

2. ŒCONOMIA ROKEBEIORUM.

Œconomia Rokebeiorum was written in 1593 by Ralph Rokeby, Secretary of the Council of York. Whitaker, in his *History of Richmond*, has printed an incomplete version of it, which is, I believe, the only one in print. The version now given was transcribed for Richard Boylston of Birmingham in 1712 by W. Jackson, who evidently was not a Latin scholar; it is, however, well and clearly written, and contains a complete version of the ballad of the Sow of Rokeby. It is the possession of a descendant of Ralph Rokeby and of Richard Boylston, J. C. Hallen, Esq.,

son of the late Rokeby Boylston Hallen, Esq. The pages of the ms. are indicated by vertical and numbered lines. The next part will contain the long and curious ballad of 'The Felon Sow of Rokeby.'

3. SCOTTISH HISTORY SOCIETY.

This Society is now fairly established. At a meeting held at the Signet Library, Edinburgh, April 21, the Rules, which had been proposed by a Committee appointed for that purpose, were read and approved. The Earl of Rosebery, in whose suggestion the Society originated, will be President. The Council will consist of Professor Masson (Chairman), Dr. Skene, Dr. Dowden, Dr. George Burnett, Dr. Thomas Dickson, Professor Taylor, Professor Kirkpatrick, Mr. Æneas Mackay, Mr. Omond, Mr. J. T. Clark, Mr. J. Russell, Dr. Arthur Mitchell, Mr. J. J. Reid (Hon. Treasurer), and Mr. T. G. Law (Hon. Secretary). A number of gentlemen living in the country will also co-operate in the work of the Society, and have a voice in the management of its affairs as Corresponding Members of Council, viz. Professor Mitchell of St. Andrews, Professor Veitch of Glasgow, Dr. Spratt of North Berwick, Rev. A. W. Cornelius Hallen of Alloa, Professor Robertson Smith, Professor Grub, Mr. Joseph Bain, Mr. Osmund Airy, and the Rev. W. D. Macray, Oxford.

The object of the Society is defined to be *the discovery and the printing, under selected editorship, of unpublished documents illustrative of the civil, religious, and social history of Scotland.* There should be no lack of useful work for such a Society in Scotland. Former Book Clubs—the Bannatyne, Maitland, etc.—have been chiefly concerned with the earlier periods of Scottish history, its political annals, monastic charters, public records, etc. It is understood that the new Society will seek rather to throw light on comparatively recent times, and especially upon the manners and customs, social life, and moral condition of the people. It is well known that there lie scattered over the country a mass of documents, letters, diaries, household books, Kirk-Session records, etc., hitherto unedited, and but partially examined, which need to be sifted, digested, and printed. It is expected that the Society will secure the hearty support and co-operation of the private owners of manuscripts. The Earl of Dalhousie has already generously offered to the Council facilities of access to his archives at Panmure Castle. As an example of what may be met with in similar collections, it may be mentioned that there are here preserved, among other papers of great interest, a volume of Lord Panmure's Accounts, 1699-1700, containing curious and minute items of personal expenditure for travelling, clothes, servants, books, etc.; the correspondence of the Hon. Henry Maule, an ardent Jacobite, 'out' in 1715; a journal of travels by Dr. Blair, in company with the Earl of Panmure, in 1717, said to be the work of an intelligent observer, whose descriptions are fresh and interesting; letters of the Rev. James Greenshields, 1710-15, imprisoned at the instance of the Edinburgh Presbytery for his use of the English Prayer-Book; and letters of the Rev. Thomas Innes, describing his visits to various Scottish houses and libraries in search of materials for his *Critical Essay on the Early Inhabitants of Scotland*, published in 1729.

The success of the Society will largely depend upon the prompt filling up of the list of Members. The number of subscribers will be limited.

The amount of the subscription will be one guinea annually, for which each member will receive two volumes, 8vo, of about 230 pages each. Editors will receive no pecuniary remuneration, but all expenses incurred in the procuring of transcripts and in printing will be defrayed by the Society.

Gentlemen wishing to become members of the Society are requested to intimate their intention of doing so without delay to the Hon. Secretary, Mr. T. G. Law, Signet Library, Edinburgh.

T. G. LAW.

4. THE SIEGE OF EDINBURGH CASTLE, 1689—
'BONNY DUNDEE' AND 'THE GAY GORDON.'

There lies before me a copy of the Earl of Balcarres's *Account of the Affairs of Scotland relating to the Revolution in 1688, as sent to the late King James II. when in France* (London, 1714). It contains *marginalia*, written or dictated apparently by the first Duke of Gordon, to whom the volume is stated to have belonged, and who is probably best known to the general reader as 'the gay Gordon' of Scott's 'Bonny Dundee,' who with a handful of men held Edinburgh Castle for King James, and with whom the hero of the song holds perilous converse at 'the proud castle rock,' on the occasion of his sudden departure from the Convention. Of this famous interview we have now an account by one of the parties. Balcarres (p. 69) writes: 'He [Dundee] went straight away with about fifty horses. As he was riding near the Castle of *Edinburgh*, the Duke of G——n made a sign to speak with him at the *west* side of the Castle, where, tho' it be extremely steep, yet he told the Duke all that was resolved upon, and begg'd he might hold out the Castle till your friends might get him relieved, which he positively promised to do.' On this the marginal note runs as follows: 'The Duke made no sign, nor could it be probably known it was the 'Viscount of Dundee, but the Viscount cryed up to the Centurie who was 'at the west syde of the Castle y^t he would gladly speake to the Duke, he 'immediatly went to the Viscount and after some Discourse, he asked 'what he resolved to do, the Viscount replied he designed to go to the 'King in Ireland. The Duke answered y^t the K. had more Generalls 'yⁿ he had use for, but y^t he advised the Viscount to go to Stirling Castle, 'and y^r call a Convention, and call Capuch with his Highlanders who 'was yⁿ in Arms for the K: to guard the Convention at q^h for each 'Vote the Convention at Edr. should make ag^t the K's service y^t the 'Convention at Stirling might make two for it.' This, taken alone, would suggest that Claverhouse's ascent of the rock in heavy cavalry boots, of which Mr. Mark Napier makes so much, may have never taken place.

On Balcarres's graphic account (p. 64) of the irresolute conduct of the Duke of Gordon one day promising the Earls of Leven and Tweeddale to surrender the Castle, and the next changing his mind, the Duke notes as follows: 'I have forgott q^t passed betwixt the Two EE: & me, but I am 'sure I never had Sentiments contrare to the King's service. And the 'second Day I proposed to have Capuch and o^r Highlanders who had 'taken arms for his Majestie's service included in my Indemnity q^{ch} 'made one of the Earles so verie angrie y^t he was readie to give the 'officers of the Castle Names.'

Two other notes connected with the siege of the Castle may be trans-

scribed. Balcarres states (p. 58) that, on the arrival of Dundee and himself in Edinburgh about the end of February 1689, they found Gordon already capitulating. Gordon notes, 'This is Mistake for whom should he be Capitulating with? for he had refused to render to the Councill, tho' it was reported they had power to Command him; two Councillors came to the Castle with their Clerk to require the Constable to surrender it in yr Hand qch he possitively refused: the Clerk was not Sir William Paterson as he assured me, but indeed I have forgott how it was.' The second note comments on Balcarres blaming Gordon for not 'providing' the Castle after he had resolved to hold it, and runs thus: 'But was it not a Shame for the Author and oÿrs of the Government not to have provided the Castle before it came to yt, but they were so farr from it yt seaff [several] of the Arms and Amunition yt was in it were sent to Stirling, and had not Collonel Vindram, yt loyall Gentleman and deputy Governour, represented to the Statesmen of which the Author was on of the chief they would have left the Castle altogether unprovided: all the provision yt was sent to Stirling fell afterwards into the hands of the Whigs.' The reader will remember that some twenty-five years had elapsed between the events and the Duke of Gordon's notes. This may suffice to account for failure of memory, without supposing any unwillingness to recall the past.

The copy of Balcarres's *Account*, from which these notes are taken, was in the possession of Dr. James Walker, Bishop of Edinburgh, and Primus, and was by his daughter, Mrs. Erskine, presented to the Library of the Theological College of the Episcopal Church, Edinburgh.

The student should compare with the notices given above the contemporary account of the *Siege of the Castle of Edinburgh, 1689* (printed by the Bannatyne Club, 1828), in which the Duke is represented as seeing a body of horse through a telescope. The Viscount comes to the foot of the rock, the Duke speaks to him from the top of the wall, and then goes out and discourses with him.

J. DOWDEN.

EDINBURGH, April 28th, 1886.

5. AGREEMENT OF THE LAIRDS OF LORNE TO CURTAIL THE EXPENSES OF FUNERALS, 1729.

Att [sic] in Muckairne the 19 day of April 1729 yeirs.

Whereas a Custom too long observed does more & more prevaill within the Division of Lorn contrary to the practise of most oyr parts of Scotland of Comoners conveeing in great numbers to Lateuake & funerals before the day of Interment qch unnecessary formality is often observed Likeuayes by Gentlemen & Ladies, and tho we are Sensible that this prevails & proceeds from the peoples regard & friendship for the defunct & friends yet its obvious such practises alwise did & if continued will involve the friends & successors of the Defunct in considerable and unnecessary charges and trouble and brings the persons Invetted to inconveniences. Therefore wee Subscribing Heretors and Gentlemen within sd Division of Lorn Doe unanimously hencefurth Resolve and Enact that neither Gentlemen nor Comoners upon the death of either Gentleman or Woman, or upon the death of any Comoner except such as are in the Town q^r such person so dying reside, or the nixt neighbouring Town or blood Relations unless Advertised by Letter or oyrwise do come present to any funerall or Lateuake untill the day of Interment and that

none come then but such as are advertised or invited by sd Defuncts friends but in case the persons deceist be at any considerable distance from the Buriall place that his friends by their letters or other advertisement give notice to such Gentlemen as are Invited to bring q^t number of Comoners shall be thought proper or circumstances requires and no oyrwise and we likewise not only promise to punish such persons wⁱⁿ our re^xve bounds as shall transgress the above rules soe far as we have authority but also heartily recommend to all such persons as shall be concerned in the maunadgment of funerals within Lorn in the future that such persons so transgressing sitt unserved at all such occations without allowing ym any access to meat or drink as they conveen uncalled and we appoint that publick Intimation may be given hereof upon a Sunday after Divine Service within all the parishes of the sd Division which we promise upon Honour for our own part to observe.

Signed day and date forsaid by : Sic : Subscribuntur

Hugh M ^c pherson	Daniel Campbell	Dun: Camp: Lochnell
Ron: Campbell	Arch: Campbell	Pat: Campbell
Alex ^r Campbell	Pat. Campbell	J. M ^c Dougall
Colin Campbell	Cha ^a Campbell	Jon: Campbell
Jo: Campbell	Alex ^r Campbell	A. Campbell
Don: Campbell	Jo: Campbell	Neill Campbell
Dun: Campbell	Dun: M ^c Dougall	
	Jo: Campbell	
	Jo: Steuart.	

6. INVENTORY OF GOODS OF ROBERT HENDERSON, BURGESS AND CORDWAINER OF EDINBURGH, DECEASED. 1678.

To wit tuo pynt stops ane Chappen ane Mutchin and a half mutchin stop all of pewther Item six pewther plats and tuo chamber potts Item tuo f ed [or I . . ed] chandlers ane brace chandler a pistoll ane mortar and bowels and a little brace pot Item tuo stouped beds with qurtaines tuo feir chists and ane trunk. Item ane wanscot dresser ane ambrie with a Large wanscot Chist tuo wanscot chaires and tuo wanscot stools tuo feather beds tuo feather boulsters and four feather coads Item three pairs of small sheets and five pairs of round five pairs of blankets three coverings tuo iron pots ane girdle tuo paunes ane chimney a pair of tougnes with a crouck tuo backed chaires of ash three firr press for holding of shoes Item ane little wanscot failding table tuo pair of Boot trees ane Litle firr table ane hinging ambrie in his studie Item ane Cake and half of rozet Item of men and womens Lasts the Number of fiftie or yrbie Item of Childrens Lasts the Number of fiftie seven or y^by Item tuo suords and ane musket four Lyme plats Item four working stools and ane candle box tuo Litle barrells ane folding Langsoidle Item tuo litle silver dishes Item ane chaine covered with Leather ane stooll also covered with Leather three cutting knyves and ane cutting board Item fourtie four pairs of mens shooes of old and new work Item four pair of Bootes Item of Boyes and Childrens shooes tuentie six pairs of shooes other his goods & geir as well without as within his duelling house Buith & pertinence of the samen then pertaining or qth should happen any tymes thereafter to pertaine & belong to him.

7. RELIEF FOR HUGUENOTS.

In the Burgh Records of Glasgow on 6th October 1660 is a notice of a 'Contributioun under the name of Charitie for the distressed Protestants 'in Polland and Bohoemia;' and again on the 7th November 1732 'Robert 'Luke, late Treasurer, is ordained to pay to M^r Robert Wodrow, minister 'of the Gospel at Eastwood [the well-known historian] ten pounds 'sterling of Charity for the behoof of the poor sufferers at Salzburg, 'who have been Constrained to leave their country for their steady 'adherence to the Protestant religion.'

J. O. MITCHELL.

8. SEDAN CHAIR BURNT.

By a Sentence of the Hon. Magistrates of this city, a Sedan or Chair, with all its Accoutrements, was burnt at the Cross by the Common Executioner, having been stopt at the Netherbowport with a dead Corpse in it some weeks ago: But John Drummond the chairmaster and John Forsyth the Chair-carrier having deposed that they were betrayed into that Scrape, and at last compelled to take in the Corpse, were only banished the city.—*Caledonian Mercury*, Edinburgh, Monday, March 29, 1742.

9. DUNSTAFFNAGE CASTLE.

Edinburgh First day of
August 1661

The Lords of his Majesties secreat Councill ordaines the Laird of Ardchattan To attend the removall of the Inglish Garisone out of the castle of Dunstaffnage, and to receive the keyes & all other furniture & artilyearie belonging therto or anything else that is left behind and to take care yrof while farder order And to give an accompt of the same to the Councill and that he have a caire to procure that all such Gunns be left as belongs to privat persons.

Extractum per me
Pet Wedderburne

10. EPITAPHS FROM CULROSS.*

Besides the slabs mentioned in the foot-note, there are three slabs now set upright against the east wall. The one to the north is much worn, but the outline of a shield can be traced with the letters I.E on either side;

* 'The old Parish Church is by far the most venerable building, and there are features of great interest about it. Its exterior size is 78 feet by 21½, the walls are about 3 feet thick, and are nearly levelled to the ground in many places. I believe that in its original condition it was entered by a west door, and that on either side were narrow lancet windows. One of these, situated near the present south door, remains, and measures 2½ feet by 6½ inches. What sort of windows there were in the east and west gables it is impossible to say: the eastern gable was surmounted by a cross, the socket for which, formed of the crowning copestone, still lies in the churchyard, and shows good early canopy carving. On the floor of the church were several long slabs, inscribed with fine floriated crosses, with the knightly sword on one side of the shaft. One of these slabs bears on the other side of the shaft a device which is very like a pointed arch with a "square" over it. . . . In 1633 an Act was passed making the Abbey Church the lawful parish church . . .,' this however, long continued to be the burial-place of the parish.—*Proceedings of Society of Antiquaries of Scotland*, for 1877, pp. 251, 252. See also a *History of Culross*, by D. Beveridge, lately published by Blackwood.

it is the memorial of James Erskine, second son of Robert, Lord Erskine, and brother of John, Earl of Mar. He had a grant of Balgownie and Little Sauchie in 1549, and was the ancestor of John Alistair Erskine Cuninghame, now of Balgownie, in the parish of Culross. The next stone is in much better order; on it is a large panel having in each corner a buckle (the device of the Stirlings of Keir), in the centre a shield with the arms of Erskine *ar*, a pale *sa* impaling Stirling of Keir *or*, on a bend *sa* three buckles *or*, on either side the shield the letters C.S, above *ÆTATIS* 72, below *OBEIT* | *SEPBRI* | 1582. This is the monument of Christian Stirling of Keir, wife of James Erskine. The third slab is much worn; its general design has evidently been the same as the other two, but only a shield bearing the Erskine arms and the letters R.E on either side can be traced; it is doubtless the memorial of Robert Erskine of Balgownie, son of James and Christian. Lying near the mausoleum of the Johnstons of Sands is half of a very large and thick slab, on which may be traced the lower portion of a shield charged apparently with the Erskine arms; on a pale is a figure resembling a two-pronged fork with the prongs to the chief; below is the date 1597. The first initial has been broken away, but part of the second remains, and appears like the lower part of an E. On the wall near the south door is a slab having on a semicircular space at the top *RM* | *LS* | 1731; while below is the inscription *HERE . LYETH . JOHN . SANDS . OF . | WOODHEAD . WHO . DYED . 1653 . | HIS . AGE . 67 . AND . HIS . SPOVS . | BESSIE . GRAY . DYED . 1661 . HIR . | AGE . 72 . AND . JOHN . SAN | DS . OF . WOODHEAD . WHO . | DYED . 1713 . HIS . AGE . 72 | AND . JANET . SANDS . HIS . | SPOVS . DYED . 1708 . HIR . | AGE . 84 . YEIRS .*

The following are in the churchyard:—

On slab set on four pillars (with verses not given here)—

HERE . LYE . ANNA . YOYNG . RELICT . | OF . WILLIAM . CORSS . OF . WHYT | HOVSE . SHE . DIED . 18 . APRIL . 1712 . AGED . 74 .

On a head-stone—

HERE . LIETH . CIRE | TIN . CWMING . WHO . DED . WPON . THE . 24 . | DAY . OF . FEBVWAR . 1664 .

Below, *M.C . C.C.*

M.C . B.C.

On the other side of the stone a shield (the point being uppermost) bearing a saltire, a heart in chief.

On a slab set on four stone legs. A shield bearing Callender impaling . . . a comb (?) of five teeth between 3 estoils 2 and 1 in base, and 3 round buckles in fess in chief. Over the shield *I.C. M.H.* Beneath it *ÆTATIS* | *SVÆ* . 59, round the shield *HIC . IACET . | IOANNES . CALLENDER . | QVI . OBIIT . QVARTO . IANVAR . ANNO DO | MINI . 1664 .*

On a stone slab—

HIC . IACET . | ADAMVS . MASTERTOVNE | QVI . OBIIT . 4 . MAI . | ANNO . DO . 1587 . ÆTATIS . SVÆ . | 81 .

Below on a shield, a chevron between two crescents in pale impaling —[*obliterated*].

On a stone slab near the above—

*HIER . LYES . | ROBERT . MAISTERTOVNE . MERCHA | ND . T**LZOVN | . OF . LINLITHGOW . WHO . DECEASED . | AT . CVLROSS | THE . 2 . OF NOV | EMBER . ANNO . | DOM . 1650 | ÆTATIS SVÆ . 46 .*

On a large slab—

HIC · JACET · | DAVID · ROBERTSON · FABER · | FERRARIV | S · CVL-
 ROSIÆ · QVI · OBIIT · 2 · | NOVEMB | RIS · 1652 · ÆTATIS · 54 | VXOR ·
 EJVS · MARGAR | ETA · SAN | DS · OBIIT · | 23 · MARC | H 1669 |
 ÆTATIS · 70 ·

(To be continued.)

11. ARCHAIC MEANING OF THE WORD 'BARGAIN.'

The subjoined prayer affords a somewhat curious instance of the meaning formerly attached to the word 'bargain.' It has been transcribed from the original, dated 17th May 1696, in the handwriting of the Rev. William Cuninghame, who was born about 1670, called as minister to the parish of Kemback in Fife, 3d Nov. 1702, and died at the Manse there in 1728. The ms. is now in the possession of his great-great-grandson.

JOHN J. REID.

'A COVENANT OR A BARGAIN.'

'O Lord I accept of thy son to be my Savior and Redeemer in the terms of the Gospel and as I accept of him so I resine myself wholly to thee, and as I have formerly entered into covenant with thee and have many a time broken so o Lord I promise through thy strength and not in mine own to be more watchfull against every particular sin that I am guilty of and by which I have broken covenant with thee and o Lord I bless thee that ever thou was pleased to send thy son into the world to die for sinners I bless thee Holy Jesus that ever thou was pleased to come into the world to die that I might live and I desire to bless thee o Holy Spirit that ever I had any conviction or that ever I had such serious desires to seek after Christ. I this day renew and more heartily engage than formerly and subscribe again with my hand the 17 of May 96.

'W. C.

12. THE LEGAL RIGHT TO COAT-ARMOUR.

Many people have a vague idea that the circumstance of their bearing a particular surname entitles them to use a corresponding coat-of-arms or crest; others, that the fact that they pay duty for 'armorial bearings' gives them a right to the arms that they use. It is of course not within the province of the Inland Revenue officers to inquire what right people have to the arms that they use, and they therefore tax users and usurpers of arms alike. But there is nevertheless a right of property in armorial insignia, which has its legally appointed guardians, and which the law of Scotland recognises and guards even more jealously than that of England.

It may be that in the earliest times of coat-armour any knight assumed what insignia he chose; but as soon as arms grew up into a systematic science, the right to bear them was held to flow from the Sovereign, the dispenser of armorial as of other honours. The minute regulation of arms was however delegated to the heralds and other officers of arms, chief of whom was, and is, in Scotland, the Lyon King of Arms, so designed from the lion in the Royal escutcheon.

The armorial functions of Lyon, as now exercised, are regulated by two Scottish Statutes of 1592 and 1672, whose provisions are recognised and confirmed by Act 30 Vict. c. 17, entitled 'An Act to Regulate the Court and Office of the Lord Lyon King of Arms in Scotland.' Part of the official Register of arms having been lost during the Civil War by fire

or water, or both, the Act of 1672 empowered Lyon to visit the whole arms used within the realm, and matriculate them in his books and registers, and to assign proper differences to cadets. It adverted to the irregularities which then existed of persons assuming arms to which they had no right, and of cadets bearing the arms of their chief undifferenced. It instituted a register in which all the arms borne in the country were to be recorded, those of cadets being distinguished 'with congruent differences;' and Lyon had also confirmed to him the power of granting, at his discretion, arms to *novi homines*, 'virtuous and well-deserving persons,' not hitherto entitled to them. The Act further ordained that the register thus instituted should be 'respected as the true and unrepealable rule of all arms and bearings in Scotland,' and penalties were imposed on all who should make use of arms not thus recorded, namely a fine of £100, and forfeiture of the carriages, plate, etc., on which the arms were represented. In pursuance of this Act the presently existing Register of Arms was established, which, embracing alike coats before its date and more recent grants, has been continued from 1672 down to the present time.

In the seventeenth century Lyon's jurisdiction penetrated with difficulty to the remoter parts of Scotland; hence there were a few omissions in the register of families whom one would have expected to find there. These omissions were however from time to time supplied, due warning being given to the bearers of arms without authority, and the machinery of the law put into operation against them. The transgressors were—1. Persons possessing a hereditary right which had not been confirmed in terms of the Act of 1672; 2. Cadets carrying their arms undifferenced; 3. Usurpers of arms, who had assumed *insignia gentilitia* at their own hands, without Lyon's intervention. In the course of last century there were frequent processes in the Lyon Court against persons in all these positions, against some of whom decree of fine and confiscation was pronounced, though more frequently such a consummation was avoided by timely submission. During the present century, though armorial assumptions have often been winked at, the power to check them has not fallen into disuse, having been exercised from time to time against open offenders, where false arms have been conspicuously displayed on a carriage-panel or memorial window. In most cases a friendly remonstrance, or, if that did not suffice, the service of a Lyon Precept, has led to timely submission, and avoided the necessity of enforcing the statutory fine and confiscation.

Some persons may be disposed to look with jealousy on such powers, however discreetly used, as inconsistent with modern enlightenment. But in the eyes of those who understand the historical meaning of heraldry, the use of fictitious arms is not a mere piece of foolish vanity, but an offence in kind not unlike the fabrication of evidence to support a fictitious pedigree; and certainly those utilitarians who regard heraldic blazonry as an unmeaning folly ought to abstain from using it.

G. B.

13. HIGHLAND DYES.

Throughout the Highlands, and in many of the Lowland houses in Scotland, till the beginning of the century, almost all the ordinary worsteds as well as the linen were prepared for the weaver. The preparation of

the wool for weaving, and also the dyeing of it, was a matter which gave scope for much ingenuity, and I have made a list of the different dyes used, which may be interesting. Many of the colours were extremely bright and pretty, though it was at all times difficult to produce the bright scarlets of the regular dyesters; and amongst the home-made cloths we find certain quantities of the brightest dyes creeping in from the regular manufacturer. The following is however a list of such dyes and their results as I have been able to procure, viz. :—

		DYES.
1.	Heather, with Alum	Dark Green.
	(The Heather must be pulled before flowering, and from a dark, shady place.)	
2.	Crottle, a coarse kind of Lichen	Philamot—Yellowish Brown (colour of a dead leaf).
3.	Crottle Corkir Fine, white variety, ground into powder and mixed with urine	Crimson.
4.	Whin Bark (Furze)	Green.
5.	Dulse, a sea-weed, or Duilisg, 'The leaf of the water'	Brown.
6.	'Shillister' (Iris), Root	Black or Grey.
7.	Alder	Black..
8.	Soot (Peat)	Dirty Yellow.
9.	Huckleberry, or Bloeberry with Alum or Copperas	Blue.
10.	Huckleberry, with nut-galls	Dark Brown.
11.	Huckleberry, with Alum, Verdigris, and Sal-Ammoniac	Purple Red.
12.	Elder, with Alum	Blue.
13.	Privet Ripe Berries, with Salt	Scarlet Red.
14.	Do.	Green.
	(The Portuguese call it 'Al Henna.' It is used by Orientals to dye nails red.)	
15.	<i>Euonymus</i> (spindle-tree burning bush), with Sal-Ammoniac	Purple.
16.	Currant (common burning bush), with Alum	Brown.
17.	Apple-tree, Ash, and Buckthorn; also Poplar and Elm	Yellow.
18.	Broom (Common)	Lively Green.
19.	Rue (<i>Galium Verum</i>) or Ladies' Bed Straw	Fine Red.
20.	Rodth, or Bog Myrtle, a plant of sweet flavour, also called Gual	Yellow.
21.	Dandelion	Magenta.
22.	Wild Cress	Violet.
23.	Carmiel (<i>Braom Fraoich</i>)	Violet.
24.	Root of Common Dock, with Copperas	Finest Black.
25.	Root of Ash-tree	Yellow.
26.	Tormentil (also used for Tanning)	Red.
27.	St. John's Wort	Rich Yellow.
28.	Teasel	Yellow.
29.	Wild Mignonette, with Indigo	Green.
30.	Bracken Root	Yellow

	Dyes.
31. Bramble	Dark Orange.
32. Sundew (<i>Drosera Rotundifolia</i>)	Purple.
33. Do. with Ammonia	Bright Yellow.

(In Italy a liquor is distilled from this plant, and called 'Rossoli.')

Indigo, Logwood, and Redwood are much used, and have been long known. They were used singly, and in combination with the native dyes.

But these are foreign dyes, though known and used for centuries. I saw a dye being made in one case in Jura. The large pot was filled with alder leaves and twigs, from which a black dye is prepared by a simple infusion (like tea), and the colour is made fast by the addition of logwood and copperas.

The process of dyeing with vegetable home dyes was to wash the thread thoroughly in urine (long kept, and called in Gaelic 'Fual'), then rinsed and washed in pure water, then put into the boiling pot of dye, which is kept hard aboil on the fire. The thread is now and again lifted out of the pot on the point of a stick, and plunged back again till thoroughly dyed. If blue, the thread is washed in salt water; any other colour in fresh. The yarn is then hung out to dry, and, when dry, is gathered into balls or clews, and it is then ready for the weaver's loom.

Tartan, dyed in the Highlands 130 years ago, and used ever since, exists, the green being purely from the heather.

After the wool is spun and dyed, and the weaver has made the cloth, comes the waulking or fetting of the cloth, which in manufactories is done by the waulking-mill, formed of ponderous wooden hammers, which beat the cloth in a damp state, till the open-wove cloth is closely felted together, and made a suitable protection against wind and rain. In the Highland districts women make use of their feet to produce the same result, and a picturesque sight it is to see a dozen or more Highland lasses set round in two rows, facing each other; the web of cloth is passed round in a damp state, each one pressing and pitching it with a dash to her next neighbour, and so the cloth is handled, pushed, crushed, and welded, as to become close and even in texture. The process is slow and tedious, but the women know how to beguile the time, and the song is passed round, each one taking up the verse in turn, and all joining in the chorus. The effect is very peculiar, and often very pleasing, and the waulking songs are very popular in all the collections.

I have on various occasions watched the waulking process, but seldom in recent years. It is often the occasion of a little boisterous merriment and practical joking, for, should a member of the male sex be found prowling near by, he is, if caught, unceremoniously thrust into the centre of the circle and tossed with the web, till, bruised with the rough usage, and blackened with the dye, he is glad to make his escape from the hands of the furies.

Linen as an industry in the Highlands is now extinct. The growing of lint, which had formed a valuable and extensive feature amongst the peasantry, came to an end some thirty or forty years ago, and, except as an experiment, it is never grown now.

A. Ross, Inverness.

14. ARCHIBALD CAMPBELL'S BAPTISM.

Camsaill in the shyre of Dunbarton
June 1711

Wheras it has been represented to me by William Sempill Deputy in the Shyres of Dunbarton Argyle and Bute to the Right Hon^o the Lord Register for the Kingdom of Scotland in name of the Hon^o Archibald Campbell Esq^r eldest lawful Son to the Deceast Lord Neill Campbell by the Lady Vere Campbell that some people have been so Malitious as to report that he the said Archibald never was regularly baptized Be it therfor known to all men by these presents And I Doe hereby Solemnly Declair That I Sir John Campbell of Carrick was present at and witnes to the said Archibald his being Caryed by sea from the Castle of Roseneath (where he was born on the fourteenth day of December in the year of our Lord one thousand six hundred and sixty eight) to the church of the Row of Roseneath And there according to our way in Scotland upon such occasions Delivered by [sic] Cornwall Lady Dowager of Ardincaple to the Lord Neill Campbell his father to be by him held up to receive the Sacrament of baptism Which was accordingly administrat to him by the late Reverend Mr. Hugh Gordon then minister of the said parish of Row And that I heard and saw this holy Ceremony most solemnly performed and him then named Archibald in Baptism and that there were then present

And others all these particulars and Circumstances I Doe solemnly attest to be true Upon Conscience and honour As witnes my hand and Seall day, year, and place above wryten. Before these witness

[N.B.—The document is evidently of the date given, but is neither signed nor sealed, and was probably a draft.—Ed.]

15. DUTCH OR GERMANS IN GLASGOW.

The only Dutch or Germans that I know of in old Glasgow story (we have plenty of both living here nowadays, but of recent arrival) came here in the seventeenth and eighteenth centuries as 'sugar boylers.' The most notable of these is recorded in the History of the Merchants' House, *sic*—

'In 1679—Zaccharias Zebbes, Sugar Boyler in the Eister Sugarie of Glasgow was born in the town of Rlostuke (Rostock) in Germanie, departed this Lyf in Glasgow, Decr. 1679, about the 36th year of his age, and left of Legacie to the Poor of the House 2,277 lib. 09 sh. 06d. Scots £2277 9s. 6d.'

These 'Sugar Boylers' seem either to have died out or gone home. I only know of one of them—'Scheviz' by name—whose descendants were well known here. George Scheviz, a merchant in a good position here, died in the cholera epidemic of 1847-48, and has no descendants of his own name here.

J. O MITCHELL.

16. BRASS PAN, ANTIQUARIAN MUSEUM, EDINBURGH.

The Society of Antiquaries of Scotland having recently purchased a brass pan of uncertain age, Dr. Anderson has requested me to make a

few remarks thereon. In *Notes and Queries*, December 12, 1885, I stated that brass pots or pans were not manufactured in England before 1637, except at some works at Wandsworth, which were in the hands of a Malines family of the name of Van Halen, Anglicised into Hallen or Holland. There is abundant proof that such pans were largely imported from Flanders, and that the Guild of the Panmakers of Malines existed in the thirteenth century, and was one of the most important in that then opulent city. Old Scotch Acts of Parliament mention brass pans as articles imported, and not of home manufacture, and in Inventories they are frequently styled 'Flaunders pannes.' The pan now in the Antiquarian Museum is about 9 inches across the bowl; it has a long handle, and three short feet; it is similar in shape to, but rather larger than, two pans—one of which is in the British Museum, the other in private hands—cast evidently in the same mould, and having running along the handle in raised letters the words 'Love thy Neighbour.' On the handle of the Edinburgh pan there is no legend, but simply the letter H, about an inch long, near the junction with the bowl. Brass pots, pans, and mortars were much valued, and in old wills are left as legacies, occasionally with stipulations that they are to be lent to certain specified persons on special occasions. It is impossible to gather from such documents what the usual shape was—save that in the will of Philip Cooper, Weaver, 1512, printed by the Camden Society, *Bury Wills*, p. 260, mention is made of a 'bras potte called a scrayfote potte,' which suggests the existence of feet. That some were of large dimensions is shown by the will of Roger Rokewood of Euston, 1479 (p. 53)—'a brasse potte, ij brass paunes, on contayning xvj galounes and the tother ix gallounes.' In the inventory of church goods at Dursley, Gloucestershire, occurs 'a square pott of copar.' This was probably made of plates riveted together, and may have been manufactured in England. It is highly probable that the Edinburgh pan was either made abroad or at Wandsworth. It is impossible to ascertain its exact age, but judging from the quality of the metal and the character of the letter H, and the simple ornamentation on the feet, it certainly is not later than the seventeenth century. I may add that these vessels were frequently termed Maslin pans, probably from their being chiefly made at Malines, of which Maslina was a form.

A. W. CORNELIUS HALLEN.

17. ST. ROMBAUD OF MALINES.

Antoine Sanderus, in his *Grand Théâtre sacré du duche de Brabant*, writes thus: 'St. Rombaud succeda par la faveur du Ciel a St. Lambert dans les travaux de l'Apostolat. Il étoit originaire d'Ecosse et de la famille Royale; il abandonné sa Patrie pour suivre Jésus Christ.' It is stated later on that he was killed by two assassins A.D. 775. In consequence of the Royal descent of this saint, the arms of the archbishopric are the well-known arms of Scotland without any heraldic difference. A print of them is to be found in Sanderus, surmounted by a Cardinal's Hat.

18. FLEMINGS IN SCOTLAND.

While the influence of France on the social life of Scotland has been fully recognised, little notice has been taken of the close commercial ties

which have laid her under a debt of gratitude to Flanders. While society was receiving a polish from France, trade and manufacture received their vigour from Flanders. The Editor of Exchequer Rolls, Scotland, vol. i. recognises this fact in his preface. Chambers, in his *Domestic Annals*, gives a few and comparatively late cases of Flemish work carried on here. It is hard to find another Scotch writer who refers to the matter. Light could surely be thrown on the work of the Flemish and Walloon weavers who settled in Edinburgh, where Picardy Place still bears record of them. The Glasgow City Records ought to tell us how the West became famous for its weavers, and the Flemings will not be far off. Much information also must exist in the Kirk and Burgh Records of the parishes which fringe the east coast. Old words may sometimes give a clue. *Northern Notes and Queries* is intended to catch scraps which would else be lost as 'unconsidered trifles,' but which when treated in bulk are of great value.

19. KIRK-SESSION RECORDS.

These are referred to in Mr. Law's notice of the Scottish History Society given in this Number. At the last meeting of the Council of the Society, it was determined to edit one of these valuable documents in its entirety. Though many are familiar with the racy extracts from such Records which serve to enliven a lecture or a description of some place of interest, they are quite unaware what these Records really are, and few have sat down to examine with any care a complete set from beginning to end. Kirk-Sessions possessed, especially during the seventeenth century, extensive powers, and were something more than a mere ecclesiastical court; with one hand they wielded the keys of St. Peter, with the other the sword of Cæsar. They took charge of the Doctrines and of the Morals of the people, and existing in every parish as a necessary part of its organisation, nothing irregular escaped their notice. It may be urged that as the Records of a Kirk-Session would prove wearisome reading, it would be sufficient in all cases to pull out the plums and serve them with a piquant sauce. We hope that this treatment of them will not be too generally encouraged. What may be passed by unheeded in the search for toothsome morsels may be of real importance to the Archæologist, Ecclesiologist, or Genealogist. Of course it would be unreasonable to wish that they should all be transcribed, but the appearance of complete transcripts of some few of the best kept is absolutely required, that English and foreign men of letters may have a clear knowledge of the moral, religious, and social condition of Scotland. The Scottish History Society will be doing a good work if it presents to its members a full transcript of such Records as those of the parish of Dunfermline with as little delay as possible. Parish ministers and other parochial officials will be stirred up not only to use greater care in preserving these documents but to provide for them a fair summary and a full index *nominum et rerum*. If this work is ever done in an organised way, most important advantages will result. We would gladly afford a place in our columns to any one who will take the hint we have given, and show what can be done. We would suggest as a model to work by the Calendars of State Papers, Record Office, Domestic Series, where all necessary information is given, and special prominence given to points

of interest, while the attention bestowed on proper names affords great assistance to the Genealogist. Members of the Scottish History Society might render valuable service to it if they would take up this work in their own localities. As we have already said, we shall be ready to render assistance by printing such summaries as we may be able to find room for; but we trust that the Scottish History Society will in time have at its disposal a valuable collection of epitomes of Kirk-Session Records, arranged in Presbyteries and Synods, some of which may from time to time be printed, all of which may be accessible to the student.

QUERIES.

- I. *Graham*.—Information wanted concerning the family of Fergus Graham of Mote, Liddesdale, living 1550, whose grandson Fergus was of Mirletown, Co. Kildare, A.D. 1595.
 - II. *Allan*.—Burke (*Armoury*) gives Allan (Scotland) az. a lion ramp. *arg.* crowned *or.* Crest, a cornet proper. By what family are these arms borne?
 - III. *Mirabelle*.—Chambers's *History of the Rebellion* (vol. ii. p. 35, 1827), mentions 'Mr. Gordon, styling himself Monsieur Mirabelle.' Who was he, and why did he assume this *alias*?
 - IV. *Pre-Reformation Church Plate*.—Information is wanted about really old Communion Plate in Scotland—whether any that existed before the Reformation is now used by the Established Church, or by any other religious body, and whether any well-authenticated specimens are to be met with in public or private collections. This information is asked for in connection with a work on Old English Church Plate.
 - V. *General Guest*.—I should like a copy of a portrait of General Guest of Edinburgh, 1745, and will pay the cost of a photograph of the plate, if any reader has one.—J. HORSEFALL TURNER, Idel, Bradford.
 - VI. *Curious Notice*.—Some time ago a stone about 2 feet by 9 inches was taken out of a wall of an old Alloa house which was being demolished. It clearly had been once built into a boundary wall, perhaps that surrounding the policies of the Earl of Mar, who, as lord of the manor, may have had power not only to fix but to levy the penalty. It is scarcely necessary to add that of course Scotch pounds are intended.
- 16 · 64
- FOR · WHO · SO · EVER · THIS · DYK ·
DOTH · LOVP · TEN · POVND ·
SHAL · BE · HIS · FYNE ·
- Underneath is a simple floriated ornament; the letters are well cut, and the whole shows careful execution. Were such notices common?
- VII. *Pieter Miravell*.—What is known of the family history of this Dutch Painter?