

GREEK SECRETS REVEALED

HIDDEN SCOTTISH HISTORY UNCOVERED
BOOK I - EDINBURGH
IAN MCHAFFIE

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HIDDEN SCOTTISH HISTORY UNCOVERED

A surprising number of Greek inscriptions from post-Reformation times can be found in Scotland. Each tells a story. In this work Ian McHaffie translates and explains the Greek inscriptions in Edinburgh, and teases out the background. In the process, much emerges about life, religion, politics and social conditions in Scotland.

This is probably the first time these Greek inscriptions have been collated and explained. This is not a dull list, but the uncovering of aspects of Scottish history which would otherwise remain hidden and could likely become lost.

THIRD EDITION – 2025



Ian McHaffie taught Classics and Religious Education at Beath High School, Cowdenbeath, from 1968 to 1970, and at George Watson's College, Edinburgh, from 1970 to 2005.

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GREEK SECRETS REVEALED

Hidden Scottish History Uncovered

Greek inscriptions in Scotland,
with a translation into English
and some explanation of the background

Book 1, Edinburgh

(Third edition)

Ian McHaffie

2025

GREEK SECRETS REVEALED

Front cover by Michael Fitchett

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Translations

Translations from Latin or Greek writers are sometimes from printed sources, as acknowledged where the quotation is given, and sometimes my own.

Translations from the Bible are generally from the New International Version (2011) where I thought it useful to give the text in a modern translation.

Where it seemed appropriate to use wording that would have been used in the past, I have cited the King James Version of 1611 (KJV).

Scripture quotations marked (NIV) are taken from The Holy Bible, New International Version (Anglicised edition), Copyright © 1979, 1984, 2011 by Biblica (formerly International Bible Society). Used by permission of Hodder & Stoughton Publishers, an Hachette UK company. All rights reserved. 'NIV' is a registered trademark of Biblica (formerly International Bible Society). UK trademark number 1448790.

Photographs and Illustrations

I have sought to gain the necessary permission for all the photographs and drawings reproduced in this book. Sometimes it has not been possible to trace the source of a photograph. I would appreciate any omissions being drawn to my attention so that I can make appropriate correction. Where not otherwise attributed, the photographs have generally been taken by myself.

Acknowledgements

A number of the inscriptions were fairly easy to discover, but I am grateful to many pupils at George Watson's College who uncovered some of the more obscure ones, urged on by an interest in Greek culture and the promise of two Mars bars per inscription. Where I have the information available I have acknowledged my pupils in the footnotes – but apologise to any I have inadvertently omitted.

I have relied considerably on others who have recorded details in writing, most of whose works are listed in the bibliography and the footnotes. The staff in the Scottish Room in George IV Bridge Public Library, in the National Library of Scotland, and in what was the Royal Commission on Ancient and Historical Monuments in Scotland (now HES – Historic Environment Scotland) have always been most helpful and obliging. People have been very willing to allow me to look inside buildings and to take photographs. Others have made suggestions and offered information.

In recent years I have made use of the Internet, and this has enabled me more easily to discover further inscriptions and to uncover the background of those commemorated. I am particularly grateful to Google and other organisations for scanning old books and making them available. Family history websites, in particular Find My Past and Ancestry.co.uk have facilitated my research into the people involved, as have the genealogical search facilities at the Scottish Genealogy Society in Victoria Terrace, and at the National Archives for Scotland and England, e.g. Scotland's People (scotlandsppeople.gov.uk).

Many people have provided help, suggestions, or permissions, and I would like to list (in approximate alphabetical order) the following who have helped with this Edinburgh part of *Greek Secrets Revealed*:

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I am grateful to Frank Gerstenberg, Principal of George Watson's College (1985-2001) and to the governors of George Watson's College who implemented the system of staff sabbaticals, so making my initial research for this book possible. I am indebted to my former colleagues in the Classics Department at Watson's: Ron Looker, Lesley O'Donnell and Trudi Bolland (1935-2018) who covered for me during my Sabbatical term April-June 1997.

Lastly I would like to thank my wife Averil for participating in my enthusiasm, helping with typing and proofreading, accompanying me on site visits, and for her historical researches on the background to some of these inscriptions.

To all of these I say "Many thanks".

Preface

As far as I am aware, there is a greater concentration of Greek inscriptions in Edinburgh, the “Athens of the North”, than in any other place in Scotland, perhaps in Britain.

In a line from the Castle down the Royal Mile to Holyrood House there are six. Spread a little wider and we find nine more. Latin inscriptions are numerous, since Latin was the scholarly language in Europe up to at least the 1600s. Greek, however, was not widely known or used, though university students were expected to learn it.

I have set out to list, translate and explain the Greek inscriptions which can be seen in Scotland. This is the first time such a specific project has been done. Individual inscriptions are mentioned from time to time in books and are sometimes listed on the Internet, but often they are passed by unobserved, and, if noticed, often not understood nor explained. This book deals only with the inscriptions in Edinburgh.

I am certain to have missed some, so would be happy to hear of any Greek inscriptions which I have yet to see. I am also sure that there will be mistakes in this book despite the efforts of myself and others. Collating and assessing information carefully and transcribing documents and inscriptions accurately is, I find, very difficult. For any errors or omissions I apologise in advance, and would be pleased to receive corrections.

So that the information is immediately understandable, where the same Greek inscription occurs in a different place, I have repeated the information, and also given a cross-reference to where other examples of the same inscription occur.

If you wish to see the inscriptions, I have included the Ordnance Survey grid references to make them easier to locate.

I hope you enjoy dipping into this rather unusual book.

Ian McHaffie,
23 October 2019

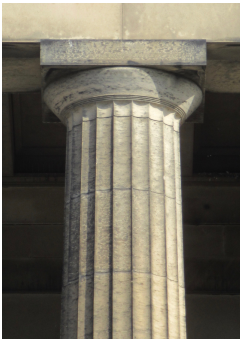
Preface to third edition

I have made a few minor corrections and updates particularly on page 101, and corrected the birth date of William Menzies on pages 116-118. For details, please see page 200.

Ian McHaffie,
18 May 2025

Athens of the North

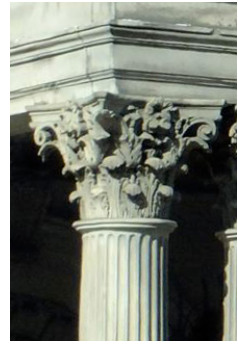
Edinburgh has often been called “Athens of the North” or “Modern Athens”, a description arising from the city’s intellectual achievement in its High School and University, though several writers have compared the geographical layout with that of Athens.¹ The description has been amplified in the city’s adornment in Greek-style architecture. Countless buildings draw on the three ‘orders’ of architecture known as Doric, Ionic and Corinthian.



Doric



Ionic



Corinthian

Doric is like an upturned dish, Ionic is like a ram’s horns or the four wheels of a car, Corinthian has curling leaves of the Acanthus plant.

On Calton Hill stands the unfinished beginnings of a replica of the Parthenon in Athens, one of the most famous temples in the world. The “reconstruction” (as some saw it) was intended as a war memorial to the Scottish soldiers and sailors who died in the wars against Napoleon in the early 1800s.

¹ John Knox (1720-1790) wrote: “... this city is considered as the modern Athens, in politeness, science and literature. The writings of its professors, divines, and lawyers, are every where read, and admired. In the healing art, it hath no equal.” John Knox, *A View of the British Empire, More Especially Scotland* (London, 1784), page 51. Hugh William Williams, ‘Grecian Williams’ (1773-1829), looking from Torphin fancifully observed: “... before us, in the abrupt and dark mass of the Castle, rises the Acropolis; the hill Lycabetus, joined to that of the Areopagus, appears in the Calton; in the Firth of Forth we behold the Aegean sea,—in Inchkeith, Aegina; and the hills of Peloponnesus are precisely those of the opposite coast of Fife.” Robert Chambers, *Walks in Edinburgh* (1825), pages 274-275. See also the detailed explanations on “Athens of the North” in the writings by Iain Gordon Brown and Matteo Zaccarini listed in footnote 140 on page 181.



The National Monument on Calton Hill was copied from the Parthenon in Athens. It is now a picturesque tourist attraction.

The idea of a particularly Scottish Memorial was promoted by Lord Elgin amongst others, partly because a disproportionately large number of Scottish soldiers had helped defeat Napoleon. Whereas London was seen as the new Rome, many regarded Edinburgh as the new Athens. The foundation stone was laid in 1822 but building stopped in 1829 through lack of money – hence the nickname “Edinburgh’s Disgrace”.

The words of Jesus seem applicable:

“Suppose one of you wants to build a tower. Won’t you first sit down and estimate the cost to see if you have enough money to complete it? For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, saying, ‘This person began to build and wasn’t able to finish.’” (Luke 14:28-30, NIV)

Perhaps it looks better unfinished, and it attractively adds to the “Athens of the North” appearance. Three other constructions on Calton Hill draw their inspiration and design directly from ancient Athens: the Dugald Stewart monument and the Robert Burns memorial (on the south side of Regent Road) are both patterned on the Monument of Lysicrates,² while the Royal High School copies the Temple of Hephaestus in Athens.

² “One of the most graceful relics of Greek antiquity,” Oskar Seyffert, *A Dictionary of Classical Antiquities*, page 369. It was erected in Athens to celebrate Lysicrates’ success in the drama festival of 334 BC. It was sometimes called “The Lantern of Demosthenes”. It was surrounded by a monastery where Byron stayed on his second visit to Greece. Its design is copied elsewhere, e.g. on the John Dick monument in the Glasgow Necropolis (1838), and in Elgin above St Giles’ Church (1828).

ATHENS OF THE NORTH



Monument to Dugald Stewart (1753-1828) “the pride and ornament of Scotland”, Professor of Moral Philosophy at Edinburgh University.



Monument to Robert Burns (1759-1796), Scotland’s national poet. His Scottish poetry is enjoyed and celebrated throughout the world.



**Lyceum Theatre beside Usher Hall
Above is the lyre of Apollo, Greek god of Music, Drama, Poetry.
A lyre is a stringed instrument based on a tortoise shell.**

We speak Greek

Greek influence is clear also in our language. “**Theatre**” is Greek for a place where one “looks” or “gazes in wonder”. “**The Odeon**” was a public building in Athens built about 445 BC by Pericles for musical performances. *Ode* is Greek for “song”. “**Academy**” was a district near Athens where the famous philosopher Plato used to teach his pupils. The school he organised there in about 385 BC continued until 529 AD. “**The Lyceum**” was an area of Athens dedicated to the god Apollo, where physical training and education took place and where the philosopher Aristotle established a school, a library, a museum and a research centre.

Greek Inscriptions

An attachment to things Greek can be seen also in Greek inscriptions. The influence arises partly through the study of Greek literature and philosophy, partly through the religious influence of the Bible, the New Testament of which was written in Greek. There are very many Latin inscriptions, but only a few Greek. The main ones are prominent enough to attract notice; the less obvious ones are worth hunting out for the tale they tell.

Since Greek is not only a foreign language but written in an alphabet unknown to most people, these inscriptions will remain a mystery unless translated and explained. This book aims to reveal that mystery!

Each inscription will be given in Greek, repeated using the normal English alphabet (transliteration), and then translated.

Where possible, the source and context of the original wording will be given, followed by background information on the person or persons involved.

Why in Greek?

We can only speculate! Many inscriptions are on tombstones, which in turn may also be in Latin. The family wished their deceased relatives to be remembered as people of education, learning and faith. Presumably there is an element of showing off, but perhaps, too, there is comfort to be found in connecting ourselves with the past: we are part of history, we enjoy success and mourn at misfortune as people have over the centuries. A meaningful quotation from a Greek poet or philosopher, or a saying from the Bible, gives encouragement in adversity and hope for the future – even and especially in the face of death. When the inscriptions are on public buildings there is an added mystique which encourages investigation, a delving into the past, and a questioning of former and current attitudes.

The Greek Alphabet

The Greek alphabet has 24 letters, compared to 26 in English. Some of the letters are the same as English, others are obviously dissimilar, and some look the same but are different! Most people will be aware of some of the letters from their lessons in maths or science at school. For example π (Greek for “p”) is used to describe the ratio (3.142) of the circumference of a circle to its diameter. During the Covid-19 pandemic, letters of the Greek alphabet were used to specify the variant forms into which the virus mutated: Alpha, Beta, Gamma, Delta, Omicron.

You don’t need to learn the Greek alphabet to be able to read this book, but you might find it useful to do so.

Here is the Greek alphabet in capitals and in lower case,³ with the English equivalents.

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

Α Β Γ Δ Ε Ζ Ε Θ Ι Κ Λ Μ Ν Χ Ο Ρ Σ Τ Υ Φ Η Χ Ψ Ο

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

a b g d e z ē θ i k l m n x o p r s t u p h ch ps ō

The letters in the Greek alphabet are named: alpha, beta, gamma, delta, epsilon, zeta, eta, theta, iota, kappa, lambda, mu, nu, xi, omicron, pi, rho, sigma, tau, upsilon, phi, chi, psi, omega.

There are two letters for “e”: ε “epsilon” which is a short “e”, and η “ēta” which is a long “e”.

Similarly, there are two letters for “o”: ο “omicron” is a short “o”, and ω “omega” a long “o”. To show the long form when the words are transliterated (changed to the English alphabet) a line is inserted over the “e” or “o” = “ē”, “ō”.

The word for “small” in Greek is *micro* and for “big” is *mega*, so literally “omicron” means “small o” and “omega” means “big o”.

It is easy to confuse “H” in Greek – which is a long “E” (ēta) – with the English letter “H”. Likewise, beware of confusing “P” in Greek (which is the letter rho and means “R” in English) with the letter “P” in English.

³ The term “upper case” (referring to capital letters) comes from the use of moveable metal type in printing. Originally printers had a box or case for capital letters, and below that a box or case for the small letters. Hence upper case and lower case, literally, from which appropriate letters were selected.

In lower case letters a small “s” at the end of a Greek word is written “ς” rather like the English “s”, while at the start or in the middle it is written “σ”. In some inscriptions, instead of the capital “Σ”, an alternative form is “C”, as often in Greek manuscripts.

There is no letter for “h” in the Greek alphabet. A kind of reversed inverted comma before a vowel means “h”, and is called a “rough breathing”. Breathe roughly and you get an “h” sound! Otherwise before a vowel at the beginning of a word, there is usually a “soft breathing”, like a comma above the vowel, which merely means you need to open your mouth to pronounce the first sound in the word.

When two gammas appear together, as in “αγγελος” “angel, messenger,” they are pronounced “ng” and therefore they are transliterated in this way. So “αγγελος” = “angelos,” or (in capital letters) “ΑΓΓΕΛΟΣ” = “ANGELOS.”

When transliterating (changing into English letters), it is sometimes appropriate to express upsilon (“Y” or “u”) as English “y”, sometimes as “u”.

Printed texts usually use lower case letters, and accents are inserted. Where these appear on Greek inscriptions, I will reproduce them in my text.

The use of small letters (lower case) goes back to about the 8th century after Christ. Before that, Greek was normally written in capital letters (technically called “uncials”), often with no accents, no rough or soft breathings, and with no spaces between words either!

This all sounds very complicated, and I give it here in case you wish the explanation. You don’t need to know this to work your way through this book, so no worries!

Greek Inscriptions in Central Edinburgh

Edinburgh Castle

Map reference: NT 250 735

ΑΣΚΛΗΠΙΟΣ

ASKLĒPIOS

“**Asclepius**” – the Greek god of healing.⁴

Location: Over the doorway of the hospital block in Edinburgh Castle – in the north western part of the Castle overlooking Princes Street. Originally built in 1753 as a storehouse for arms and military equipment, in 1897 the building was converted into the garrison hospital.



Ancient Greek medical symbols on Edinburgh Castle Hospital

The word “ASKLĒPIOS” runs between a snake and a cock (a male hen). The snake is entwined around a rod, the branch of a tree, which appears to be sprouting with new leaves and therefore symbolises restored life. The cock stands on the other end at the right. The snake represents wisdom, the cock symbolises vigilance – both desirable qualities for a doctor.

⁴ The name appears in various forms: Asklepios, Aesculapius. The Greek ending is “os” and the Latin equivalent ending is “us”. I have used the simpler form with the Latin ending: Asclepius.

GREEK SECRETS REVEALED

Snake, wooden rod and cock have connections with Asclepius, Greek god of medicine. One of the most famous centres for healing was at a sanctuary of Asclepius in Epidaurus in Greece. People travelled there in the hope of a cure. They would go through various purification rituals, diets, and rest. It was sometimes believed that the god in the form of a snake would enter the rooms where the patients slept at night and bring a cure.

Animal sacrifices for healing involved the slaughter of a cock to Asclepius. Socrates (469-399 BC), the famous thinker and philosopher, was condemned to death in Athens for challenging people's attitudes and beliefs. According to Plato, his last words after drinking hemlock, the poison that would kill him, were: "We owe a cock to Asclepius. Pay it therefore, and do not neglect it" – presumably meaning, in irony, that he was about to be cured from the pains of this life.⁵



**Hospital, Edinburgh Castle,
with Asclepius inscribed in Greek over the doorway**

⁵ Plato *Phaedo*, 118a. See further details on the Internet, for example: <http://www.greekmedicine.net/mythology/asclepius.html> and <http://www.pantheon.org/articles/a/asclepius.html>

In Greek legend it is claimed that the famous Greek doctor Hippocrates (about 460-370 BC) was descended from Asclepius, and the Hippocratic Oath is well known as an ethical standard for doctors since his time. It includes the famous wording:



**Snake on
College of
Physicians**

Whatsoever house I may enter, my visit shall be for the convenience and advantage of the patient; and I will willingly refrain from doing any injury or wrong from falsehood, and (in an especial manner) from acts of an amorous nature, whatever may be the rank of those who it may be my duty to cure, whether mistress or servant, bond or free.

Whatever, in the course of my practice, I may see or hear (even when not invited), whatever I may happen to obtain knowledge of, if it be not proper to repeat it, I will keep sacred and secret within my own breast.⁶

If you want to see Asclepius or Hippocrates, no need to travel to ancient Greece. You can go to the Museum of Scotland in Chambers Street where there is a 2nd century AD marble statue of Asclepius, complete with snake and wooden rod. Or look at the images outside the Royal College of Physicians at 9 Queen Street. This building has Asclepius with his snake on the left of the front door, Hippocrates with a medical book containing his Oath on the right, and, at the top, a statue of Hygieia (daughter of Asclepius), goddess of health and cleanliness – think of our word “hygiene” – complete with snake on one side and a bowl on the other. There is a similar statue of Hygieia in the ornate Roman style building on the Water of Leith near Stockbridge called St Bernard’s Well. Its waters were believed to have healing properties.

⁶ http://en.wikipedia.org/wiki/Hippocratic_Oath#Original_oath



On the left, in the National Museum of Scotland, Chambers Street, a 2nd century AD marble carving of Asclepius with snake and rod from Cyrene, Libya.⁷ On the right, St Bernard's Well beside the Water of Leith at Stockbridge. Based on the temple of Vesta at Tivoli in Italy, it was designed in 1789 by Alexander Nasmyth, landscape painter, architect, engineer, and landscape designer.⁸ The statue in the centre shows Hygieia, goddess of health and in mythology the daughter of Asclepius.

⁷ Photograph by courtesy of the National Museums of Scotland.

⁸ <https://www.edinburghguide.com/venue/stbernardswell>,
<https://www.visitscotland.com/info/see-do/st-bernards-well-p1420171>

Patricia R. Andrew, "St Bernard's Well and the Water of Leith from the Stock Bridge to the Dean Bridge: a Cultural History", *Book of the Old Edinburgh Club, New Series*, Vol. 9 (2012), pages 1-32



College of Physicians, 9 Queen Street, Edinburgh

At the top is a statue of Hygieia, daughter of Asclepius and Greek goddess of health and cleanliness. Asclepius, Greek god of medicine, is on the left – with a snake. Hippocrates with a medical book is on the right. There are snakes between the columns at either side of the door. Between the winged sphinxes at the top is the lyre of Apollo. Apollo, father of Asclepius, was one of the best known of the Greek gods and was believed to be god of truth, healing, music and poetry.

Ramsay Garden, Edinburgh Castle Esplanade

Map reference: NT 253 735



Sundial on wall of Ramsay Garden apartments, Castle Esplanade, with quotations from Aeschylus and Robert Burns

XPONOC KAΘAIPEI ΠΑΝΤΑ ΓΗΡΑΣΚΩΝ ΟΜΟΥ
CHRONOS KATHAIREI PANTA GĒRASKŌN HOMOU

**“Time cleans everything as it grows old together.”
or “As time passes, it cleans everything.”**

Location: Edinburgh Castle Esplanade, on the north side, to the right when entering the Esplanade from the Royal Mile and to the left of No. 16 Ramsay Garden

Source: Aeschylus (525-456 BC), *The Eumenides* (line 286)

The Greek is on either side of the sundial.⁹ It overlooks the spot where as many as 300 women, alleged to be witches, may have been executed. Witchhunts were a collective crime of monumental proportion, not just in Scotland but throughout Europe. Religious superstition was combined with irrational fears. When misfortune occurred, people looked for explanations,

⁹ The hand on the sundial (the “gnomon” – Greek for “pointer”) is usually missing, but when this photograph was taken a temporary version had been fixed in place.

and totally without any rational basis, put the blame on others, mostly on women. A nearby monument called the Witches' Well commemorates those who were so miserably killed.

Beneath the sundial is a line from Scotland's national poet Robert Burns (1759-1796) expressing hopes for universal friendship and proper respect between human beings. The poem is "A Man's A Man For A' That", written in 1795, and memorably sung in the presence of the Queen at the opening of the new Scottish Parliament in 1999.¹⁰

Then let us pray that come it may
(As come it will for a' that,)
That Sense and Worth, o'er a' the earth,
Shall bear the gree, an' a' that.¹¹
For a' that, an' a' that,
It's coming yet for a' that,
That Man to Man, the world o'er,
Shall brothers be for a' that.



**Ramsay Garden, with sundial below the window in the centre
The Witches' Well monument is on the building to the right.**

Ramsay Garden apartments were constructed in the 1890s in a bold venture organised by town planner Patrick Geddes (1854-1932). The

¹⁰ <https://www.youtube.com/watch?v=hudNoXsUj0o>

¹¹ The expression "bear the gree" means "win or hold first place".



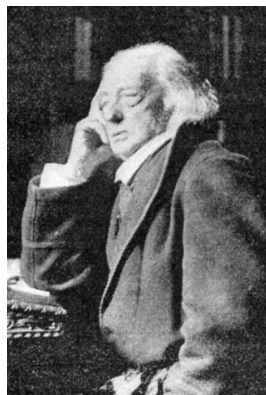
**Patrick Geddes,
innovative town planner**

Photo: Public Domain

intention was to clean Old Edinburgh from the slums into which many of the original buildings had descended. Patrick Geddes hoped to encourage people connected with Edinburgh University to move from the New Town back into the Old Town, and to raise the standard of living and accommodation there, providing good quality, clean, hygienic conditions. Ramsay Garden flats were put up around Ramsay Lodge, the house built by bookseller, publisher and poet Allan Ramsay (1686-1758). His house was sometimes known as the Goose Pie because of its octagonal shape. The old Ramsay Lodge is still there, but now incorporated within the new complex.

At the official opening of Ramsay Garden in 1894, a ceremony was held at which a lighted torch was passed from the youngest member present to the oldest and then on to the youngest member of the student community living there, illustrating the burning circle of life from young to old to young again.¹² The youngest was Patrick Geddes' seven-year-old daughter Norah (later to become Lady Mears). The oldest was John Stuart Blackie, Professor of Greek at Edinburgh University. The involvement of Professor Blackie makes it very likely that he was responsible for choosing the Greek quotation on the sundial, especially as he had himself translated Aeschylus' plays into English in 1850.

The play *Eumenides* was written by the Athenian playwright Aeschylus and staged in 458 BC. "Eumenides" means "Kindly ones" but refers to the avenging Furies, mythological beings who were believed to ensure that evildoers received their just punishment. In some respects they were kindly, since the punishment of evildoers supports and protects those who do good! Perhaps, however, it was felt advisable to



**John Stuart Blackie,
Professor of Greek**

*Photo: Strand Magazine
(March 1892)*

¹² Rick Bowers, "Professor Patrick Geddes and the Edinburgh roof cat," *Queens Quarterly*, Vol. 120, March 2013, pages 118-129. Patrick Geddes lived at 14 Ramsay Garden.

refer to those who brought vengeance as “kindly” in the hope of not bringing any bad fortune on the speaker. Likewise, the Black Sea, dangerous waters for those strange to the area, is called in Greek the Euxine Sea, which means “Good to strangers”.

The play *Eumenides* discusses whether a murderer (in this case Orestes who had killed his mother Clytemnestra in revenge for her having killed Agamemnon her husband, Orestes’ father and King of Argos in Greece) could ever receive forgiveness and be restored once more to community life. The conclusion of the play is that a truly repentant sinner can, with divine approval, indeed be restored. In time, therefore, misdeeds in the past can be washed away. “As time passes, it cleans everything.”¹³

This Greek motto seems therefore appropriate to cleansing away the guilt of past crimes in the judicial murder of so many innocent women who were condemned as witches, and in the cleaning up of the slums of the Old Town and restoring good quality accommodation. And the words from Robert Burns encourage tolerance, respect and mutual understanding if we wish to live in a happy, united society.



The Witches’ Well, commissioned by Patrick Geddes, the work of John Duncan, R.S.A., on the north side of the Castle Esplanade, “is near the site on which many witches were burned at the stake”, as the plaque above it states.

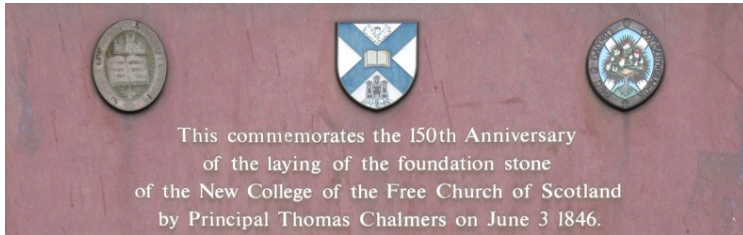
¹³ Printed texts vary in line numberings. In Schütz’s edition (1808) this was line 282, in Bohe’s edition (1831) it was line 271, in Herbert Weir Smith’s edition (1926) it was line 286, but was bracketed in the English translation, suggesting that the editor considered it was not in the original text of Aeschylus. The Penguin translation by Philip Vellacot (1956) omitted the line. Professor Blackie in his 1850 verse translation rendered it: “Time smoothes everything”.

Some websites misunderstand the Greek by wrongly dividing the text, taking the last two words as *geraskō nomou* instead of *geraskōn homou*. Since *nomos* means “habitual practice, law”, these sites translate: “Time cleans everything as a rule”. This, however, makes no sense of the Greek grammar.

New College, The Mound

Map reference: NT 254 736

The Smallest Public Greek Inscription in Scotland



Entrance to New College with the 150th Anniversary Commemorative Plaque to the left of the main gateway (marked by the white arrow). New College, founded in 1846 as the Free Church of Scotland Training College, is now the Divinity Faculty of Edinburgh University.

At the top right is the symbol of the Church of Scotland, the burning bush seen by Moses with the Latin Motto: "NEC TAMEN CONSUMEBATUR" ("And it was not burned up", Exodus 3:2). In the middle is the University badge, with a book of learning over the St Andrew's Cross, Edinburgh Castle and a Scottish thistle. On the left is the smallest Greek inscription in Scotland, and probably the smallest Hebrew one also. It is so small that I passed it for more than twenty years without ever noticing it. Indeed, you need binoculars or a telephoto camera lens to be able to see it, since it is behind railings and you cannot get very near. Around the edge is "SIGILLUM COMMUNE COLLEGII NOVI EDINENSIS" ("The Common Seal of Edinburgh New College"). At the top is a picture of New College, in the middle is a book, beneath is a lamp (probably with Psalm 119:105 in mind: "Your word is a lamp for my feet, a light on my path"), and below is a drawing, again, of the burning bush.

On the left-hand page of the book are Hebrew words from Proverbs 8:30: “I [Wisdom] was beside him [God], like a master workman”. Proverbs 8 personifies Wisdom as lying behind God’s creation of the world. On the right-hand page are four Greek words:

Ο ΛΟΓΟΣ ΣΑΡΞ ΕΓΕΝΕΤΟ
HO LOGOS SARX EGENETO

“The Word became flesh”

Source: The Gospel of John

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. ... **The Word became flesh** and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. (John 1:1-14, NIV)



The smallest Greek inscription – one inch high, but with a big punch!

In the Gospel of John, “The Word”, *logos* in Greek (which gives us the word “logic”), represents all that God is in terms of wisdom, order, thought, logic, intelligence. Amongst Greek philosophers there was a similar idea about *logos*. It was said that all things came to be in accordance with *logos*, and *logos* could be defined in a number of ways such as “account”, “principle”, “plan”, “formula”.¹⁴

In Jewish thought, in the first century BC, between the Hebrew Old Testament and the Greek New Testament, Wisdom and Word were linked:

God of our forefathers, merciful Lord who made all things by your word, and in your wisdom fashioned man to have sovereignty over your whole creation, and to be stewards of the world in holiness and righteousness, and to administer justice with an upright heart, give me wisdom.... (Wisdom of Solomon 9:1-4, Revised English Bible)

Therefore the meaning John sought to convey is that all that God was in His creative power and wisdom became embodied (“became flesh”) in Jesus: therefore Jesus reveals God as fully as God can be realised in a human being. This is a driving thought behind Christianity, and behind, therefore, the foundation of New College by the Free Church of Scotland.

¹⁴ https://en.wikipedia.org/wiki/Heraclitus#cite_note-37

St Giles' Cathedral

Map reference: NT 257 735

Memorial tablet to John Stuart Blackie in St Giles' Cathedral



ΑΛΗΘΕΥΕΙΝ ΕΝ ΑΓΑΠΗ

ALĒTHEUEIN EN AGAPĒI

“To speak the truth in love”

Source: Ephesians 4:15 “... **speaking the truth in love**, [we] may grow up into him in all things, which is the head, even Christ.”

Location: On the south wall of St Giles' Cathedral, High Street, near the main (western) entrance doors. The Greek is along the top.



John Stuart Blackie Memorial tablet in St Giles' Cathedral – by architect Sir Robert Lorimer (a relative of Blackie's wife Eliza)

Professor Blackie was one of the great figures of the 19th century, once described as “the most distinguished Scotsman of the day”. He was born in Glasgow and moved to Aberdeen at the age of 3. The plaque is incorrect in saying “Born in Aberdeen”. He came to university in Edinburgh aged 15, and later undertook further study in Göttingen, Berlin and Rome. He was a versatile writer, poet, singer and lecturer, a man of broad sympathies and interests.

He was called to the bar as an advocate in Edinburgh in 1834:

From the lawyer, I learned that in all matters of difference of opinion there are two contrary statements, each involving a certain part of the truth, both of which must be patiently studied and nicely weighed before a sound judgment can be arrived at.¹⁵

His interests were concentrated more, however, on literature and classical studies. When a new chair of Latin was instituted at Marischal College, Aberdeen, in 1841, he was the first to be appointed and immediately sought to improve teaching methods.

In 1834 he produced a metrical translation from German of Goethe's *Faust*, and in 1850 a verse translation of the Greek playwright Aeschylus. He was Professor of Greek at Edinburgh University from 1852 to 1882.

His teaching style was innovative and interactive:

Professor Blackie would walk into his classroom, lift up his hands, and offer the Lord's Prayer in Greek. Then he would speak his mind in English on some notable event, exacting from the students a repetition or free rendering of the matter in Greek. This would be analysed and corrected and committed to memory. The exercise accumulated a repertory of flexible words and phrases for those who made use of it. Then the reading commenced. All that was noblest in human interest and finest in the larger scholarship was noted with learned commentary and quotations; but he resented losing time over small grammatical pedantries, and over minute accuracies in the rendering of obscure passages.¹⁶

He was concerned too about the welfare of his students.

He identified himself with the students in a thousand ways, calling on those whom sickness kept from the class; saving some from ruin by his wise interference; supplementing the work of many by instruction at home; assisting the poorer with books given or lent....¹⁵

In 1866 he produced a version of the *Iliad* in ballad metre. He wrote numerous articles and other books on philosophical, religious, and moral subjects, including *On Self Culture* (1874). In 1888 he produced a short life of Robert Burns. He contributed much to the educational reform of the universities and championed Scottish culture, the Gaelic language, and the rights of highland crofters:

¹⁵ *Professor Blackie: His Sayings and Doings*, Howard Angus Kennedy (James Clarke & Co., London, 1896), page 327

¹⁶ *John Stuart Blackie*, Anna M. Stoddart (Blackwood, 1896), pages 371-374

The sacrifice of the highlanders to the selfishness or carelessness or ignorance of landlords armed with partial and one-sided land laws, and to a political economy, falsely so called, which mistakes the wealth of the few for the well-being of the many, is one of the greatest blots on the face of our modern civilisation.¹⁷

He became nicknamed “The Apostle of the Celts” for his help in stopping the elimination of Gaelic in Highland schools:

The schools ... were—in all parts of the Highlands—sapping the very foundations of their language. Manned by English-speaking teachers, they condemned the children who did not understand English to sit side by side with those who did, to read the same lessons, and to profit by them as best they could. ... the conviction was well stamped into the minds of the Highlanders that education, employment, success depended upon their losing the mother-tongue and adopting that of the Sassenach law-maker.

We hear much, and with some indignation, of interference with the languages of Poland, Finland, and such outlying lands of imperial rule; but the process went on in the Highlands and Islands of Scotland with a slow, sure, and impalpable tyranny. To arrest its mischievous pressure, and to save Gaelic from extinction, was as much the aim of the “Apostle of the Celts” as was the mere academic rescue of its language and literature.¹⁸

He worked tirelessly from 1874-76 for the establishment of a Celtic Chair at the University, raising £12,000 to fund it. In politics he was strongly Scottish Nationalist. In 1892 he produced *The Union of 1707 and its results: a plea for Scottish home rule*. He would have been delighted to see the return of the Scottish Parliament.

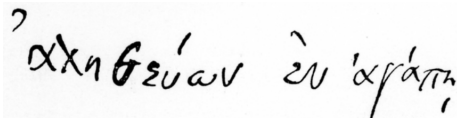
When Sophia Jex-Blake campaigned for the rights of women to study medicine at Edinburgh University, he gave her his support, quoting the example of Agamede in Homer’s *Iliad* who “knew every magic herb grown in the whole world” (*Iliad*, Book XI, lines 740-741). He showed Sophia his printed comments on this passage, written earlier, in which he expressed approval of women’s medical education.¹⁹ Sophia Jex-Blake was one of seven notable women who campaigned against male sexism in order for women to graduate in medicine at Edinburgh University. The group were nicknamed “Seven Against Edinburgh”, echoing the title (but not the content) of a play by Aeschylus *Seven Against Thebes*. They were posthumously awarded their degrees in 2019.

¹⁷ *Professor Blackie: His Sayings and Doings*, Howard Angus Kennedy (James Clarke & Co., London, 1896), page 179

¹⁸ *John Stuart Blackie*, Anna M. Stoddart (Blackwood, 1896), page 300

¹⁹ *The Life of Sophia Jex-Blake*, Margaret Todd (Macmillan, 1918), page 239

The Greek at the top of this memorial tablet represents Professor Blackie's favourite motto, "speaking the truth in love". He used to write it on the envelopes of his letters, as shown here in his own handwriting.²⁰



ἀληθεύων ἐν ἀγάπῃ "aletheuōn en agapē"
"Speaking the truth in love"

From 1860 to 1881 John Stuart Blackie and his wife Eliza Wyld lived at 24 Hill Street, Edinburgh. He had a favourite nickname for his wife. He called her his dear "Oke" from the Greek ὠκέα (ōkea) which means "swift", a compliment to her on how swiftly and efficiently she organised their household arrangements.

At Hill Street (a continuation of Thistle Street) he had Greek mottoes painted round the frieze in the main room. Nothing there still remains of these. Subsequently the Blackies moved to 9 Douglas Crescent where his **"Speaking the truth in love"**, painted in golden capital letters on the stairway, can still be seen.

Further biographical details and photographs are given on pages 66-73.

His funeral was held in St Giles' on 6 March 1895. The description and details of those who attended takes twenty pages in John Duncan's book *The Life of Professor Blackie*! Here is a shortened version:

The Scottish Capital paid a fitting tribute to the memory of its famous and kind-hearted old townsman, Professor John Stuart Blackie. His funeral was made a solemn public occasion by citizens of every degree, whose presence was a testimony to the wideness of his sympathies, and to the warmth and the kindliness of the feelings which he had excited in men of the most diverse temperaments. ...

There was much anxiety on the part of the public to be present at the service. It was to begin at one. The doors of the Cathedral were invaded at noon, and scarcely were they opened when every corner of the nave and of the transepts and the adjoining aisles was packed with people. Then the doors had to be shut, or the crowd

²⁰ The word *agapē* after the preposition *en* ("in") has an iota (letter "i") added to it at the end. For this reason, the tablet in St Giles', where the lettering is in capitals, says ΑΓΑΠΗΙ (AGAPĒI). When written in lower case letters, the iota is added underneath the last letter of *agapē* (ἀγάπηι), and is described as "iota subscript", as shown in Professor Blackie's handwriting. The iota is no longer pronounced.

seeking admission would have overwhelmed the officials. The chancel was reserved for representatives of public bodies. Leading citizens who came in their individual capacity had to take their chance with the multitude.

... the silent congregation had half an hour to wait before anything occurred to engage their attention. Then the representatives of public bodies began to arrive. They entered by the west door ... a member of the Crofter's Commission ... and the secretary ... were among the first to arrive. ...

Then came the Professors and students ... the Free Church delegation ... the Edinburgh Merchants' Association ... [representatives from] ... the Edinburgh Philosophical Institution ... the Society of Antiquaries of Scotland ... the Edinburgh Geological Society ... the Faculty of Actuaries ... the Faculty of Advocates ... the Society of Writers to the Signet ... the Society of Solicitors ... the Society of Chartered Accountants ... a representative company of Highlanders, who mustered in large numbers, mindful of the warm place which the Highlands and the Highland people had held in the heart of the dead Professor. ...

Last of all came the imposing procession of the Edinburgh Corporation in their robes of office. They were accompanied by the sword and mace bearers, the halberdiers in their quaint costumes, with the swords, maces and halberdiers [=halberds] heavily draped.

... a minute or two after one, the entire congregation rose to their feet as they saw the coffin borne in at the west door. It was preceded by the Cathedral clergy and the officiants. ... The coffin, borne aloft on the shoulders of six men, was of unpolished oak, brass mounted.... It was covered on the top with a tweed plaid, the gift of Skyewomen to the Professor when he was collecting for the Celtic Chair....

At the entrance of the coffin the service commenced. The organ ceased, and the choir began the hymn, "When our heads are bowed with woe," and sang until the procession had reached the head of the chancel and the coffin was laid down in front of the communion table. Then the voice of Dr. Walter C. Smith in subdued tones was wafted along the aisles as he read the passages beginning "I am the resurrection and the Life." ...

Professor Flint read the Scripture lesson 1 Corinthians XV., beginning at the twentieth verse—"But now is Christ risen from the dead." Then followed the lovely hymn, "Now the labourer's task is o'er," beautifully sung by the choir....

Great as was the assemblage in the Cathedral, it was small when set against the thousands who gathered outside the Cathedral and along the streets to see the remains of the genial old Professor borne to their last resting-place....

GREEK INSCRIPTIONS IN CENTRAL EDINBURGH

All being in readiness, the Black Watch pipers, who had been placed immediately in front of the funeral car, struck up “The Land o’ the Leal,” and the procession started from Parliament Square about five minutes from two o’clock....

The route was by St. Giles Street, the Mound, and Princes Street; and both in St. Giles Street and in the Mound the crowd was so great that nothing more than bare room was left for the procession to pass....

No funeral for many years past has drawn out so great a crowd, which did not stop at the West End, but was continued right on to the cemetery....

The last resting-place of John Stuart Blackie is situated at the north-west corner of the Dean Cemetery....²¹



St Giles' Cathedral from the West, showing the main entrance
St Giles' is also known as the High Kirk of Edinburgh. The word “Cathedral” comes from “kathedra” (καθέδρα) which means “seat” or “chair”. It properly applies to a church where there is the seat of a bishop, and the Church of Scotland no longer has bishops.

²¹ *The Life of Professor John Stuart Blackie*, ed. Rev. John G. Duncan (John J. Rae, Glasgow, 1895), pages 142-162

The City Chambers

Map reference: NT 257 736

Alexander the Great

Opposite St Giles' in the courtyard of the City Chambers is a statue of Alexander the Great and his horse Bucephalus.

The story is that Alexander managed to tame this horse by realising it was scared of its own shadow. He turned its head into the sun. Bucephalus became his favourite horse and was buried with honour when it died c. 326 BC in what is now Pakistan.

Bucephalus is Greek for ox-head – supposedly from the mark of the head of an ox with which the horse was branded.



Alexander taming Bucephalus

Alexander the Great came from Macedon in northern Greece. He conquered Greece, then much of Asia as far as India. His conquests helped spread Greek as the international language of the areas around the eastern Mediterranean. One consequence is that in Alexandria in Egypt (one of many cities named after him) the Jewish Scriptures were translated into Greek, and when Christianity spread, its writings were in Greek too. In 1969 a finger ring showing a Greek warrior, thought to be Alexander the Great, was found on one of the hill forts on Arthur's Seat. It is dated to the first century AD and can be seen in the Museum of Scotland in Chambers Street.

The statue of Bucephalus and Alexander was created in 1832 by Sir John Steell (1804-1891), cast in bronze in 1883, and was located in St Andrew Square until 1916. It has been suggested that the ears, which look more like those of a pig than a horse, were changed by the sculptor after a dispute about payment! Others disagree.²²

²² Stephen McGinty, *The Scotsman*, 26 June 2014, "The pig ear theory on Edinburgh Bucephalus statue", "Pay row artist gave City Chambers statue pig ears", *Edinburgh Evening News*, 9 January 2015

“John Knox House”, High Street

Map reference: NT 260 736

ΘΕΟΣ DEVS GOD

THEOS, DEUS, GOD

“God” (in Greek, Latin, English)

Location: On west side, near the corner

The sun is shown bursting from clouds, towards which a figure, probably Moses, is pointing. The sun contains the word “God” in Greek, Latin and English, but the centre line of the first Greek letter (theta) is missing which makes it look like O (omicron) instead of Θ (theta).



“John Knox House”, High Street, with God in Greek, Latin and English above a figure of Moses with the Ten Commandments. The initials IM MA refer to James Mosman and his wife Mariotta Arres. James was goldsmith to Mary Queen of Scots. He was besieged in Edinburgh Castle in “the lang siege” which ended in 1573, and was hanged, drawn and quartered because of his support for the Queen.

It is an unfounded 19th century tradition to say that John Knox lived here²³, but the tradition was strong enough to prevent this attractive building being swept away in the rebuilding of the High Street. John Knox (c. 1505-1572) was the famous protestant reformer who became minister of St Giles'. Some may have considered the figure above the sundial to be John Knox, but Moses is the obvious person. Moses, according to the Bible (Exodus chapters 19 and 20), received the Ten Commandments from God, which is what is depicted here: the sun emerges from cloud, as God reveals Himself. Moses is shown with a tablet holding the Commandments in his left hand.

The Ten Commandments form the basis of civilised, moral behaviour, and the summary of these, as given in Leviticus 19:18, Deuteronomy 6:5, and Matthew 22:37-40, is seen in the gold lettering running around the side of this house.



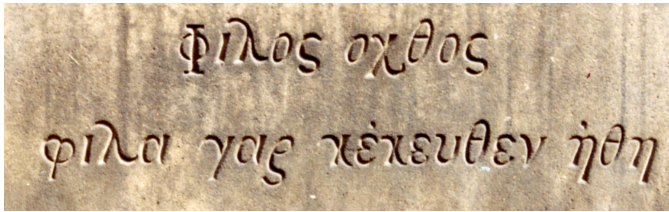
Lettering on “John Knox House”. “Lufe God abuve al and thi nychtbour as thi self.” What appears to be a “Y” is a former way of writing “TH”, and was always pronounced as “TH”. It was not pronounced as a “Y”.²⁴ Often this is imitated (with the letter “e” gratuitously added at the ends of words) to give a medieval impression (e.g. “Ye Olde Shoppe”) and it is then mispronounced as if people in the past said “ye” when they meant “the”! They did not!

²³ See *John Knox and the Town Council of Edinburgh*, Robert Miller (1898).

²⁴ <http://www.viviancook.uk/EnglishSpellingSystem/The&YeHistExamples.html>

Canongate Churchyard, Royal Mile

Map reference: NT 264 738



Φίλος οχθος
φιλα γαρ κέκευθεν ἡθη
Philos ochthos
phila gar kekeuthen ēthē.

“A dear mound for it covers a dear person”

Source: Aeschylus (525-456 BC), *The Persians* (lines 647-648)

Location: On a memorial stone on the east side of Canongate churchyard, to the right of Canongate Church when entering from the Royal Mile

Despite the affectionate sentiments, it is not known whose grave is marked. It is Plot 45 according to the number on the kerb. A search through the burial records has not produced any clue.



On the left is Canongate Church. Straight ahead is the Doric-columned Royal High School building, the central part of which copies the Temple of Hephaestus in the market place in Athens. The Greek inscription from Aeschylus, *The Persians*, is on the stone at front right.

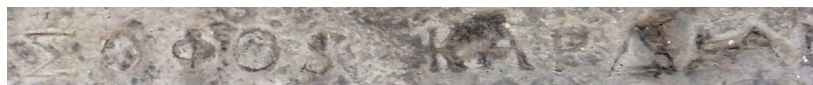
Aeschylus wrote the play *The Persians* in 472 BC. He had himself fought at the battle of Marathon (490 BC) in which the Greeks successfully defeated the invading Persian army under the direction of King Darius (c. 550-486 BC). In the play, Aeschylus amused his Athenian audience by imagining how the news was received in Persia after the final collapse of the Persians' attempts at the conquest of Greece. Although Aeschylus was gloating over the Persians' defeat, in which he seems to have taken an active part, his play also showed his ability to envisage things from the enemy side, and to see the Persians as human beings who grieved at the loss of those dear to them.

The quotation “**A dear mound for it covers a dear person**” referred originally to the tomb of Darius, as Aeschylus imagined how his family regarded it.

Since John Stuart Blackie (see above) had translated *The Persians* along with the *Eumenides*) in his 1850 publication, it is tempting to wonder if he was responsible for suggesting this text for the gravestone. No quotations from Aeschylus are inscribed elsewhere in Scotland, apart from here and on the Castle Esplanade – see pages 12-15.

Holyrood Abbey

Map reference: NT 269 739



ΣΟΦΟΣ ΚΑΡΔΙΑΝ

SOPHOS KARDIAN

“Wise heart”

Location: Inside Holyrood Abbey on the north wall at the north east end, on a large mural monument commemorating George Wishart, Bishop of Edinburgh. The lettering is very worn.

The lengthy inscription is in 32 lines of Latin but with a number of word plays. The epithet “wiseheart” in Greek and in the Roman alphabet (SOPHOCARDIUS) is a play on the name Wishart. *Sophos* is Greek for “wise”, and *cardia* Greek for “heart”.

George Wishart²⁵ was born near Haddington in 1599. He is said to have studied at the universities of Edinburgh and St Andrews and became a

²⁵ This George Wishart (1599-1671) should not be confused with George Wishart (1513-1546) the protestant reformer and teacher of Greek who was burned at the stake outside St Andrews Castle on 1 March 1546.

minister at Monifieth and then at St Andrews. He refused to sign the National Covenant, so was deposed in 1638. Captured by the covenanters in 1644, he was imprisoned in Edinburgh's Tolbooth for about 9 months. He was released after James Graham, Marquis of Montrose, defeated the covenanters, and George Wishart accompanied the Marquis to the Continent as his chaplain. He wrote up the campaigns of the Marquis in Latin, but anonymously. It was published under the initials "AS". This was code for Agricola Sophocardius, i.e. George Wishart (a mixture of Latin and Greek²⁶). When the Marquis of Montrose was executed for treason in Edinburgh's High Street, George Wishart's book was hung around his neck. Under the Restoration of Charles II, George Wishart was made Bishop of Edinburgh in 1662. He died in 1671 and there is a memorial window to him in St Giles' Cathedral. The remains of the Marquis of Montrose were collected together and buried in St Giles' within an impressive funerary monument.



Execution of the Marquis of Montrose in Edinburgh High Street on 21 May 1650 – from a fresco in the Commons Corridor, Houses of Parliament, Westminster, by E. M. Ward. The Marquis is shown holding with both hands the book written by George Wishart.

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²⁶ "George" is a Greek word from *gē* ("ground, earth") and *ergon* ("work"). "George" means someone who works the ground, i.e. a farmer. In Latin *agricola* also means farmer, from *ager* "ground" and *colo* "cultivate".

Having suffered as a prisoner in Edinburgh Tolbooth, George Wishart was sympathetic to others in the same miserable condition when the political tables had been turned. He is reported always to have sent some food to the prisoners from the battle of Rullion Green in the Pentlands (1666) before he would eat his own meal – a pleasing show of kindness in the era of bloodletting over religious and political issues.²⁷

The inscription on his tombstone in Holyrood Abbey is badly weathered and is difficult to read.²⁸

The first two lines are:

HIC RECUBAT CELEBRIS DOCTOR SOPHOCARDIUS ALTER
ENTHEUS ILLE ΣΟΦΟΣ ΚΑΡΔΙΑΝ AGRICOLA
ORATOR FERVORE PIO, FACUNDIOR OLIM
DOCTILIOQUIS RAPIENS PECTORE DURA MODIS.

“ENTHEUS” (line 2), though in Roman letters, is Greek (ΕΝΘΕΟΣ = ENTHEOS = “divinely inspired”) and his name “George”, which means “farmer” in Greek, is translated by “AGRICOLA”, the Latin word for “farmer”.

The verse translation offered is:

Another famous Doctor Wisheart, here,
Divine George Wisheart lies, as may appear;
Great orator, with eloquence and zeal,
Whereby on hardest hearts he did prevail.

The rest of the inscription described his life in brief, making several allusions to ancient Greece and presenting him as a worthy member of the Wishart family whose ancestors (it is claimed) went back to the time of Robert the Bruce.

²⁷ Robert Chambers, *Lives of Illustrious and Distinguished Scotsmen*, Vol. IV (Blackie & Son, 1841), page 464

²⁸ The full text and a verse translation is available in Charles Rogers’ immense book, *Monuments and Monumental Inscriptions in Scotland*, Vol. I (Charles Griffin & Co., 1871), pages 106-107. The Latin text and a prose translation is given in *Inventory of Monuments in Edinburgh* (RCAHMS, 1951), pages 139-140.

Adam House, Chambers Street

Map reference: NT 259 734



ΔΙΠΛΟΥΝ ΟΡΩΣΙΝ ΟΙ ΜΑΘΟΝΤΕΣ ΓΡΑΜΜΑΤΑ
DIPLOUN HORŌSIN HOI MATHONTES GRAMMATA

“Those who are educated have double insight.”

or

“People who can read see twice as much [as those who can’t].”

Source: Copied from the 1616 stone originally on the Old Library building of Edinburgh University about 100 yards south of Adam House – see the next page.

Location: On Adam House at the north east end of Chambers Street

Adam House was built in 1954 for Edinburgh University for examinations and various events. It was one of the first post-war buildings to be given listed status as a building of special interest. The architect was William H. Kininmonth (1904-1988). Adam Square stood here earlier, named after John Adam whose brother Robert Adam (1728-1792) was architect for the Old Quad building.

The inscription is high up on the front of the building. When observed from street level, the first and last letters are concealed by the protruding stonework, and this photograph (taken in 1997) would not be possible today because of a street lamp placed immediately in front! The Greek lettering

curves over a representation of the badge of Edinburgh University which comprises a thistle, a book, the Saltire (St Andrew's Cross – the flag of Scotland), and Edinburgh Castle. This was the first Greek inscription I ever saw – not long after I began learning Greek as a pupil at Trinity Academy, Edinburgh, in 1960 – and it sparked off my interest in finding more.

Edinburgh University, Old Quad

Map reference: NT 259 733

Edinburgh's earliest Greek inscription – 1616



ΔΙΠΛΟΥΝ ΟΡΩΣΙΝ ΟΙ
ΜΑΘΟΝΤΕΣ ΓΡΑΜΜΑΤΑ
DIPLOUN HORŌSIN HOI
MATHONTES GRAMMATA

Literal Translation: “**Double they see, those having learned letters.**”

Translation: “**Those who are educated have double insight.**” or

“**People who can read see twice as much [as those who can't].**”

Source: Menander (c. 341-c. 291 BC)

The Greek inscription has a rampant lion, symbol of Scotland, at either side. “Rampant” means standing on a back foot with front feet in the air, ready to strike. Just visible is a hand pointing the reader to the first word. This inscription is very unusual in that it also has a date written in Greek, inserted in a small panel above the main lettering.



ΑΧΙΣΔ

a = one thousand, chi = six hundred, is = sixteen
= 1616 AD

Greek numbers were not written with Arabic numerals, nor with the better known scheme used in Latin, but with letters of the Greek alphabet

and added accents. William W. Goodwin's *School Greek Grammar* (first published 1882) gives the scheme as follows:

14	ιδ'	80	π'
15	ιέ'	90	ρ'
16	ις'	100	ρ'
17	ιζ'	200	σ'
18	ιη'	300	τ'
19	ιθ'	400	υ'
20	κ'	500	φ'
21	κα'	600	χ'
30	λ'	700	ψ'
40	μ'	800	ω'
50	ν'	900	Ϟ'
60	ξ'	1000	α
70	ο'		



Menander
(Selçuk Museum,
Ephesus)

Menander was one of the most popular Greek playwrights of the 4th century BC. He wrote over a hundred comedies, regularly winning prizes for his work, but unlike Aeschylus, Sophocles and Euripides, texts of his plays have not survived well. Menander is famous, however, for some of his pithy sayings and these have been collected and passed down over the years. One of his best known is “Those whom the gods love die young” (used also in an inscription in Dingwall and in Galashiels). One of his sayings is quoted by the apostle Paul in the Bible: “Bad company corrupts good character” (1 Corinthians 15:33).²⁹ The comment supposedly made by Julius Caesar when he crossed the River Rubicon and marched on

²⁹ *Sententiae Menandri (Gnomai Monostichoi)* “Menander’s One-line Sayings”, line 657 in Augustus Meineke, *Fragmenta Comicoorum Graecorum*, Part 2, Berlin 1857. See the Let’s Read Greek website, Menander Greek Study Group (www.letsreadgreek.com/menander/). More fragments of Menander’s plays were discovered in Egypt in 1905, and new discoveries have been made since. See W. Geoffrey Arnott, *Menander*, Vol. 1 (Loeb, Harvard University Press, 1979).

Rome is also attributed to Menander: “The die is cast”. (“Die” is singular, “dice” is plural, and the saying means that an irrevocable decision has been made.)

“People who can read see twice as much” is a good motto for any library, for literacy opens up a whole new world. No longer are people restricted to what they themselves can see, but they are able to enter into the experience of others, past and present.³⁰

Former location: This Greek inscription used to be on the original University Library “over the back-entry”.³¹

Current Location: Inside the entrance to the Law School Library (formerly known as the Court Room vestibule) at the north west of Edinburgh University’s Old Quad. The inscribed stone has been built into the west wall, along with other stones taken from earlier buildings.



The 1616 Greek Inscription is now in the entrance vestibule to the Law School Library, Old Quad, with the Latin panels above.

³⁰ We don’t have the original context of this saying, and since Menander was a comedy writer, there is the possibility of a *double-entendre* in saying that “those who have learned letters see *double*”! Do students drink too much?

³¹ Robert Monteith, *Epitaphs and Monumental Inscriptions Chiefly in Scotland*, (1707, expanded and reprinted by D. Macvewan, Glasgow, 1834), page 67

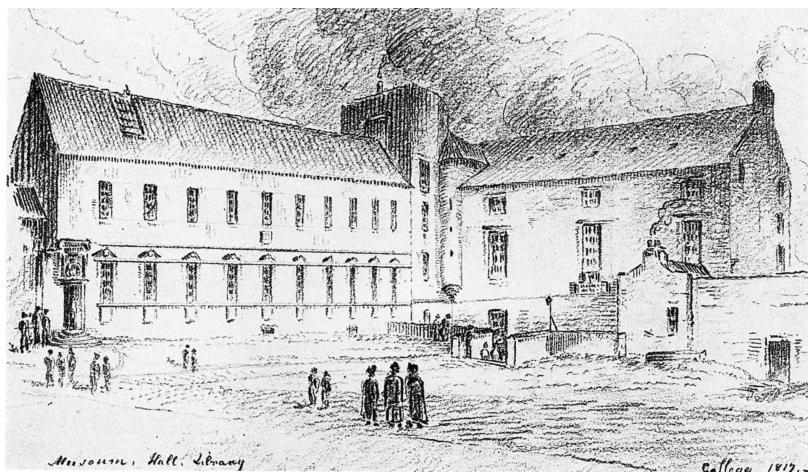
GREEK INSCRIPTIONS IN CENTRAL EDINBURGH

Above the Greek inscription, as now displayed in the Old Quad, is a Latin text (introduced by a pointing hand) which says: “The Senate and People of Edinburgh arranged the construction of these buildings for Christ and the Muses”, i.e. for the promotion of Christianity and the Arts. In Greek mythology the Muses were minor goddesses dedicated to the various aspects of education: knowledge, history, music, song, dance, poetry, comedy, tragedy.

Above the Latin, a carved stone shows Edinburgh Castle, a maiden on the left and a hind (a female deer) on the right, the date 1617, and Edinburgh’s Latin motto “NISI DOMINVS FRVSTRA” – “Unless the Lord, in vain”. This comes from Psalm 127:

Unless the LORD builds the house,
the builders labour in vain.

Unless the LORD watches over the city,
the guards stand watch in vain. (Psalm 127:1, NIV)



1817 Drawing by James Skene of Rubislaw, a friend of Sir Walter Scott. The Old Library is on the right, with the Greek inscription apparently shown beneath the middle window where steps went down to the Common Hall.

By kind permission of Edinburgh City Council – Capital Collections

The Latin inscription now located above the Greek inscription used to be “over the principal entry” to the Common Hall.

The Old Quad, designed by Robert Adam and completed by William Playfair, was constructed from 1789 around the old buildings. The Old Library was still in use when Charles Darwin was at Edinburgh University (1825-1827), and he borrowed books from it on entomology and zoology.

But by then the building was in a bad state: “There were large cracks in the old library’s walls; it was shored up with wood; and an improvised wooden corridor allowed books to be transferred from its upper storey to its grand, neoclassical neighbour”.³² The Library continued within the Old Quad courtyard until demolition in 1827, when the inscribed stones were removed to the Court Room vestibule.³³

In earlier times, the Library was the keeping place of the Edinburgh University Mace – a silver rod with decorations which symbolised the authority of the University.³⁴ It was stolen on the night of 29-30 October 1787, and never found, presumably melted down for its silver. Suspicion fell on one of the Town Council and the Council had another made, presented by publisher William Creech in 1789, which is the one still used in University ceremonies today. The suspect was William Brodie, by whom this Greek inscription must often have been seen as he was one of the

patrons of the University. He would have known exactly where the mace was kept. Brodie was tried and found guilty in 1788 for his many thefts; he was subsequently hanged. He is commemorated in the existence of the Deacon Brodie’s Tavern and Deacon’s House Café in Brodie’s Close on the Royal Mile at its junction with the Mound, and in the book by Robert Louis Stevenson, *The Strange Case of Dr Jekyll and Mr Hyde*.³⁵



House of thief Deacon Brodie

³² Robert Crawford, *On Glasgow and Edinburgh* (The Belknap Press of Harvard University Press, 2013), pages 152-153

³³ Andrew G. Fraser, *The Building of Old College – Adam, Playfair and the University of Edinburgh* (Edinburgh University Press, 1989), page 34

³⁴ A mace was originally a heavy club with a metal head and spikes – a weapon of war. The word means “hammer”. Since it could be used to exercise the authority of the holder, it came to have a symbolic, ceremonial use, as in the mace of the House of Commons.

http://ourhistory.is.ed.ac.uk/index.php/Theft_of_College_Mace_1787

³⁵ The term “deacon” does not indicate a church official but the president of a trade guild. This position enabled Deacon Brodie to be a respected member of Edinburgh Town Council.

Greyfriars Churchyard

Greyfriars was considered by Sir Walter Scott as the Scottish equivalent of Westminster Abbey in being the burial site of very many famous figures in history. From 1447 until the Protestant Reformation in 1560 the area had been the site of a Franciscan friary. The friars were dressed in grey, hence “Greyfriars”. Mary Queen of Scots granted it in 1562 to the citizens of Edinburgh as a burial ground since the graveyard round St Giles’ was over-full. It was there that the National Covenant was signed in 1638, resisting the imposition of English church order on Scotland. In the section still known as the Covenanters’ Prison, over a thousand prisoners from the battle of Bothwell Brig (22 June 1679), supporters of the National Covenant, were held in miserable conditions in the open-air for four months. Some were executed, some were pardoned after signing allegiance to the King, some escaped, some were sentenced to transportation to the American colonies and perished when their ship sank off Orkney. Plaques within the churchyard give more information.

In Greyfriars there are numerous tombs with Latin inscriptions. One, of Provost Archibald Tod, who died on 9 February 1656, aged 71, a town councillor for 30 years, is reported to have contained the single word Βουλευτής (Bouleutēs, “**Councillor**”) within the Latin text, but the whole inscription has been worn away. One clear Greek inscription remains, that of the distinguished medical doctor and surgeon John Robertson Sibbald and his family.

Memorial Stone of John Robertson Sibbald

Map reference: NT 256 733

The stone is in Latin, with two Biblical quotations in Greek. The first line of Greek is below the name of his wife, Eleanor Greig, who was daughter of Rev. James Greig, minister of Dalmeny Church from 1800 to 1829. She died aged 64 in 1866. The second is beneath the names of their three and only children: Alison Sibbald, who died at 21 months in 1834, Mary who died aged 5 in 1835, and Thomas, who died at 42 days in 1837.

ΕΜΟΙ ΓΑΡ ΤΟ ΖΗΝ ΧΡΙΣΤΟΣ ΚΑΙ ΤΟ ΑΠΟΘΑΝΕΙΝ ΚΕΡΔΟΣ
ΕΜΟΙ ΓΑΡ ΤΟ ΖΕΝ CHRISTOS ΚΑΙ ΤΟ ΑΠΟΘΑΝΕΙΝ KERDOS

“For to me, to live is Christ and to die is gain.”

Source: The apostle Paul’s letter to the Christians in Philippi (Philippians 1:21)

I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. **For to me, to live is Christ and to die is gain.** If I am to go on living in the body,

this will mean fruitful labour for me. Yet what shall I choose? I do not know! I am torn between the two: I desire to depart and be with Christ, which is better by far; but it is more necessary for you that I remain in the body.
(Philippians 1:20-24, NIV)

ΤΩΝ ΓΑΡ ΤΟΙΟΥΤΩΝ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ
ΤΩΝ ΓΑΡ ΤΟΙΟΥΤΩΝ ΕΣΤΙΝ ΗΕ ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ

“For of such is the kingdom of heaven”

Source: Jesus, when his disciples tried to stop children being brought to him.

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: **for of such is the kingdom of heaven.** And he laid his hands on them, and departed thence.

(Matthew 19:13-15)

John Robertson Sibbald (1799-1868) was a well-known and well-respected doctor in Edinburgh. He was educated at the Royal High School and Edinburgh University. From the Royal College of Surgeons he received his Diploma “to practise the Arts of Anatomy, Surgery and Pharmacy” in 1818.³⁶

He did further study in Paris before settling back in Edinburgh where in 1825 he married Eleanor, the eldest



Memorial stone of John Robertson Sibbald – behind which are the original gravestones of his wife and children.

³⁶ *Caledonian Mercury*, 18 May 1818

daughter of the Rev. James Greig of Dalmeny and his wife Anne Russell.

The *Edinburgh Evening Courant* has an extensive obituary on Dr Sibbald, part of which is as follows:

During the first visitation of cholera in 1831-1832, his self-sacrificing efforts to stay the ravages of the plague were untiring. He not only visited the poor of his own district and neighbourhood, and supplied their wants from his purse, but he even turned part of his premises into a hospital, where the helpless victims were received and treated. Yet notwithstanding this zeal, it is said that the late Professor Alison and he were *stoned* out of the Water of Leith village, on the old and silly idea that the “wells had been poisoned,” and that in this case the doctors were the perpetrators. His benevolence and his generosity to the poor were manifested throughout his whole life, and in dispensing his bounties he was warmly aided by his late lamented and amiable wife.³⁷

He was a member of the Town Council, an elder of Newington Church, a strong supporter of several religious and benevolent societies, including the Society for the Relief of Persons Labouring under Incurable Disease. In their annual report for 1869, the Society comments:

Dr Sibbald for a long course of years took a deep interest in the present institution. He was the oldest member of the committee, and there was no one more regular in his attendance, or more willing to give his aid, in any way for the benefit of the charity. Dr Sibbald’s care and consideration for persons afflicted as are those for whom the institution provides did not terminate with his life, as in his final deed of settlement he directed (to quote his words) “the entire residue of my estate to be applied for the benefit of persons labouring under incurable disease, either by pensions, or of any infirmary or hospital having distinct wards for such cases, my trustees may appoint.”³⁸

He had no surviving children, and apart from leaving a legacy to the Institution mentioned above, he donated funds for bursaries to support poor pupils at the Royal High School and students of medicine at Edinburgh University.

These were the days long before the establishment of the National Health Service and the social security benefits we now enjoy. It was a time when infant mortality was high, even amongst medical experts such as Dr Sibbald. The sadness at the loss of his three young children is reflected in

³⁷ *Edinburgh Evening Courant*, 24 September 1868

³⁸ *The Scotsman*, 9 February 1869

this handsome memorial stone. Despite his sadness, he continued to help others, and still continues: The Dr John Robertson Sibbald Trust continues to help disadvantaged people.

John Robertson Sibbald (1799-1868) should not be confused with Robert Sibbald (1641-1722), founder of the Royal College of Physicians and of the Royal Botanic Garden, whose grave is at the South side of Greyfriars. Robert Sibbald had no male descendants, and if there is any family connection, it must be very far back.

The original gravestones of John Robertson Sibbald's wife and children and other members of his family are still to be seen behind the large, later memorial erected after his own death in 1868. The details can also be read in *The Epitaphs and Monumental Inscriptions in Greyfriars Churchyard, Edinburgh* by James Brown, Keeper of the Grounds, a book published in 1867, towards the publication of which John Robertson Sibbald himself was one of the subscribers.

The Sibbald family gravestones are in English and mention his parents (Thomas Sibbald, died 1822, and Mary Robertson, died 1836), and his brother, Thomas, assistant-surgeon in the Bengal Army who died at Arracan,³⁹ aged 25 in 1837, not long after arriving there in the employment of the East India Company. It must have been a severe blow to John Robertson Sibbald and his wife to lose within the space of four years (1834-1837) his mother, his brother, and his three children.

On the original gravestone recording the death of his wife, Eleanor, who died in 1866 aged 64, is the Biblical reference "Phil 1:24". This is the same chapter as quoted in Greek, and says: "to abide in the flesh is more needful". Presumably he comforted himself with this thought, now that he alone of his immediate family remained alive. After he himself had died, Philippians 1:21 was inscribed in Greek on the large, new monument: **"For to me, to live is Christ and to die is gain."**

³⁹ Arracan (Arragan on the gravestone) or Arakan, renamed Rakhine in 1989, is in Myanmar (Burma). In 2017 over half a million muslims from Rakhine were forced into exile in Bangladesh following atrocities by Burmese soldiers, armed police and civilians. The United Nations report in August 2018 described the action by the Myanmar army as genocide.

Greek Orthodox Church of St Andrew, 2 Meadow Lane

Map reference: NT 254 727

In the 1980s John Maitland Moir became a priest in the Greek Orthodox Church. He was appointed chaplain to Edinburgh University and set up the Chapel of St Andrew in his house at 23a George Square. Subsequently larger premises were acquired at 2 Meadow Lane beside the Meadows and more recently at the former Buccleuch Parish Church in 33 Chapel Street.



John Maitland Moir (1924-2013) at 23a George Square

Photograph by Natasha Grieve in 1998



**Former Buccleuch Parish School (1839) at 2 Meadow Lane, now offices
and chapel of The Orthodox Church of St Andrew**



Inside the Greek Orthodox Chapel in Meadow Lane

A feature of Greek Orthodox churches is the presence of icons. These are paintings, usually on wood, displaying religious figures, very often Jesus in majesty. Icons are intended as an aid to worship and prayer; they are not worshipped in themselves.

At the top of this icon are the letters “IC” and “XC”, contractions of:

ΙΗCOYC XPICTOC

IĒSOUS CHRISTOS

= Jesus Christ. The arrangement of the fingers in Jesus’ hand echoes these same letters.

In the halo around Jesus’ head are three letters “Ο ΩΝ” (HO ŌN) which mean “the one who is”, connecting the “I am” sayings in the Gospel of John with the statement in Exodus 3:14 where God reveals himself to Moses as “I am who I am”. This usage within the halo has been traced back to about the 13th century in painted icons.⁴⁰



This icon was painted in 2008 especially for the new Chapel.

⁴⁰ <http://www.orthodoxartsjournal.org/on-the-origin-of-ō-ōn-in-the-halo-of-christ/>

GREEK INSCRIPTIONS IN CENTRAL EDINBURGH

Below are the words “Ο ΠΑΝΤΟ ΚΡΑΤΩΡ” (HO PANTOCRATŌR), which means “the almighty” or “the all powerful”, usually a description applied to God, but attributable also to Jesus in his resurrected glory: “All power is given unto me in heaven and in earth” (Matthew 28:18). Often Jesus as Pantocrator forms the central point in an apse or a central dome in Greek Orthodox churches.

In this icon Jesus holds a book in his left hand with words from John’s Gospel in Greek:

ΕΓΩ ΕΙΜΙ Η ΘΥΡΑ. ΔΙ’ ΕΜΟΥ ΕΑΝ ΤΙΣ
ΕΙΣΕΛΘΗ, ΣΩΘΗΣΕΤΑΙ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ.

ΕΓΩ ΕΙΜΙ ΗΘΗ ΘΥΡΑ. ΔΙ’ ΕΜΟΥ ΕΑΝ ΤΙΣ
ΕΙΣΕΛΘΗ, ΣΩΘΗΣΕΤΑΙ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ

“Very truly I tell you, I am the door for the sheep.... **I am the door; anyone who comes in through me will be saved and will come in and go out and find pasture.**”
(John 10:7-9)

I am grateful to Stephen Griffith for showing me round the Chapel and obtaining permission to use the photographs in this book, and to Natasha Grieve (S1 pupil in 1998) for visiting and photographing the earlier Greek Orthodox Chapel in 23a George Square.

Buccleuch Church, 33 Chapel Street, Edinburgh

Map reference: NT 260 729



**Formerly St Cuthbert’s Chapel of Ease, then Buccleuch Parish Church, now the Greek Orthodox Church of St Andrew
Edinburgh University’s David Hume Tower can be seen behind.**

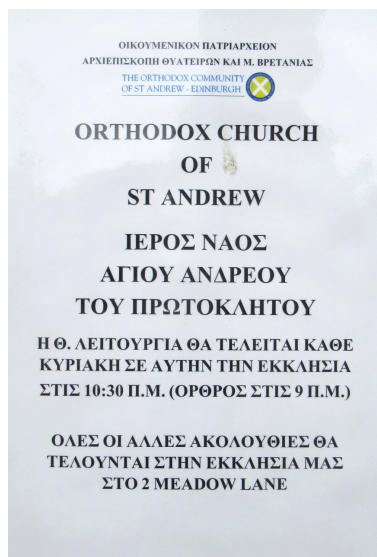
For a number of years, Buccleuch Church was closed and was used by the University as a furniture store. It is now in religious use again – as the main chapel of the Greek Orthodox Church of St Andrew.

The modern Greek notice, in translation, says:

**Holy Church of St Andrew
the First-called Disciple**

**The Divine Liturgy will be
celebrated in this Church each
Sunday at 10.30 a.m.
(Matins at 9 a.m.)**

**All other services
will be celebrated in our Church
at 2 Meadow Lane.**



Memorial Inscription to Thomas Blacklock

There is, however, an earlier connection between Buccleuch Church and Greek. According to a book by Dr Andrew Duncan (of “Andrew Duncan Clinic” fame) published in 1815, the following epitaph was on the grave of Rev. Thomas Blacklock, blind poet and minister and scholar.⁴¹

Τὸν περὶ Μοῦσ’ ἐφίλησε, δίδου δ’ ἀγαθὸν τε, κακὸν τε·
Ὀφθαλμῶν μὲν ἄμερσε, δίδου δ’ ἡδέϊαν ἀοιδήν.
Ton peri Mous’ ephilēse, didou d’ agathon te, kakon te;
Ophthalmōn men amerse, didou d’ hēdeian aoidēn.

**“The Muse loved him exceedingly, but she gave him
both good and evil,
for she robbed him of his eyes but gave him a sweet song.”**

Source: Homer, *Odyssey*, 8:63-64

The description originally referred to the blind bard, Demodocus, who sang at a banquet in the presence of Odysseus. It was said of Demodocus that no other singer had his heavenly gift to delight hearers no matter what subject he chose for his song.

⁴¹ *Elogia Sepulchralia Edinburgena*, Andrew Duncan (1814), page 10



The Blacklock gravestone is on west wall to north of the Buccleuch Church (marked by the arrow).

The graveyard was closed to most further burials in 1873. Writing in 1908, John Smith commented:

The closing of the ground led to nothing but disaster to a large number of the monuments some of which are now so badly defaced by decay and neglect that it is with difficulty they can be identified notably those erected to David Herd, Dr Blacklock and Dr Robert Hamilton and one or two others are entirely illegible and the preservation of the epitaphs on the above three are due to the labours of one Dr Duncan whose mortal remains lie interred in the place.⁴²

The gravestone of Thomas Blacklock can now be easily read, which suggests that the lettering was re-cut, and probably the whole stone was replaced. It is now in granite, but there is no sign of the Greek epitaph.



Thomas Blacklock
Public Domain

Was the Greek epitaph eroded and not replaced, or was it not there in the first place?

John Smith (quoted above) wondered whether it was there in the original, but Andrew Duncan's book suggests that it was. Other epitaphs seem to have been copied accurately. It is certainly appropriate to such a remarkable, notable man as Thomas Blacklock.

The inscription, as now to be seen, is in Latin, and beside it is a similar stone inscribed in English to Thomas Blacklock's sister and family.

⁴² *Epitaphs and Monumental Inscriptions in Buccleuch Parish Churchyard, Edinburgh*, compiled by John Smith, 1908, page xv

In translation, the Latin inscription says:

In memory of the Rev.
Thomas Blacklock, D.D.
He was upright, pious, kind,
accomplished in all kinds of
learning, an exalted poet. He
was blind from infancy, but
cheerful, witty and always
very dear to his friends.

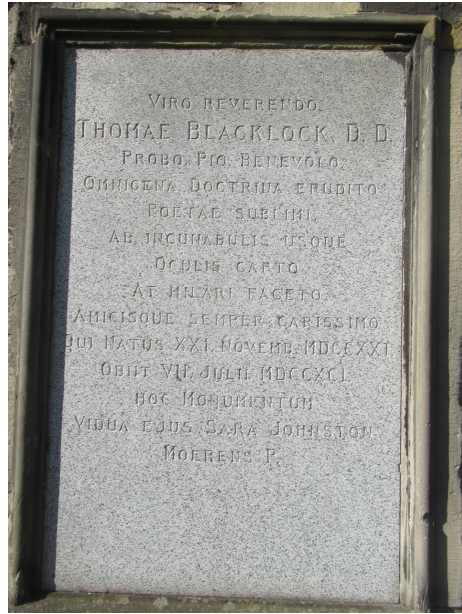
Born 21 November 1721, he
died 7 July 1791.

His mourning widow, Sara
Johnston, put this up.

The adjoining stone,
obviously also recut, says:

In memory of Mary
Blacklock or Macurdo who
died 25th September 1764,
sister of Thomas Blacklock,
D.D., and her children.

And of Sarah Johnston or
Blacklock who died 6th May
1809,
widow of the said Thomas
Blacklock.



**Gravestone of Thomas Blacklock,
recut since 1908,
but without the Greek epitaph**

Thomas Blacklock was born at Annan in Dumfriesshire in 1721. At six months he caught smallpox and went blind. People sympathised with his misfortune and read him poetry and helped his education. He began Latin, and started to compose poetry himself. When he was nineteen, his father, a bricklayer, was killed in an accident when a malt-kiln fell on him. By then, Thomas' prodigious intellectual and poetical abilities were being recognised, and in 1741 an Edinburgh physician, Dr John Stevenson, brought him to Edinburgh and supported him for four years while he studied. When the Jacobites under Bonnie Prince Charlie took the city, Thomas returned to Dumfries, but he was back in Edinburgh soon after and studied for a further six years at Edinburgh University. Subjects including classical learning, philosophy, theology and modern languages. He achieved a particularly good knowledge of French, being on good terms with the Provost of Edinburgh whose wife was from Paris. He continued to write poetry, could play the violin and flute, and sang tastefully. Being blind, his prospects had not been good, but he benefited from the helpfulness and generosity of others, something he never forgot. He also

experienced rejection, sometimes from his childhood companions, at other times from adults who should have known better.



Peartree House was built in 1749 and is now a restaurant and concert venue. Thomas Blacklock and his wife lived on the second floor. The house faces towards the Buccleuch Churchyard across the other side of Chapel Street.

He decided to train as a clergyman and was licensed to preach by the presbytery of Dumfries in 1759. In 1762 he was appointed to the parish of Kirkcudbright, and at the same time (with the prospect of permanent employment) married Sarah Johnston, daughter of a Dumfries surgeon. Partly because of his blindness, however, the people refused to accept him. He returned to Edinburgh where he and Sarah lived in Peartree House. Here they took in student-boarders for the next 23 years, and Thomas helped them with their studies:

In this occupation, which he thus exercised for so many years of his life, no teacher was perhaps ever more agreeable to his pupils, nor master of a family to its inmates, than Dr Blacklock. The gentleness of his manners, the benignity of his disposition, and that warm interest in the happiness of others which led him so constantly to promote it, were qualities that could not fail to procure him the love and regard of the young people committed to his charge; while the society which esteem and respect for his character and his genius often assembled at his house, afforded them an advantage rarely to be

found in establishments of a similar kind. (Henry Mackenzie, *Some Account of the Life and Writings of Dr. Blacklock*, 1793)⁴³

He wrote numerous articles and books on a variety of religious and literary topics. In 1783 he contributed the entry on blindness in the *Encyclopedia Britannica*, obviously contributing from his own personal experience:

Parents of middle or of higher rank who are so unfortunate as to have blind children, ought by all possible means to keep them out of vulgar company. The herd of mankind have a wanton malignity which eternally impels them to impose upon the blind, and to enjoy the painful situations in which these impositions place them. This is a stricture upon the humanity of our species, which nothing but the love of truth and the dictates of benevolence could have extorted from us. But we have known some who have suffered so much from this diabolical mirth in their own persons, that it is natural for us, by all the means in our power, to prevent others from becoming its victims.
(*Encyclopedia Britannica*, 1783)⁴⁴

Thomas Blacklock was one of the first in Edinburgh to receive and appreciate the poetry of Robert Burns. In 1786 he had received a copy of the Kilmarnock edition of Burns' poetry from the Rev. George Lawrie of Newmills, near Kilmarnock, and wrote back approvingly. His comments were passed on to Robert Burns himself, and caused Burns to come to Edinburgh instead of emigrating to Jamaica. Burns wrote:

I had taken the last farewell of my few friends, my chest was on the road to Greenock; I had composed the last song I should ever measure in Scotland—"The Gloomy night is gathering fast"—when a letter from Dr Blacklock to a friend of mine overthrew all my schemes, by opening new prospects to my poetic ambition. The Doctor belonged to a set of critics for whose applause I had not dared to hope. His opinion that I would meet with encouragement in Edinburgh for a second edition, fired me so much, that away I posted for that city, without a single acquaintance, or a single letter of introduction.
(Robert Burns⁴⁵)

Dr Blacklock received Burns kindly, introduced him to many of his Edinburgh acquaintances, and changed the course of history by his enthusiasm for the one who would come to be recognised as Scotland's national poet.

⁴³ <http://spenserians.cath.vt.edu/BiographyRecord.php?action=GET&bioid=35930>, and at http://www.electricscotland.com/history/other/blacklock_thomas.htm

⁴⁴ http://www.electricscotland.com/history/other/blacklock_thomas.htm

⁴⁵ The wording varies! Cited from www.electricscotland.com. See also: <http://www.robertburns.org/encyclopedia/LawrieTheRevDrGeorge172715199.515.shtml>

Old Calton Burial Ground

Burials began here in 1718. The Old Calton Burial Ground is unusual in not being associated with any church. It was run as a business by the Incorporated Trades of Calton.

When Waterloo Place was constructed in 1815, the cemetery was cut in two, leaving a small part on the north side, the larger part on the south. Many burials were removed, some to the New Calton Burial Ground further to the east.

Family Grave of David Willison, 1816

Map reference: NT 260 740



Memorial recording reburial of David Willison's family remains after the Calton burial ground was cut through to make Waterloo Place

The grave monument, with two Ionic columns, has a Latin inscription in the middle, family details in English in the panels at either side, and an oval cartouche with Greek at the foot.

The Latin inscription describes the effect of the building of Waterloo Place on David Willison's family.

Sacred to the memory not only of his father's house but also of many relatives of him who erected this stone and who arranged for their dear remains, formerly buried in another part of this cemetery, to be carefully gathered together and transferred into this place.

The great public work [of building Waterloo Place] imposed this sad duty and the task of dedicating this monument on the surviving son, brother, husband and father, David Willison, printer in Edinburgh.

1816

Beneath this is an oval bronze panel, now dark with age and not easily noticed, containing a short Greek inscription.



ΟΥΚ ΕΤΙ ΘΝΗΤΟΣ
ΟΥΚ ΕΤΙ ΘΝΗΤΟΣ

“No longer mortal” or “No longer subject to death”

Source: Attributed to Pythagoras (c.570-c.495 BC)

When you have left your body and have come to the free ether,⁴⁶
you will be an immortal god, incorruptible, and **no longer subject to death.**
(*Golden Verses*, lines 70-71)

Location: On the monument set up by David Willison, in the north west section of the southern part of the Old Calton Graveyard

⁴⁶ “Ether” in ancient Greek means air, sky, or heaven, believed to be the abode of the gods.

This oval panel is about 7 by 5 inches in size (18 x 13 cms). It shows a cinerary chest, on top of which there is a caterpillar, a chrysalis, and a butterfly, a transformation from an earth bound creature to one that can ascend the skies. The *Golden Verses* of Pythagoras are in 71 lines of poetry. They encourage a good, moral life.

For example:

Honour your parents and your relatives. As regards other people,
make friends with those who behave the best. (lines 4-5)

Don't welcome sleep to your tired eyes until you have reviewed
each of the things you've done that day. How have I done wrong?
What have I achieved? What should I have done that I have not
completed? Start at the first and examine them carefully. Then, if
you've done bad things, rebuke yourself; if you've done good
things, be pleased. (lines 40-44)

The *Golden Verses* conclude with the words quoted on the bronze panel.

Pythagoras was born on the Greek island of Samos, off the west coast of Turkey. He is best known today for the mathematical theorem that, on a triangle, the square of the hypotenuse equals the sum of the square of the other two sides. In antiquity his fame came from his wisdom and good teaching. After travelling widely in Greece, Egypt and perhaps as far as Babylon, he set up a school of philosophy at Croton on the south coast of Italy. His *Golden Verses* were popular in antiquity and continued to be respected and quoted.⁴⁷

David Willison's daughter, Mary, married Archibald Constable (1774-1827), the famous printer and publisher, whose tomb with a bronze image is nearby (on the left). They lived at Craigmockie Castle on the east side of Corstorphine Hill. Constable published many of the works of Sir Walter Scott, as well as the *Scots Magazine*, later editions of the *Encyclopaedia Britannica*, and the influential literary journal *The Edinburgh Review*. The Constable publishing business had a distinguished history and is still in existence, currently known as Constable & Robinson after a merger in 1999.



**Archibald Constable,
son-in-law of printer
David Willison**

⁴⁷ Translations vary. Many sources are available including *The Golden Verses of Pythagoras*, arranged by Florence M. Firth (1904), accessed at <http://www.sacred-texts.com/cla/gvp/index.htm>.

New Calton Burial Ground

Burials began here in 1817, the first being bodies which were removed from Old Calton when Waterloo Place was driven through. Some of the grave monuments were also moved, so that gravestones earlier than 1817 can be found near the north entrance.

It is the burial place of many Edinburgh notables including architect David Bryce, and the parents of Robert Louis Stevenson. 825 burials took place in 1863, which in that year were more than in other Edinburgh burial grounds, but the cemetery was closed to burials for the most part in 1874.⁴⁸

Grave of Sotires Georgiades

Map reference: NT 263 740



ΜΑΚΑΡΙΟΙ ΟΙ ΝΕΚΡΟΙ ΕΝ
ΚΥΡΙΩ ΑΠΟΘΝΗΣΚΟΝΤΕΣ.

ΜΑΚΑΡΙΟΙ ΗΟΙ ΝΕΚΡΟΙ ΕΝ
ΚΥΡΙΩ ΑΡΟΘΝΗΣΚΟΝΤΕΣ.

“Blessed are the dead who die in the Lord.”

⁴⁸ Kirsten McKee, *Edinburgh Graveyards Project: Documentary Survey For New Calton Burial Ground, Edinburgh World Heritage, on behalf of the World Monuments Fund in Britain 2011* <http://www.ewht.org.uk>

GREEK INSCRIPTIONS IN CENTRAL EDINBURGH

Source: The quotation is from Revelation 14:13:

And I heard a voice from heaven saying, “Write this: **Blessed are the dead who die in the Lord** henceforth.” “Blessed indeed,” says the Spirit, “that they may rest from their labours, for their deeds follow them!”

Location: Backing on to the steps at the south west corner

The tombstone has been moved a few feet to the right of its plinth which is presumably in the original location.

The full inscription reads:

IN MEMORY OF

M. R. DAVIDSON

DIED 9th JANUARY 1879.

ALSO

ELIZABETH DAVIDSON

WIFE OF SOTIRES GEORGIADES

DIED AT PORTOBELLO

EDINBURGH

27th MAY 1887 AGED 80 YEARS.

ALSO

SOTIRES GEORGIADES

BORN AT ARGOS IN GREECE

1st DECEMBER 1810

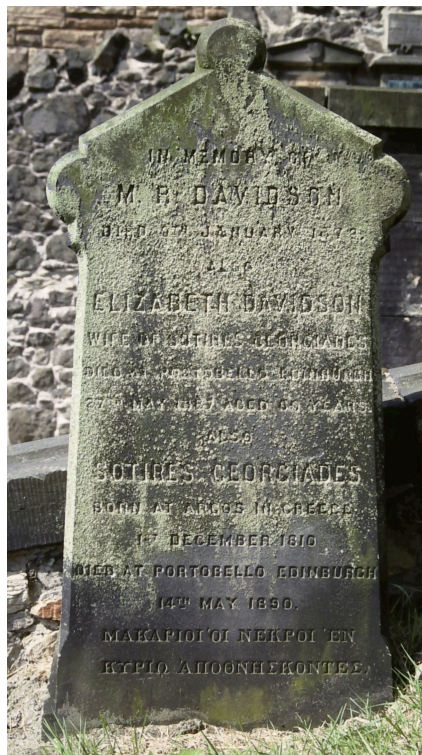
DIED AT PORTOBELLO

EDINBURGH

14th MAY 1890.

ΜΑΚΑΡΙΟΙ ΟΙ ΝΕΚΡΟΙ ΤΗΝ

ΚΥΡΙΩ ΑΠΟΘΝΗΣΚΟΝΤΕΣ.



**Sotires – born in Argos, Greece;
buried on Calton Hill, Edinburgh**

Sotires Georgiades first came to notice in 1849 when he advertised:

DAGUERROTYPE PORTRAITS, with the latest improvements are artistically executed by S. Georgiades, late of Paris, in his Photographic Establishment, no. 4 Mound, first door below the Panorama.
(*The Scotsman*, 26 December 1849)

Daguerrotype photography was developed in France, where presumably Sotires learned how to manage the complicated technique. Photographs were produced on a silver-coated copper plate, without an

intermediate negative, so were sharp, but the image was reversed and could not easily be reproduced.

Prices charged by Sotires were 5s. 6d. for a small print, 8s. 6d. for larger, and 15s. (75p) for the largest. Presumably most people would find these prices beyond their means.

Sotires soon moved his studio to 75 Princes Street, premises also occupied by Begbie and Lee, engravers, and where Elizabeth Davidson and her sister Margaret ran a lodging house. Sotires is described both as an artist and photographer. At 75 Princes Street he advertised apartments “elegantly fitted up, for accommodation of Ladies and others who may desire privacy”, while he ingeniously combatted the Edinburgh weather:

Correct and pleasing Likenesses are produced in every state of the weather, as the Photographic operation is carried on in a GLASS CHAMBER! that secures it from the unfavourable influences of bad weather.
(*The Scotsman*, 11 Sept. 1850)⁴⁹



**Sotires Georgiades, from
Argos, Greece, one of
Edinburgh’s earliest
photographers**

(https://anemourion.blogspot.co.uk/2017/11/blog-post_364.html)

Sotires began to take an active part in Edinburgh social life and adopted a noticeably Scottish identity by joining the Masonic Celtic Lodge on 11 March 1850. This Lodge was founded in 1821 “to promote the manufacture of the tartan of their native land and encourage the wearing of the ancient costume of their country.”⁵⁰ One of the rules stated that “all members should be clothed at their own expense in the Royal Tartan in honour of their Celtic forefathers, who wore their tartan at Church and on the battlefield”.

Sotires was appointed RWM (“Right Worshipful Master”) for 1855-1856, a position which involved making arrangements, presiding at meetings and proposing “the usual Loyal and Masonic toast”. On 30 May

⁴⁹ Richard Torrance, *Scottish Studio Photographers to 1914 and Workers in the Photographic Industry* (Edinburgh, 2011), pages 287-289

⁵⁰ Details are from the Celtic Lodge website <http://www.thecelticlodge.org> which helpfully contains much historical information including archive collections of the society’s minutes.

1856 “The Brethren spent a most harmonious evening enlivened by Songs toasts and sentiments” and at the end it was proposed that “a vote of thanks be given to the RWM Bro Georgiades for the very proficient manner he discharged the business of the evening”.

In 1860 Sotires “presented the lodge with an engraved portrait of the late Bro William Donaldson as Past Master of the Celtic Lodge”. The current Lodge premises are at Brodie’s Close, 304 Lawnmarket, Edinburgh. Sotires continued as an office bearer in the Celtic Lodge until the 1880s.

In 1853 at St Cuthbert’s he married Elizabeth Wyllie Davidson from Anstruther in Fife, presumably his landlady at 75 Princes Street when he was a lodger there.

For over 20 years they lived at 58 Queen Street which Elizabeth ran as a lodging house, assisted by her unmarried sister Margaret Robertson Davidson whose name is first on the tombstone.

Sotires is described in the 1861 census as “Retired Photographer”. Perhaps he found it easier to make a living by working with his wife and sister-in-law in the lodging house.

At a Masonic Dinner on 27 December 1877, a long speech in poetic form was given by the then RWM, C. L. Ramsden, who commended various members for their support and service, and commented:

And Georgiades is a learned Greek,
Who fortune came, on Scotland’s shores to seek.
He’s been successful and can live at ease,
but loves Auld Reekie more than native Greece.

The circumstances under which he left Greece and came to Scotland, presumably via France, are unknown. He must have been proud enough of his Greek heritage to have his birthplace proclaimed on the tombstone: “Born at Argos in Greece”, with the Greek inscription below. Sotires’ birthplace, Argos, is one of the famous ancient cities. Herodotus, on the first page of his celebrated *Histories*, describes Argos as once “the most important place in the land now called Hellas [Greece]”. Agamemnon, leader of the Greek army which sailed to Troy to regain the beautiful Helen,



**58 Queen Street, Edinburgh –
run as a lodging house by
Elizabeth Georgiades**

was king of Mycenae in the plain of Argos, and the troops are often called “the Argives” (the soldiers from Argos) in Homer’s *Iliad*. Polycleitus, one of the most famous sculptors of antiquity (5th century BC), also came from here. After Greek independence was established in 1832, Argos was advocated as the Greek capital city, but subsequently Athens was chosen.

The Georgiades tombstone is no run-of-the-mill ordinary stone (see the photograph on page 53). It is slightly triangular, with decorative curves and bevelled edges. The plinth on which it originally stood says: “ERECTED BY GEORGIADES SOTIRES” and on the right, in smaller letters, “J. RHIND”. John Rhind (1828-1892) was a prolific Edinburgh sculptor, producing many well known carvings including that of William Chambers in Chambers Street, the unicorn on the Mercat Cross outside St Giles’, the frieze on Leith Corn Exchange and the golden statue above the main dome on the Bank of Scotland building on the Mound. Sotires therefore chose one of the top sculptors for his family gravestone.

Sotires and Elizabeth Georgiades, however, had no children. Who then contributed the final details on the stone? Sotires died on 14 May 1890 at Westbank House, Portobello, the home of Angelos Stavrow⁵¹ a retired merchant seaman from Spachia (Sfakion on the south coast of Crete). Interestingly, in 1891 he was also described as a photographer.⁵² Angelos reported Sotires’ death and described himself as a friend. Angelos and his wife Augusta Louisa Brodnicki were married in Leith in 1886 and gave their children Greek names. In their home at Westbank House they also accommodated two of Angelos’ Greek-speaking brothers from Crete. It seems probable, therefore, that Angelos Stavrow carried out the wishes of Sotires and was responsible for seeing to the completion of the gravestone with the mention of Argos. Perhaps also he oversaw the Greek inscription though this could have been inscribed when the stone was first erected to Margaret Davidson in 1879.

The name “Sotires” comes from σωτήρ (sōtēr), the Greek word for “saviour”. The name is not used in English, but appears in Spanish (as with the painter Salvador Dali) from the Latin equivalent (*salvator*). Georgiades is a patronymic, i.e. a family name, meaning “son of George”.

⁵¹ “Stavrow” is presumably an anglicised version of “Stavrou”, meaning “[son] of Stavros”. Stavros is the Greek word for “cross” or “stake”, used in the New Testament to describe the cross on which Jesus was crucified.

⁵² *Edinburgh Evening News*, 26 May 1891; Census 1891

Register House, Princes Street

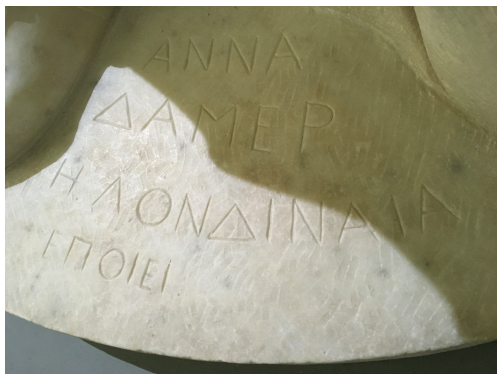
Map reference: NT 258 740

George III Statue by Anne Seymour Damer



Statue of George III in his coronation robes, sculpted by Anne Seymour Damer, as inscribed by her in Greek on the plinth. Benjamin Vulliamy, official clockmaker to George III, cast the crown and sceptre in bronze. George III reigned from 1760 to 1820, the longest reign of any British king.

Photograph by courtesy of Michael Fitchett



ANNA ΔΑΜΕΡ Η ΛΟΝΔΙΝΑΙΑ ΕΠΟΙΕΙ
ANNA DAMER HĒ LONDINAIA EPOIEI

“Anna Damer the Londoner made this.”

Location: On the plinth of the statue. The statue currently stands in the West Passage, having been first placed in 1795 in the Central Rotunda and later in different positions within Register House.

Anne Seymour Damer (1749-1828) was the niece of Lord Frederick Campbell, Lord Clerk Register of Scotland. He arranged for the brothers Robert and James Adam to design and construct Register House,⁵³ and commissioned this statue from his niece in 1787.

Anne Damer is the earliest-known British woman sculptor, and the first woman known to have carved anything in Greek.

Her mother was Lady Caroline Campbell, daughter of the 4th Duke of Argyll. Her father, Henry Seymour Conway, fought against Bonnie Prince Charlie’s army at Culloden in 1746, went on to have a distinguished military and parliamentary career, and became Commander in Chief of the British armed forces.

Through her father, Anne was descended from the brother of Jane Seymour, third wife of Henry VIII.

⁵³ <https://canmore.org.uk/site/52411/edinburgh-princes-street-general-register-house>; *General Register House*, National Records of Scotland (2012, <https://www.nrscotland.gov.uk/files/about-us/general-register-house.pdf>)
Photographs: Copyright Michael Fitchett. Published by kind permission of National Records of Scotland. I am grateful to Mike and Greta Fitchett for reporting this Greek-inscribed statue to me.

Her father's cousin was Horace Walpole (1717-1797), son of Sir Robert Walpole, Britain's first prime minister. Walpole took considerable care for his niece, looking after her when her parents were frequently abroad. When Walpole died in 1797 he left her an endowment and life-tenancy of his Twickenham house, the Gothic-inspired mansion called Strawberry Hill. She lived there until 1811.



Anne Seymour Damer by Sir Joshua Reynolds

New York Museum of Art, Public Domain

From the age of 10 she showed skill in modelling in wax. Her interest in sculpture was stimulated by David Hume, the Scottish philosopher, who was secretary to her father from 1767 to 1768.

Her attachment to sculpture is said to have been created by the following circumstance. When about eighteen years of age, she was walking with the celebrated David Hume, who excited her satirical observations by giving a shilling to an Italian boy for some “paltry plaster images,” as she called them. “Be less severe,” was the historian’s reply, “these images at which you smile, were not made without the aid of both science and genius—with all your attainments, now, you cannot produce such works.” She shortly afterwards showed Hume a head, which she had modelled in wax, then tried it in marble, and succeeded in calling forth the wonder and praise of the philosopher.

(The Georgian Era Painters and sculptors etc. Vol. IV, Vizetelly, Branston & Co., Fleet Street, 1834, page 498)

In 1767 Anne suffered an arranged marriage to wealthy John Damer, son of Lord Milton. Their marriage was unhappy and after seven years they separated. John Damer ran up huge debts from buying excessive amounts of expensive clothing and from gambling. John shot himself in 1776 in the Bedford Arms, Covent Garden, leaving a note that “The people of the house are not to blame for what has happened; it was my own act”.⁵⁴ John’s father had refused to cover his son’s debts, but blamed Anne for the separation. He insisted on Anne’s jewellery being sold to defray the debts. Now an independent woman, however, she was more fully able to exercise her talents where many women of her time were restricted. Horace Walpole encouraged her to pursue her abilities as a sculptor.

In 1773 she received some instruction in modelling from Giuseppi Ceracchi, a visiting Italian who made a statue of her as the Muse of Sculpture – now in the British Museum. John Bacon of the Royal Academy gave her six lessons in carving, and the surgeon William Cumberland Cruikshank in 1790 instructed her in anatomy. She produced work in stone, terracotta and bronze.

In 1780, Walpole wrote enthusiastically:

Mrs Damer, daughter of General Conway, has chosen a walk more difficult and far more uncommon than painting. The annals of statuary record few artists of the fair sex, and not one that I recollect of any celebrity. Mrs Damer’s busts from the life are not inferior to the antique; and theirs, we are sure, were not more like [i.e. life-like]. Her shock-dog, large as life, and only not alive, has a looseness and softness in the curls that seemed impossible to terra cotta; it rivals the marble one of Bernini in the royal collection.⁵⁵

This was not an unbiased description! Others were more critical of her work, but she was generally admired and appreciated for her skill. Professional sculptors tended to count her as just an amateur with high connections.

The poet and botanist, Erasmus Darwin, grandfather of Charles Darwin, wrote:

Long with soft touch shall Damer’s chisel charm,
With grace delight us, and with beauty warm.
(*The Botanic Garden*, Erasmus Darwin,
Vol. I, *Economy of Vegetation*, Canto II, lines 111-112)

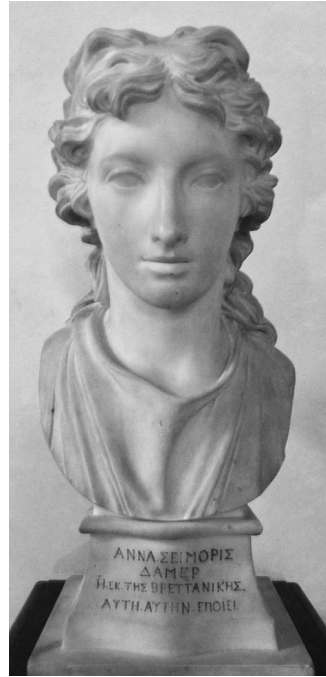
⁵⁴ Letter to Sir Horace Mann by Horace Walpole: <http://www.british-history.ac.uk/old-new-london/vol3/pp255-269>

⁵⁵ <http://www.twickenham-museum.org.uk/detail.php?aid=266&cid=11&ctid=1>
The word “shock-dog” is obsolete. It means a small, shaggy dog.

She travelled on many occasions to the continent – to France, Germany, the Netherlands, Italy, Spain and Portugal. On one occasion, in 1779, a French privateer⁵⁶ accosted her ship and some fighting took place. She was landed unharmed in Jersey, where her father was governor at the time. She was acquainted with Marie Antoinette, and later with Josephine, Napoleon’s wife. She had an audience with Napoleon himself. She donated to him a bust she had carved of Charles James Fox who was much respected in France for his support of American Independence and the French Revolution. In return she received a gold snuffbox from Napoleon, now in the British Museum. She studied Latin and Greek. It was said that she wrote Latin “like Pliny” (i.e. in a pleasant, homely, easy-to-read style). To the Uffizi Museum in Florence she donated a self-portrait bust, complete with a Greek inscription.⁵⁷

She inscribed her statues with Greek to demonstrate that she was an educated woman in a world where education for women was exceptional, and to suggest the ancient Greek origins of her art.

From 1784-1818 she exhibited at the Royal Academy as an honorary exhibitor, i.e. as an amateur, contributing a total of 32 works. The 1785 bridge at Henley-on-Thames, designed by her father, has a keystone on either side bearing a river-god face carved by Anne: the River Thames on



**Anne Seymour Damer
Uffizi Gallery, Florence**

The Greek attribution says:
“Anna Seymour Damer,
the woman from Britain,
made this self-portrait”

*Photograph by kind permission
of Michalis Famelis
(Creative Commons)*

⁵⁶ A privateer was a private ship or person commissioned by the government to attack the enemy at sea. It was a kind of privatized version of the navy, and many European powers followed this practice.

⁵⁷ ANNA ΣΕΙΜΟΡΙΣ ΔΑΜΕΡ Η ΕΚ ΤΗΣ ΒΡΕΤΤΑΝΙΚΗΣ ΑΥΤΗ ΑΥΤΗΝ ΕΠΟΙΕΙ
ANNA SEIMORIS DAMER HĒ EK TĒS BRETTANIKĒS AYTĒ AYTĒN EPOIEI
“Anna Seymour Damer, the woman from Britain, made this self-portrait.”
https://en.wikipedia.org/wiki/Anne_Seymour_Damer

one side, and the River Isis (which flows through Oxford before joining the Thames) on the other.

Some of her sculptures were of animals, particularly pet dogs, but she sculpted many famous people including George III for this full length, larger than-life statue in Register House, Edinburgh. Her work on this was interrupted. In 1790 she was unwell and for a time had problems walking or even putting two feet to the ground. She visited Portugal for her health, and also visited the Alhambra in Spain. On her return, she was able to complete the George III statue. It was carved from a 9-foot block of Carrara marble from Tuscany in Italy. When finished, it was put on public show at the Rotunda, Blackfriars Road, London, from 1793 to 1795, before being shipped to Edinburgh and installed in 1795.

Nelson sat for her in Naples in 1799 while recuperating from his injuries at the battle of the Nile. She presented a bronze version of this bust to the Duke of Clarence in 1828, just before she died, and it is now in the Royal Collection. She also carved the naturalist Sir Joseph Banks who sailed with Captain Cook and who organised the ill-fated voyage of the *Bounty*.

She was particularly friendly with Georgiana, Duchess of Devonshire, and campaigned with her on the Whig side in support of Charles James Fox in the 1784 general election. She had a life-long interest in theatre and amateur dramatics. A famous painting by David Gardner (1775) depicts Anne Seymour Damer along with Elizabeth Lamb (Viscountess Melbourne) and Georgiana (Duchess of Devonshire) as the three witches in Shakespeare's *Macbeth*.

When she died in 1828, aged 78, she was buried beside her mother in St Mary's Church, Sundridge, Kent, along with her mallet, chisel and apron, and the bones of her favourite dog ("Fidèle") which had been preserved in a box in her bedroom. There are several monuments in the church carved by her, including the monument to her mother.⁵⁸

⁵⁸ There is abundant information about Anne Seymour Damer on the Internet, including the entry in the *Dictionary of National Biography*. Particularly detailed is *The Life of Anne Damer: Portrait of a Regency Artist*, Jonathan David Gross (Lexington Books, 2014). See also *A Biographical Dictionary of Sculptors in Britain, 1660-1851* at:

<http://liberty.henry-moore.org/henrymoore/sculptor/browse/record.php?action=browse&-recid=708>

Also: "My colossus, my overgrown child": Anne Seymour Damer's statue of George III in Edinburgh, *Burlington Magazine*, Vol. CLII, No. 1282, January 2010, by John McLintock, pages 18-28

Gladstone Monument, Coates Crescent

Map reference: NT 244 735



William Gladstone, four-times Prime Minister

Location: In gardens on the north side of Shandwick Place and the south side of Coates Crescent

This Memorial, constructed in bronze figures around red granite, is to honour William Ewart Gladstone (1809-1898). It was sculpted by James Pittendrigh MacGillivray. Gladstone was Liberal Prime Minister in 1868-1874, 1880-1885, 1886 and in 1892-1894. In 1859 he was appointed Rector of Edinburgh University. Gladstone became the Member of Parliament for Midlothian in 1880 after a series of famous speeches called the “Midlothian Campaign”. In 1885 he paid for the restoration of the Old Cross in Edinburgh, the platform for public proclamations, which had been removed many years earlier in 1756.

The monument shows Gladstone at the top, dressed in Chancellor’s robes. Beneath are four female figures described as MEASURE, FORTITUDE, VITALITY, FAITH. Measure has a pair of scales, Fortitude

holds a shield with an image of Christ wearing a crown of thorns, Vitality holds a lamp – the lit flame representing life, and Faith holds a Bible with Christ on the cross on the cover.

There are two large female figures at the side, with the Latin words ELOQUENTIA (on the West) and HISTORIA (on the East). Gladstone was renowned for his eloquence as a speaker. His degree at Oxford in 1831 (First Class Honours) was in Classics and Mathematics.

At the front, is a tripod composed of three gleds holding up a victory crown of laurel leaves. Gleds are hawks, and they are here as a kind of pun on the name Gladstone (Gled-stone). Either side are two boys, naked, holding a banner, each with a sentence in Greek.



Greek on the Gladstone Monument, Shandwick Place

The Greek words on the left are:

ΟΥ ΠΕΡΙ ΜΕΝ ΠΡΟΦΡΩΝ ΚΡΑΔΙΗ ΚΑΙ ΘΥΜΟΣ ΑΓΗΝΩΡ
 HOU PERI MEN PROPHRŌN KRADIĒ KAI THUMOS AGĒNŌR

“His heart was earnest and his spirit heroic.”

Source: Homer, *Iliad*, 10:244, referring originally to Odysseus, King of Ithaca, deviser of the Trojan Horse stratagem, hero of Homer’s *Odyssey*.

The Greek words on the right are:

ΤΟΥ ΚΑΙ ΑΠΟ ΓΛΩΣΣΗΣ ΜΕΛΙΤΟΣ ΓΛΥΚΙΩΝ ΠΕΕΝ ΑΥΔΗ
ΤΟΥ ΚΑΙ ΑΠΟ ΓΛΩΣΣΗΣ ΜΕΛΙΤΟΣ ΓΛΥΚΙΩΝ ΡΗΕΝ ΑΥΔΗ

“From his tongue flowed speech sweeter than honey.”

Again this is from Homer, *Iliad*, 1:249, referring originally to King Nestor “the clear-voiced orator of Pylos **from whose tongue flowed speech sweeter than honey**”.⁵⁹

The monument was originally unveiled at the junction of George Street and St Andrew Square in 1917 by the Earl of Rosebery (Lord Dalmeny), one of Gladstone’s friends and colleagues, who had succeeded him as Prime Minister. The Greek was not added until 1922. The memorial became a nuisance when traffic increased, and was moved to its present site in 1955, the originally intended location. It cost £10,000 to build and £3,000 to move!



The Gladstone Monument in 1953 in St Andrew Square at the junction with George Street, prior to its removal to Coates Crescent in the West End.

Photograph by permission of Edinburgh Evening News

⁵⁹ Thanks to pupils Alison Davison and Cameron Black for copying this for me.

9 Douglas Crescent, Edinburgh

Map reference: NT 237 735

Home of Professor John Stuart Blackie from 1881-1895



This was the house, in retirement, of the celebrated Professor John Stuart Blackie and his wife Elizabeth. His retirement at Douglas Crescent was no quiet seclusion!

With the resignation of his Chair, Blackie became a professor of things in general. He had too active a temperament to lapse into mere mossy old age. From his house in Douglas Crescent, where he had surrounded himself with a wealth of beautiful objects, he poured forth magazine articles, letters to the *Scotsman*, ballads, sonnets by the score. The volume on “Burns,” in *English Men of Letters*; a volume of lay sermons, a book on the “Wisdom of Goethe,” volumes on “The Scottish Highlanders,” and “The Land Laws,” and on the lessons of history, are evidence of his industry, and of the variety of his pursuits.⁶⁰

The Strand Magazine in 1892 contained photographs of Professor Blackie and the house as then furnished, accompanied by interviews, reminiscences and cartoons about his long and varied life.⁶¹

⁶⁰ *The Life of Professor John Stuart Blackie*, ed. Rev. John G. Duncan (John J. Rae, Glasgow, 1895), pages 98-99

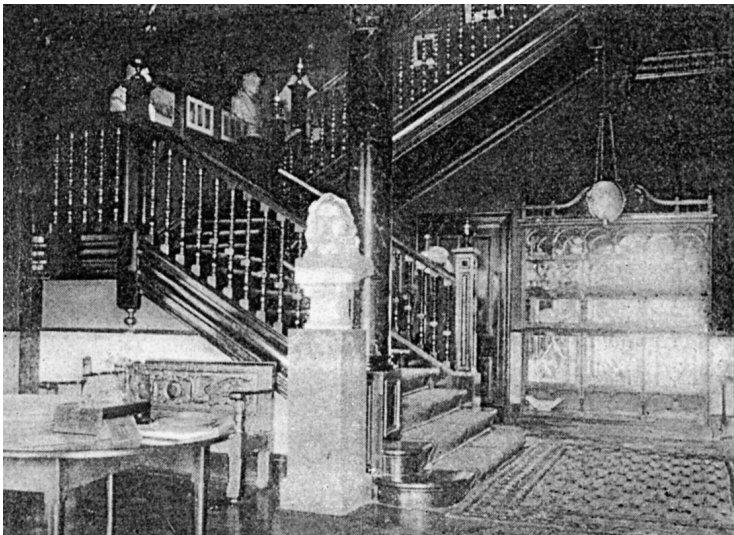
⁶¹ *The Strand Magazine*, March 1892 (George Newnes, Ltd), pages 225-236, illustrated interview by Harry How with photographs by Elliot & Fry. I am grateful to Adèle Nicol for drawing this Greek inscription to my attention and giving me permission to include these details.

GREEK INSCRIPTIONS IN CENTRAL EDINBURGH

On the staircase in the entrance hall, above a Corinthian column is Professor Blackie's favourite motto. It is drawn from the letter to the Ephesians 4:15 "... **speaking the truth in love**, [we] may grow up into him in all things, which is the head, even Christ ...".

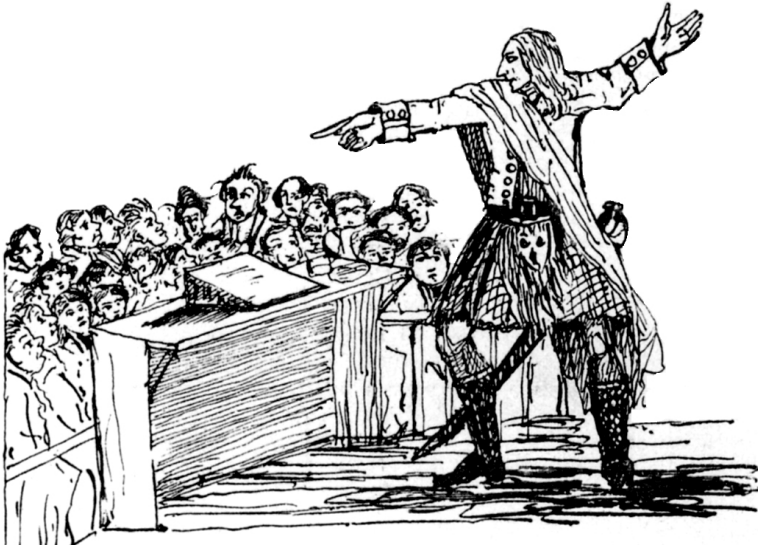


'ΑΛΗΘΕΥΩΝ 'ΕΝ 'ΑΓΑΠΗ
ALĒTHEUŌN EN AGAPĒ
“Speaking/acting the truth in love”



The Entrance Hall as it appeared in 1892

Professor Blackie was a stimulating lecturer at the University, often diverting on to a variety of subjects apart from Greek.



Professor John Stuart Blackie, dressed in a kilt, giving a lively lecture to his students – from a pen-and-ink sketch by his brother-in-law (*Strand Magazine*, March 1892, page 232)

An incident is recorded which illustrates some of the many sides to his character:

Professor Blackie was lecturing to a new class with whose personnel he was imperfectly acquainted. A student rose to read a portion, his book in his left hand.

“Sir,” thundered Blackie, “hold your book in your right hand!”—and as the student would have spoken—“No words, sir! Your right hand, I say!”

The student held up his right arm, ending piteously at the wrist. “Sir, I hae nae right hand,” he said.

Before Blackie could open his lips there arose a storm of hisses and by it his voice was overborne. Then the professor left his place and went down to the student he had unwittingly hurt, and put his arm around the lad’s shoulders and drew him close, and the lad leaned against his breast.

“My boy,” said Blackie—he spoke very softly, yet not so softly that every word was audible in the hush that had fallen on the classroom—“my boy, you’ll forgive me that I was over-rough? I did not know—I did not know!”

He turned to the students, and with a look and tone that came straight from his heart, he said, "And let me say to you all, I am rejoiced to be shown that I am teaching a class of gentlemen."

Scottish lads can cheer as well as hiss, and that Blackie learned.⁶²



John Stuart Blackie

Professor Blackie was easily recognised in his rather eccentric manner of dress: longish hair under a broad-brimmed hat, a plaid worn shepherd-wise. He carried a big stick. He kept himself fit. He used to walk three or four miles a day and climbed most of the mountains in Scotland. He aimed to visit a new district of Scotland every year.

He travelled widely in Britain and in Europe, lecturing and studying. He visited Greece, learning modern Greek while there and coming to appreciate it as a spoken language. He similarly came to appreciate Gaelic after holidaying in the Highlands.

After a visit to Egypt⁶³ and the East in 1878 he was welcomed back with a poem, part of which goes:

⁶² *The Life of Professor John Stuart Blackie*, ed. Rev. John G. Duncan (John J. Rae, Glasgow, 1895), pages 118-119. However, the account of this same incident on page 196 suggests the student was lacking a *left* hand. "One day he asked a student to hold his book in his left hand, that he might have his right free to take notes."

⁶³ On 29 March 1878, with two Scottish companions, he climbed the pyramid of Khufu (Cheops in Greek), the largest of the three pyramids at Giza, where they celebrated their Scottish heritage by singing "Scots wha hae" at the top. *John Stuart Blackie, A Biography*, Anna M. Stoddart (Blackwood, Edinburgh, 1896), pages 332-333. The picture (above) is an engraving from the frontispiece of this book, based on the portrait painted in 1892-1893 by Sir George Reid after the celebration of the Blackies' Golden Wedding anniversary (page 413).

Blackie can do anything,
 Sermon preach, or ballad sing,
 Write a book, or climb a peak,
 Chat in Gaelic or in Greek;
 Ever learning something new,
 Holding fast the good and true,
 What he trows [believes] he tells right free,
 Ἀληθεύων ἐν ἀγάπῃ [Alētheuōn en agapē]!⁶⁴

He declared that this, his favourite motto, ἀληθεύων ἐν ἀγάπῃ (alētheuōn en agapē), taken from Ephesians 4:15, could be translated as “acting the truth in love” as well as “speaking the truth in love”. When he sent a letter he used to write this motto in Greek on the top left-hand corner of the envelope.

The word *agapē*, “love”, is used in a distinctive Christian sense. It is defined in 1 Corinthians 13 by the apostle Paul as follows:

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

(1 Corinthians 13:4-7, NIV)

Professor Blackie said of *agapē*: “Adopt it, and it will turn earth into heaven, it will revolutionise society in the twinkling of an eye.” Of Jesus he said: “Look Christ in the face; in all doings note what Christ did in like circumstances, and do as He would have done on earth.”⁶⁵ Blackie said to his students: “If you wish to be happy in this world there are only three things that can secure you of your aim — the love of God, the love of truth, and the love of your fellow-men.”⁶⁶

He had another guiding motto: χαλεπὰ τὰ καλὰ (chalepa ta kala), “All noble things are difficult to do” from Plato, *Republic*, 4:435c.⁶⁷ His life was an illustration of these mottoes.

⁶⁴ *Professor Blackie, His Sayings and Doings, A Biographical Sketch by his Nephew Howard Angus Kennedy* (James Clarke & Co., London, 1896), page 306. Also quoted in *Glimpses of Church and Social Life in the Highlands in Olden Times*, by Alexander Macpherson (Blackwood, 1893), page 209.

⁶⁵ *John Stuart Blackie, A Biography*, Anna M. Stoddart, (Blackwood, Edinburgh, 1896), page 44

⁶⁶ *Professor Blackie*, Howard Angus Kennedy (2nd edition, 1896), page 218

⁶⁷ This expression, in a variant form using *agatha* (“good”) rather than *kala* (“beautiful, good, noble”), was also inscribed by Ian Hamilton Finlay on a pillar in the River Clyde.

Very well-known and well-liked, he was friends with many of the famous people of his age, including Prime Minister William Gladstone, the Earl of Roseberry (Lord Dalmeny) and the writer Thomas Carlyle.

He said of Gladstone:

He and I are old friends, and although we have often disagreed on politics, and the Hebrew devil, and other subjects, yet I always admire the nobility and uprightness of the man.⁶⁸

Though a Scottish Presbyterian, Professor Blackie was his own person, often controversial, independent in thought, and anti-sectarian. In 1892 he wrote his "Confession of Faith" to *The Scotsman*:

Creeds and confessions! High Church or Low?
I cannot say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Saviour Jesus.
I think to all or none; not curious creeds
Or ordered forms of churchly rule He taught,
But soul of love that blossomed into deeds,
With human good and human blessing fraught.
On me nor Priest, nor Presbyterian, nor Pope,
Bishop or Dean may stamp a party name;
But Jesus, with His largely human scope,
The service of my human life may claim.
Let prideful priests do battle about creeds,
The Church is mine that does most Christ-like deeds.⁶⁹

John Stuart Blackie died on 2 March 1895. St Giles' was packed for his funeral service which was attended not only by many members of the public but by dignitaries and representatives from organisations throughout Scotland, not to mention Edinburgh magistrates and the Scottish universities. The path of his funeral procession from St Giles' Cathedral, along Princes Street, to his grave in the Dean Cemetery was lined on either side by people keen to show their respect. Nine pipers of the Black Watch from Edinburgh Castle played laments as they walked in front. At the graveside, Dr Walter Chalmers Smith prayed:

O God, our Father in heaven, it is with sad, sorrowing hearts
that we lay all that can perish of our beloved friend in the grave, in
the sure and certain hope of a blessed resurrection. Sad and
sorrowful as this day is, yet it is not unmixed with much that
gladdens us, turning sorrow into sweetness. We give Thee thanks,

⁶⁸ Extract from the "English Illustrated Magazine", August 1894, quoted in *The Life of Professor John Stuart Blackie*, ed. Rev John G. Duncan (John J. Rae, Glasgow, 1895), page 247

⁶⁹ Anna M. Stoddart, page 429



**Blackie grave in
Dean Cemetery**

O God, that we ever knew him. We give Thee thanks for all the sweet fellowship we had together; for the sweetness of his hearty counsel, which remains as perfume and as ointment with us. We give Thee thanks for his varied and manifold labours during his manhood—labours carried on to the last of a long life; and we give Thee thanks for the Christian faith, for the sweet meekness, for the tranquil hopefulness of his last days among us. Bless the Lord, O our souls. And O God, grant that, as we remember these things, and remember all the pureness, the unworldliness, the simplicity, and the sincerity of this faithful man, we may be lifted up to walk in his footsteps, to follow him in his faith.⁷⁰

A memorial plaque to Professor Blackie was placed in St Giles' (see pages 18-23, where further biographical information is given).

A tartan, the Blackie tartan, was created for him by Mary MacPherson (Mairi Mhor nan Oran 1821-1898), renowned Gaelic singer and songwriter, who shared with him the struggle to improve crofters' rights.⁷¹



Blackie House, Wardrop's Court

⁷⁰ Anna M. Stoddart, pages 456-457. Dr Walter Chalmers Smith (1824-1908) was a distinguished Free Church of Scotland minister, poet and hymnwriter. His most famous hymn is "Immortal, invisible, God only wise". He and Professor Blackie were good friends.

⁷¹ https://en.wikipedia.org/wiki/Mary_MacPherson; Scottish Register of tartans <https://www.tartanregister.gov.uk/tartanDetails?ref=285>

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He is commemorated also in the former university residence named “Blackie House” in Wardrop’s Court, and his portrait in terracotta can be seen, facing north, on the front of this building on the Mound in North Bank Street.



Most people miss this! North Bank Street on the Mound
In the centre is a portrait of Professor Blackie, surrounded on the left by a Scottish thistle and on the right by a Celtic harp. Beneath it says “JOHN STUART BLACKIE” with the dates 1809 and 1894 (though he died in 1895).

Professor Blackie and his wife built Altnacraig near Oban as a holiday home in 1866. Inscriptions in Gaelic and Greek were placed there including his favourite motto.

25 Learmonth Terrace, Queensferry Road

Map reference: NT 238 742

Royal Auxiliary Air Force – No. 603 (City of Edinburgh) Squadron



Location of three inscriptions from Homer and one from Plato

25 Learmonth Terrace is a remarkable building, its interior described as “the most sumptuous in the city”.⁷² It was originally built in 1891 for Arthur Sanderson (1846-1915) to house his extensive art collection of paintings and ceramics. Each room was based on a classical theme to complement the contents. The mahogany panelling, the decorated fireplaces, the intricate wood carving and the elaborate ceilings show outstanding Victorian craftsmanship.

Sanderson and his family made their money in the wine and whisky trade. In 1882 they introduced the blended whisky VAT 69 and it is still a well-known product.

In 1925 the building was purchased by the Royal Auxiliary Air Force as its city headquarters and care has been taken to preserve the elaborate interior decoration along with the Greek inscriptions.

⁷² *The Buildings of Scotland: Edinburgh*, John Gifford, Colin McWilliam and David Walker (Penguin, 1984), page 400

Stained glass on the inner entrance door shows the Panathenaic Festival which took place in Athens in antiquity.

The stairway has statues of Athene and Hera. At the top of the stairs, running round all four sides of the large hallway, is a reproduction of the famous frieze from the Parthenon, the temple of Athene in Athens. This frieze, based on the Elgin Marbles in the British Museum, was produced in a reduced size by William Scott Morton at the Albert Works, Tynecastle, Edinburgh. He wrote:

Full-size casts of the original slabs were obtained and restored These slabs served as the models for the reduced sets. Instead of attempting the reduction by hand ... it was resolved to obtain perfect accuracy by the use of a reducing appliance. A suitable instrument could not be found in this country, the best one available proving very slow and faulty in its working. A machine was specially designed chiefly by my brother, Mr John Morton.⁷³

Accompanying the frieze are three quotations from Homer and one from Plato.



The Parthenon frieze (in gold) has four Greek inscriptions beneath.

Μεῖζον μὲν γὰρ ἀρετῆς μηδεὶς ἡμᾶς ποτὲ πειθῇ τῆς εὐσεβείας εἶναι
τῷ θνητῷ γένει.

Meizon men gar aretēs hēmas pote peithē tēs eusebeias einai
tō thnētō genei.

“Let no one ever persuade us that, for the human race, any part of virtue is greater than piety.”

Source: Plato, *Epinomis*, 989.b.1

⁷³ *An Epitome of the Parthenon Frieze arranged for interior decoration, restored and reduced in two sizes*, Wm. Scott Morton

“Piety” means doing your duty in every sphere of life – your duty to religion, family, community, and country.

The other three Greek inscriptions are from Homer, as follows:

Θεοὶ, δωτῆρες ἑάων

Theoi, dōtēres eaōn

“The gods, givers of good”

Source: Homer, *Odyssey*, 8:325

Ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

Hos ke theois epipeithētai, mala t' ekluon autou.

“Whoever obeys the gods is listened to by them.”

Source: Homer, *Iliad*, 1:218

Αἶ κέ μοι ὥς μεμαυῖα παρασταίης, γλαυκῶπι, καί κε τριηκοσίοισιν ἐγὼν
ἄνδρεςσι μαχοίμην σὺν σοὶ, ποτνα θεά, ὅτε μοι πρόφρασσ' ἐπαρήγοις.

Ai ke moi hōs memauia parastaiēs, glaukōpi, kai triēkosioisin egōn
andressi machoimēn, sun soi, potna thea, hote moi prophrass' aparēgois.

**“If you would stand at my side to help me, bright-eyed one [Athenē],
with your support, lady goddess, willingly coming to my aid, I could
fight even against three hundred men.”**

Source: Homer, *Odyssey*, 13:389-391

Arthur Sanderson was a pupil at Leith High School⁷⁴ and then the Royal High School before going into business and eventually becoming a partner in the family firm. In 1875 he married Margaret Eleanor Buchanan, youngest daughter of John Buchanan who was Provost of Inverary for sixteen years. Arthur and Margaret had nine children.⁷⁵

Financial difficulties occurred in 1908. These worsened until by 1915 the house and all the treasures had to be sold. When Arthur Sanderson died in 1915, *The Scotsman* printed a detailed obituary:

He was a connoisseur and a keen collector ... he was reputed to have got together the most representative collection of “old

⁷⁴ Called “Leith Academy” from 1888. “In the early 19th century, in addition to Latin, the pupils received instruction in English, Mathematics, Writing and Arithmetic. By the middle of the century the curriculum was enlarged to include Greek, French, Book-Keeping, Drawing, Needlework, Music.” Charles McAra, *Leith Academy, 1560-1960* (Oliver & Boyd), page 17

⁷⁵ Booklet *25 Learmonth Terrace, Edinburgh* by the Royal Auxiliary Air Force. Thanks to Kieran Heynigen for a copy on Open Doors Day 2000. “Superior Interior”, by Raymond Ross, *Scotsman Magazine*, September 1987.

GREEK INSCRIPTIONS IN CENTRAL EDINBURGH

English” art works and old real satinwood in the country. His paintings included many examples of the British and Continental masters, and Rembrandt, Velasquez, Rubens, Hoppner, Constable, Reynolds, Gainsborough, Turner, Romney, and others were represented on his walls.

... His outdoor interest centred largely in cricket, upon which pastime he was very keen, and with his brother, Mr Fred. R. Sanderson, also an enthusiast, and the possessor of a playing ability, which gained him a place in matches against the Australians, All England, and other first-class teams, he arranged a “Sanderson Eleven,” consisting entirely of members of the family.

(*The Scotsman*, Monday, 22 November 1915)



Parthenon Frieze, with Greek inscriptions beneath

St Stephen's Church, St Vincent Street

Map reference: NT 249 745



St Stephen's Church with its striking clock tower and expansive steps faces south towards Howe Street and the centre of Edinburgh. The clock pendulum is probably the longest in Scotland.

St Stephen's was designed by William H. Playfair and opened on 21 December 1828. Robert Louis Stevenson used to attend here as a boy, and there is a tradition that his first writings were read by his mother to the Mothers' Meeting here. The American evangelist Dwight L. Moody preached in St Stephen's on his visit to Edinburgh in 1873.⁷⁶

The interior is octagonal. Over the east and west internal doorways, there are two painted panels containing Greek. These appear to have been done comparatively recently, perhaps in the 1950s when a concrete floor was inserted to create a suite of rooms and a large hall beneath. A third

⁷⁶ A. Ian Dunlop, *The Kirks of Edinburgh – The Congregations, Churches and Ministers of the Presbytery of Edinburgh* (Scottish Record Society, Edinburgh, 1988), pages 147-150. I am grateful to Jonathan Logan for reporting the Greek to me and to his mother, Rev. Anne Logan, for giving me a tour of the church.

panel contains the usual Church of Scotland motto in Latin “NEC TAMEN CONSUMEBATUR” (“... and it was not consumed”), showing the burning bush where God revealed himself to Moses (Exodus 3:2).



Χαίρε Στεφανος
Chaire Stephanos
“Hail, Stephen”



Οἰκουμενι
Oikoumeni
“World”

Stephen was the first Christian martyr, stoned at the approval of Saul (later, after conversion, the apostle Paul – Acts 7:55-8:1, Acts 22:20). This church, of course, is named after Stephen. The word *stephanos* in Greek means garland or crown such as the garland of olive leaves given to the victor in the Olympic Games. Unlike the fading garland of leaves, the faithful believer is promised an everlasting crown:

Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown [*stephanos*] that will not last; but we do it to get a crown that will last for ever.
(1 Corinthians 9:24-25, NIV)

I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown [*stephanos*] of righteousness, which the Lord, the righteous Judge, will award to me on that day – and not only to me, but also to all who have longed for his appearing.
(2 Timothy 4:7-8 NIV)

The symbol of a ship on water harks back to the gospels where Jesus and his disciples regularly used boats on the Sea of Galilee. This painted panel showing a ship within which stands a cross in place of a mast seems to be based on the symbol of the World Council of Churches, formally established in 1948 but with roots going back to a world missionary conference in Edinburgh in 1910.



The word “Oikoumeni” correctly represents the sound of the Greek word for “world” though technically the last letter should be eta “η” – Οικουμένη (‘Oikoumenē’). The word “ecumenical” is derived from this and means worldwide.

In the Gospel of Matthew (24:14) Jesus says: “... this gospel of the kingdom will be preached in the whole world (*oikoumenē*) as a testimony to all nations...”. The panel refers to the worldwide preaching of Christ’s message of salvation.



Interior of St Stephen’s while still in church use

In the 1830s St Stephen’s had one of the largest congregations in Edinburgh, but with changing times the building is now no longer in use as a church. Various concerts and festival events have been held in the hall, and in 2017 the building was purchased by Danish choreographer Peter Schaufuss, founder of the English National Ballet School.⁷⁷ He said: “I plan to make the Great Hall a world-class theatre, one that will attract productions from leading companies from around the world, while the ground-floor level and basement area lends itself to many exciting uses moving forward, both cultural and community based.”⁷⁸ In 2019 he successfully established here the Edinburgh Festival Ballet and School.

⁷⁷ *Edinburgh Evening News*, 4 April 2017

⁷⁸ *The Stage*, 7 April 2017 See: <https://www.edinburghfestivalballet.com>

Greek Inscriptions in North Edinburgh

Edinburgh Academy, Henderson Row

Map reference: NT 248 748



The Edinburgh Academy building was designed by architect William Burn and constructed of sandstone from Craigleith quarry. The style of the main entrance is Doric, though the columns are not fluted. Beneath the pediment is a line of Latin, followed by a line of Greek.

ACADEMIA EDINENSIS JUVENTUTIS STUDIIS SACRATA.
A.D. MDCCCXXIV.

“Edinburgh Academy Dedicated to the Education of the Young.
AD 1824.”

Η ΠΑΙΔΕΙΑ ΚΑΙ ΤΗΣ ΣΟΦΙΑΣ ΚΑΙ ΤΗΣ ΑΡΕΤΗΣ ΜΗΤΗΡ
HĒ PAIDEIA KAI TĒS SOPHIAS KAI TĒS ARETĒS MĒTĒR

“Education is the mother both of wisdom and of virtue.”

To the east of the main building, on classrooms gifted to the school by former pupil George Crabbie in 1900, can be seen a stone panel with the words surrounding the head of Homer.



Motto on George Crabbie building

The same Greek inscription is also carved in large letters on an adjoining wall near the Dining Hall.



“Education is the mother both of wisdom and of virtue.”

The school originally put much emphasis on Latin and Greek. From the late 1800s prefects were named “ephors” after the officials of ancient Sparta. The Greek motto “Education is the mother both of wisdom and of virtue” was specially composed by John Williams, the first rector. The opening ceremony was held on 1 October 1824, presided over by Sir Walter Scott who was one of the directors. He concluded his speech with these words about education:

Without learning a physician was a mere quack, a lawyer a mere pettifogger, a clergyman, like a soldier without a sword, unable to enforce the authority of his Divine Master. Next to a conscience devoid of offence towards God and man, the greatest possession was a well-cultivated mind.⁷⁹

Edinburgh Academy over the years has educated many outstanding individuals, amongst whom can be mentioned Archibald Campbell Tait (dux in 1826 and 1827) who went on to become Archbishop of Canterbury, writer Robert Louis Stevenson, scientist James Clerk Maxwell, poet, novelist, translator Andrew Lang, painter Francis Cadell and journalist and broadcaster Magnus Magnusson. The school was originally for boys only but girls were admitted to the sixth form in the 1970s and it became fully coeducational in 2008.⁸⁰

⁷⁹ <https://www.edinburghacademy.org.uk/our-history>

⁸⁰ A detailed account of the beginnings and of the first ninety years can be found in *Edinburgh Academy Register: a record of all those who have entered the school since its foundation in 1824* (Edinburgh Academical Club, 1914) https://archive.org/stream/edinburghacademy00edin/edinburghacademy00edin_djvu.txt

GREEK INSCRIPTIONS IN NORTH EDINBURGH

On the organ in the assembly hall can be seen a quotation from the *Iliad* “Always to excel”, now generally cited as the Academy’s motto.



The Assembly Hall, Edinburgh Academy, with Greek on the organ



ΑΙΕΝ ΑΡΙΣΤΕΥΕΙΝ

AIEN ARISTEUEIN

“Always to excel” or “Always to be the best”

He sent me to Troy and often instructed me **always to be the best** and to be distinguished above others. (Homer, *Iliad*, 6:207-208)

Old man Peleus instructed his son Achilles **always to be the best** and to be distinguished above others. (Homer, *Iliad*, 11:783-784)

This motto is used also by Kelvinside Academy in Glasgow and by the University of St Andrews.

Edinburgh Academy Boarding Houses, Kinnear Road

Map reference: NT 241 756



Scott House, Kinnear Road. The Greek is on the panel on the right.

Now converted into private residences, the two imposing redstone buildings were constructed in 1899 as boarding houses for Edinburgh Academy. Scott House (on the east) was named after Sir Walter Scott, Jeffrey house (on the west) after Lord Francis Jeffrey, Dean of the Faculty of Advocates, both original directors of the Academy.

On each building, surrounding the head of Homer, the Greek motto is carved on a panel below the roof line. Underneath is “EABH” for “Edinburgh Academy Boarding House”.

Η ΠΑΙΔΕΙΑ ΚΑΙ ΤΗΣ ΣΟΦΙΑΣ ΚΑΙ
ΤΗΣ ΑΡΕΤΗΣ ΜΗΤΗΡ

Ἡ ΠΑΙΔΕΙΑ ΚΑΙ ΤΗΣ ΣΟΦΙΑΣ ΚΑΙ
ΤΗΣ ΑΡΕΤΗΣ ΜΗΤΗΡ

**“Education is the mother both of
wisdom and of virtue.”**



**Edinburgh Academy
Boarding House**

Warriston Cemetery: Memorial to Annie Forbes Salvesen

Map reference: NT 253 758



This tombstone is like a Greek temple. It has Doric columns and a triangular pediment with a single Greek word at the top. A Greek key pattern decoration surrounds the central inscription.



XAIPE
CHAIRE
“Hello/Farewell”

GREEK SECRETS REVEALED

XAIPE in Greek means “Hello” or “Farewell” and appears on Greek tombs in antiquity. The Latin for “Hello” is “Salve”, so there is a play on the name **Salvesen**.⁸¹

The inscription is to Annie Forbes Salvesen and to members of the Salvesen family:

IN LOVING MEMORY
OF
ANNIE FORBES SALVESEN M.A. (LOND.)
née BURNET

BORN 12th OCT 1867 – DIED 26th DEC 1909

WIFE OF THEODORE E SALVESEN

AND OF HIS GRANDSON

THOMAS URQUHART ALLARDYCE

INFANT SON OF MAJOR ALASTAIR ALLARDYCE MIDDLETON R.A.

AND WINIFRED MARY ROSS MIDDLETON née SALVESEN

BORN 13th NOV 1927 – DIED 14th DEC 1927

AND OF HIS SECOND WIFE

MARIAN EUPHEMIA SALVESEN

née SMITH

BORN 3rd JUNE 1869 DIED 2nd JULY 1933

AND OF

COLONEL THEODORE E SALVESEN

OF CULRAIN – SHIPOWNER

BORN 16th MARCH 1863 – DIED 14th JAN 1942

AND

[Nothing more is filled in on the front, but it continues on the back of the stone.]

T. NORMAN F. SALVESEN

OF KINLOCH

YOUNGEST SON OF

THEODORE EMILE SALVESEN

BORN 31-5-01 – DIED 8-1-78

AND HIS WIFE

MICKIE

BORN 18-8-14 – DIED 14-4-84

⁸¹ It took 20 years for the penny to drop with me on this one. I was discussing this gravestone with Thomas John Dixon Halliday (Form 1GL at George Watson’s College in 2002) who showed me on his family tree that he is a member of the Salvesen family on his mother’s side. I was explaining that two words are needed in Latin (“Salve” for “Hello” and “Vale” for “Farewell”) but only one in Greek (“Χαίρε” “Chaire”), when I suddenly realised the word-play! I was delighted to see that in 2016 Thomas Halliday was awarded The John C. Marsden medal as author of the best PhD thesis in the field of biology at any UK institution. Thomas has helpfully provided me with more informaton on Annie Salvesen.

Annie was the daughter of John Burnet, Advocate Depute,⁸² and his wife Jessie Kay. She was one of the first women to receive the degree of Master of Arts which she took externally from London University. She sat the examination in Edinburgh. In 1889 London University awarded her the Gold Medal in Classics.

She offered lessons, advertising,

“MISS BURNET, M.A. (LOND.), prepares Pupils for all the Examinations in the Arts Curriculum of London University, for the Cambridge Higher Locals, for Girton Scholarships, etc.”

Her advertisement brochure included a testimonial from Professor Butcher (successor in the Chair of Greek to Professor John Stuart Blackie):

“Miss A. F. BURNET studied Greek under me at Edinburgh in the Session 1887-88, and was the best pupil in my Greek Class for Women. She has since gained Honours in Classics both at Edinburgh and at London University. Her natural aptitude for classical language is quite remarkable, and I know no one who has learnt Greek so thoroughly and acquired the spirit of Greek literature in so short a time. Her power of writing Greek prose composition would be a credit to one who had learnt the art from an early age. In dealing with difficult passages from Greek authors, in explaining the thought and unravelling grammatical difficulties, I have found her singularly clear-headed. I am convinced that with her quick intelligence, her faculty of adaptation, and power of expression, she will prove an excellent and interesting teacher.”

S. H. BUTCHER, LL.D.,

Professor of Greek in the University of Edinburgh.

In addition to teaching Classics she also wrote for a monthly politics, literature, science and art periodical called *The Ladder*.

In November 1891 she married into the well-known Salvesen family who were originally from Norway. Her husband, Theodore Emile Salvesen, was son of Salve Christian Salvesen and his wife Amalie who lived in Mayfield House, East Trinity Road.

Theodore's father was generally known as Christian Salvesen, though his actual first name was Salve, which is a further connection with XAIPE on the gravestone. Theodore was a senior partner in the family firm, Christian Salvesen & Co. Leith, well known for whaling, shipping, transport, and sheltered housing. For a time it was Scotland's largest private company.

⁸² Advocate Deputes are appointed by the Lord Advocate and deal with serious, complex and sensitive cases. <http://www.copfs.gov.uk/about-us/who-we-are>

Annie and Theodore's wedding took place at St Giles' Cathedral. They had three sons⁸³ and three daughters. Their family home was at 37 Inverleith Place, Edinburgh.

Annie's brother John Burnet was professor of Greek at St Andrews from 1892 to 1926, famous particularly for his work on Plato. He too has Greek on his gravestone.

Annie died aged 42 in 1909 as a consequence of a cycling accident in Norway six years earlier. She had fractured her spine and was partially paralysed as a result.⁸⁴

A hundred years later, in St Andrews, new bells were installed in St Salvator's chapel to celebrate its 550th Anniversary. One bell was named "Annie" in her honour.

The Order of Service for the Dedication of the Bells at St Salvator's on 3 October 2010 gave this description:

Newly cast this year by John Taylor & Co of Loughborough, the treble bell has been named after Annie Forbes Salvesen (née Burnet), the sister of Professor John Burnet, chair of Greek at the University of St Andrews ... and great grandmother of the principal donor to the bells augmentation project, Michael Buchanan.



**Annie in graduation robes
and mortar board**

*Photograph by kind permission of Josie Buchanan,
Annie's great granddaughter*

⁸³ They all went on to study at Oxford. The oldest son, Noel Graham Salvesen (1892-1971), received prizes for Latin and Greek at Edinburgh Academy where he was dux in 1910 and 1911. At Oxford he read Classics. He was injured in the Gretna train crash in 1915, the worst train crash in British history, but fortunately survived.

⁸⁴ *Slekten Salvesen 1550-1995*, Alastair E. H. Salvesen (1995), page 55



**The bell tower of St Salvator's Chapel,
St Andrews**



**The new bell named “Annie”
in 2010 in honour of
Annie Forbes Salvesen⁸⁵**

⁸⁵ *550 years St Salvator's Chapel Dedication of the Bells* (University of St Andrews, 2010), page 11. <http://www.st-andrews.sacr.org/bells.htm>. Photograph of the bell is by kind permission of Simon Chadwick and The St Salvator's Society of Bell Ringers.

I am grateful to Annie's great grandchildren Michael Buchanan and Josie Buchanan for their help in supplying information.

Trinity Station

Map reference: NT 249 769



Trinity Station, with a sundial in place of the station clock



ZΩH ATMH ΣΚΙΗ
ZÕĒ ATMĒ SKIĒ

“Life is vapour and shadow” or “Life is steam and shadow”
or possibly “Life is smoke, then shadow”.

Zoe is Greek for “life” (from which we get “zoo” and “zoology”). *Atme* means vapour or steam (from which we get “atmosphere” – vapour round a sphere). It tends to mean damp vapour like steam rather than smoke, but in a railway context, smoke seems appropriate: no smoke without fire!

Steven Gillett, who made this sundial, selected it from *The Art of Sundial Construction* by Peter Innocentius Drinkwater, page 63, where the translation is offered: “**Life is smoke and a shadow**”. The thought is similar to that in James 4:14: “For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” Similarly the Athenian playwright Sophocles wrote: “Man is only wind and shadow” (Fragment 13). At Lappas in Crete there is a doorway from Venetian times with the Latin inscription on the lintel: “*Omnia Mundi Fumus et Umbra*”, “All Worldly Things are Smoke and Shadow”.

The sundial is in place of the northern clockface of the two clocks on the original Trinity Station. The clockfaces were connected mechanically, the clock mechanism being behind the southern face, on the right as one looks at the station. One clock showed local time, one railway standard time, until Greenwich Mean Time was standardised throughout Britain in 1880.

Trinity Station was built in the 1840s, giving access to the Old Chain Pier for steamboat travel. The railway was soon extended to Granton harbour, after which passengers mainly alighted at the station to go swimming from the pier. The pier was destroyed in a storm on 17 October 1898. Newhaven fishwives used to take the train from this station to sell their wares in Edinburgh, but had to travel in a separate carriage because of the smell of the fish! For the same reason they bought their tickets through a special window so as to keep clear of the usual ticket office.⁸⁶

Passenger trains ceased on this line in the 1920s but goods trains continued for another half-century. The rails were subsequently removed and the track is now a pedestrian and cycle path.

The old station has been converted into housing, and two sisters, Nancy and Alice Forrest, lived there along with their pet dogs. Sadly, Alice died in 2020.

This sundial was installed in 1997. I was delighted to see a Greek inscription being put up in modern times. Usually it is difficult to ascertain how and why a monument with a Greek inscription came to be erected. In this case, it was possible to discover the circumstances.

⁸⁶ “The Edinburgh, Leith and Newhaven Railway” by Angus Graham, *Book of The Old Edinburgh Club*, Vol. XXXIII (1969), page 162

Nancy and Alice regularly used to walk the dogs along the cycle path. On one occasion they met college lecturer Steven Gillett – who was cycling in the opposite direction. Steven had to stop as he felt the dogs were blocking his way. An altercation ensued in which Steven pointed out that the old railway track is described as a pedestrian and cycle path but not a dog-walking path! He subsequently felt that he had been less than generous to Nancy and Alice, and offered to put up a sundial as an act of conciliation. They all became friends.



Lecturer Steven Gillett

Steven has a relevant connection with timepieces and railways. His grandfather on his mother's side, Harry Black, was a watchmaker in Dunfermline,⁸⁷ and then became a fireman on steam-driven trains. The motto on the sundial can therefore be seen in several lights: life is vapour then shadow (referring to the shortness and uncertainty of life – a frequent theme on sundials) or life is steam/smoke and shadow (thinking of trains driven by steam, chimney bellowing smoke, entering the darkness of a tunnel).

This same Greek inscription was recorded on a sundial at Ballakilly on the Isle of Man in 1830 but is probably no longer to be seen. The book by Peter Drinkwater doesn't say where he found it.⁸⁸

⁸⁷ He did his apprenticeship at A. J. Winski, Jewellers, 3 Bruce Street, Dunfermline, now run by the fourth generation of the same family.

⁸⁸ *The Art of Sundial Construction*, Peter Innocentius Drinkwater (Shipston-on-Stour, Warwickshire, 2nd Edition, 1987). Thanks to Peter Stubbs for referring me to *The Book of Sundials* by Margaret Scott Gatty (1809-1873), enlarged and re-edited by H. K. F. Eden and Eleanor Lloyd (George Bell & Sons, fourth Edition, 1900), page 392. See <http://digital.library.upenn.edu/women/gatty/sundials/381.html>

Royal High School, Barnton

Map reference: NT 199 754



ΟΥΔΕ ΤΕΘΝΑΣΙ ΘΑΝΟΝΤΕΣ

OYDE TETHNASI THANONTES

“They are not dead although they died.”

“Though dead, they live still.”



The War Memorial at the Royal High School, originally in the oval assembly hall when the school was on Calton Hill in Regent Road. The move to Barnton took place in 1968. The marble, from Skye and Iona, was the gift of Dr James Watt, and the architect was James Gray. Bronze tablets on either side record the names of the large numbers who died: 182 in World War 1, 131 in World War 2.

Source: Simonides, who is remembered as one of the greatest of the early Greek poets. The full context is:

These obtained everlasting glory for their beloved country and embraced death's dark cloud, but **they are not dead although they died**, since the valour which gives them glory above brings them up out of the house of Hades. (Simonides, VII, 251)

Simonides (c. 556 to 468 BC) lived through troubled times including the Persian invasions of Greece in 490 and 480 BC. Only fragments of his poems have survived, and the attribution of these is debated, but his poetic fame lies particularly in two areas: the writing of poems to celebrate the victories of athletes, and the composition of epitaphs to honour the bravery of soldiers who died in war. One of the best known is the epitaph for the 300 Spartan soldiers who died defending Greece in 480 at the battle of Thermopylae: "O you who pass by, tell the Spartans that here, obedient to their laws, we lie" (VII, 249).



The southern front of the former Royal High School building in Regent Road was based on the Temple of Hephaestus in the Agora in Athens. The whole scheme was designed to give the impression of a gateway to the National Monument on Calton Hill, as on the Acropolis in Athens.

The War Memorial was positioned at the other side of the central door. Pupils leaving at the end of their school career would leave through this memorial and this door, receiving a parting handshake from the headmaster. The practice has continued at the Barnton campus, and recently pupils beginning their first year have been led into the main hall through this door from the outside, to mirror how they will leave at the completion of their time at the Royal High School.



The Assembly Hall of 1829 as designed by Thomas Hamilton. The War Memorial was dedicated in 1923 and was positioned at the far end, replacing the original porch. The seating remained until the 1970s.

Photo from the Internet. Copyright owner unknown.

The High School was founded in 1128 and was run originally by the monks of Holyrood Abbey.⁸⁹ The terminology “High School”, used throughout the world but especially common in America, is thought to be drawn from this school. The building at Barnton is at least the fifth, earlier buildings being near Holyrood, then after the Reformation in the garden of Blackfriars monastery facing the Canongate, in High School yards in Infirmary Street (1777-1829), and in Regent Road on Calton Hill (1829-1968). The term “Royal High School” began to be used after the school had moved to Regent Road. Albert Edward, eldest son of Queen Victoria and Prince Albert, attended for tuition in 1859 to assist his entrance to Christ Church, Oxford. As Edward VII he was king from 1901-1910. Other famous former pupils include Sir Walter Scott and architect Thomas Hamilton (both at the High School Yards site), and (at the Calton Hill site) Alexander Graham Bell, inventor of the telephone.

⁸⁹ It is therefore the second oldest school in Scotland, since the High School of Glasgow was founded before 1124. I am grateful to Alastair Allanach and Joe Rock for helpful information. Further details are from Alexander Aitken, “The Royal High School”, *Edinburgh Today* magazine, Vol. 2, No 58 (1954), pages 28-31. <https://royalhigh.wordpress.com/schoolhistory/>
See also: <https://sites.google.com/site/joerocksresearchpages/thomas-hamilton-architect/royal-high-school-chronology>

Cramond Churchyard

Map reference: NT 190 769



Τοῖς ἀγαπητοῖς ὕπνος

Tois agapētois hypnos

“To the beloved ones, sleep”

Source: Psalm 127:2

Unless the LORD builds the house,
the builders labour in vain.

Unless the LORD watches over the city,
the guards stand watch in vain.

In vain you rise early

and stay up late,

toiling for food to eat –

for he grants **sleep to those he loves.**

(Psalm 127:1-2, NIV)⁹⁰



Memorial Stone to Walter Colvin and family to the East of Cramond Kirk. The Greek is at the foot of the right-hand panel.

⁹⁰ This psalm also provides the Latin for Edinburgh’s motto, NISI DOMINUS FRUSTRA “Unless the Lord ... in vain” – over the entrance door of Cramond Kirk.

Walter Laidlaw Colvin DD (1812-1877) was minister at Cramond for 34 years. He was born in Johnstone, Dumfriesshire, where his father, Robert Colvin, was minister.⁹¹ He was educated at Edinburgh and Glasgow universities. From 1836 to 1843 he served at Shotts (Kirk O' Shotts) in Lanarkshire, a church well-known to drivers along the M8 where it stands prominently silhouetted against the sky in an extensive graveyard to the south of the motorway. He was at Cramond from 1843 until his death in 1877.

In 1844 he married Anne Grace Hine at 131 Princes Street, the ceremony conducted by his father. They had ten children, commemorated on the gravestone. Their youngest daughter, Jessie Louisa Colvin, died in 1938 in London. She is buried at Cramond, and there is a stained glass window in the church in her memory, headed "Where there is no vision the people perish".

A regular visitor to Walter Colvin at the Manse was Robert Louis Stevenson who, despite his delicate health, enjoyed canoeing in the Forth at Cramond, along with Walter Simpson, son of James Young Simpson who pioneered the use of chloroform in surgery as an anaesthetic.



Memorial window (made by Alexander Strachan) to Jessie Louisa Colvin, youngest daughter of Dr Colvin. It shows symbols of peace triumphing over evil.

⁹¹ Subsequently William Taylor Williamson was minister at Johnstone before going to the Byres Kirk, Ormiston. He, too, has a Greek inscription on his gravestone.

Queen Victoria and Prince Albert attended Cramond Kirk on Sunday 16 September 1860,⁹² and Walter Colvin preached on the text:

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

(Revelation 1:17-18, KJV)

The Scotsman said of him:

Dr Colvin's theology was the old theology of Scotland, to which through life he remained steadfastly attached, although he did not fail to make himself acquainted with all new contributions that were of any value. For years he never took manuscript with him to the pulpit, so richly furnished was his mind, fluent his expression, and powerful his memory. ...

One of the most marked features of his character was his extreme modesty. When he entered any of the Church Courts he always sought out some humble position, never obtruding himself on the notice of his brethren, and at the same time giving the most respectful attention to the business that was being transacted. His was eminently a home life devoted to his parish and family. ...

The poor had in him a fast and constant friend.... Sincerely pious, amiable, learned, having a handsome appearance and thoroughly earnest and anxious about his Master's work, he was one who in his day had done great service to the Church of Scotland, and been a blessing to Cramond parish. There was a charm about his presence which won every heart.⁹³



Cramond Kirk from the South. The Colvin memorial is arrowed. In 1651 the bell in the church tower was stolen by Cromwell's troops but returned after representation was made to General Monk.

⁹² *The Scotsman*, 12 February 1938, page 17

⁹³ *The Scotsman*, 3 December 1877

Cramond Kirk

Map reference: NT 190 769

War Memorial, 1914-1918



Square panels show the Greek for “Jesus Christ” and “Victory”.

On the left the letters ICXC are short for IHCOYC XPICTOC (IĒSOUS CHRISTOS), those on the right spell NIKE (“victory”).

These same letters are used on the memorial stained glass window to Robert Millar Wilson on the east side of the church.

Window in Memory of Robert Wilson, Inveralmond, 1928



ICXC NIKE = IHCOYC XPICTOC NIKE

IĒSOUS CHRISTOS NIKE

“Jesus Christ Victory”

The scenes on the window show the resurrected Jesus speaking to Mary Magdalene (John 20:11-18).

Source: As given on the window itself, this is drawn from 1 Corinthians where the apostle Paul discusses resurrection from the dead, and concludes:

But thanks be to God! He gives us the **victory**⁹⁴ through our Lord **Jesus Christ**. Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain.
(1 Corinthians 15:57-58, NIV)

Robert Millar Wilson was a well-known Glasgow businessman with interests in coal, iron, banking and railways. He died aged 65 on 20 June 1928. He lived in Helensburgh, Tillicoultry, and latterly at Inveralmond near Cramond Brig. In the 1960s Inveralmond was occupied by Harold Keith Salvesen, second son of Annie Burnet and Theodore Salvesen. He generously donated the money to establish the John Burnet Hall in St Andrews in memory of John Burnet, Professor of Greek. See page 88.



Interior of Cramond Kirk. The bronze War Memorial is at the front on the right, to the left of the stained glass window. 105 men from the parish paid the ultimate price in the first war, and 12 in the second.

The oldest part of the building is the tower, put up in the 1400s, but the centre of the church is on top of the headquarters building of the fort built by the Romans around 142 AD. Perhaps this was the only available building and the early Christians began meeting there. York Minster is likewise constructed on the headquarters building of the Roman fort in York. Stones from the Cramond fort are built into the kirk walls.

⁹⁴ Curiously, although the reference is given to 1 Corinthians 15:57, the Greek word there is νίκος (*nikos*) rather than νίκη (*nikē*). Both mean “victory”. Perhaps the four-lettered word was chosen to fit better in the panel on the stained glass window.

Greek Inscriptions in South Edinburgh Grange Cemetery, Beaufort Road

Grange Cemetery was designed by David Bryce and opened in 1847, the first burial being that of Thomas Chalmers (1780-1847), social and moral reformer and first Moderator of the Free Church of Scotland after the Disruption in 1843. Other important people buried there include geologist Hugh Millar (1802-1856), famous for his explanation of the age of the earth, Robert Young (1822-1888), who produced the *Analytical Concordance to the Holy Bible* with an index to every Hebrew and Greek word, and in modern times Mary Levison (1923-2011), amongst the first women to be ordained a Church of Scotland minister.⁹⁵

In this cemetery there are six memorials with inscriptions in Greek. Five are described here; see page 200 for the sixth – of Vaughn Segouin.

Memorial to John Mackintosh, 1822-1851

Map reference: NT 256 719



Τὸ ζῆν Χριστὸς τὸ ἀποθανεῖν κέρδος
To zēn Christos to apothanein kerdos
“Living is Christ, dying is gain.”

Source: Apostle Paul in Philippians 1:21

I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. **For to me, to live is Christ and to die is gain.** (Philippians 1:20-21, NIV)

⁹⁵ For a detailed list, see https://en.wikipedia.org/wiki/The_Grange,_Edinburgh. I am grateful to my pupil Johann Campbell for finding the Mackintosh inscription.



John Mackintosh's gravestone in Grange Cemetery. The western gate is at the rear of the photograph, and Thomas Chalmer's three-panelled memorial is on the right.

John Mackintosh's oblong memorial has ecclesiastical-style side panels with the Greek text at the west end. The inscription on the top reads:

ERECTED
BY HIS COMPANIONS AND FRIENDS
TO THE MEMORY OF
JOHN MACKINTOSH
YOUNGEST SON OF THE LATE
WILLIAM MACKINTOSH OF GEDDES
BORN 9TH JANUARY 1822
DIED AT CANNSTADT IN GERMANY
11TH MARCH 1851
AND
BURIED BY HIS DYING REQUEST
NEAR THE GRAVE OF CHALMERS
HIS REVERED INSTRUCTOR

"An example of the believers, in word,
in conversation, in charity, in spirit,
in faith, in purity."

The west side of the monument records his mother: Jane Jollie Mackintosh, born 28 December 1792, died 29 October 1878, and under the Greek on the west side her sister: Christian Jollie, died 30 June 1874.

GREEK INSCRIPTIONS IN SOUTH EDINBURGH

John Mackintosh was a brilliant scholar. He trained to be a minister in the Free Kirk, but died aged 29 before he could take up a charge.

He was the youngest son of William Mackintosh of Geddes near Elgin. His mother was Jane Jollie, daughter of James Jollie, well known Writer to the Signet, and one of those whose portrait was sketched by the celebrated portrait artist John Kay.

Residing in Edinburgh at 54 Great King Street, John Mackintosh attended Edinburgh Academy where he was top of the class each year from 1830 and dux of the whole school in 1837. He continued a distinguished academic career in Latin and Greek at Glasgow, Edinburgh and Cambridge universities before enrolling at New College for ministry in the Free Church of Scotland.



New College on the Mound, built as the Training College of the Free Church of Scotland, now the Divinity School and Theological Library of Edinburgh University.

He decided, first, to study on the Continent, and spent 1848-49 in Geneva, 1849-50 in Rome, and 1850-51 in Germany. While walking from Naples to Rome “he ruptured a blood vessel in his lungs”. His doctor advised going to Germany to “escape the hot season”, so he settled to study

in Tübingen. He was joined by his mother and sister when they heard he was ill. He moved to nearby Cannstadt near Stuttgart where it was thought that the climate would suit him better.

He suffered much pain and uneasiness during the last weeks of his life, but no murmur ever escaped his lips, and never for a moment did a cloud or shadow of doubt or despondency pass over his sunny spirit.

His last days presented no change in the ordinary habits. He had so habitually lived every day as if it were his last, that he could not but live his last day like every other. He therefore continued his scriptural readings in his usual method, and his private devotions at the same hours. He read, or had read to him, as his strength permitted, his ordinary volumes of study. He enjoyed the visits of his friends, and the conversation of the domestic circle; and listened with delight to the music he always loved to hear, and was cheered, not only by psalmody and sacred song, but also by the old familiar melodies of youth and of home. (Obituary in the *Nairnshire Mirror and General Advertiser*, 12 April 1851)

He died on 11 March 1851. His last request was to be buried beside Dr Chalmers, under whose guidance he had worked in Edinburgh. His friend and biographer the Rev. Norman Macleod, described the funeral.

A few days after this, his remains, now in the metal coffin in which they were to repose in his own country, were conveyed—as the law in Germany required—from the private dwelling in which he died. ... They bore him to an old Lutheran Chapel, situated in a picturesque and sequestered spot in the immediate neighbourhood of Canstadt, and which we had often admired. ... The coffin was placed beneath the altar and the cross. Those who laid it there, before departing, stood for a short time around it, apparently engaged in prayer.

Upon Sabbath evening, his mother and sister were enabled, in great peace, to spend some time alone beside him.

The 9th of April [1851] was the day of burial in Scotland. The funeral was a private one; but permission to follow him to the tomb was cordially given, as requested by themselves, to some of his fellow-students of Divinity from the Free Church College; and also to a few old friends—many of whose names he had uttered when dying....

This day of burial was also one of calm beauty, like those which had shone upon him at Canstadt. Arthur's Seat and Salisbury Crags, in the transparent air, appeared to look down upon us. We heard the lark singing overhead; and all was bright and peaceful, as the companions and friends who loved and honoured him, slowly and silently carried him to his grave, and buried him "beside Chalmers."

(*Memorials*, pages 419-420)

Norman Macleod produced a 400-page book about Mackintosh's life, drawing on John's diary and on numerous letters – from John Mackintosh

himself, and from others about him. It gives a variety of detail on religious attitudes, social life, travel and exploration in the 1840s both in Britain and on the continent, and extracts merit some inclusion here.⁹⁶

Cambridge University, 1841-1842

“There is a Sunday-school taught and managed entirely by the young men of the University, and in this he [John Mackintosh] was a constant and most efficient teacher. The children came chiefly from one of the most depraved [deprived?] parishes in England; and it was no small break into the Sabbath’s rest to take a class in that school. But the love of Jesus was strong in him, and he persevered, delighting in his work, and not unfrequently visiting some of the children and their parents during the week.” (*Memorials*, page 66, comment by Rev. Mr Madden, Trinity Church, Wakefield)

Grandfather James Jollie, W.S.



James Jollie (1757-1846)
drawn by John Kay

“Remember me to grandfather *fondly*. I often think still of my interesting interviews with him after breakfast, and how much, I believe, I learned from him.” (*Memorials*, page 113, to his aunt, Miss Jollie, 1845)

“My grandfather died at a great age; and, I trust and believe, was gathered as a ripe shock into the garner of the Lord. His death was truly a falling asleep in Jesus, and for this we all return thanks to God amid our sorrow.” (*Memorials*, page 113, to Mr Burn Murdoch, September 1846)

James Jollie was a prominent Edinburgh citizen. When Sir Walter Scott was nearly made bankrupt, James Jollie was one of three trustees who participated in 1826 in a trust to enable Sir Walter to pay his creditors.⁹⁷

Dr Thomas Chalmers

Thomas Chalmers (1780-1847) was a leading member of the Free Church of Scotland, its first Moderator and first principal of the training college on the Mound. In addition to studying under him, John Mackintosh

⁹⁶ *The Earnest Student; Being Memorials of John Mackintosh* by the Rev. Norman Macleod (Thomas Constable, Edinburgh, ninth edition, 1858)

⁹⁷ John Buchan, *Sir Walter Scott* (House of Stratus, 2008), page 288.

actively supported his work among the poorest members of Edinburgh's Old Town.

“On March 17th [1847], he [John Mackintosh] presided at a large morning breakfast of upwards of a hundred students of the Free Church, to commemorate the birthday of Dr. Chalmers; and at the request of his fellow-students, he prepared, and along with a deputation, presented an address to their venerable teacher at Morningside.”

(*Memorials*, page 117, comment by Rev. Norman Macleod)

Dr Chalmers died in his sleep less than three months later on 31 May 1847. He had returned a few days previously from a visit to London where he had participated in discussing national education.

John Mackintosh wrote shortly afterwards:

“Ah! what shall I say of Chalmers? I dare not yet speak of him; I have felt it *almost* more than my own father's death; for words cannot tell the love I bore him, bordering on idolatry. I cannot conceive of a wiser, greater, or better man. Every part of his character was colossal; he had the heart of twenty men; the head of twenty; the energy of a hundred; and then to be cut off in the vigour of all!—I cannot but think, killed by this visit to London. He has not left his equal in the world. For the present I am stunned by it; and yet we must not murmur or repine. How providential!—he died at home, among his own people, and on such an anniversary, having just completed, too, the first curriculum in the Hall since the Church entered on her new condition.”
(*Memorials*, page 118, to his aunt, Miss Jollie)



**Dr Thomas Chalmers
(1780-1847) – Statue at the
junction between George
Street and Castle Street**

Three-week hike in Scotland, June 1848

In 1848 John Mackintosh embarked on a long circuitous three-week walk from Aberdeen via Braemar, Cairngorm, Aviemore, Grantown, to Geddes where he had lived in his family's home and where he visited his father's grave. He listed his holiday reading (carried in his backpack), and described the scenery.

GREEK INSCRIPTIONS IN SOUTH EDINBURGH

“Packed portmanteau for Braemar, putting in Gibbon, three vols., Mosheim one, Locke two, Reid’s works, Coleridge’s *Aids*, Milton, Keats, Vinet, Fragments, and two last vols. of Scott. This will do, I think.”
(*Memorials*, page 147)

“The sea is like a mirror ... Cromarty Bay, Nairn, the sand hills, the yellow broom on the Forres Moor, Brodie, Forres Tower are all most visible. The tall larches—my father’s pride, make moan around me. Night is closing in, and I go now to visit my father’s grave. ... turned up by dyke into field but one removed from Geddes, hurried across it unmet, and climbed gate into burial-ground—there I knelt by grave, and lingered some time....”
(*Memorials*, page 157)

Travel abroad

“I have resolved, D.V., to spend next winter at Geneva, thinking it may enlarge my future usefulness, and add a year to my preparation for the ministry. I think I seek God’s glory first in this, and I pray Him, if it will lead to this, to make my way plain before me, and if not, then to thwart my plan.”

(*Memorials*, page 160, writing in his diary in 1848)

From Granton Pier, Edinburgh, he sailed to Folkestone on 4 October 1848, accompanied by Alex. Burn Murdoch, a fellow student whose brother had been in John Mackintosh’s class at Edinburgh Academy.



Granton Harbour from where John Mackintosh sailed on 4 October 1848. The middle pier was officially opened in 1838 on Queen Victoria’s coronation day. She and Prince Albert landed here in 1842 on her first state visit to Scotland. *Grant, Old and New Edinburgh (hand coloured)*

After crossing the channel to Paris, Burn Murdoch wrote:

“On the 17th we left Paris for Geneva, per *Diligence*, in the *banquette* of course; it was a sixty hours’ journey of almost uninterrupted travelling. It was only in the end seat of the *banquette* that one could sleep, and we took it alternately; and it was not my kind companion’s fault if I had not far more than my share. What a pleasant journey it was! ...” (*Memorials*, page 164, Burn Murdoch’s account)

A *Diligence* is a French stage-coach, and a *banquette* is a bench seat on top.

Traditional Opinions and German Theology

“Geneva, Feb. 8, 1849 ... Many of our opinions are traditional. We receive them by inheritance, and it is a goodly one; but I believe the time is near when we must make good our title to the inheritance by a more conscious mental and spiritual effort. I think if the study of German theology and opinions leads to this, it will do us much good.” (*Memorials*, page 195, letter to Andrew Hamilton, Esq.)

John Mackintosh spent 9 months studying in Geneva from 1848 to 1849 before moving on to Italy.

Florence, 19 September 1849



Florence Cathedral – “a vast structure cased in marble of various colours”

“I passed through the antique gate, presenting my passport on the way, and then traversed a long line of street, extending nearly to the Arno. It was very curiously paved, with flags of irregular shape, but all fitting into each other, over which carriages ran with great lightness; and, I should suppose, horses would fall with equal ease. ... Besides the artisans and those engaged in business, there were great numbers of elegantly dressed ladies and handsome men; altogether, such an air of life and happiness as I had not seen since entering Italy. The shops, with their tempting display of goods, delighted me; and my passing glance at the Cathedral filled me with quite novel sensations. It is a vast structure cased in marble of various colours, so as to present a most rare and picturesque effect,—and then its gorgeous dome!

(*Memorials*, page 247)

Seven Months in Rome, 1849-1850

“Immediately on entering, in the centre of a grand fountained piazza, stands a glorious obelisk, brought from On in Egypt, by Augustus, and where its fellow still remains, to show where rose the Temple of the Sun in the days of Moses! If this does not take you back into antiquity, what will? The Mausoleum of Hadrian, in the modern city across the Tiber, a vast round building, like a Martello Tower, is now erected into the fortress of San Angelo; and the Mausoleum of Augustus, which once stood in the open Campus Martius, surrounded by gardens and walks, and which contained the ashes of Marcellus and the first Caesars, is now built up into the modern Rome, and converted, alas! into a circus.” (*Memorials*, 1849, pages 267-268)



Tomb of the Emperor Hadrian (76-138 AD) and family – converted into a fortress from the 5th century onwards. From the angel on the top it is now called Castel Sant’Angelo (Castle of the Holy Angel).

St Peter’s Statue

“*Sunday, Oct. 21.* [1849]—(St. Peter’s) Having formed the resolution to dismiss all prejudice, and regard the Roman Catholic religion with as much respect as possible in examining its merits and demerits, I was not a little staggered, just after reverting to my purpose, by observing the superstitious reverence paid to a statue of St. Peter. I had forgotten this famous statue was here; and so, in passing it, had wondered at the peculiar appearance of one of the feet. Soon, however, a respectably-dressed man came up, did obeisance, and then placed his head under the foot, concluding by wiping and kissing it. This process was gone through by many persons of all ranks, mothers holding up even their infants to render the homage.”

(*Memorials*, page 275)

Central Rome

“*Oct. 27.* [1849]—In spite of last night’s sleeplessness, I have never had a day in which the past stood more vividly before my eyes.

Passing the Coliseum, and looking towards the Esquiline, I had Horace, Maecenas, and Virgil so distinctly realized, that I could have continued for hours in their company: Horace, the lover of wine and good cheer, the admirer of pretty girls, writing with ease his odes, and reciting them at his next interview with Maecenas; talking, too, with him of other matters, as of Augustus—still a marvel to them as the first Emperor, feared and yet loved, and flattered for his favours; and then the politics of the Roman world—architecture, rural matters, men, manners, and what not. Virgil, too, caressed at court, but a separate spirit. His visit to Greece, and the talk it would occasion before and after!”
(*Memorials*, page 277)

A Dangerous Walk

In February 1850 John Mackintosh set out from Ostia, the ancient port of Rome, to walk to Porto d’Anzio, a distance of about 40 miles.

“*Wednesday, Feb. 27.*—[1850] ... Nothing could exceed the beauty of the Mediterranean, or my joy in walking along so close that its billows laved my feet.

... Long after dusk, when I thought I should be now near my haven, but saw no lights, my course was suddenly interrupted by the sea coming close up to the base of the rocks, and dashing against them and their toppled boulders. As I was unable to scale the cliffs, and trusted in the dark this interruption might be only casual, owing to high water, I took off my boots, and boldly walked in. Soon, however, the water reached my waist; it was necessary to hold my coat in the air to keep its pocketfuls dry, and I stumbled over the rocks, and got into holes not a little alarming. I had already proceeded a good way; but thought it prudent to return, which I did, with difficulty. Then putting on my shoes, and shivering with wet and cold, retraced my steps, very thankful that I had come by no more than a ducking in my rashness.”
(*Memorials*, pages 307-311)



Porto d’Anzio in 1845 by Edward Lear, Auckland Art Gallery

Public Domain

Foreign Travel

“To any one who has the prospect of coming abroad, I would say: Don’t look at Byron—don’t look at this and that ecstatic lady-writer;

but go with a plain matter-of-fact map in your pocket, and good knowledge of history and literature in your head. Then, what is beautiful or striking you discover for yourself, which lends it an unspeakable charm, and you are taken by surprise.”

(*Memorials*, page 335,
letter to his sister Jenny – Lady Gordon Cumming)

Rome to Naples

“The journey from Rome to Naples is exceedingly beautiful and interesting, whether you take the coast road or the hills: I performed it both ways, and nearly all on foot.”

(*Memorials*, page 336)

Venice – Queen of the Adriatic!

“Venice—bride and queen of the Adriatic!—gorgeously, sumptuously, fantastically, ridiculously beautiful—the most un-Presbyterian city it is possible for the mind to fancy. What if Calvin had got his hammer among the minarets and pinnacles of St Mark’s? I am morally certain that cathedral must have been imported on the wings of genii from Bagdad or some city of the Arabian Nights; having said which, I have said enough. Before it, rise three stupendous masts—emblems of the maritime republic; then the piazza—three sides of a long rectangle—the façades of an architecture at once quaint and rich, with a long cloister (or piazza, as we should use the word) of brilliant shops and *cafés* all round. The whole square is paved, and entirely shut in from sight of sea or canal. Here Greeks and Turks mingle with Christians; and at evening, beneath the still and starry sky, an Austrian band, or native singers, discourse most eloquent music; while all the rank and fashion of Venice and its visitors enjoy the cool air, feeding on ices, coffee, and harmonious thought. The Doge’s Palace, and a thousand others, line the Quay and the Grand Canal, all of rich marble and most fantastic architecture, as if to scout the usual stiffness of Europeans.”

(*Memorials*, pages 336-337)

Adieu, fair Venice

On reluctantly leaving Venice, John Mackintosh composed a five-stanza poem, the first verse of which is:

Adieu! fair Venice, city of the sea—
Long had I loved the beauty of thy name;
But now that I’ve been bless’d to visit thee,
No need of others to extol thy fame.
Into my heart thy beauty silently
Hath sunk; how deeply, it perhaps were shame
To express in accents that with truth agree!
Yet let it be allowed me without blame
To say, at least, I leave thee sadder than I came.

(*Memorials*, page 339)

He travelled from Venice via Padua, Vicenza, Verona, Trent, Botzen, Innsbruck, Lake Constance, to Stuttgart and then to Tübingen.

British Politics, 1850

“Read the news of Sir Robert Peel’s death, which made my heart beat, and my eyes swim. What! in the prime of life, and the only competent prime minister at present for England! Some day, I suppose, Gladstone will be prime minister” (*Memorials*, page 345)

Sir Robert Peel died aged 62, not quite “in the prime of life” – twice as old as John Mackintosh in fact! Gladstone served as prime minister for four sessions from 1868 to 1894 – but long after John Mackintosh’s time.

German Flowers

“How nice that German practice of fêting everything with flowers and green leaves, and boughs of trees, so that external nature is always made to minister to joy.” (*Memorials*, page 367)

Study in Tübingen, Germany, 1850

“I find very inviting fields of study opened up on all sides, through the key of knowing German, and the incitement of lectures and learned society. Whether I shall bear much harvest away with me, my feebleness of body and mind makes me sometimes doubtful. The studies, however, once begun, can be carried on through life, if that be granted. I have the old struggle with existence, for which I am not unthankful, as it reminds me there is a world to come, and that we are but pilgrims and wayfarers here, and so my story ends.”

(*Memorials*, page 374, to his sister Lady Gordon Cumming)

Christmas Trees, Germany, 1850

“... the practice of the Christ Tree (which I am told is also to be found in some parts of England), is very pretty, and pleased me much. At the house in Stuttgart where I was then a guest, a very splendid one was set up. It is generally a young and verdant fir newly taken up. The branches are glorified with myriads of little tapers, dazzling gold and silver bells, and presents of all kinds to be afterwards distributed. The joy and wonder of the children on being first admitted is indescribable; and what particularly pleased me, old and young are once more placed upon a level, and receive and enjoy their little pose of presents about equally.” (*Memorials*, pages 377-378, to his sister, Mrs Smith, on 10 January 1851)

John Mackintosh’s aim to return to Scotland, well-prepared to serve as a minister in the Free Kirk, was not fulfilled. Ironically, but he would have said providentially, by his early death his planned mission and dedication became more widely known than it might have been had he lived. The book

from which these quotations have been taken ran to at least twenty editions.⁹⁸

Its author, Norman Macleod, who spoke to John shortly before his death, wrote:

“... what he then spoke to me, I that same night wrote down, that when perusing it, if spared to do so, in future years, it might quicken me to greater diligence in following his steps; and as the words were then written, so are they now given to the world, that others may learn of him, and know how true and good he was, and by what means his rare excellence was attained, and his great peace enjoyed, and thus be encouraged to exercise a like patience and self-denial in seeking their eternal good, and a like simple faith in Jesus Christ, as indeed the living Saviour—the all-sufficient One, who will ever prove the life, the strength, and the peace of all who truly know Him.”
(*Memorials*, page 413)



The Mackintosh’s grave is south of the gravel path which runs parallel to Beaufort Road between the two main gates. Arrows show the monuments to John Mackintosh, Thomas Chalmers, and William Menzies. For William Menzies, see the next page.

⁹⁸ Available from: <https://archive.org/details/earneststudent00maci/page/n8>

William Menzies family memorial, Grange Cemetery

Map reference: NT 256 719

This is a large stone, set against the wall on the northern side of the cemetery. A Menzies crest is at the top with “DEO VOLENTE VINCAM” – the Latin version of the motto “God willing, I shall conquer”. The Greek, in a pleasing script and with accents, is on the base.



Οὐδεμία πόα, ἡ βία, τοῦ θανάτου βέλη κλάει.

Oudemia poa, ē bia, tou thanatou belē klaei.

“No medicine or human strength breaks the arrows of death.”

Source: Short Greek Maxims number 726 (anonymous)⁹⁹

SACRED TO THE MEMORY
OF

JANET MENZIES, LAST SURVIVING DAUGHTER OF
THE LATE WILLIAM MENZIES ESQUIRE,
SOLICITOR OF HIS MAJESTY’S CUSTOMS IN SCOTLAND;
AND AUNT OF W^M MENZIES ESQ, EDIN^R;
BORN, 18TH APRIL, 1769: DIED, 17TH, DEC^R, 1849.
AND OF

JOHN MENZIES, THE INTENSELY AFFECTIONATE SON
OF SAID W^M MENZIES EDIN^R;
BORN, 6TH JULY, 1845 : DIED, 3RD APRIL, 1847.

Tecum vivere amem, tecum obeam libens.

[“I would love to live with you, I would willingly die with you.”]

ALSO OF

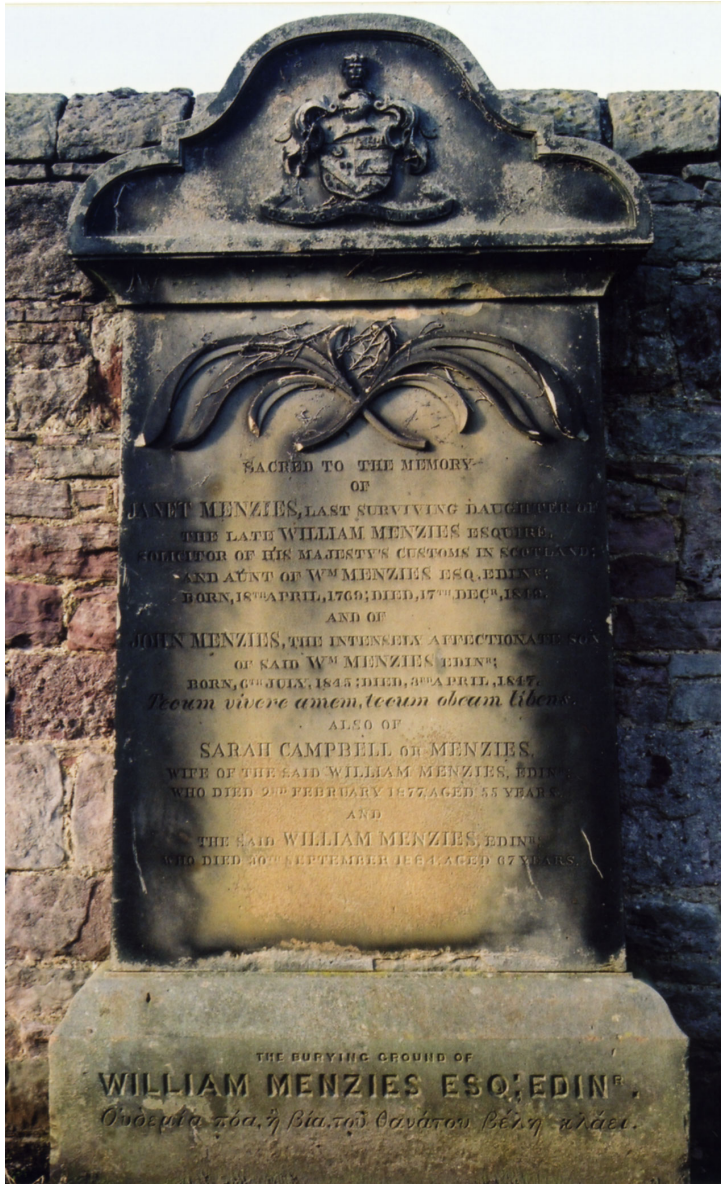
SARAH CAMPBELL OR MENZIES,
WIFE OF THE SAID WILLIAM MENZIES. EDIN^R;
WHO DIED 2ND FEBRUARY 1877: AGED 55 YEARS.

AND

THE SAID WILLIAM MENZIES. EDIN^R;
WHO DIED 30TH SEPTEMBER 1884: AGED 67 YEARS.

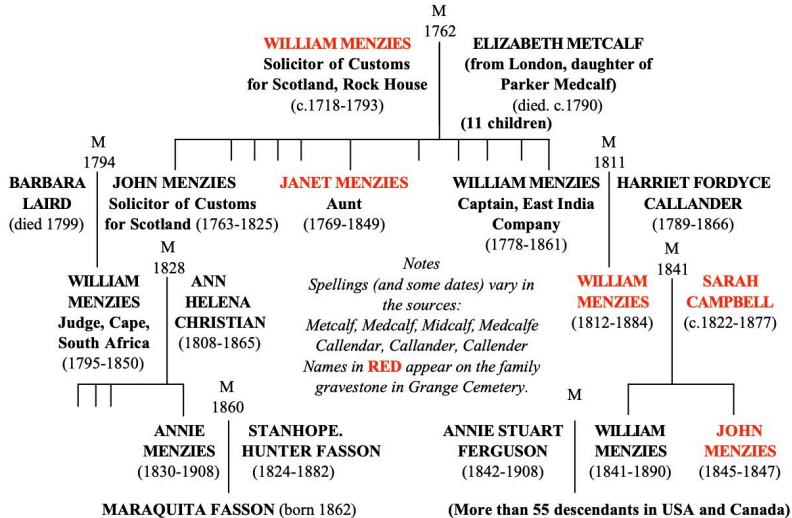
THE BURYING GROUND OF
WILLIAM MENZIES ESQ; EDIN^R.

⁹⁹ *Breves Sententiae Graecae* (“Short Greek Maxims”) as attached to the Greek-Latin Dictionary by the Dutch grammarian Cornelius Schrevelius (1615-1654), *Lexicon Manuale* (London, 1826), or the edition edited by Peter Steele (American edition, 1832). Peter Steele is also buried in Grange Cemetery. See pages 124-130.



This Menzies inscription takes some untangling, and can best be done by reference to the family tree sketched out in brief on the next page.

The stone commemorates some of the family of William Menzies, described as “Solicitor of His Majesty’s Customs in Scotland”. There are two William Menzies mentioned on the stone, the one who was solicitor during the reign of George III, and his grandson who died in 1884 “aged 67” but probably 72. Names in red appear on the gravestone.



William Menzies, Solicitor of Customs, married Elizabeth Metcalf from London in 1762. They had about 11 children, probably including two sets of twins between 1763 and 1778. As was sadly typical, some died young.

In 1768 William arranged for Rock House to be built on the west side of Calton Hill. This was the family home, and presumably their younger children were born there. Rock House became famous in the 1840s when it was occupied by David Octavius Hill and Robert Adamson, the world-famous early pioneers of photography.

William Menzies died at Rock House in 1793. It remained in the family until sold in 1818 by John Menzies, William and Elizabeth’s oldest son, who also became Solicitor of Customs like his father. Part of Rock House garden was removed to make way for the construction of Waterloo Place and Regent Road. The House can now be hired as holiday accommodation, and was open to the public on Doors Open Day 2018. Photographs are available on the Historic Scotland’s Canmore site, including one showing “an engraved signature” on a windowpane.¹⁰⁰

¹⁰⁰ See <https://canmore.org.uk/collection/1472422> (digital image DP209569) and <https://canmore.org.uk/collection/1472421>



Rock House (arrowed) built 1768-1770 for William Menzies, Solicitor of Customs, and later used from 1843 as a photographic studio by Robert Adamson and David Octavius Hill. Many of the photographic portraits for the Disruption painting were made here – see, for example, pages 133-134.

The signature says: “W. Menzies 1795”. Since the solicitor William Menzies died in 1793, this signature was presumably cut on the window by his youngest son, William Menzies (1778-1861).¹⁰¹ He became Captain William Menzies in the East India Company and was in India from 1800 to 1810 or possibly to 1815.¹⁰² In 1811 he married Harriet Fordyce Callander (1789-1866)¹⁰³ and it is their son William Menzies (1812-1884), married in 1841 to Sarah Campbell, who is buried in Grange Cemetery.



**Signature on windowpane:
“W. Menzies 1795”**

Photo © Crown Copyright: HES

¹⁰¹ Unless, perhaps, his brother John Menzies (1763-1825) wrote “W. Menzies 1795” in celebration of his son William Menzies who was born that year. See the family tree.

¹⁰² Entry on Menzies, William (1778-1861), *List of the Officers of the Bengal Army 1758-1834*, Major V. P. C. Hobson, Part III, 1945

¹⁰³ Daughter of Dr Kenneth Callander of Craigforth near Stirling.

William and Sarah had two children, John Menzies and William Menzies. Their elder son, another William Menzies (1841-1890), married Annie Stuart Ferguson (1842-1908), from whom there are over 55 descendants in Canada and America.¹⁰⁴ Their younger son, John Menzies died of whooping cough aged 20 months in 1847, obviously much loved and much mourned. He is described as “intensely affectionate” and commemorated on the gravestone with the Latin epitaph *Tecum vivere amem, tecum obeam libens* (“I would love to live with you, I would willingly die with you”), originally written in a love-poem c. 30 B.C. by the famous Latin poet Horace, *Odes* III, 9, line 24.

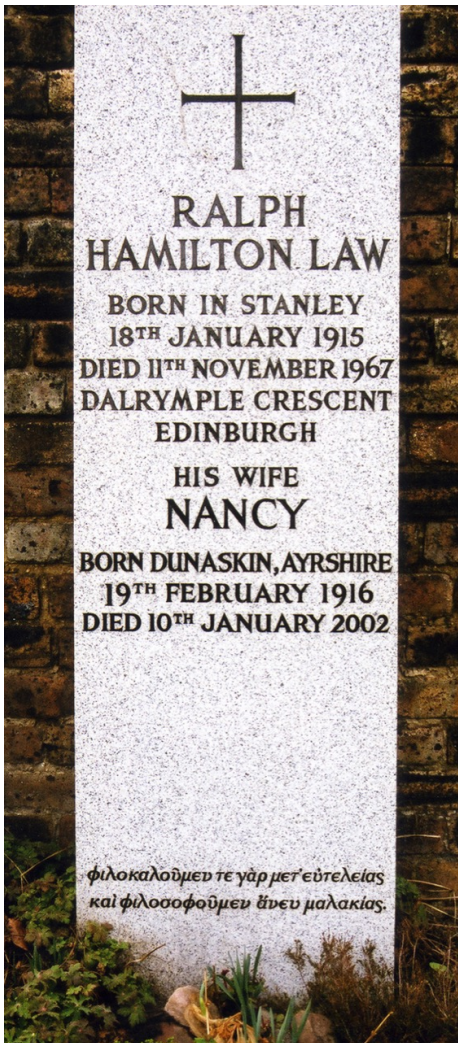
William Menzies (1812-1884) was enrolled at Edinburgh Academy, a school founded in 1824 with the deliberate intention of providing a good education in Latin and Greek. Presumably the source of the Latin and Greek quotations on this stone lies in William Menzies’ schooling at The Academy.

The loss of loved ones, especially of children, was particularly common to everyone in times past, before the improvement in living conditions, medical understanding, immunisation and antibiotics. Despite the longer lives most of us are now privileged to lead, it is still the case in the end that “No medicine or human strength breaks the arrows of death”.

¹⁰⁴ Sources include: “The American descendants of William MENZIES, Solicitor of Customs in Leith” by David Matthewes, Canton, U.S.A. in *The Menzies Clan Magazine*, No. 17, December 1994. MPhil Thesis by Roderick Duff Simpson (2013): “Contextualising, Analysing and Cataloguing the Glass Negatives from Rock House in the Dougan Collection of the Special Collections Department, University of Glasgow Library” (Volume 1, pages 25-33), available from <http://theses.gla.ac.uk/4583> © Roderick Duff Simpson. *Some Family Notes regarding the Late Mr. Justice W. Menzies, Senior Puisne Judge, Cape of Good Hope, 1826-1850* by Maraquita Fasson (available in the National Library of Scotland). Commemorative Menzies plaque in the South East Chapel, St John’s Episcopal Church, Edinburgh – see abbreviated version in *Edinburgh Monumental Inscriptions (pre 1855)* (Vol. 3), *St John’s Episcopal Churchyard*, compiled by John F. Mitchell (2003). *Judge John Holland and the Vice-Admiralty Court of the Cape of Good Hope, 1797-1803: Some introductory and biographical notes* (Part 2), pages 159-161, in *Fundamina*, Vol 24, No. 1, Pretoria, 2018, by J. P. Niekerk (available on the internet). *A History of the Family of Holland of Mobberley and Knutsford*, edited by Wm. Fergusson Irvine (Ballantyne Press, Edinburgh, 1902), pages 83, 158-163. See also the Wills and Inventories available in Register Houe and online from Scotland’s People.

Ralph and Nancy Law, Grange Cemetery

Map reference: NT 255 718



Ralph and Nancy Law

Location: In the newer section of Grange Cemetery, backing on to the southern boundary wall of Marchmont St Giles Church

φιλοκαλοῦμεν τε γὰρ μετ' εὐτελείας
καὶ φιλοσοφοῦμεν ἄνευ μαλακίας.

φιλοκαλοῦμεν τε γὰρ μετ' εὐτελείας
καὶ φιλοσοφοῦμεν ἄνευ μαλακίας.
philokaloumen te gar met' euteleias
kai philosophoumen aneu malakias.

**“For we are lovers of the beautiful, yet simple in our tastes,
and we cultivate the mind without loss of manliness.”**

(Translation by Professor Benjamin Jowett, as suggested by Nancy Law)

Source: Thucydides, *Peloponnesian War*, 2:40 This is a speech by Pericles in praise of Athenian Democracy, delivered in Athens at the end of the first year of the War between Athens and Sparta (431-404 BC). Pericles, one of Athens' greatest politicians, was the inspiration behind the Parthenon, the temple to Athene which still dominates the skyline in Athens, and which has been copied by the replica on Calton Hill, Edinburgh.

Ralph Hamilton Law, was born in Auchtergaven near Stanley in Perthshire, where his father was the schoolmaster. He attended Perth



**Nancy and Ralph on
honeymoon at Howgate
near Penicuik**

Academy where he excelled both academically and in rugby. After graduating with first Class Honours in Classics at Edinburgh University in 1937, he studied in Oxford, took the Civil Service examination in which he came second, and entered the Home Department of the Scottish Office.

Nancy Easton Murphie (her grandparents came from Ireland) was born in Waterside in Ayrshire where her father was a coalminer and later a colliery contractor. She gained a scholarship to Edinburgh University from the National Union of Mineworkers and graduated in English. While at University, Nancy and Ralph met each other. They also began a life-long friendship with John Manuel Cook and Enid Robertson. In 1943 Ralph and Nancy were married.



Ralph relaxing on a train

During the War Ralph became an expert on German ammunition. Their friend John Cook was parachuted into Greece where he fought with the non-communist partisans. While the husbands were away at war, Nancy and Enid 'roomed' together in Morningside. Nancy taught English. After the War Ralph rose to become Assistant Secretary (one of the top Civil Service officials despite the modest title) in the Department of Agriculture and Fisheries.

He had a good sense of humour and always had a twinkle in his eye. Ralph was a keen photographer. In those days camera settings had to be made manually,

and success was not always assured. On one pack of negatives, Ralph wrote self-mockingly, in Greek, a proverb from Hesiod: "The fool learns by hard experience"! Sadly, Ralph began to suffer from heart trouble, first noticed when he became breathless while going up the Palatine Hill in Rome. He died suddenly at the early age of 52. His obituary in *The Scotsman* said:

Ralph Law's death will be felt as a personal loss by people all over Scotland. He liked people and listened to what they had to say; he had no axe of his own to grind; his object was always to be as generous as possible to everyone concerned. Highland affairs, legal services, police and Civil Defence were among the tasks entrusted to him over the years. Whatever he took up, his patient and penetrating mind mastered it.

(16 November 1967)

Since the Greek inscription on the Law grave is the most recent Greek inscription in Grange Cemetery, it was possible to discover how it came to be chosen. I contacted Nancy Law at her home, 8 Dalrymple Crescent, on 22 May 1997 and she was happy to explain. Nancy had also studied Greek, taking Higher Greek at Ayr Academy. From 1954 she taught English (part time) at St Denis School for Girls in Ettrick Road, and was appointed full time after Ralph's sudden death in 1967. William Trail, who used to teach Classics at George Watson's Ladies' College and later at St Denis, suggested to her a quotation from the speech of Pericles as a suitable memorial inscription. Her daughter, Frances, sketched the lettering out to the exact size for the stone mason, overseen by Evan Weir, W.S., lawyer and Classicist, who also lived in Dalrymple Crescent and was one of Ralph's closest friends. Nancy became head of St Denis in 1971 and served as a distinguished and much appreciated headmistress there until retirement in 1976. Ralph and Nancy had continued their friendship with John and

Enid Cook from university days. Within a long and distinguished academic career, Professor John Manuel Cook (1910-1994) had been Director of the British School of Archaeology at Athens (1946-1954), and Professor of Classical Archaeology and Ancient History at Bristol (1958-1976). When Enid knew she was dying, she asked Nancy to see that John was looked after. Nancy and Professor Cook subsequently married each other in 1977.



Enid and John Cook in the 1940s

After John's death in 1994, Nancy added a classical quotation in the crematorium's Book of Remembrance at Mortonhall: "Graius ingenium, Graius dedit ore rotundo/Musa loqui." This means: "It was to the Greeks that the Muse gave genius, to the Greeks, that she gave the ability to speak in polished voice" (Horace, *The Art of Poetry*, lines 323-324). Nancy wrote to me: "I was astonished at the skill of the transcriber, and very pleased, even though no transcription, on paper, can match up to the skill of the stonemason who cut the Greek on Ralph's memorial stone".

Nancy added: "Incidentally, I insist on vetting what you produce about R.H.L.: he was a cautious chap".



Headmistress Mrs Law addressing French Exchange pupils from Saint Denis in Paris along with their partners from St Denis in Edinburgh

Photograph by Alex "Tug" Wilson, reproduced by kind permission of his family

In retirement, Nancy remained very active: on the board of the Edinburgh Merchant Company, teaching at St Mary's Music School, participating in Edinburgh Festival, reading, entertaining, gardening, travelling. She kept up visits to Greece – Athens, Ithaca, along with John Cook – not to mention Hong Kong, Tashkent, Las Vegas. She contributed letters to the BBC and to newspapers. She was a regular church attender: “The Christian faith to her was never a conventional thing. It was central to her own experience, and she lived by it right to the end.” (*The Scotsman*, 7 February 2002)¹⁰⁵

To Nancy's delight, their two children followed in their parents' footsteps with academic distinction, both being experts in their fields: John Law on medieval and renaissance Italy, Frances (now Hamilton) on art history and medieval manuscripts. I am grateful to them for their help in checking this section and providing information and photographs.



The Memorial to Ralph and Nancy Law is in the newest part of Grange Cemetery to the South of Marchmont St Giles Church.

By an odd coincidence the grave to the West of Ralph and Nancy's is that of George Alan Garrett, W.S. (born 29 June 1916, died 9 May 1977), described as “beloved husband of Anny Tzouliadou of Athens”. They were married in Athens in 1945. She, like Nancy Law, died in 2002. George and Annie Garrett named their daughter Athene. See page 169.

¹⁰⁵ Obituaries in *The Scotsman*, 16 November 1967 (Ralph Law), *The Independent*, 7 January 1974 (John M. Cook), *The Scotsman*, 7 February 2002 (Nancy Cook). The photographs of Enid and John Cook on page 122 are reproduced with the kind permission of the British School at Athens.

Peter Steele and Eliza Peddie, Grange Cemetery

Map reference: NT 256 718



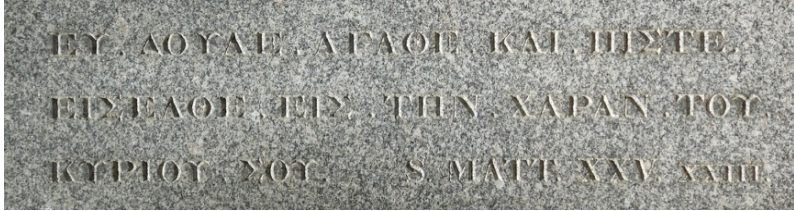
Peter Steele's memorial stone is in polished granite and the incised inscription is difficult to photograph. It is mostly in Latin, with a quotation in Greek from the New Testament.

Location: Grange Cemetery, on the south side, in a row directly north of the burial ground of St Margaret's Convent (Ursulines of Jesus) which is marked by a granite cross against the south wall. If walking through the tunnel in the central area, moving towards the south, you will find Peter Steele's grave approximately three rows in on the right. It faces east.

VIRO. REVERENDO.
PETRO. STEELE.
BERVICENSI.
JUVENTUTIS. SCOTICAE.
ANNOS. SEXAGINTA. DUO.
PRAECEPTORI.
ERUDITO. FIDELI. BENIGNO.
MOERENTES. POSUERUNT.
LIBERI. DISCIPULI. AMICI.
NATUS. COLDINGAMIAE. XV. KAL. MART.
MDCCXCIV. OBIT. ANDREAPOLI. III. NON.
APRIL. MDCCCLXXI.

Translation of the Latin:

In memory of the Reverend Peter Steele of Berwick, for 62 years a learned, faithful and kind teacher of the young people of Scotland. This memorial was set up by his grieving children, pupils and friends. He was born at Coldingham fifteen days before the 1st of March [=15th February] 1794 and died at St Andrews three days before the Nones of April [=3rd April] 1871.



The Greek is difficult to read because the letters are cut into light granite. Each word, as with the Latin, is separated by a full stop.

EY. ΔΟΥΛΕ. ΑΓΑΘΕ. ΚΑΙ. ΠΙΣΤΕ.
ΕΙΣΕΛΘΕ. ΕΙΣ. ΤΗΝ. ΧΑΡΑΝ. ΤΟΥ.
ΚΥΡΙΟΥ. ΣΟΥ. S. MATT. XXV. XXIII.
EU. DOULE. AGATHE. KAI. PISTE.
EISELTHE. EIS. TĒN. CHARAN. TOU.
KURIOU. SOU. S. MATT. XXV. XXIII

**“Well done, good and faithful servant.
Enter into the joy of your Lord.”**

Saint Matthew 25:23

After the Greek, in English, are details of Peter Steele’s wife and daughter:

ELIZA PEDDIE, THE BELOVED WIFE OF THE REV. PETER STEELE
BORN 25TH APRIL 1800 DIED 28TH DECR 1866.
COLOSS. III. 4.

ELIZA PEDDIE STEELE WIDOW OF DAVID HUTTON OF LIVERPOOL
DIED 24TH APRIL 1906, AGED 68.

Source of the Greek: The quotation is from the words of Jesus in Matthew 25:23, in the parable of talents where the servant who used his abilities well in his master’s service is rewarded.

Beneath the inscription to Eliza Peddie is the reference to Colossians 3:4, which says: “When Christ, who is our life, appears, then you also will appear with him in glory”.

Peter Steele was an outstanding academic. He was born at Coldingham in 1794 where his father William Steele was described as a merchant. His

mother was Isabel Johnstone. Details of his life are provided in a lengthy footnote to an obituary on his son (Dr James Peddie Steele, 1836-1917).¹⁰⁶ It reads as follows:

Born 15 February 1794; in the Rector's class of the Edinburgh High School until the death of Dr. Adam in 1809; teacher of a subscription school at Eccles, Berwickshire, 'where he taught Greek, Latin and English,' 1809-11; A.M. Edinburgh, 1818, in which year he produced in Edinburgh a revised and enlarged edition of Schrevelius, *Lexicon manuale gr. lat et lat. gr.*,¹⁰⁷ originally published at Leyden in 1661-70. He was familiar with Passow's Greek-German lexicon (ed. 1831) twelve years before the publication of the first edition of Liddell and Scott in 1843.¹⁰⁸ As candidate for the Rectorship of Dalkeith Grammar School in 1826, he is described as 'fully qualified to fill the chairs of Latin, Greek or Hebrew in any of our universities,' and as already married (in 1825) to 'a wife of pleasing manners.' Her name was Eliza Peddie, the eldest daughter of James Peddie, architect (son of John Peddie officer of excise, and Margaret Nicoll). ... at the Disruption, in 1843, the Rev. Peter Steele joined the Free Church and, having been ejected from the Rectorship of the School, opened an Academy at Dalkeith. In 1848 he became classical teacher at the [Free Church] Moray House Training College, Edinburgh, where he made himself master of Anglo-Saxon and of Norman-French in 1855, and also lectured on English literature. He died on 3 April 1871. Of his seven children, the four who then survived were Mrs. Pietrocola-Rossetti (Mrs I. B. Cole) in Florence; Mrs James Browning, in St Andrews; Mrs. David Hutton, in Liverpool; and Dr. Steele.

¹⁰⁶ "James Peddie Steele (4 May, 1836-16 July, 1917)" by Sir John Edwin Sandys, Litt.D., F.B.A. (*Papers of the British School at Rome*, Vol. IX, No. 1.) James Peddie Steele graduated as a medical doctor, but inherited a great love of classical learning from his father. He was a major contributor to the library of the British School of Archaeology in Rome.

¹⁰⁷ A dictionary to translate from Greek to Latin and Latin to Greek. Greek and Latin proverbial sayings were also provided, including the quotation given on William Menzie's gravestone. See page 114.

¹⁰⁸ Liddell and Scott produced the Greek-English Dictionary which, after several revisions, remains the standard dictionary of ancient Greek words. Henry George Liddell, one of the two editors, was Dean of Christ Church, Oxford, and father of Alice Liddell, the Alice immortalised by Lewis Carroll in *Alice in Wonderland*.

GREEK INSCRIPTIONS IN SOUTH EDINBURGH

Peter Steele advertised for pupils:

DALKEITH GRAMMAR SCHOOL.

THE Rev. PETER STEELE, A. M. Rector of the above Seminary, will open his CLASSES on Monday the 1st of October.

Mr Steele has accommodation for an additional number of BOARDERS.

Particulars may be known by applying to Mr Steele, Dalkeith. Letters, post paid.

(The Scotsman, 29 September 1827)

His teaching was greatly acclaimed:

DALKEITH GRAMMAR SCHOOL.

The annual examination of the Grammar School of Dalkeith took place on Friday the 2d of August, in presence of the Ministers of the town and neighbourhood, and of the parents and other friends of the pupils. There were present also the Rev. Dr Andrew Brown, Professor of Rhetoric, and George Dunbar, Esq. Professor of Greek, of the University of Edinburgh, and other literary gentlemen, who took part in the proceedings. The different Classes showed great proficiency in the various departments of the comprehensive system of education taught in the school, and afforded ample evidence that Mr Steele has abated nothing of the indefatigable energy which, during the course of seven years, has so eminently distinguished his professional labours.

When the examination was concluded, Robert Scott Moncrieff, Esq. in the name of parents and other friends of the pupils, presented to Mr Steele a gold watch and appendages, value fifty pounds, bearing the following inscription:— “Presented to the Rev. Peter Steele, A.M., Rector of the Grammar School, Dalkeith, by Parents of his Pupils, and other Friends, as a mark of their esteem for his personal character, literary attainments, and unremitting, and successful exertions, in promoting not only the intellectual, but also the moral and religious improvement of the youth entrusted to his care. Dalkeith, 2d August, 1833.”

The value of the present was enhanced by the cordiality with which it was subscribed for by persons of various religious and political sentiments.

(The Scotsman, 24 August 1833)

In 1871 Peter Steele died at St Andrews where he had gone for his health. His daughter Anne lived there with her Classics teacher husband, James Browning. Peter Steele was still employed at Moray House – you didn’t easily retire in those days. It was said that “the loss of few teachers will be more widely or keenly regretted” and an appeal was made to former pupils and to friends to provide a suitable memorial:

GREEK SECRETS REVEALED

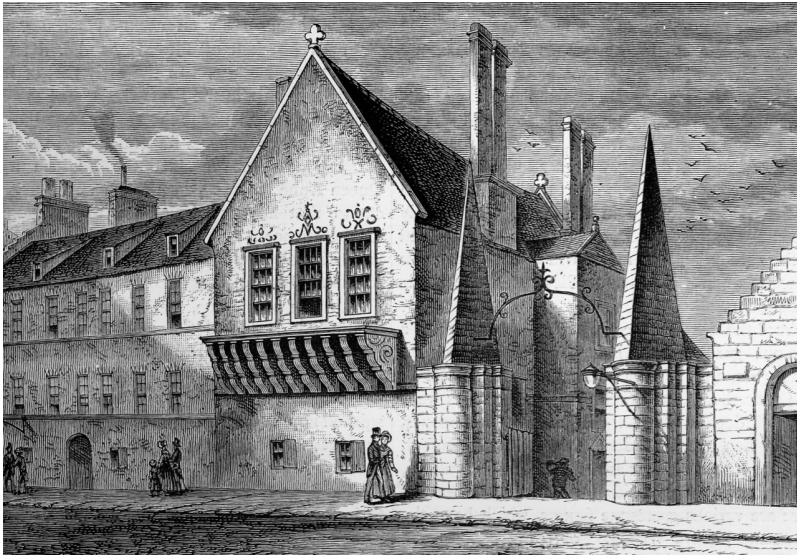
It is proposed that the Memorial should comprise a Monumental Stone in the Grange Cemetery, and the institution of a small Bursary, called by Mr Steele's name, for the encouragement of those branches of study which, for about 60 years, he was engaged in teaching.

(Aberdeen Press and Journal, 5 July 1871)

By December it was reported:

The movement for securing a suitable memorial ... has been entirely successful. A sum has been raised sufficient to establish two handsome prizes for the students in Moray House Training College; and, in addition, a granite tombstone has been erected in the Grange Cemetery, containing ... the inscription, produced by Dr J. P. Steele, son of the deceased.

(Berwickshire News and General Advertiser, 26 December 1871)



Moray House in 1829 as drawn by Thomas Shepherd.¹⁰⁹ Built in 1625 it was once described as “the handsomest house in Edinburgh”. In 1848 it became the Free Church Teacher Training College and Peter Steele taught here from 1848 until his death in 1871.

Moray House Teacher Training College merged with Edinburgh University in 1998 to become the Faculty of Education. The Steele prize continues to be awarded: “In memory of Reverend Peter Steele, a former lecturer in Classics and English in Moray House Free Church Training

¹⁰⁹ Reproduced from *Cassell's Old and New Edinburgh* (1882), Vol. II, page 33.

College, this prize is awarded to the most distinguished student in Language in the final year of the BEd (Primary Education) degree programme. This prize is provided by the Church of Scotland.”¹¹⁰

Peter Steele married Elizabeth Peddie in 1825. Eliza (as she was known) was the eldest child of James Peddie, architect (1776-1837) and Ann Smart from Marykirk, near Forfar. Eliza’s youngest brother John Smart Peddie (1816-1846) was an officer and naval surgeon on board HMS *Terror* which, along with HMS *Erebus*, set out under Sir John Franklin in 1845 in an attempt to make a northwest passage to the East.



Drawing by Sir George Back (1796-1878) of HMS *Terror*, trapped in ice in the Antarctic for 10 months during the expedition of 1836-1837. It was badly damaged. It was repaired and used again in the Antarctic 1839-1843 along with HMS *Erebus*, then sent on the prestigious Franklin Expedition in 1845.¹¹¹

For the Franklin Expedition, both the *Erebus* and *Terror* were especially equipped. Steam engines were fitted, taken from steam locomotives, and these were the first ships to be steam driven with screw propellers. The ships had twelve days’ supply of coal. The hulls were strengthened to withstand pressure from ice, and iron plates were added for

¹¹⁰ <https://www.ed.ac.uk/student-funding/current-students/university-prizes-awards/humanities/education>

¹¹¹ *HMS Terror Thrown Up By Ice* (1836), Public Domain, National Archives of Canada/C-029929

<https://commons.wikimedia.org/wiki/File:HMSTerrorThrownUpByIce.jpg>,
[https://en.wikipedia.org/wiki/HMS_Terror_\(1813\)](https://en.wikipedia.org/wiki/HMS_Terror_(1813))

extra protection. Supplies on the *Erebus* and *Terror* included two tons of tobacco, 8,000 tins of food, and a library of 1,200 books.

Everything was set for a successful exploration, with many hopes resting upon it that a new, better route would be found to India. The ships set sail from the Thames in May 1845, and were last seen in July 1845 waiting to enter the Bering Strait. Nothing further was heard or seen of the 129 men on board. After two years the British Admiralty sent out a search expedition, the first of over 30 attempts. Eventually some traces were found, including a hand-written report that Sir John Franklin died on 11 June 1847. It is thought that an attempt was made to cross the ice to safety after the ships became trapped. From exposure, or perhaps lead-poisoning from the tinned food, all the rest of the crew died. Frozen human remains have been discovered and examined in recent years. In 2016 the wreck of HMS *Terror* was discovered in good condition underwater in the aptly named Terror Bay, Canada.

No certain information is known about the fate of Eliza Peddie's brother, but he is commemorated along with her father on a family tombstone in Inverkeithing.

IN MEMORY OF
JAMES PEDDIE,
ARCHITECT,
WHO DIED OCT. 23RD 1837 AGED 61,
AND OF HIS SONS
ROBERT STEWART,
DIED DECEMBER 7TH 1832 AGED 25,
JAMES
DIED JULY 17TH 1846 AGED 37.
JOHN SMART
SURGEON R.N. BORN FEB. 1ST 1816
SAILED 1845 IN H.M.S. TERROR
ARCTIC EXPEDITION
UNDER SIR J. FRANKLIN
*"Them also which sleep in Jesus
will God bring with Him"*



**Peddie family grave behind
St Peter's Church, Inverkeithing**

John Gordon Douglas and Harriet Mill, Grange Cemetery

Map reference: NT 256 718

JOHN GORDON DOUGLAS
BORN 10TH FEBRUARY 1839
DIED 13TH MAY 1910

HARRIET ELIZABETH MILL
HIS WIFE

BORN 21ST AUGUST 1854
DIED 16TH FEBRUARY 1917

“Μακάριοι οἱ νεκροὶ οἱ ἐν
Κυρίῳ ἀποθνήσκοντες.”

“Makaríoi hoi nekroí hoi en
Kuriō apothnēskontes.”

**“Blessed are the dead who die in
the Lord.”**

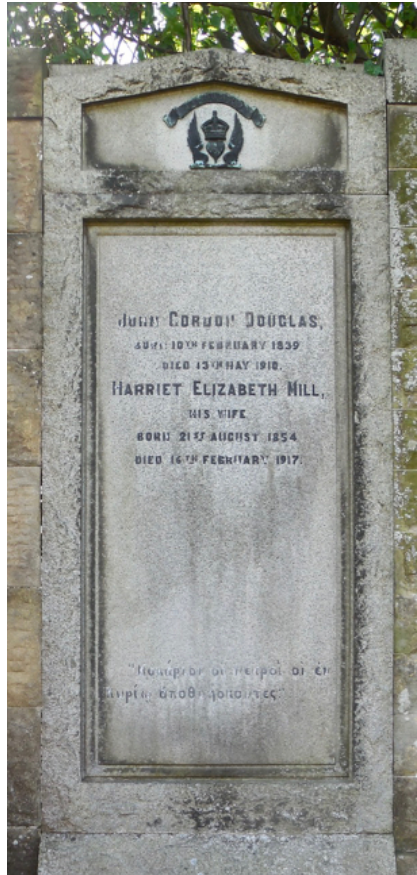
Source: The quotation is from
Revelation 14:13 and is often
quoted in English.

This is the same quotation as
for Sotires Georgiades (see pages
52-56), but written in lower case
letters with accents.

At the top inside a panel is a
version of the Douglas crest
consisting of a crown over a heart
beneath the word “FORWARD”
on a banner.

Location: Against the south wall in
the southwestern section of Grange
Cemetery

John Gordon Douglas (known
to his family as Gordon) was a merchant in the West Indies. He was born in
Jamaica. His father, William Douglas, was described as a landowner and
Controller of Customs. In 1882, in a Free Church wedding, John Gordon
Douglas married Harriet Mill, third daughter of ten children born to James
Mill, surgeon in Thurso, and his wife Harriet Gordon Sage Davidson. At



**John Gordon Douglas born
in Jamaica
and Harriet Elizabeth Mill born
in Thurso, Caithness**

the time of their marriage in Edinburgh his usual address was given as Trinidad, and their first child William Alexander Scott Douglas was born there. They also had two daughters, Annabella Mary and Harriet Lillias, both born in Edinburgh. In 1910 Lillias married Rev. Gerald S. Falconer, Free Church minister in Old Meldrum, Aberdeenshire.

Apart from owning properties in Edinburgh, at 40 Wilton Road and 7 Albany Street, John Gordon Douglas also owned Douglas Lodge in Machrihanish, near Campbeltown, in the Kintyre peninsula. The house at 40 Wilton Road¹¹² was called “Bulowsminde”, which suggests a further West Indies connection since it was an estate on St Croix (now the US Virgin Islands).

John Gordon Douglas was involved in campaigning for total abstinence from alcohol. In 1886 he was elected as one of the presidents of the “The Edinburgh Total Abstinence Society”.¹¹³ On the night of the 1891 census (5 April) John and Harriet had a visitor staying with them called Joseph Knight, aged 37, born in England, described as “Secy. to a Society”. Joseph was secretary of the Vegetarian Society.¹¹⁴

In 1893 John Gordon Douglas was chairman at a meeting to advocate vegetarianism, backing up his campaign for abstinence from alcohol:

VEGETARIANISM A CURE FOR ALCOHOLIC CRAVING.— In the Y.M.C.A. Rooms last night, Mr F. P. Doremus, hon. secretary of the Vegetarian Federal Union, lectured on “The Diet of a Worker.” under the auspices of the Scottish Vegetarian Society. Mr Doremus endorsed a remark made by the chairman, Mr John Gordon Douglas, as to the benefit of vegetarianism in overcoming the craving for alcohol. If brain matter was wanted they must go to the vegetable kingdom, particularly grain food, such as oatmeal porridge. If the muscle worker wanted good food he got it from the vegetable world.

(*Edinburgh Evening News*, 18 November 1893)

A photograph of the family provided by his great-grandson, along with further details, can be seen in Appendix 1 on pages 170-176.

In 1896 he was elected as a fellow of the Royal Geographical Society, a prestigious organisation dedicated to research, exploration and education.

At the top of the gravestone is the Douglas crest. It shows a heart with wings with a crown above and the word “Forward”. The heart symbol represents that of Robert the Bruce, King of Scots (1274-1329). When

¹¹² Now numbered 44 Wilton Road on the corner with Mayfield Road. The name “Bulowsminde” can just be made out at the top of the two stone gateposts.

¹¹³ *Edinburgh Evening News*, 1 October 1866

¹¹⁴ *Sheffield Independent*, 15 May 1889

Robert the Bruce was dying, he asked that his heart should be removed and taken on a crusade to the Holy Land. The task was undertaken by James Douglas (1286-1330), his closest companion, who took the embalmed heart in a casket and set off for Spain. In fighting against the Moors of Granada, James Douglas realised he was losing. He threw the heart as far as he could, shouting "Forward". James Douglas was killed and his body brought back and buried in St Bride's Church, Douglas, South Lanarkshire, where his tomb-monument can still be seen. The heart was retrieved, carried back to Scotland, and buried in Melrose Abbey.



**The Douglas Crest with
the crowned heart representing
that of King Robert the Bruce**

In 1818 the remains of Robert The Bruce were uncovered in Dunfermline Abbey. Examination showed that the breast-bone had been sawn to remove the king's heart. During excavation at Melrose Abbey in 1921 a conical lead casket was discovered in the Chapter House. It was reburied, but examined again in 1996. Whether it was Robert the Bruce's heart cannot be proved, but it is a reasonable possibility. It was reburied, and the location is marked today by a carved plaque, unveiled by Donald Dewar, Secretary of State for Scotland in 1998. The plaque shows a heart, the saltire, and words from a poem "The Bruce" by John Barbour (c.1320-1395). It celebrates the Scottish independence won by Robert the Bruce and his commander James Douglas: "A noble hart may have no ease, gif freedom failye".



**Heart of Robert
the Bruce at
Melrose Abbey?**

The Douglas Crest, with the crowned heart winging its way through the air, accompanied by the cry "Forward", commemorates the original event.

The wife of John Gordon Douglas, Harriet Elizabeth Mill, was the granddaughter of George Davidson, minister at Latheron, Caithness. He was one of those ministers who left the established Church of Scotland at the Disruption in 1843, and he was photographed in Rock House on Calton Hill for the famous painting now displayed in the Free Church headquarters on the Mound, Edinburgh.

The photograph still exists and is reproduced here by permission of University of Glasgow Library, Special Collections.

Apart from the fact that this is a photograph of the grandfather of Harriet Elizabeth Mill, the photograph is interesting because it is so early in the use of photography. Taken in sunlight, poses had to be held for up to a minute. Also, is it just a coincidence that the two ministers shown together are from opposite ends of Scotland: George Davidson from Caithness in the north east, John Lamb from Kirkmaiden,¹¹⁵ Wigtownshire, in the south west?



George Davidson (Latheron Parish) on the left with John Lamb (Kirkmaiden Parish), photographed at Rock House, Calton Hill, by David Octavius Hill in 1843.



Painting by David Octavius Hill, completed by 1866, of the signing of the Deed of Separation which set up the Free Church of Scotland. This is internationally famous as the first work of art produced with the help of photographic images such as that of George Davidson (grandfather of Harriet Elizabeth Mill) and John Lamb, shown above.

Reproduced by kind permission of the Free Church of Scotland

¹¹⁵ See details about Rock House on pages 116-117.

Liberton Cemetery, Liberton Brae



Christian worship has taken place on the site of the present Liberton Kirk since at least 1040. The old graveyard surrounding the Kirk has been extended to the North and West to make the modern cemetery.

*Picture from James Grant, Old and New Edinburgh,
by courtesy of Peter Stubbs, www.edinphoto.org.uk*

Memorial to

Andrew Findlater Simpson and Christian Sherriffs Smith

Map reference: NT 274 695



διώκω δὲ εἰ καὶ καταλάβω
diōkō de ei kai katalabō

“I press on to take hold”

Source: Letter of the apostle Paul to the Philippians 3:12

But whatever were gains to me I now consider loss for the sake of Christ. What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ – the righteousness that comes from God on the basis of faith. I want to know Christ – yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead. Not that I have already obtained all this, or have already arrived at my goal, but **I press on to take hold** of that for which Christ Jesus took hold of me.
(Philippians 3:7-12, NIV)

Location: This is in the middle of Liberton Cemetery, backing on to the south side of the centre dividing wall. The stone is red granite, with a Celtic cross at the top, and lead lettering in an indented panel.

ANDREW
FINDLATER SIMPSON
MA
PROFESSOR IN THE
SCOTTISH CONGREGATIONAL
HALL EDINBURGH
1885 – 1920
BORN 1842 DIED 1923
CHRISTIAN
SHERRIFFS SMITH
HIS WIFE
BORN 1849 DIED 1931
ANNIE SIMPSON MA
HIS DAUGHTER
BORN 1876 DIED 1942

διώκω δὲ εἰ καὶ καταλάβω

Andrew Findlater Simpson was Professor of Biblical Languages and Literature (i.e. Hebrew and Greek) from 1885 until 1920 in the Congregational Church Theological College, at that time at 30 George Square, Edinburgh. Born near Aberdour, Aberdeenshire, in a farming/stonemason family, he studied in Edinburgh and Berlin. Ordained in 1866, he was minister of Duncanstone Congregational Church (northwest of Aberdeen) for two years, then spent four years (1868-1872) at the British and American Church in St Petersburg, Russia, before serving in Dalkeith Congregational Church (1872-1893). He played a leading part in the Congregational Union of Scotland and was one of the contributors to the



**Andrew Findlater Simpson,
Professor of Hebrew and
Greek**

distinguished *Encyclopaedia of Religion and Ethics* edited by James Hastings (first edition 1908).

Andrew Findlater Simpson had two daughters by his first wife, Isabella Gray, but was widowed while the children were infants. His sister, Margaret, helped look after them. In 1884 in Exeter he married Christian Sherriffs Smith (born in Banff in 1849) with whom he had two boys and three girls. One of the boys, Andrew Ferguson Simpson (1889-1971), also became a Congregational Minister.¹¹⁶

Andrew Findlater Simpson's eldest daughter, Annie (1876-1942), graduated M.A., and in the 1930s was headmistress of one of Edinburgh's many private schools: Abercorn Lodge School at 25 Abercorn Terrace, Portobello. A 16mm cine film of this school from 1935 is preserved in the archives of the National Library of Scotland.¹¹⁷



The arrow shows the site of the Andrew Findlater Simpson family grave. The top of Arthur's Seat can be seen behind the central dividing wall.

¹¹⁶ *A History of Scottish Congregationalism* (1960) by Harry Escott, and *The Scottish Congregational Ministry 1794-1993* by Rev Dr William D. McNaughton, Archivist, Congregational Union of Scotland, Church House, 340 Cathedral Street, Glasgow. G1 2BQ, pages 147 and 260

¹¹⁷ <https://movingimage.nls.uk/film/8284> Information also from General Register Office (Scotlandspeople.gov) and Find My Past.com

Newington Cemetery, Dalkeith Road

Map reference: NT 271 716

Memorial to divinity student Boswell Mackay, 1857



Newington Cemetery, formerly called Echo Bank Cemetery or Newington Necropolis, was started as a private enterprise in 1846. The architect was David Cousin. Much is overgrown and stones have been toppled. The arrow shows the reverse of Boswell Mackay's memorial.

εἰς ἐν Χριστῷ

heis en Christō

“One in Christ”

AMICUM PERDERE EST
DAMNORUM MAXIMUM

(Latin) “To lose a friend
is the greatest of losses”

Source: The Greek is from Paul's Letter to the Galatians in which he expresses the inclusive universality of being a member of the new Christian community.



**The badge of St Andrews
Students' Club with mottoes
in Latin and Greek**

So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all **one in Christ** Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.
(Galatians 3:26-29, NIV)

The realisation of this wide-ranging claim has always been problematic, for the ancient world in which Paul preached was run by slaves

and on male power and dominance, and racism and nationalisms have always been causes of prejudice and mistrust. Yet it stands there as an ideal for relationships in a revolutionary new community.

The Latin motto, “To lose a friend is the greatest of losses”, comes from *Sententiae* (“Moral Maxims”) by Publilius Syrus (1st century BC). Publilius was a Syrian who was brought to Rome as a slave but he so impressed his master by his talent and wit that his master freed him and provided him with an education. He became famous for his mimes (non-spoken theatrical productions) and received a prize from Julius Caesar in person! Another of Publilius’ sayings is “A rolling stone gathers no moss”, which apart from being adopted in English as a proverb, provided the name of the well-known rock band “The Rolling Stones”.¹¹⁸

IN MEMORIAM
BOSWELL MACKAY A.M.
BORN AT DUNDEE
APRIL 1830
DIED AT EDINBURGH
21ST MAY 1857.
ERECTED BY HIS BROTHERS
OF THE
ST ANDREWS STUDENTS’
CLUB

In November 1851 Boswell Mackay sat a bursary examination for St Andrews, and came sixth out of 28 competitors. He acquitted himself well, achieving honours in 1854 in Latin, Greek and Mathematics. Also studying



Neatly carved memorial put up by Boswell Mackay’s fellow students

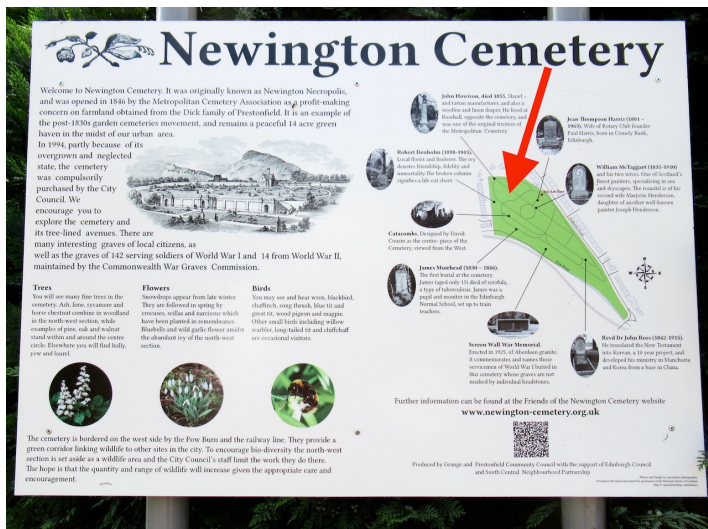
¹¹⁸ https://en.wikipedia.org/wiki/Publilius_Syrus

GREEK SECRETS REVEALED

there at the same time was James T. Stewart, who encouraged the former students to form a special society when they were studying divinity at the Free Church College in Edinburgh. They called it the “St Andrews Students’ Club”, and produced a badge with the two mottoes and the cross of St Andrew. The members met once a week in each other’s rooms, had a devotional meeting every Saturday evening, and supported “Home Mission” work. Their aim was to keep in touch by frequent correspondence after leaving the Free College; sadly, Boswell Mackay died of consumption (tuberculosis) aged 27, and the members of the Students’ Club erected this gravestone to his memory.¹¹⁹

James T. Stewart went on to have a distinguished career as a missionary, medical man, agriculturalist, and educationalist in Africa, and Moderator of the General Assembly in 1899-1900.

Newington Cemetery is in a bad condition compared to the Grange Cemetery, but it makes a fine haven for wildlife. A local-interest group, The Friends of Newington Cemetery, is attempting to tidy it up, and signs have been put on display to direct visitors to some of the memorials.



Boswell Mackay's grave is shaded by trees and faces away from the path. The red arrow indicates its approximate location.

¹¹⁹ Information about the St Andrews Students' Club comes from *The Life of James Stewart* by James Wells, D.D, (Hodder & Stoughton, 1909), page 20, available at: <https://www.electricscotland.com/history/men/stewart/index.htm>
<https://archive.org/details/stewartlovedale00wellgoog/page/n40>

William Elliot, Schoolmaster, Colinton Churchyard

Map reference: NT 217 692



Οἱ περ φύλλων [γενεῇ],
τοίη δὲ καὶ [ἀνδρῶν].

Hoiē per phyllōn geneē
toiē de kai andrōn

“People come and go like leaves on a tree.”

Source: Homer, *Iliad*, 6:146. The whole section reads:

People come and go like leaves on a tree. The wind scatters the leaves on the ground, but trees flourish and produce new leaves when spring arrives. People come and go like that: some grow, some die.

Location: On the memorial stone to schoolmaster William Elliot, at the south west corner of the old kirkyard of Colinton Church. An obelisk is surmounted by an urn, and beneath is a plinth on which the Greek is inscribed. The words within square brackets have been added from the printed text, being totally weathered away on the stone. Sufficient remains, and the spacing works well, to be sure enough of the original inscription.



Colinton Church. The large tree covers Willie Elliot’s gravestone.

The obelisk is inscribed on the east side:

ERECTED
BY A
FEW FRIENDS
OF THE LATE
WILLIAM ELLIOT
TEACHER, COLINTON,
AS A MEMORIAL
OF THEIR RESPECT
AND ESTEEM OF HIS
UPRIGHT CHARACTER
AND
PERSEVERING
INDUSTRY
UNDER MOST TRYING
CIRCUMSTANCES.
DIED FEB 19TH 1865.
AGED 76 YEARS.



Mike Fitchett examining the inscription before the obelisk was overwhelmed by a tree. The Greek is on the panel at the base.

The school where Mr Elliot taught was a thatched cottage on the sloping ground to the west of the kirkyard, not far from this memorial stone.

The “trying circumstances” are not explained, but he is said to have had only one arm. Popularly known as Willie Elliot, he was once asked to complete an official form on the size of the school playground. He answered: “Two parks and a spacious dell”¹²⁰ – referring to the vast expanse of Colinton Dell, which would rate as the largest school playground in Britain. Unlike today, however, the Water of Leith was badly polluted by the various mills and industrial processes, and living conditions for the ordinary people were harsh. Life expectancy was estimated as low as 29.¹²¹

Some of the time while William Elliot was schoolmaster, Rev. Lewis Balfour (1777-1860) was minister at Colinton. He was grandfather of Robert Louis Stevenson who, as a child, used to play in the manse grounds with his cousins. The site of their swing can still be seen on a tree.

¹²⁰ *The Parish of Colinton: from an early period to the present day*, David Shankie (1902), pages 132-133

¹²¹ M. A. Kinnear, “History of the Parish of Colinton 1820-1880” (1981), typed manuscript in Edinburgh Public Library, George IV Bridge

The Eric Liddell Centre, Holy Corner, Morningside

Map reference: NT 245 719



The Eric Liddell Centre, was formerly North Morningside Church. The Greek is on the second window to the right of the tower.



The apostle Paul preaching in Athens

ΑΓΝΩΣΤΩ ΘΕΩ
AGNŌSTŌ THEŌ
“TO AN UNKNOWN GOD”

Source: Acts 17, where Paul was invited to explain what he was preaching:

Paul then stood up in the meeting of the Areopagus and said: “People of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: **TO AN UNKNOWN GOD**. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you. The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us. ‘For in him we live and move and have our being.’ As some of your own poets have said, ‘We are his offspring.’ Therefore since we are God’s offspring, we should not think that the divine being is like gold or silver or stone—an image made by human design and skill. In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead.” When they heard about the resurrection of the dead, some of them sneered, but others said, “We want to hear you again on this subject.” At that, Paul left the Council.
(Acts 17:22-33, NIV)

The theme of the window is true knowledge of God. Paul is shown speaking in Athens, with listeners on either side, including one woman, Damaris, as specifically stated on the window. Paul aimed to connect with his audience by mentioning an altar he had noticed, inscribed “TO AN UNKNOWN GOD”. No altar with this inscription has turned up archaeologically, but there is some slight literary evidence. Pausanias described “altars of the gods named Unknown”¹²² and a passage from the writer Diogenes Laertius suggests that such an inscription is quite possible:

... the Athenians were attacked by pestilence ... they sent a ship ... to Crete to ask the help of Epimenides. And he came in the 46th Olympiad,¹²³ purified their city, and stopped the pestilence in the following way. He took sheep, some black and others white, and brought them to the Areopagus; and there he let them go whither

¹²² Pausanias, 2nd century AD, *Description of Greece*, 1.1.4

See <http://www.theoi.com/Text/Pausanias1A.html>

¹²³ 595-592 BC. An Olympiad is a period of four years from one set of Olympic games until the next.

GREEK INSCRIPTIONS IN SOUTH EDINBURGH

they pleased, instructing those who followed them to mark the spot where each sheep lay down and offer a sacrifice to the local divinity. And thus, it is said, the plague was stayed. Hence even to this day altars may be found in different parts of Attica with no name inscribed upon them, which are memorials of this atonement.¹²⁴

Building on what the Athenians already knew, Paul quoted two Greek writers to back up his message:

God ... is not far from any one of us. **“For in him we live and move and have our being.”** As some of your own poets have said, **“We are his offspring.”** (Acts 17:27-28)

The first quotation is from Epimenides of Crete (mentioned above), the second from Aratus, a Stoic philosopher from Cilicia, Paul’s native province.¹²⁵

The result of Paul’s preaching in Athens was:

Some of the people became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others. (Acts 17:34)

The Areopagus is the name of a small hill to the west of the Acropolis in Athens, and looks as if it means the Hill of Ares. Ares is the war god whom the Romans named Mars. It is therefore also known as Mars Hill. In ancient times it was built upon, and a court met here with various functions. In the first century AD the court dealt with religious matters, so it was an appropriate place for Paul to be invited to speak.



The Areopagus or Mars Hill in Athens. The bronze plaque contains the Greek of Acts 17 where Paul spoke of the “Unknown God”.

¹²⁴ Translated by Robert Drew Hicks.

(https://en.wikisource.org/wiki/Lives_of_the_Eminent_Philosophers/Book_I)

¹²⁵ <http://spindleworks.com/library/rfaber/aratus.htm>



Paul preaching in Athens – stained glass in memory of James Gilchrist Gould (1867-1923), minister 1914-1923 at North Morningside. Note the names of two converts Damaris and Dionysius on the right. At the top of the right-hand window there is Isaiah 1:2-3 in Greek.

Photograph by courtesy of the Eric Liddell Centre



Greek at the top of the right-hand panel. This section of Greek is hard to discern since it is small and high up and interrupted by the bars.

ΑΚΟΥΕ ΟΥΡΑΝΕ ΚΑΙ ΕΝΩΤΙΖΟΥ ΓΗ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ.
ΥΙΟΥΣ ΕΓΕΝΝΗΣΑ ΚΑΙ ΥΨΩΣΑ, ΑΥΤΟΙ ΔΕ ΜΕ ΗΘΕΤΗΣΑΝ. ΕΓΝΩ
ΒΟΥΣ ΤΟΝ ΚΤΗΣΑΜΕΝΟΝ ΚΑΙ ΟΝΟΣ ΤΗΝ ΦΑΤΝΗΝ ΤΟΥ ΚΥΡΙΟΥ
ΑΥΤΟΥ. ΙΣΡΑΕΛ ΔΕ ΜΕ ΟΥΚ ΕΓΝΩ ΚΑΙ Ο ΛΑΟΣ ΜΕ ΟΥ ΣΥΝΗΚΕΝ.
ΑΚΟΥΕ ΟΥΡΑΝΕ ΚΑΙ ΕΝΩΤΙΖΟΥ Γῆ ΗΟΤΙ ΚΟΥΡΙΟΣ ΕΛΑΛῚΕΝ.
ΗΥΙΟΥΣ ΕΓΕΝΝῚΣΑ ΚΑΙ ΗΥΨᓚΣΑ, ΑΥΤΟΙ ΔΕ ΜΕ ἘΘΕΤῚΣΑΝ.
ΕΓΝᓚ ΒΟΥΣ ΤΟΝ ΚΤῚΣΑΜΕΝΟΝ ΚΑΙ ΟΝΟΣ ΤῚΝ ΦΑΤΝῚΝ ΤΟΥ
ΚΟΥΡΙΟΥ ΑΥΤΟΥ. ΙΣΡΑΕΛ ΔΕ ΜΕ ΟΥΚ ΕΓΝᓚ ΚΑΙ ΗΟ ΛΑΟΣ ΜΕ
ΟΥ ΣΥΝῚΚΕΝ.

“Hear me, heaven! Listen, earth! For the Lord has spoken: I produced children and brought them up, but they have rebelled against me. The ox knows its owner, the donkey its master’s manger, but Israel does not know me, the people do not understand me.” (Isaiah 1:2-3)

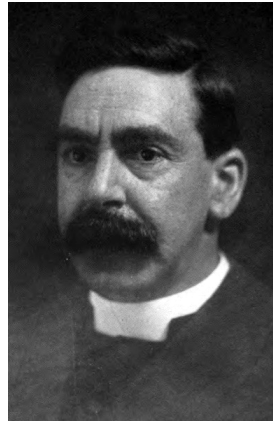
No mention of this long section of Greek is made in any published descriptions, as far as I can see. At first I thought it was simply pretend lettering. On closer examination, I was able to work out that it is from the Greek translation of Isaiah in the Old Testament.¹²⁶ It gave me something of a thrill when I realised that I was probably the only person alive who was aware of what this part of the window said!

¹²⁶ The translation is called the Septuagint, and often written LXX using the Roman number for 70. It was produced in Alexandria for the Greek-speaking Jews there. The Hebrew was translated into Greek, supposedly by 70 scholars.

At the foot, on the left and right panels, is wording drawn from Paul's second letter to the Corinthians, explaining the change brought about by his preaching: "old things are passed away; behold, all things are become new" (2 Corinthians 5:17). This explains the significance also of the quotation from Isaiah 1:2-3. People in the past whether Jews or Greeks had an imperfect understanding; with the coming of Jesus, claimed the apostle Paul, there was a new beginning.

The window (in three panels) is the work of artists Margaret Chilton (1875-1962) and Marjorie Kemp (1886-1975) who worked in partnership in Edinburgh, having studios first at 13a George Street and then at 12 Queen Street. The window was dedicated in 1925 in memory of James Gilchrist Goold, minister from 1914 to 1923.

James Goold was born in 1867 in Dumfries where his father was minister in the United Free Church. His academic achievements at Dumfries Academy and Edinburgh University were outstanding. He gained many medals and scholarships with which he financed his education. He graduated with first class honours in Classics before training for the ministry. In 1892 he married Rhoda Watt who had been a leading pupil among the girls at Dumfries Academy. He was minister in Dumbarton, Liverpool and Eastbourne before coming to North Morningside. The author of several books on church history and practice, he was working on a revision of the Church hymnbook at the time of his early death, aged 55. "Never had the Church services been better attended. ... His able sermons, always eloquently delivered with a clear and arresting voice, his constant visitation amongst the members, his unfailing courtesy and sympathy to every one, all combined to make him an ideal pastor."¹²⁷



James Gilchrist Goold

at the time of his early death, aged 55. "Never had the Church services been better attended. ... His able sermons, always eloquently delivered with a clear and arresting voice, his constant visitation amongst the members, his unfailing courtesy and sympathy to every one, all combined to make him an ideal pastor."¹²⁷

The building has been extensively remodelled to make it into a vibrant community centre, renamed The Eric Liddell Centre in 1992. Established by the local churches, it supports people of all ages, cultures and abilities as an expression of compassionate social values (www.ericliddell.org).

¹²⁷ Obituary, *The Scotsman*, 16 February, 1923. *In Memoriam – The ministry of the Rev., James G. Goold, M.A., in North Morningside United Free Church* (1923), pages 29-30, from which the photograph is taken. Scanned by Google. Creative Commons. <http://dbooks.bodleian.ox.ac.uk/books/PDFs/502964513.pdf>

Sundial in Astley Ainslie Hospital, 133 Grange Loan

Map reference: NT 252 712



The sundial is near the occupational therapy unit, close to the sculpture “Health Service” by artist Edith Simon (1917-2003).

The sundial is marked with Roman numerals, but has no date. Perhaps it is a Victorian garden ornament, perhaps earlier? Six large houses were nearby: Southbank, Canaan House, Canaan Park, Morelands, St Roque’s and Millbank, so the sundial and base may have come from one of these. Millbank (demolished in 1929) was the home of the famous James Syme, professor of surgery. At this house in 1856 his daughter, Agnes, was married to Joseph Lister, renowned for saving innumerable lives by his application of antiseptics in surgery.

The Greek for North, East, South, West is carved in capital letters within a garland on each side of the sundial pediment.



BOPEΑΣ (BOREAS) North



EΥΡΟΣ (EUROS) East



ΝΟΤΟΣ (NOTOS) South



ΖΕΦΥΡΟΣ (ZEPHYROS) West



St Bennet's Chapel, 42 Greenhill Gardens

Map reference: NT 248 717



Byzantine-style chapel attached to residence of the Archbishop

IC XC NIKA = IHCOYC XPICTOC NIKA
IS CHS NIKA = IĒSOUS CHRISTOS NIKA

**“Jesus Christ conquers.” or
“Jesus Christ overcomes.”**

Location: In the arch over the doorway

This small chapel was originally planned for the House of Falkland in Fife by the third Marquis of Bute. He died without building it in Falkland but in his will he left instructions for it to be constructed in Edinburgh in the grounds of the house of the Roman Catholic Archbishop of St Andrews and Edinburgh, subject to the approval of the Archdiocese. It was completed in 1907.

The motto “Jesus Christ overcomes” is more common in Eastern Orthodox churches than in the West. The phrase has biblical echoes, though is not a direct quotation. In John 16 Jesus says to his disciples:

“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! **I have overcome the world.**”
(John 16:33, NIV)

This kind of victory is not that of a military conqueror, like Roman emperors and many rulers since, seeking personal power, glory and wealth. It is a victory in a totally different spirit. Jesus overcomes evil by self-giving love: “I am among you as one who serves” (Luke 22:27). “Do not be overcome by evil, but overcome evil with good” (Romans 12:21).



Helen Marshall/Eleni Kapralou, Morningside Cemetery

Map reference: NT 241 708

“NITSA”

HELEN MARSHALL
DIED 7 NOVEMBER 1969
AGED 36

Helen Marshall (née Eleni Kapralou) was born on 13 January 1933 in Greece where her parents were hoteliers. She married Edinburgh-born British diplomat Arthur Stirling-Maxwell Marshall in Athens in 1955. They had one son and two daughters. At the time of Eleni's death they had been resident at the British Embassy in Rabat, Morocco. She died, sadly young, of cancer, in the Western General Hospital, Edinburgh, presumably having been brought to Edinburgh for treatment.

Her nickname was “Nitsa”, a diminutive form for “Elenitsa”, which in itself is an affectionate diminutive for “Eleni”, “Helen” in English.

Beneath the inscription is a line of Greek:



A cross marks the grave of Eleni Kapralou from Greece.



ΟΥΤΩ ΛΑΜΨΑΤΩ ΤΟ ΦΩΣ ΥΜΩΝ

HOUTŌ LAMPSATŌ TO PHŌS HUMŌN

“Thus let your light shine.”

The word *lampsatō* gives us the word “lamp”, and *phōs*, “light”, is recognisable in words like “phosphorous” which means “light-bearing”.

Source: The words of Jesus in Matthew 5:14-16:

“You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. **In the same way, let your light shine** before others, that they may see your good deeds and glorify your Father in heaven.”

Arthur Stirling-Maxwell Marshall, born in 1929, was educated at Daniel Stewart's, Edinburgh. He served in the Royal Navy from 1947 to 1959, following which he worked in Lebanon at the Middle East Centre for Arab Studies. His subsequent career was in the British diplomatic service, in Bahrain, Greece, Morocco, Cyprus, Kuwait, India, and finally in Yemen.

In 1985 he remarried, to Cheryl Mary Hookens in Madras, and they had a daughter. From 1986-89, at a troubling time for Britain, he was Ambassador to "The People's Republic of Yemen". Yemen, with its port, Aden, had been under British control from the 1830s, but a Marxist take-over, a guerrilla campaign against the British, and a civil war eventually forced Britain to leave. Arthur and his wife and hundreds of westerners had to be evacuated. They were collected from the beach by the Royal Yacht *Britannia*, now to be seen resting peacefully at Ocean Terminal in Edinburgh. Arthur was awarded an OBE in 1979 and a CBE in 1986.¹²⁸

The name "Helen" is one of the most famous ancient names. Perhaps originally that of a minor goddess, by the time of Homer's *Iliad* and *Odyssey*, Helen was the name of the wife of Menelaus king of Sparta. She was abducted by Paris, son of the king of Troy, an event which supposedly caused the Trojan war when the Greeks fought to get her back. Famed as the most beautiful woman in the world, she was described as "the face that launched a thousand ships" in *Doctor Faustus*, a play written by Christopher Marlowe in 1604. The name "Helen" has continued in use from ancient times, sometimes morphing into various derivatives like Ellen, Elaine and Alena.



**Arthur Marshall, British
Ambassador in Aden, welcomed
back at Heathrow by daughter
Jeannie and wife Cheryl**

© The Press Association

¹²⁸ *Supplement to London Gazette*, 30 December 1978, 14 June 1986; *Aberdeen Evening Express* 18 January 1986, *Reading Post*, 27 January 1986, *Who's Who* 2020. I am grateful to Caroline Gerard for drawing my attention to this Greek inscription.

Memorial to Ioannis Polites, Seafield Cemetery

Map reference: NT 284 758



Photograph by courtesy of Ian and Margo Hawkins and their daughter Laura

ΑΝΔΡΩΝ ΕΠΙΦΑΝΩΝ
ΠΑΣΑ ΓΗ ΤΑΦΟΣ

ANDRŌN EPIPHANŌN
PASA GĒ TAPHOS

“Of famous men, the whole earth is their tomb”

Source: Speech in Athens by Pericles, c. 430 BC

Ioannis (John) Polites, sailor, described as Leading Seaman in the Royal Hellenic Navy, lived on the island of Aegina. It is about 10 miles off the coast of Athens and is famous as one of the islands to which the Athenians temporarily migrated during the 480 BC Persian invasion.

The Athenians took refuge on Aegina in response to the advice from the oracle at Delphi to “trust in your wooden wall”, which was interpreted to mean they should trust in their ships. The Athenians successfully defeated the Persians at sea, and were able to return home and rebuild their destroyed city.

Ioannis Polites was not so fortunate. He contracted tuberculosis a decade before the disease became treatable. He died in Southfield Sanatorium in Liberton in 1945, aged 31. From the 1950s onwards, antibiotics and the BCG vaccine eliminated TB in Britain, but regrettably too late for Ioannis.

His death was reported by A. MacWilliam, the Assistant Secretary of the Sanatorium, who touchingly described himself on the death certificate as “friend”. No information about Ioannis’ parents is recorded.

Ioannis’ grave is in a section devoted to military and naval burials in the eastern section of Seafield Cemetery not far from the entrance gate for the Crematorium. The graves are well maintained by the Commonwealth War Graves Commission. Memorials deteriorate in time, and there are basically two ways to prevent their obliteration: one is for descendants to pay to have the memorial repaired, which happens occasionally; the other is to die while a member of the armed forces, in which case the grave will be well attended to by the War Graves Commission. Their gravestones have the distinctive curved-top and are inserted directly into the ground without a plinth, thus eliminating the risk of their being pushed over by vandals or by the Council.

The same Greek inscription from Pericles is on the gravestone of Demetrios Boukouvalas, a merchant navy chief officer killed in a submarine attack in 1940 and buried on the Isle of Coll.

A longer section is quoted in English on the Scottish National War Memorial in Edinburgh Castle.¹²⁹ It is on the memorial to the Royal Scots Fusiliers who fought in Macedonia in northern Greece. The source is Thucydides, *The Peloponnesian War*, 2:43. See Appendix 5, page 183.

A different extract from Pericles’ speech is recorded on two other memorials: Ralph and Nancy Law’s in Grange Cemetery (see page 120), and on the plaque to William Gordon Peterson, the St Andrews lecturer in English Literature who was accidentally shot in the University Corps gunroom in 1930.

¹²⁹ This was helpfully drawn to my attention by Jim Claven in Australia. I am grateful to Ian, Margo and Laura Hawkins for finding the Ioannis Polites inscription.

Here Today, Gone Tomorrow

The Greek philosopher Heraclitus said, “Everything flows and nothing stays the same”. That applies universally. Greek inscriptions are no exception, but some possess a more fleeting appearance than others.

Here are some that have been publicly displayed in Edinburgh but now are no more, and a few current ones.

Billboard advertisement for the Single Market, 1990

Bonnington, on corner of Newhaven Road and Graham Street



Preparation for British involvement in the European Union

H SINGLE ΑΓΟΡΑ IS ΕΔΩ NOW. WHERE ΕΙΣΑΣΤΕ?
HĒ SINGLE AGORA IS ETHŌ NOW. WHERE EISASTE?

“The Single Market is here now. Where are you?”

This mixed English-Greek poster was intended to encourage businesses to prepare for involvement in the European single market. At either side were flags of the various participating countries. The Greek is modern Greek, in which delta (Δ) is pronounced as “TH” not “D”. Likewise on pages 158-159.

The billboard was on the north side of the Bonnington Bridge Bar. After the pub closed it became used as an illegal cannabis farm, discovered by the police in 2009. Then in 2016 the building itself was burned out, so now: no poster, no billboard, no pub, no single market! As Heraclitus said....



Derelict Bonnington Bridge Bar

Happy Christmas in George Street, 1998

West end of George Street looking towards Charlotte Square



International Greetings in George Street

Καλά Χριστούγεννα

Kala Christougenna

“Happy Christmas”

The word *kala* means “good, fine, admirable, beautiful, noble” or in this case what we mean by “happy”. The noun form is *kallos*, “beauty”. It appears in the word “calligraphy” “beautiful writing”.

Plato used the phrase *to kalon*, “the beautiful, the good”, as an abstract concept, whether in terms of physical or moral perfection.

Greeks often say *kala*, “fine”, or *Ola Kala*, “OK”.

The word also appears in Professor John Stuart Blackie’s motto: *χαλεπὰ τὰ καλὰ* (*chalepa ta kala*) “All noble things are difficult to do”. See page 70.

When Greeks wish each other a good meal, they say *kalí órexi*, or, as we say, using French, “Bon appetit”. Restauranters tend to say “Enjoy”.

The Kalon hairdressing salon in Canonmills at 4 Howard Street, also picks up the Greek word for beauty, as in Plato.



Kalon – “A beauty more than skin deep”

HERE TODAY, GONE TOMORROW

Qupi Greek Coffee Shop, 2004

3 Albert Street, off Leith Walk



Greek Coffee Shop with an unusual name “Qupi”

ΚΑΛΗ ΟΡΕΞΗ

KALĒ OREXĒ (pronounced *kali órexī*)

“Good appetite” “Bon appetit”

The name “Qupi”, in modern Greek “Κιούπι”, is the word for a jar – a jar for food, wine or olive oil. It means a hollow object, connected with the English words “cup” and “tub”.

The shop front draws from ancient Greek painted decoration, partly from cup paintings like the Apollo cup, by an Athenian painter c. 500 BC; partly from the plant and animal drawings on the pottery and plaster walls of the ancient Minoan civilisations of Crete and Santorini. Sir Arthur Evans uncovered the painted plaster and ceramics in



Apollo cup 500 BC

Knossos, the palace in mythology of King Minos. Recent excavations in Santorini, including underwater archaeology, have produced more evidence of what life was like around 1600 BC in Crete and Santorini.

Santorini Greek Restaurant, 2007

32C Broughton Street



MEZEΔΟΠΩΛΕΙΟΝ MEZEDOPŌLEION “Tavern”

Literally this means a place which sells *mezethes*, a variety of dishes from which to select, such as tzatziki (chopped cucumber with yoghurt and herbs), melon, feta cheese, olives, octopus, spinach and cheese pies, taramasalata (fish roe), stuffed vine leaves, chopped tomatoes – with ouzo.

Santorini (also called Thera) is an island in the Aegean Sea. A massive volcanic explosion about 1600 BC probably destroyed life on the island and its Minoan civilisation and may have led to the story of a lost city called Atlantis.

Santorini is now a famous tourist destination with blue and white painted buildings, spectacular sunsets, and beautiful beaches, albeit with dark, volcanic sand.

HERE TODAY, GONE TOMORROW

Happily the Greek presence in Edinburgh continues: the Greek Orthodox Church, a Greek School, language classes, Greek film and cultural festivals, the Hellenic Society, the charity called The Hellenic Community, and several Greek restaurants and take-aways serving tasty Greek food.



With Greek names (though in English lettering) are:

Ola Kala, “Everything Nice”, 202 Morrison Street, EH3 8EA

Ola Orea, “Everything Beautiful”, 204 Morrison Street, EH3 8EA

Ola Orea used to be called *Kalimera*, which means “Good day”.

Kalimera

Taxidi, “Journey”, 6 Brougham Street, EH3 9JH

Spitaki Greek Taverna, 133-135 East Claremont Street, EH7 4JA

Spiti is Greek for house, *Spitaki* is a diminutive, “Little house”.

To Hodrulis, “The chubby one”,

50 Granton Road, EH5 3QU



In addition there are: *Simply Greek*, 12 Crichton Place, EH7 4NY; *Greek Artisan Pastries* at both 23 Portobello High Street, EH15 1DD and at 23 Bread Street, EH3 9AL; and *Greek Style*, 60 Great Junction Street, Leith, EH6 5LD.



**A plentiful supply of
Greek eating places**



Greek Family in Edinburgh, 2001

Gilmore Place



ΟΙΚΙΑ ΦΥΤΙΛΗ
ΟΙΚΙΑ PHYTILĒ
“Phytile Family”

This is a distinctive, enamelled notice using the blue and white colours of the Greek flag.

When this sign was spotted by Louis Rive, a first year pupil in class 1NH at George Watson’s,

he received two Mars bars as a reward and I am delighted to acknowledge his find. I hastened along to take a photograph.

To my surprise, the young lady at the door was Camille, my niece by marriage, wife of my nephew Jonathan McHaffie. She regularly visited the elderly couple living there. However, they were unable to provide information about the Greek family in the top flat.

I was pleased to contact Georgia Fytile, currently teacher of Classics at Mayfield School, East Sussex. Her family with this name comes from Thessaly in Greece. The name is of Turkish origin and means “wick” (as in the wick of an oil lamp). However, it has not been possible to identify the particular Fytile/Phytile family who lived in Edinburgh in 2001.

Greek Demonstration in Edinburgh, 4 July 2015

East Princes Street, with the Greek Revival building by Playfair behind



A placard says: “Austerity is a war on the ordinary people”.

OXI

OCHI (The “ch” is pronounced like “ch” in “Loch”.)

“No”

When Greece ran into an economic crisis in 2009, various measures were taken to keep Greece solvent. Who was to blame for the collapse of the currency? Some in Europe blamed the richer Greeks, suggesting that they were tax dodging; others in Greece blamed Germany or the European Union. There was a call within Greece to leave the euro and return to the drachma, the Greek currency in use until the introduction of the Single European Currency in 1999. There were fears that Greece would leave the European Union – “Grexit”, and thus destabilise the hard-won peace in Europe. Few people at the time expected it would be Britain that would do so.

The austerity measures created immense hardship for Greek families. Unemployment rose to record levels. There were pay cuts for those still in work, and social security was reduced. The Princes Street demonstration was to express solidarity with the suffering Greeks and to oppose the austerity.

“*OCHI*”, “NO”, has a special resonance in Greece. October 28th is a public holiday, celebrated in Greece and Cyprus and by Greek communities abroad as “Ohi Day” (as spelled in English letters). In 1940 the Italian dictator Mussolini demanded access to Greece for the Italian army. Greece said “No”, which brought Greece into World War II. Ohi Day is likely to be permanent, though the usual public events had to be cancelled in 2020 because of the Covid-19 pandemic.

Edinburgh Police Boxes

Police boxes came into use to provide a mini police station, with basic facilities for officers on the beat, including an incident book, first aid kit, fire extinguisher and telephone – and later an air-raid siren on top. A standard design was offered throughout Britain, but Edinburgh decided to choose their own design in a classical style to suit the city’s architecture.

Edinburgh’s distinctive boxes were introduced in the 1930s. They were designed by the city architect Ebenezer James MacRae (1881-1951), known as “Ben”, along with his assistants A. Rollo and J. A. Tweedie. As well



Elizabeth Anderson and Regina Latonda Crespo run a stall for Edinburgh Direct Aid at the Leith Walk box.

Photo: Lisa Anderson

as improving housing, Ben was a history enthusiast and instigated the installation of plaques in the Royal Mile which explain the history of the various closes.



The boxes are no longer in police use, but are employed for a variety of purposes which has aided their preservation when they would otherwise have been removed: a mini-library, flower shop, coffee-stall, art exhibition venue, museum of local history, charity shop.¹³⁰ Note the Greek-style triangular pediments at each end, with victory wreath beneath, and Doric-styled pilasters at each corner – like details on Playfair’s Gallery at the foot of the Mound,

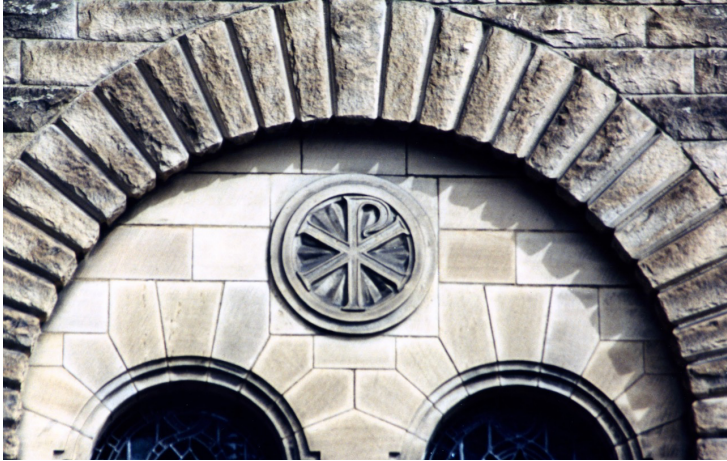
Thomas Hamilton’s Royal High School, and the reproduction of the Thrasyllos monument in St Cuthbert’s. For Thrasyllos, see pages 177-179.

¹³⁰ <https://planetedinburgh.wordpress.com/2012/04/08/the-edinburgh-police-box/>
<https://www.weewalkingtours.com/post/2019/01/06/edinburgh-police-boxes-from-public-safety-to-haggis>
<https://www.buildingsatrisk.org.uk/details/917183>
http://www.edinphoto.org.uk/0_my_p_0/0_my_photographs_0_edinburgh_police_boxes.htm <https://edinburghwalks.com/2015/06/30/beat-boxes/>

Chi Rho, Alpha and Omega, Ichthys

Various letters of the Greek alphabet are frequently to be seen in stone, stained glass, on candles in churches, on car windows and bumpers.

Chi Rho = XP the first two letters of ΧΡΙΣΤΟΣ = CHRIST, superimposed on one another



Chi Rho on Morningside United Church



Chi Rho on a pillar outside the Church Hill Theatre

Alpha and Omega – A and Ω

The letters Alpha and Omega, the first and last letters of the Greek alphabet, are often displayed side by side, or occasionally entwined.



Alpha and Omega on Morningside United Church



Alpha and Omega on a Candle in St John's Church, Princes Street

Chi Rho

The story is told that when Constantine was fighting a decisive battle at the Milvian Bridge north of Rome in 312 AD, he and his soldiers had a heavenly vision in which he was ordered to put the Chi Rho sign on his soldiers' shields. The account, given by Constantine himself to the historian Eusebius, can easily be accessed on the Internet, though it is not as clear as was later stated.¹³¹

Constantine switched from the Greek and Roman gods to Christianity. By establishing Christianity as a recognised religion, he halted the persecution of earlier times, but his actions contributed to a considerable change and not necessarily a welcome one. For the first few centuries the church had been mostly pacifist. It now became allied with the military state, and took on many aspects of Roman religion, including priests with impressive clothes and worship in magnificent buildings. The simplicity and close companionship of early Christianity became eroded.

The Chi Rho sign is earlier than Constantine. The underground burial chambers in Rome (called catacombs) frequently used this, often in combination with Alpha and Omega.

Alpha to Omega is like saying "A to Z". The usage occurs in three places in the Book of Revelation, the last book in the Bible:

"I am the **Alpha and the Omega**," says the Lord God, "who is, and who was, and who is to come, the Almighty." (Revelation 1:8)

He said to me: "It is done. I am the **Alpha and the Omega**, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life. Those who are victorious will inherit all this, and I will be their God and they will be my children." (Revelation 21:6-7)

In Revelation 22 the words are attributed to Jesus (see verse 16 "I, Jesus, have sent..."):

"Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done. I am the **Alpha and the Omega**, the First and the Last, the Beginning and the End." (Revelation 22:12-13)

¹³¹ Eusebius, *Life of Constantine* 1:26-31

https://earlychurchtexts.com/public/eusebius_in_this_sign_conquer.htm

ICHTHYS – Fish

The fish is another symbol which appears on the catacomb inscriptions.

IXΘΥΣ
ICHTHYS
“Fish”

The association may be with Jesus’ disciples who were fishermen:

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. “Come, follow me,” Jesus said, “and I will send you out to fish for people.” At once they left their nets and followed him.
(Matthew 4:18-20, NIV)

But the letters are also understood as follows:

ΙΗΣΟΥΣ	ΙĒSOUS	Jesus
ΧΡΙΣΤΟΣ	CHRISTOS	Christ
ΘΕΟΥ	THEOU	of God
ΥΙΟΣ	HUIOS	Son
ΩΤΗΡ	SŌTĒR	Saviour

“Jesus Christ, Son of God and Saviour”



I saw a car with this on the back just as I was driving out of school! I pursued it until it stopped in Balcarres Street, and I photographed it. I then found the car belonged to Bill Rob, Head of the Art Department. He and his wife, Marie Louise, are active members of Liberton Kirk.



Volvo with ICHTHYS car sticker

Greek, But Not Quite Greek

East end of George Street on the north side

If you look up at the Standard Life buildings in George Street, you will see an interesting mixture of Latin and Greek.

The older building is in a classical style, with Corinthian columns and a triangular pediment, as on Greek temples, complete with carved figures reminiscent of the two end pediments on the Parthenon.



The five wise virgins in the centre and the five foolish at either side

The date in Roman numbers is MDCCCXXV (1825), which is when Standard Life was founded, not when the building was constructed – that was in 1897-1901. The pediment comes from an earlier Standard Life building put up on the same location in 1839.

The figures represent ten girls (traditionally translated “virgins”), five wise and five foolish, in the parable told by Jesus in Matthew 25:1-13. They were attendants waiting to escort the bridegroom at a wedding party and had to be able to light the way at night with their oil lamps. The foolish ones did not make preparation for enough oil; the wise prepared in advance. The moral, from the point of view of the Standard Life Assurance Company, was to take out insurance so that you will be well prepared for the future.

The modern extension to the left was added in 1975. It adopts the same theme of the five wise and five foolish virgins, as reinterpreted by former pop-artist Gerald Laing (1936-2011). It adds a curious and ingenious palindrome. This can be read in any direction except diagonally.



Four-way palindrome



The five foolish virgins, clothed, representing (left to right): Wistfulness, Self-absorption, Panic, Despair and Procrastination



The five wise virgins, unclothed (being perfect!), are depicted as identical and equal!¹³²

The palindrome has been found in the Roman city of Cirencester (Corinium) and also in Pompeii, which dates it to before 79 AD.

It is in Latin and can perhaps be translated: “Arepo the sower guides the wheels with care”. But that seems rather meaningless to everybody.

If, however, you take the first two words of the Lord’s prayer in Latin, PATER NOSTER “Our Father”, and score out each letter on the palindrome, and do it again, you are left with two letters, shown in red:

—	R	O	T	A	S	—
—	O	P	E	R	A	—
—	T	E	N	E	T	—
—	A	R	E	P	O	—
—	S	A	T	O	R	—



**Earliest version
in Britain found at
Cirencester**

In other words, the palindrome appears to be composed of PATER NOSTER and Alpha and Omega (see pages 163-165)¹³³. Is this an early Christian secret symbol, or does it have pre-Christian origins? Claims have been made for both positions, and other interpretations and translations are suggested. Whatever, it is intriguing. A very clever composition from the ancient Greek and Roman world.

¹³² <https://canmore.org.uk/site/113026/edinburgh-3-5-9-11-george-street-standard-life-assurance-company>

¹³³ You need to score out the central “N” twice. *Cirencester photo: Throawayhack at English Wikipedia, Creative Commons Attribution Share-Alike 3.0*

Appendices

One of the pleasures in researching the background to those connected with Greek inscriptions has been making contact with relatives and friends of those mentioned. Not only has this led to additional information and helpful suggestions, but Averil and I have enjoyed getting to know interesting, knowledgeable and friendly people. There are five individuals whom I would particularly like to mention with appreciation.

When I first wrote this book I was in contact with John Law, the son of Ralph and Nancy Law (pages 119-123). He and his sister, Frances, responded helpfully when I asked for information on their parents. John was encouraging when the book was published, and he passed a copy to his good friend Christopher Gordon in Winchester. He and Christopher had been fellow students at St Andrews University. Christopher drew my attention to the monument to George Winton in St Cuthbert's Churchyard – see Appendix 2. Christopher also provided me with photographs of Greek inscriptions in Winchester Cathedral. Interestingly, Christopher also remembers the Garrett family (see page 123), and says “I used to play with little Athene Garrett when we must both have been four or five years old”. Christopher lived next door to Ben and Dorothy MacRae and says they were “a delightful couple”. Ben designed the police boxes – see page 162.

In September 2020 I was contacted by John Falconer through plans to reproduce on a website the Greek inscriptions in Grange Cemetery.¹³⁴ John is the great-grandson of John Gordon Douglas and Harriet Mill (see pages 131-134). He gave me additional information on the family, and I have been pleased to include this in Appendix 1. John was in the same Greek class as Christopher at the Edinburgh Academy. He also provided information about the Greek inscriptions in Winchester College, where he had taught Classics. I combined this with the Cathedral information from Christopher Gordon and produced it as a booklet in 2021.

My brother Peter and his wife Jan have an allotment at Inverleith. They are friends at an adjacent plot with Stelios Deverakis, an Athenian lawyer from Crete. They passed on a copy of my book. Stelios responded with keen interest in this Greek project. He has regularly supplied useful information.

Fifthly, initially to do with Edinburgh as “Athens of the North”, I have come into friendly contact with historian and archivist Iain Gordon Brown.

Each of these five has contributed most helpfully to this book. Their support, knowledge, expertise, research, suggestions, corrections and encouragement have improved the final result considerably. They have saved me from many mistakes; any remaining are mine alone!

¹³⁴ See: <http://gaedin.co.uk/wp/cemetery/greek-inscriptions>

Appendix 1

The family of John Gordon Douglas

It has been very pleasing to receive further information about the Douglas family. Here is a group photograph taken about 1890. John Gordon Douglas was known as Gordon.



Gordon and Harriet Douglas, with their three children: Scott (standing), Lillias (behind the chair), and May on the ground at the front

Gordon had interests in the extraction of pitch in Trinidad, where he leased a source of 'land pitch' near Point d'Or. This was exported to America for the purpose of surfacing the roads in Washington, D.C. It appears that the monopoly leaseholders of the large pitch lake nearby made it difficult for

him to sell his pitch, and he may have got into financial difficulties. Gordon certainly felt that he had been unfairly treated. This story is filled out by a lengthy report of an American consul in Trinidad.¹³⁵

Gordon and Harriet were married on 25 April 1882. He was 43 and she 27. A week after the wedding they sailed to Trinidad.

Harriet wrote a diary describing their voyage. This provides interesting glimpses of their time on the ship, conditions on board, some of the people they met, their religious convictions, and their impressions of Trinidad. A few extracts are reproduced here by kind permission of their great-grandson, John Falconer.

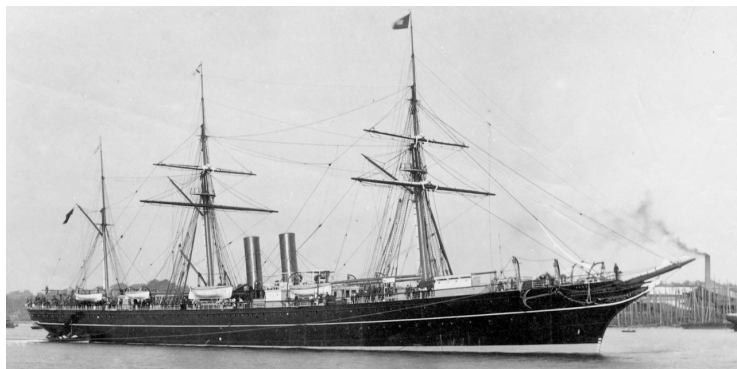
Voyage to Trinidad, 2 to 20 May 1882

May 2nd 1882, London This morning arose beautiful & bright & cheered us greatly after Saturday's storm. We rose before seven & after dressing & finishing our packing we hurried down to breakfast. A most delicious one it was consisting of nicely fried fish, cocoa, nice brown bread & fresh butter. The cab arrived at 8.30 & we set off to the Waterloo Station. ... We left London at nine o'clock, & our two and an half hours' ride was through most beautiful scenery enhanced by the bright sunshine of the day. Southampton we reached at 11.30 & got right down to the docks. What a scene of life & confusion was going on, every one looking after their own affairs rushing to be attended to first. With little trouble we got on board the Tug which was waiting to convey us to the "Para" which was lying about half a mile out. ... We inspected our Cabin, and though rather small thought it very convenient & very clean; our luggage was safely stored in, then we wrote a card *home* & then had some lunch consisting of cold beef & bread & cheese. The last Tug containing the Mail arrived at 2.30 and a little before three we set off, everything, earth, sky & sea looking lovely. We had a fine view of the Isle of Wight, with its various lovely towns. We passed the cliffs of Down [Highdown] & the Needles just as the dinner bell rang, we however went to dinner though with thoughts it might be wiser not. It was beautifully laid, cooked & waited & consisted of seven or eight courses. We enjoyed it exceedingly & when over went on deck & remained there until nine o'clock. The moon rose beautiful, clear & round & very perfect for a fine night. At nine o'clock we lost sight of land & shall not see any again until St. Thomas comes in sight which should be on Tuesday the 17th.

¹³⁵ *Reports from the Consuls of the United States, No. 145 October 1892, Department of State, Washington, 1892, 169–239: 'Asphalt of Trinidad', Report by Consul Pierce, United States Consulate, Trinidad, 1 June 1892.* It can easily be found by a search on the Internet.

GREEK SECRETS REVEALED

Friday 5th A very stormy night ship rolling terribly slept little. ... Morning rose beautiful, was so glad when day light came. ... A word about the passengers. There are only thirty five saloon & the steamer can take 300. There are very few ladies, this being the time when most are going to England. There is one very agreeable Dutchman on board, most entertaining and pleasant to every one, always ready for a talk & a laugh. He has travelled a great deal – & gave a glowing description of the entrance to Trinidad, & the beauty of the Islands. ... There are a number of children on board all seemingly well & hearty. ... Was introduced to the captain today, he is a big, burly man with a very kind face & ready to say a kind word to each.



Steam Ship *Para* photographed by H.W. Taunt in Southampton, 1890

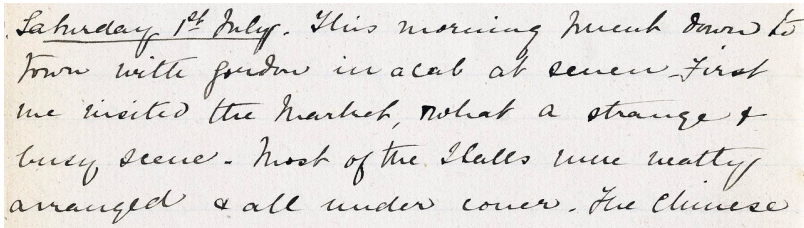
Reproduced by permission of Historic England

Saturday May 6th We are rolling most fearfully & the noises of breakages after every severe roll is extra ordinary. ... One lady we saw swing on her chair from side to side, the sailors had great difficulty in walking & looked like flies clinging on to the side of the vessel. Although we were frightened we could not help laughing heartily many times. We were tied on our chairs to a strong pillar, but had great difficulty in getting dinner taken without everything being scattered about.

Sabbath May 7th What a change from yesterday. The sea so perfectly smooth the sky deep blue, sun strong & altogether a most charming day. ... In the afternoon we had great amusement watching the porpoises, some came quite near the ship & then kept along side leaping into the air for ever so long. ... After tea we got out our hymn books & went to the fore-saloon & with a few others ... sang several, & in a short time we had quite an audience. We did several of the new simple ones & I think they enjoyed them. Before going to our Cabin we took a turn on deck, & what a scene! The sky was quite a blaze. Such a splendour of colour. We recognized one or two of the constellations.

Trinidad Market 1882

Saturday 1st July This morning I went down to town with Gordon in a cab at seven. First we visited the Market, & what a strange & busy scene. Most of the stalls were neatly arranged & all under cover. The Chinese had several stalls mostly vegetables which much surpass the growing of any other people. There was every eatable there & I noticed a small coffee room with refreshments for the stallholders. Next we went & visited a Chinese shop – there were numberless curiosities, most exquisite carved work on ivory, faces & all kinds of things. Then we walked down Marine Square a beautiful broad street with a lovely row of trees & grass down the middle.



Saturday 1st July. This morning went down to town with Gordon in a cab at seven. First we visited the Market, what a strange & busy scene. Most of the stalls were neatly arranged & all under cover. The Chinese

Harriet's handwritten diary describing Trinidad Market

Temperance Society, October 1882

Friday 6th October Drove down to church. ... Went into the house afterwards & spoke about setting up a Temperance Society. Hope we can get it managed. Walked home & not very tired.

“Do the duty which lies before us”, October 1882

Sabbath 8th Went to church early as Gordon is at the plate this month. [The minister's] subject, *Now we see through a glass darkly, then face to face*. The *now & then* – Now imperfect knowledge of our God – of our selves – of others – of God's Providence. Then we shall know all things. Lesson Charity – Humility – Hopefulness. Leave main questionings which don't belong to us & do the duty which lies before us. Don't waste time on trying to solve the question of how sin came into the world & the mystery of sin – the question of questions for you is how you can get *rid* of sin

Five months pregnant

Monday 16th I expect I am five months today. ... In the evening went to Free church to Missionary Meeting. A most enjoyable one. Walked both ways.

Chosen Secretary

Tuesday 31st ... went to Greyfriars Manse where there was a meeting of ladies. 9 were present. Was chosen Secretary, after deciding about a number [of things] we had a delicious cup of tea & Mrs Skeoch & I went down to meet our husbands.

The diary breaks off in November 1882. Their son William Alexander Scott was born in Trinidad on 7 March 1883. By 1884 they were back in Edinburgh and Harriet resumed entries in her diary.

Edinburgh 1884

June 7th 1884. 1 Findhorn Terrace

William Alexander Scott is fifteen months old today.

Visit to Alnwick while on holiday, May 1885

Thursday 14th Beautiful morning. ... Just as we reached Alnwick rain came on & poured all the time we were there. However we saw the church 800 years old. It was open for service being Ascension Day. The church was beautifully decorated with flowers. The windows are very fine. We were much struck with the thickness of the walls, at least four feet. We saw a bible chained to a reading desk which had been used long ago. We then went to the Castle the seat of the Duke of Northumberland. Were told it was not the day for visitors, but we were allowed in & a most talkative Porter dressed in swallow tail & tall hat with cockade conducted us about. The building is round with a paved court inside. Norman architecture, part is 800 years old but gradually many parts are being renewed but keeping to the same style. We were shown the prison, a narrow dark passage with tremendous doors at each end lead us to it about ten feet square, light & air came in by a narrow slit in the wall. In the floor there is a grating about two feet and below it is what is called the Pickle Bottle Dungeon, the shape of a Pickle bottle light & air are only supplied by the grating on the floor of the upper dungeon. We then went into the Castle & were most kindly & politely received by the Housekeeper, who took us up the grand stair case the sides are white marble & inlaid every here & there with Peterhead Granite which has a beautiful appearance. We saw the Library, a beautiful room with a very large number of books. There is an illuminated book done by monks long ago with most elaborate work, the work of a life time. We saw dining room, the drawing rooms – all most magnificent – the walls done in pale green & crimson satin & elegantly carved ceilings. The marble mantelpieces are most beautiful, also the carving on drawing room shutters.... Thanking the housekeeper for her kindness we hastened away & got to the train in plenty time.

Visit to Warkworth, May 1885

Tuesday 19th After dinner we took trap to Bilton & train to Warkworth a beautiful little town. There are ruins of a castle beautifully situated built in 760. Saw the remains of the dining room, drawing room, & kitchen, also the original stair case, and three beautiful bureaux of black oak with crest of the Percies, supposed to have been used in the Castle. The Duke of Northumberland has built & filled up two rooms in one of the Towers where they often go in summer for pic-nicks. We went to the 'Sun Hotel' & had tea, a beautiful old house & very nicely

APPENDICES

furnished & fitted up. The river 'Coquet' winds romantically through the village & falls into the sea a mile distant at Amble; the banks are steep & beautifully wooded & charming walks up both sides.



Warkworth Castle

Lesbury, May 1885

Monday 25th Fine Day, but heavy shower. Excursion here today & the quiet little place was quite thronged during the day. ... Took walk in evening to Lesbury a small neat pretty village quite near. ... The Aln winds most beautifully through the village which is well wooded, a much prettier looking village than Alnmouth. Saw sad sights coming home. We met the people going to the train & many of the lads quite the worse of drink, many of them mere boys – it made one's heart sick & sad.

At Home in Edinburgh, 1886

March 7th Bülowsminde, Mayfield Road
Our third little one was born on New Year's Day – Harriet Lillias Gordon, a jewel of a baby, so good & sweet.

Princes Street and Edinburgh Castle, 1887

Sept 13th May is three years old today & has been very much taken up with the presents she got. We took them to Princes St. in a car [tramcar] to the cafe for lunch & then to the castle & took a cab home; they were exceedingly good & very much interested in all they saw. They had dinner with us in honour of May's birthday.

Children at School, 1893

October 3rd 1893 Today Scott returned to Merchiston Preparatory School & I took May & Lillias to Falcon Hall Morningside to Miss Gossip's. May seemed nervous about going but Lillias did not seem to mind at all. They looked so sweet in their new navy blue serge dresses, grey coats & white hats with red leaves. They both seem to like music & singing & are to learn them at school as well as Drawing & Drill. I trust they will like the school & get on well & learn no evil. Scott is exceedingly fond of reading & has read a number of Henty's books with delight.

Lillias married Gerald Scott Falconer in 1910. He was a Free Church minister at Old Meldrum and later at Bo'ness. He served as an army chaplain in the First World War in France and Germany in 1917-1918, being attached latterly to the Gordon Highlanders. After the war he retired from the Ministry owing to ill health, and worked as a master and chaplain at Cargilfield School until his early death aged 42. He and Lillias are buried in Cramond Kirkyard. Their stone backs on to the southern wall and is easily recognised by a Celtic cross.

The inscription reads:

REV. GERALD SCOTT FALCONER, M.A.
CHAPLAIN & ASSISTANT MASTER
CARGILFIELD
BORN 7TH DEC. 1882 DIED 11TH DEC. 1924.
AND LILLIAS HIS WIFE, DIED 10TH NOV.
1966.

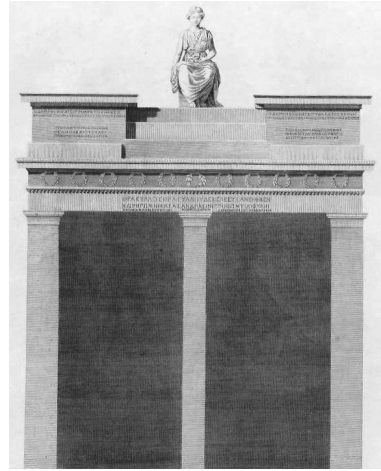
“TO ME TO LIVE IS CHRIST”

Their son, Professor Douglas Scott Falconer (1913-2004), father of John Falconer, was director of the Agricultural Research Council Unit of Animal Genetics in Edinburgh and also Professor of Genetics at the University. He was an innovative scientist and inspiring university lecturer. His widely acclaimed textbook *Introduction to Quantitative Genetics* has been translated into many languages and, with updates, is still in print. A detailed biography of Douglas Falconer was published by the Royal Society.¹³⁶



Gerald & Lillias Falconer

¹³⁶ *Biogr. Mem. Fell. R. Soc.* **51**, 119–133 (2005), available at: <https://royalsocietypublishing.org/doi/pdf/10.1098/rsbm.2005.0008>

*Appendix 2***George Winton Memorial, St Cuthbert's Churchyard, 1823**

Sketched in Athens by James Stuart and Nicholas Revett in the 1750s, *Antiquities of Athens* (published 1787)

Based on the Choragic Monument of Thrasyllus in Athens, this is one of the largest monuments in the Churchyard. The sundial on the tower of St Cuthbert's Church can be seen behind on the left.

George Winton (1759-1822) was a builder of a substantial part of Edinburgh New Town. He married Christian Ferguson in 1789 when his address was given as "Water of Leith" (the former name of Dean Village) and his occupation was described as "mason". By the time he died he was described as "builder" and "architect".

He was involved in constructing buildings in Abercromby Place, Albany Street, Dublin Street, Great King Street, Northumberland Street and Fettes Row. He worked in partnership with plasterer James Nisbet (who did the plasterwork on St Andrew's and St George's Church) and with builder Thomas Morison/Morrison (both spellings used). By his legacy Morrison's Academy, Crieff, was founded. Morison died in 1820 and is buried opposite to the north and 200 feet to the east of George Winton's tomb.

The inscriptions at the top say: "THE BURYING GROUND OF GEORGE WINTON ARCHITECT" and "ERECTED BY HIS WIDOW AND SURVIVING FAMILY". It seems probable that George Winton personally designed his own memorial. In the middle is the date 1823, and at the top is an imitation stone sarcophagus. He was 63. His widow died in 1828, aged 56.

This memorial in Edinburgh may be the earliest known, reasonably accurate, reproduction of the Choragic Monument of Thrasylos.¹³⁷ The original was constructed in Athens in 320-319 BC on the south face of the Acropolis.



Digital reconstruction of the Choragic Monument of Thrasylos, by kind permission of designer Dimitris Tsalkanis, Athens¹³⁸

The original monument was a small temple covering a cave. On top was a bronze tripod, won by Thrasylos in the Great Dionysia – a music and drama festival in honour of Dionysus, god of wine. Subsequently, two more tripods were added and, later, a statue of Dionysus was placed in the middle. The statue, removed by Lord Elgin in 1802, is now in the British Museum.

¹³⁷ There is a partial copy of the Thrasylos monument in the burial enclosure of Neil MacVicar in St Cuthbert's Churchyard, dated 1818. It has the pilasters, and at the top between the two flat stones are three steps. But there are no wreaths and no *guttae* (see next page), so it is only a pale reflection of the original. See *The Buildings of Scotland – Edinburgh*, John Gifford, Colin McWilliam and David Walker (Penguin, 1984), page 276.

¹³⁸ See the excellent 3D images of buildings in ancient Athens at www.AncientAthens3d.com

In 1827 the monument was completely destroyed by a Turkish shell during the siege of the Acropolis. The building was reconstructed in its original location in 2017 by architect Konstantinos Boletis.

Underneath the row of olive wreaths (symbols of victory) is a ledge below which is a continuous row of *guttae* (“teardrops”). These look like small pegs and have been faithfully copied by George Winton.



***Guttae* beneath the olive wreaths on George Winton’s reproduction**

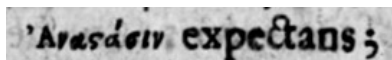
This long row of *guttae* appears on only one other ancient building, at the entrance to the Acropolis, but has subsequently been copied many times – on the Charlottenhof Palace in Potsdam (1825), round the Rotunda in the Capitol building in Washington (1829), and on the Hermitage Museum in St Petersburg (1851). But Edinburgh preceded these, with numbers 10 and 12 Broughton Street (1818), and George Winton in St Cuthbert’s (1823)!¹³⁹



10 and 12 Broughton Street (to the north of St Paul’s and St George’s Church) Note the eleven olive wreaths and the continuous row of *guttae* as on the Thrasyllos monument, but using Doric columns rather than flat pilasters.

Appendix 3

**Henry Nisbet (1659-1715),
Laird of Dean**



On the north side of St Cuthbert’s, above steps down to the mausoleum below, is a Latin plaque set up in 1692 by Henry Nisbet, junior. In 1704 it was said to include “Ἀναστάσιν expectans” (“awaiting Resurrection”) but currently the wording is in Roman letters “Anastasin expectans”. Was it recut later and the Greek transliterated, or was it mis-recorded in 1704?

¹³⁹ See Calder Loth, <https://www.classicist.org/articles/classical-comments-the-choragic-monument-of-thrasyllos/>; <http://ancientathens3d.com/thrasyllos/> Parts of Northington Grange in Hampshire (1804-1809) also copy the Monument of Thrasyllos with similar pilasters and wreaths, but not with a continuous row of *guttae*.

Appendix 4

William Henry Playfair

William Henry Playfair (1790-1857) was a major contributor to the Greek Revival architecture of Edinburgh and to its depiction as the Athens of the North. He was responsible for designing the two art galleries at the foot of the Mound (the Scottish National Gallery and the Royal Scottish Academy).

On Calton Hill he designed the observatory and the Doric memorial to John Playfair (his uncle), the Dugald Stewart monument (see page 3) and, along with architect Charles Robert Cockerell, the replica of the Parthenon (page 2). Surgeons' Hall in Nicolson Street was also his work.

He was responsible for major streets, particularly those around Calton Hill: Regent, Carlton and Royal Terraces. In the west of the New Town he designed Royal Circus. He could also work in other styles of architecture, and designed Donaldson's School in West Coates (now converted into flats) and the Free Church College on the Mound, now known as New College (pages 16 and 103).



William Henry Playfair

In 2016 a well-deserved statue was erected in Chambers Street. It is outside the Museum of Scotland and close to Edinburgh University's Old Quad which was originally designed by Robert Adam and completed by William Playfair. The sculptor is Alexander "Sandy" Stoddart, one of the Queen's official artists, called "Her Majesty's Sculptor in Ordinary in Scotland". Sandy Stoddart also made the statues of David Hume and Adam Smith in the High Street and of James Clerk Maxwell in George Street. In Chambers Street Playfair stands atop a large red sandstone plinth, holding a sheaf of architectural drawings and leaning on sections of a Doric column.

On the south side of the plinth is a profile portrait of Playfair's uncle, John Playfair (1748-1819), Professor of Mathematics, with whom William lived when he came to study in Edinburgh and for whom William designed the Doric monument beside the observatory on Calton Hill. On the north side is a portrait of another uncle, William Playfair (1759-1823), famous as an engineer and as inventor of bar and pie charts. On the west side is a plaque in which Edinburgh is personified as Edina. Playfair's Athenian-inspired designs contributed handsomely to the impression that Edinburgh was the "Athens of the North" or "The Modern Athens".¹⁴⁰ Edina holds a mirror reflecting Athene, implying that Edinburgh reflects Athens. Edina wears a mural crown, a symbol of a city's fortune back to ancient times. Athene is shown wearing a helmet, holding a shield, and with a spear in her right hand. She was goddess of war, as well as of skill and of wisdom.



Edinburgh as “Edina” reflects Athene, i.e. Edinburgh reflects Athens!

¹⁴⁰ For detailed accounts see: Iain Gordon Brown, “Edinburgh as Athens: New Evidence to Support a Topographical and Intellectual Idea Current in the Early Nineteenth Century”, *Book of the Old Edinburgh Club*, New Series, Vol. 15 (2019), pages 1-12, and “ ‘Gilded by the rays of Athenian Sun’: Auld Reekie into Athens of the North” (page 5) in the catalogue for the Edina-Athena 1821-2021 exhibition held in the University Library (29 October 2021 to 29 January 2022): *The Greek Revolution and the Athens of the North* (University of Edinburgh, 2021). Also see Matteo Zaccarini, “The Athens of the North? Scotland and the National Struggle for the Parthenon, its Marbles and its Identity”, *Aevum*, No. 92 (2018), pages 179-195.

On the east side, the imagery is not so obvious. It shows Hypnos, in Greek mythology the god of sleep. He was generally thought of in antiquity as a winged youth who touched the foreheads of the tired with a branch or poured sleep-inducing liquid from a horn.¹⁴¹

Alexander Stoddart has used elements of this classical depiction and has added an Asclepius-style snake round the staff, implying the healing nature of sleep – and also making a link to the medical profession who helped fund this monument. But there is more: the sprouting staff, the girl with something on her head, and (beneath and much smaller) a line of three Greek soldiers.



Hypnos, sleep

These images are drawn from an essay on dreams by the German philosopher Arthur Schopenhauer (1788-1860). He asks why it is that he can fall off to sleep while thinking various thoughts and then suddenly, in a dream, he sees different images such as a tree in blossom swaying in the breeze, or a girl with a basket on her head or a line of soldiers – as illustrated by Stoddart in Greek style on this plaque.¹⁴² Schopenhauer was influenced by Scottish literature and the Scottish Enlightenment, so this representation draws attention to Scotland's international cultural connections.¹⁴³

¹⁴¹ "Hypnos" in Oxford Classical Dictionary (OUP, Reprinted 1968), page 445. From *hypnos* we get "hypnotic" and "hypnotism". The sculptor also felt that the regularity of the style of classical architecture has a "sedative effect" "like a lullaby".

¹⁴² *Parerga and Paralipomena* (Greek for *Appendices and Omissions*), "Essay on Spirit Seeing". See page 234 of the full text in English (Vol. 1 translated from the German by E. F. J. Payne, Clarendon Press, Oxford, 1974, reissued 2000).

https://archive.org/stream/23341891SchopenhauerParergaAndParalipomenaV2/23341915-Schopenhauer-Parerga-and-Paralipomena-V-1_djvu.txt

¹⁴³ *Public Sculpture of Edinburgh*, Ray McKenzie, Vol. 1 pages 78-79 (Liverpool University Press, 2018). I am grateful to Iain Gordon Brown for drawing this to my attention.

APPENDICES

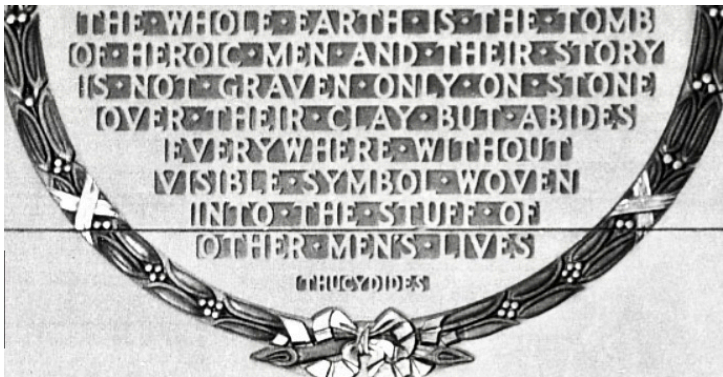
Appendix 5

Pericles' Speech to the Athenians



“Pericles Gives the Funeral Speech” by painter Philipp von Foltz (1852)

Public domain



Extract from Pericles' speech in The Scottish National War Memorial in Edinburgh Castle, quoting Thucydides, *The Peloponnesian War*, 2:43. It is on the Monument to the Royal Scots Fusiliers who fought in Macedonia in northern Greece.

Copyright unknown: Image by courtesy of St Andrews University Library

Appendix 6

Serendipity Greek!

Serendipity plays a part in any research. You look for a piece of information, and to your surprise you find something unexpected but which adds helpfully to the details you are collecting.

Much of the content of this book is rather sombre, reflecting often the fragility of human life and its inevitable passing. It would be nice to end on something cheerful, and serendipity provides the answer!

Historians and art experts Iain Gordon Brown and Patricia Andrew (husband and wife) were walking along a beach on the west coast of the Pelion peninsula, about 200 miles north of Athens.

In the sea, Iain and Patricia came upon a broken piece of ceramic, evidently a fragment of some industrial ducting. The Greek text reads “Workstation”. It now has pride of place over the cooker in their kitchen in Abercromby Place!



ΕΡΓΟΣΤΑΣΙΟΝ
ERGOSTASION
“Workstation”

The word *ergostasion* is modern Greek for “factory”. The area where this piece of ceramic was found is the same district from where Jason and the Argonauts set sail to find the mythical golden fleece. According to mythology, the *Argo* (Jason’s ship) was manufactured there with wood from Mount Pelion. The workers were aided by Athene!

New inscriptions keep turning up. This second edition of *Greek Secrets Revealed – Edinburgh* now contains more than the first edition. Please keep them coming. And thanks to everyone who has contributed in any way whatsoever.

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Corrections and updates to the previous edition*Page 101*

Instead of “Mary Levison (1923-2011), first woman to be ordained a Church of Scotland minister” I have put “Mary Levison (1923-2011), amongst the first women to be ordained a Church of Scotland minister”.

Thanks to Pat Storey (Grange Association) who commented on Mary Levison (née Lusk):

“She led the fight for the ordination of women as ministers and petitioned the Church of Scotland General Assembly to ordain women as ministers in 1963 but they took five years to agree to this and in the meantime she had married the Rev. Frederick Levison in 1965 and they had moved to the Borders.” She was ordained in 1973.

Page 101

Instead of “In this cemetery there are five memorials with inscriptions in Greek” I have changed it to “there are six memorials with inscriptions in Greek”. I am grateful to Iain Gordon Brown who drew my attention to the memorial to Vaughn L. R. Segouin (1944-1984) on whose gravestone (opposite that of Ralph and Nancy Law – page 119) appears a quotation from Hippocrates:

Ὁ βίος βραχύς
ἡ δὲ τέχνη μακρή
Ho bios brachys,
hē de technē makrē

“Life is short but medical skill is long.”

I plan to include more details in *Greek Secrets Revealed – Book 3*.

Page 110

John Mackintosh described walking to the Italian town he called “Porto d’Anzo”. The 1845 Edward Lear painting spelled the place in the same way. The 1858 version of the book by the Rev. Norman Macleod (from which I quoted extracts) consistently printed “Porto d’Anzo”, but later editions changed this to “Porto d’Anzio”! Thanks to John Law for this correction. John also pointed out that the Milvian Bridge was *north* of Rome rather than “in Rome” (page 165).

Pages 116-118

Instead of “William Menzies (1817-1884)”, in the text and in the genealogy table I have now put “William Menzies (1812-1884)”. The age on the tombstone and on his death certificate, given as 67, appears to be incorrect. According to the parish record he was born on 3 June 1812 and christened on 12 May 1815. He was enrolled in the first intake of pupils when Edinburgh Academy opened in 1824 and his date of birth was recorded in *The Edinburgh Academy Register* as 1813. Thanks to Alan Fyfe for help with this information.