



GREEK SECRETS REVEALED

HIDDEN SCOTTISH HISTORY UNCOVERED
BOOK 2 - FIFE & THE NORTH
IAN MCHAFFIE

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HIDDEN SCOTTISH HISTORY UNCOVERED

Scotland was almost as far from Ancient Greece as could be imagined, yet inscriptions in Greek can be found even on Orkney and Shetland.

Ian McHaffie catalogues the Greek inscriptions from Fife to the North of Scotland, provides a translation and explains the background.

These inscriptions, if noticed at all, have not previously been gathered together. This is not a dull list.

The author uncovers intriguing aspects of Scottish life, religion, agriculture, science and politics.



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.

ISBN 978-0-9525026-8-5



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This book is available free as a pdf.

Printed copies are £12.50 (including post and packing).

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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
to the inscriptions and the people involved

Book 2, Fife and the North

Ian McHaffie

2024

GREEK SECRETS REVEALED

Cover by Michael Fitchett

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Already published

Greek Secrets Revealed – Book 1, Edinburgh (2019, second edition 2022)

Greek Inscriptions in Winchester Cathedral and Winchester College (2021)

In preparation

Greek Secrets Revealed – Book 3, Central, West and South of Scotland

GREEK SECRETS REVEALED

Book 2, Fife and the North

ISBN 978-0-9525026-8-5

Published by Ian & Averil McHaffie,
176 Granton Road, Edinburgh EH5 1AH

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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).

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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 I 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 the Central Library, George IV Bridge, Edinburgh, 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. Likewise in Innerpeffer Library and in Perth at the A. K. Bell Library. 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 Centre in Victoria Terrace, Edinburgh, and at the National Archives for Scotland and England, e.g. Scotland's People (scotlandspeople.gov.uk).

Many people have provided help, suggestions, or permissions, and I would like to list (in approximate alphabetical order) the following:

John Berry and family (Tayfield), William Bleakley (Fyvie Castle photographs), David Bowler (Alder Archaeology, for Greek in Greyfriars, Perth, and background explanations), Iain Gordon Brown (historical information and advice, proofreading), Prisca Brülisauer (St Gallen Abbey Library), Josie Buchanan and Michael Buchanan (Annie Burnet and John Burnet background), Adrian Clark (Loch Glass photos), Denis Cowan (Greek sundials), Isla Crichton (Monzie Castle), Joe Coutts (Aberdeen information and photos), Gillian Cursiter (King's College Chapel, Aberdeen), Neil Curtis and Caroline Dempsey (Marischal College), Flora Davidson and Elspeth Reid (Gravestones of Angus), Stelios Deverakis (Greek-Scottish connections and information), Claire Devine (Perth archives), Sarah Dutch (HES), Darren Evers (Dundee Howff), John Falconer (Loch Glass Greek, Greek advice, proofreading), Edmund Faulkes and Erin Farley (Dundee Howff), Rachel Fawthrop and Camilla and Teresa Macnab

(St Andrews chronogram), Michael Fitchett (photographs, book title, cover design, research), Moyra Forrest (Greek-Scottish connections, proof-reading), Ian Forrester (Inverkeilor), John Garvie (help with Greek, Hebrew and Gaelic), Caroline Gerrard (genealogical information and advice), James Gilmour (St Andrews), Christopher Gordon (Greek-Scottish connections), Claire Griffiths (Lerwick photos), Emily Haavaag (St Andrews Greek), my daughters Lucy Haddow and Charlotte McHaffie, son-in-law Tim Haddow and my grandchildren Kathryn, Amy and Matthew Haddow (Orkney Greek, Map), Lara Haggerty (Innerpeffray), Anne Hood (Lerwick photos), Elisabeth Hutchings (artist information), my brothers David and Peter for photographs and research and proofreading, my sister-in-law Janice and my sister Heather likewise, Bruce Kennedy (Aberdeen Music Hall), Robbie Kinnaird (Newhills), Ronald Knox (Loch Glass Greek), Janet Leckie (Crieff Hydro), Peter Liddel (Attic Inscriptions Project), Sam Miller (Inverkeilor communion token), Elizabeth Munro (Dundee Greek), Helen Victoria Murray (Glasgow School of Art Archives), Deon Oelofse (St Giles', Elgin), Alastair Ogilvie (Greyfriars, Edinburgh), David Perry (Perth Greek), Colin Proudfoot (Greyfriars, Perth), David Raitt (Rait family), Robert and Penny Ramsay and Jessica (Kinblethmont), Ian Riches (National Trust for Scotland, Brodie and Fyvie Castles), Mark Spalding (Inverkeilor), Marietta Crichton Stuart (House of Falkland), Ian and Gilly Thomson and family (Dingwall Greek, Inverness Library), Edith and Jürgen Willhalm (St Gallen), Lorna Westwater (Perth archives), Robert and Paula Wiseman (Auchterarder House), and many others who have responded to my enquiries.

I would particularly like to express appreciation of my good friend Ian Millar. We met while packing humanitarian aid supplies for Edinburgh Direct Aid. Ian's knowledge of ancient graveyards in Scotland was second to none, and he was a great help in discovering Greek inscriptions, taking us on visits to obscure sites, and contributing background information and photographs. Regrettably he died on 20 April 2019. His help and encouragement and friendship are much missed.

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, for her historical researches on the background to some of these inscriptions, and for doing the garden while I worked instead on this book.

To all of these I say "Many thanks".

Preface

Latin inscriptions in Scotland 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.

There are over 140 Greek inscriptions in Scotland from post-Reformation times. I have set out to list, translate and explain these. 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, they are frequently neither understood nor explained.

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 my best efforts and the help of others. The process of 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, along with postcodes, to make them easier to locate. Unfortunately, because not much post is delivered by the Royal Mail to those residing in graveyards, the postcodes tend to refer to nearby buildings, but are accurate enough to lead you to the approximate location.

Where reference is given to websites, these may go out of date, but an internet search usually enables the information to be found.

The order in which the inscriptions are described is basically an anti-clockwise tour of the northern part of Scotland starting at Culross in Fife.

I received favourable comment on my first book in this series – on Greek Inscriptions in Edinburgh – and hope you enjoy this one.

Ian McHaffie
19 April 2024



Basic Locations of Greek inscriptions described in this book

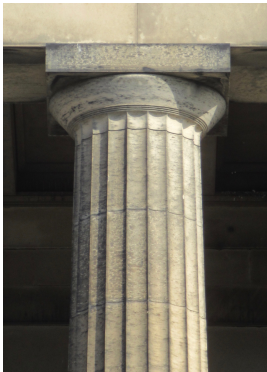
For the "Montrose Group" see the map on page 115.

Map: Kathryn Haddow

Greece and Scotland

The first known contact between Greece and Scotland was when Pytheas, from the Greek colony of Massilia (Marseilles), circumnavigated the British Isles around 300 BC. About the time the Romans under Agricola invaded Scotland in the 1st century AD, Demetrius, a Greek teacher from Tarsus, reported that he “by the emperor’s order, had made a voyage for inquiry and observation” to islands off Britain. Possibly he had sailed as far as Scotland as part of intelligence-gathering for the Roman invasion.

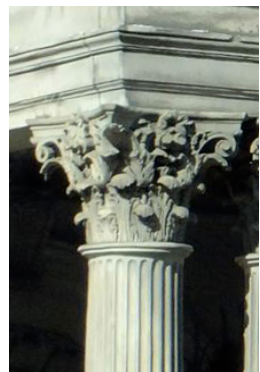
A small amount of Greek began to be taught in Scotland when the Reformation was beginning in the 1500s, and the study of ancient Greek language and literature was introduced into the universities. In a handwritten postscript to her will, Mary Queen of Scots left her Greek and Latin books to St Andrews University to begin a library. After visiting Greece between 1751 and 1754, James ‘Athenian’ Stuart and Nicholas Revett published *The Antiquities of Athens*, providing accurate measurements and descriptions of Greek temples and monuments. Greek-style buildings (described as Greek Revival or neoclassical) became fashionable, especially in the late 18th to early 19th century. Countless buildings draw on the three ‘orders’ of architecture known as Doric, Ionic and Corinthian:



Doric



Ionic



Corinthian

Doric capitals are like an upturned dish, Ionic are like a ram’s horns or the four wheels of a car, and Corinthian have curling Acanthus leaves.

Thomas Bruce, 7th Earl of Elgin, born in Fife in 1766, brought back physical antiquities, especially the Parthenon sculptures (or the “Elgin Marbles”) now in the British Museum. For a while some of these were kept in Scotland. He encouraged the construction of the Scottish National Monument on Calton Hill, Edinburgh, a same-size replica of the Parthenon in Athens. His actions are controversial. Did Lord Elgin save a cultural

GREEK SECRETS REVEALED

heritage at risk of being lost, or did he cause further depredations? And should these sculptures now be returned to Athens?

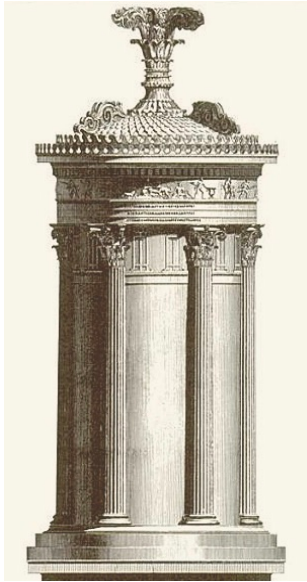


Doric-columned Inverness Public Library: built as a school, Bell's Institution, in 1841, designed by John Smith, Aberdeen city architect.

Photograph: Ian and Gilly Thomson, by kind permission



Ionic-columned Camperdown House, Dundee, was designed by architect William Burn and built in 1824.



Corinthian-columned Choragic Monument of Lysicrates¹ in Athens (left) published by Stuart and Revett in 1762, and (right) a design based on this monument on top of St Giles' Church, Elgin (1828). See also pages 221-223.

Illustrations: (left) Public domain, (right) Deon Oelofse, by kind permission

There was considerable love for the Classical world and sympathetic support for Greek independence. Thomas McCrie, author of *The Life of John Knox*, addressing a meeting arranged by women in Scotland² to help the newly established independent Greece with support in education (but not with weapons), said in 1822:

I was early initiated into the language of Greece, and taught to relish the beauties of its classical writers, and admire the sublimities of sentiment which abound in their writings.... I am not ashamed to say, that the pronouncing of the name of Greece still occasions in me a

¹ “One of the most graceful relics of Greek antiquity”, (Oskar Seyffert, *A Dictionary of Classical Antiquities*, page 369). It was erected to celebrate Lysicrates’ success in the drama festival of 334 BC and has been much copied.

² “The Scottish Ladies’ Society for Promoting Education in Greece”. Exhibition in Edinburgh University Main Library: *Edina/Athena: The Greek Revolution and the Athens of the North 1821-2021* (October 2021-January 2022) – hosted by the University of Edinburgh’s School of History, Classics and Archaeology in association with the University’s Centre for Research Collections.

mixed emotion of veneration and delight; for it brings to my recollection the sayings and the exploits of her heroes, her sages, her freemen and patriots, by whom her name has been consecrated in history, and the splendour of whose genius and achievements has survived a bleak and barren waste of fourteen centuries.³

(*Life of Thomas McCrie, D.D.*, page 453)

This enthusiasm arose from an admiration of ancient Greek culture and philosophy as handed down in education, but it did not match up with the realities of actual conditions in Greece in the early 1800s.⁴

Lord Byron (1788-1824), whose mother was Scottish, was a pupil at Aberdeen Grammar School. He and his friend Thomas Gordon (1788-1841), 2nd Laird of Caithness, actively fought for Greek Independence, a struggle for which began in 1821. Byron (despite his rather disreputable life-style) became a national hero in Greece. A statue of him stands in front of Aberdeen Grammar School and another in Athens.

Thomas Gordon served in the Greek army as a Major General. He did some archaeological exploration in Greece, and brought antiquities back to Cairness House, Lonmay, Aberdeenshire.

Another figure in Scottish-Greek connections was Edward Masson. He was born in Laurencekirk, Kincardineshire, in 1799. Educated at Edinburgh University, he was described as “one of the best Grecians of his time”. He had a good reputation in Scotland as a teacher, ably looking after a class of 150 pupils in Montrose. He travelled to Greece in 1824, where (with varying degrees of success) he sought to play a part in education, in the judiciary, and in helping to establish the newly-formed Greek state. He spoke modern Greek fluently, ran a boarding school in Athens for about 30 boys, became Professor of Greek in Belfast, and eventually died in Athens in 1873 where his tomb can still be seen.



**Edward Masson
(1799-1873)**

Public domain

³ His enthusiasm didn't make him blind to some of the undesirable attitudes of the ancient Greeks: “It is well known that the female character was depressed among all the nations of antiquity, the free as well as the enslaved, the civilized as well as the barbarous. In this respect, the freest of them was but half free, and the most civilized but half civilized. ... God made the sexes one in the participation of his image, the first feature of which consists in knowledge. To assist in remedying this defect, is one main object of the proposed society” (page 460).

⁴ See *That Greece Might Still Be Free – The Philhellenes in the War of Independence*, William St Clair (Open Book Publishers, Cambridge, 2008).

Not to be omitted is James Skene (1775-1864) of Rubislaw, Aberdeen. Born at Rubislaw House (near where granite was later extracted from the Rubislaw quarry), he was educated at the Royal High School, Edinburgh. He studied on the Continent and spoke French, German and Italian. He was an excellent water colour painter, and produced numerous sketches of Scotland and the Continent which now provide valuable historical detail.⁵ An advocate and antiquarian, for over 30 years he was a good friend of Sir Walter Scott who described him as “the best draughtsman I ever saw”. From 1838 to 1844 he lived near Athens – in a villa designed by himself – and is believed to have produced over 500 sketches of Greece.⁶ His eldest daughter, Eliza (1810-1886) married Carl Peter von Eidenstam in Athens in 1840.



The Parthenon in the 1840s – by James Skene of Rubislaw

Public domain, via Wikimedia Commons

Doric

“Doric”, apart from being used to describe the earliest style of Greek column such as on the Parthenon, is also used of the dialect spoken in the Aberdeen area. It is generally considered unintelligible to non-natives of Aberdeenshire.

What is the connection with Greece? The word Doric is an adjective which originally described the Greek ethnic group known as the Dorians.

⁵ See, for example, James Skene’s 1817 drawing of the Old Library, Edinburgh University, showing where the Greek inscription from Menander used to be: *Greek Secrets Revealed – Book 1, Edinburgh*, page 35.

⁶ “The Doric Columns” <http://www.mcjazz.f2s.com/Skene's.htm>

According to the “Scots Language Centre for the Scots Leid”,⁷ the poet Allan Ramsay (1684-1758) used the term Doric in 1721 to describe the Scots language in general, as distinct from English. Especially after the Union of the Parliaments in 1707, English was considered the formal language.

Based on their admiration for Ancient Greece, the educated and the upper classes compared Attic Greek (the language spoken in the area of Attica around Athens) with the Greek spoken by others in Greece whose ethnic background was Doric – such as the Spartans in the Peloponnese. This terminology was then transferred to Scotland, so that some people referred to the ordinary Scottish language as Doric. As industrialisation took place in the South of Scotland, the term Doric gradually became used primarily of the language spoken in the North East near Aberdeen.

Greek in everyday Scotland

Names from Greek mythology are used on all types of enterprises: **Hermes** (international delivery firm, now Evri), **Medusa** (hairdresser), **Physis** (physio-therapists), **Pegasus** (floor-fitters, and another delivery firm).



Hermes was the messenger of the gods, **Medusa** was a mythological woman with wild hair, *physis* is Greek for “nature”, and therapy is from *therapeia* Greek for “healing”. **Pegasus** was a winged horse, swift and helpful!



physis



Physiotherapy. Made better.



⁷ https://www.scotslanguage.com/The_Doric_uid72/A_Little_Doric_History

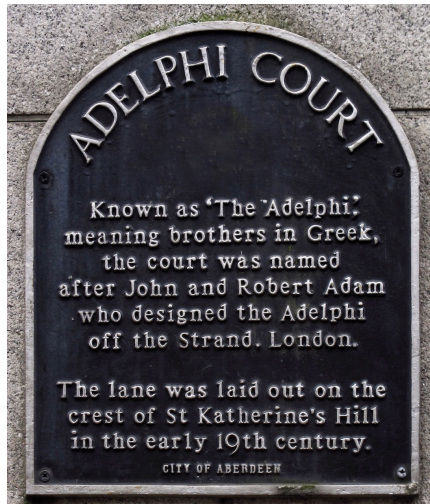
GREECE AND SCOTLAND

In Aberdeen a courtyard off Union Street is named Adelphi, and a plaque explains the Greek meaning.



Adelphi Court in Aberdeen

Photographs: Joe Coutts, by kind permission



The Adelphi off the Strand in London was a new development to replace a run-down area. It was designed in neoclassical style by Kirkcaldy-born Robert Adam. Nearby streets were named after the four Adam brothers (*adelphoi* in Greek), Robert, John, James and William, and the area collectively was called Adelphi. The name was subsequently transferred to the Adelphi Theatre, and to Adelphi Court in Aberdeen.

We speak Greek

Greek influence is clear also in our language, particularly in medical and scientific terminology. Psychology from *psychē* “life, mind,” and *logos* “study”; pandemic from *pan* “all” and *dēmos* “people”; surgeon from *cheir* “hand” and *ergon* “work” – more obvious when seen in the French version: “chirurgien”. Paediatrician comes from *paides* “children” and *iatros* “doctor”. Other words in regular everyday use are also from Greek: telephone from *tēle* “at a distance” and *phōnē* “voice”; pharmacy from *pharmakon* “medicine, drug”; electricity from *ēlectron* “amber”, which collects static electricity when rubbed. Whisky is sold by the dram, which comes from *drachma*, a Greek measurement of a small amount. The drachma was also the name of the currency in ancient Greece. It was reintroduced in independent Greece when it became the Kingdom of Greece in 1832. It continued in use before the introduction of the Euro in 2002.

Greek Inscriptions

An attraction to things Greek can be seen not only in architecture but in Greek inscriptions, the main concentration of this book. 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 Greek inscriptions are on tombstones, often accompanied by 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,⁸ with the English equivalents.

A B Γ Δ E Z H Θ I K Λ M N Ξ O Π P Σ T Y Φ X Ψ Ω

A B G D E Z Ē TH I K L M N X O P R S T U PH CH PS Ō

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 th i k l m n x o p r s t u ph 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 *micron* 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 “Ē” (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.

⁸ 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 above a vowel means “h”, and is called a “rough breathing”. Breathe roughly and you get an “h” sound. The word for horse is “hippos”. The “h” is shown by the rough breathing above the first letter, so ἵππος = “hippos”. Otherwise, when a word begins with a vowel there is a “smooth breathing”, like a comma above the vowel, which merely means you need to open your mouth to pronounce the first sound in the word. In capital letters the breathing is either placed before the vowel or omitted. See an example of a smooth breathing in the word “angel” in the next paragraph.

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

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

In modern Greek, the letters are pronounced differently. Because beta (“β”) is pronounced like “v” in English, to express “b” modern Greeks write “μπ” “mp”, as in Georgios Bonanos (pages 200 and 204) or Demetrios Boukouvalas (page 251).

Printed texts usually use lower case letters, and accents are generally inserted to show where the stress should be placed when the word is pronounced. Where these appear on Greek inscriptions, I 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 smooth 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 Fife 2 Tanhouse Brae, Culross

Map reference: NS 987 859 Postcode: KY12 8HX



Ο ΘΕΟΣ ΠΡΟΝΟΕΙ ΚΑΙ ΠΡΟΝΟΗΣΕΙ
HO THEOS PRONOEI KAI PRONOËSEI

“God provides and will provide.”



Greek inscription (arrowed) on seventeenth-century house in Culross

The inscription is over a window, formerly a doorway, on a small house next door to “The Study”, a National Trust for Scotland property in the picturesque, historic town of Culross.

The verb *pronoēi* means literally “thinks of beforehand”, but then comes to mean “plans in advance, provides, takes thought for, cares for”.

There are various possible sources including Genesis 22, the Wisdom of Solomon 6:7-8, and the teaching of Jesus and Paul in the New Testament.

Abraham and Isaac in the Old Testament

In Genesis 22:1-18 there is an account of how Abraham was tested as to the genuineness of his faith in God. Human sacrifice was practised in many parts of the ancient world and Abraham was about to offer his son when at the last minute a ram was provided instead. Abraham was praised for his trust in God, and at the same time the point was made that God did not want human sacrifice, a point emphasised elsewhere in the Old Testament:

Shall I offer my firstborn for my transgression,
the fruit of my body for the sin of my soul?

He has shown you, O mortal, what is good.

And what does the LORD require of you?

To act justly and to love mercy

and to walk humbly with your God. (Micah 6:7-8, NIV)

The account in Genesis reads as follows:

When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Then he reached out his hand and took the knife to slay his son. But the angel of the Lord called out to him from heaven, “Abraham! Abraham!”

“Here I am,” he replied.

“Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.”

Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place **The Lord Will Provide**. And to this day it is said, “On the mountain of the Lord it will be provided.” (Genesis 22:9-14, NIV)

The Culross inscription “God provides and will provide” may be drawn from this account. A number of tombstones in Scotland give a dramatic representation of this event.



Abraham about to sacrifice his son Isaac as shown on a seventeenth-century tombstone in Lundie Kirkyard, Angus.

Photograph by courtesy of Ian Millar

The Wisdom of Solomon

The Wisdom of Solomon is a book composed in Greek at Alexandria in the first century before Christ. It advocates wisdom, and encourages rulers to pursue wisdom, and so to please God. “He who is Lord over all ... has made the small and the great, and cares for all alike.” The words “cares for”

are *pronoiei*, as in this Culross inscription. The New English Bible translates:

Small and great alike are of his making, and all are under his providence equally, but it is the powerful for whom he reserves the sternest inquisition.
(Wisdom 6:7-8)

Providence in the New Testament

Similar thoughts can be found in the teaching of Jesus.

And why do you worry about clothes? See how the flowers of the field grow. They do not labour or spin. Yet I tell you that not even Solomon in all his splendour was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you – you of little faith? So do not worry, saying, “What shall we eat?” or “What shall we drink?” or “What shall we wear?” For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.
(Matthew 6:28-34, NIV)

And Paul:

[God] has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.
(Acts 14:17, NIV)

According to tradition, Kentigern (popularly known as St Mungo, patron saint of Glasgow) was born in Culross when his pregnant mother was washed up there in a coracle. He was brought up by St Serf and aged 25 moved to Strathclyde to evangelise. He is thought to have founded what is now Glasgow Cathedral, and his tomb can be seen in the crypt there.

Culross became famous for coal mining, salt production (from sea water evaporated in salt pans), and for iron production, especially the flat iron cooking plates known as girdles. In the late 1500s, Sir George Bruce (c.1550-1625) developed coalmining under the Firth of Forth, the first such mine in the world. Sir George Bruce’s house, “The Palace”, is one of the notable buildings worth visiting.

Culross became a major overseas trading port with the Continent. From the Netherlands, red pantiles were brought back as ships’ ballast and used in roofing the houses. It was once one of the busiest and most prosperous towns on the Firth of Forth. In its heyday, Culross and Glasgow were of similar size in population. The unknown Greek scholar who put “God provides and will provide” on his house, was expressing both faith and thankfulness.

Famous in a later era was Sir Thomas Cochrane (1775-1860) who helped the Greeks fight for independence, and whose family estates were at Culross. He spent much time there as a youth, and in later life abolished the practice of employing women and girls in the coal mines.

The House of Falkland

Map reference: NO 242 074 Postcode: KY15 7AE



The House of Falkland, designed by architect William Burn, internally remodelled by John Patrick Crichton Stuart, 3rd Marquess of Bute

The House of Falkland, to the West of Falkland Palace, was built for Onesiphorus and Margaret Tyndall Bruce between 1839 and 1844. Falkland Estate was bought by the 3rd Marquess of Bute in 1887 and the House was used as a family home. Lord Bute commissioned a major internal re-decoration, initially using William Frame and then Robert Weir Schultz. Decoration of the tunnel-vaulted ceiling over the main staircase is based on the Temple of the Winds in Athens, an octagonal building with a weather-vane on top and the eight winds named and depicted by winged figures.

The ceiling was painted in oil by Andrew W. Lyons in 1898. Below, in separate panels, are two lines of Latin:

Frigidus ventus Aquilo flavit et gelavit crystallus super omnem congregationem aquarum. “The freezing North Wind blew and ice froze over every pool of water.” (This is from Ecclesiasticus 43:20.)
Surge, Aquilo, et Veni, Auster. Perfla hortum meum et fluant aromata illius. “Awake, North Wind, and come, South Wind. Blow through my garden and may its fragrance spread everywhere.”

(This is from Song of Solomon 4:16.)

The names of the eight winds (drawn from descriptions by Aristotle) are: ΣΚΥΡΩΝ (SKYRŌN) **North West**, ΒΟΡΕΑΣ (BOREAS) **North**, ΚΑΙΚΙΑΣ (KAIKIAS) **North East**, ΑΠΗΛΙΩΤΗΣ (APĒLIŌTĒS) **East**, ΕΥΡΟΣ (EUROS) **South East**, ΝΟΤΟΣ (NOTOS) **South**, ΛΙΨ (LIPS) **South West**, ΖΕΦΙΡΩΣ (ZEPHIRŌS) **West** [should be ZEPHYROS]. See more details at: https://en.wikipedia.org/wiki/Classical_compass_winds



Here are two of the eight panels of the painted ceiling over the main staircase at the House of Falkland. On the left is the East Wind (Euros), on the right is the South Wind (Notos). The panels beneath (in Latin) call for the winds to arise and blow away winter. The initials of the four children and parents are to be found in the panels. In the centre are the initials ICS for Lord Bute's eldest son, John Crichton Stuart.

John Patrick Crichton Stuart, the 3rd Marquess of Bute, was one of the richest men in Britain. Sadly, he died aged 53 in 1900 of a hereditary kidney disease. He supported numerous building projects including the restoration of Falkland Palace. A Catholic convert, he installed a chapel in the House of Falkland, the original design of which was subsequently built in Edinburgh: St Bennet's at 42 Greenhill Gardens – see *Greek Secrets Revealed – Book 1*, page 150. He was elected rector of St Andrews University in 1892 and 1895. The House of Falkland is now a successful school for boys who require additional support for learning.

Because this is a functioning school, visits may only be made by appointment through the Falkland Stewardship Trust. I am grateful to Marietta Crichton Stuart for help and information on the above.

St Andrews

St Andrews is famous for its Cathedral, castle, university, golf courses, schools, beaches, cliffs, churches, kings, bishops, martyrs, distinguished residents and highly successful graduates – all interwoven within a complicated 1,500 year history.

According to tradition, Regulus (St Rule) brought some of the bones of St Andrew (one of Jesus' 12 disciples) from Patras in Greece in the year 435 AD and landed with them here in Scotland. By the 700s AD the area became known as Kilrymont ("church on the head of the king's mount or moor"). A shrine for St Andrew's relics was constructed within the church, where later the Cathedral began to be built around 1160. The shrine was a major centre for pilgrims from all over Europe – comparable to Santiago de Compostela in Spain. The ferry across the Forth at Queensferry was established by Queen Margaret to enable pilgrims to reach St Andrews more easily. The Cathedral was the largest and most magnificent in Scotland and, until the Reformation, the ecclesiastical centre of Scotland.



George Wishart, one of the early teachers of Greek in Scotland (c.1513-1546), burned at the stake in St Andrews for heresy

Picture: Public Domain

The castle was constructed as the residence of the bishops and archbishops of the Cathedral, some of whom, for a while, were powerful figures in Scottish history.

As the Reformation made its way across Europe, Cardinal David Beaton persecuted the reformers. One who became prominent was George Wishart.

As a schoolmaster in Montrose, George Wishart taught New Testament Greek to his pupils in the 1530s. He was accused of heresy in 1538 by the Bishop of Brechin and had to flee – to England and then to the Continent. But he returned and preached Reformation doctrines in many parts of Scotland until Cardinal Beaton had him arrested at Ormiston, brought to St Andrews and imprisoned in the castle.

GREEK INSCRIPTIONS IN FIFE

After a show-trial he was hanged and his body burned outside the castle on 1 March 1546. The letters GW mark the spot.



**Woodcut showing the death of George Wishart
Teaching Greek can have dangerous consequences.**

His friends subsequently got into the castle, murdered Cardinal Beaton and hung his body from the walls. Within the castle they started the first congregation of the Protestant church in Scotland – an unfortunate and bloody beginning, and hardly in accord with the “love your enemies” teaching of Jesus.



“GW” for “George Wishart”, on the road outside St Andrews Castle near the entrance to the siege-tunnel.

St Andrews University

The University, founded in the early 1400s, is the oldest in Scotland, and in Britain only Oxford and Cambridge universities are older.

After the Protestant Reformation of 1560, it is thought that Greek began to be taught at St Andrews following the educational reforms brought in by John Knox. The University's motto is in Greek and was placed on the board in the Upper Library in 1717. The motto can be seen in a number of locations.

Motto of St Andrews University

Upper Library, Parliament Hall, 66 South Street, St Andrews

Map reference: NO 510 166 Postcode: KY16 9QW



AIEN APISTEYEIN

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)

The *Iliad* is one of two famous ancient poems attributed to Homer, the other being the *Odyssey*. The background was the war between the Greeks and the Trojans. Paris, son of king Priam of Troy, eloped with Helen, wife of Menelaus king of Sparta in Greece. Helen was considered the most beautiful woman in the world, and the Greeks besieged Troy (“Ilion”, in Greek, “Ilium” in Latin) to get her back. The *Iliad* described the fighting

between the two sides. Glaucus on the Trojan side and Achilles on the Greek were both encouraged by their respective fathers “always to be the best”.

The *Odyssey* described the wanderings of Odysseus, king of Ithaca, as he returned to his faithful wife Penelope after Troy had been captured. The siege of Troy took ten years, and his return (amidst many adventures and mishaps) took another ten.

The *Iliad* and the *Odyssey* are two of the earliest pieces of Greek literature and have been very influential both in Greek times and later. Traditionally Homer was a blind Greek poet and singer who lived about 800 BC, but whether he actually existed and to what extent the poems are composite works by a series of poets is much debated.⁹ They reflect some aspects of life in the Bronze Age, perhaps about 1200 BC.

The School of Philosophy, 9 The Scores

Map reference: NO 509 169 KY16 9AR



Deans Court opposite the cathedral

Map reference: NO 513 167. Postcode: KY16 9QT



AIEN APISTEYEIN

AIEN ARISTEUEIN

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

This motto is used also by Kelvinside Academy in Glasgow and by Edinburgh Academy.

⁹ See <https://en.wikipedia.org/wiki/Homer> and numerous books and articles.

Admirable Crichton's House, 79 North Street, St Andrews

Map reference: NO 509 168 Postcode: KY16 9AL



Old Union Coffee Shop, Residence of the Admirable Crichton



ΚΡΕΙΤΤΟΝ ΣΙΩΠΑΝ ΕΣΤΙΝ Η ΛΑΛΕΙΝ ΜΑΤΗΝ

KREITTON SIŌPAN ESTIN Ē LALEIN MATĒN

“It is better to keep quiet than to talk in vain.”

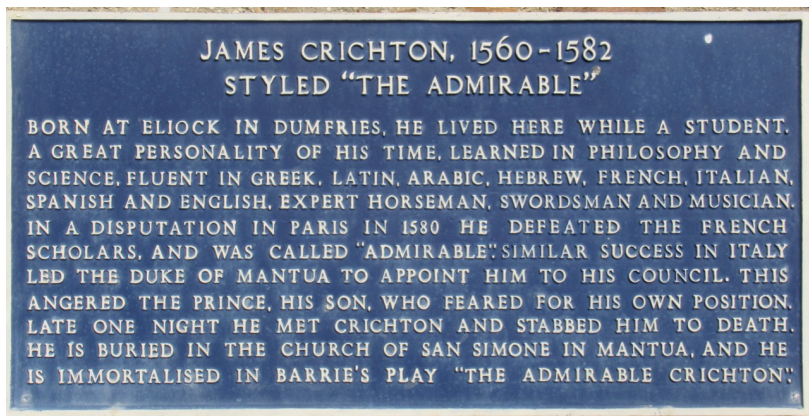
Source: Menander (c.341-c.291, BC), *Fragments* 290

Location: On a roof beam within the Old Union Coffee Shop, 79 North Street, St Andrews.¹⁰

The Greek saying involves a word play since KREITTON, “better” in Greek, sounds similar to the word “Crichton”.

¹⁰ I am grateful to pupil Emily Haavaag and to her grandfather James Gilmour in St Andrews for first reporting the St Andrews Greek inscriptions to me in the 1990s.

A coloured plaque on the wall outside gives a succinct account of the Admirable Crichton:



On another roof beam is a Latin inscription which says: “CRICHTONE VIX ERITIS CLARO ADMIRABILIORES” – “You will with difficulty be more admirable than the famous Crichton”.



Roof beams with Greek and Latin inside the enjoyable Coffee Shop

There is a secret hidden within the Latin. Note how some letters are taller than others:

CRICHTONE VIX ERITIS CLARO ADMIRABILIORES

If you extract all these letters CIC VIX II CL DMI ILI, consider them as Roman numerals, and simply add them all together, you arrive at 1922, which is probably the date the lettering on these beams was painted when the

building was restored after the First World War. This method of providing a message within a message is known as a chronogram.¹¹

On the reverse sides of the beams are listed the names of Rectors of the University – many famous, such as John Stuart Mill (1865), Dean Stanley (1874), the Marquess of Bute (1892 and 1895), Andrew Carnegie (1901 and 1904), Field Marshal Haig (1916), Sir James Barrie (1919), Rudyard Kipling (1922), and in more recent times, John Cleese (1970-93), Tim Brooke-Taylor (1979-82), Katharine Whitehorn (1982-85), Nicholas Parsons (1988-91), Sir Clement Freud (2002-2005), Andrew Neil (2000-2003), Alistair Moffatt (2011-2014).

This building at 79 North Street, St Andrews, traditionally the house where the Admirable Crichton lived as a student, was purchased with help from the Marquess of Bute for the men students' union in the early 1890s.

It was occupied by troops during the First World War and considerably damaged. The Rector's Assessor, William Low of Blebo,¹² generously paid for the building's restoration, and it was officially re-opened in October 1923 by Rudyard Kipling when University Rector.

The Scotsman reported:

According to tradition, the old part of the Union was, centuries ago, the house of the Admirable Crichton, and ancient features of the building have been carefully preserved. Two striking inscriptions, one in Greek, the other in Latin, now adorn the roof of one of the lower chambers. The Latin inscription reads, "You can hardly be better than the Admirable Crichton," and a free rendering of the Greek phrase is, "Keep your mouth shut, and don't chatter." When the Prime Minister visited the Union two days ago he was interested in the inscriptions, and wittily turned the second one against the students themselves when they were subsequently demanding a speech.

(*The Scotsman*, 12 October 1923)

The Prime Minister was Stanley Baldwin, Rudyard Kipling's cousin. His visit to the Old Union Cafe is described as follows:

¹¹ I am grateful to classicists Rachel Fawthrop and Camilla and Teresa Macnab for providing this explanation. See George Stewart and Dorothy M. Schullian, "A Collection of Latin Chronograms." *The Classical Weekly*, vol. 47, no. 8, 1954, pp. 113–118. *JSTOR*, www.jstor.org/stable/4343560.

¹² Blebo is an estate near St Andrews. William Low's family started the chain of grocery shops which gradually expanded throughout Scotland. It was taken over by Tesco in 1994. When William Low died in 1936, the *Dundee Courier* reported: "... his interest in student affairs never flagged, and many student activities both in St Andrews and in Dundee were generously supported by him, often anonymously. His visible monument is the reconstructed Students' Union in North Street" (1 October 1936). Others have paid towards renovation in later years, including Jack Vettriano, the St Andrews-born painter, Douglas Dryden, and Anne and Patrick Foster in 2002.

GREEK INSCRIPTIONS IN FIFE

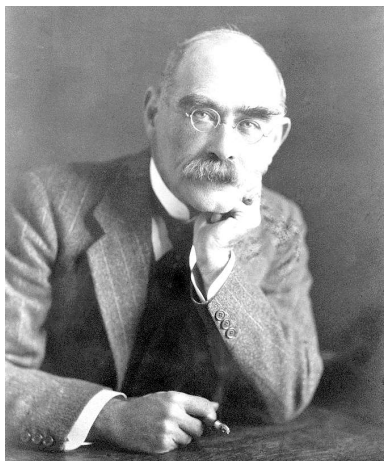
In the course of the day, Mr Baldwin visited the Students' Union, and had a cup of coffee. On the wall was observed a Greek proverb. There was an amusing sequel to this at the station while he was waiting with the Principal for the arrival of the Rector. He was seized by the students and placed on a weighing machine, with an improvised hood thrown over his shoulder. There was also the usual cry for a speech. He observed that earlier in the day, when he had been at the Students' Union, his attention was directed to a Greek inscription which might be interpreted thus, he added—"Keep your mouth shut; don't chatter. (Loud laughter and cheers.) That is a very good motto for a politician."

(Aberdeen Press and Journal, 10 October 1923)



Stanley Baldwin (1867-1947), three times Prime Minister, signing autographs for female students in St Andrews

Photo: Leeds Mercury 12 Oct. 1923



Rudyard Kipling (1865-1936), famous poet and short-story writer. Well known for *The Jungle Book* and the poem *If*.

Photo: Historic UK.com

The Admirable Crichton

The descriptions of James Crichton's life sound too good to be true, and some writers have sought to modify them. However, a spirited defence of his abilities, with documentary evidence from the time and soon after, is given in *Life of James Crichton of Cluny*, by Patrick Fraser Tytler in 1819.

James Crichton's father was Lord Advocate of Scotland and on his mother's side he was descended from the royal Stuart line. Born in 1560,



**James Crichton (1560-1582),
nicknamed “The Admirable
Crichton”**

*Picture from frontispiece of “Life of James
Crichton”, Patrick Fraser Tytler (1819)*

James was soon recognised as a boy of exceptional ability and he was sent to St Salvator’s College at the age of 10.

That was young to go to university even in those days! He distinguished himself in languages, philosophy and liberal arts and graduated M.A. At the age of 17 he embarked on a grand tour of Europe, visiting Paris, Rome, Venice, Padua and Mantua.

He issued challenges to other scholars to debate on any subject and in any language. This sounds somewhat rash, but public debates on weighty topics appear to have been an accepted academic practice on the Continent. If the reports are true, he was a success in such debates and seems to have been universally admired for his handsome appearance, linguistic,

literary and logical abilities, and proficiency at dancing and at playing musical instruments. A real prodigy!

A document, published in Venice in 1580 during his lifetime, gives the following description:

The Scotchman ... whose name is James Crichton, is a young man of twenty years of age upon the 19th of August last. He is distinguished by a birth-mark, or mole, beneath his right eye. He is master of ten languages. These are, Latin and Italian, in which he is excellently skilled; Greek, in which he has composed epigrams; Hebrew, Chaldaic, Spanish, French, Flemish, English, and Scotch; and he is also acquainted with the German. He is deeply skilled in philosophy, in theology, and in astrology; in which science he holds all the calculations of the present day to be erroneous. On philosophical and theological questions, he has frequently disputed with very able men, to the astonishment of all who have heard him. ... His memory is so astonishing, that he knows not what it is to forget; and, whenever he has once heard an oration, he is ready to recite it again, word for word, as it was delivered. He possesses the talent of composing Latin verses, upon any subject which is proposed to him, and in every different kind of metre. Such is his memory, that even though these verses have been

extempore, he will repeat them backwards, beginning from the last word in the verse. His orations are unpremeditated and beautiful. He is also able to discourse upon political questions with much solidity. In his person he is extremely beautiful. His address is that of a finished gentleman, even to a wonder; and his manner, in conversation, the most gracious which can be imagined. He is, in addition to this, a soldier at all points ... and has, for two years sustained an honourable command in the wars of France. He has attained to great excellence in the accomplishments of leaping and dancing, and to a remarkable skill in the use of every sort of arms; of which he has already given proofs. He is a remarkable horseman, and breaker of horses, and an admirable joustier.

His extraction is noble; indeed, by the mother's side, regal; for he is allied to the royal family of the Stuarts. Upon the great question of the procession of the Holy Spirit,¹³ he has held disputations with the Greeks, which were received with the highest applause; and, in these conferences, has exhibited an incalculable mass of authorities, both from the Greek and Latin Fathers, and also from the decisions of the different councils. The same exuberance is shewn, when he discourses upon subjects of philosophy or theology; in which he has all Aristotle and the commentators at his finger ends. Saint Thomas and Duns Scotus, with their different disciples, the Thomists and Scotists, he has all by heart, and is ready to dispute, in *utramque partem* [on either side]; which talent he has already exhibited with the most distinguished success: and, indeed, such is his facility upon these subjects, that he has never disputed, unless upon matters which were proposed to him by others. The Doge and his consort were pleased to hear him; and, upon doing so, testified the most utmost amazement. He also received a present from the hands of his Serene Highness. Upon the whole, he is a wonder of wonders.... He has, at present, retired from town to a villa, to extend two thousand conclusions, embracing questions in all the different faculties, which he means, within the space of two months, to sustain and defend in Venice, in the church of St John and St Paul....

(*Life of James Crichton*, Patrick Fraser Tytler, pages 52-56¹⁴)

¹³ An issue which caused a split between the Greek Orthodox Church and the Roman Catholic Church over what is known as the *filioque* clause. Does the Holy Spirit issue from God the Father alone or from God and His Son (*filioque* in Latin means "and from the son").

¹⁴ *Life of James Crichton of Cluny, commonly called The Admirable Crichton, with an Appendix of Original Papers*, by Patrick Fraser Tytler, F.R.S.E. (James Ballantyne and Co., Edinburgh, 1819). Downloadable as a pdf at <https://www.electricscotland.com/history/other/jamescrichton.pdf>

See also *The Jewel*, by Thomas Urquhart, eds. R. D. S. Jack and R. J. Lyall (Scottish Academic Press, Edinburgh, 1983) pages 100-137.



Church of Santi Giovanni e Paolo (St John and St Paul) in Venice, constructed by 1430, one of the largest in Venice. Twenty five Doges (chief leaders of the Venetian government) were buried here and it is in this huge building that the Admirable Crichton held one of his debates.

*Photograph: Didier Descouens – Creative Commons: Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=53336104>*

The description that he had “a remarkable skill in the use of every sort of arms” is illustrated by the following incident:

There happened, at this time, to be at the court of Mantua, a certain Italian gentleman... “of a mighty, able, strong, nimble, and vigorous body; but, by nature, fierce, cruel, warlike, and audacious, and superlatively expert and dexterous in the use of his weapon.” Elated by his uncommon skill, and rendered haughty by continual victory, this gentleman had chosen for himself a very singular profession,—that of a travelling gladiator.... His custom was, on his arrival in any city, to challenge all who chose to try their skill with him in single combat.... On his arrival at Mantua, three gentlemen had speedily accepted his challenge; and such was the uncommon skill of their opponent, that all had paid the penalty of their rashness with their lives. Their deaths were the subject of universal regret at the court of Mantua....

Crichton, disregarding the danger he underwent, unappalled by the fate of his precursors in the enterprise, and perhaps confident, from having witnessed their attempts, of his own superior skill, determined

to exchange the peaceful encounters in which he had astonished the Italians, for a combat of a more desperate kind. He, accordingly, sent a challenge to this formidable antagonist, and encountered him, before the assembled court of Mantua. ... It was the struggle of the brutal courage of a professional duellist, against the high-spirited and chivalrous bravery of an accomplished gentleman; and the result was equally glorious to him here, as upon all other occasions. After a contest, in which he, at first, acted on the defensive, and evinced the most consummate skill in foiling the attacks, and at length completely exhausting the strength of his antagonist, he dexterously seized the advantage, became the assailant and obtained an easy victory; putting the Italian to death, by thrice passing his sword through his body.

In consequence of this achievement, and the high reputation which he had acquired in Italy, the Duke of Mantua engaged him in his service as the companion and preceptor to his son, Vincenzo di Gonzaga, a young man who had evinced a strong passion for literature, but who was otherwise of a passionate temper, and dissolute manners. (*Life of James Crichton*, Patrick Fraser Tytler, pages 39-42)

This appointment by the Duke of Mantua proved to be the Admirable Crichton's last. The circumstances are disputed, but on 3 July 1582 he was attacked at night by a masked gang led by his pupil Vincenzo di Gonzaga. James Crichton fought most of them off, but was then run through by Vincenzo himself. His death "occasioned great and universal lamentation". He was buried the next day in the graveyard of San Simone in Mantua. He was aged 22.



The Admirable Crichton was returning home through the streets of Mantua, strumming his guitar, when he was set upon and murdered.

Picture: Public Domain

St Salvator's Chapel and Tower, North Street

Map reference: NO 509 168 Postcode: KY16 9AL



St Salvator's Chapel and Tower is in North Street, and to the left is the House of the Admirable Crichton and the Old Union Coffee Shop.

St Salvator's is the main chapel of St Andrews University and dates to 1450. It was founded by Bishop James Kennedy (died 1465) whose tomb, though badly damaged at the Reformation, can still be seen.

Inside can be observed a bronze plaque to Andrew Lang, while one of the bells in the bell tower was installed as recently as 2010, named "Annie" in honour of Annie Salvesen (Annie Forbes Burnet), an expert Greek teacher and sister of St Andrews Professor of Greek, John Burnet. A fuller description of Annie Burnet is given in *Greek Secrets Revealed – Book 1, Edinburgh*, pages 85-89 and in Appendix 2 in this book, pages 261-262.

Andrew Lang Memorial Plaque, St Salvator's Chapel

Map reference: NO 509 168 Postcode: KY16 9AL

ΧΑΙΡΕ ΣΥ ΠΟΛΛ' ΑΓΙΟΥ ΕΔΟΣ ΑΝΔΡΕΙΟΥ
ΑΛΙΚΛΥΣΤΟΝ. ΕΝ ΒΙΩΤΩΙ ΕΡΑΤΟΝ ΚΑΙ
ΤΡΙΠΟΘΗΤΟΝ ΑΕΙ. ΝΥΝ Δ' ΕΤΙ ΦΙΛΤΕΡΟΝ
ΕΣΣΙ ΠΟΛΙΧΝΙΟΝ ΟΤΤΙ ΚΑΜΟΝΤΙ ΚΟΙ
ΤΟΝ ΕΜΟΙ ΠΑΡΕΧΕΙΣ ΕΚ ΠΟΝΟΥ ΑΙΔΙΟΝ

CHAIRE SU POLL' HAGIOU HEDOS ANDREIOU
HALIKLUSTON. EN BIOTOI ERATON KAI
TRIPOTHETON AEI. NUN D' ETI PHILTERON
ESSI POLICHNION HOTTI KAMONTI KOI-
TON EMOI PARECHEIS EK PONOU AIDION

“Farewell, you sea-beaten seat of St Andrew. You were much loved in life and always in my thoughts. But now you are an even better loved town, because, with my work finished, you provide me with an everlasting resting place from my toil.”

Location: On the north wall of the chapel, beside the entrance door.



Bronze Plaque to Andrew Lang (1844-1912), student at St Salvator's 1861 to 1863, and the circular portrait above it with the words round the edge: “ANDREW LANG AD 1844-1912”

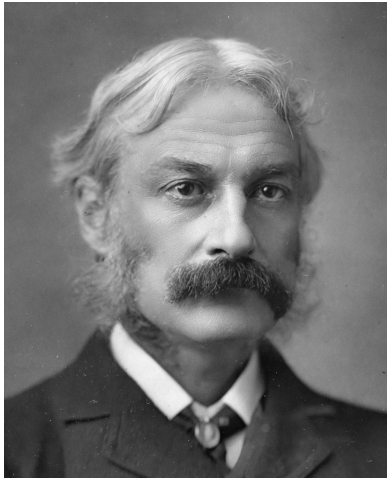
Andrew Lang was a most prolific writer, able to produce several books a year. His wide interest and writings covered history, biography, poetry, folklore, psychology, spiritualism, religion, anthropology, archaeology, drama, short stories and literary criticism. Along with his wife Leonora he

collected folk stories and fairy tales from around the world and they produced for the first time in English the stories now so widely known: “Little Red Riding Hood”, “The Story of the Three Bears”, “The Ugly Duckling”, “Rapunzel” and “The Emperor’s New Clothes”. He contributed considerably to understanding the world of Homer, and collaborated with others in producing prose translations of Homer’s *Iliad* and *Odyssey*. His works made a major contribution to the understanding of Scottish history. He produced biographies of Joan of Arc, Mary Queen of Scots and Bonnie Prince Charlie.

One of his famous quotes is: “Politicians use statistics in the same way that a drunk uses lamp-posts – for support rather than illumination.”

He is commemorated not only in his books but by the annual Andrew Lang Lectures at St Andrews and by the Andrew Lang Unit at the Borders General Hospital in Melrose.

He was born in Selkirk where his father, John Lang, was Town Clerk. His mother, Jane Plenderleath Sellar, was the daughter of Patrick Sellar, notorious in history as the factor of the Duke of Sutherland, responsible for some of the worst violence in the Highland Clearances. Andrew Lang’s uncle was William Young Sellar, Professor of Greek at St Andrews (1857-1863)



Andrew Lang (1844-1912)

*Photo: Public domain and courtesy of
Electric Scotland*

and in Edinburgh (1863-1890); his aunt was bridesmaid at the wedding of Robert Louis Stevenson’s parents.

Andrew Lang was a pupil at Selkirk Grammar School, then at Edinburgh Academy. He studied at St Andrews (as shown on this memorial tablet) from 1861-63, during which time his uncle was Professor of Greek there. He moved on to study at Balliol College, Oxford, and lectured and did research at Merton College. In 1875 he married Leonora Blanche Allene (1851-1933) who translated many of the folk stories for the fairy books.

Andrew and Leonora spent much of their lives in London, but both are buried in St Andrews Cathedral churchyard – see page 54.¹⁵

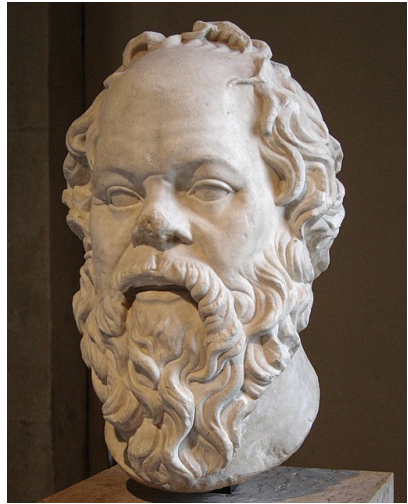
¹⁵ There are multiple sources of information on Andrew Lang and his wife, including the Dictionary of National Biography, Wikipedia, Wiley Online Library, Electric Scotland website, the Andrew Lang site: <https://andrewlang.org>

Andrew Lang, Socrates, and Golf

Golf has been played at St Andrews for over 500 years. Its golf courses are world-famous.

In 1897 Andrew Lang produced an article “Socrates on the Links” – a spoof on Plato’s dialogues. It is printed below and I have added some explanatory footnotes. The Greek philosopher Socrates (c. 470-399 BC) was famous for asking awkward questions. His dialogues, written down and/or composed by Plato, discuss the meaning of morality and goodness and still have relevance today. One of his famous sayings is: “The unexamined life is not worth living” (Plato, *Apology*, 38a5–6).

Socrates’ persistent questioning particularly irked those who claimed to be experts, since he demonstrated that they were not as wise as they liked to believe. In the end, Athens accused him of misleading the young and undermining the state. He was put on trial and condemned to death by drinking juice from hemlock, a highly poisonous plant.



The Philosopher Socrates
Did he play golf at St Andrews?

Illustration from the Louvre, Paris
Sting / CC BY-SA

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SOCRATES ON THE LINKS

BY ANDREW LANG

Going down towards the shore lately I met Critias and the beautiful Charmides, for indeed they are seldom apart. Seeing that they carried in their hands clubs not only of wood, but of iron, and even of brass, I conceived that they were bound for the Palaestra.¹⁶

“Hail to you, Critias,” I said; “is it permitted to accompany you?”

“Indeed, Socrates, you may, and you may even carry those clubs for me,” said Critias.

“But,” said I, “is the carrying of clubs an art, or a sport?”

“An art, if it be done for money,” he said; “but a sport, if to oblige a friend, for the things of friends are common.”

¹⁶ Added footnote: These two characters, Critias and Charmides, are drawn from the dialogue *The Charmides*, though the content is not similar to this take-off by Andrew Lang. A *palaestra* in Greek was an exercise area, particularly for wrestlers and boxers.

“Will you then lend me your putter to knock yonder sophist¹⁷ on the head?” I asked; but he denied it with an oath.

“Neither then,” said I, “O best of men, will I carry your clubs, for it does not become one who has not learned an art to practice it.”

Critias was now building a small altar of sea-sand, on which he placed a white ball, and addressed himself to it in a pious manner, and becomingly.

“It is a singularly fine morning,” I remarked; on hearing which he smote his ball, not rightly, nor according to law, but on the top, so that it ran into the road, and there lay in a rut.

“Tell me, Critias,” I said, “do you think it becoming a philosopher, and one who studies the sacred writings even of the extreme Barbarians, to be incapable of self-command, and that in a trifling matter such as whether a ball is hit fairly, or not fairly?”

But he seized an iron club, and glared upon me so fiercely that I turned to Charmides, who was now about to hit his ball for the second time.

He observing that it was “a beautiful lie,” I asked him: “Charmides, can we say that any lie is really beautiful or noble, or are not nobility and beauty rather the attributes of the True?”

He thereupon struck his ball, but not skilfully, so that it fell into the Ilissus, which did not seem to be his intention, but otherwise.

“Socrates,” he said, “you have made me heel it.”

“That,” I answered, “is rather the function of the physician; and yet no harm may be done, for shall we not say that healing is also an art, and beneficial?”

But by this time they had crossed the Ilissus¹⁸ walking, one by a bridge of stone, and the other by a bridge of wood, whereas I deemed it more seeming to go round by the road.



The famous Swilcan Bridge on the Old Course at St Andrews

¹⁷ Sophists were wandering teachers of philosophy who, for a fee, offered to educate young men in wisdom and virtue. They were often regarded with suspicion.

¹⁸ The Ilissus is a river in Athens beside which Socrates enjoyed walking and teaching. The comparison is obviously with the Swilcan Burn in St Andrews.

Hurrying after them, I found them declaring that “the hole was halved;” and as they again stood up before their balls, with genuflexions as is customary and pious, I said to Critias: “Then, Critias, if the half, as Hesiod tells us, be better than the hole, is he more truly fortunate, and favored of the Gods, who wins one half, or two holes, or—”

But as I was speaking he struck his ball, not far off, but near; into a sand-pit which is in that place, and hard by it is a stone pillar, the altar, perhaps, of some God, or the sepulchre of a hero.

“What call you this place, Critias?” I said to him, as he smote the sand repeatedly with an iron instrument.

“We call it a bunker,” he said.

“Is it, then, analogous to what you name a ‘bunk,’ or even more so, for have you not observed that when the syllable ‘er’ is added to an adjective, then, as Cratylus says, addition of a sort is predicated?”

By this time he was in another sand-pit, digging eagerly with his iron weapon.

“Critias,” I said, “of three things one. Either a wise man will not go into bunkers, or, being in, he will endure such things as befall him with patience, or, having called to his aid certain of the agricultural class, he will fill up those cavities, adding a prayer to the local Gods, and perhaps sacrificing a tom-cat.”

But, I having said this, Critias and Charmides turned upon me with imprecations and niblicks, and, having first rolled me in the gorse bushes, and hurt me very much, they then beat me with the shafts of their clubs, and, next filling my mouth with sand, they bore me along and cast me into the Ilissus, whence I hardly escaped by swimming.

“Now, Socrates,” they said, “is it more becoming a philosopher to speak to a man when he is addressing himself to his ball, or rather, having somewhere found a Professor, to prove to him—he being perhaps an old man or an amiable—that he does not understand his own business?”

But, by the Dog!¹⁹ I was in no case to answer this question; rather I have brought an action against Critias and Charmides before the court of the Areopagus, estimating at several minae the injuries which I received, as I have already told you.

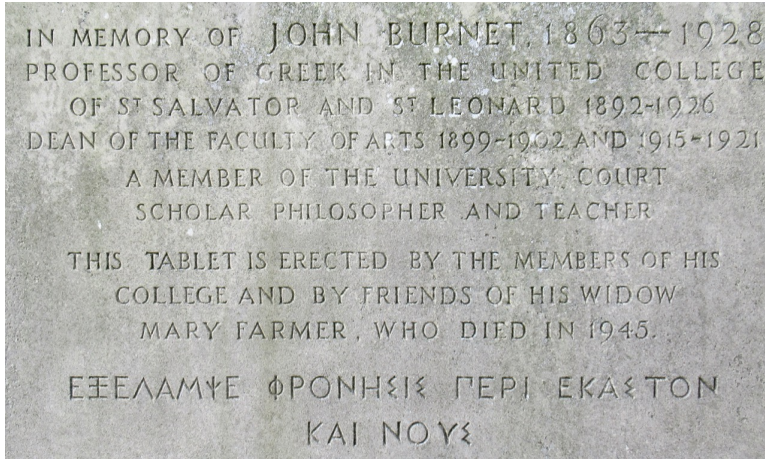
(*A Batch of Golfing Papers by Andrew Lang and Others*, pp. 21-26)²⁰

¹⁹ “By the dog” is a kind of euphemism favoured by Socrates, expressing an oath or an exclamation but avoiding calling on the name of a god. The Areopagus (the Hill of Ares, or Mars Hill) was a law court in Athens. The apostle Paul spoke here (Acts 17:19-34). A *mina* was an Athenian coin.

²⁰ *A Batch of Golfing Papers by Andrew Lang and Others*, 1897, edited by R. Barclay, M.A., captain of St Andrews University Golf Club, published by M. F. Mansfield, of 22 East Sixteenth Street, New York, reproduced by courtesy of Electric Scotland: <https://www.electricscotland.com/poetry/lang/index.htm>

Memorial to Professor John Burnet, Western Cemetery

Map reference: NO 486 160 Postcode: KY16 9NH



ΕΞΕΛΑΜΨΕ ΦΡΟΝΗΣΙΣ ΠΕΡΙ ΕΚΑΣΤΟΝ
ΚΑΙ ΝΟΥΣ
EXELAMPSE PHRONĒSIS PERI HEKASTON
KAI NOUS

“Insight and understanding shone forth on every one.”

Source: Plato, Letters, VII, 344b

The ample details on Professor Burnet’s memorial do less than justice to so towering a figure in the academic world.

John Burnet was born in Edinburgh in 1863. He attended the Royal High School and Edinburgh University, achieving high distinction before gaining a scholarship to Balliol College, Oxford, where he excelled not only in Classics (First Class Honours) but in French, Spanish and Sanskrit. He taught in St Andrews University in 1887-88, then briefly at Harrow School, and at Merton College, Oxford. He was assistant professor of Greek at Edinburgh University in 1889, then returned to St Andrews, where he was soon appointed Professor of Greek in 1892. His academic output was abundant. He is particularly famous for his works on Greek philosophy and on Plato and Aristotle. He maintained that the account of Socrates given by Plato is a substantially accurate historical representation, while other scholars considered the dialogues owed more to Plato himself. At the request of Oxford’s Clarendon Press he edited the Greek text of the whole of Plato’s works, something he achieved in the amazingly short time of seven years (1899-1906). He was described as “the ablest living historian of Greek thought”.

Professor Burnet received wide recognition for his dedicated work: LL.D (Doctor of Literature) at Edinburgh; a Fellow of the British Academy; Honorary Ph.D. (Doctor of Philosophy) Prague University; Officier de l'Instruction Publique, France (1911); Associate of the Royal Academy of Belgium (1919); Honorary Fellow of the Educational Institute of Scotland (1919); Honorary Fellow of Balliol, Oxford, (1923); Romanes Lecturer (1923); Sather Professor in Classical Literature in California (1925);²¹ Honorary LL.D from California University (1926), and Honorary LL.D after retirement from St Andrews University (1927) "in recognition of his eminent services to the University and to classical learning". He was invited to be Professor of Greek at Harvard, but preferred to remain at St Andrews.

His exceptional ability, his diligent work for the scholarly and educational world, his service in the University administration, and his attention to the needs of his students were widely admired, as the following newspaper accounts indicate:

When Professor John Burnet of St Andrews University wrote his *Early Greek Philosophy* he achieved a work of British scholarship which rivalled the productions of Jebb, Campbell, Robinson, Butcher, Tyrell, and the rest²² who "specialised," as the phrase goes. The book has achieved a popularity in the higher German schools which has justified, on the part of the great firm of Teubner, a second edition of the German translation (admirably done by Miss Else Scherkl). Of course British students may read it in English. But in view of the fact that most British students of the Classics have to refer to Germany, it is not uninteresting to note that Germany has, in this particular department of German thought, to refer to St Andrews.

(*The Scotsman*, 6 October 1913)

²¹ The Romanes Lecture is an annual public lecture at Oxford University, started in 1892. The first lecturer was William Gladstone; other famous speakers have included Theodore Roosevelt (1910), Winston Churchill (1930), Hillary Clinton (2018). See <https://www.ox.ac.uk/news-and-events/The-University-Year/romanes-lecture>
The Sather Classical Lectures at the University of California are annual lectures by top Classical Scholars including in 1968 Sir Kenneth Dover (Chancellor of St Andrews University 1981-2005) and in 2014 Professor Mary Beard, University of Cambridge. See https://www.pagesofpages.com/sather/sather_lectures.html

²² Added footnote: Famous scholars: Richard Jebb (1841-1905) Professor of Greek at Glasgow and Cambridge, Lewis Campbell (1830-1908) Professor of Greek at St Andrews immediately preceding John Burnet, Professor Edward Robinson (1794-1863) famous for his *Greek and English Lexicon of the New Testament*, Samuel Henry Butcher (1850-1910) Professor of Greek at Edinburgh after John Stuart Blackie, Robert Yelverton Tyrrell (1844-1914) Professor of Greek at Trinity College, Dublin.

At the basis of all his work lies an unusual faculty for rapidly discerning the cardinal points in any problem or object of study—a faculty which in combination with his many-sidedness of intellect sometimes gives him deeper insight into subjects in which he had not specialised than many of the specialists themselves. But his was an essentially architectonic mind which analysed only to construct, and his powerful scholarship is above all notable for its rare blend of bold originality with breadth and sanity of judgment. Many great scholars have learnt or taught in the Universities of Scotland, but no name among them all is more distinguished than that of John Burnet.

But it would be an injustice to speak or think of Burnet as merely a teacher and a scholar. Administrative work in the University, especially as a member of the University Court, often absorbed most of his energies. He was, moreover, keenly interested in the schools of the country, and frequently visited them to inspect their work, besides acting as a Senior Examiner in the Leaving Certificate examination. ... All his life's work was in fact inspired and dominated by one master passion—a passion for the advancement of higher education. He thought long and hard and clearly on educational problems ... he believed that the primary, though not the sole, end of higher education is to train in the best way possible one section of the community, relatively small, but drawn from all classes of society, for the service of the whole, and this best way he found in a truly liberal education which should combine a study of the humanities with a study of the natural sciences. (W. L. Lorimer, in *The Citizen*, 2 June 1928)

He was held in particularly high regard by his students.

That so large a proportion of his students went on to take honours in classics was, in the main, the direct result of his teaching. For he quickly built up for himself a reputation as a teacher which is unique in St Andrews, and has never been surpassed in Scotland. That it was deserved, that he was a supremely great teacher, is as certain as the testimony of generations of students, gifted and ungifted alike, can make it.... But deep as was the influence which he exercised upon his students through the quality of his lectures, it does not suffice to explain the enthusiastic affection which he inspired in them. What won their devotion was rather the total impression of his personality upon them—his buoyant optimism, his dignity and courtesy and modesty—and, above all, his devotion, shown in deeds, not words, to them and their best interests. (*St Andrews Citizen*, 5 April 1930²³)

It might be expected that his friends and colleagues would write so positively about him, but two of his students paint the same picture. Speaking

²³ Cited from a tribute to John Burnet written by W. L. Lorimer and A. E. Taylor in the *Proceedings of the British Academy*, vol. XIV.

in 1967, one of his female students said:

For three years I never cut one of Burnet's classes. I think he was a shy man, but he must have sometimes felt that we loved and revered him. There was a harmony between him and his scholars which made his teaching unforgettable.

(Wilhelmina Anderson – Willa Muir, Classics 1907-1910, M.A. 1st Class Hons. 1911²⁴)

And in a letter addressed "To the Editor of the *Telegraph and Post*" another student wrote:

In his classes, his students would hearken with rapture while he made Plato more entertaining than any novel, while Socrates pursued his questioning way as a very live figure, and the sophistries of a Geogias [*sic* = Gorgias] were thoroughly aired! The terrible, tragic figures of Aeschylus became very men and women at his touch, and he could lead you through the mazes of the scansion of a Greek chorus so that you were as sure of it as of the simple ballad metre of the "King Sits in Dunfermline Toon."

To hear him lecture on ancient history was a revelation—to many the subject seems necessarily a dry-as-dust one. I went to his class with a distaste for history (begotten of years of "dates" and petty incidents). I left it, after taking out the class a second time (for my own personal pleasure) with a passion which, I hope, has caught some spark from his fire, and which I may be able in some wise to pass on.

With fine broad sweeps in well-chosen language he passed before us the pageant of the world—Egyptian and Babylonian, the Hittite and the Jew—the empires that rose and fell and rose again out of the ruins; the individuals that lived and toiled and became dust again; the great men that made name and fame; the obscure thousands who made their prominence possible—all those at his word arose before us.



John Burnet (1863-1928)

Photo from "Essays and Addresses"

²⁴ Quoted in *Alumnus Chronicle* 1967, <https://news.st-andrews.ac.uk/archive/happy-50th-birthday-jeebs/>

And no less was he a very present help to the distracted bejant,²⁵ when as Dean of the Faculty of Arts, he was consulted about a course of studies. In his comforting way everything was soon arranged without any fuss and bother, and with a real sense of security. John Burnet . . . to his students Prof. Burnet. . . No, he is not dead. For to live in the hearts of those we leave behind is not to die.— I am &c. J.B.T.C.

(Letter to the Editor, *Dundee Evening Telegraph*, 29 May 1928)

Professor Burnet's energy and enthusiasm were eventually curbed by ill-health. When he gave the Romanes and Sather lectures (see footnote 21 on page 35), he was beginning to struggle with physical infirmity:

He was chosen to give the Romanes lecture in Oxford in 1923. . . . But it was heard with difficulty by the great audience . . . and followed by his friends there with anxiety. For that morning he had been visited by a severe seizure.... The doctor who was called in told him, when the fit had passed, that he could only deliver the lecture at great danger to his life. Burnet replied that he had come to Oxford to give that lecture and was going to give it; so he did.

From this time forwards his health was a matter of grave concern; and at least on one occasion, when he had an important discourse to deliver, his wonted facility of public utterance forsook him. In 1925 he had been invited to deliver during the following year the Sather Lectures in the University of California. Again his doctor insisted that he would go there at great risk to his life. With a fine courage his wife decided that the discouragement and depression which must have resulted from giving up the undertaking, were worse evils than the risk. So she and his daughter accepted for themselves the terrible anxiety of taking him out, with the result that his strength greatly revived for a time. His lectures when delivered were brilliantly successful, and his whole visit aroused deep gratitude among scholars in California. He decided, however, before returning to St. Andrews, to resign his professorship and devote himself to writing. . . . On 26th May, working almost to the last at the revision of his Californian lectures on Plato, he died at the age of sixty-four.

(Memoir by Lord Charnwood in *Essays and Addresses*, pages 16-17)²⁶

The funeral was held in the University Chapel, St Salvator's.

... the last rites were both impressive and picturesque. A memorial service was held in the chapel which was completely filled with the members of the University and other mourners. It was a simple but

²⁵ Added footnote from the Scottish Language Centre: "A bejant is a first-year student at a Scottish university, now most commonly St Andrews. The origin of the word is interesting; it is derived from the French 'bejaune' which in turn is a contraction of 'bec jaune' meaning yellow beak, a young bird; hence a novice or inexperienced person." <https://www.scotslanguage.com/articles/view/id/492>

²⁶ *Essays and Addresses*, John Burnet (Chatto and Windus, London, 1929)

beautiful service.... The casket was borne from the chapel to the hearse by six scarlet gowned students. It was a very picturesque procession that accompanied the remains for a considerable way to the Western Cemetery. First came Principal Sir James Irvine, and Principal Mackay (Dundee), preceded by the three macebearers. Then followed the Members of the University Court and the Senatus, the lecturers and the officials all wearing their academic robes. Next came a long column of scarlet-gowned men and women students, which was a striking spectacle. The hearse and chief mourners and members of the public followed. When the procession reached the Double Dykes²⁷, it halted and the Professors, lecturers and students lined each side of the road and the hearse passed between the ranks on its way to the cemetery. Professor Kay, of St Mary's College, conducted the service at the grave side. *(The Citizen, 2 June 1928)*



Professor Burnet's Memorial on the central wall dividing the old and new parts of St Andrews Western Cemetery, 10 Muir Gardens, St Andrews, on the B939 between St Andrews and Strathkinness

Professor Burnet is commemorated not only in his books, and in the John Burnet Memorial Prize for Classics, but very noticeably in one of the University residences, the John Burnet Hall, popularly known as "Jeebs".

Formerly the Atholl Hotel, built in 1897, this was bought by the University in the 1960s thanks to generous gifts by Captain Harold Keith Salvesen, John Burnet's nephew, son of Annie Forbes Burnet and Theodore E. Salvesen.²⁸ The smallest of the University halls of residence, in 2020 it was rated as No. 1 out of the 18 University residences in St Andrews.

²⁷ Added footnote: The western outskirts of the original Town of St Andrews

²⁸ *The Life and Times of St Andrews*, Raymond Lamont-Brown, (John Donald, Edinburgh), page 121



John Burnet Hall, 30 Links Crescent, St Andrews

“Be mindful of John Burnet.”

Lord Charnwood wrote:

He had the faculty of seizing rapidly in any book or any branch of knowledge the vital points which would be of lasting interest to him, and of seizing those points accurately. He soon learnt, too, to test pretty severely the trustworthiness of any book that at first captivated him.

He was always enthusiastic; to the end of his days everything new that he learnt must have been an excitement and delight to him.

He entered upon his researches with great originality and great readiness to appreciate the work done by his predecessors ... but he carried out these researches with the greatest thoroughness.

(Lord Charnwood, *Memoir, Essays & Addresses*, pages 10-11)

It was not just John Burnet himself who contributed in a major way to Scotland but there is much of interest in his family history, as outlined in Appendix 2, pages 256-268.



Bronze plaque to the right of the main entrance:

**JOHANNIS BURNET
ESTO MEMOR**

“Be mindful of John Burnet.”

Professor Burnet and Greek Science

As a sample of Professor Burnet's writing, here is a section from an essay published in French in *Scientia* (Vol. 33, 1923).

The idea that Greek science was entirely *a priori* and chiefly consisted of more or less happy guesses is very deep-rooted. And yet there are obvious facts pointing to quite a different conclusion. It is certain, for example, that the very earliest beginnings of Greek science were closely connected with a great development of technical ability which could not have been acquired except by means of experiment.

Herodotus tells us (III. 60) that Eupalinus of Megara constructed a tunnel through the hill above Samos, and this tunnel, of which he has left us a description, was discovered in 1882. It is about half a mile in length, but the levels are nearly exact. Quite apart from the observations that we still have in the Hippocratean corpus, which are not later than the fifth century B.C., we can hardly believe that the anatomical exactitude of Greek sculpture was obtained by *a priori* methods. These facts undoubtedly presuppose experiment and observation of a truly scientific character.



The Eupalinus Tunnel, Isle of Samos – now floodlit and with protective barriers for the safety of tourists. Herodotus described it as eight feet high, and eight feet wide, with a channel beneath to carry water to the town of Samos.

It is true, doubtless, that we are told very little about observations and experiments in the accounts that have come down to us relative to the

beginnings of science among the Greeks; and it is quite justifiable to ask why this is so. As a matter of fact, the answer is simplicity itself. Nearly all that we know on this subject comes from compilations and manuals composed centuries later, by men who were not themselves interested in science, and for readers who were even less so. What was even worse, these works were to a great extent inspired by the desire to discredit science by emphasizing the way in which men of science contradicted each other, and the paradoxical character of the conclusions at which they arrived. ...

Such being the nature of the evidence with which we have to deal, it is obvious that all the actual examples of the use of sound scientific methods that we can discover will carry much more weight than would otherwise be the case. If we can point to indubitable examples of the use of experiment and observation, we are justified in supposing that there were others of which we know nothing because they did not happen to interest the compilers on whom we are dependent. As a matter of fact, there are a fair number of such examples, and I shall discuss one or two of them as briefly as possible.

One of the biggest discoveries of the fifth century B.C. was that of atmospheric air. Strange as it may seem to us, air up till then had been identified with water in a rarefied state, and even the founders of mathematics themselves had not made a clear distinction between air and empty space. It was then found out that air was a substance having its own distinctive character, and it can be shown that this discovery was brought about by experiment. It is true, certainly, that air was considered as a simple body or 'element,' but this does not seriously detract from the importance of the discovery that air consists neither of condensed fire nor of rarefied water. Now this discovery was made by means of a simple experiment that is still in use to-day in our elementary schools. It is Empedocles' experiment with the clepsydra. He has left us a description of the apparatus. The clepsydra was simply a metal cylinder with the base perforated in several places and a conical top with a single orifice. Empedocles showed that if the upper orifice is stopped with the finger, and the apparatus is then dipped in water, the air in the pipe prevents the water from entering through the lower holes, whereas if the finger is removed from the upper opening, the water immediately rushes into the pipe. There is nothing complicated about the experiment; but, such as it is, it is completely scientific in character. All that is said of it in the compilation that is our principal source of information is: 'He reminds us what happens with the clepsydra.' Perhaps we might have made a guess as to what this meant, but we could never have been sure that our guess was right, if Aristotle had not quoted twenty-five verses of Empedocles in support of his theory of respiration, and if these verses had not contained a detailed account of this experiment with the clepsydra.

("Experiment and Observation in Greek Science",
Essays and Addresses, John Burnet, pages 253-255)

**William Gordon Peterson Memorial Plaque,
Old Union Diner (part of the same complex as the
Admirable Crichton's House)**

Map reference: NO 509 168 Postcode: KY16 9AL



ἐφιλοσόφει ἄνευ μαλακίας
ephilosophei aneu malakias

**“He pursued knowledge without weakness.”
or “He steadfastly pursued knowledge.”**

Source: Adapted from the speech by Pericles which praised democratic Athens in Thucydides, *The Peloponnesian War*, 2:40: “We steadfastly pursue knowledge”. Part of this famous speech is quoted on page 226 where the phrase is translated as: “We cultivate the mind without loss of manliness”. The Greek inscription is at the foot, inside a *tabula ansata*, a panel with handles at either end, favoured for votive tablets in ancient Rome.

The plaque is in Latin. Along the top is a phoenix rising from the ashes, a symbol of rebirth (see page 108), with the words “Nihil sine Deo” – “Nothing without God”. The rest of the plaque can be translated as follows:

This bronze plaque commemorates William Gordon Peterson, M.A., lecturer in English Literature in this University. He died on 3 October 1930. As a man he was regarded as brave, learned and witty, equally skilled in war and in peace, a very good friend to his friends; deeply missed by his colleagues, students and fellow-soldiers.

William Gordon Peterson was born in Dundee on 8 November 1886 where his father, Sir William Peterson, was the Principal of Dundee University College from 1882-1895.²⁹ When Sir William was appointed as Principal of McGill University, Montreal, Canada, William and his younger brother Maurice moved to Canada. Both boys, like their father, excelled academically. William graduated with 1st Class Honours in Classics from McGill University in 1906.

He studied further at Oxford and while there was involved with the Officer Training Corps. In 1915 he was appointed to the Canadian Expeditionary Force. He served in France from 1916 as Major in the 73rd Battalion, Royal Highlanders of Canada, and was wounded twice. He was mentioned in dispatches and was awarded the Distinguished Service Order.³⁰

He returned to Canada in 1919, then continued his education at Cambridge, London, and Paris, before being appointed lecturer in English at St Andrews in 1922.

In 1919 he wrote a book on his experiences during the War: *Silhouettes of Mars* – Mars is the Roman god of War.³¹ Much of it makes grim reading, but there are light passages too which give an interesting insight into aspects of life during and after World War I. Below are several extracts, beginning with sober reflection. I have added subtitles and some explanatory footnotes.

The world's great tragedy

This has been the world's great tragedy, this holocaust of youth.... Those who are left can only live so as to realize all that those others died for—that it may never happen again, or, at least, if there is something so eternally bestial in the nature of man that all this blood and anguish and misery and destruction may come again, that right may again triumph, this time at lesser cost.

(*Silhouettes of Mars*, page 207)

²⁹ Sir William Peterson was born in Edinburgh, son of John Peterson, Merchant, Leith and Grace Anderson. He was educated at the Royal High School, Edinburgh University (1st Class Honours in Classics, 1875), then Göttingen and Oxford. From 1879-1882 he was assistant at Edinburgh University to Professor Sellar (Andrew Lang's uncle – see page 30). He produced *Quintilian's Institutes of Oratory* and *Dialogues of Tacitus*. He died in London in 1921. See *A History of Quebec*, Vol II, (Canada History Company, 1908), pages 679-681.

³⁰ The Canadian Expeditionary Force was created in Canada to serve overseas in World War I. The phrase “mentioned in dispatches” means that in reports by a superior officer a soldier was mentioned for bravery in face of the enemy. See detailed information in “Officers of the Royal Canadian Regiment”,

http://www.regimentalrogue.com/rcr_great_war_officers/rcr_offr_peterson_wg.html

³¹ *Silhouettes of Mars*, William Gordon Peterson, (Bodley Head, London, 1920) – available at: <https://archive.org/details/silhouettesofmars00peteiala?view=theater>

Runaway train

Arrangements were made for troops to spend some leave in Paris. Travel was by train:

Slowly and reluctantly the train, one of these rustic affairs, a cross between a real train and an electric street-car, pulled out of the station and started to chug-chug its way ... at the rate of ten miles an hour. There were no doors to the carriages and no glass to the windows, so that the cool autumn breezes could wander in and play with the knees of the Highlanders. Never was there a more dismal method of starting out upon a holiday.

Every now and then the train stopped, apparently to regain its breath. These arrests usually took place in the midst of ploughed fields. Once, however, it selected a place immediately opposite a large canteen of the British Expeditionary Force. Immediately there was a concerted movement out of the train and into the canteen. Fifty different commercial transactions were commenced simultaneously with the harassed staff.

Suddenly some one discovered that the train had gone, had in fact sneaked quietly away with none of the snorts and grunts with which it had previously never failed to herald its intention of getting a move on. I would like to know the balance of profit and loss in the books of that canteen.

An impromptu Marathon along the railway track at once commenced. One by one the competitors reached their goal, and climbed or were hauled into the train. At last there were only two in the running, a Brigadier and a subaltern. The Brigadier was one of those youthful old-boys, and ran well, but was obviously not in the same condition as his opponent, who had got away to a late start. Still he had a good lead and struggled gallantly to maintain it. The thing became quite exciting. Heads were poked out from both sides of the train and bets freely offered against the Brigadier, who, with his face as red as his gorget³² patches, was now steadily losing ground. They reached the last carriage together, though the Brigadier was obviously all in. Perhaps the subaltern was in the Brigadier's brigade and was aware that the other knew it. In one last gallant effort to spring upon the step, the Brigadier tripped over his own spurs which, quite contrary to dress regulations and clothing allowance even to brigadiers when travelling by train, he wore over a pair of top boots of the most nutty nut-brown shade. He was got on board at last, his late rival being particularly solicitous, and dusted down inside the train.

(Silhouettes of Mars, pages 21-23)

³² Added footnote: "Generals, Brigadiers and Colonels wear gorget patches, or 'red tabs', on the collar. Originally, the gorget was a piece of armour dating from the 14th century that protected the throat." Wikipedia

On Leave in Paris

Paris in September, with the first few brown leaves beginning to swirl down upon the streets, with the heat of summer melting into the cool of autumn, is very lovely. The boulevards are crowded. Every second man you see is in uniform, and nearly every French soldier has the Croix de Guerre or of the Legion.

It is not yet too cold to sit outside the Café de la Paix and watch the passing crowd on the Boulevard des Italiens.

This is the real panorama of the Allied armies that flows past your chair. This is the real distinction of Paris, the number of foreign uniforms that it contains. The French, of course, predominate, but to nothing like the extent that the British army does in London.

Every shade of “bleu horizon” is to be seen here, from the blue-black of the Chasseurs Alpains to the lightest shade of April skies.

Infantry, cavalry, artillery, engineers, they pour past by the hundred. Then there are the Belgians, familiar in London, not too uniformly clothed, but with their little coloured tassels hanging down in front of their forage caps. Portuguese in grey, cut on the lines of our own uniform but with the French *képi*. Tall Russians in their smartly cut abbreviated smocks and breeches of various shades of green, with bright rainbows of ribbons across their breasts. Soft, hatted Australians, Highlanders, troops of the line—all are there. Perhaps the smartest of them all are the French flying men in their blue and black with the silver laurel leaf on their breasts.

It is the Americans, however, who are at present the lions and novelty in Paris. They are everywhere. Either the percentage of leave allowed from American battalions is very high or there must be an immense American army somewhere in France—larger than the Germans care to admit. Tall, youthful, slim, with their closely-fitting khaki tunics—which one hears have been in many instances remade by English tailors—one cannot remember ever seeing finer looking troops. They are just now the most popular strangers in Paris, with the exception of “*les Écossais*”—the kilt has a unique and never-failing attraction for the Parisian, and still more for the Parisienne. Regular or Reserve or National Guard, they will give a good account of themselves.

(*Silhouettes of Mars*, pages 24-25)

The March to the Rhine

After the armistice in November 1918, the German troops retreated and the victorious allies marched into Germany.

The march was through the Ardennes, now staging fifteen miles a day through the beautiful barren country, one of Europe’s main holiday resorts before the war. You can go for miles without seeing a house or a soul. Sometimes the road follows the course of a stream that runs among the hills, or again it climbs up one such and curls around its top to fling itself down into the corresponding valley and then to

climb again. It is hard walking with no possibility of replacing these boots which are now worn through. Men march on their uppers with their socks peering through their boots. There is no leather in the villages to make repairs overnight....

Everywhere there was evidence that the Boche³³ had travelled these roads before us. Here is a field gun scuppered in the ditch, there a German field ambulance—one shudders to think of the sufferings of the badly wounded in that vehicle with its solid tyres—has been dragged clear of the road and lies now amidst the autumn trees. At another place the road runs along the edge of a ravine, and looking down one can see pile after pile of the familiar German steel helmets lying at the foot. Apparently a whole battalion has been seized here with a simultaneous idea and acted, for the last time perhaps, as one man.

(*Silhouettes of Mars*, page 175)

It was raining when we reached the Rhine, and in the pouring rain we marched through the streets and squares of Bonn to the Rhine *Brücke*, and so crossed at last that river which for long had been our Jordan and which we had reached at last by many devious routes and wanderings circuitous.... At the same hour others were crossing also by other bridges to north and south, the Highlanders and Guards at Cologne, the Americans at Coblenz and the French by Frankfurt and by Mainz.



**Cologne Cathedral
with its twin spires**

The brigade crossed and settled down at Siegesburg, a busy town east of the Rhine, which clusters with its houses round a sharp high hill on the top of which there is a castle—now a hospital. It has been many times a hospital before, this castle, and a priory also, and from its tower on a clear day to the north-west across the river one can see afar off the twin spires of Cologne. Its ancient rooms are full of sick and wounded soldiers, mostly French and German, looked after by monks and what of the personnel of a German war hospital is still left here. To walk through its low cloistered rooms and see the pale forms

³³ Added footnote: A pejorative term used by the allies for the Germans

there wasted with fever, and the helmets old and new there, and the black-robed priest still tending the dying soul, is to be transplanted to the middle ages....
(*Silhouettes of Mars*, page 181)

In occupied Germany in 1918 – Bonn

Headquarters is in a fine house, the home of a wealthy German manufacturing family. The son of the house was in the war as an officer of the Uhlans³⁴ and staff captain for a German cavalry brigade. He is a graduate of Bonn and of Oxford, and on the wall of the dining-room one sees a print of a man on a bicycle on the towing path at Oxford coaching an eight upon the river, which we saw everyday—so many years ago it seems....
(*Silhouettes of Mars*, page 182)

One goes back to Bonn to visit the home of Beethoven and of Arndt, who seems to have been a combination of Garibaldi and John Stuart Blackie.³⁵
(*Silhouettes of Mars*, page 182)



Johann Arndt

Public domain



House of Beethoven, Bonn

Postcard: Jos Kessel Köln-Mulheim

³⁴ Added footnote: Polish-Lithuanian light cavalry unit

³⁵ Added footnote: Johann Arndt (1555-1621), German Lutheran theologian, author of *The First Booke of True Christianity*, (English translation, London 1646): “love is true and unfained when there is no hypocrisie nor dissimulation, and love is born in the heart, not in the lips and tongue, wherewith many are deceived” (page 234)

John Stuart Blackie was professor of Greek at Edinburgh from 1850-1882 – see *Greek Secrets Revealed – Book I, Edinburgh*, pages 18-23 and 66-73.

In occupied Germany in 1918 – Cologne

Cologne, the capital of the Rhineland, is a wonderful sight just now, with the smart Guards' sentries and her streets so full of soldiers. There are Highlanders everywhere, Black Watch, and Seaforth and Argyll and Sutherland, visiting the Cathedral and buying souvenirs in the shops. Canadians and Australians from far around come here, for in the Ringstrasse one can buy iron crosses and the shining steel



Dining room in the Grosser Kurfürst

Postcard

German *Kürassier* helmets³⁶ for a few marks. The streets indeed are a wonderful sight, but one does not quite know what to do when in the hotel, the *Grosser Kurfürst*, smart young German flying officers rise and click their heels together and bow from the waist when you enter. They look very spick and span in their steel-grey well-cut tunics hung with crosses, and indeed are the only Germans who still seem to care to go in uniform. One knows that they have a reputation for chivalry that is not common to the German army, and their pictures in the shops—post cards with the portraits of the most famous German knights of the air—show many grave young faces as of public school boys. It is strange to take tea at the next table to a party of German women.

(Silhouettes of Mars, page 183)

Return Home

One is not altogether sorry when his time comes to leave Germany, for to sojourn there is too much of an anticlimax, though there is ample time to change one's mind in the course of the two and a half days that it takes the hospital train, converted into a leave train, to make the journey from Cologne to Boulogne. We pass the shell-skeleton of Arras and many a scene of harrowing recollections which already seem

“Tales of far off unhappy things
And battles long ago.”³⁷ *(Silhouettes of Mars, page 184)*

³⁶ Added footnote: German helmet, generally with a point on top

³⁷ William Wordsworth (1770-1850), *The Solitary Reaper*, lines 19-20

William Peterson was a delightful, witty speaker, interested in travel, games, coins, and books.

In Cambridge he had so many books that they were ranged along the corridor outside his room. His collection of Greek coins (received in part from his father) was passed on to McGill University's numismatic collection.³⁸

At St Andrews he was in charge of the Officers' Training Corps, with its pipe band, and eventually in command also of the 4/5th battalion of the Black Watch (Territorial Army).

He was Warden at Chattan Hall (the former Chattan Hotel in Abbotsford Crescent) now known as McIntosh Hall, and he made the welfare of students a particular concern. He was well liked and his sudden death must have come as a shock:

ST ANDREWS LECTURER SHOT.

WORKMEN'S DISCOVERY IN GUNROOM.

Early on Friday morning Lieutenant-Colonel William Gordon Peterson, D.S.O., 4/5th Black Watch, who is a lecturer in English in the University of St Andrews and Officer Commanding the O.T.C. contingent of the University, was found in the gun room of the Corps suffering from a serious gunshot wound in the head.

The sound of a shot attracted the attention of workmen engaged on the premises, and help was immediately forthcoming. Colonel Peterson was taken to St Andrews Cottage Hospital, where he died yesterday forenoon as a result of his injuries.

(Leven Advertiser & Wemyss Gazette, 7 October 1930)

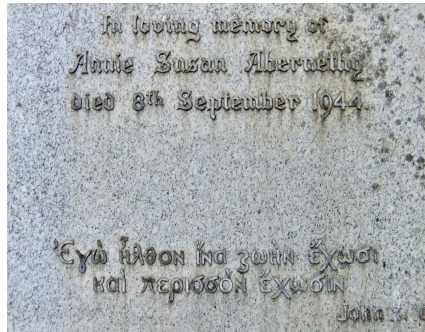
He was cremated at Warriston Crematorium, Edinburgh, which had been opened the previous year.

His executor was his brother, Maurice Drummond Peterson, who like William and like their father was an academic high-flyer. Maurice gained a 1st Class Honours degree in Modern History at Oxford, and then entered the diplomatic service. He was appointed to Bulgaria, and then Iraq. In 1939 he was sent as Ambassador to Spain, which was by then under the regime of General Franco. During World War II he was in London in the Ministry of Information, then the Foreign Office dealing with Egypt and the East. After the War he was Ambassador to Turkey (1944-46) and finally Ambassador to the Soviet Union until 1949.

³⁸ *The McGill University Collection of Greek and Roman Coins*, Richard Virr, Barbara Lawson, G. Michael Woloch and Franziska E. Shlosser, *Fontanus* IV, 1991

Annie Susan Abernethy, Cathedral Graveyard

Map reference: NO 514 165 Postcode: KY16 9QL



Ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι,
καὶ περισσὸν ἔχωσιν

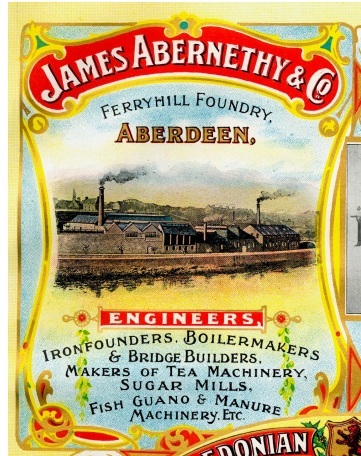
Egō ēlthon hina zōēn echōsi,
kai perisson echōsin.

**“I am come that they might have life,
and that they might have it more abundantly.”**

Source: Jesus in John 10:10

Location: Facing East on the western wall of the southern extension of the Cathedral graveyard. See page 54.

Annie Susan Abernethy was one of six children born in Aberdeen to Sophia Cameron and Robert Abernethy. Robert was a mechanical engineer, a senior partner in the iron foundry, James Abernethy & Co, established by his father in 1806.³⁹ The firm lasted until the 1960s. It was famous for being able to make any kind of iron casting. The firm constructed the Wellington bridge over the Dee (near Ferryhill in Aberdeen where the factory was located) as well as numerous other bridges including



**Advertisement for the firm
started by James Abernethy,
Annie's grandfather**

Image: agefotostock

³⁹ Annie's grandfather James Abernethy (1774-1844) should not be confused with his cousin of the same name, James Abernethy (1809-1879), harbour engineer at Aberdeen, or with his son, also James Abernethy.

many for the Great North of Scotland Railway. It was also the world's largest manufacturer of equipment for working granite. It exported machinery, and workers with their families, to Australia to build Sydney Harbour bridge.

Although the family was reasonably wealthy, life must have been difficult. Annie's one and only brother died aged 15 in 1874 when Annie was 10. She was still a teenager when her mother died in 1883 after suffering tuberculosis for seven years, and her father died a year later having been ill for several years from disease of the spine. He received a fulsome obituary:

Very sincere regret will be experienced over the North of Scotland at the announcement of the death of Mr Robert Abernethy, engineer, the universally esteemed senior partner of the firm of Messrs James Abernethy & Co., Ferryhill Foundry.... The deceased gentleman, straightforward and honourable in all his business relations, took a considerable amount of interest in many public movements. ... In all commercial, educational, and philosophical matters, too, he was keenly interested, and his sound commonsense and good judgment were greatly relied upon. ... He was a director of the Music Hall Company from its institution; was a member of the Aberdeen Philosophical Society; and for many years, alternately with his brother James, attended the meetings of the British Association; having been present on the occasion of the last meeting at York. ... In all church schemes he took a lively interest, and was an elder of the Free South Church, occasionally attending the Assembly in a representative capacity. In private life Mr Abernethy was one of the most amiable and kind hearted of Christian men; and was greatly beloved by a wide circle of friends. His tall, handsome figure, and flowing white beard, which gave him quite a patriarchal appearance, were well known in our city, and once seen he would not be readily forgotten. His wife died in the autumn of last year; and he is survived by four unmarried daughters. (*Aberdeen Evening Express*, 15 August 1884)

Annie was privately educated and in examinations in 1880 set by Aberdeen University for local pupils she gained passes in French, German, Geography, History, and Scripture.

Perhaps because of her parents' ill-health Annie (along with her older sister Lizzie) was boarded out at Ellera School for girls in Atkins Road, Clapham, London in 1881. The prospectus for this school in 1932 described it as "A London School in a Garden" and said it "offers a sound education combined with the comforts and advantages of a cultured home life. Girls prepared for all public examinations."⁴⁰

⁴⁰ In 1932 the Principal was Mrs Fleetwood Varley, mother of Dame Joan Varley (1920-2018) one of the most prominent Conservative Party activists in the 20th century! Dame Joan was credited with the re-election of Margaret Thatcher.



Ellery School, Atkins Road, Clapham, London about 1906

After Ellery School, Annie went on to Westfield College, Hampstead, and graduated from London University with B.A. Honours in Classics in 1891.

By 1901 she was teaching Classics in St Andrews and by 1919 she was also housemistress of Bishopshall West, one of the three boarding houses at St Leonards.

Annie collected various Greek artefacts, presumably out of personal interest and to show to her pupils. One was a 1200 BC pottery figurine of a *Kourotrophos* – a woman or goddess nursing a child. During the War she entrusted these to the British Museum for safety.

In her will she left her artefacts to the Museum either to be retained or sold. The Museum chose to keep the *Kourotrophos*.

She later moved again to England where she outlived her other sisters and died in Chalfont St Giles, Buckinghamshire in 1944.



**A woman or a goddess
nursing a child**

© Trustees of the British Museum

GREEK SECRETS REVEALED

Her memorial tablet was inserted on the east-facing wall in St Andrews (Eastern Cemetery) not far from St Leonards School.



The yellow arrow marks the plaque to Annie Abernethy, the red arrow shows the gravestone of Andrew Lang (see pages 29-33).



Annie's plaque is beside the gate to the Cathedral grounds. The inscription on Andrew Lang's stone says: Andrew Lang born March 31 1844, died July 20 1912. "The Souls of the righteous are in the hands of God. There shall no torment touch them." [A quotation from Wisdom 3:1 in the Apocrypha.] Leonora Blanche his wife, born March 8 1851, died July 10 1933.

The Berry Family, Forgan Churchyard

Map reference: NO 445 259 Postcode: DD6 9PD

In 1788 John Berry (1725-1817) bought extensive land near Newport on Tay where he built a house which he named Tayfield.⁴¹ The Berry family have owned the land for over 200 years, with a continuous succession: the names John and William have been given alternately to the eldest sons in each generation.

In the Forgan Churchyard, beside the ruined church,⁴² there is the Berry family enclosure in which two of the gravestones have inscriptions in Greek.



Over the entrance to the Berry family enclosure is a Latin inscription:

SALVA NOS DNE VIGILANTES
CVSTODI NOS DORMIENTES
VT VIGILEMVS CVM CHRISTO
ET REQVIESCAMVS IN PACE

Save us, Lord, while we are awake,
Guard us while we are sleeping.
So that we may awake with Christ
and that we may rest in peace.

⁴¹ <https://www.newportontayhistory.org.uk/subject/tayfield-house-and-grounds>
<https://www.newportontayhistory.org.uk/people/tayfield-estate-1-the-estate-the-house-the-family> (Newport History Group website)

⁴² The church dates back to the 1300s. It was closed in 1841 after a new church was built at a more convenient distance for the congregation. The contents and parts of the original building were sold at auction.



JOHN BERRY
OF TAYFIELD
BORN 7TH NOVEMBER 1824
DIED AT NICE 17TH
DECEMBER 1877
INTERRED HERE 7TH
JANUARY 1878.
ΣΤΕΙΠΕΤΑΙ ΕΝ ΑΣΘΕΝΕΙΑ,
ΕΤΕΙΠΕΤΑΙ ΕΝ ΔΥΝΑΜΕΙ
AND
MARGARET HIGGINS
BERRY
HIS WIFE
DAUGHTER OF
JOHN BURN-MURDOCH
AND ANNE MAULE
BURN-MURDOCH
OF COLDDOCH &
GARTINCABER
BORN 23RD MAY 1831
MARRIED 15TH NOV. 1858
DIED AT TAYFIELD 8TH
AUG 1915.

John attended the Edinburgh Academy from 1833-1840, where he was dux of classes 3 and 4. He was top pupil in Greek and Latin translation. In his 50s he became seriously ill and went to the south of France in an unsuccessful attempt to improve his health. He died in Nice where his brother-in-law Alexander Higgins Burn-Murdoch⁴³ was Minister of the Scotch Congregation at Nice.

The *Dundee Courier* printed a detailed description when news of John Berry's death reached Scotland:

DEATH OF JOHN BERRY, ESQ., OF TAYFIELD.

Intelligence was received in Dundee yesterday of the death of John Berry, Esq., of Tayfield, which occurred at Mezzomonte, near Nice, on Monday last. For about two years Mr Berry had been suffering from an internal malady, and though he consulted several physicians in London and Edinburgh, they were not able to afford him any material relief. Acting on medical advice he removed, with his family, in October last to spend the winter at Nice. The change of scene and climate, however, had no salutary effect on his constitution, and from

⁴³ Alex Burn-Murdoch accompanied John Mackintosh on the first part of his journey to the continent in 1848 – see *Greek Secrets Revealed – Book 1, Edinburgh*, pages 105-108.

the time he landed at Nice he has been completely confined. Latterly his suffering became very severe, and it was seen that his strength was fast giving way. For a week before his death his suffering was intense, and on the 17th inst. he breathed his last. Mr Berry succeeded his father, Mr William Berry, W.S., as proprietor of Tayfield in 1852, at the age of about 26 years. He was the superior of the greater part of the land on which Newport is built. He was also a Justice of the Peace, a Commissioner of Supply for the County of Fife, and a Road Trustee. He was also for some time a member of the Forgan School Board and Parochial Board. He was trained for the bar, and passed as an Advocate in 1849, but seldom practised. He is the brother of Professor Robert Berry of Glasgow. Mr Berry leaves a widow and four children—two sons and two daughters, and will be succeeded by his eldest son, William Berry, who is now about thirteen years of age. Mr Berry was a member of the Established Church, and held the office of elder in the church at Newport, of which the Rev. Mr Fraser is pastor. He was well-known in Newport and Dundee, and was much respected. In private he was hospitable, amiable, and congenial. His death has caused much surprise and is much lamented. It is expected that his remains will be embalmed, and removed from Nice for interment in the family vault at Forgan.
(*Dundee Courier*, 22 December 1877)



ΣΠΕΙΡΕΤΑΙ ΕΝ ΑΣΘΕΝΕΙΑ,
ΕΓΕΙΡΕΤΑΙ ΕΝ ΔΥΝΑΜΕΙ.

SPEIRETAI EN ASTHENEIA,
EGEIRETAI EN DUNAMEI.

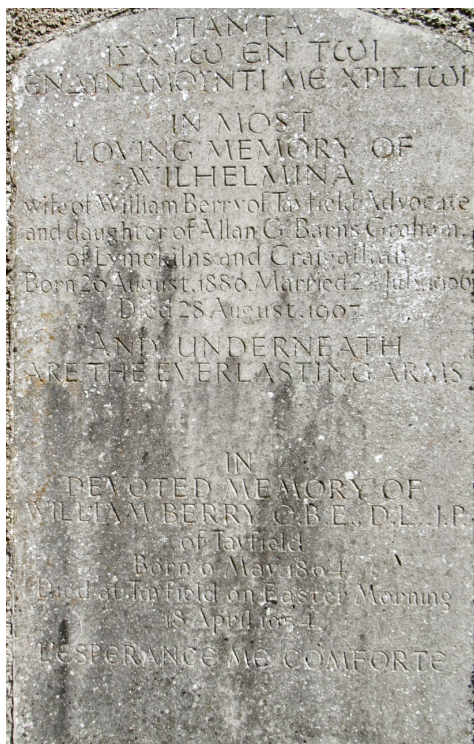
“Sown in weakness, raised in power.”

The quotation is from the apostle Paul’s famous chapter describing the resurrection of the dead, 1 Corinthians 15.

But someone will ask, ‘How are the dead raised? With what kind of body will they come?’ How foolish! What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined, and to each kind of seed he gives its own body. ... So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; **it is sown in weakness, it is raised in power**; it is sown a natural body, it is raised a spiritual body.

(1 Corinthians 15:35-44, NIV)

John Berry’s son, William, inherited the Tayfield estate and the other tombstone with Greek is to William’s wife, Wilhelmina, who died sadly young, aged 27, and to William himself who died in 1954 aged 90.



ΠΑΝΤΑ
ΙΣΧΥΩ ΕΝ ΤΩΙ
ΕΝΔΥΝΑΜΟΥΝΤΙ ΜΕ
ΧΡΙΣΤΩΙ

IN MOST
LOVING MEMORY OF
WILHELMINA
wife of William Berry of
Tayfield, Advocate, and
daughter of Allan G. Barns
Graham of Lymekilns and
Craighallan.
Born 26 August, 1880.
Married 24 July, 1906. Died
28 August, 1907.

AND UNDERNEATH
ARE THE EVERLASTING
ARMS

IN DEVOTED MEMORY
OF WILLIAM BERRY
OBE. D.L., J.P. of Tayfield.
Born 9 May 1864.
Died at Tayfield on Easter
Morning 18 April, 1954.
L'ESPERANCE ME
COMFORTE

Wilhelmina died at 5 Forbes Street, Edinburgh, of septic peritonitis, three weeks after giving birth on 5 August 1907 to John Berry (1907-2002). William Berry didn't marry again, and the family motto in French ("Hope comforts me"), and the Biblical quotation at the top of the stone express Christian trust and hope amidst the sad loss of his young wife.



ΠΑΝΤΑ ΙΣΧΥΩ ΕΝ ΤΩΙ ΕΝΔΥΝΑΜΟΥΝΤΙ ΜΕ ΧΡΙΣΤΩΙ⁴⁴
PANTA ISCHUŌ EN TŌI ENDUNAMOUNTI ME CHRISTŌI
"I can do all things through Christ who gives me strength."

⁴⁴ The iota (letter "i") here and in the word "the" (TŌI) indicates dative case after the preposition "en" = "in, through". In upper case it is written on the line; in lower case it is placed below the vowel and is described as iota subscript.

The text, again from the apostle Paul, in its context is this:

I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. **I can do all this through him [Christ] who gives me strength.**

(Philippians 4:11-13, NIV)

William and Wilhelmina's son, John, was brought up at Tayfield mainly by his aunts. Though often afflicted by ill-health and hampered by dyslexia, he lived an exceedingly active and fruitful life.

From a young age he took a great interest in nature, encouraged by his father who was keen on wildlife protection and conservation.



Dr John Berry throwing grain for 'his' wild geese (they returned each year to winter at Tayfield) and in graduation robes to receive his honorary degree at Dundee University

Photographs by courtesy of the family

He graduated at Cambridge in Natural Sciences, did a PhD at St Andrews, and became director of the Biological Research station at Southampton.

An expert on marine biology and ornithology, he produced in 1939 a definitive study on *The Status and Distribution of Wild Geese and Wild Duck in Scotland*.

During the War he was press censor and head of counter-intelligence for Scotland.

In 1944 he was appointed Biologist and Information Officer for the North of Scotland Hydro-Electric Board. During his time there he devised the salmon ladder at Pitlochry, demonstrating the compatibility of technological developments and nature conservation.

In 1949 he was appointed director of Nature Conservancy for Scotland, where his outstanding achievement was to establish National Nature

Reserves, in particular Beinn Eighe in Wester Ross, the Cairngorms in the Highlands, Loch Leven in Kinross, and Tentsmuir in Fife.

At the age of 29 he became the youngest member of The Royal Society of Edinburgh, and when he died in 2002, he was its oldest member.

He was awarded numerous honours and medals including a CBE in 1968. He travelled extensively, frequently attending international conferences at which he promoted wildlife preservation around the world.

Courteous and kind, John Berry is remembered with great affection. All who read this will have benefited in some way from his impressive legacy.⁴⁵



Tayfield House, home of the Berry family for over 200 years

The extensive Tayfield grounds are open to the public, while all who drive across the Tay Bridge to Dundee will have travelled across land originally belonging to the Tayfield estate.

⁴⁵ See the detailed obituaries in *The Scotsman* and *The Herald*, 14 March 2002. In the obituary in *The Independent*, 22 February 2002, Magnus Magnusson recollected with pleasure his memories of visits to Tayfield in 1999 to film Dr Berry on behalf of the Royal Society of Edinburgh. Dr Berry's daughter-in-law, Elizabeth, wrote *The Writing on the Walls* (1990, Cockburn Society), a description of the historical plaques in Edinburgh. I am grateful to Dr Berry's grandson, the current John Berry of Tayfield, and to his parents for help and permission to publish these details.

Greek Inscriptions in Perthshire

Perth Art Gallery, 78 George Street, Perth

Map reference: NO 119 238 Postcode: PH1 5LB

Motto of Perthshire Society of Natural Science



Stained glass window on the left. Correct version on the right.

Πάντα δοκιμάζετε

Panta dokimazete

“Prove all things”

Source: 1 Thessalonians 5:21 “**Prove all things**; hold fast that which is good.”

The Society, PSNS for short, was founded in 1867 “to foster and further interest in a wide range of natural history subjects”. It remains active today, with regular lectures and activities. Areas of study and interest include botany, ornithology, archaeology, history and photography. The logo was designed by James Herd and was correctly printed on the Society’s *Proceedings* until 1925. In 1926 a new printing block was made, introducing two mistakes: in the first letter, the cross bar at the top of the letter Π (pi = “p”) slipped down and was made into “H”; the letter μ “m” morphed into a “u” and the iota acquired a dot. This logo was then given to a Glasgow glazier to make a window for the Society’s library. More mistakes were introduced: the τ (tau = “t”) was replaced by “r” and the δ (delta = “d”) was made to look like a capital “S. Consequently the window has something like “Havra Sokiuzazete” instead of “Panta dokimazete”, no doubt to the frustration of some members of the Society.⁴⁶ The motto proves the need to proofread!

⁴⁶ www.psns.org.uk Thanks to David Bowler, president of the Society and David Perry, treasurer, for their background explanations.

Greyfriars Graveyard, Canal Street, Perth Memorial to the Johnson and Hepburn family

Map reference: NO 119 232 Postcode: PH2 8LQ



The Greek is within the triangular pediment at the top.

ΣΠΕΙΡΕΤΑΙ ΕΝ ΑΤΙΜΙΑ

ΣΠΕΙΡΕΤΑΙ ΕΝ ΑΤΙΜΙΑ

“It is sown in dishonour.”

Source: 1 Corinthians 15:43

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: **It is sown in dishonour**; it is raised in glory: it is sown in weakness; it is raised in power. (1 Corinthians 15:41-43)

Location: The stone faces east in the centre of Greyfriars burial ground, approximately 35 yards north from the eastern entrance. See page 74.

It is odd to put only the negative aspect “**sown in dishonour**” rather than the positive “**raised in glory**” – as, for example, on the John Berry grave (page 57). I think a probable explanation is that the grievous loss of life must have weighed heavily on the family when this stone was erected.

It seems likely that solicitor David Hepburn (1796-1887) set the stone up in the 1850s. He would have had the learning to choose the Greek

GREEK INSCRIPTIONS IN PERTHSHIRE

inscription. It had been a sad decade for him and the whole family. His mother Margaret Johnston died in 1842, his brother-in-law, surgeon Donald Robertson, died aged 34 in 1847, his wife Magdalene died aged 39 in 1848 after giving birth to a still-born son, and his sister Elizabeth died in 1850 aged 45. These are all commemorated on this gravestone.

The names added after Donald Robertson appear to be inscribed later in a smaller size.

The gravestone is deteriorating and already some of the inscription is illegible. For the record, here is what can (mostly) still be seen.

ΣΠΕΙΡΕΤΑΙ ΕΝ ΑΤΙΜΙΑ

TO THE MEMORY OF

DAVID JOHNSON, MANUFACTURER IN PERTH,
WHO DIED ON 13 JUNE 1827 AGED 82 YEARS.

ROBERT HEPBURN, MERCHANT IN PERTH,
WHO DIED ON 18 JANUARY 1831 AGED 67 YEARS,
MARGARET, WIDOW OF **ROBERT HEPBURN**,
AND DAUGHTER OF **DAVID JOHNSON**,
WHO DIED ON 22 JANUARY 1842 AGED 70 YEARS.

MAGDALENE, WIFE OF
DAVID HEPBURN, WRITER IN PERTH,
WHO DIED ON 30 MARCH 1848.

ELIZABETH, DAUGHTER OF
THE SAID **ROBERT HEPBURN & MARGARET JOHNSON**,
WHO DIED ON 7 JULY 1850,
DONALD ROBERTSON SURGEON IN PERTH,
WHO DIED ON 19 May 1847 AGED 34 YEARS.
ALSO **HELEN JOHNSON**, DAUGHTER OF THE SAID **ROBERT HEPBURN**,
WHO DIED ON 2 JULY 1861.

ALSO **JANE HEPBURN** WHO DIED ON THE 13TH OF JUNE 1878,
AGED 81 YEARS,

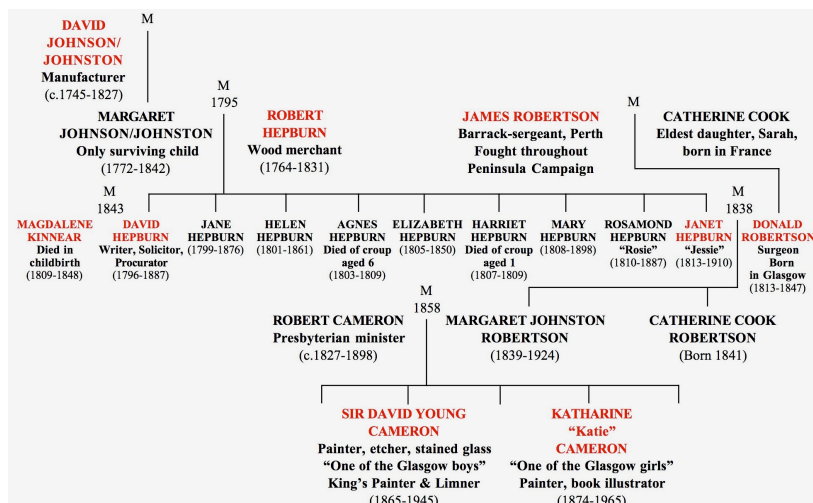
THE ELDEST DAUGHTER OF THE SAID **ROBERT HEPBURN**.

*The six lines below are eroded, but it looks as if the information was copied
and placed on the back of the stone, probably in 1910 when Janet was
buried at the age of 98.*

ALSO IN MEMORY OF

ROSAMOND HEPBURN DIED 30 APRIL 1887 AGED 76
DAVID HEPBURN WRITER PERTH DIED 16 OCTOBER 1887 AGED 91
MARY HEPBURN DIED 6 DECEMBER 1898 AGED 85
JANET HEPBURN WIDOW OF SAID **DONALD ROBERTSON** SURGEON
PERTH
DIED 26 FEBRUARY 1910 AGED 98
SON AND DAUGHTERS OF THE SAID **ROBERT HEPBURN** PERTH

**Names shown above in bold are emphasised on the tombstone by
being in a larger size. Please refer to the family tree on the next page.**



Johnson and Hepburn family – tragedy, and triumph!

The names in red receive particular comment below.

David Johnson (c.1845-1827) – advocate of parliamentary reform

The first name commemorated on the stone is merchant David Johnson, manufacturer in linen and cotton, and grandfather of David Hepburn who probably erected the stone. The spelling varies and the name is often written as Johnston or Johnstone.

Towards the end of the 1700s there was widespread dissatisfaction in Britain about the lack of popular representation in both local and parliamentary elections. For fifty years David Johnson actively promoted reform, spoke in public meetings, and encouraged the trade guild to campaign for change. He was probably one of the nine delegates sent by Perth in 1792 to the "Friends of the People" Convention in Edinburgh. Thomas Muir of Huntershill (1765-1799), Scottish political reformer and lawyer, spoke at this convention, was subsequently arrested, given a notoriously unfair trial, and sentenced to 14 years in Botany Bay, Australia.

The city of Perth gained a reputation for radicalism. Slogans appeared on Perth Bridge calling for a republic with words such as "God Damn the King" and "Curse all tyrants".⁴⁷ There was initial approval of the French Revolution, and a strong declaration was issued opposing war with France. In 1793 Unitarian Minister Thomas Fyshe Palmer was arrested for sedition,

⁴⁷ Val Honeyman, "Radicalism in Perth in the 1790s", *The Scottish Historical Review*, Vol. LXXXVII, 2, No. 224, October 2008, pages 278-305

tried in Perth, and sentenced to seven years transportation. While awaiting trial in Perth prison he was visited by David Johnson, the visit being noted by the authorities. David Johnson was presumably not radical enough to be arrested, and he continued to call for reform using constitutional means in a manner not unacceptable to the authorities. His call for constitutional change went along with attempts to alleviate the sufferings of the poor.

In 1815 David Johnson helped Major Cartwright⁴⁸ during his campaign in Scotland for universal male suffrage and for annual elections to Parliament.

Major Cartwright wrote of him:

At Perth I left more Forms with Mr. David Johnstone a considerable manufacturer. I had with me the names of a few other persons, but Johnstone appearing to have all the talent, knowledge, resolution and energy for moving that town and its vicinity; and treating it as a matter easily effected, I left it wholly in his hands. ...

I recommended to Johnstone to get a Committee formed for Perth and its vicinity, to promote the work of petitioning, to collect the petitions where signed to transmit them to Mr. Wm. Moffatt, Solicitor, Argyle Square, Edinburgh, (who will forward them with all other parcels that come to hand from the North and West to London in a compact package) as well as to watch over the attention paid to these petitions by the House of Commons. (Letter from Edinburgh by John Cartwright on 15 September 1815 to George Kinloch)⁴⁹

The "Forms" were sheets with space for 300 signatures per page.

⁴⁸ John Cartwright (1740-1824), a British naval officer, was one of the first to support the rights of the American colonists in their break from Britain. He was appointed major of the newly-raised Nottingham militia in 1775 and in 1776 produced his first book advocating parliamentary reform. He initially sympathised with the French Revolution. He campaigned tirelessly for universal (male) suffrage and annual parliaments. For opposing the government and supporting reform he was tried for conspiracy in 1819 and fined £100, while some of his associates were given prison sentences.

⁴⁹ "Radical Reform Movements in Scotland from 1815 to 1822 with particular reference to events in the West of Scotland", PhD thesis by William M. Roach, University of Glasgow, May 1970. The Appendix contains letters by Major John Cartwright in possession of the Kinloch family. The letter quoted is on pages 386-387. Available at: <https://theses.gla.ac.uk/1212/1/1970roachphd.pdf>

See also "The Scottish Democratic Movement in the Age of the French Revolution", PhD thesis by John D. Brims, University of Edinburgh, 1983. Available at: <https://era.ed.ac.uk/handle/1842/7141>

On 27 Jan 1817 David Johnson and over 20 others wrote to the Lord Provost, Laurence Robertson, requesting permission “for calling a general meeting of the inhabitants of Perth, for taking into consideration the present distressed state of the country, and for forwarding a Petition for a Reform in the Commons House of Parliament; and, also, that you would have the goodness to grant the use of one of the Churches for said purpose” (*Perthshire Courier*, 30 January 1817).

When this request was declined, David Johnson replied at length:

Our opinion is, that your predecessor in office, on the month of June last, granting the Middle Church for a meeting of same people, was the means of preventing any disturbance from taking place in this Town at that period.

We now declare our mind in the most serious manner, that the best way to prevent any disagreeable consequences, is to let the people meet in a lawful and constitutional way, being their birth-right as Britons, and to accommodate them with a proper place, as far as is in your power.

From a statement given by one of the manufacturing houses in this place, we find the distress of that part of the community is in no respect better, but from the rise of provisions, much worse than when the subscription first began; and, also, the state of the ordinary poor is truly alarming, with shoemakers and other mechanics.

Therefore, think it is our duty to lay the whole by Petition before Parliament, as soon as possible, the more so, as we see by the Prince Regent’s speech, we can expect no immediate relief from such evils, already felt, and much greater feared; and this we do, that Parliament may not have to say, as in some former cases, that they were not informed.

We sincerely feel grateful for the relief given by a few of our Noblemen and Gentlemen in the County, as well as to the inhabitants of this city and suburbs, and would recommend a continuance thereof, till it be seen what is done by the Legislature.

Would also wish to recommend to your Lordship, and other Proprietors of Land, with all the farmers near this place, who have corn or meal ready for market, to forward it so long as prices are so much in their favour; this we do for two reasons, that the people may bless them and their own families, and posterity profit thereby, as we have known within these twenty three years, wheat sold at twenty five shillings in large lots, fifteen months after being bid three guineas. The present season offers well, and labour well forward to what was once expected; may we, therefore, trust in the God of the Seasons, for an early and plentiful harvest, when your barns, and all the gentlemen employed in the Agricultural line, shall flow with plenty, both for man and beast.

We are, Sir, Your most obedient servants,
DAVID JOHNSON, and others

GREEK INSCRIPTIONS IN PERTSHIRE

P.S. Your Lordship will be informed of the date and hour of meeting, as soon as it is settled by the Committee. D.J.

Perth, Feb. 5, 1817 (*Perthshire Courier*, 6 February 1817)

It is notable that the correspondence, despite disagreement, was conducted in an extremely polite manner.

In 1822 Joseph Hume, an MP converted to the cause of reform, was given the Freedom of Perth at the Guildhall, and afterwards entertained to a Dinner in the Salutation Inn “at which about 80 Gentlemen were present”. David Johnson’s son-in-law Robert Hepburn presided.



Salutation Inn, now the Salutation Hotel, South Street, Perth

The MP, Joseph Hume, gave a speech:

When the vast load of taxation under which the country laboured was considered, there were none who had the good of their country at heart, but would make every means of removing it their first start. The difficulties of doing so arose from a want of a proper representation in the House of Commons. The people have not had a voice there, and consequently the Government has not been directed for their good, but for the aggrandisement of the few, at the expence [*sic*] of the many. – There was no remedy for this but reform. ... (The applause was frequent throughout the speech, and was long at the conclusion.) ...

A number of appropriate toasts were afterwards drank, and during the evening the company were addressed in an able and spirited manner by several Gentlemen present. The evening was spent in the greatest hilarity. (*Morning Chronicle*, 28 September 1822)

David Johnson presented one of the toasts. He said:

“He wanted words to express his thanks. They [presumably those in Perth who had long campaigned for reform] had now been 48 years at the helm, and had never changed their opinions.”

(*The New Times*, 27 September 1822)

This was a bit of a back-handed compliment, but fits with David Johnson having been involved since before the French Revolution in 1789.

Apart from his strong support for reform, David Johnson was also involved in public affairs. He contributed to subscriptions for the erection of new buildings for Perth High School and Perth Grammar School (jointly called the Seminaries). He was one of the managers or curators of Perth Public Library from 1806 to 1814.

In 1812 he was president of a committee to erect a memorial to the former Lord Provost of Perth, Thomas Hay Marshall who had died at the young age of 38 in 1808. Provost Marshall had been responsible for many of the Georgian buildings which still grace the city. The memorial eventually became the neoclassical building originally called the T. H. Marshall Library at 78 George Street, to the rear of which is the window with the Perthshire Society of Natural Science Greek inscription – see page 61.

David Johnson had sadness in his personal life. All his children except his daughter Margaret predeceased him, as did two of his granddaughters, Agnes and Harriet Hepburn. The tragic death of his only son is reported in the newspapers:

It is our painful duty to record a most afflicting instance of mortality which occurred here on Saturday last. Mr David Johnson, jun. a young man, of promising abilities, and unblemished character, was found dead near the first mile stone, on the Dunkeld road, about half past five that evening. A very short time before, he had, in perfect health, past [*sic*] his father and another Gentleman, with whom he spoke. The next person who passed found him stretched on the road. All medical aid proved fruitless, as a blood vessel near the heart had burst, and occasioned instantaneous death. His amiable disposition, and the suavity of his manners, added to his being the only son of his afflicted parents, make this event the subject of deep and universal regret.

(Perthshire Courier, 5 February 1810)

David Johnson must, nevertheless, have enjoyed his many grandchildren by his daughter Margaret and his son-in-law Robert Hepburn who appears also to have shared his attitude towards charitable activities and constitutional reform.



**Monument to Lord Provost
Thomas Hay Marshall by
“Grateful citizens”**

Amongst David Johnson's books when he died were *Williamson on Liberty, Trials for Sedition*, and *Gerrald's Trial*.⁵⁰ Other books were two "old Bibles", a two-volume family Bible, *Truth's Victory over Error* (a commentary on *the Westminster Confession*), *Erskine's Scripture Songs*, *Gospel Sonnets*, *Watts Hymns*, *Isaac Newton's Works* and Robertson's famous *History of Scotland*. The most expensive item listed in his household inventory was an Eight Day Clock (valued at £4 10s).

David Johnson gave instructions for his burial:

I wish no spending but a plain Coffin and no glaring ornaments about it but Cloth and black tacks with my age upon a nett plate engraved.

The burial record says: "Large covered coffin 9s 6d", which is the standard price.

He also left a gift to his long-time servant:

... eight pounds sterling I wish it to be given to my servant Kattarine Menzies who has been so long with me at any rate she must get what is usual for Mournings.⁵¹

When he died in 1827, his daughter Margaret (1772-1842) was his only surviving child.

Robert Hepburn (1764-1831), son-in-law of David Johnson

Robert Hepburn (1764-1831), a wood merchant, married Margaret Johnson in 1795. They had ten children. Of these, only the eldest (David Hepburn) and the youngest (Janet Hepburn, "Jessie") married. Apart from presiding at the dinner for reformer Joseph Hume, as mentioned above, Robert Hepburn was appointed to the fundraising committee for a Charity Ball to be held in the Salutation Inn on 24 January 1817.

The *Perthshire Courier* commented with enthusiasm:

We observe with pleasure, that the laudable exertions for the alleviation of the distresses of the poor, of which Perth set so early an example, are still continued, and that a *Charity Ball*, patronised by the principal inhabitants of this city, and the respectable farmers and others, in the neighbourhood, is to take place upon the 24th instant, as advertised in this day's paper. ... We understand the subscription is filling up fast, and we hope, that on so praiseworthy an occasion the

⁵⁰ The government, worried by the French Revolution, clamped down severely on the leaders of the reform movement. Joseph Gerrald had been convicted along with Thomas Muir and was sentenced to 14 years transportation. These and others are commemorated on the Martyrs' Monument in the Old Calton Cemetery, Edinburgh.

⁵¹ David Johnson's Will (SC49/31/7, Perth Sheriff Court) is available at National Records of Scotland via ScotlandsPeople website.

attendance will be numerous, as the necessities of the poor, notwithstanding all that has been done, are still very urgent.

(Perthshire Courier, 16 January 1817)

In 1823 he made a donation towards fitting out the new halls for the Museum of the Literary and Antiquarian Society of Perth, and for the Perth Public Library, and “to surmount it with a DOME” – the T. H. Marshall building; and in 1826 he donated towards the relief of “the labouring poor”.

David Hepburn (1796-1887), son of Robert Hepburn, grandson of David Johnson

David Hepburn was a Writer (i.e. a solicitor) and handled property sales for members of the public, the family affairs of his mother Margaret Johnson when she died in 1827 and of his brother-in-law, surgeon Donald Robertson, on his decease in 1847. He was honorary librarian and on the management of the Literary and Antiquarian Society, and insurance agent for the Scottish Union Fire and Life Company.

In 1837 he attended an anti-slavery meeting and moved one of the proposals to be presented to Parliament. He was also active in supporting the Infirmary, and proposals for the establishment of a School of Industry. He was elected as one of the police commissioners for Perth.

He was secretary and treasurer of The Destitute Sick Society. In 1843 he was asked by the Poor Law Inquiry Commission for Scotland how many were relieved in the course of a year. He replied: “In the year ending February 1841, there were between 400 and 500 cases; and in the year ending February 1843, there were about 429”.

On 7 August 1843 he married Magdalene Kinnear at Fingask, parish of Rhynd, a few miles east of Perth on the south of the Tay.

The following year, David and Magdalene’s house was burgled while they were out at church. The culprits fled to Glasgow, were caught there, and tried in Edinburgh.

HIGH COURT OF JUSTICIARY, EDINBURGH. — The trial of John Johnston and Alexander Burns, for robbery, came on before the above Court on Monday last. They were accused of having, on the 5th day of



**Robert Hepburn
(1764-1831)**

*Painting by Thomas Duncan
Photo credit: Perth & Kinross Council*

January last, broken into the house of David Hepburn, writer, Atholl Street, Perth, by unlocking the door by a false key or picklock, and, having thus obtained forcible entrance, theftuously taken away, from a lockfast press [cupboard], a silver sugar-basin and silver coffee-pot, one shilling and sixpence in money, and, from other parts of the house, a silver tea-pot, a silver cream-jug, a silver dessert-spoon, a gold watch, two gold seals, a gold watch-key, two gold watch-rings, two gold watch-hooks, two gold finger-rings, two gold brooches, a silk watch-guard, a gold clasp, a pair of German-silver sugar-tongs, and a silver snuff-box—aggravated, on the part of Johnston, by being previously convicted of theft. ... A verdict of Guilty was returned against both prisoners; and Johnston was sentenced to fourteen, and Burns to ten, years' transportation. ... it is satisfactory to know that [they] have received such a sentence as will free this neighbourhood of their presence for a long time to come.

(Perthshire Advertiser, 5 June 1845)

Sadly, David Hepburn's wife Magdalene died on 30 March 1848, the same day as she gave birth to a still-born son.

Donald Robertson (1813-1847), surgeon, and his illustrious descendants

Janet Hepburn's husband, Donald Robertson, was born in Glasgow where his father, James Robertson, was described as sergeant in the 71st Foot. Donald Robertson was a surgeon at Perth Infirmary, and also worked at 54 South Methven Street where he is described as "Druggist". In addition, shortly before his untimely death, he was appointed as doctor to the troops in Perth Barracks.

The *Perthshire Advertiser* reported as follows:

MEDICAL APPOINTMENT.—We understand Mr. Donald Robertson, surgeon, has received an appointment from the Horse Guards, giving him, in preference to any other civil practitioner, the medical charge of the troops quartered at the Perth Barracks, when not accompanied by their own medical officer, which appointment has also been approved of by the Director-General of the Army, medical department. We believe that the appointment was obtained entirely through the application of Mr. Robertson's father, superior barrack-serjeant in Perth; and it says much for the Duke of Wellington, that he has not forgotten the services of an old soldier, who followed him during the whole of the Peninsular war.

One can imagine the uproar today if medical appointments were made by such a criterion!

The Peninsular War against France lasted from 1807 until 1814. Napoleon was defeated at Waterloo by the Duke of Wellington in 1815, and France was occupied by British troops until 1818. Surgeon Donald Robertson's oldest sister, Sarah, was born in France, presumably while James Robertson was there as part of the army of occupation.

GREEK SECRETS REVEALED

Surgeon Donald Robertson had two children, Margaret Johnston Robertson and Catherine Cook Robertson. It is noticeable how the names are repeated from generation to generation. The elder daughter at the age of 19 married the Rev. Robert Cameron who was minister at the North United Presbyterian Church in Perth. Robert Cameron then accepted a call to Egremont in Liverpool, and then to Cambridge Street Glasgow. Robert and Margaret Cameron had five children. Two became famous artists and painters, David Young Cameron (1865-1945) and Katharine Cameron (1874-1965), known as Katie. Both David Y. Cameron and Katie Cameron attended the Glasgow School of Art at a time which became – and remains – notably famous. David was one of 20 or so male painters who were nicknamed “the Glasgow Boys”, while Katharine was among “the Glasgow Girls”. Katharine went around with a group who called themselves “The Immortals” – aiming for women artists to be ascribed immortality in their work just like male artists. Included in this group was Margaret Macdonald whom Charles Rennie Mackintosh married in 1900.

“The Immortals”



Back Row: Margaret Macdonald

Middle Row left to right: Frances Macdonald, Katharine Cameron (granddaughter of Surgeon Donald Robertson, Perth), Janet Aitken, Agnes Raeburn, Jessie Keppie, John Keppie

Front Row left to right: Herbert McNair, Charles Rennie Mackintosh

Photograph by courtesy of Glasgow School of Art

Katharine produced fairy-tale illustrations for children’s books, embroidery, etchings, watercolours of Highland scenes, and pictures of Scottish folklore and ballads. Above all she loved painting flowers.

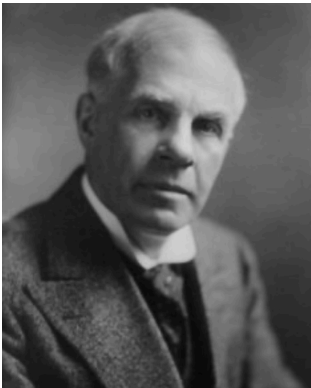


Katharine, along with Patrick Geddes and William Gordon Burn-Murdoch⁵² and other artists, was a founder member in 1891 of the Society of Scottish Artists. This organisation (SSA for short) now has over 1,500 members. It describes itself as the largest artist-led organisation in Scotland, and holds an annual international exhibition.

**“Iris and Other
Flowers”**

by Katharine Cameron

*© The artist's Estate, courtesy
of East Ayrshire Council*



David Young Cameron

Photo: T & R Annan, Glasgow

David Young Cameron specialised in etchings, particularly on architectural themes, but he also produced oil colours of landscapes and Scottish mountain scenes. He was a trustee of the Tate Gallery and the Scottish National Gallery and was the King's Painter and Limner in Scotland from 1933. He was knighted in 1924. He produced a stained glass window which can now be seen in Greyfriars Church, Edinburgh, having been originally donated by him in 1942 to celebrate the centenary of St John's Church in Victoria Street.

⁵² William Gordon Burn-Murdoch (1862-1939), painter, travel writer and explorer, was nephew of Margaret Higgins Burn-Murdoch who married John Berry of Tayfield and also of Rev. Alex. Burn-Murdoch (see page 56).

GREEK SECRETS REVEALED

In 1925 David Y. Cameron presented a portrait of his great grandfather, Robert Hepburn, to Perth Art Gallery (see page 70) and in 1942 this stained glass window in Edinburgh.

TO THE GLORY OF GOD AND TO PERPETUATE THE
HUNDRED YEAR WITNESS OF THE BURGH CHURCH
OF ST JOHN THE BAPTIST THIS WINDOW WAS GIFTED
IN 1942 BY SIR D.Y. CAMERON R.A. LL.D.

The stained glass window showing John the Baptist, presented by Sir David Young Cameron to the Burgh Church in Victoria Street, Edinburgh, was moved to Greyfriars Church, Edinburgh, in 1979.

So, the family fortunes revived: “**sown in dishonour**” in Perth in the 1840s, but “**raised in glory**” (though in a different sense from that intended by the apostle Paul) in the twentieth century.

David Johnson’s great, great grandchildren have done him proud.



David Y. Cameron’s stained glass window in Greyfriars Church, Edinburgh



**Location of the memorial stone to David Johnson and family, Greyfriars Burial Ground, Perth.
It is currently being enveloped by a protective yew tree.**

Perth Art Gallery, 78 George Street, Perth

Map reference: NO 119 238 Postcode: PH1 5LB

Statue of Paris, Prince of Troy



Welsh-born John Gibson (1790-1866) was one of Britain's leading sculptors of the 19th century.⁵³ Trained in Liverpool, he moved to Rome and studied under the talented Antonio Canova. He produced this statue of Paris, son of Priam and Hecuba of Troy, when working in Rome c. 1825. Gibson particularly favoured carving statues of figures in Greek myth. Although, like many sculptors, he presented statues in white marble, he also tried colouring some, aware that statues in ancient times were painted.

The story of Paris and how he caused the disastrous Trojan War is related on pages 200-201. The Golden Apple that Paris holds on this statue is inscribed (in Greek) as “For the most beautiful”:

ΚΑΛΛΙΣΤΗ ΚΑΛΛΙΣΤῆ
“For the most beautiful”



Reproduced by courtesy of Perth & Kinross Council

Paris – with Phrygian cap (see pages 203-204), and the ill-fated apple

⁵³ See Wikipedia article and Alex Patterson, Assistant Curator Fine Art, National Museums Liverpool: “John Gibson – his life in Rome”:

<https://www.liverpoolmuseums.org.uk/stories/john-gibson-his-life-rome>

Auchterarder House

Map reference: NN 950 145 Postcode: PH3 1DZ



Auchterarder House, designed by the architect William Burn, was built in 1832-1833 for Captain James Hunter. It was enlarged and remodelled for locomotive manufacturer and art collector James Reid in the late 1880s. For a while it was a hotel, and amongst those who are said to have stayed there were former US president Ronald Reagan and his wife Nancy. The house is now back in private ownership.



The fireplace in the library at Auchterarder House with Plato (left), Homer (right), and on a scroll in the middle the opening two lines of Homer's *Odyssey*.



ΑΝΔΡΑ ΜΟΙ ΕΝΝΕΠΕ
ΜΟΥΣΑ ΠΟΛΥΤΡΟΠΟΝ ΟΣ
ΜΑΛΑ ΠΟΛΛΑ ΠΛΑΓΧΘΗ
ΕΠΕΙ ΤΡΟΙΗΣ
ΙΕΡΟΝ
ΠΤΟΛΙΕΘΡΟΝ
ΕΠΕΡΣΕΝ

ANDRA MOI ENNEPE
MOUSA POLYTROPON HOS
MALA POLLA PLANGTHĒ
EPEI TROIĒS
HIERON
PTOLIETHRON
EPERSEN

**“Speak to me, O Muse, of the man of many ways who wandered
very far when he had destroyed the holy city of Troy”**

Source: The *Odyssey* by Homer, Book 1, lines 1-2.

Location: Mantelpiece in Library, Auchterarder House.

This is a bronze decorative feature in the middle of the mantelpiece in the library. It shows an unrolled scroll revealing the Greek words from the beginning of Homer’s *Odyssey*. Lying on top are two olive branches tied together.

The fireplace has a bust of Plato on the left and of Homer on the right.

The *Odyssey* is a long poem in twenty-four books composed about 700 BC or later. Like the *Iliad*, it was traditionally attributed to Homer, supposedly a blind poet from Chios or Smyrna, and makes use of earlier oral material, some perhaps going back to the bronze age in Greece. It is uncertain to what extent the author used writing in its composition, but it must have been written down fairly soon afterwards. The *Odyssey* describes the ten-year voyage of Odysseus on his way home after the Trojan War. The Greeks besieged the city of Troy for ten years. Every direct assault on Troy had

failed, so a trick was tried to get armed men into the city. Odysseus and his men hid inside a specially constructed wooden horse while the rest of the besieging Greeks sailed away. The Trojans pulled the horse inside the city, treating it as a victory trophy. At dead of night, Odysseus climbed out, opened the gates to the Greeks who had sailed back, and the city of Troy was destroyed. Whether there is any historical truth to this story is an open question. If a war between Greece and Troy took place, the date would be about 1200 BC. According to Greek mythology the ten-year war began because Helen of Sparta, the most beautiful woman in the world, left her Greek husband and eloped from Greece to Troy with her lover Paris, son of the king of Troy.

The term “Trojan Horse” is currently used to describe malicious software which can secretly invade and damage computers.

After the destruction of Troy, Odysseus set out to sail home to the island of Ithaca. The *Odyssey* tells of his adventures and disasters over the ten years before he returned to his faithful wife Penelope.

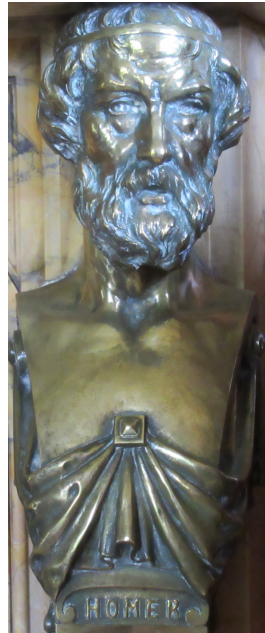
In the two lines which begin the *Odyssey*, Odysseus is described as “*polytropos*”, an ambiguous word: it can either mean “resourceful” or “much travelled”. Odysseus was both.* By translating the word as “a man of many ways”, the ambiguity of the Greek is retained, though the English sounds a little strange.

Homer appeals for divine inspiration, “Speak to me, O Muse”, to help him compose his account. Presumably he is calling on the goddess believed to be responsible for poetry or music. See page 187 for more explanation on the muses.

Troy is described as “the holy city of Troy” as it was considered sacred to Poseidon, god of the sea (better-known as Neptune, from the Latin name). In the story related in the *Odyssey*, Poseidon gave Odysseus much trouble because of his responsibility for destroying the city.

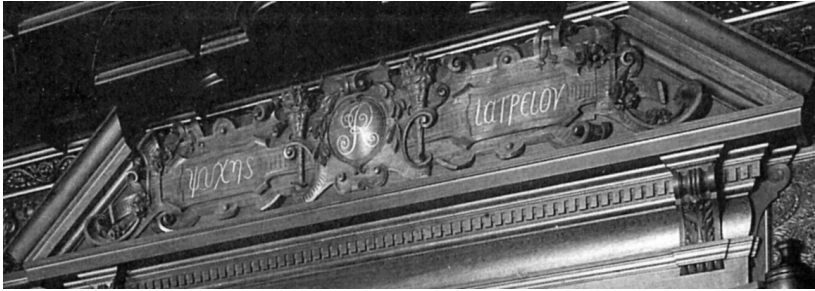
Homer’s *Iliad* and *Odyssey*, in relating stories and traditions of the Trojan War, provide insight into the attitudes and religious concepts of the early Greeks.

* Odysseus is an apt name for the privately-funded American spacecraft which landed on the moon in February 2024. The Americans had wandered elsewhere in the universe for decades and when they finally attempted to land, the planned lasers didn’t work. The craft had to circle the moon once more, and then use alternative lasers to adjust the landing speed. Odysseus *polytropos*: “of many ways”!



**Homer beside the
fireplace at
Auchterarder House**

Auchterarder House – a vanished inscription



Inscription in the library of Auchterarder House in 1888

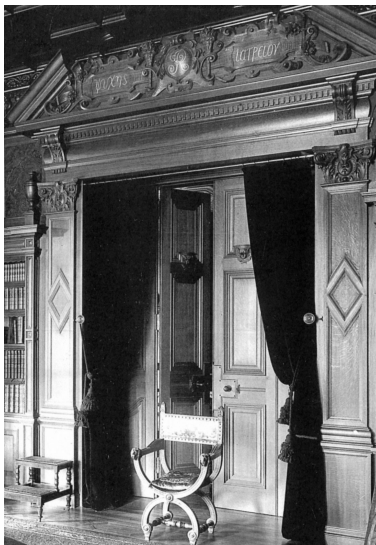
Photograph by Harry Bedford Lemere, © Crown Copyright HES

ψυχης ιατρειον

psychēs iatreion

“Healing place of the soul”

This inscription comes from a room in the tomb complex of the famous Ramesses II of Egypt, described by historian Hecataeus of Abdera (c. 300 BC) and paraphrased by Diodorus Siculus in his *Library of History*, Book 1, 49.



Auchterarder House, door in Library, in 1888 with Greek inscription, and in 2017.

1888 photograph, reproduced by permission of Historic Environment Scotland

This inscription appears to have been placed here by James Reid who bought Auchterarder House in 1887. His initials were in the central panel between the two words, along with a flaming torch, a symbol of education. At some point, perhaps when Auchterarder House was a hotel but maybe earlier, this carved wooden panel was removed.

James Reid, a successful Glasgow businessman, was owner of one of the largest locomotive building factories in the world. He was a keen art collector, and a generous supporter of many good causes.

“Healing place of the soul” seems an appropriate motto for a library. Books enable a person to enter into other worlds, to travel without leaving home, to obtain understanding from the wisdom and experience written down by others. For someone who is sad or restless, there can be comfort and healing in books. And who, at sometime in life, is not in need of encouragement and consolation?

Diodorus Siculus (Diodorus from Sicily) was a Greek writer who made a tour of Egypt around the middle of the first century BC. In Thebes he visited the tomb complex of Ramesses II (c. 1292-1225 BC), one of the greatest and most famous of the pharaohs who was also known as Ozymandias. Diodorus used a description written about 250 years earlier by Hecataeus of Abdera (c. 300 BC). Hecataeus’ original account has been lost, but is paraphrased by Diodorus in his book *Library of History* (1:49).⁵⁴ He described entering a covered walk which led to various rooms, then the “sacred library” (*bibliothēkē*, in Greek) above which were written (presumably in Egyptian) the words “*psychēs iatreion*”, “Healing place of the soul”, then on into a hall which led to the place where the king (Ramesses II) was buried. It is generally assumed that the expression “Healing place of the soul” referred to the library beside Ramesses’ tomb at Thebes.

A Greek manuscript of Diodorus’ book *Library of History* was discovered in the 1400s by Poggio Bracciolini (1380-1459), a noted Renaissance scholar who successfully searched monastic libraries for works written in ancient times. He translated *Library of History* into Latin and it was printed in Bologna in 1472. The passage about Ramesses’ “sacred library” began to be noticed with interest. A book was produced in Lyon, France, in 1635 which explained how to set up and organise a library.⁵⁵ It made suggestions for suitable mottoes. The first of 68 suggestions was “*psychēs iatreion*”, with which, it was said, the doorway of the library of

⁵⁴ Translation of Diodorus’ text (with some commentary) is available at http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Diodorus_Siculus/1C*.html

⁵⁵ *Musei sive Bibliothecae tam privatae quam publicae Extractio, Instructio, Cura, Usus* by Claude Clément, (James Prost, Lyon, 1635), in Latin (“The Construction, Organisation, Care and Use of a Museum or Library, whether Public or Private”)

Ozymandias king of Egypt was inscribed. The author cited a range of ancient authors as to the healing and morally instructive value of books. This Greek motto was chosen for the Stiftsbibliothek, the renowned Abbey Library of Saint Gall, at St Gallen in Switzerland, where it was placed over the doors to the main hall around 1760 and can still be seen – and at Auchterarder House, probably in the 1880s.⁵⁶ And a version of it was used in Edinburgh on a bookplate by Ian Graham Andrew, Headmaster of George Watson’s College (1943-1953): ψυχῆς ιατρός (psychēs iatros) “doctor of the soul”.



ΨΥΧΗΣ ΙΑΤΡΕΙΟΝ – PSYCHĒS IATREION “HEALING PLACE OF THE SOUL” – placed over the doorway in 1760 at the famous Abbey Library of Saint Gall at St Gallen, Switzerland, and bookplate (right) with psychēs iatros “doctor of the soul”. See Appendix 3, page 268.

Photograph by Hannes Thalmann, © Stiftsbibliothek St. Gallen, by kind permission

More recently, this phrase has been analysed by Luciano Canfora who considered that the text may have been misunderstood.⁵⁷ He suggested that although the words appeared above a bookcase (*bibliothēkē*, in Greek⁵⁸) containing sacred books, they were not describing the bookcase itself, nor a library in the modern sense, but the room about to be entered. This room, near where Ramesses’ embalmed body lay, according to Egyptian ideas was where Ramesses’ soul preserved the dead pharaoh’s life! “Healing place of the soul”, therefore referred to the place where Ramesses’ soul performed this healing function! So, the so-called “sacred library” at Thebes may have been a bookshelf with religious books not a library as we understand it; and the two words may have been describing the next room, not the “library”. Vanished inscription, vanished library! A pity, if so, for “Healing place of the soul” seems an appropriate description for a library nonetheless.

⁵⁶ Cora E. Lutz, “The Oldest Library Motto: ΨΥΧΗΣ ΙΑΤΡΕΙΟΝ”, *The Library Quarterly*, Vol. 48, No. 1, pages 36-39 (Chicago University Press, 1978).

⁵⁷ *The Vanished Library – A Wonder of the Ancient World*, Luciano Canfora (University of California Press, 1990)

⁵⁸ “*Bibliothēkē*” in Greek (which gives us the French and German words for a library, “bibliothèque, Bibliothek”) can mean a bookcase or a collection of books.

Monzie Castle, north of Crieff, Perthshire

Map reference: NN 874 245 Postcode: PH7 4HD



ΟΔΟΥΜΑΙ ΓΡΑΦΗ

HODOUMAI GRAPHĒ

“I am led by Scripture.”

Two letters have been omitted. It should be ΟΔΗΓΟΥΜΑΙ (HODĒGOUMAI). The panel is worn, but the first and second letters can just be distinguished (ΟΔ), as also the letter “H”, eta, (“H” = long “Ē”) on the right. The letters ΑΦ “APH” in the second word GRAPHĒ are entirely eroded. There is space for a final iota, but erosion makes it impossible to tell if this was there. The fully correct form would be ΟΔΗΓΟΥΜΑΙ ΓΡΑΦΗΙ with a rough breathing in front to make the “h” sound.

Location: In the triangular pediment over the second window on the second floor of the old part of Monzie Castle.

In the centre is a figure with a large moustache, in 17th century clothing, holding a sheaf of corn in his left hand and an open Bible in his right. At the top is the letter “M”, on the figure’s right the letter “I”, and to his left the letter “G”. These appear elsewhere on Monzie Castle and are considered to refer to Marjory and James Graham (or Graeme), married about 1634, builders – or expanders – of this part of Monzie Castle. Monzie is pronounced Monie (without the “z”). The name “Monzie” is Gaelic and is reckoned to mean “Field of corn”.

James Graham was an enthusiastic Royalist, supporting King Charles I against the Covenanters. Charles believed in the divine right of kings, as had his father James I and VI, based on the divine appointment of kings in the Old Testament and particularly on the apostle Paul's instructions in the New Testament to obey civil authorities as given in the letter to the Romans chapter 13.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good.

(Romans 13:1-4, King James Version)

The king saw himself as “the minister of God”, and based on this interpretation, James Graham of Monzie could claim, as on the Greek inscription, to be led by Scripture.

James Graham of Monzie is understood to have died in 1645 at the battle of Philiphaugh, near Selkirk, in the Borders, fighting in the army led by another James Graham, the Marquess of Montrose (1612-1650).

Monzie Castle is in two parts: the older house, with the inscriptions from 1634, is behind the larger and newer front part built in the late 1700s (architect John Paterson, previously Robert Adam's clerk of works). After being gutted by fire in 1908, the newer section was reconstructed to designs by Sir Robert Lorimer.

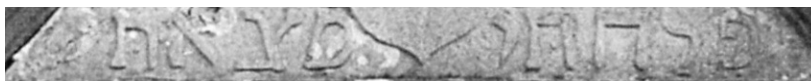


Monzie Castle, with 1634 L-shaped section behind the larger, newer front. Inscriptions are on the triangular pediments over the windows on the second floor. Only one can be seen on this photograph.



Latin is on the left triangular panel, Greek on the middle, and Hebrew on the right. James Graham wished to be seen as a man of learning and faith.

According to John Gifford in *Perth and Kinross*, over the window on the left was the Latin QVEM COLO QUAERE which means “Seek the one I worship”. The Greek is above the middle window, and above the window on the right, in Hebrew, was “I have found his prosperity”.⁵⁹ The Hebrew was visible in 1976⁶⁰ but is now completely eroded apart from one letter at the left.



Hebrew, photographed in 1976: “I have found his prosperity.”

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Some time after James Graham’s death, the estate went to the Campbell family, one of whom, Alexander Campbell, tried to rescue the ill-fated attempt to establish a Scottish colony in Darien. He was one of the few participants to return a hero, and a gold medal was awarded to him in 1700. The Castle went to the Crichton family in 1856.⁶¹ I am grateful to Isla Crichton for giving her time to show us the Greek and for granting permission to publish these details.

⁵⁹ John Gifford, *Perth and Kinross*, (Pevsner Architectural Guides, Yale University Press, 2007), page 540.

⁶⁰ Photograph in collection of Historic Environment Scotland.

⁶¹ *Monzie Castle – A Brief Insight* (Estate leaflet); Linda G. Fryer, “Campbell, Alexander, of Fonab and Monzie (c.1660-1724)”, *Oxford Dictionary of National Biography* (2004).

Innerpeffray Chapel

Map reference: NN 902 184 Postcode: PH7 3RF

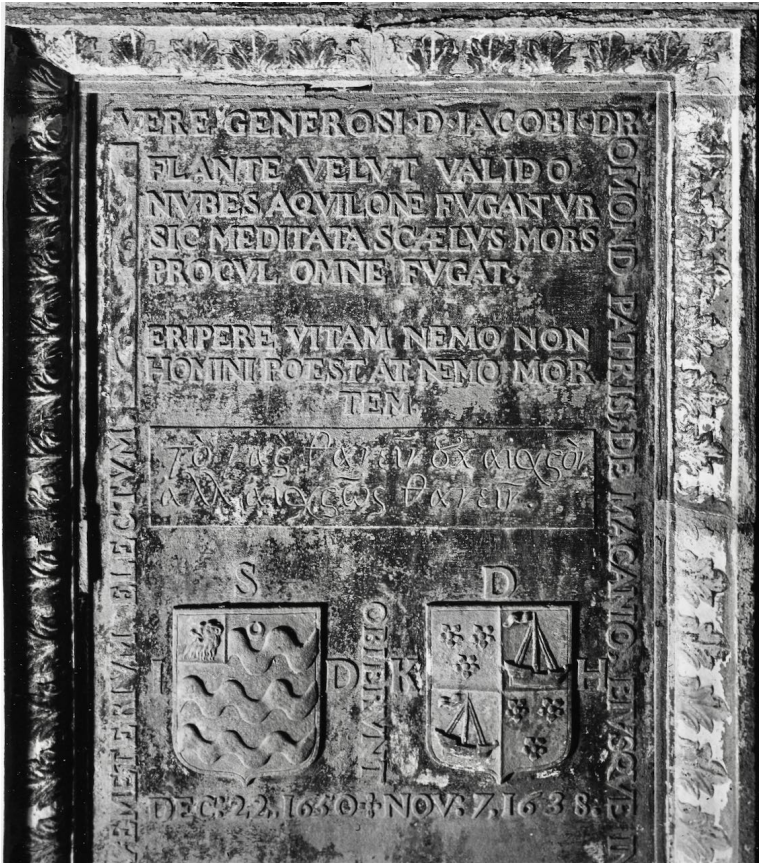


The burial chapel of the Drummond family, with the Innerpeffray Library just visible to the left

The Innerpeffray Chapel is close to the River Earn where the first-century Roman road led to the North. A church was recorded here about 1365. In 1507, probably on the same site, this building was erected as a chantry chapel for the Drummond family, owners of nearby Innerpeffray Castle. “Chantry” is from *cantare* in Latin, *chanter* in French, = “to sing”. Four priests were employed to say mass and prayers for the souls of those who had died, the belief being that this could atone for sins committed during life – and therefore shorten the time in purgatory, as shown in the illustration on page 155. When the Protestant Reformation took place in Scotland about 1560, this practice was swept away, but the chapel remained the burial mausoleum for the Drummond family and an altar at the east end, perhaps from the original church, may still be seen.

On the north wall is an impressive gravestone to Sir James Drummond who died on 22 December 1650 and his wife Catharine Hamilton who died on 7 November 1638. Originally this would have been brightly painted.

The stone is inscribed in Latin, with a Greek quotation in the middle. Around the edge, reading clockwise from the top left, the Latin says: “The chosen burial place of the truly noble Master James Drummond chief of Machany and of his famous wife Catharine Hamilton and of their descendants”. They had one daughter and eight sons. James Drummond was a strong supporter of Charles I and fought for the Royalist cause as a colonel of the Perthshire Foot.



Memorial to Sir James Drummond and Catharine Hamilton, with three quotations, two in Latin and one in Greek. Below are the family coats of arms, Drummond on the left and Hamilton on the right.

Photo © Crown Copyright: HES

In the centre the quotations are intended as encouragement to live a righteous life. The top two are in Latin and the third in Greek.

FLANTE VELVT VALIDO
NVBES AQVILONE FVGANTVR
SIC MEDITATA SCAELVS⁶² MORS
PROCVL OMNE FVGAT

“As clouds are put to flight by the blowing of a strong north wind, so a prepared-for death drives every sin far away.”

⁶² This is a mistake. The word should be *scelus* “crime” or “sin”, not *scaelus*.

These words come from a series of eight-line poems written by Jacques de Billy (1535-1581). They embrace thoughts from ancient Greek and Latin writers and were published in Paris in 1575.⁶³ Next is a quote from Seneca.

ERIPERE VITAM NEMO NON⁶⁴
HOMINI POTEST AT NEMO MORTEM
**“Anyone can snatch away a man’s life,
but no one can snatch death away.”**

This statement is from a tragedy by Seneca. Oedipus, the blinded former king of Thebes, laments his fate and sees death as a God-given blessing:

Death is everywhere. God has made excellent provision. **Anyone can snatch away a man’s life, but no one can snatch death away.** A thousand doorways lie open to it. (*Phoenician Women*, lines 152-153)

However, in the play, Oedipus’ daughter, Antigone, dissuades her father from choosing death as a solution to his ills. It was not so for Seneca himself. Seneca (c. 4 BC-65 AD) was the tutor of the Roman emperor Nero, but when relations turned sour he committed suicide at Nero’s command, unwittingly illustrating the truth that even tyrannical human power is limited. The use of this quotation on the Drummond gravestone presumably indicates a similarly defiant message against current tyrants.



τὸ γὰρ θανεῖν οὐκ αἰσχρὸν
ἀλλ’ αἰσχροῶς θανεῖν.

to gar thanein ouk aischron
all’ aischrōs thanein

**“It is not disgraceful to die
but it is disgraceful to die disgracefully.”**

Source: Attributed to the Athenian playwright, Menander (c.341-c.291 BC). His sayings were widely quoted. See pages 227-229 and *Greek Secrets Revealed – Book 1, Edinburgh*, page 33.

⁶³ Page 25, poem 21, lines 7 and 8 of *A Sacred Anthology, gathered together from the most highly regarded Greek and Latin Early Fathers, and embraced within eight-lined poems*, by Jacobus Billius in the Abbey of St.-Michel-en-l’Herme. Each poem is followed by a commentary explaining from where the thoughts are derived. https://www.google.co.uk/books/edition/Anthologia_sacra_ex_probatissimis_utrius/uau9PfPzE_kC?hl=en&gbpv=1&printsec=frontcover

⁶⁴ “NEMO NON” = “no one not” = “anyone”! Anyone can stop a man from living but nobody can’t stop him from dying.

The Drummond family supported the Stuart kings and were deeply involved in the political troubles of the 1600s and 1700s. Sir James and Catharine had one daughter and eight sons, six of whom died in the wars. Their eldest son, another James, was fined £500 by Oliver Cromwell in 1654 for adhering to the Royalist cause.

Around 1680 a lending library was started by Sir James' nephew, David Drummond. He married Beatrix Graham, the sister of James Graham the famous/infamous Marquess of Montrose. The Marquess had been executed in 1650 in Edinburgh, where there is now an impressive funerary chapel to him in St Giles' Cathedral.⁶⁵ Amongst Innerpeffray library books, two bear the Marquess' signature, Camden's *Britannia* (1637) and a Bible in French published in 1633.⁶⁶



Innerpeffray Library, the first free public lending library in Scotland, founded around 1680 and still open to the public.

There has been a continuous line of Library Keepers since 1696. The Borrower Registers record all those who took out books from 1747 until 1968, and the Visitor Books from 1859 include J. M. Barrie, George Bernard Shaw and the parents of Beatrix Potter. Visit the Library and you can sign the Visitor Book yourself!

⁶⁵ For more details about the Marquess see *Greek Secrets Revealed – Book 1*, page 29.

⁶⁶ *Books and their Borrowers at the Library of Innerpeffray c. 1680–1855*, Jill Dye, PhD Thesis, University of Stirling (2018), page 29: <http://hdl.handle.net/1893/28881>.

GREEK INSCRIPTIONS IN PERTHSHIRE

The library books were first kept in Innerpeffray Chapel in a small room fitted with a fireplace at the west end. It can still be accessed up a narrow winding stair. Beatrix died in December 1691 and David Drummond in January 1692. Both are buried in the Chapel.

In 1762 the Archbishop of York, Robert Hay Drummond, created a special building to house the library, and this is the building we see today.⁶⁷



Innerpeffray Library. Books may no longer be borrowed but are all available for consultation. The Library organises an active programme of cultural and literary events.

⁶⁷ Sources include: *St Mary's Chapel, Innerpeffray*, by Anne Edgar, Keeper of Innerpeffray Library (2006), and *Genealogical Memoir of the Most Noble and Ancient House of Drummond* by David Malcolm, Edinburgh (1808), plus many Internet sites. See the Library's detailed site: <https://innerpeffraylibrary.co.uk>. For help and information I am grateful to Lara Haggerty, the current Library Manager and Keeper of the books, and to Bill Gray and Robert Skilleter.

Crieff Hydro

Map reference: NN 866 223 Postcode: PH7 3LQ



Crieff Hydro Main Entrance, with the Greek-inscribed Anniversary Sundial

Crieff Hydro was founded in 1868 by Dr Thomas Meikle to promote health by water treatments, simple food, and fresh-air exercise in a mountain environment, the idea coming from similar health establishments in Germany. The cold-water treatments were regarded with scepticism by many in the medical profession, but the venture proved popular. Over the years

Crieff Hydro has been developed and expanded as a high-quality hotel and family resort with numerous facilities for sport and recreation. It has been run continuously by the Meikle family.

Originally the Greek motto was displayed on tiles in the entrance hall.

The sundial by Tim Chalk was installed in 2018 to commemorate the 150th anniversary. It rests on a plinth with water and leaf motifs, representing the water-cure and woodlands of the Hydro environment. The Greek, with English translation, is inscribed around the edge of the plinth in capital letters.



APISTON MEN YΔΩΡ
ARISTON MEN HUDŌR
“Water is best.”

Source: Pindar, *Odes*. Pindar was born in 518 BC near Thebes in Greece. He studied music and poetry in Athens, travelled as far as Sicily, and died at Argos c. 438 BC. He is especially well known for the poems he wrote to celebrate victories in the four great games which took place in Greece – at Delphi, at Isthmia near Corinth, at Nemea in the north-east Peloponnese, and at Olympia, the most famous of all. The phrase “water is best” is the beginning of his poem celebrating the victory by Hieron, ruler of Syracuse in Sicily, in the single-horse race in 476 BC.

Water is best, and gold, like a fire blazing in the night, shines supreme of lordly wealth. But if, my dear heart, you wish to celebrate games, look no further for any other star shining by day in the empty sky that is warmer than the sun, and we shall sing praises of no better gathering than the Olympic Games.
(Pindar, *Olympian* 1, lines 1-11)

The point being made in this poem is that water, gold and the sun are each best in their respective spheres, and likewise is victory in the games at Olympia.⁶⁸

From the point of view of health, “Water is best”, and various pro-abstinence campaigners adopted this quote. The “Crieff Hydropathic Establishment”, as originally named, was alcohol-free from the beginning – until 1994.⁶⁹ Various visitors, however, added that “Water is best when taken in the right spirit”!

Pindar’s opening phrase can be seen also on the Scobie Well near Penicuik, the water supply for Penicuik House, and at Bath, popular since Roman times for the warm springs there.



“Water is best”, Pindar’s famous saying, is inscribed in Greek on the Pediment of the Pump Room Building, Bath.

The Greek word for water is *hudōr*. When derived words appear in English they are often spelled with a “y” rather than “u”, for example, in words like “dehydrated”, “fire hydrant”, and “hydrogen”. The word for “best” *ariston* gives us “aristocracy”, “rule by (supposedly) the best”.

I am grateful to sundial specialist Dennis Cowan for drawing my attention to the Crieff Hydro sundial and to pupil Jonathan Logan for first reporting the motto to me. I would also like to thank Janet Leckie for information and for permission to publish these details about Crieff Hydro. For information about the Hydro’s numerous offers, facilities and activities, see their website at <https://www.crieffhydro.com>.

⁶⁸ C. M. Bowra, *The Odes of Pindar* (Penguin Classics, 1969), pages i, 64-70.

⁶⁹ https://en.wikipedia.org/wiki/Crieff_Hydro, www.crieffhydro.com/us/about-us/

Greek Inscriptions in Dundee and Angus

The Howff, Meadowside, Dundee

Map reference: NO 401 303 Postcode: DD1 1LN

Memorial for Robert Strachan and his two wives (1653)



In 1834, when the Howff was being renovated, a Greek inscription could be seen on the crumbling side panel of this tomb, plus a Latin inscription on the other side. At the time, the Greek inscription could not be deciphered. Some of the lettering was missing, and some may have been incorrectly carved in the first place. However, Edmund Faulkes, currently Head of Classics at the High School of Dundee, worked it out and the information is presented on the website entitled “Tombs of the Dundee Howff”. It is recorded as Stone No. 328.⁷⁰ The two Greek lines come from the play *Hecuba* by the Athenian playwright Euripides (c. 485–406 BC).

The lettering was in capitals, and the correct form should have been:

TYMBON ΔΕ ΒΟΥΛΟΙΜΗΝ ΑΝ ΑΞΙΟΥΜΕΝΟΝ
ΤΟΝ ΕΜΟΝ ΟΡΑΣΘΑΙ, ΔΙΑ ΜΑΚΡΟΥ ΓΑΡ Η ΧΑΡΙΣ

TUMBON DE BOULOIMĒN AN AXIOUMENON
TON EMON HORASTHAI, DIA MAKROU GAR HĒ CHARIS

**“I would like my tomb to be worth looking at, for the respect
shown lasts a long time.”**

⁷⁰ Recorded in *The Book of the Howff*, Libraries, Leisure and Culture, Local History Centre, Dundee. Reproduced by kind permission of Darren Eyers, FSA Scot, from: <https://graveyards.angus-antiquarian.info>, and <http://www.dundeehowff.org.uk/tombsofdundeehowff/>

Source: Euripides *Hecuba*, lines 319-320. These words are introduced by two previous lines, so that the fuller comment is:

While alive, everyday, I wouldn't mind having only small things, and they would be all sufficient, but **I would like my tomb to be worth looking at, for the respect shown lasts a long time.**

It is interesting to see the many different ways this quotation can be translated: a good example of how difficult translation can sometimes be. The last word "CHARIS" can mean: "grace, favour, beauty, glory, kindness, goodwill, thanks, delight, pleasure".

Translations offered are:

"... when I die, I would like to see on my tomb evidence of respect and honour. Such a glory measures for much." (George Theodoridis⁷¹)

"I want the full-out display of honors and commemorations when I die, a worthy tomb to make this life worthwhile. That's the thing that lasts." (Jay Kardan and Laura-Gray Street⁷²)

"... as touching a tomb I should wish mine to be an object of respect, for this gratitude has long to run." (E. P. Coleridge⁷³)

"... when I die, I would like my tomb to be seen more worthy, for this kindness means a lot." (Edmund Faulkes)

and I have tried:

"I would like my tomb to be worth looking at, for the respect shown lasts a long time."

The Latin inscription, parts of which were eroded, said: "Sacred to the memory of James Strachan, a man of the greatest integrity, who died in the year of our Lord --- aged 75 ...". However, the initials on the stone, either side of shields, give RS and RS, which, it is suggested, stand for Robert Strachan (not James Strachan) with MN and MR below, presumably being the initials of his two successive wives. Robert Strachan is recorded as dying on 28 April 1653 aged 73.

The tombstone is worth looking at, but naturally after 350 years does not look as good as when it was first erected, despite the hopeful expression in the Greek inscription. It is interesting to observe, however, that only 100 years after Greek began to be taught in Scotland (see page 16) there was enough awareness of Greek in Dundee for Robert Strachan to be able to select an appropriate epitaph.

⁷¹ <https://www.poetryintranslation.com/PITBR/Greek/Hekabe.php>

⁷² <https://www.didaskalia.net/issues/8/32/HecubaWorkingScript.pdf>

⁷³ <http://classics.mit.edu/Euripides/hecuba.html>

The Howff

Map reference: NO 401 303 Postcode: DD1 1LN

Katharine Baxter – Dundee girl born in Crete

There is no Greek on this stone, and the stone is no more to be seen, but the Greek connection to Dundee and the literary references are worth noting:

Stay passenger—no more for marvels seek,
Among thir many monuments of death;
For here a demi-Scot, a demi-Greek
Doth lie, to whom the Cretan isle gave breath.
And is not (this) a wonder, is it not?
Her birth and burial to be so remote.
So falls by winter blasts, a virgin rose;
For blotless, spotless, blameless did she die:
As many virtues nature did disclose
In her, as oft in greatest age we see.
Ne'er Jason glor'd more in the golden fleece
Than her brave sire, in bringing her from Greece.

Captain Alexander Baxter, burgess in [Dundee]
caused make this monument for his daughter Katharine
Baxter, who departed 20 March, 1632. Her age 17.

(Robert Monteith, *Epitaphs*, page 107)⁷⁴

The name Katharine is Greek. It means “pure” – or as the epitaph says “blotless, spotless, blameless”. The tombstone indicates trading connections between Dundee and Crete in the 17th century.

Crete at this date was under the control of the Venetians. Subsequently the Ottoman Turks captured the island after besieging Heraklion for twenty-one years from 1648 to 1669 – one of the longest sieges in history.

The reference to Jason and the Golden Fleece is to an ancient Greek adventure story, obviously known in Scotland and presumably told to schoolchildren.

The story is that Jason set out from the city of Iolcos in Greece with a group of volunteer adventurers in a ship called the *Argo*. The group of sailors therefore became known as the Argonauts (*nauta* means “sailor”). They voyaged through the Dardanelles into the Black Sea, encountering many dangers and adventures on the way. Eventually they captured the Golden Fleece from Colchis at the eastern end of the Black Sea, valuable not only as it was made of gold, but because it took so much effort to obtain it.

⁷⁴ Robert Monteith, *Epitaphs and Monumental Inscriptions Chiefly in Scotland*, (1707, expanded 1834 and reprinted by D. Macvean, Glasgow, 1851), page 107

The Howff

Map reference: NO 401 303 Postcode: DD1 1LN

Robert Stirling and Euphemia Lochmolonny



Photo: Alexander Crawford Lamb (1843-1897), *Libraries, Leisure and Culture Dundee*

Πνεῦμα ἅγιον
Pneuma hagian
“Holy spirit”

The inscription on this tomb is entirely in Latin apart from the two Greek words. The stone is recorded as 303 on the Howff website.

A translation, based on Monteith's, is as follows:

Here, with his very dear wife, Euphemia Lochmolonny, lies Robert Stirling, sailor and merchant, who was notable for his holiness towards God, integrity of life, and love of his fellow citizens.
She died, aged 36, in the year of our Lord, 1648.
He died, aged 75, in the year of our Lord, 1668.

The world's tempest'ous sea while I did plow,
My anchor, hope; the word my compass too;
Blest faith my helm; the wind to fill my sails;
The holy spirit [Πνεῦμα ἅγιον] with its blessed gales;
Northstar, thou Christ alone; I steered to thee,
Thou still was in my heart and in mine eye;
In heav'n above, my safest port whence I
Despise and scorn all earth's uncertainty.

(Robert Monteith, *Epitaphs*, pages 115-116)

Robert Stirling and Euphemia lived through troubled times. Dundee was stormed and pillaged by the Marquess of Montrose in 1645, three years before Euphemia died. It was attacked again by Cromwell's troops under General George Monck in 1651.

... after a siege of five or six weeks, the town was taken by assault. ...
The town was delivered up to be pillaged by the soldiers; and such was its wealth at that time, together with the valuable effects of those who

had retired to it for safety, that every soldier in Monk's [sic] army had nearly sixty pounds sterling to his share. Sixty vessels were taken in the harbour ... and sent off loaded with the spoil. This fleet was lost in the Bar of Tay. The pillage lasted several days....

The gallant Governor Lumsden, after having made every exertion for the defence of the town, and taking refuge with part of his force in the old tower, was, from want of provisions, obliged to surrender at discretion. He and his valorous band were ... massacred in the church-yard. Their dead bodies were promiscuously thrown into pits dug on the spot.... The head of Lumsden was placed on one of the abutments of the tower. ... In the same church-yard, part of Lord Duffus' regiment shared the same fate; and the large square of the Fishmarket exhibited a scene of equally ferocious slaughter and desolation.

(*Dundee Delineated*, pages 37-38)

... more than two thousand are said to have been slain in that massacre,—which number was considered to be one-sixth part of the inhabitants....

(*Dundee Delineated*, pages 46-47)

Before this disaster, there were 100 ships in Dundee harbour. Trade was with the continent, the east coast of Scotland and Orkney and Shetland, but recovery took time after these disasters.⁷⁵



Robert Stirling and Euphemia Lochmolonny's tomb in 2023
The lower two lines of the inscription (with the two Greek words)
have now been entirely eroded.

⁷⁵ *Dundee Delineated, or, a History and Description of that Town* (Printed by A. Colville, Dundee, 1822), and Friends of Dundee City Archives:
http://www.fdca.org.uk/1645_Seige_of_Dundee.html

St Andrew's Church, 2-6 King Street, Dundee

Map reference: NO 404 306 Postcode: DD1 2JB

Memorial Plaque to James Dick in St Andrew's Church, Dundee



Βόσκει τὰ ἀρνία μου

Boske ta arnia mou

“Feed my lambs.”

Source: The words of Jesus to Peter in John 21:15.

“Lambs” in this context refers to new converts to the Christian faith. The *Dundee Courier* reported of James Dick that “during his brief connection with St Andrew’s Parish he endeared himself to the congregation, his work among the young being particularly successful” (22 April 1891). He conducted a children’s service in a building in William Street, Dundee, and the memorial tablet “is the result of subscriptions received from the children attending it” (*Dundee Courier*, 20 November 1891).

James Dick was born at Earlsferry in Fife, the youngest of four children born to his parents James and Jane Dick. James (senior) was a seaman at Elie, then a ship’s captain and finally a marine surveyor based at the Corn Exchange, 35 Constitution Street, Leith, Edinburgh.

James was educated at the Royal High School, Edinburgh and at Edinburgh University, achieving excellent academic success, but his health became delicate and he was advised to go to Alexandria in Egypt in hope of

improvement. He became dangerously ill soon after his arrival, and his death at the age of 25 was a shock to all who knew him. The minister of St Andrew's Church, the Rev. Harcourt M. Davidson, told the monthly meeting of the Dundee Presbytery that "in Mr Dick they had lost a man of very peculiar literary attainments, of remarkable devotion to duty, and one who possessed a singularly dignified and gentle spirit" (*Dundee Courier*, 7 May 1891).

In Edinburgh, friends and fellow students of James Dick raised a fund for a portrait to be painted and presented to his grieving parents (*Dundee People's Journal*, 28 November 1891). By then his parents lived at 2 Bellevue Terrace, Edinburgh.



St Andrew's Church, Dundee, also known as the "Cowgate Kirk", was started in 1772 in a joint initiative by the Kirk Session and the various trade organisations to provide a place of worship for the growing number of inhabitants in the city. The connection between church and trades continues, and the interior contains many interesting stained-glass windows and memorials.⁷⁶

⁷⁶ "St Andrew's Parish Church Dundee" compiled by James Cant, M.A., (downloadable pdf).

V&A Dundee, 1 Riverside Esplanade

Map reference: NO 405 298 Postcode: DD1 4EZ

John Cruickshank Memorial Window



Photograph by courtesy of Elizabeth Munro

Professor of Mathematics at Marischal College, University of Aberdeen. Central detail with Greek.

ἔστι τι τὸ ὅλον παρὰ τὰ μέρη
esti ti to holon para ta moria

Literal translation: **“There is some kind of a whole beyond the parts”**

Source: Aristotle, *Metaphysics* 8.6 (1045a)

This is usually understood to mean that the whole is greater than the parts: a car is more than a collection of metals, plastics, electrical components and fuel; a human being is more than a collection of chemicals and water. Scientific investigation explains how things work and how mechanisms are composed, but that does not explain the full picture.

This window by Douglas Strachan (1875-1950), one of Scotland’s most prolific designers of stained glass windows, was moved from Marischal College Library, Aberdeen, in the 1970s. There were originally nine panels.⁷⁷

⁷⁷ Juliette MacDonald, *Aspects of Identity in the Works of Douglas Strachan (1875-1950)*, PhD thesis, St Andrews University, 2003, pages 105-113

This central panel is now proudly re-displayed in the new V&A in Dundee, opened in September 2018. For more details, see pages 181-184.

This window shows the range of interests pursued by John Cruickshank and the religious context within which he understood his investigations. At the top a dove represents the Spirit of God. Beneath is the wording: “Those highly magnify Him whose judicious inquiry into His Acts and deliberate research into His creatures return the duty of a devout & learned admiration”. Then comes the Greek quotation above a picture of John Cruickshank. Further down, two men in Greek-style clothing, beside a telescope, are using compasses and drawing a geometrical design. Panels say: “Physics, Mathematics, Astronomy”, “Professor of Mathematics”, “1817-1860”.



The top part of the Cruickshank window shows the Spirit of God as a dove, and presents scientific investigation and research as praise to God.

John Cruickshank was born in 1787 on the farm of Barnhills in Rothiemay parish. His life is an outstanding example of progress from poor farm boy to one of the top people in Aberdeen.

His father was a handloom weaver, and died during a fever epidemic when John was about 7. Much of John's early life was as a herd boy, working for various farming relatives, but it enabled him to observe the sky and develop an interest in astronomy, nature and agricultural practices.

His schooling was intermittent and at first rather limited, but, with a keen intelligence, stimulated and encouraged by some good teaching, he worked hard and aspired to university.

In 1805 he walked the 40 miles from Rothiemay to Aberdeen, sat the Bursary Competition at Marischal College, and gained the tenth of the twelve bursaries on offer. This was £5 per annum – sufficient to pay for his fees. He

proved to be an outstanding student, graduating in 1809 with high distinction in Natural Philosophy (we would call it “Physics”) and in Mathematics.

Over the years he taught as a schoolmaster and a family tutor. He also studied divinity and was licensed to preach in 1816. The next year he was appointed assistant and successor to Robert Hamilton,⁷⁸ professor of Mathematics at Marischal College. He was finally appointed Professor himself in 1829, a position he held until 1860 when Marischal and King’s Colleges were amalgamated to make the single University of Aberdeen.

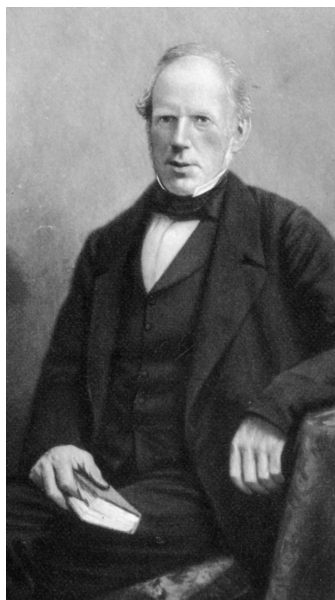
His interest in nature and natural phenomena can be seen in this report of strange atmospheric conditions in 1826.

On the morning of the 10th June 1826, there was a thick fog at Aberdeen, with a slight breeze of wind about south-east by east. Between eight and nine A.M. the fog vanished from the land, and bright sunshine succeeded, which continued till late afternoon; but fogs, apparently dense, remained at a distance on the sea, and occasionally extended to the shore at some points till after mid-day. From the observatory of Marischal College at noon, the rocks about Slains Castle, on the Buchan coast, and distant about twenty-four miles, attracted my attention, by appearing more elevated, and with much greater distinctness of parts, than usual. Places beyond Slains Castle, which are not visible from Aberdeen in ordinary states of the atmosphere, were at some instants distinctly seen. The rocks, and the adjacent land, to the distance of about two miles, west of them, seemed to vary in altitude almost every ten seconds, the whole tract appearing alternately to rise gradually to three or four times its ordinary apparent height above the level of the sea, and subside again into itself. Thus far the phenomena were observed with the naked eye, and during the space of about five minutes. But, upon examining the same tract of country with a telescope, a three and a half feet achromatic with a low power, I found the appearances presented by smaller objects to be still more interesting, particularly those objects which were at some distance from the sea, and distant from Aberdeen about twenty-one miles. Various objects, which at some instants appeared only as small roundish spots, seemed often to rise perpendicularly to four or five times their usual height; at other times, while these objects themselves appeared to remain at fixed altitude, exact copies of them appeared above them, and often second or third copies above the first. Taller objects, as the ends of farm houses, sometimes appeared to shoot up into lofty pillars, but without having their appearances repeated, like those above mentioned. ...

⁷⁸ Robert Hamilton (1743-1829) was born at Pilrig House in Edinburgh to Gavin Hamilton and Helen Balfour. Helen Balfour (1709-1793) was sister of Robert Louis Stevenson’s great, great grandfather James Balfour (1705-1795).

One rectangular object, of a light yellow colour, and which was soon discovered to be the thatched roof of a farm house, strongly illuminated by the sun, attracted more attention than any other, from its being very well defined. It appeared as a perfect rectangle, its base being horizontal, and equal to about twice its perpendicular. This object sometimes seemed to grow up to about five times its ordinary height, and again to sink down to its natural dimensions. Sometimes an exact copy of the object appeared above it; and sometimes a second copy above the first, forming three equal and similar rectangles. (*The Edinburgh New Philosophical Journal*, Vol. 7, April-October, 1829, "Extraordinary Case of Atmospheric Refraction", pages 244-246)⁷⁹

Professor Cruickshank was active in school and university reform, promoting entrance examinations to ensure prospective students were sufficiently educated to engage in appropriate courses and ensuring concentrated study once admitted. Strict examinations were introduced on all the subjects taught over four years of the Arts curriculum, these being Latin, Greek, Mathematics, Natural History, Natural Philosophy, and Moral Philosophy. Prior to 1825 many Arts students had been awarded their degree simply by regular attendance at classes and giving evidence of their progress by answering questions from their professors to test their knowledge.⁸⁰



**John Cruickshank,
Professor of Mathematics**

From 1821 until 1860 he also served as secretary of the University and manager of its finances, recording all the details in beautiful handwriting. During his time, between 1837 and 1841, Marischal College was rebuilt by the famous Aberdeen architect Archibald Simpson. In addition, Professor Cruickshank was also the university librarian from 1844 until 1860.

⁷⁹ Available at

<https://ia800306.us.archive.org/19/items/edinburghnewphil07edin/edinburghnewphi107edin.pdf>

⁸⁰ Joseph Ogilvie, *John Cruickshank – Professor in the Marischal College and University of Aberdeen* (D. Wyllie & Son, Aberdeen, 1896), page 41

He was a strict but inspiring teacher. On his retirement his friends and former pupils paid many tributes and subscribed to have a life-sized portrait painted by the artist Sir John Watson Gordon. Speaking at a meeting in the famous Aberdeen Music Hall building (see pages 185-190) the Rev. Dr McCombie, one of his oldest pupils, said:

He was sure he expressed the sentiments of all the pupils and friends of Dr Cruickshank, when he said that they regarded him with feelings of love and reverence, as a teacher who had, for 46 years, discharged his duties with consummate ability, untiring diligence, and distinguished success. Many of them knew that he (Dr C.) had taken a warm and very wakeful interest in the prosperity of his pupils after they left his class. He never, indeed, lost an opportunity of paying acts of kindness to his pupils. He had been the instrument of raising not a few of those pupils to positions in which they have had opportunity of earning distinction and fortune, and of reflecting, by their talents and virtues, credit on the institution in which they were trained.

(The Aberdeen Press and Journal, 3 April 1861)

The subscriptions received from all over the world paid for the painting and also for a gold watch.

Outside university occupations, he was an elder in Oldmachar Kirk Session. In 1833 he attended the General Assembly of the Church of Scotland in Edinburgh on behalf of the Burgh of Aberdeen, and was sent to the General Assembly several times thereafter. He was chairman and a director of The Northern Assurance Company from 1841 to 1875 and a director of the North of Scotland Banking Company from 1850. He acted as a school inspector and served charities to support orphans and the blind. He was a Life Manager of Aberdeen Royal Infirmary.

In 1818 he married Janet Mitchell. They had three children: Alexander Cruickshank (1819-1897), Anne Hamilton Cruickshank (1820-1911), and John Forbes Cruickshank (1823-1842). They all remained single. John was a Law student but died suddenly, aged 18, of “brain fever” (perhaps meningitis or encephalitis). Alexander was unable to undertake physically active employment owing to “severe bodily infirmity”, but after graduating in medicine he pursued interest in many scientific fields including chemistry, geology, and meteorology (the study of weather and climate). He wrote the articles on meteorology and geology for *Chambers’ Encyclopedia* and the article on Aberdeen for the *Encyclopedia Britannica*.⁸¹

Anne too was highly educated. She went to St Petersburg for ten years with an English family and acquired considerable knowledge of European languages, very useful when she subsequently did much international

⁸¹ “Death of a Distinguished Aberdonian”, *Dundee Advertiser*, 25 October 1897

travelling to places of interest. In the 1890s she completed a world tour via America, Japan, China, India and Egypt.

Professor John Cruickshank died suddenly, seated before the fire in his study on 10 November 1875, aged 88. His tomb and that of his family can be seen in St Nicholas churchyard to the left of the main gates in Union Street, Aberdeen. It is not far from that of his predecessor, Professor Hamilton.

The funeral service was attended by a large company including most of the university professors. Rev. Dr McClymont, minister of Holburn church at which Professor Cruickshank was a regular attender gave this tribute:

Seldom indeed does the record of any life present us with such a long tale of good work accomplished, of difficulties overcome, of prizes gained, of offices discharged, of acts of kindness shown. He has left us an illustrious example of what natural talent can achieve when it is wrought with industry and guided by Christian principle. He was indeed a notable specimen of a Scottish Christian, uniting masterly powers of intellect with a simple piety of heart, combining sagacity with benevolence, firmness with gentleness, self-command with energy, good sense with rectitude, generosity with thrift.

(Joseph Ogilvie, pages 122-123)⁸²



**Tombstone of the
Cruickshank family –
with Greek-style frieze**

⁸² Joseph Ogilvie, *John Cruickshank – Professor in the Marischal College and University of Aberdeen* (D. Wyllie & Son, Aberdeen, 1896).

Joseph Ogilvie was a nephew of Professor Cruickshank, one of five brothers who, like John Cruickshank, were distinguished for reform in education. They were:

William Ogilvie (1821-1877), first Rector of Morrison's Academy, Crieff.

George Ogilvie (1825-1914), Headmaster of George Watson's College, Edinburgh.

Alexander Ogilvie (1829-1904), Headmaster of Robert Gordon's, Aberdeen.

Joseph Ogilvie (1832-1914), first Rector of Aberdeen Teacher Training College and first Lecturer in Education at Aberdeen University.

Robert Ogilvie (1833-1899), Chief Inspector of Schools for Scotland.

In memory of her father, Anne had the stained glass window installed in 1906 at Marischal College in the library over the entrance gate. It is known as the “Faculties of Science” window. In memory of her brother Alexander she set up a trust fund to purchase and support a botanic garden. The Cruickshank Botanic Garden (west of the Chanonry near St Machar’s) is an important centre for research and education as well as being a beautiful attraction in itself. Beside the main entrance to the garden is the Cruickshank Building, Aberdeen University’s Department of Plant and Soil Science.

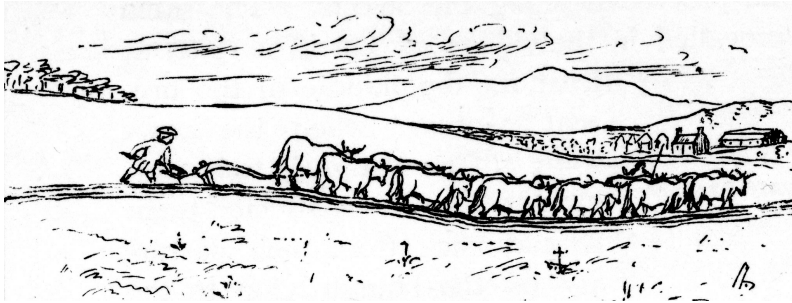
Marischal College is still owned by Aberdeen University but is now used as the headquarters of Aberdeen City Council. In the 1970s the Cruickshank window was placed in storage until its re-display in the new V&A in Dundee.

I have made considerable use of the book *John Cruickshank – Professor in the Marischal College and University of Aberdeen* by Joseph Ogilvie. The final twenty pages give miscellaneous recollections and observations reported by Professor Cruickshank. Many of these are on agriculture and country life in the late 1700s and early 1800s. Below are three short extracts.

Ploughing

The twelve-oxen plough, an implement of huge dimensions, was last seen at work by Professor Cruickshank in October, 1807, at Mains of Williamston, in the parish of Culsalmund, when he was walking from Rothiemay by the glens of Foudland to attend Marischal College. This plough began to fall into disuse in this part of the country about 1800, though in some cases it continued to be used till 1815 or 1816.

(Pages 128-129)



Ploughing in northern Scotland with 12 oxen as observed by John Cruickshank in 1807. Note the farmer at the plough, and at the front the goadsman with his stick to ensure that the oxen moved forward.

Roads

Before the battle of Culloden in 1746 there were no roads for wheeled vehicles in either Aberdeenshire or Banffshire, and all heavy loads had to be carried on horseback. The oldest properly engineered and constructed system of roads, still extant, was made between 1746 and 1760 by military labour, and designated the King's Highway.

(Page 136)

Millstones, and Witches

A party of men bringing home a new millstone by rolling it along the ground by means of a long pole inserted in the hole of the millstone, to which horses were attached to aid in rolling it, suddenly came upon a few sheep, which frightened the horses, causing them to halt. As the horses refused to proceed, the men decided that it was a case of bewitchment, and that the owner of the sheep must be in some way propitiated. Indeed, it was a work of no ordinary difficulty to transport a millstone from the sandstone quarries of Pennan, in the parish of Gamrie, and certain ceremonies had always to be observed against the evil designs of witches, who were believed to be inclined to interfere with the transit.

(Pages 140-142)



Six men and eight horses moving a millstone

(Drawings by Alexander J. Murray, artist, Aberdeen)⁸³

⁸³ The plough and oxen picture was originally in *Northern Rural Life* by Dr Alexander, and that of the millstone in *Buchan* by Dr Pratt. See the footnote on page 129 of Joseph Ogilvie's book. The practice of ploughing with yoked oxen goes back a long way. See "Elijah went from there and found Elisha son of Shaphat. He was ploughing with twelve yoke of oxen, and he himself was driving the twelfth pair" (1 Kings 19:19). Thanks to Margaret McGhee for pointing this out to me.

Other sources about John Cruickshank and Marischal College are Betty Ponting in *The Aberdeen University Review*, Vol XLVIII (1979-80), pages 26-35 and 162-176, reproduced in: http://www-history.mcs.st-andrews.ac.uk/Extras/Aberdeen_4.html

The Phoenix, 103-105 Nethergate, Dundee

Map reference: NO 400 299 Postcode: DD1 4DH

The Phoenix is reputed to be one of the best pubs in Dundee; it is also one of the oldest, dating as it says over the corner entrance to 1856.



The Phoenix, Perth Road/Nethergate on the corner with Tay Street Lane
See the name in Greek on the lower panels.

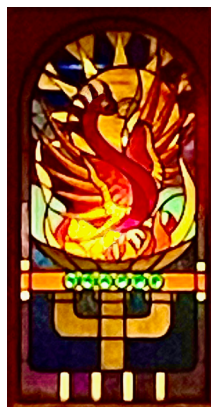
Φοινίξ

Phoinix

“Phoenix” (English spelling)

The pub was not always called the Phoenix, and for many years may not even have had a name as such, but for over a century it was run by the Fenwick family, starting with Peter Fenwick in the 1850s and other members of the family into the mid twentieth century.

Fenwick is pronounced Feenik in Dundee, so going for a drink there was going to Feenik's, or Phoenix – same pronunciation. A slide into classical mythology was therefore easy. The phoenix was a mythical, immortal bird. When time came to end its life, it made a nest, disappeared in flames, and from the ashes arose another phoenix. And so it continued. The phoenix therefore represents immortality by resurrection to new life. It has often been used as a symbol of eternity – as of Rome on its coins to



**Phoenix arises on
the pub window**

represent ‘the Eternal City’ – and of starting again after destruction, so a suitable name also for insurance companies. See also page 43.

The pub was sold by the Fenwick family in 1968 and was renamed “The Town and Gown”. When hairdresser Alan Bannerman bought it in 1987, he restored it to its previously known name. The frontage was designed by Stephen French. In the panels beneath the windows are six spaces but the word “Phoenix” has seven letters. Stephen suggested spelling the word in Greek, which solved the problem as Φοινίξ (Phoinix) only has six letters since “Ph” is a single letter in Greek.

The word “Phoinix” means Phoenician, and as an adjective it means purple or crimson because the Phoenicians (from the west coast of Palestine) were credited with the discovery and first use of this colour. The Phoenix pub is suitably painted a crimson red, though this is a happy coincidence. It was going to be painted green, but a pub along the road got there first!

In 1984 the Phoenix Assurance Company in Tay Street was taken over by Sun Alliance. Their sign of a golden phoenix was no longer required, so was gifted to Alan Bannerman and placed over the front entrance. As the *Dundee Courier* commented on 4 December 1987: “like the legendary bird it portrays, the carving, too, has been reborn”.⁸⁴



The two lines of poetry are the last two lines of a poem called “Directive” by the American poet Robert Lee Frost (1874-1963).

⁸⁴ Information from the *Dundee Courier*, 9 March, 22 July, 4 December 1987, 10 March 1990, Find My Past, Wikipedia, and *Dundee Pubs* by Brian King (Amberley Publishing, Stroud, 2021). I am grateful to Kathryn Haddow for photographs and bringing the Phoenix to my attention, to owner Alan Bannerman for his help and permission, and to Beatrice Babbo for assistance with photographs.

Abbey Church, Queen Street, Coupar Angus

Map reference: NO 223 398 Postcode: PH13 9DE

Memorial Inscription to John Campbell, tailor

Andrew Jervise, in 1875, reported an inscription as follows:

Erected by the Kirk Session to the memory of JOHN CAMPBELL, tailor, in Cupar Angus, who bequeathed £100 ster. to the Poor of the Parish, and directed the interest to be applied by the Kirk Session. A native of Badenoch, he resided the last 30 years in Cupar, & died the 23d day of May 1814, aged 50.

[Acts xx.35, cut in Greek characters.]⁸⁵

The stone has now disappeared. There is no record of whether the Greek was in capital letters or in lower case. Here it is in lower case with accents:

Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.

Makarion estin mallon didonai ē lambanein.

“It is more blessed to give than to receive.”

This is a saying of Jesus recorded in Acts 20:35 in a speech by the apostle Paul.

I have not coveted anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: **“It is more blessed to give than to receive.”**

(Acts 20:33-35, NIV)

This is in a farewell speech spoken at Miletus to the elders of the church at Ephesus, and the parallel with the charity towards the poor by the tailor in Coupar Angus is obvious. It is an appropriate quotation.

⁸⁵ *Epitaphs and Inscriptions from burial grounds and old buildings in the north-east of Scotland, with historical, biographical, genealogical, and antiquarian notes, also an appendix of illustrative papers*, Andrew Jervise (1875, Edmonston and Douglas, Edinburgh), page 73.

Murroes

Map reference: NO 461 350 Postcode: DD5 3PB

Memorial stone to Alexander Edward of Dundee (1655)

At the top is an angel blowing a trumpet, then to the right, along the edge to the foot, are the Greek words:

Σαλπιγξ σαλπισει κ'
οι νεκροι εγερθησονται
προσ. Κορ. α. Κεφ.ιε
στιχ.νβ

Salpinx salpisei kai
hoi nekroi egerthēsontai
pros kor.a.keph.ie
stich.nb

Before ξ (xi), the letter gamma γ (“g”) is pronounced “n”. The first word, therefore, is “salpinx” not “salpigx”.

“The trumpet shall sound and the dead shall be raised. First [Letter] to Corinthians, chapter 15, verse 52.”

To the left of the angel is Isaiah 26:19 in Hebrew. **“Let those who dwell in the dust wake up and shout for joy.”**

Further down on the left are the same words in Latin:

EXPERGISCIMINI & LAVDATE
HABITATORES PVLVERIS

“You who dwell in the dust, wake up and praise” – again from Isaiah 26:19.

Location: To the left after entering the main gate to the churchyard.

1 Corinthians 15 describes the dead rising at the end of the world:

I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be



changed—in a flash, in the twinkling of an eye, at the last trumpet. For **the trumpet will sound, the dead will be raised** imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.” “Where, O death, is your victory? Where, O death, is your sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory 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 15:50-58, NIV)

Trumpets in the ancient world were used to call people to attention and to give instructions.

Make two trumpets of hammered silver, and use them for calling the community together and for the camps to set out. When both are sounded, the whole community is to assemble before you at the entrance to the tent of meeting. If only one is sounded, the leaders – the heads of the clans of Israel – are to assemble before you.”

(Numbers 10:2-4, NIV)

They were regularly used to give commands in battle. For example, “If the trumpet does not sound a clear call, who will get ready for battle?” (1 Corinthians 14:8). And the apostle Paul mentions trumpets to announce the resurrection of the dead, both in 1 Corinthians 15 (as quoted on this gravestone) and in 1 Thessalonians:

For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. (1 Thessalonians 4:16)

On the left of the tombstone is a quotation from Isaiah:

But your dead will live, Lord; their bodies will rise – **let those who dwell in the dust wake up and shout for joy** – your dew is like the dew of the morning; the earth will give birth to her dead.

(Isaiah 26:19, NIV)

At the foot, can be seen four of these dwellers in the dust rising from the dead: one half risen, one kneeling, and two standing.

The main inscription, in Latin, says:

Here are buried Alexander Edward, citizen of Dundee, who died 22 May 1655 aged 67 and his two granddaughters Magdalene Edward who died in 1650 aged 4 months and Martha Edward who died in 1660 at the same age of 4 months.

The minister of Murroes was the Rev. Robert Edward. He was born about 1616. Presumably this gravestone marks the burying place of his father and

of his two daughters.⁸⁶ His wife was Jean Johnston. They had other children: Alexander, Robert, Charles and John – who also became church ministers.

Robert Edward graduated from St Andrews with M.A. in 1632. He was minister at Kirkmichael (Ayrshire) from 1637 to 1638, but left, disapproving of the Covenanters. While minister at Murroes he produced a map of Angus and wrote, in Latin, *A Description of The County of Angus 1678*, to accompany it.

The map of Angus was engraved in Amsterdam by Gerard Vale and Peter Schenk, and paid for by the Earl of Panmure who had presented Robert Edward as minister of Murroes.⁸⁷

In 1683 he produced *The Doxology Approven* in which he described the executed Charles I as “a glorified martyr”. In 1689 he was deprived of his position as he refused to swear allegiance to the protestant Prince of Orange, King William, considering the exiled King James VII (grandfather of Bonnie Prince Charlie) as the rightful king. He died in Edinburgh in 1696.



Murroes Parish Church. The horizontal gravestone with the trumpet-sounding angel is behind the bush to the left of the noticeboard, while the inner side of the wall to the right has another Greek inscription.

⁸⁶ These details are by courtesy of Flora Davidson. See the footnote on page 115. Additional information from Scottish Episcopal Clergy, 1689-2000, ed. David Berrie, from *Fasti Ecclesiae Scoticanæ*, and Andrew Jervise *Epitaphs and Inscriptions*.

⁸⁷ Now available in English in reprint from several internet sites. It was translated from Latin by Rev. James Trail, minister of St Cyrus, from a copy found in Panmure House in 1780. Panmure is an estate near Carnoustie. The house was demolished in 1955.

Murroes

Map reference: NO 461 350 Postcode: DD5 3PB

Greek inscription on churchyard wall

On the inner side of the coping stones of the wall surrounding the churchyard there are inscriptions in English, Latin and one in Greek.

Location: To the right after entering the main gate to the church.



The Greek employs a modern type style with a mixture of capital and lower case letters, with soft and rough breathings and with accents. Sigma is shown as a “C” rather than than a “Σ”.

I have been unable to type this inscription with the accents on the original carving, and have settled for inserting only the breathings.⁸⁸

’ΕΓΩ ’ΕΙΜΙ ’Η ’ΑΝΑΤΑΞΙΣ ΚΑΙ ’Η ΖΩΗ

EGŌ EIMI HĒ ANASTASIS KAI HĒ ZŌĒ

“I am the resurrection and the life.”

Source: Jesus in John 11:25

“Lord,” Martha said to Jesus, “if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask.”

Jesus said to her, “Your brother will rise again.”

Martha answered, “I know he will rise again in the resurrection at the last day.”

Jesus said to her, **“I am the resurrection and the life.** The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?”

“Yes, Lord,” she replied, “I believe that you are the Messiah, the Son of God, who is to come into the world.” (John 11:21-27, NIV)

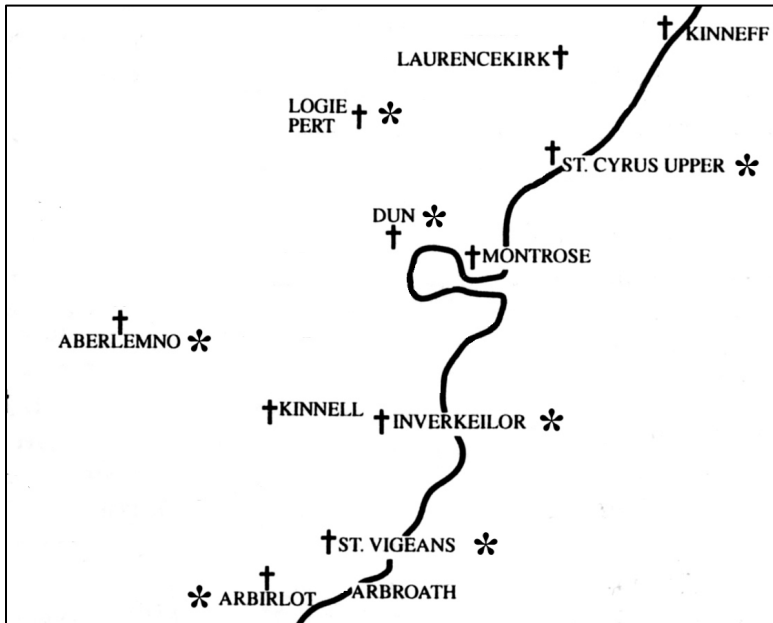
This is from the passage describing the resurrection of Lazarus, brother of Martha and Mary at Bethany. Jesus’s comments are paradoxical, because, of course, all people die. The point being presented is that for those who believe in Jesus, death will not be the end, hence “I am the resurrection and the life” is often cited on tombstones, usually in English and sometimes in Greek.

⁸⁸ For an explanation of the term “breathings” see page 10, paragraph 2.

The “Montrose group”

A number of gravestones in parish kirkyards near Montrose have similar inscriptions in English, Latin, Greek and Hebrew, along with various symbols like arches, sun, moon and stars, suggesting they emanate from a common source. Some idiosyncracies in the lettering and the spelling add to the reason for thinking that one particular person in the Montrose area suggested these multi-lingual phrases to those who were looking for an elaborate memorial to their deceased relatives. Flora Davidson has usefully described these as the “Montrose group”.⁸⁹ They all date between 1672 and 1709.

These types of memorial stones with similar inscriptions and symbols are to be found in Arbirlot, Aberlemno, Kinnell, Inverkeilor, Dun, Pert, St Cyrus Upper, Laurencekirk, and Kinneff – all fairly near Montrose.



This map indicates the kirkyards where “Montrose group” inscribed stones can be seen. Asterisks indicate where Greek inscriptions appear within this group. Adapted from Flora Davidson, by kind permission.

⁸⁹ *Seventeenth Century Tombstones of Angus and the Mearns – an Inventory*, Flora Davidson (Angus District Council Libraries Museums, 1999), page 4, and *The Post-Reformation Gravestones of Angus, Scottish Social History in Stone, 1560-1715*, Flora Davidson and Elspeth Reid (2017), pages 38-39.

Robert Monteith⁹⁰ mentions the 1683 tomb of James Wishart, described on his tombstone as “citizen of Montrose and teacher of philology”. Although the stone has now disappeared, it is possible that the source of the “Montrose group” epitaphs lies with James Wishart or his pupils at Montrose Grammar School where he was headmaster. His interest in philology (the study of language), the Greek wordplay on his name (Sophocardius = Wise-heart) plus the Latin epitaph on his gravestone which occurs on another “Montrose group” stone at Laurencekirk suggest some connection. In translation it says:

Learn to die, traveller, whoever you are who reads my writings.
 Death waits for all equally. Learn to die.
 Learn to die, brother. Let the cleric learn along with the ruler,
 The old man along with the younger,
 The ignorant along with the wise.⁹¹

Two Greek texts in the “Montrose group”

Two Greek texts occur in the “Montrose group”. In translation the first is: **“It is appointed unto men once to die, but after this the judgment”** from Hebrews 9:27:

And as **it is appointed unto men once to die, but after this the judgment:** So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:27-28, King James Version)

⁹⁰ *Collection of Epitaphs and Monumental Inscriptions: Chiefly in Scotland*, Robert Monteith (1834), page 260: “Lapidem hunc sepulchralem, conjugalis sui amoris indicium, extrui curavit Helena Beatie, in memoriam pii ac dilectissimi sui mariti, Jacob Sophocardii, urbis Montisrosanae civis philologiae professoris, qui obiit pridie idus Octobris, 1683. Aetatis suae 60.” Translation: “Helen Beatie erected this tombstone as a mark of her married love in memory of her devoted and dearly loved husband James Wise-heart, citizen of Montrose and teacher of philology, who died on 14 October 1683, aged 60.” The play on the name Wishart, using a combination of the two Greek words for “wise” and “heart”, is the same as that described for George Wishart buried in Holyrood Abbey (see *Greek Secrets Revealed – Book 1, Edinburgh*, page 28). Although the phrase “philologiae professoris” looks like “professor of philology”, it could also simply mean “teacher of literature”.

⁹¹ “Disce mori, quicunque mea scripta legis, viator,
 Omnes aequa manent funera, disce mori.
 Disce mori, frater; discat cum praesule clericus,
 Cum juniore senex, cum sapiente rudis.”

These lines occur in *Nugae venales* [“Amusing trifles for sale”] (1642), a book of jokes, witty sayings and amusing comments.

The phrase “disce mori” (“learn to die”) appears in the title of the book *Homo disce mori et lege quid revelat tibi spiritus sanctus* (“Man, learn to die and read what the Holy Spirit reveals to you”), Martinus Mylius, Hamburg (1593).

This quotation occurs at Dun (1696) – see page 135 – and at Aberlemno (1697) – see page 131. At Aberlemno it is in a kind of handwriting style:

heb 9:27 αωοκειται
τοις ανθρωποις
αωαξ αωοθαυξι
μετα δε τχτο κρισις

The Hebrews 9:27 inscription at Aberlemno⁹²

The script is rather unusual to modern eyes.

It uses what looks like an omega (ω) with a line above (ϰ) for the letter pi “π”. It is known as “variant pi”. The letters “ου” in the second last word are shown by a single joint letter, a bit like an “8” chopped at the top 8. Both these are a form used in Greek manuscripts and in early printed versions.⁹³ The two sigmas (“s”) in the final word (κρισις, *crisis* = “judgment”) look more like a curly form of the English number “6”, contrasted with the normal sigmas in the second line.

The Dun and Aberlemno inscriptions seem to have been copied from the same piece of paper because each has this style of lettering, including the starting reference, given in English, to the Letter to the Hebrews with a lower case “h”. At Dun, however, the reference is wrongly given as Hebrews 9:26.

This same Greek quotation from Hebrews 9:27 is carved in capital letters on the stone commemorating the children of Rev. John Rait at Inverkeilor (c. 1675) – see page 142, though the words “**but after this the judgment**” are omitted.

ΑΠΟΚΕΙΤΑΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΑΠΙΑΞ ΑΠΟΘΑΝΕΙΝ
ΑΡΟΚΕΙΤΑΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΗΑΡΑΧ ΑΡΟΘΑΝΕΙΝ
“It is appointed unto men once to die.”

⁹² The drawing is based on that in Flora Davidson, *Seventeenth Century Tombstones of Angus and the Mearns – an Inventory*, page 6.

⁹³ As in the edition of the New Testament in Greek and Latin issued by Erasmus in 1519. See the list of alphabet variations given in the front of *The Greek New Testament According to the Text of Dr Mill* (originally issued in 1707), edited by William Greenfield (Samuel Bagster and Sons Ltd, London, around 1829 and reprinted in the 1800s).

See also: https://en.wikipedia.org/wiki/Greek_alphabet#Glyph_variants

The second Greek epitaph in the “Montrose Group” is **“To the one who is victorious it will be given to have company with the angels”**.

This occurs in five places: at Arbirlot (1672), at Montrose (1679)⁹⁴ at Pert (1683), at St Cyrus Upper (1688), and at Dun (1690).

It is always in capital letters on the extant inscriptions. It too shows evidence of being copied from the same original because of identical inconsistencies in the lettering.

The correct form of this epitaph would be:

ΤΩ ΝΙΚΩΝΤΙ ΔΩΣΕΤΑΙ ΤΗΝ ΤΩΝ ΑΓΓΕΛΩΝ ΚΟΙΝΩΝΙΑΝ ΕΧΕΙΝ
ΤῸ ΝΙΚῶΝΤΙ ΔῶΣΕΤΑΙ ΤῆΝ ΤῶΝ ΑΓΓΕΛῶΝ ΚΟΙΝῶΝΙΑΝ ΕCΗΕΙΝ
But, as I have marked below, there are strange inconsistencies.

ΤΩ ΝΙΚΩΝΤΙ ΔΩΣΕΤΑΙ
* ↑ ↑
ΤΗΝ ΤΩΝ ΑΓΓΕΛΩΝ
* *
ΚΟΙΝΩΝΙΑΝ ΕCΗΕΙΝ
* *

Strange variations – based on the gravestone at St Cyrus Upper kirkyard (see the photograph on page 151). I have marked the odd features respectively by asterisks, arrows and underlining.

The strange variations are as follows:

⁹⁴ Robert Monteith, *An Theater of Mortality or a Further Collection of Funeral Inscriptions over Scotland*, 1713, page 176, and reprinted in 1834 in *Collection of Epitaphs and Monumental Inscriptions Chiefly in Scotland*, pages 212-213, recorded this inscription on the now lost tombstone of Montrose weaver Andrew Stevenson who died in 1679. The 1834 reprint gives:

The weavers art renown'd is so,

That poor nor rich without it cannot go.

Τω νικωντι δοσεται τον των αγγελων κοινωνιαν εχειν,

To him that overcometh shall be given to have the society of angels.

The original 1713 edition printed it with some accents and contractions. The 1834 reprint mistakenly changed the fourth word to τον (masculine for “the”) instead of την (feminine), and used zeta (“ζ”) instead of a second gamma, giving αγγελων instead of αγγελων (angelōn, “of angels”). “To the one who overcomes” is correctly printed with νικωντι (nikōnti) using omega (“ω”) not omicron, but “shall be given” should be δωσεται, not δοσεται.

(a) Omicron in the second and third words, when it should properly have been omega “Ω” (NIKONTI ΔΟΣΕΤΑΙ is inscribed instead of ΝΙΚΩΝΤΙ ΔΟΣΕΤΑΙ), as I’ve indicated by arrows.

(b) Three forms of omega are used: Ω, Ω, (heart-shaped) and 00 – marked here by asterisks (*).

(c) Two omicrons instead of omega – 00, marked here by double underlining.

(d) Lambda rather than being a capital (Λ) is a lower case version λ (marked here by a single underline).

How are these variations to be accounted for? Only at Dun is ΝΙΚΩΝΤΙ ΔΟΣΕΤΑΙ correctly given with omegas, but otherwise there too the variety exists, including the double omicrons in ΚΟΙΝΟΝΙΑΝ (instead of ΚΟΙΝΩΝΙΑΝ). Perhaps they have been compiled from separate quotations, but in a rather strange (should I say “amateurish”?) fashion. Presumably the stonemason did not know Greek and was copying what was given to him on a piece of paper.

The phrase “to the one who is victorious” (*tō nikōnti*), occurs several times in the book of Revelation:

“**To the one who is victorious**, I will give the right to eat from the tree of life, which is in the paradise of God.” (Revelation 2:7, NIV)

It looks as if this thought is combined with the words of Jesus when he said of those who will be raised to eternal life:

“... in the resurrection they neither marry, nor are given in marriage, but are as **the angels** of God in heaven.” (Matthew 22:30)

Or as given in Luke:

“Neither can they die any more: for they are **equal unto the angels**; and are the children of God, being the children of the resurrection.” (Luke 20:36)

“Koinōnia” means “fellowship, a close mutual relationship, participation, partnership”.

I have been unable to discover any example of this epitaph except in the “Montrose group”. Nor does it appear as a quotation anywhere else. The nearest is in a commentary on the Apostles’ Creed by Tyrannius Rufinus of Aquileia in Italy (c. 344-411 AD). Referring to 1 Corinthians 15:44, he says that “God will deign to admit each one of the righteous and of the saints to **companionship with the angels**” (Section 46). But this was written by Rufinus in Latin.⁹⁵

⁹⁵ *A Commentary on the Apostles’ Creed by Tyrannius Rufinus, Presbyter of Aquileia*, translated by Ernest F. Morrison, Incumbent of Rosslyn Chapel (Methuen, London, 1916), page 61. Rufinus translated many Greek works into Latin.

Arbirlot

Map reference: NO 602 406 Postcode: DD11 2NX

Memorial stone to Elspit, wife of James Mill (1672)



The Memorial stone is positioned to the right of the church door.

ΤΩ ΝΙΚΟΝΤΙ
ΔΟΣΕΤΑΙ ΤΗΝ
ΤΩΝ ΑΓΓΕΛΩΝ
ΚΟΙΝΙΑΝ ΕΧΕΙΝ
Τῷ ΝΙΚΟΝΤΙ
ΔΟΣΕΤΑΙ ΤΗΝ
ΤῶΝ ΑΓΓΕΛῶΝ
ΚΟΙΝΙΑΝ ΕΧΕΙΝ



“To the one who is victorious it will be given to have company with the angels.”

There is a syllable missing from the second last word, “company”. It should be ΚΟΙΝΩΝΙΑΝ (ΚΟΙΝΩΝΙΑΝ) not ΚΟΙΝΙΑΝ Perhaps it was contracted to make the line fit the available space. Otherwise, please see the details given on pages 118-119 about this inscription and its sources.

As commented there, the word NIKONTI should properly be spelled NIKONTI, i.e. with a long “O” (Ω) omega, not a short “O” (omicron), in the second syllable.

So too, ΔΟΣΕΤΑΙ should be ΔΩΣΕΤΑΙ.

The stone is much weathered and the detail is easily missed. The Greek can be observed with perseverance. I am grateful to Flora Davidson for producing a detailed line drawing, and for permission to reproduce it here.

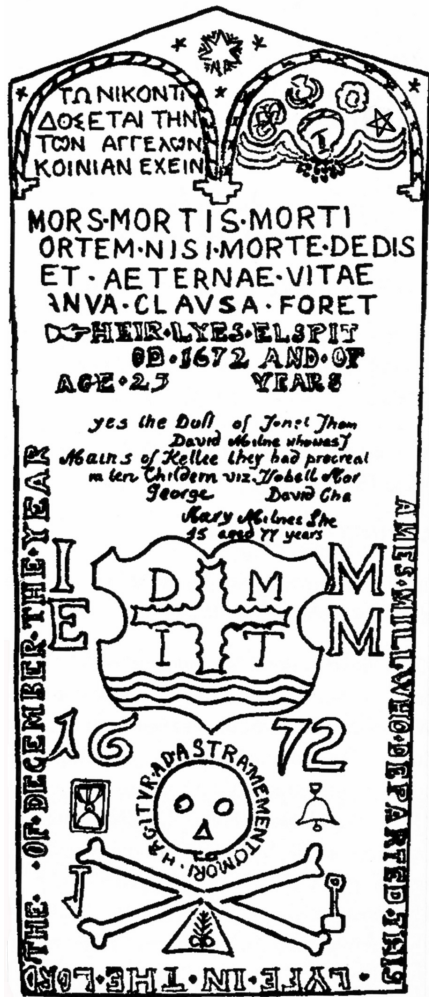
This is one of the best examples of the “Montrose group”.

At the top are two arches, the left with the Greek text, the right with fleur-de-lys, a thistle, a rose, a five-pointed star, and a stylised cherub or a winged soul.

There is a playful⁹⁶ Latin inscription:

MORS MORTIS MORTI
MORTEM NISI MORTE
DEDISSET AETERNAE VITAE
IANVA CLAVSA FORET


This means “If the death of death [i.e. Christ] had not given death to death by death [i.e. Jesus by rising from death], the door to eternal life would be closed.” At the foot is a skull and crossbones, a bell (“the deid bell”, for ringing in the funeral procession), an hourglass to show time slipping away inexorably, a mattock and spade for the gravedigger, a sprig of wheat or




⁹⁶ This could be a useful mnemonic (memory aid) to a pupil learning Latin for it gives all the noun endings in the singular of this type of noun. It is recorded on a tombstone at St Edmund, Salisbury, in 1586, in Bedfordshire at All Saints, Caddington, and elsewhere in England and on the continent.

barley (presumably to represent the hope of new life⁹⁷) and two more Latin epitaphs HAC ITUR AD ASTRA (“By this way we go to the stars”) and MEMENTO MORI (“Remember that you will die”).

Initially the stone commemorates Elspit who died in 1672, wife of James Mill – as shown also by the large initials either side of the crest IM (James Mill) and EM (Elspit Mill).

A hand () points to where the inscription begins, and it then runs round the edge, along the bottom and back up:

 HEIR LYES ELSPIT [SPOVSE TO J]AMES MILL WHO
DEPARTED THIS LYFE IN THE LORD THE ... OF
DECEMBER THE YEAR [OF G]OD 1672 AND OF AGE 23
YEARS

According to the Kirkden Parish Register James Mill married Elspit Mill on 27 March 1670. He obviously sought to commemorate his young bride with an elaborate tombstone.

Added later in italics is Jonet Thom wife of David Milne tenant in Mains of Kellie. They had 10 children between them of whom Isobell, Margaret, George, David, Charles and Mary can be read on the stone. The shield has the initials DM for David Milne and IT for Jonet Thom. The symbols on the shield are the cross piece from within a millstone (called a millrind or when in a cross, as here, it is called a cross moline). A cross with wavy lines is otherwise described as “engrailed”, the pointed bits representing thorns to show Jesus’ suffering on the cross. The waves beneath represent a millstream. Jonet Thom died in 1715 aged 77 years.

St Vigeans

Map reference: NO 638 429 *Postcode:* DD11 4RB

St Vigeans (usually with no apostrophe “s”) hosts one of the must-see museums of Pictish stones.⁹⁸ The church, established before 1168, is one of the oldest in Scotland still in active use for worship. It is situated with its surrounding graveyard at the top of a cone-shaped natural mound.

St Vigean may have been a local saint, or perhaps is to be identified with St Fechin of Fore in Ireland (died 664 AD). Evidence of earlier church buildings – back to Norman times – was uncovered when St Vigeans was renovated in 1871-72.⁹⁹

⁹⁷ “What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined, and to each kind of seed he gives its own body.” (1 Corinthians 15:36-38, NIV)

⁹⁸ Check opening times with Historic Environment Scotland.

⁹⁹ “Restoration of the Church of St Vigeans”, *The Scotsman*, 10 May 1872, page 6.

There are three Greek inscriptions at St Vigeans, one in the kirkyard, and two on plaques inside the church.



St Vigeans, set high on a natural mound

Kyd Family Gravestone (1751)



οὕτω τρέχετε ἵνα καταλάβητε Κορ Α Κεφ θ'
houtō trechete hina katalabēte Cor A Keph 9

“So run that you will win 1 Cor. Chapter 9”

or, more succinctly,

“Run to win 1 Cor. Chapter 9”

Source: 1 Corinthians 9:24 The passage reads as follows:

“Do you not know that in a race all the runners run, but only one gets the prize? **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 that will not last; but we do it to get a crown that will last for ever.”
(1 Corinthians 9:24-25, NIV)

This inscription is neatly carved with accents, but the mason – who was probably not familiar with Greek – has put χ instead of κ in the fourth word, and has rather attenuated the letter rho “ρ” (“r”) in the second word.

Location: On the Kyd family gravestone, outside on the south side of St Vigeans church.

GREEK SECRETS REVEALED

This is an attractively designed gravestone, with inscriptions on both sides, still very legible. The original inscription on the front is dated 1754, with the initials JK and HL, explained on the reverse as James Kyd and Helen Lawrance who lived at Letham. The front shows two figures: husband and wife or boy and girl? They are standing on pedestals and holding what appear to be garlands. Initials down each side are presumably of the children of James and Helen, and possibly earlier Kyd ancestors. Beneath are the words: "But Jesus said suffer little children and forbid them not to come unto me for of such is the Kingdom of heaven St Matt: 19th Chapter & 14".

The explanation on the reverse, above the Greek, says:

This Stone was sett here at the
Charge of James Kyd & Helen Lawrance
in Ground of Letham in Memory of James
Kyd sometime in Ground of Colliestoune and Jean
Nicol his Spouse the said James Kyd his deceased
parents & more particularly in memory of
Mary Kyd their Daughter who died in nonage
and was Interrd here the 29th Apr. anno 1751



Family Gravestone at St Vigeans, set up by James Kyd and his wife Helen Lawrance in 1754. The Greek quotation is on the back, along with other details about the Kyd family.

St Vigeans

Map reference: NO 638 429 Postcode: DD11 4RB

Memorial plaque and window to John Bowman, schoolmaster for 47 years until 1836



PABBI OIDAMEN OTI APO THEOU ELĒLUTHAS DIDASKALOS
RABBI OIDAMEN HOTI APO THEOU ELĒLUTHAS DIDASKALOS

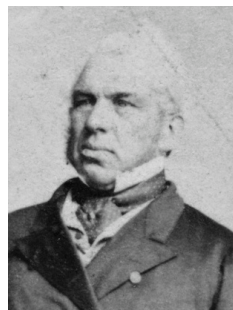
“Rabbi, we know that you are a teacher come from God.”

The Greek is a statement made to Jesus by Nicodemus. See John 3:2.

The plaque is in Latin, in black and red letters on bronze, and with the last line in Greek. The translation of the Latin is:

Edward Stirling, former pupil, piously dedicated this window in memory of John Bowman, preacher of the gospel, who – very greatly praised – performed the duty of schoolmaster in this parish for 47 years. He died in 1836 aged 72 years.¹⁰⁰

In the 1700s several members of the Stirling family moved from Scotland to Jamaica where they made their living on sugar plantations worked by slave labour. One of these estates was called Hampden or Hampton which was and is famous for its rum. Edward Stirling was born in Jamaica in 1804 on one of these plantations. His father was William Stirling, one of the estate owners, and his mother was a Creole i.e. she was mixed race. Edward “didn’t fit the social norm of his time due to his colour”¹⁰¹ and was brought to Scotland and educated at St Vigeans, where he was obviously much impressed by his schoolmaster John Bowman.



**Edward Stirling
1804-1873**

After his schooling, Edward Stirling worked in a merchant firm in Glasgow for a while, then emigrated to Australia around 1839 where he unsuccessfully attempted sheep farming. He went into mining, became a

¹⁰⁰ IN MEMORIAM JOANNIS BOWMAN EVANGELII PRAEDICATORIS QVI XLVII ANNOS OFFICIO SCHOLAE MAGISTRI HVJVS PAROCHIAE SUMMA LAVDE FVNCTVS OBIIT A.D. MDCCCXXXVI AETATIS SUAE LXXII HANC FENESTRAM EDVARDVS STIRLING QVONDAM DISCIPVLVS PIE DEDICAVIT.

PABBI OIDAMEN OTI AΠO ΘΕΟΥ ΕΛΗΛΥΘΑΣ ΔΙΔΑΣΚΑΛΟΣ

¹⁰¹ geneaology.com *Information about William Stirling of Keir.*

Photograph by courtesy of State Library of South Australia B 11286/5/5

wealthy businessman and banker, and used some of his wealth to support public movements and institutions. “He was unobtrusive in his acts of benevolence, and never turned a deaf ear to appeals for assistance where he felt that assistance was deserved.”¹⁰² He entered politics and helped draw up the Constitution for Australia. Two South Australian towns near Adelaide are named Stirling after him.

He returned with his family to Britain in 1865 and settled in London. His eldest son, Sir Edward Charles Stirling (1848-1919) was educated first at St Peter’s College, Adelaide, then (after moving to England with his parents) graduated from Cambridge University in arts, science and medicine and practised as a surgeon in London. Returning to Australia, he had a formidable career, becoming a noted scientist, anthropologist and surgeon. In 1881 he was appointed lecturer in physiology at the University of Adelaide – where he helped found the medical school – and he was made professor there in 1900. He spoke up strongly for the rights of women, and in 1885 was the first person in Australia to introduce a bill for women’s suffrage. South Australia subsequently became the first of the Australian colonies to give women the vote. He was appointed director of the Adelaide museum in 1895 and oversaw the establishment of one of Adelaide’s finest botanical gardens. He was knighted by George V in 1917. When he died he was described as “one of Australia’s most distinguished scientists and scholars”.¹⁰³ He named his home “St Vigeans” after the place in Scotland where his father had gone to school.¹⁰⁴

Apart from the memorial tablet and window at St Vigeans, Edward Stirling donated a bell, cast in Sheffield, for St Andrew’s Presbyterian church at Strathalbyn in Australia, a church originally founded in 1844 in his own home (“Hampton” – probably named after one of the Stirling family sugar estates in Jamaica). The bell was so heavy that a special tower had to be built for it, but the church with its tower is now one of the most picturesque churches in Australia.¹⁰⁵

Schoolmaster John Bowman graduated M.A. at Aberdeen in 1787, taught for 47 years – quite a record – and though he died in 1836, has had an enduring influence through his appreciative pupil Edward Stirling and then through Edward’s large family of descendants on a world-wide scale. The window and plaque at St Vigeans are not John Bowman’s only memorial.

¹⁰² Obituary, *Express and Telegraph*, Adelaide, 4 February 1873

¹⁰³ Obituary, *Advertiser* (Adelaide), 21 March 1919

¹⁰⁴ See article by Anna Stirling Pope <http://adelaideia.sa.gov.au/people/sir-edward-stirling-cmg>

¹⁰⁵ www.samemorysa.gov.au St Andrew’s Presbyterian Church

St Vigeans

Map reference: NO 638 429 Postcode: DD11 4RB

Memorial plaque and window to Rev. John Aitkin (1726-1816)



ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ
ΠΡΟΕΓΡΑΦΗ ΕΣΤΑΥΡΩΜΕΝΟΣ

ΚΑΤ' ΟΡΗΘΑΛΜΟΥΣ ΙΕΣΟΥΣ ΧΡΙΣΤΟΣ
ΠΡΟΕΓΡΑΦΗ ΕΣΤΑΥΡΩΜΕΝΟΣ

“Before your eyes Jesus Christ has been portrayed crucified.”

Source: The apostle Paul in his Letter to the Galatians:

You foolish Galatians! Who has bewitched you? **Before your very eyes
Jesus Christ was clearly portrayed as crucified.**

(Galatians 3:1)

The apostle Paul says that he has clearly explained the meaning and significance of Jesus Christ being crucified – how then can some of the converts in Galatia turn back to previous beliefs? Presumably the quotation on the memorial to John Aitkin indicates that he too was considered to have been a good preacher and expounder of the Christian message.

The plaque is in Latin, in black and red letters on bronze, and with the last line in Greek. The translation of the Latin is:

In memory of the Rev. John Aitkin of North Tarry, minister of this parish for 62 years. Much loved for his virtue and his piety, he fell

asleep in 1816 aged 91 and is buried in this church. His brother's granddaughter, Catherine Mudie of Arbikie, piously dedicated this window in 1871, the year of her own death.

In 1792 John Aitkin recorded what was said to have happened some years before he became minister:

From the year 1699 to 1736, the Sacrament of the Lord's Supper had never been dispensed in this church. A tradition had long prevailed here, that the water-kelpy (what Mr. Hume, in his tragedy of Douglas, calls "the angry spirit of the water") carried the stones for building the church; that the foundation of it was supported upon large bars of iron; and that under the fabric there was a lake of great depth. As the administration of the sacrament had been so long delayed, the people had brought themselves to believe, that the first time that ordinance should be dispensed, the church would sink, and the whole people would be carried down and drowned in the lake. The belief of this had taken such hold of the people's minds, that on the day the sacrament was administered, some hundreds of the parishioners sat on an eminence about 100 yards from the church, expecting every moment the dreadful catastrophe. They were happily disappointed; and this spirit of credulity "soon vanished, like the baseless fabric of a vision." In the present times, it would prove a matter of great difficulty to make the people believe such absurdities.

(*Statistical Account*, 1794, Vol. 12, footnotes, pages 173-174)

The *Statistical Account* comprises a series of reports on all the parishes in Scotland, usually written by the local minister. John Aitkin described St Vigeans as a flourishing parish, much improved during the time he served as parish minister:

Many of the farmers are now accommodated with good houses, built of stone, and slated.... Their mode of living is considerably altered since the year 1754, and yet few of them live up to what they could afford. Their attention to their business, and their finances, prevents them from going to any excess in their family expenses. In 1754, there were not 3 farmers in the parish who had half a dozen knives and forks in their houses. Few of them at that time drank tea, it is now common among people of inferior station. There were not then 6 watches among the farmers; now many of the men servants have them, and there are above 100 watches and about 80 clocks in the parish. In 1754, it was common for the farmer and his wife to eat at the same table with the servants; now they eat in a separate room.

(*Statistical Account*, page 184, including footnote)¹⁰⁶

¹⁰⁶ *The Statistical Account of Scotland, Drawn up from the Communications of the Ministers of the Different Parishes*, by Sir John Sinclair, Bart., (William Creech, Edinburgh, 1794), Volume 12. Now known as the *Old Statistical Account*.

In 1797 the British government, raising money for the wars against the French, introduced The Clock and Watch tax. The tax collector's record for St Vigeans parish shows 11 gold watches, 10 silver watches and 18 clocks, so presumably many people failed to declare their timepieces! The minister, described as "Mr Aiken", had 2 gold watches, 1 silver watch and 1 clock, on which he paid just over £1 in tax.¹⁰⁷

The tax was devastating to the clock and watch industry, putting nearly half the makers out of business. Another unintended consequence was that many innkeepers installed a clock, often nicknamed an Act of Parliament clock, and this helped to encourage the construction of clocks on public buildings. The tax was very unpopular and was swiftly repealed in April 1798.

When John Aitkin died in 1816 aged 91 he was reckoned to be the oldest minister in the Church of Scotland, celebrated as "Father of the church". He had commented in 1792:

There are some people in the parish from 79 to 84 years of age, and 2 gentlemen died some years ago, each in his 86th year. One Alexander Burns died some time since in the 96th year of his age.

(*Statistical Account*, page 184)

So, John Aitkin didn't quite make the parish record. No burial registers were kept at this time at St Vigeans, so it is difficult to check further, other than on gravestones or family-kept notes.

He became rather deaf as he grew older. He consulted a doctor in Edinburgh. The doctor declined to charge him anything on the grounds that he didn't normally charge ministers from the country as they could not afford to pay. "But I can," said John Aitkin. "I have no family." "Why did you not tell me that at first", said the doctor. ... Destroy the prescription I gave, go home and get married as fast as you can, and be assured, ere long time elapse, you will hear in the deafest side of your head."¹⁰⁸

John Aitkin had two brothers, George and Charles, who were both planters on the Danish colony of St Croix in the Caribbean, now the U.S. Virgin Islands. "Planter" means a person who owns and runs a sugar plantation, part of the triangular trade where slaves were transported from Africa to the Caribbean, sugar and rum were produced and exported on the

¹⁰⁷ <http://www.scotlandsplaces.gov.uk/digital-volumes/historical-tax-rolls/clock-and-watch-tax-rolls-1797-1798/clock-and-watch-tax-volume-2?transcription=1>

¹⁰⁸ *Fasti Ecclesiae Scoticanæ* (Records of the Church of Scotland), Vol 5, page 450, (ed. 1925).

same ships to Europe, and the ships then took goods to Africa before collecting more slaves.¹⁰⁹

Catherine Mudie, who set up the plaque and stained glass window to John Aitkin was the granddaughter of his brother, Charles. The Mudie family were wealthy landowners in the Arbroath area. At a time when there was no National Health Service, they exercised a good social conscience.

[Catherine Mudie] ... had a large number of pensioners, for whom at her death she provided. One room in Pitmuies House [home of Catherine's brother, John who died in 1876] was used as a repository for clothes, medicines, &c., specially set apart for poor people; and it is computed by those in a position to know that the charities of Mr Mudie and his sister amounted to nearly the rental of the Pitmuies estate – £2000 annually. It would thus appear that many poor persons have lost in Miss and Mr Mudie genuine benefactors. ("Death of Mr Mudie of Pitmuies", *Brechin Advertiser*, 25 July 1876)

Aberlemno

Map reference: NO 522 556 *Postcode:* DD8 3TE

There are two stones at Aberlemno with Greek, both against the rear (east) wall of the kirkyard. The first is one of the "Montrose group" – see pages 115-119.

John Dalgetie, husband of Margret Philp (1697)



¹⁰⁹ A detailed description of sugar plantations on St Croix can be found in *St. Croix Under Seven Flags* by Florence Lewisohn (Dukane Press, 1970, reprinted 1991 by St Croix Landmarks Society) – history of the island of St. Croix, from the arrival of the Spanish, to the French, Danish, British, and finally, American rule. See www.stcroixlandmarks.com/history/plantation-life.

heb 9.27 αποκειται
 τοις ανθρωποις
 αμαξ αποθανειν
 μετα δε τουτο κρισις
 heb 9.27 apokeitai
 tois anthrōpois
 hapax apothanein
 meta de touto krisis

**“Hebrews 9:27 It is appointed unto men once to die,
 but after this the judgment.”**

The tombstone is in memory of John Dalgetie, husband of Margret Philp, who died 13 February 1697 aged 81. The upper part of the stone is covered in lichen and difficult to read. The two skulls at the foot are mostly buried in the ground and can only partly be seen. It originally had two arches at the top, but these have disappeared. See the Arbirlot stone for an example of these arches (pages 120-121).

The Greek is at the top left, while at the top right are two Latin epitaphs which, in translation, say “Death cannot dissolve the union of Christ and the soul” and “For all men the time for life is short and can’t be called back” (from Virgil’s *Aeneid*, X.467-8). Beneath, in English, with unusual spelling and capitalisation, is:

Wnder This Ston thir
 Mortals doe Remain
 Whil Chryst be Pleased
 to Reas them UP Again
 Altho by death they be in Prison Cast
 The Prince of Lyfe vill Reas them UP At last
 And give them Lyf vchich no more Vill Decay
 An habitation vich Vasteth not Auay.



This epitaph, with varied spelling, is also on the gravestone of Georg Steuart and Mary Erskin at Dun (c.1690), another of the “Montrose group” (see page 137).

At the foot are heraldic shields (now blank but perhaps originally with painted detail), the initials ID and MPH (for John Dalgetie and Margret Philp), a grinning figure of death with his dart or spear, and between his legs “FUGIT HORA”, “Time flies”. On either side of the figure are skulls, on the left with “Pulvis et umbra sumus”, “We are dust and shadow”, and on the right “LECTOR DISCE MORI”, “Reader, Learn to die”.



Grinning figure of death!

Aberlemno

Map reference: NO 522 556 Postcode: DD8 3TE

Memorial stone of John Craik (1795) and his wife Margret Storrock



Κόνις καὶ σκιά ἐσμεν Pulvis [et umbra sumus]

Konis kai skia esmen Pulvis [et umbra sumus]

“Dust and shadow are we.”

The Greek is followed by the same in Latin, but most of the Latin has itself turned to dust. Only the first word “Pulvis” (dust) can be seen.

Source: Horace, Odes, Book IV, Ode 7, line 16.

The Roman poet Quintus Horatius Flaccus (65-8 BC), is generally known in English as Horace. Augustus, Roman Emperor at the time of the birth of Jesus (Luke 2:1) asked Horace to write Book IV of the *Odes*, and this phrase occurs there. The poem compares human life to the quickly changing seasons, spring, summer, autumn, winter – which remind us of how fast time goes by – but whereas these come back again in a continuing cycle, the poet concludes pessimistically that **“we are just dust and shadow”**. Once we are dead, no family, no eloquence, no righteousness can bring us back, says Horace.¹¹⁰

¹¹⁰ <https://en.wikiquote.org/wiki/Horace>

http://www.poetryintranslation.com/PITBR/Latin/HoraceOdesBkIV.htm#anchor_Toc40764108

Similar words and sentiments occur in the Old Testament:

... we are but of yesterday, and know nothing, because our days upon earth are a shadow. (Job 8:9)

All go unto one place; all are of the dust, and all turn to dust again. (Ecclesiastes 3:20)

Such thoughts are in contrast to the hope of resurrection to a new life as expressed often on the same gravestone – such as that of John Dalgetie and Margret Philp, cited above (pages 130-131).

The tombstone was erected by John Craik and his wife Margret Storrock in memory of their children, and they too are commemorated on it, as described on the central oval panel and beneath (original spelling):



John Craik (1795) and Margret Storrock

This stone was erected by John Craik and Margret Storrock sometime in Corstowne of Aberlemno in memory of there children VIZ Allexander Craik who died the tenth of May 1730 aged two years also Margret Craik died the 10th of March 1739 ag'd four years, also Allex Craik died August 28th 1740 aged one year. the above Jn^o Craik died 1773 aged 76 years Margt Sturrock died 1795 aged 92 years. Their daughter Mary died 1803 aged 62 years also their son Jas died 1808 aged 76 years.

Below:

John Craik tenant of Balglassie son of the foresaid ... died 6th June 1777 aged 47 years. Margret ... died 1st Octr, 1813 aged 68 years.¹¹¹

¹¹¹ Transcription helped by <http://www.ancestor.abel.co.uk/Angus/Aberlemno.html>

GREEK SECRETS REVEALED

In the centre of the stone are two symbols of a merchant – a set of weighing scales and a sign which looks like a number 4. Records are sparse at this date but in 1767 a John Craich (different spelling), merchant in Aberlemno, was involved in a court case in Montrose after he impounded some wood in an attempt to regain £50 owed for five months from bankrupt Montrose merchant Alexander Arbuthnot.¹¹² This could be the same John as on this gravestone because spelling of names is variable at this date.

The Old Churchyard, Dun

Map reference: NO 667 598 Postcode: DD10 9LW



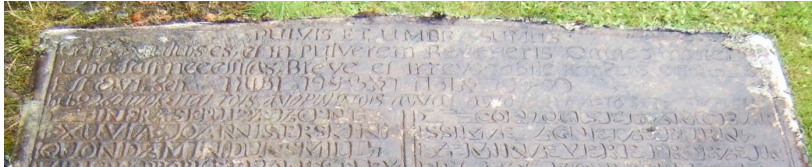
The Old Church of Dun was converted in the 1800s into a mausoleum for the Erskine family. The original structure may go back to the 1400s, and conservation is being undertaken by the National Trust for Scotland. John Knox is said to have preached here. The locations of two stones inscribed with Greek are marked by white arrows.

¹¹² *Answers for John Craich merchant in Aberlemno, and James Mitchell merchant in Montrose, to the petition of Robert Stephen and other trustees for the creditors of Alexander Arbuthnot, 1769, ECCO print editions.*

The Old Churchyard, Dun

Map reference: NO 667 598 Postcode: DD10 9LW

Stone to John Erskine of Dunsmill and his wife Agnes Burn (1696)



heb 9.26 αποκειται τοις ανθρωποις απαξ αποθανειν μετα δε τουτο κρισις

heb 9.26 apokeitai tois anthrōpois hapax apothanein meta de touto krisis

“It is appointed unto men once to die, but after this the judgment.”

Please see pages 116-117 for a detailed explanation of this quotation. This inscription is clearly copied from the same original as at Aberlemno. As at Aberlemno, the word “Hebrews” is abbreviated and starts with a lower case “h” although a capital would be expected. It cites this as Hebrews 9:26 but it should be 9:27.

Location: Dun, to the south of the south east corner of the Erskine family mausoleum.

The tomb is that of John Erskine and his wife Agnes Burn. Both died in 1696, he aged 28 and she 25. The details, in Latin, include the comment that “they lived together like turtle doves” – but their married lives were sadly short. As death says in one of the warnings at the foot of the stone: “NULLI PARCO”, “I spare no one”.

This again is one of the “Montrose group”. At the top in Latin is “We are dust and shadow”, then a quotation from Genesis 3:19, which is repeated in Hebrew two lines below just above the Greek.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for **dust thou art, and unto dust shalt thou return.** (Genesis 3:19, King James Version)

This tombstone is very detailed. It is a large chest tomb with side panels, showing Abraham about to offer Isaac as a human sacrifice before he was told not to (see pages 11-12), and King David playing his harp. For a full description and explanation, see Flora Davidson, *Seventeenth Century Tombstones of Angus and the Mearns – an Inventory*, pages 17-18, and *The Post-Reformation Gravestones of Angus, Scottish Social History in Stone, 1560-1715*, Flora Davidson and Elspeth Reid (2017), pages 101-104.

The Old Churchyard, Dun

Map reference: NO 667 598 Postcode: DD10 9LW

Georg Steuart and his wife Mary Erskin (1690)



ΤΩ ΝΙΚΩΝΤΙ

ΤΗΝ ΤΩΝ ΑΓΓΕΛΩΝ

ΤΩ ΝΙΚΩΝΤΙ

ΤΕΝ ΤΩΝ ΑΓΓΕΛΩΝ

ΔΩΣΕΤΑΙ

ΚΩΙΝΟΝΙΑΝ ΕΧΕΙΝ

ΔΩΣΕΤΑΙ

ΚΩΙΝΟΝΙΑΝ ΕΧΕΙΝ

**“To the one who is victorious it will be given
to have company with the angels.”**

This is the same quotation as at Arbirlot, another of the “Montrose group”. This time the word for “company” ΚΩΙΝΩΝΙΑΝ is spelled incorrectly, with an omega instead of an omicron in the first syllable (“ΩΙ” instead of “ΟΙ”) and in the middle of this same word there are two omicrons instead of an omega, i.e. “ΟΟ” instead of “Ω”, as at St Cyrus Upper. See pages 118-119 for a fuller explanation. The Greek sentence is at the top of the stone, but spread out with a winged cherub in the middle.

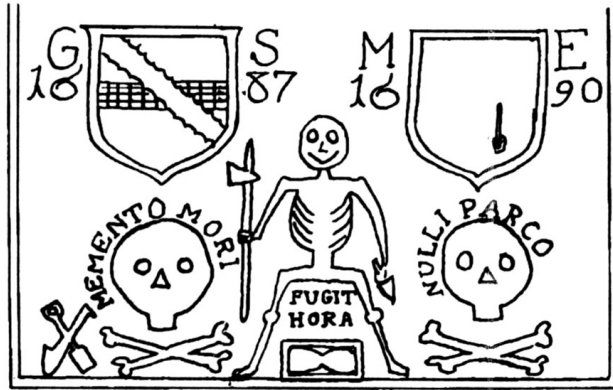
Location: Dun, to the south west of the Erskine family mausoleum.

The other memorial with Greek at Dun is of a very young couple. This is at the opposite end of the scale. Few people lived into their eighties and nineties. The wording is in English, and fairly easy to read, as is the epitaph below, which is very similar to that on page 131 at Aberlemno, also a “Montrose group” inscription.

HERE LYES AN FAITHFULL GOOD AND HONEST
MAN GEORG STEUART WHO DIED IN THE LORD
THE 8 DAY OF FEBRUAR ANNO 1687 OF AGE 95
HERE LYES AN HONEST VERTOVVS AND GODLY
WOMAN MARY ERSKIN HIS SPOUS WHO DIED IN
THE LORD 13 OF IANUAR ANNO 1690
AND OF HIR AGE 81

GREEK INSCRIPTIONS IN DUNDEE AND ANGUS

Wnder this ston thir mortals doth remain,
 Whil Christ shal come and reas them up again;
 Altho' by death they be in Prison cast,
 The Prince of Lyfe will reas them up at last,
 And give them lyfe, which no more will decay,
 And habitation, which wasteth not away.



At the foot of the stone is GS for Georg Steuart and ME for Mary Erskin, with the Steuart arms on the left and the vestiges of the Erskine on the right. A cheerful skeleton holds an axe and a dart above the words FUGIT HORA “Time flies”, and an hourglass beneath. On the left round a skull are the Latin words, “Remember you will die”, and similarly on the right “I spare no one”!



On our visit on 9 June 2009 Ian Millar photographed John Erskine and Agnes Burn’s inscription – after pouring on water to make the lettering show more clearly – a helpful and harmless method for a better photo.

Inverkeilor

Map reference: NO 665 496 Postcode: DD11 5RN

At Inverkeilor there are two Greek inscriptions from the seventeenth century, plus Greek abbreviations on the nineteenth century font.



Inverkeilor church dates back to the 1630s or earlier, with several additions over subsequent centuries. The Rait family in particular have been connected with this church. The Rait arms are displayed above the door, with the optimistic motto “SPERO MELIORA”, “I hope for better things”.

Two Rait family memorials have been framed and fixed high up on the two walls facing the pulpit. Both show features of the “Montrose group”, and a mixture of Latin and Greek and English, and one with Hebrew. Each is made of three stones cemented together.

No explanation is displayed nearby and they are hard to read and decipher both because of erosion and because they are above head-height! Here, therefore, is the information, culled mainly from the descriptions given in the books by Flora Davidson and Andrew Jervise and the excellent website by Dr John Robertson.¹¹³

¹¹³ Andrew Jervise, 1820-1878, *Epitaphs and inscriptions from burial grounds and old buildings in the North East of Scotland; with historical, biographical, genealogical, and antiquarian notes, also an appendix of illustrative papers*, (Edmonston and Douglas, Edinburgh, 1875) vol. 1, pages 318-326.

Dr John Robertson, *Angus: Finding Your Scottish Ancestors, Angus and Kincardineshire*: <http://www.ancestor.abel.co.uk/Angus/Inverkeilor.html#min>

The three Greek inscriptions at Inverkeilor concern members of the Rait family across many generations. More information can be found on the internet:

<http://www.raitt.org/anniston-raits.html>, and:

www.ancestor.abel.co.uk/Angus/Inverkeilor.html#min.

Inverkeilor

Map reference: NO 665 496 Postcode: DD11 5RN

Memorial stone to the Reverend Master John Rait (1685)

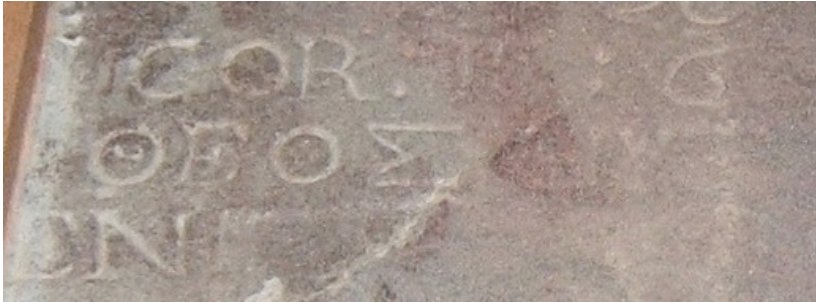


At the top is a winged cherub. The inscription is in Latin, except for the second line which is in Hebrew from the book of Ecclesiastes. Lower down is a quotation in Greek from 1 Corinthians, followed by a play in Latin on the name Rait and “*rete*”, Latin word for “net”. Most of the last part is so worn as to be illegible. The meanings of the Hebrew and Latin are:

ECCLESIASTES XII. 7

“Then shall the dust return to the earth as it was.”

Near this stone lie the remains of the Reverend Master John Rait, a clear and eloquent minister of the Gospel at Montrose, who rested from his labour on 1 December A.D. [1685?] at the age of 62.



I COR. III : 6
 ΘΕΟΣ ΗΥΞΑΝΕΝ
 THEOS ĒUXANEN
“God made it grow.”

The quotation is from 1 Corinthians 3:6. This verse is particularly relevant to ministers of the Gospel. The original context concerned some members of the church at Corinth favouring one preacher over another. The apostle Paul, using a farming analogy, replied that they all did their part, but the final result was the work of God.

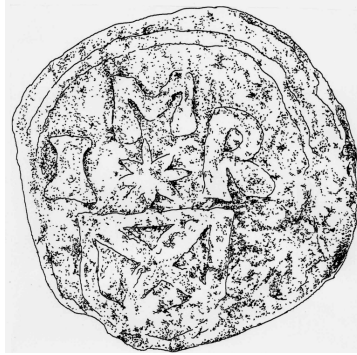
You are still worldly. For since there is jealousy and quarrelling among you, are you not worldly? Are you not acting like mere humans? For when one says, “I follow Paul,” and another, “I follow Apollos,” are you not mere human beings? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe – as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but **God has been making it grow.** (1 Corinthians 3:3-6, NIV)

John Rait was born about 1623. He graduated M.A. at King’s College in Aberdeen in 1644, was ordained at Montrose in 1647, then appointed to Inverkeilor in 1650. He died in 1685.¹¹⁴ His three years at Montrose were at a difficult time because plague broke out: “ane fearful persewing pestilence entered into the citie, inlarging and spreading itself daylie, destroying and cutting doon many”.¹¹⁵ This lasted from March 1648 to March 1649.

¹¹⁴ Dr John Robertson, *Angus: Finding Your Scottish Ancestors, Angus and Kincardineshire*

<http://www.ancestor.abel.co.uk/Angus/Inverkeilor.html#min>

¹¹⁵ *Memorials of the Parish Church of Montrose*, James G. Low (William Jolly, Printer, Montrose, 1891), pages 54-55



This is a very rare communion token from Inverkeilor with the letters M I R (for Master John Rait) with a Saltire beneath.

By courtesy of Rev. Ian L. Forrester, Minister of Inverkeilor, 1967-1996. The token was found with coins of Charles II in mud at Inverkeilor near the manse. The drawing of the token is by Sam Miller.

Inverkeilor

Map reference: NO 665 496 Postcode: DD11 5RN

Memorial to Elizabeth Beattie (1661), wife of Rev. John Rait, and children of his second wife, Euphemia Mudie

At the top is a winged cherub. The inscription is in Greek, then Latin. At the foot are figures painted in green and black paint, with death as a skeleton dividing them, and several epitaphs in Latin. The translation is as follows:

Buried below with six children lies Elizabeth Beattie, first wife of the Rev. John Rait. She died in the Lord 1 Nov. 1661.

Her son John took leave of this world in 1675 aged 22 in the island of Mevis [=Nevis] in the [West] Indies.

Of the children of Euphemia Mudie of Brianton, [second] wife of the Rev. John Rait, Robert and Janet lie buried below.¹¹⁶

Nevis, one of the smallest of the Leeward Islands in the Caribbean (36 square miles) was a major producer of sugar, using slave labour. Around 1672 there were about 50 white settlers and 1,700 slaves.¹¹⁷ Scots emigrated to the Caribbean to better themselves, perhaps to work as clerks or administrators, sometimes as doctors. They were inevitably

¹¹⁶ They had another son, James, who succeeded his father as minister at Inverkeilor (1672-1703), though the ancestor.abel.co.uk website suggests he may have been a nephew. See *Memorials* (in previous footnote), page 88.

¹¹⁷ Devine, T. M. (ed.), *Recovering Scotland's Slavery Past – The Caribbean Connection* (Edinburgh University Press, 2015), pages 63-65

involved one way or another with the slave trade – if they survived. John Rait junior probably succumbed to illness, but no information seems available beyond the mention on this tombstone of his death aged 22. He would have been about 8 when his mother died in 1661.



HEB. IX:27

ΑΠΟΚΕΙΤΑΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ
ΑΠΑΞ ΑΠΟΘΑΝΕΙΝ

ΑΠΟΚΕΙΤΑΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ
ΗΑΡΑΧ ΑΠΟΘΑΝΕΙΝ

“It is appointed unto men once to die.”

Source: Hebrews 9:27

And as **it is appointed unto men once to die**, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:27-28, King James Version)

This quotation also occurs at Aberlemno and Dun, though this time it is in capital letters, and the second part (“but after this the judgment”) has been omitted.



Marriage in eternity contrasted with marriage now

Here there are two contrasting pictures: On the right, death as a grinning skeleton has forced itself between the man and the woman. At the top, it says in Latin: “In death we are divided”, and beneath it says “Carnal marriage” or “Fleshly marriage”. Above the picture on the left it says: “The love of Christ conquers all”, though the word looks as if it has been altered (is it AMOR or MORS?) so it may mean “The death of Christ conquers all”. Death is now shown as a skeleton lying defeated on the ground, while the couple are shown with wings, a conventional way of depicting angels in art. Beneath, it says in Latin: “Eternal marriage”. The allusion to angels presumably arises from the words of Jesus: “... in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven” (Matthew 22:30), while Paul in Romans says:

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

(Romans 8:35-39)

Down the middle of the two contrasting scenes is a reference to Psalm 55:6:

My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. (Psalm 55:4-6, KJV)

The words in Latin say poignantly: “Who will give me the wings of a dove?” The hope of resurrection gives comfort, but it is nevertheless difficult to feel at rest when a loved one has died.

Inverkeilor

Map reference: NO 665 496 Postcode: DD11 5RN

Font donated by Agnes Rait (1862)



Round the font: ihs Celtic Cross IXΣ Anchor ΠΑΠ Χ ΠΥΑ +
Transliteration of the Greek letters: ICHS, PLP, PYA

IXΣ = ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΣΩΤΗΡ
 = IĒSOUS CHRISTOS SŌTĒR
 = JESUS CHRIST SAVIOUR

For a long time I was puzzled about the meaning of PLP and PYA until I met Mark Spalding, who suggested, very reasonably, I think, that these are the initial letters of key words in 1 John 5. No one has come up with a better explanation:

Whosoever believeth that Jesus is the Christ is born of God. . . .

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father [Πατήρ], the Word [Λόγος], and the Holy Ghost [Πνεῦμα]: and these three are one. And there are three that bear witness in earth, the Spirit [Πνεῦμα], and the water [Ὑδωρ], and the blood [Αἷμα]: and these three agree in one.

(1 John 5:7-8, King James Version)

In Greek the initial letters of “Father”, “Word” and “Spirit” are PLP, and of “Spirit”, “Water” and “Blood” PYA. “Father” refers to God, “Word”

refers to Jesus, and “Spirit” refers to divine action to create, cleanse, renew. “Water” refers to washing and baptism, “Blood” to the death of Jesus on the cross, often seen in the context of sacrifices in the Old Testament.¹¹⁸ Many references to other parts of the Bible can be given where these terms are used, such as Genesis 1:1-2, Matthew 3:13-17, John 1:1-14, John 3:1-8, Acts 2:1-21, 1 Corinthians 11:23-26, 1 Corinthians 12:4-14, Galatians 3:26-28, Galatians 5:13-26.

The three letters “ihs”, sometimes in capitals “IHS”, are a contraction for the Latin **IESUS HOMINUM SALVATOR**, “Jesus the Saviour of Mankind”.



The font was donated (as stated by the lettering on the base) by Agnes Rait of Anniston in 1862 on the occasion of her marriage. The shape is octagonal, copying baptismal pools of earlier times where eight was understood to mark a new start since there are seven days in a week. The first day of the week, i.e. the eighth, is also the day when Jesus rose from the dead (Luke 24:1-6).

Agnes was made MBE for her work with the Red Cross in the First World War. In 1926 she was awarded the Freedom of Arbroath “in recognition and appreciation of the valuable social work done by her, and of the many excellent services rendered by her to the town and community of Arbroath during the long period of fifty years”.¹¹⁹ She was the first woman to receive this honour.



**“Presented to the church
at Inverkeilor
By Agnes Rait
Anniston
on the occasion of her
marriage”**

¹¹⁸ Although the King James Version contains these words in 1 John 5, verse 8 is not found in any Greek manuscript before the fourteenth century. It is therefore omitted in modern translations. See for example the NIV footnote.

¹¹⁹ *Glasgow Herald*, 18 October 1926, Obituary, *Edinburgh Evening News*, 19 January 1932

She died in 1932, aged 89. A stained-glass window was erected to her memory in St Mary's Episcopal Church, Arbroath, with the words: "No evil thing she feard; no evil thing she ment [*spelling as here*]." ¹²⁰

She arranged publication of *The Muster-Roll of Angus* to commemorate those who had fought and died in the Boer War 1899-1902. She contributed a patriotic song, "Sons and Brothers – A Song of Empire" and the Dundee-born Sir Richard Jebb (1841-1905), renowned Professor of Greek first at Glasgow then at Cambridge, wrote a 62-line poem in Greek, helpfully with an English translation provided. ¹²¹

Agnes Rait's husband was Henry A. F. Lindsay Carnegie (1836-1908), a lieutenant throughout the 1857-58 Indian Mutiny, ¹²² and Assistant Field Engineer at the capture of Lucknow where he was injured. He was invalided home. He served as Justice of the Peace and Deputy Lieutenant of Forfarshire. While lying wounded in Lucknow after the attack on Fort Burwah, he wrote the following letter on 11 November 1858. It was reproduced in several newspapers:

We were soon near the fort, and a precious strong place it was. It had two lines of defences, the outer one being very low, with a ditch in front, on the edge of a thorny jungle. We had about 700 Europeans, 300 natives, and a good number of cavalry, besides eight field guns, two heavy guns, and some mortars. It cost the lives of nearly twenty Europeans till the outer line was taken, and still there was the inner one to get. By this time the afternoon was on us, and every one was impatient. The jungle was so thick up to the walls that you could crawl up to the edge of the ditch. At last the gate was found, and I got ready powder-bags to blow it open. They were hastily got up, and I had doubts about them. Four companies of the 88th were to be the stormers. We crawled through the jungle, and got within fifty yards of the gate. I then ran in with the powder, 100 lb., assisted by two men, fired it, and ran. We were scarcely even fired at. Some delay took place, and I ran back to see what was the stoppage. It seemed to be all right, and I again turned to be off, when, to my horror, the whole went off, blowing me some distance away. Strange to say, only my left leg was severely burnt, and it has some very nasty holes in it, owing I think to the scabbard of my sword hanging there. My right leg is burnt from the hip to the calf; my face also was scorched, and my left hand and arm rather badly. However, it is three weeks now since it happened, and I am fast

¹²⁰ "Arbroath Church Memorial – Stained Glass Window Dedicated", *The [Dundee] Courier and Advertiser*, 20 November 1933. The wording is drawn from Edmund Spenser, *The Faerie Queene*, Book 3, Canto 1, line 171, (1590).

¹²¹ *Muster Roll of Angus*, pages 37-40, and 65-69 second edition, 1903, Google archive

¹²² Or "India's First War of Independence" in protest against British rule

getting well. The doctor does not think that any permanent injury will remain, but it will be some time before I can walk. Owing to being burnt on the back, it is very hard lying nearly all day on one's stomach. My servants have behaved like trumps, doing their best. They make capital nurses, they are so patient. (*Montrose, Arbroath and Brechin Review*; and *Forfar and Kincardine Advertiser*, 31 December 1858.)

Henry Lindsay Carnegie's wedding to Agnes Rait in 1862 was a marriage between two major land-owning families. There was a long list of distinguished guests.

The bride was dressed in white silk, trimmed with blonde; her veil was composed of Irish lace; and the wreath, of orange blossoms and roses. ... The marriage was celebrated with great demonstrations of joy by the tenantry on the Boysack, Anniston, and Kinblethmont estates. Banners innumerable were displayed; cannon roared, bonfires blazed; dinners smoked joyfully; and the night was spent in drinking toasts and dancing.

(*Banffshire Journal and General Advertiser*, 14 October 1862)



Anniston House, the seat of the Rait family, where the wedding took place in the Drawing Room, after which “the night was spent in drinking toasts and dancing”.¹²³

Agnes and her husband lived at Kinblethmont near Arbroath. They had no children, and Anniston House was demolished in 1935.

¹²³ Anniston House near Arbroath should not be confused with Arniston House in Midlothian. I am grateful to David Raitt for supplying this photograph. David runs an excellent website on the family: The Raitt Stuff – <https://www.raitt.org>



Kinblethmont House

At Kinblethmont there are two large trees opposite the front of the house. These were planted to celebrate Henry and Agnes' wedding in 1862. When looking from the front door of Kinblethmont House, the tree on the left is nicknamed "Harry", that on the right "Aggie"!



Two trees at Kinblethmont planted to celebrate the 1862 wedding

I am grateful to Robert and Penny Ramsay of Kinblethmont House and their daughter-in-law Jessica for their help, and to Mark Spalding for his suggestions about the Greek on the font which Agnes Rait donated. At the time of writing Kinblethmont is available as holiday accommodation and as a wedding venue. See <https://www.kinblethmont.com>.

Pert (in the modern parish of Logie-Pert)

Map reference: NO649 660 Postcode: AB30 1QL

Memorial to John Purvis and his wife Isobel Scott (1683)

This is very similar in wording and symbols to the stone at Arbirlot. At the top is a cherub with wings, plus sun, moon and stars. As at Arbirlot there is the Latin play on words about the death of death – see page 121.

ΤΩ ΝΙΚΟΝΤΙ ΔΟΣΕΤΑΙ ΤΗΝ

ΤΩΝ ΑΓΓΕΛΩΝ ΚΟΙΝΟΝΙΑΝ

ΕΧΕΙΝ

Τῷ ΝΙΚΟΝΤΙ ΔΟΣΕΤΑΙ ΤῆΝ

ΤῶΝ ΑΓΓΕΛῶΝ ΚΟΙΝΟΝΙΑΝ

ΕΧΕΙΝ

**“To the one who is victorious it
will be given to have company
with the angels.”**

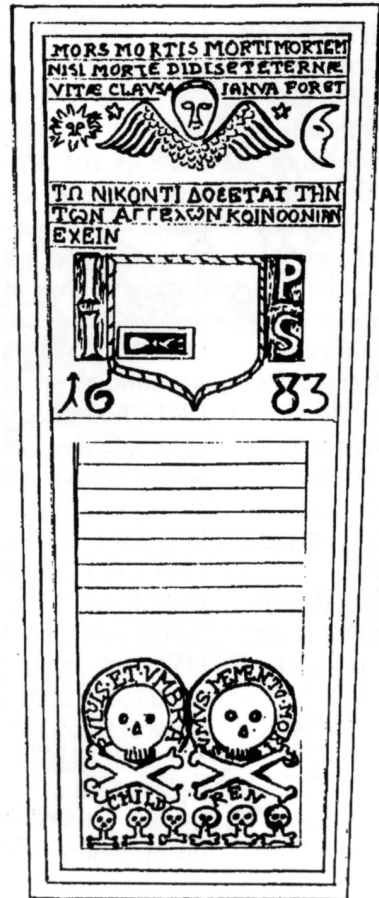
This is another of the “Montrose group” and again includes the Latin word play:

MORS MORTIS MORTI MORTEM
NISI MORTE DEDISSET ETERNAE
VITAE CLAVSA IANVA FORET

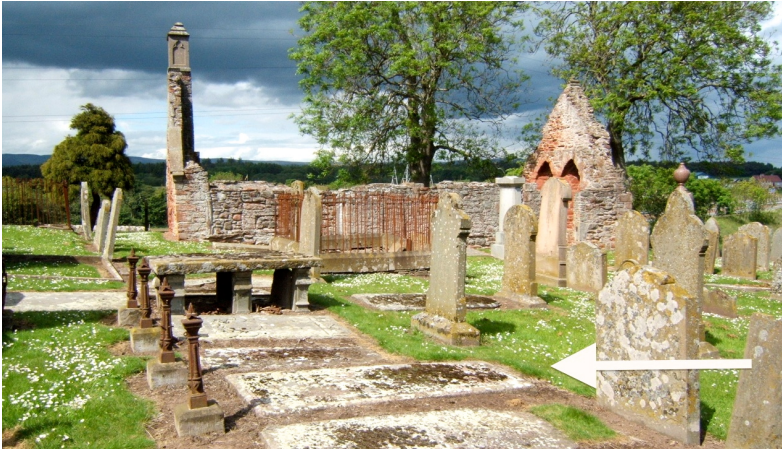
This means “If the death of death [i.e. Christ] had not given death to death by death [i.e. Jesus by rising from death], the door to eternal life would be closed.”

Please see pages 115-119 for a detailed comment on these inscriptions.

Beneath the three lines of Greek is a shield containing an hour glass and the initials IP and IS (for John Purvis and Isobel Scott), with the date 1683.



Two skulls at the foot are surrounded by the usual Latin inscriptions “We are dust and shadow” and “Remember you will die”, and right along the foot are 6 small sets of skulls and bones headed by the word “CHILDREN”.



Ruins of Pert Church

The gravestone with Greek is indicated by the white arrow.

The stone is covered in moss. The inscribed text (below the shield and the large date 1683) is difficult to read. I have copied the transcription from Flora Davidson's book.¹²⁴ It says:

HERE LYES IOHNE
PVRUISE SOMETIME IN LIGHTON
HILL HOUSBAND TO
ISOBEL SCOT HIS SPOVS
HE DEPARTED THIS LYFE THE
31 OF MARCH ANNO
1683 OF AGE 70 YEARS
SHE DIED INTO THE
LORD THE 3 OF DECE
MBR ANNO 1668 OF
AGE 45 YEARS

¹²⁴ *Seventeenth Century Tombstones of Angus and the Mearns – an Inventory*, Flora Davidson, page 37. I am grateful to Flora also for the line drawings on pages 115, 117, 121, 137 and 149.

St Cyrus Upper

Map reference: NO 750 648 Postcode: DD10 0BJ

Memorial to Bessie Smith and William Burnet (1688)



ΤΩ ΝΙΚΟΝΤΙ
ΔΟΣΕΤΑΙ ΤΗΝ ΤΩΝ
ΑΓΓΕΛΩΝ ΚΟΙΝΟΝΙΑΝ
ΕΧΕΙΝ
ΤῸ ΝΙΚΟΝΤΙ
ΔΟΣΕΤΑΙ ΤῆΝ ΤῶΝ
ΑΓΓΕΛῶΝ ΚΟΙΝΟΝΙΑΝ
ΕΧΕΙΝ

**“To the one who is victorious
it will be given to have company with the angels.”**

Please see my comments earlier on pages 115-119.

This is another of the “Montrose group”.

Though the stone is damaged and incomplete the date of 1688 can be discerned on both sides.

The stone is in memory of Bessie Smith spouse to William Burnet. Both died in 1688, she aged 80 and he aged 82.

After the Greek wording there is an epitaph in English,

DEATH IS THE END OF AL TRIBVLATION AND THEREFOR TO
WYSE MEN A SWIT [SWEET] CONSOLATION.

GREEK SECRETS REVEALED

This is attractively carved in red sandstone, but now sadly split in two and incomplete. The lettering on the Greek side is incised, whereas on the other side the background has been cut away to leave the English lettering standing prominent.



HERE LYES
BESSIE SMITH
SPOVS TO WILLIAM BURNET
WHO DIED BOTH IN THE
YEAR 1688 OF AGES 80
[AND EIGHTY] TWO YEARS



**The Greek-inscribed stone is in front of a burial enclosure
behind the church at St Cyrus Upper.**

Greek Inscriptions in Aberdeenshire

King's College Chapel, Aberdeen

Map reference: NJ 940 082 Postcode: AB24 3FX

Aberdeen University was founded by Bishop William Elphinstone in 1497. Building began on King's College Chapel in 1500 – the King being James IV. The Chapel was intended to encourage amongst staff and students a deep religious piety through communal worship, prayers and study, leading to the love of God and the service of their fellow human beings.¹²⁵



King's College Chapel, Aberdeen

Six Greek inscriptions can be seen inside.

The oldest inscription is on the tombstone of Peter Udney (died 1601), sub-principal of the University. From 1627, carved in wood above the stall¹²⁶ of Bishop Patrick Forbes there is a Greek text from the book of Revelation. Three Greek texts are on the wooden communion table, an 1898 memorial to William Milligan, D.D., professor of Biblical Criticism from 1860-1893. The most recent is on the stained glass window by Douglas Strachan in the south wall, in memory of Principal William Duguid Geddes (1828-1900).

¹²⁵ For detailed descriptions, see *King's College Chapel, Aberdeen, 1500-2000*, by Jane Geddes, ed. (Maney Publishing, Leeds, 2014).

¹²⁶ "A fixed seat in the choir or chancel of a church, enclosed at the back and sides and often canopied, typically reserved for a particular member of the clergy", *Oxford English Dictionary*

Tombstone of Peter Udney, King's College Chapel, Aberdeen (1601)



ΠΑΣΑ ΘΕΩ ΔΟΞΑ
PASA THEŌ DOXA
“All glory to God”

Location: At the far end of the King's College Chapel, beneath the central east window, raised up on four pedestals.



Re-used altar slab for tomb of Peter Udney

This is a black tombstone with lettering in Latin around the edge and at the top. In the centre is an Udney coat of arms (two greyhounds leaping at a tree concealing a stag's head) with the initials P and V for Peter Udney, beneath which is S for “Sacerdos” (Priest). Below are the three Greek words. The word ΔΟΞΑ (DOXA, “glory”) has mostly been eroded and is hard to show on a photograph, though it can be clearly seen by the naked eye.

Carved at the top in Latin are the words: “I rest safe, thoroughly weary of a wicked world, and I learned and taught your wounds, O Christ.” This refers to the five wounds Jesus suffered: four on his hands and feet where he was nailed to the cross, and the fifth when a soldier pierced his side with a spear to check that he was dead (John 19:34).

Meditation on these wounds was popular in pre-Reformation times. Interesting, then, that Peter Udney should proclaim on his tombstone that he

continued to teach these.¹²⁷ He was sub-principal of King's College from 1593, and died on 24 April 1601.

This tombstone was originally one of six altars in the chapel. Before the Protestant Reformation of 1560 it was the practice for prayers for the dead to be said by a priest at an altar, it being believed that in this way a person's time in purgatory could be shortened. A medieval drawing from a book made in Mount Grace Priory in Yorkshire and now in the British Library graphically shows this belief.

Peter Udney lived through this period of transition between the Roman Church and the Protestant Reformation, and may well have been reluctant to change, as was the case with many in Aberdeen.

Previously, in the floor near Peter Udney's stone, was a Latin inscription (now no longer visible) over the tomb of John Cruickshank of Tillymorgan who died 21 November 1604. It incorporated the words from John 11:25:

ΙΗΣΟΥΣ ΑΝΑΣΤΑΣΙΣ ΚΑΙ ΖΩΗ
ΙÊSOUS ANASTASIS KAI ZÔÊ

“Jesus Resurrection and Life”.¹²⁸



Prayers and alms raise sinners from purgatory

©The British Library

¹²⁷ In 1640 The General Assembly of the Church of Scotland under the influence of the Covenanters, met in Aberdeen. A special commission ordered the destruction of “idolatrous monuments”. “Representations of the wounds of Christ ... were detected on the tomb of Bishop Gavin Dunbar and carefully chipped out by a mason.” David Stevenson, *St Machar's Cathedral and The Reformation: 1560-1690* (1981), page 10. Stephanie A. Mann comments: “... devotion to the Five Wounds of Jesus was very popular in England before the Reformation and became a symbol of opposition to the Henrician and Elizabethan religious changes”. See Stephanie A. Mann in her website: <http://supremacyandsurvival.blogspot.co.uk/2013/03/devotion-to-five-wounds-of-christ.html>

¹²⁸ P. J. Anderson, “Notes on Heraldic Representations at King's College, Old Aberdeen”, *Proceedings of the Society of Antiquaries*, Vol. 23 (1889), page 84

**The stall of Patrick Forbes, Bishop 1618-1635,
King's College Chapel, Aberdeen**



Η ΣΩΤΗΡΙΑ ΤΩ ΘΕΩ ΗΜΩΝ ΚΑΙ ΤΩ ΑΡΝΙΩ ΑΠΟΚΑΛ. 7.10
HĒ SŌTĒRIA TŌ THEŌ HĒMŌN KAI TŌ ARNĪŌ APOCAL. 7.10
“Salvation belongs to our God and to the Lamb. Apocalypse 7.10”

Location: At the south east side of the Chapel.

Source: The Book of Revelation, the last book in the Bible, also known as the Apocalypse, chapter 7 verse 10, as indicated in the inscription.

The book of Revelation depicts in symbols the end of the world and the everlasting blessings on those who are faithful. Bishop Patrick Forbes produced a commentary on this book in 1612. Either side of the Greek on his stall there are hands holding plants, perhaps intended to portray fronds of palms. Note the reference to “palms in their hands” in Revelation 7:9, the verse preceding the one cited in Greek. “The Lamb” refers, symbolically, to Jesus.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and **palms in their hands**; And cried with a loud voice, saying, **Salvation [belongs] to our God** which sitteth upon the throne, **and unto the Lamb**.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

(Revelation 7:9-17, King James Version)

The stall or seat of Bishop Patrick Forbes, was originally positioned in 1627 at the front – where the High Altar used to be in pre-Reformation times. It has been in various locations, sometimes in storage, and has been reconstructed over the years with wood taken from other pieces of furniture.

Patrick Forbes was born in 1564, the eldest son of William Forbes of Corse, a castle near Lumphanan, Aberdeenshire, the ruins of which can still be seen.

Recognising his abilities, his father sent him to Stirling Grammar School where he was taught by Thomas Buchanan, a close relative of the famous George Buchanan who had tutored King James (VI and I). He studied Latin, Greek and Hebrew at Glasgow and St Andrews, spent some time also in England, and became well known for his ability to teach and explain the Bible.

These were difficult and dangerous times. The Reformation had taken place in Scotland around 1560, and the reformers sought a complete break with the past. Church property was ransacked, treasures and lands were acquired by those able to do so, and many church buildings were left in ruins.

Recognising a need, Patrick gave Christian teaching to his own family, then taught regularly in the nearby church where there was no pastor. He did this with the encouragement and approval of local clergy who knew of his excellent teaching ability, but since he had not been officially ordained, objection was raised by George Gledstanes who had been appointed Bishop by King James (VI and I). Patrick Forbes wrote a letter to the King, explaining his actions, and seeking the King's approval.



Corse Castle, original home of Patrick Forbes. Nearby is Craigievar Castle built by Patrick's brother, William Forbes.

In 1611 a tragic incident occurred at Keith, not far from where Patrick Forbes lived. The Rev. John Chalmers, minister of Keith, in a moment of depression, tried to commit suicide by slashing his own throat. He survived for a short time, expressing deep remorse, especially feeling that by his suicide attempt he had struck a severe blow at religion itself. He called for Patrick Forbes and, while dying as a result of his injuries, asked him to take over as pastor at Keith. The parishioners and other nearby ministers also begged him to do so. Consequently he was ordained in 1612 and was minister at Keith until 1618.¹²⁹

Patrick Forbes was from a strongly Protestant background, and favoured a presbyterian form of church government, i.e. by elders in each church ("*presbyter*" in Greek means "elder"), rather than a hierarchical government by bishops and archbishops. King James, by now king of Scotland and England, favoured Episcopalianism (government by a bishop, "*episcopos*" – Greek for "overseer") and wanted this for the Church of Scotland.

¹²⁹ *Funeral Sermons, Orations, Epitaphs and Other Pieces on the Death of the Right Rev. Patrick Forbes, Bishop of Aberdeen*, From the Original Edition of 1635, with Biographical Memoir and Notes, by Charles Farquhar Shand, Esq., Advocate, Edinburgh, Printed for the Spottiswoode Society, 1845

In 1618, Alexander Forbes, Bishop of Aberdeen, died. (He was not related to Patrick Forbes, but son of John Forbes whose stone with Greek inscription at Kinkell is described on pages 194-196. There are many Forbes families in the area.)

Patrick Forbes was asked to become the next Bishop of Aberdeen.¹³⁰ He was reluctant:

If I durst choose my own course, I had rather have a cottage in some wilderness, wherein to drive out the remanent of my dayes, then to be brought any more unto the view of the world, and in the mouthes of men. And if I were so vain as to be set for honour, ease, or commoditie; yet, alas! what honour could I look for, by accepting a Bishoprick, whereby the mindes of men, who now both honour and reverence me, above either my place or merit, shall be turned to account me a corrupted man, and ambitious aspirer?

(Page lvii, *Funeral Sermons*)

However, King James and others in the church were eager to appoint him. Patrick felt obliged not to refuse the king's request and he came to believe that acceptance was the correct way to serve God. For this he received considerable verbal abuse from Presbyterians who regarded him as a turncoat.

Once appointed Bishop he worked industriously to improve spiritual life in the local churches, giving particular attention to improving the training of ministers while continuing to teach and preach personally.

Forbes did not consider that he fulfilled the whole responsibilities incumbent upon him as a Bishop, if he did not devote a large portion of his time to the direct instruction of the people. When at home he preached regularly every Sunday, deeming that an essential part of the Episcopal functions. His powers of eloquence are said to have been very great. His sermons, we are told, were not inflated with an idle pomp of words, nor filled with philosophic reasons, removed from the apprehensions of ordinary hearers. He affected no theatrical gestures in the pulpit to attract a vulgar popularity; but being himself deeply imbued with a feeling of Divine things, he desired,—heart speaking to



**Patrick Forbes
1564-1635**

¹³⁰ Picture of Patrick Forbes by permission of the University of Aberdeen. (Image cropped and blemishes removed. This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.)

heart, to impress the same upon others—expounding the mysteries of God, not in the words of human prudence, but in those taught by the Holy Spirit. (Page lxxxiv, *Funeral Sermons*)

As University Chancellor, he brought about major reforms to the two Universities of Aberdeen, King's College and Marischal College. He revived the Professorship of Divinity at King's College and established a Chair of Theology at Marischal.

Forbes on his promotion ... found every thing connected with this University in a very neglected state,—the buildings hastening to decay and ruin,—the rents and income of the College dilapidated,—the statutes neglected,—several of the Professorships altogether fallen into disuse,—the Professors careless in the performance of their duties, and the whole liberal arts and sciences, for the promotion of which Bishop Elphinstone had so zealously laboured, almost unknown and expired. The Bishop, with great prudence and discretion, proceeded to remedy these abuses, and to restore the University to its former honour and dignity. He recovered and enlarged the revenues—he repaired the magnificent buildings left by Elphinstone—he restored the Professorships, which had been allowed to fall into decay,—he caused the old and admirable statutes of the Founder to be enforced, and by his own example and authority the Professors were reminded of, and urged to the performance of their duties.¹³¹

In 1632 he suffered a stroke which affected his right side. His mental abilities and speech were not affected. He learned to write with his left hand and continued to preach and preside at meetings of the clergy, though he had to be carried about in a chair as he could no longer walk.¹³² Three years later, knowing that he was dying, his Christian faith kept him confident. His son, John Forbes, noted:

A short time before his death, my father, addressing me, said—‘I perceive, John, that the close of my earthly course is fast approaching, and that the end of my life draweth nigh. I feel a blessed assurance that it will be happy, and full of consolation.’ (Page xci)

He died on Easter Saturday 28 March 1635. There were public demonstrations of grief: the magistrates ordered the city churches to be

¹³¹ *Funeral Sermons*, pages lxxvii-lxxviii

¹³² In February 1633 a great storm badly damaged the stone crown and the roof of the chapel. They were quickly repaired by the directions of Patrick Forbes. See Norman Macpherson, “On the Chapel and Ancient Buildings of King's College, Aberdeen” *Archaeologia Scotica*, 1891, 5, page 417.

Retrieved from <http://journals.socantscot.org/index.php/arch-scot/article/view/327>

draped in black cloth, the bells to be tolled at his funeral and all the city guns to be fired. His body lay in state until the funeral on 9 April. Several sermons were preached at the funeral service in St Nicholas' church, one being by William Guild (see pages 175-179). His body was conveyed to St Machar's Cathedral with great pomp and solemnity. Patrick Forbes was interred inside the Cathedral in the south transept built by Bishop Gavin Dunbar (c. 1454-1532) between the graves of Bishop Dunbar himself and Bishop David Cunningham (c. 1540-1600). His Greek motto was inscribed on the tombstone. See pages 170-171 for further details.

In some respects, he was fortunate to die before the religious-political violence which erupted over the following few decades. It was an age when religious tolerance was rarely accepted. In 1845 Charles Farquhar Shand commented:

It must be confessed, that even in the most civilised Communities of modern times, the discovery is but comparatively late, that the capability of being a good Citizen does not depend on the profession of faith by the individual in a particular set of Christian dogmata, and that men can live as members of a common State, and bound by the same equal laws of civil polity, without identity in their religious belief, or unity in the form of approach to the presence of their common God.

In the Middle Ages ... the free exercise of individual judgment in matters of Religion, in opposition to the general belief of the times, was not only followed by a forfeiture of Civil rights and franchises, but exposed the individual as a Criminal to the heaviest penalties. This principle of making political Right dependant on religious Orthodoxy was so deeply impressed upon the public mind of Europe, that when the great religious Revolution of the sixteenth century broke out, the Reformers in their different countries, strove with ceaseless energy, to reduce all around them to the same standard of Christian belief and Ecclesiastical regimen. Such a thing as even religious Toleration, far more anything approaching to religious Equality among the inhabitants of the same State, was rejected by all parties as the dream of infidelity or folly. It was not till the discovery that the living principle of Human Opinion among highly civilised and educated men, in relation to subjects of such awful import, *cannot* be moulded into Uniformity at the will of civil and ecclesiastical Rulers—that—speaking generally—the possession of political Rights and Franchises in the leading Nations of the world, has ultimately and happily been accorded to all, without the exaction of a real or feigned adherence to any particular form of Christian profession. (Pages xvii-xix, *Funeral Sermons*)

Sadly, toleration and freedom of conscience are still practised more in the breach than in reality in many parts of the world.

Wooden Communion Table, King's College Chapel, in memory of William Milligan, D.D. (1821-1893)



The three Greek inscriptions present aspects of the work of Jesus as described in the New Testament. From left to right, they are as follows:

ΕΛΕΗΜΩΝ ΚΑΙ ΠΙΣΤΟΣ ΑΡΧΙΕΡΕΥΣ
ELEĒMŌN KAI PISTOS ARCHIEREUS

“A merciful and faithful High Priest”

Source: Letter to the Hebrews 2:17.

ΕΓΩ ΕΙΜΙ Η ΑΝΑΣΤΑΣΙΣ ΚΑΙ Η ΖΩΗ
EGŌ EIMI HĒ ANASTASIS KAI HĒ ZŌĒ

“I am the Resurrection and the Life”

Source: Gospel of John 11:25

Ο ΠΕΡΙΠΑΤΩΝ ΕΝ ΜΕΣΩ ΤΩΝ ΕΠΤΑ
ΛΥΧΝΙΩΝ ΤΩΝ ΧΡΥΣΩΝ
HO PERIPATŌN EN MESŌ TŌN HEPTA
LYCHNIŌN TŌN CHRYSŌN

**“The one who walks in the midst
of the seven golden candlesticks”**

Source: The Book of Revelation 2:1

The seven golden candlesticks or lampstands represent the churches in Asia Minor (now Western Turkey) at Ephesus, Smyrna, Pergamon, Thyatira, Sardis, Philadelphia and Laodicea, to whom messages are written in Revelation chapters 2 and 3. “The one who walks in the midst” is Jesus, as represented in the symbolism of the book of Revelation, the last book in the Bible.

This elaborately carved wooden communion table at the front of King’s College Chapel is in memory of William Milligan, professor of Biblical Criticism from 1860-1893. “Criticism” in modern English generally means the expression of disapproval towards someone or something, but in academic use, as here, it means careful analysis and examination of a subject.

William Milligan had a distinguished academic and ecclesiastical career. Born in Edinburgh in 1821, he was dux of his class at the Royal High School. He studied at Edinburgh and St Andrews universities and at Halle in Germany. Ordained in 1844, he was parish minister at Cameron and Kilconquhar in Fife before being appointed the first Professor of Divinity and Biblical Criticism in Aberdeen in 1860 when King’s College and Marischal College were united to become the University of Aberdeen. He was one of the outstanding Biblical scholars of the 19th century, well known for his books and many theological articles, including commentaries on the Book of Revelation and on the Gospel of John, and on the Resurrection of Jesus. In 1892 he produced *The Ascension and Heavenly Priesthood of our Lord*, and at the time of his death he was working on the Letter to the Hebrews. The three Greek quotations on the communion table are based, therefore, on books of the Bible and on theological understandings to which he had devoted particular study.

William Milligan was active in education, and in promoting the higher education of women. He personally conducted classes for women at the university. He was also engaged in social and philanthropic work.

He was appointed a translator on the New Testament panel for the Revised Version of the Bible, produced in 1881 after many years hard toil by a distinguished panel of scholars. William Milligan became Moderator of the General Assembly of the Church of Scotland in 1882 and Chief Clerk to the Assembly.¹³³

¹³³ “The Late Professor Milligan”, *The Scotsman*, 12 December 1893, “Death of Emeritus Professor Milligan”, *Dundee Evening Telegraph*, 12 December 1893, Wikipedia https://en.wikipedia.org/wiki/William_Milligan.

In 1859 he married Anne Marie Moir from Musselburgh, daughter of the famous medical doctor, poet and historian David Macbeth Moir (“Delta”, 1798-1851). They had 11 children.

A communion table is an appropriate memorial for William Milligan as he considered that the Church of Scotland would benefit from *weekly* communion, rather than four times a year. But would he have approved of this elaborate table? In 1893, the year he died, in connection with worship in the Church of Scotland, he wrote that “tasteful arrangements, music, flowers, pictures, embroidery, and carved wood ... may be good when they are a well regulated expression of great realities” ... “but to imagine for an instant that they can occupy the place of the most solemn revelations of what the Church believes to be the Gospel of God, is to show an ignorance of human wants equalled only by its insensibility to all experience. It is to offer men a stone when they are hungering for the Bread of Life”.¹³⁴ Dr Milligan was keen to stress that faith and practice should be grounded in a firmly understood and genuinely believed doctrinal foundation.

The wording on the communion table was suggested by his friend Principal William Duguid Geddes whose memorial window is immediately to the south of the table.

Window in memory of William Duguid Geddes, Principal 1885-1890, King’s College Chapel, Aberdeen

William Duguid Geddes (1828-1900)¹³⁵ was born in Glass, near Huntly, and educated at Elgin Academy and King’s College, Aberdeen. He was Principal and Vice-Chancellor 1885-1890. Previously he was Professor of Greek, 1855-1885, and did much to improve the teaching of Greek in Scotland.

The window illustrates a theme in which William Geddes was particularly interested: that the coming of Jesus was the fulfilment of aspirations not only of the Jewish world of the Old Testament but of the Roman and Greek world too.

Location: South side of King’s College Chapel, Aberdeen

¹³⁴ *The Scottish Church Society: Some Account of its Aims*, William Milligan, D.D., President (J. Gardner Hilt, 1893), page 7.

¹³⁵ One of his brothers, Alexander Geddes (1843-1902), was the great, great grandfather of David Cameron, Prime Minister of Britain from 2010 to 2016. As Lord Cameron of Chipping Norton, David Cameron was appointed Foreign Secretary in November 2023.



Window by Douglas Strachan (1875-1950) showing (left to right) the Greek Philosopher Plato, the Three Wise Men (Magi) – of which the right-hand one is a portrait of Professor Geddes, Mary and Joseph with baby Jesus, and the Roman poet Virgil.

At the foot of the left panel, is Plato, the famous Greek philosopher. He looks towards Jesus and holds a scroll inscribed in Greek:

ἀσφαλέστερον καὶ ἀκινδυνότερον
ἐπὶ βεβαιότερου ὁρήματος
ἢ λόγου θείου τινός
διαπορευθῆναι

asphalesteron kai akindunoteron
epi bebaioterou ochēmatos

ē logou theiou tinos diaporeuthēnai

“[Unless he can sail upon] **some stronger vessel, some divine word, and make his voyage more safely and securely.**”

Source: Plato *Phaedo*, 85 D

William Geddes produced a text and a commentary on Plato’s *Phaedo* in 1863.

The passage referred to is as follows in translation, and the subject is life after death and how best to live life now.



Plato’s Greek text

“I think, Socrates, as perhaps you do yourself, that it is either impossible or very difficult to acquire clear knowledge about these matters in this life. And yet he is a weakling who does not test in every way what is said about them and persevere until he is worn out by studying them on every side. For he must do one of two things; either he must learn or discover the truth about these matters, or if that is impossible, he must take whatever human doctrine is best and hardest to disprove and, embarking upon it as upon a raft, sail upon it through life in the midst of dangers, unless he can sail upon **some stronger vessel, some divine revelation** [*logou theiou tinos* ‘some divine word’], **and make his voyage more safely and securely.** And so now I am not ashamed to ask questions, since you encourage me to do so....” (Plato, *Phaedo* 85 C-D, translated by Harold North Fowler)¹³⁶

¹³⁶ *Plato in Twelve Volumes*, Vol. 1, translated by Harold North Fowler; Introduction by W. R. M. Lamb, M.A., Harvard University Press, Massachusetts, and William Heinemann Ltd., London, 1966. Cited from Perseus: <http://www.perseus.tufts.edu> This work is licensed under a Creative Commons Attribution-ShareAlike 3.0 United States License.

On this passage, William Geddes commented:

There are few passages of ancient literature, which in modern times have been the subject of so frequent reference as this, inasmuch as it has been justly appealed to as an expression, on the part of Plato himself, of longing for the ‘more sure word’ (... 2 Ep. Pet. I. 19)¹³⁷ of a Revelation from God.

(Plato’s *Phaedo* by William Geddes, 1863, page 251)

In its original context the reference may be to Socrates’ belief that he was guided, he claimed, by a sort of inner voice (*Apology* 31D) which warned him not to do things he wished to do.¹³⁸ However, this passage in *Phaedo* was noted by early Christians who saw it as evidence of a desire in the pre-Christian Greek world for a deeper revelation that would come in Christ.

The same can be observed from the Roman world with the quotation from Virgil on the right-hand panel of this window. The renowned Roman poet Virgil holds a scroll with the prophecy from *Eclogue* IV.6, about the birth of a boy who would bring peace.¹³⁹ The writing on the stained glass is:

“IAM REDIT ET VIRGO, REDEUNT
SATURNIA REGNA”.

**“Now is the virgin returned and
the ancient kingdom of Saturn.”**

Virgil’s lines imagine a return of a Golden Age, when Saturn was supposed to have reigned. The “virgin” probably refers to the virgin goddess of Justice, Astraea, who, it was thought, had abandoned the earth and returned to heaven as humanity deteriorated in the later Ages of Bronze and Iron.



Roman poet Virgil

¹³⁷ 2 Peter 1:19 “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (KJV).

¹³⁸ See discussion on this by Joseph Waligore “Socrates’ Divine Guidance” at <http://www.josephwaligore.com/greek-philosophy/socrates-divine-guidance/>

¹³⁹ For fuller descriptions, see Leslie J. Macfarlane, *A Visitor’s Guide to King’s College*, University of Aberdeen (1992), pages 23-24 and Juliette MacDonald, *Aspects of Identity in the Works of Douglas Strachan (1875-1950)*, PhD thesis, St Andrews University, 2003, pages 96-104. (<http://hdl.handle.net/10023/7357>)

Here is the quotation in context:

Now is the virgin returned and the ancient kingdom of Saturn,
And from the sky descends a new generation of heroes.
Only watch over his birth, Lucina, the boy at whose coming
Golden days shall arise and drive out the ages of iron;
Only watch over his birth ... he comes, the Light of the Ages.

(Virgil, *Eclogue IV*:6-11)¹⁴⁰

It is not known which boy is intended by Virgil – perhaps the son of Pollio, Virgil's patron, for whom the poem was written. Pollio was Roman consul in 40 BC and there were high hopes that the period of civil war in the Roman world would soon end and there would be a new era of peace and prosperity.

The translator, George Morgan, commented:

The *Eclogue* was for a long time popularly supposed to be a prophecy of the birth of Christ. ... some of the verses bear a certain resemblance to the book of Isaiah.... (page 15)

The passages in Isaiah, seen by Christians as finding their full meaning in Jesus, and often read at Christmas services, are:



Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7:14)

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

(Isaiah 9:2)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

(Isaiah 9:6-7)¹⁴¹

In the second panel (from the left) Professor Geddes is depicted in his vice-chancellor's robes as one of the three wise men who came to Jesus.

¹⁴⁰ *The Eclogues of Virgil, Translated into English Hexameter Verse* by the Rt. Hon. Sir George Osborne Morgan, Bart., Q.C., M.P., (Henry Frowde, Oxford, 1897), page 16.

¹⁴¹ For a meaningful and detailed examination of how Jesus can be understood through such passages, see Graham Jackman, *Jesus, yesterday, today, forever* (2023).

St Machar's Cathedral, Aberdeen

Map reference: NJ 938 087 Postcode: AB24 1RQ



St Machar's Cathedral

Machar is said to have been sent by Columba from Iona to preach to the Picts in the north east of Scotland. It is thought that a church has existed at this location beside the River Don since about 580 and it continues with an active Church of Scotland congregation.

Before the Reformation of 1560 St Machar's was the centre of the Roman Catholic administration of over a hundred parishes in Aberdeenshire and Banffshire. After 1560 it became a local parish church. During the Reformation the building was attacked by iconoclastic mobs and badly damaged, and a century later it was damaged further when stones were removed during the time of Cromwell to build a fortification on Castlehill. During the religious and political alterations, bishops were appointed from 1610 to 1638 and 1662 to 1689. Otherwise the church governance has been presbyterian, i.e. controlled by elders not by a bishop.

Preserved amidst all these changes is the famous ceiling completed by Bishop Gavin Dunbar between 1518 and 1532. Using heraldic shields, it shows Scotland as part of a Europe-wide religious and political unity under Pope Leo X, a unity that was soon to crumble under the Protestant Reformation.

St Machar's Cathedral, Aberdeen

Map reference: NJ 938 087 Postcode: AB24 1RQ

Tombstone of Bishop Patrick Forbes (1635)



Η ΣΩΤΗΡΙΑ ΤΩ ΘΕΩ ΗΜΩΝ ΚΑΙ ΤΩ ΑΡΝΙΩ APOCAL. 7.10.6

HĒ SŌTĒRIA TŌ THEŌ HĒMŌN KAI TŌ ARNIŌ

“Salvation belongs to our God and to the Lamb.”

Location: At the south-east side of the St Machar's Chapel. This stone was originally inside the building until the tower fell on it during a storm in 1688. It was positioned on the ground where weathering eroded most of the Greek, and in 2001 it was erected for better protection on the external east-facing wall of the Cathedral.

Source: The Book of Revelation 7:10 (starting at the 6th word in the original Greek, hence the reference “APOCAL. 7.10.6”)

Around the edge is a clearly cut Latin inscription which says:

Here rests an incomparable man, once the brightest star of Scotland, Patrick Forbes, bishop of Aberdeen, a most prudent pastor, a most faithful preacher, an outstanding writer and a singular king's counsellor, restorer of the general studies at Aberdeen, and chancellor there, and founder of the new profession of theology therein, Baron of

Oneil and Laird of Corse, who calmly and piously died on 28 March, the day before Easter, in the year of our Lord 1635, aged 71.

The Greek in the centre panel is almost illegible. The lettering seems to have been shallowly cut. It appears to be the same quotation from the Book of Revelation, chapter 7 verse 10, as on Bishop Patrick Forbes' stall in King's College Chapel (see page 156, above).¹⁴²

The Aberdeen Council minutes record details of the funeral. Instructions were that:

the tounes haill twelff peice of ordinance be shot at his buriall; thrie piece to be shot at the lifting of the corps out of the chappel [St Ninian's] on the Castle-hill; and the other nyne to be shot howsone the buriall passes by the tounes merche at the Spitalhill: and, thairefter the said haill ordinance to be chairgit and shot of new againe, at the interring of the corps; and the haill bellis to be tollit during that ilk tyme.¹⁴³

It was not a quiet funeral.



Sketch by James Logan in 1820. He commented that “the Greek is almost entirely obliterated”.¹⁴⁴

¹⁴² Robert Monteith in his *Collection of Epitaphs and Monumental Inscriptions: Chiefly in Scotland*, (originally 1704, reprinted 1834), page 127, recorded “Apocalyps. X. 6. Graece”. Revelation 10:6 does not suit the meaning nor fit in the space nor match the Greek letters which can still be discerned, and Charles Shand’s book *Funeral Sermons* (page 3) from 1635 confirms that the passage quoted is indeed Revelation 7:10. James Logan probably provides the answer: only the 10:6 could be read by Monteith, but the original was 7.10.6, i.e. chapter 7, verse 10, beginning at the sixth word in the Greek text.

¹⁴³ Council Reg. vol. lii, page 203, quoted in *The Book of Bon-Accord, or a Guide to the City of Aberdeen*, 1839, pages 219-220. Digitised by Google.

¹⁴⁴ Reproduced from *Logan’s Collections* edited by James Cruickshank, The Third Spalding Club, Aberdeen (1941), page 129. The original drawing is in The Sir Duncan Rice Library, University of Aberdeen. Reproduced by kind permission of Special Collections, University of Aberdeen.

St Machar's Cathedral, Aberdeen

Map reference: NJ 938 087 Postcode: AB24 1RQ

Memorial Plaque (erected in 1754) to William (1653) and Elizabeth Strachan (1666) and their son Andrew



Hic requiescunt in Domino OI MAKAPITAI
Hic requiescunt in Domino HOI MAKAPITAI
“Here **those who are blessed** rest in the Lord”

Location: On the inner south wall at the east end of St Machar's Cathedral.

Most of the inscription is in Latin, but the last two words in the top line are in Greek. “Those who are blessed” or “the blessed” is an expression used in pre-Christian times to describe those who have died, now removed from the perils and sufferings of the present world. The epitaph “Blessed are the dead which die in the Lord” (from Revelation 14:13) is common on tombstones, often in English and occasionally in Greek.

The usual Greek word for “blessed” in the New Testament is *makarios* (plural *makarioi*), as in the sayings of Jesus known as the Beatitudes e.g. “Blessed (*makarioi*) are the pure in heart: for they shall see God” (Matthew 5:8). “Beatus” “blessed, happy” is the Latin equivalent, hence the term “Beatitudes”.

In this inscription, however, the rarer alternative is used, *makaritai*, presumably to make a pun on the fact that William Strachan was minister of St Machar’s, and *makaritai* also looks as if it means “the people of Machar”! Another pun is attempted in line 6. William, who died in the month of March is described as “almost a Martyr”. The word for “martyr” and for “March” look similar in Latin: “Martyr ... Marti”.

My translation is as follows. The third paragraph is in English.

Here THOSE WHO ARE BLESSED rest in the Lord.
Master William Strachan, once a most faithful pastor in Old Aberdeen,
his very dutiful wife Elizabeth Middleton, with their little son Andrew,
died peacefully and piously. He, exhausted by his labours, died almost
as a martyr on 8 March in the year of the Lord 1653, aged 44. She died
from a kidney stone on 30 January 1666.

Here lie a pastor and his wife, a wonderfully perfect match.
He was a brightly burning light, she the height of piety.
His preaching shone forth from a blameless life.
His mouth was gold, his heart springs of water, and his words were
honey. She, as a girl, a wife and a widow, was a standard of what love
should be, a true model of purity and marriage.

They that turn many to Righteousness shall shine
as the stars forever. ~ Daniel Chapter 12 verse 3 ~
This Monument was Erected by their Grandson Alexand^r.
Strahan Esq^r & their Great Grandson Will^m Strahan Esq^r
of haymes place in Gloucester-shire Anno Dom. 1754.

Monteith’s poetic version of paragraph two is attractive, but omits to translate “a wonderfully perfect match”:

A pastour and his wife here bury’d lie,
He shining light, she top of piety;
His preaching life one sermon was compleat,
Mouth gold, heart springs, his words were honey sweet.
Maid, wife and widow, she standart of love
Of chastity and marriage rule did prove.¹⁴⁵

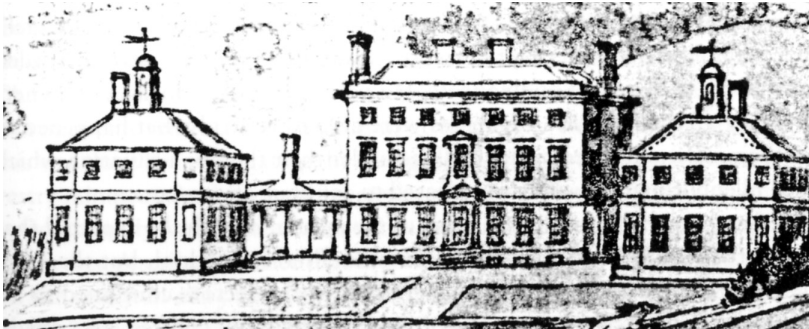
William Strachan became minister at St Machar’s in 1640 at a time when the Covenanters were wielding strong influence. He turned out to be one of

¹⁴⁵ Robert Monteith, *Epitaphs and Monumental Inscriptions Chiefly in Scotland* (1707, expanded and reprinted by D. Macvean, Glasgow, 1834), page 130

the best ministers at St Machar's, powerful and helpful in his preaching, much loved by his congregation. Three times he refused to be transferred to Edinburgh, supported by his own kirk session and by King's College. The provost and bailies of Aberdeen declared that to move him to Edinburgh would be a "deadlie blow" to the work of reformation in the north.¹⁴⁶ Despite the troubled times, he succeeded in a building programme which saw St Machar's repaired and re-roofed.

At least one of his sons, Andrew, died young – as recorded on the memorial tablet, but four others survived: Patrick became Master of Aberdeen Grammar School, John became Professor of Divinity at Edinburgh University, George became minister at Old Machar, and Arthur at Mortlach.¹⁴⁷

Haymes Place near Gloucester is now a listed historic building. Sadly the family there fell on hard times a few years after this inscribed stone was set up. Sir William Strachan, Baronet, banker, broker and merchant, was declared bankrupt and all his household goods sold off by auction over several days in June 1757.¹⁴⁸



Haymes, near Gloucester, residence of Sir William Strachan. In 1754, three years before he became bankrupt, he put up the memorial tablet at St Machar's in memory of his great grandparents William and Elizabeth Strachan. Sketch in 1760 by Thomas Robins (1716-1770).¹⁴⁹

¹⁴⁶ David Stevenson, *St Machar's Cathedral and The Reformation: 1560-1690* (friends of St Machar's Cathedral, 1981, 1995), pages 11-13.

¹⁴⁷ <http://patrickpeople.scot/our%20family/3034.htm>

¹⁴⁸ *London Magazine or Gentleman's monthly Intelligencer*, 1757, Vol. 26, page 205 and Ancestry.com.

¹⁴⁹ Reproduced from *A History of Bishop's Cleeve and Woodmancote*, David. H. Alred, (Amberley, 2009), page 161. Reproduced by kind permission of Amberley Publishing. It has not been possible to trace the original.

St Nicholas Churchyard, Aberdeen

Map reference: NJ 940 063 Postcode: AB10 1JL

Memorial to William Guild and Katharine Rolland (1659)



St Nicholas Churchyard, off Union Street in Aberdeen, contains burials going back to the twelfth century or earlier. The monument to William Guild and his wife is one of the best preserved. It was repaired in 1883 and again in 2015.

The main inscription, cut in red granite, is in Latin and can be translated as follows:

Sacred to the most holy and undivided Trinity and to the pious memory of William Guild who was born and educated in this city and nourished on sacred studies from tender years. He was first promoted to the care of the church of King Edward. After ministering there for 23 years he was called to this city by his own citizens, formerly having been made Doctor of Divinity and chaplain to King Charles [Charles I], and served here as minister for 10 years. After this he was transferred to King's College where he sustained the burden of Principal for 10 years until, affairs being troubled here among us, his integrity did not escape the spite of the times. Departing, therefore, from being Principal, he placed his nest for old age where his cradle had been. He did not, however, give way to idle relaxation but by voice, pen and a blameless life he was an example to others. He bequeathed the greater part of his ample and innocently acquired inheritance to pious uses. His wife also dedicated what was hers to the same uses. He lived for 72 years and on 26 July 1657 he completed his mortal life in hope of a very much desired resurrection. Katharine Rolland¹⁵⁰, his surviving widow, grieving and mourning, saw to the setting up of this monument for her dearly beloved husband, with whom she had lived harmoniously for a full 47 years.

Virtue lies not in having begun something, nor in having done something, but in having completed it fully.

Below is a panel, mostly in Latin, but starting with Greek:

ΣΑΡΚΟΦΑΤΙΟΝ ΗΘΕΛΕ ΚΑΛΕΣΤΕΡΟΝ
 TUM MERITISSIMI MARITI TUM AND PROPRIAE MEMORIAE
 SACRUM
 EXTRUENDUM CURAVIT INFRADICTA KATHARINA ROLLAND
 QUAE IMMORTALITATIS ADEPTA EST LAUREAM
 8 CAL JANUARI 1660

Translation:

This memorial monument, such as it is, sacred to the memory both of her very deserving husband and to her own, the below named Katherine Rolland caused to be set up. She obtained the crown of immortality on 25 December 1659.

What was the date of Katharine's death? At first glance it looks like 8th January 1660, but was probably on 25th December 1659. She died on the

¹⁵⁰ Given as "Catharina Owen" in Robert Monteith (1713, pages 99-100) and as "Katherine Rowan" in 1834 (page 145). The current inscription (restored in 1883) says "Catharina Rolland".

8th day *before* the first of January. This is the Roman way of giving a date, as in her husband's case. William Guild died on 26 July 1657, described in Latin as "AD VII Kal. AVGVSTI", which means he died on the seventh day before the first of August. For a description of how the Romans calculated dates, see Appendix 1 (page 255).

The original inscription is recorded in Robert Monteith's book in 1713¹⁵¹. In the 1883 restoration it was probably recut by a stonemason who was not familiar with Latin and Greek. Instead of "ΣΑΡΚΟΦΑΓΙΟΝ" (SARKOPHAGION), the inscription now says "ΣΑΡΚΟΦΑΤΙΟΝ" (SARKOPHATION), a meaningless word, because the mason mis-read the gamma "Γ" ("G") and put "Τ"! The rest of the inscription was in Latin, but when recut, the mason expanded the original ampersand ("&", fifth word in line two). Unfortunately, instead of writing "ET" in Latin, he inserted "AND" in English, which looks strikingly odd in the middle of the line of Latin.

ΣΑΡΚΟΦΑΤΙΟΝ HOC QUALEQVALE
TUM MERITISSIMI MARITI TUM AND PROPRIAE MEMORIAE SACRUM
EXTRUENDUM CURAVIT INFRADICTA KATHARINA ROLLAND
QUAE IMMORTALITATIS ADEPTA EST LAUREAM
8 CAL JANUARI 1660

ΣΑΡΚΟΦΑΓΙΟΝ
SARKOPHAGION

"Burial Place" or "Tomb Monument"?

The word "SARKOPHAGION" does not seem to appear in any dictionary¹⁵² but is obviously formed from the word "sarcophagus". In English a sarcophagus is a stone coffin, and the word (from Greek) means "flesh eating". In the manner the word is used here, the intended meaning is presumably tomb monument rather than burial place.

¹⁵¹ *An Theater of Mortality or a Further Collection of Funeral Inscriptions over Scotland*, Robert Monteith (1713), pages 99-100, and reprinted 1834 in *Collection of Epitaphs and Monumental Inscriptions Chiefly in Scotland*, pages 144-145.

¹⁵² The word in a Latin form but with a Greek phi as "SARKOΦΑΓΙUM" was recorded by James Logan on a Pittrichie pew family tablet in the now demolished Udney Kirk. See *Logan's Collections* edited by James Cruickshank, The Third Spalding Club, Aberdeen (1941), colour plate opposite page 16. In an internet search, the word can also be found in a couple of foreign-language documents.

William Guild and his wife Katharine Rolland had no children of their own, but their marriage seems to have been a happy one. Both were from wealthy families and they were amongst the greatest of Aberdeen's benefactors, leaving money and property and legacies to support the poor and to promote education. William's father, Matthew Guild, was a hammerman, a metal worker, manufacturing armour in particular. William expressed appreciation towards tradesmen in his charitable work and became patron of the Incorporated Trades of Aberdeen. He gave them property in 1633 and endowed it for use as a hospital. Katharine further boosted the donations after William's death and there is a plaque to her, dating to 1659, in the Town House in Union Street.

Born in 1586, William was educated at Marischal College and St Andrews. He served as minister in the parish of King Edward (north of Turriff) for 23 years, and became chaplain to the ill-fated Charles I. He was called to St Nicholas in Aberdeen, where in 1635 he preached one of the sermons at the funeral of Bishop Patrick Forbes (see page 161). He was inevitably caught up in the tussle between Presbyterianism and Episcopalianism. He signed the National Covenant with reservations, attempting both to support the king and the freedom of the church. During the religious troubles, he sought refuge in the Netherlands. On his return he signed the National Covenant without reservation, was subsequently appointed Principal of King's College in 1640, but was forced out in 1651 at the instigation of Oliver Cromwell's military commissioners.¹⁵³ He continued speaking and writing until his death in 1657. He wrote about 20 books, all on religious subjects; Katharine sent his last one for publication after he died.

William left his books to St Andrews University,¹⁵⁴ perhaps being disenchanted with Aberdeen's King's College after he was removed from office. He left one notable document to Edinburgh University which still is an important treasure in its library: a protest signed by over 400 nobles in Bohemia against the burning at the stake of reformer Jan Hus in 1415, condemned for heresy by the Council of Constance, Switzerland. This is an original document.

¹⁵³ *History of Banchory-Devenick*, John A. Henderson (D. Wyllie & Son, Aberdeen, 1890), pages 207-209

¹⁵⁴ See "Book Transmission in Sixteenth and Seventeenth-Century North East Scotland: the Evidence of William Guild's Books" by Christine Gascoigne, *Journal of the Edinburgh Bibliographical Society* (4), 2009, pages 32-48. <http://www.edinburghbibliographicalsociety.org.uk/wp-content/uploads/2012/01/GascoigneArticleMain.pdf>

A toast to the memory of William and Katharine Guild is given each year by the Incorporated Trades of the City of Aberdeen, who have also paid for the upkeep of the tomb monument. William is commemorated in the name of Guild Street, in the Psychology building of Aberdeen University called the William Guild Building, and in a drinking fountain, the Fidler's Well, supplying fresh drinking water for humans and for horses, erected in Guild Street in 1857 on the 200th anniversary of his death and now located at the junction of Holburn Street and the Great Western Road, outside the new building of "The Seven Incorporated Trades of Aberdeen".



**Fidler's Well in honour of William Guild,
erected in 1857 by Alexander Fidler**

Aberdeen Boundary stone markers: Omega Stone

Map reference: NJ 949 092 Postcode: AB24 1WT

Aberdeen has two sets of boundary stones, inner and outer. The inner stones mark the area of the medieval city of Aberdeen; the outer mark what is known as the Freedom Lands. It was the practice to ride round the boundaries, with considerable ceremony and celebration, the earliest description of this being in 1525. The intention was to check that the boundaries were being observed, with no landowners taking over territory that did not rightly belong to them. In earlier times the boundaries were indicated by cairns, natural features, large stones, and streams, with some stones marked with a saucer or cup shape or a key design, and sometimes the letter “P” for “Propertie”. Between 1790 and 1810 stones were incised with numbers and letters.

Aberdeen Council produces a useful illustrated leaflet describing the history and location of these boundary stones. Suggested trails are described, along with detailed maps.¹⁵⁵

The stones are marked with the letters “ABD” for Aberdeen, and the inner stones have the addition of “CR”, for “City Royalty” or “City Regality”.



The first stone on the inner boundary is described as “March Stone Alpha”, though the letter Alpha is not shown. It is on the north bank of the River Dee over the mouth of the Ferryhill Burn. Alpha is the first letter of the Greek alphabet. The final stone is described as “March Stone Omega”, and shows the Greek letter Omega “Ω”, the last letter of the Greek alphabet. It can be seen on the south bank of the River Don on the north side of Beach Esplanade where the Powis Burn joins the Don – see the map reference and postcode above.

The final stone of Aberdeen’s inner boundary, marked with a Greek Omega “Ω”, followed by “ABD” for Aberdeen and “CR” beneath for “City Regality”.

¹⁵⁵ https://www.aberdeencity.gov.uk/sites/aberdeencms/files/march_stones_trail.pdf. See also Canmore. canmore.org.uk/site/20037/aberdeen-boundary-markers.

Marischal College, Broad Street, Aberdeen

Map reference: NJ 942 065 Postcode: AB10 1AB

Marischal College was founded in 1593 by George Keith, 5th Earl Marischal, who in the same year also founded the town of Peterhead. He was a trusted adviser of King James VI and I, under whom the Scottish and English monarchies were united in 1603 on the death of Elizabeth I of England.

The original intention was to train ministers for the new, reformed, Protestant Church of Scotland. To some extent, this was in rivalry with King's College which was pre-Reformation and rather slow to change.

By the 1820s the Marischal College building was completely dilapidated. A new building was designed by architect Archibald Simpson (1790-1847) and constructed between 1837 and 1841. Two motto-inscribed stones from the previous building were carefully transferred and built into the Mitchell Tower stairwell. One motto is in Scots and one in Greek.

The first motto from the earlier building is that of the Earls Marischal:



“Thay Haif Said. Quhat Say Thay. Lat Thame Say”

= “People have spoken. What do they say? Let them say it.”

Presumably this means: People have criticised us. Let them do so. We will do what is right regardless.

The second inscription is the motto of Marischal College and is in Greek:



APETH AYTAPKHC

ARETĒ AUTARKĒS

“**Virtue is sufficient.**”

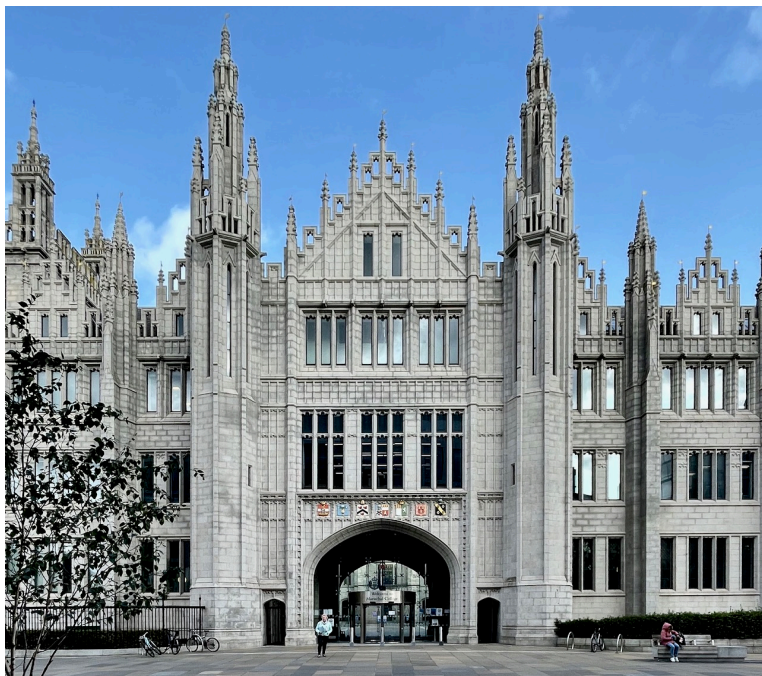
The important thing is to be a good person. Compared to that, fame, glory and riches are worth nothing. The sentiment comes from Stoic philosophers, such as Zeno (c. 335-c. 263 BC):

The stoics say ... that **virtue** of itself **is sufficient** for well being.

(Diogenes Laertius, *Lives of Eminent Philosophers*, Book VII, 127)

An impressive granite frontage was added between 1893 and 1906, making this the second largest granite building in Europe. A massive stained glass window by Douglas Strachan, nine panels wide, was inserted in the library over the new entrance.

Still owned by the University of Aberdeen, since 2011 the Marischal College building has been the headquarters of Aberdeen City Council.



**The stunning granite entrance to Marischal College
The “Faculties of Science” stained glass window by Douglas Strachan
filled the nine panels above the archway.**

The “Faculties of Science Window” commemorates John Cruickshank, Professor of Mathematics (see pages 100-107). It celebrates the created world and scientific investigation, and combines aspects of the modern world with Biblical imagery and quotations from Aristotle in the original Greek.

In 1970 the window was removed and some of the panels (technically “lights”) were damaged. The central light with Greek (see pages 100-101) is in the V&A in Dundee; some are in storage; six lights are on display in the Sir Duncan Rice Gallery in the Aberdeen University Library.

In all, three lights present texts from Aristotle.

Aristotle (384-322 BC) was born in Macedon (north eastern Greece). He moved to Athens, where he studied and taught at the Academy under Plato. He was a pioneering scientist and philosopher, a polymath, much quoted and influential from his own time onwards.

In Athens Aristotle founded a school in the area known as the Lyceum. He established a library and a natural history museum, and produced copious writings about plant and animal life, aesthetics, politics, logic, philosophy,

ethics, mathematics and astronomy. He was also employed by Philip II of Macedon as tutor to his son who became Alexander the Great.



These three panels are from top sections of the “Faculties of Science Window”. On the left, animal wildlife; in the centre, what looks like a swirling cloud of gas; and on the right, a swirling globe.

The Greek on the centre panel says:



τὸ [ἐν] δυνάμει ὄν εἰς ἐντελέχειαν ἰόν (*sic*)
to [en] dunamei on eis entelecheian ion (*sic*)
“from potential to completion”

Source: Aristotle, *On the Soul*, Book II, 5 (417b2)

On the right-hand panel:



συνεπλήρωσε τὸ ὅλον ὁ θεὸς, ἐντελεχῇ ποιήσας τὴν γένεσιν.
syneplērōse to holon ho theos, entelechē poiēsas tēn genesin.
“God filled the universe, making its formation complete.”

Source: Aristotle, *Generation and Corruption*, Book II, 10, 30 (336b)

Three more panels from the Cruickshank “Faculties of Science Window” are on display to the right of those shown on the previous page:



Left, African hunter; centre, Adam and Eve; on the right, a Red Indian

Photographs by courtesy of the Sir Duncan Rice Gallery and the University of Aberdeen

Aristotle’s works still have value today. A recent analysis of Scottish education draws on three of Aristotle’s criteria: *episteme* (knowledge from understanding something), *techne* (technical skill in making things) and *phronesis* (practical wisdom).¹⁵⁶

Aristotle was one of the world’s first serious scientists; it is fitting that the “Faculties of Science Window” should be based on some of his thoughts.

I am grateful to Gillian Cursiter, Neil Curtis and Caroline Dempsey for help in tracking down information on Marischal College, enabling me to photograph the Greek inscriptions, and providing permission to print these in this book.¹⁵⁷

¹⁵⁶ “Examining how global citizenship education is prefigured in the Scottish Curriculum for Excellence”, Elisavet Anastasiadou, Josephine Moate & Hannu L.T. Heikkinen, *Globalisation, Societies and Education*, Vol. 20, No. 3, 2022, (pages 388-400). Also: “In Our Time” by Melvyn Bragg and guests, Radio 4, 2 November 2023, “Aristotle’s Nicomachean Ethics”: <https://www.bbc.co.uk/sounds/play/m001rylh>

¹⁵⁷ Other sources include David Grant, “The Office of Works and the Renovations of the Scottish Universities 1808-1889”, PhD thesis, St Andrews, 2001, Juliette MacDonald, “Aspects of Identity in the Works of Douglas Strachan”, PhD thesis, St Andrews, 2003, Wikipedia, and Word Press Doric Columns Marischal College: <https://doriccolumns.wordpress.com/marischal-college/college-1836/>

The Music Hall, Union Street, Aberdeen

Map reference: NJ 937 060 Postcode: AB10 1QS

Painted panel in the apse behind the organ



ΜΕΛΠΕΤΕ ΔΕ ΠΥΘΙΟΝ ΧΡΥΣΕΟΧΑΙΤΑΝ ΕΚΑΤΟΝ ΕΥΛΥΡΑΝ
ΦΟΙΒΟΝ ΟΝ ΕΤΙΚΤΕ ΛΑΤΩ ΜΑΚΑΙΡΑ ΠΑΡΑ ΛΙΜΝΑΙ ΚΛΥΤΑΙ
MELPETE DE PYTHION CHRYSEOCHAITAN HEKATON EULURAN
PHOIBON HON ETIKTE LATŌ MAKAIRA PARA LIMNAI KLUTAI

“Sing in celebration of golden-haired Pythius [Apollo], expert at the bow and lyre, Phoebus, whom the blessed Leto bore beside the famous lake.”

This is a second century BC hymn to Apollo which was discovered in the early 1890s during excavation of the Treasury of the Athenians at Delphi in Greece.¹⁵⁸ Carved on stone, it is a dedication from the city of Athens to Apollo, god of music and god of prophecy, leader of the muses.

Apollo is addressed as Pythius, “the Pythian”, so named after killing a serpent (“python”) at Delphi with his first arrow shot, and then taking charge of the sanctuary there. Apollo is also god of light, as shown by his other name, Phoebus, which means “bright, pure, radiant”, bringer of light not only physically but in terms of purity, goodness, truth and justice. In mythology, his father was Zeus, his mother Leto. His twin sister was Artemis who like Apollo was also famed for hunting with a bow. Their birthplace was said to be on the island of Delos beside a circular lake which Herodotus (*Histories* II, 170) said was called “Wheelshaped”. On this “famous lake” in antiquity there were swans and geese sacred to Apollo. The lake had dried up by the early 20th century.¹⁵⁹

This mural, painted here in 1898, is an early work by Aberdeen-born artist Douglas Strachan (1875-1950). He later became better known for stained glass windows, such as that in King’s College Chapel (see page 165

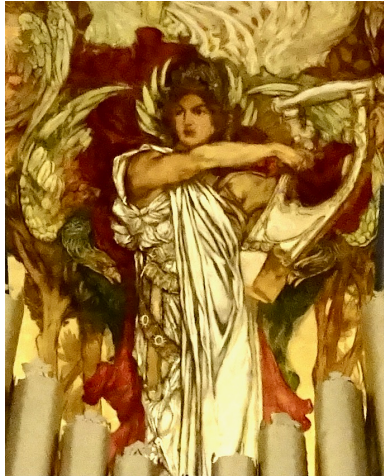
¹⁵⁸ “Un novel hymne à Apollon”, Henri Weil, *Bulletin de Correspondance Hellénique* (Paris 1894, Vol. 18, pages 345-362)

¹⁵⁹ *Blue Guide, GREECE*, Stuart Rossiter (Ernest Benn, 1981), *Hachette World Guides, GREECE*, Francis Ambrière (Hachette, Paris, 1964)

and pages 182-184) and the Scottish National War Memorial in Edinburgh Castle and the Peace Palace in The Hague (now the meeting place of the International Court of Justice). In using this Greek inscription Douglas Strachan was being up-to-date with the latest archaeological discoveries.

As was normal in ancient Greek inscriptions and manuscripts, no space was left between the words. Above the Greek is musical notation to indicate how the hymn was to be sung. This inscription at Delphi is the earliest written representation of Greek music.¹⁶⁰

An impression of how the Greek music might have sounded is available on the internet as interpreted by Professor Armand D'Angour, Associate Professor in Classics at Jesus College, Oxford.¹⁶¹



Apollo, Greek god of music, plays his lyre

The organ tends to obscure the painted scenes. In the centre, just above the organ pipes, Apollo plays his lyre, a stringed instrument similar to a harp. He is surrounded by the nine muses, minor goddesses who represent different aspects of the arts. They are listed as follows in Roman lettering along the back at the top:

KLIO VRANIA KALIOPE ERATO POLYMNIA [sic] EVTERPE
MELPOMENE TERPSICHORE THALIA

¹⁶⁰ *Music in Ancient Greece and Rome*, John G. Landels (Routledge, 1999), pages 237-238

¹⁶¹ Search for “How did ancient Greek music sound?”, or see: <https://theconversation.com/ancient-greek-music-now-we-finally-know-what-it-sounded-like-99895> (“Rediscovering Ancient Greek Music”, 2017).

Muses seem to have originated as minor divinities associated with springs and streams. The poet Homer calls on one of the muses to help him compose the *Odyssey* (see pages 77-78). Hesiod, writing in the late 8th century BC, produced a poem called *Theogonia* in which he gives a mythical genealogy of the gods and goddesses. He describes Zeus (the chief god) and Mnemosune (Memory) as parents of the muses.

Hesiod is the first to mention the muses as nine in number, and their names show their spheres of influence. They are clearly personifications of human characteristics and abilities. Why some people are especially talented may seem a mystery, so divine inspiration provides an explanation. The muses were worshipped in ancient Greece and regarded as inspiring all aspects of the arts and sciences including singing, music, poetry, writing, drama, astronomy and philosophy. A festival, the “Mouseia”, was held in their honour in a valley near Mount Helicon,¹⁶² east of Delphi, every fourth year. The word “mouseion” was applied to places of learning and literature. The words “music” and “museum” both come from the word “muse”.

In Hesiod’s mythology the muses were believed to live on Mount Olympus where they sang to Apollo’s lyre, and entertained the gods at meals. Apollo was regarded as their leader, with whom they shared the ability to know the past, the present and the future. They were virgin goddesses and are usually shown in long-flowing dresses.

The areas of inspiration governed by the muses vary, but the general pattern is below. In illustrations they are often shown with some appropriate instrument or equipment, as given here in brackets.

Klio (or Clio) “The Proclaimer”, **Muse of History** (shown with a scroll)

Urania “The heavenly one”, **Muse of Astronomy** (with celestial globe)

Kaliope (or Calliope) “Beautiful voiced”, **Muse of Epic Song** (with a wax tablet and writing instrument)

Erato “The lovely one”, **Muse of Love Poetry** (with a small lyre)

Polyhymnia “She of many hymns”, **Muse of Sacred Songs** (shown veiled and pensive)

Euterpe “Giver of pleasure”, **Muse of Flutes** (with a flute)

Melpomene “She that sings”, **Muse of Tragedy** (with tragic mask, ivy wreath, and attributes of individual heroes e.g. a club or a sword)

Terpsichore “Delighting in Dance”, **Muse of Dancing** (with a lyre)

Thalia “Flourishing”, **Muse of Comedy and Countryside Poetry**, (with comic mask, ivy wreath, and shepherd’s staff)

¹⁶² A mosaic depiction of Mount Helicon (named in Greek) can be seen on a Roman floor mosaic at Aldborough Roman Town near Boroughbridge in Yorkshire.



Klio, the Muse of History, holds her scroll, Urania, the Muse of Astronomy, holds a globe, and Kaliope, Muse of Song, has a writing instrument and a wax tablet.



Terpsichore, Muse of Dancing, plays a tambourine as she dances.¹⁶³

Above the Greek text is the earliest known Greek musical notation.

¹⁶³ “Muses”, *A Dictionary of Classical Antiquities*, Oskar Seyffert (Alan & Unwin, London, 1957, 3rd Edition, 1894), pages 405-406; “Muses”, *Oxford Classical Dictionary* (Clarendon Press, Oxford, 1949, reprint 1968), pages 583-584

GREEK INSCRIPTIONS IN ABERDEENSHIRE



**Beneath the paintings of the muses are ordinary human beings.
They act out on earth the skills they have learned from the muses.**

I am very grateful to Bruce Kennedy, Architect Director of BDP (Building Design Partnership), for generously providing colour photographs during the Covid-19 lockdown before I was able to see the mural personally. The international Glasgow-based BDP carried out a major £9 million refurbishment of the Music Hall from 2016 to 2018.

The Music Hall, Union Street, Aberdeen



The Music Hall frontage in 1975

The ionic columned edifice in granite was constructed from 1820-1822 as the County Assembly Rooms.

In 1858-59 the building was extended to contain a large Music Hall. It was opened on 14 September 1859 when Prince Albert presided at the annual conference of the British Association for the Advancement of Science. In 1863-1865 the apse at the front was decorated with a scene showing Apollo and the Muses. This was replaced in 1898 by the Douglas Strachan design and the Greek inscriptions described above. Other paintings on a Greek theme were also located around the auditorium, some showing the musician Orpheus who, it was said, could charm all living things with his lyre.

The first films were screened in the Hall in 1896. Many famous people have spoken or performed here including Charles Dickens, Prime Minister Lloyd George, Paul Robeson, Alma Cogan and Eddie Calvert.

Its smaller rooms were also hired out for meetings. The small black notice on the left (see previous page) says: "Christadelphian Meeting Room". This religious group with a Greek-derived name (Χριστοῦ ἀδελφοί = *Christou adelphoi* = "Brothers and sisters of Christ") met in the Music Hall for over a century. This Aberdeen church can rightly claim to be the oldest Christadelphian church in Britain, its records going back to the 1840s.

Vanished Inscription

Newhills Church, Aberdeenshire

Map reference: NJ 872 095 Postcode: AB21 9SS

Memorial Inscription to George Davidson

ΤΩ ΘΕΩ ΔΟΞΑ (In centre of the panel)

TŌ THEŌ DOXA

"Glory to God"

MVHMOΣΥVOV (Beginning of last line)

MNĒMOSUNON

"Memorial"

This wooden panel was formerly in the original Newhills Church building which was paid for by George Davidson in 1663. The panel was moved to the new Newhills Church in 1830, but is now missing.

The inscription was in Latin, apart from the four Greek words.

It says:

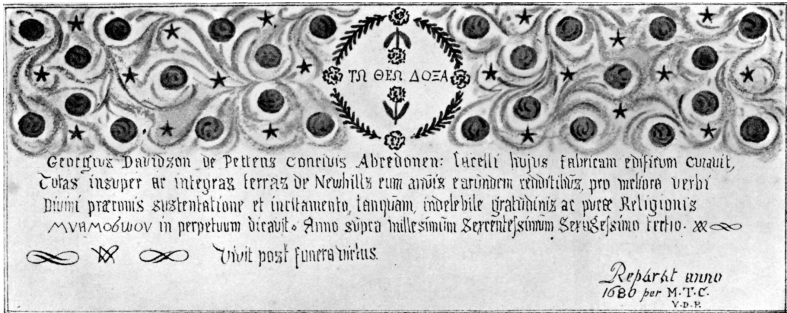
GLORY TO GOD

George Davidson of Pettens, citizen of Aberdeen, arranged for the building of the fabric of this chapel. In addition, he dedicated in perpetuity, for the better support and encouragement of the preacher of

the divine word and as an everlasting memorial [ΜΥΗΜΟΘΥΟΥ] of gratitude and of pure religion, the lands of Newhills, secure and complete, along with the annual returns of the same, in the year one thousand six hundred and sixty three.

Virtue lives on after death.

Repaired in 1680 by M. T. C. [Minister Thomas Crevey],
V. D. P. [Preacher of the Word of God]



Drawing by James Logan c. 1820¹⁶⁴

George Davidson began life in humble circumstances, poorly educated and, it is said, unable to read and write. He saw a man drown trying to cross the Bucks Burn that flowed through Newhills, and vowed “if the Lord enabled him to do it” he would build a bridge there. Somehow, perhaps as a travelling salesman, he became wealthy, bought property in Pettens and Newhills and became a burgess¹⁶⁵ of Aberdeen itself. He is known for his charitable activities. He fulfilled his vow to construct a bridge at Bucksburn, and had the bridge at Inch repaired. He paid for a wall to be placed round the old St Clement’s churchyard at Footdee (or Fittie). It was needed according to James Logan, to “prevent the grubbing of swine among the dead bodies”.¹⁶⁶



“GEORGE DAVIDSON
ELDER BYRGES OF
ABDN. BIGIT THIS DYK
ON HIS OVIN EXPENSES
1650”

¹⁶⁴ Logan’s *Collections*, The Third Spalding Club, Aberdeen (1941), page 66.

¹⁶⁵ A burgess is a citizen with full rights of citizenship.

¹⁶⁶ Logan’s *Collections*, page xviii.

Inhabitants of St Machar's parish were finding it burdensome to travel as far as St Machar's itself for worship. George paid for the building and maintenance of a church at Newhills. A large cemetery has now been established round the original Newhills church, and the replacement building of 1830 is a little distance away.

George Davidson is buried in St Nicholas churchyard, Aberdeen. His memorial tombstone is to the right of that of William Guild and Katharine Rolland (see page 175).

The panel in the 1663 Newhills church which described George Davidson's gift has witnessed some dramatic events.

The minister who repaired the panel in 1680, Thomas Crevey, was charged with "adultery and incest" and deprived of his position by Parliament in 1695.¹⁶⁷ In 1698 when the minister was Martin Schanks, a Quaker lady, Margaret Jaffray, with other Quakers, entered the church on Sunday morning and shouted, "Do not believe that deceiver". From 1702 to 1715 the minister was Robert Burnet. He came to a sad end:

... when about 60 years of age, he was led in a fit of insanity to commit suicide within the church with the bell rope. It is said that the pulpit Bible was found lying open beside the body of Mr Burnett [*sic*], and that the 13th, 14th, and 15th verses of the seventh chapter of Job were marked by his own hand.—"Thou scarest me with dreams and terrifiest me through visions; so that my soul chooseth strangling and death rather than my life." He was considered, in the popular belief of the time, to have been the victim of witchcraft.¹⁶⁸

James Logan gives the following account:

Whether he was habitually gloomy, or had become melancholy from disease I know not, but his despondency or insanity at last led him to commit a shocking suicide. He did not take this awful step on a sudden impulse, for it seems his wife¹⁶⁹ had reason to believe that he contemplated his fate for some time previous to the commission of the melancholy act. She had also no doubt reason for suspecting the manner in which he intended to carry his resolution into effect, for a presentiment that it would be executed in the Kirk, induced her cautiously to retain possession of the keys.

About 12 months after her suspicion was first awakened, one morning, lying in bed, nursing her child, her husband left her, for the purpose of baptising a child of — Davidson, of Newpark.

¹⁶⁷ *Fasti Ecclesiae Scoticanæ*, New Edition, Hew Scott, (1926), Vol VI, page 63

¹⁶⁸ *Annals of Woodside and Newhills*, by Patrick Morgan (D. Wyllie & Son, 1886), pages 144-145; *Aberdeen Epitaphs and Inscriptions*, John A. Henderson (1907), page 148; *Newhills Parish Church: A History 1663-2013*, page 5; *Fasti*, page 64

¹⁶⁹ His wife was Elizabeth Thomson by whom he had five children. She died on 2 December 1728.

Having felt some uneasiness from the keys which she always retained about her person, they had been previously laid aside, but a few minutes after Mr. Burnet had left the room, not finding them she eagerly inquired which way he had gone.

Being told that he had been seen walking up the “kirk-loaning” then she exclaimed “all is over!” and at this instant the church bell was heard to sound.—He had suspended himself in the rope, and before the door could be forced open, the vital spark had expired!

Such is the story as existing in popular tradition.

After this event the church was vacant for two years, some difficulty having been found, it is said, in procuring a clergyman willing to accept the charge. At last Howe was appointed, and the first Sunday on which he was to preach, he found the people assembled in the churchyard, not daring to enter the Kirk which had been polluted by so odious a deed. Having taken off his hat he turned to the people and said “My friends the Devil has been here, but I will enter, and the Lord will enter with me.” Thus encouraged, his flock followed him, all entering by the same door, and crowding into the Galleries, for none had the hardihood to trust himself in the low part until it had been properly exorcised by a sermon. When the service was concluded the same caution was observed in departing.

(Logan’s Collections, page 67)



The original Newhills Church, established in 1663 by George Davidson of Pettens. When a new church was built in 1830, the bell was removed to the new church but “moveables, such as slates, couplings, doors, and windows, were distributed among steadings belonging to the church, and of the fine ornaments drawn in the manuscript [by James Logan] none are known to remain”.¹⁷⁰

¹⁷⁰ *Logan’s Collections*, Note F, Page xxxvii

Kinkell Church near Inverurie

Map reference: NJ 786 191 Postcode: AB51 0LS

Re-used Tombstone, 1411 & 1592



Tombstone of Gilbert de Greenlaw 1411 – reused for John Forbes in 1592

This is the oldest tombstone in this book. Originally a pavement slab, it was shortened and reused and a Greek inscription cut on the reverse. It has now been placed upright within the ruins of Kinkell Church accompanied by a descriptive panel from Historic Environment Scotland.

The original side shows an armed warrior with hands clasped, perhaps in prayer. It is a memorial to Sir Gilbert de Greenlaw¹⁷¹ who was killed at the Battle of Harlaw, 24 July 1411. This battle was a conflict between the Lord of the Isles, the ruler of western Scotland, and the people in the East, principally the citizens of Aberdeen.

¹⁷¹ He shouldn't be confused with his uncle of the same name, Gilbert de Greenlaw (1354-1421), who was Bishop of Aberdeen.

It is considered one of the hardest fought battles in Scotland, with about 1,500 men killed. Harlaw is about five miles to the north west of Kinkell.

The stone was reused nearly two centuries later for John Forbes of Ardmurdo whose son Alexander Forbes (c. 1564-1617) was bishop of Aberdeen immediately before the celebrated Patrick Forbes (see page 153, and pages 156-161). Ardmurdo is the farm nearby.

The stone shows the Forbes arms, a hawk's head between three boars' heads, and the initials "I F" for John Forbes. Around the edge is a Latin inscription which says: "Here lies, bright with honour, and adorned with saintly piety of character, John Forbes of Ardmurdo, fourth successor of this name, who died 8th July 1592, in the 66th year of his age."¹⁷²

Beneath the shield is a Greek inscription:

ΕΜΟΙ ΜΕΝ ΤΟ ΖΗΝ ΧΡΙΣΤΟΣ ΚΑΙ
ΤΟ ΑΠΟΘΑΝΕΙΝ ΚΕΡΔΟΣ

ΕΜΟΙ ΜΕΝ ΤΟ ΖΕΝ ΧΡΙΣΤΟΣ ΚΑΙ
ΤΟ ΑΠΟΘΑΝΕΙΝ ΚΕΡΔΟΣ

**"For me, to live is Christ
and to die is gain."**

This comes from the letter to the Philippians by the apostle Paul:

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.



**100-foot high monument
commemorating the Battle
of Harlaw, erected by the
burgh of Aberdeen in 1911**

¹⁷² Andrew Jervise, *Epitaphs and Inscriptions*, 1875, Vol. 1, pages 304-306

GREEK SECRETS REVEALED

Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith....

(Philippians 1:20-25)



Kinkell Church near Inverurie

Built in the early 1500s, probably on the site of an earlier church, it was abandoned in the 1770s and many of the stones (including the roof slates) were removed to build a new church.

“Kinkell” means “head church” and in its time it was the most important of a group of churches in this area. It is notable today for the re-used tombstone of Gilbert de Greenlaw with the Greek inscription, and for the preserved remains of a “Sacrament House” from 1525, a cupboard where the consecrated bread was kept in pre-Reformation times. The Sacrament House is shielded by a protective screen, while the re-used gravestone has been erected on a plinth to display both sides.

On the right of the photograph can be seen the remains of a very large east window.

Forgue Church, Aberdeenshire

Map reference: NJ 611 451 Postcode: AB54 6DA

Monument to Alexander Garden (1674)



Αυεχθ κ' Απεχθ [8 is an alternative for ου]

Anechou kai Apechou [κ' is a contraction for και, “and”]

“Bear and Forbear.” or “Hold on and hold off.”

Source: Aulus Gellius, *Noctes Atticae* (“Attic Nights”), Book 17, chapter 19, lines 5-6¹⁷³

This inscription is within an enclosure containing Morison family graves, beneath the coat of arms of the Garden family (a boar’s head and three cross-crosslets fitchy¹⁷⁴).

Alexander Garden was minister of Forgue for 30 years. The Greek motto and the accompanying inscription in Latin is carved on Portsoy marble, a dark-coloured stone mined near the harbour town of Portsoy on the north east coast. Portsoy marble was sufficiently valued for its beauty as to be used also in the building of the Palace of Versailles by Louis XIV, king of France (1638-1715).¹⁷⁵

The monument looks as if surrounded by parts from elsewhere, the columns being different heights and shapes. According to Jervise this monument was originally within the church. It is now fixed on the wall of the



Oddly-sized pillars – a combined monument?

¹⁷³ <http://www.emblems.arts.gla.ac.uk/alciato/emblem.php?id=A51a034>,
http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Gellius/17*.html

¹⁷⁴ fitchy or fitchée – pointed so as to be fixed in the ground – a combination of crosses and swords to represent unshakeable faith (Google).

¹⁷⁵ <http://www.scotshistoryonline.co.uk/portsoy.html>

Photograph by courtesy of Ian Millar.

enclosure containing Morison family graves. This enclosure may have been the northern aisle of the earlier church.

The inscription, in Latin, says:

Sacred to the memory of Alexander Garden, sometime professor of philosophy in King's College, Aberdeen, afterwards the most exemplary minister of the church of Forgue; in his whole manner of life pious, strict, and blameless – faithful to God, the Church, and himself. He was at last prostrated by scrofula brought on by his incessant labour in studying and preaching, and in this church, where he had officiated as minister for 30 years, he piously deposited his mortal remains, in the hope of a happy resurrection, 9th March, 1674, aged 63. His disconsolate spouse Isobel Middleton erected this monument.¹⁷⁶

The Greek motto “Bear and Forbear” is attributed to Epictetus from the Stoic school of philosophy, encouraging persistence and self-restraint in whatever circumstances.¹⁷⁷

Epictetus, as I have heard from Favorinus, used to say there were two vices grievous and mocking above all the rest, namely, want of patience and want of continence; when we cannot endure evils which ought to be borne, nor refrain from pleasures which we ought to resist: “therefore,” says he, “whoever remembers these two words, and takes care to regulate himself by them, will be for the most part irreprouchable, and will lead a very quiet life. The two words are, **‘bear, and forbear’.**”

(*The Attic Nights of Aulus Gellius*, Book 17, chapter 19, translated in three volumes by Rev. W. E. Beloe, 1795: Vol. III, page 311)¹⁷⁸

Alexander Garden lived through troubled times when religion and politics were mixed together and violence was used to settle differences. There was the rise and suppression of the Covenanters,¹⁷⁹ the siege and sack of Aberdeen by the Marquess of Montrose in 1644, and plague in 1647 in

¹⁷⁶ Jervise, *Epitaphs and Inscriptions* (Vol. 2, page 173)

¹⁷⁷ It is also the motto on the crest of Henry Sinclair (1508-1565), made Bishop of Ross in 1560, whose grandfather founded Rosslyn Chapel.
<https://armorial.library.utoronto.ca/stamp-owners/SIN002>

¹⁷⁸ Attica is the area round Athens where Aulus Gellius stayed when he began jotting down items of interest during the long winter nights, hence the title “Attic Nights”. Digitized by Google and available at:
<https://ia600302.us.archive.org/5/items/atticnights03gelluoft/atticnights03gelluoft.pdf>

¹⁷⁹ <http://bcw-project.org/military/english-civil-war/montrose-scotland/aberdeen>

which about a quarter of the population of Aberdeen died. Alexander Garden's manse was burned down and several times robbed:

His bigging [building] and manse all destroyed by fyre done by the rebels, and since that afterner nor anes [more often than once] it has bene plundered in latter rebelliousnes and insurrectiones.

(Jervise, page 173)

The old church at Forgue, some of which was constructed during Alexander Garden's ministry, contained several panels encouraging endurance and restraint under such difficulties:

"God send grace without fear."

"Patience overcommis tiranny [overcomes tyranny]."

And in Latin (translations adapted from Jervise):

"O ye who through more grevous ills have passed,
From these, too, God will grant relief at last."

"If God be with us, who can be against us?"

"Pursue peace with all. Wage war with evil."

Alexander Garden suffered from scrofula, a swelling of the lymph nodes in the neck, often caused by tuberculosis. Today it can be successfully treated with antibiotics.

Scrofula was sometimes called the King's Evil as it used to be thought a cure could be achieved by the touch of a king or queen. This was practised by monarchs of France and England from the twelfth century onwards, often at ceremonies where large numbers of sufferers were touched and often issued with a gold coin. It was thought that the ability to cure scrofula confirmed the monarch's appointment by God. Charles I touched 300 sufferers at Holyrood Palace in December 1633.¹⁸⁰ Queen Anne (1665-1714) was the last ruling monarch in England to carry out the royal touch, but it continued amongst the Jacobites and in France.¹⁸¹ There was growing scepticism about its effectiveness, but since sufferers had periods of remission, it could appear to work. The word scrofula means "small sow" from *scrofa* a sow, a female pig. The swollen neck caused by scrofula looked similar to that of a sow.

The motto "Bear and Forbear" on Alexander Garden's memorial seems an appropriate sentiment for and from someone who lived in such difficult times.

¹⁸⁰ David J. Sturdy (1992), *The Royal Touch in England. European Monarchy: Its Evolution and Practice from Roman Antiquity to Modern Times* (Franz Steiner Verlag). p. 190. ISBN 3515062335, cited in Wikipedia:
https://en.wikipedia.org/wiki/Royal_touch

¹⁸¹ www.sciencemuseum.org.uk/broughttolife/techniques/kingsevil

Fyvie Castle, Turriff

Map reference: NJ 766 393 Postcode: AB53 8JS

From Greece to Scotland, from Athens to Fyvie Statue of Paris, son of the King and Queen of Troy



**Statue of Paris carved by
Georgios Bonanos (1863-1940)**

National Trust for Scotland, Fyvie Castle.

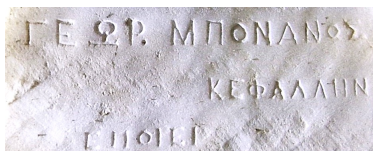
Images taken by William Bleakley.

ΠΑΡΙΣ

ΠΑΡΙΣ

PARIS

“Paris”



ΓΕΩΡ. ΜΠΟΝΑΝΟΣ

ΚΕΦΑΛΛΗΝ

ΕΠΟΙΕΙ

GEŌR. BONANOS

KERHALLĒN

EPOIEI

**“Georgios Bonanos
from Cephalonia
made this.”**

The statue shows Paris as a shepherd, naked apart from a modestly positioned fleece and what is called a Phrygian cap. Across his knees he has a shepherd's crook. The curved top has been broken off and awaits restoration, so the crook looks more like a stick. In his left hand he holds an apple which he is about to present to Aphrodite, goddess of love, with unhappy consequences.

Paris in Greek tradition was the son of king Priam and queen Hecuba of Troy. According to mythology, before Paris was born a prophecy predicted that he would be the downfall of Troy. His parents therefore asked a servant to leave him on a hillside to die. However, the baby was suckled by a she-bear and found by a shepherd who took him home in his backpack. Some say he was called Paris after the shepherd's backpack (*pēra* in Greek) but it is more likely to be a Hittite name.

Later, according to the story, Peleus, king of Iolcus, and Thetis, a sea nymph, were getting married. All the gods and goddesses were invited except (for obvious reasons) Eris the goddess of strife. She came anyway and, living up to her reputation for causing trouble, she tossed amongst the guests a golden apple inscribed "For the Most Beautiful" (see page 75). Three goddesses vied for the honour: Hera (wife of Zeus), Athene (goddess of wisdom and skill in war), and Aphrodite (goddess of love and sex).

Zeus, knowing any judgement would cause trouble to himself, asked Paris to be the judge. Each goddess tried to bribe him: Hera offered him power and riches; Athene offered him wisdom and success in war; Aphrodite offered him the most beautiful woman in the world as his wife. He declared for Aphrodite, giving her the golden apple. "The Judgement of Paris", as this mythological incident is called, became the subject of many paintings, ancient and more recent.

The most beautiful woman in the world was Helen, who was already married to Menelaus, king of Sparta. Helen and Paris eloped to Troy, thus causing the Greeks to muster armies and an immense fleet of ships to attack Troy and to get Helen back for Menelaus. Helen has been described as "the face that launched a thousand ships".¹⁸² This story is the background to Homer's two epic poems the *Iliad* and the *Odyssey*.

The statue was carved by Georgios Bonanos, one of Athens' top sculptors. Born in 1863 in Cephalonia¹⁸³ Bonanos was sent to school in Athens aged 10. He fell in love with "the divine art of Pheidias and Praxiteles", two of Greece's celebrated ancient sculptors. From the age of 13 he studied sculpture at the Athens School of Fine Arts, winning many prizes.

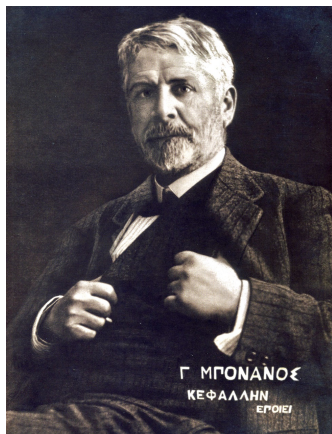
¹⁸² Christopher Marlowe in *Dr Faustus* (c. 1593), borrowing perhaps from Lucian of Samosata; see Oliver Tearle in *Interesting Literature*: <https://interestingliterature.com/2020/05/marlowe-face-launched-thousand-ships-origins-quotation/>

¹⁸³ The largest of the Greek Ionian islands, claimed by some to be ancient Ithaca, the island from which Odysseus sailed to Troy and where his wife Penelope faithfully awaited his return for 20 years. A well-known holiday destination, it is also the location of Louis de Bernières' novel *Captain Corelli's Mandolin*.

In 1883 he moved to Rome to further his studies and he opened his own workshop there. He returned to Athens in 1888 and in 1898 he married Sophia Vamba with whom he had ten children.

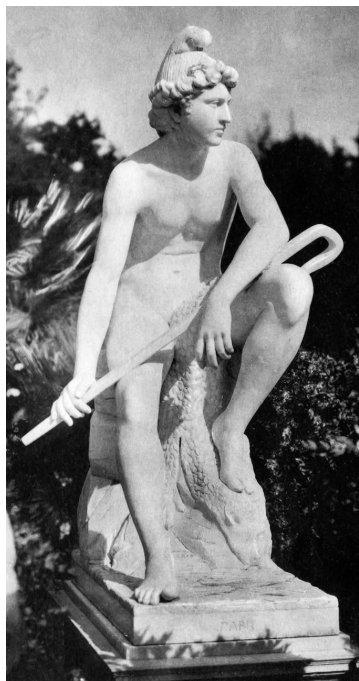
His granddaughter, Sophia Bonanou, has helpfully provided the following account:

“Bonanos created the seated statue of *Paris* in plaster while he was completing his studies in Rome. He presented it in the National Exhibition of Italian Art in Venice in 1887, in the Panhellenic Artistic Exhibition in Athens in 1888 (silver medal) and in the Exposition Universelle de Paris in 1889 (bronze medal).



Georgios Bonanos

Photographs by kind permission of the sculptor's family



**Statue of Paris in Athens
photographed in 1905**

“A few years later he transferred it to marble and the statue was bought by the Greek banker and benefactor Andreas Syngros who placed it in the wooded garden of the villa he had built for his wife Ifigeneia in Marousi, a northern suburb of Athens.

“The statue is still there, in what is now known as Syngrou Park, but unfortunately it has been vandalised. I suppose Bonanos made another copy of *Paris* from the plaster cast, which was bought and eventually made its way to Scotland. This is common practice for artists. For example, Bonanos made a smaller copy of the original statue of Admiral Andreas Miaoulis, standing in the central square of Ermoupolis in Syros, which is at present in the Greek church of Agia Sophia in London.”

Georgios Bonanos built his own studios in Messogeion Street. His output was prolific. He produced funerary and honorary monuments, statues, busts,

war memorials, fountains, and copies of ancient carvings.

His work was meticulous and he ensured the marble was beautifully finished: note the careful detailing on the Phrygian cap. This statue of Paris at Fyvie is probably the only example of his work to reach Scotland.



Fyvie statue – Phrygian Cap

Conventionally, as in the statue in Perth by John Gibson (page 75), Paris is shown as an athletic young man wearing a Phrygian cap. Phrygia is a district in Asia Minor, now modern Turkey, but this type of curved hat has been found as far as Iran. It can be seen on representations of the Persian god Mithras slaying a bull as found in Roman temples of Mithras in Britain.

In Rome, it is said, the Phrygian cap was placed on a slave when he was freed, so the cap became a symbol of liberty. The idea was picked up after the French Revolution, and appears in French art, where a woman with a Phrygian cap symbolises freedom.

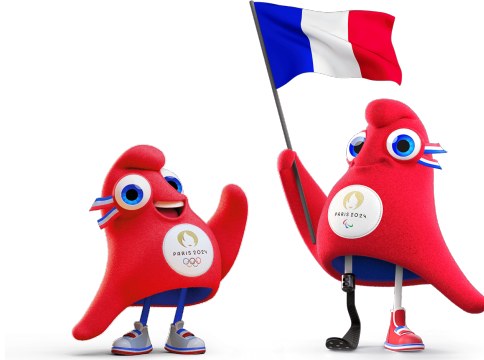


The French Republic symbolised by a woman wearing a Phrygian cap as a mark of freedom. This drawing is on a revised calendar produced in 1794 by the French Republic to mark a new era of freedom.

Public domain

GREEK SECRETS REVEALED

Although Paris of Troy and Paris in France have no direct connection, the symbol chosen for the 2024 Olympic Games in Paris is based on a Phrygian cap because of the connection between the cap and freedom. The little creatures are called Phryges (i.e. Phrygians).



Symbol for the 2024 Olympic Games in Paris – from Phrygian caps



Georgios Bonanos' house and studio in Messogeion Street, Athens

The lettering says:

ΓΕΩΡ. ΜΠΟΝΑΝΟΣ ΓΛΥΠΤΗΣ [GEÖRG. BONANOS GLYPTĒS]

GEORGIOS BONANOS SCULPTOR

In modern Greek ΜΠ = “B”, since Beta “B” is pronounced as “V”.

Photograph by kind permission of the family



Fyvie Castle, first built in wood and constantly extended in stone

Fyvie Castle was established not later than the 1200s. Important visitors included William the Lion (king of Scotland from 1165-1214), and in 1296 Edward I (king of England) in one of his attempts to subdue Scotland. Edward wasn't so welcome. Later Robert the Bruce, king of the Scots, who defeated Edward I's son Edward II at Bannockburn in 1314, dispensed justice here; many years later, the unfortunate Charles I was a guest.

In 1889 the castle was purchased by Alexander Leith who became Lord Leith of Fyvie. Born near Fyvie, he joined the Royal Navy and when his ship was in San Francisco in 1870 he met Marie Louise January at a ball. They were married in Paris a year later. He rose to become very wealthy as the owner of the Illinois Steel Company and after purchasing Fyvie Castle he set about amassing there a collection of paintings, tapestries, arms and armour – and presumably this statue of Paris.

Paris should not be confused with the capital of France (named after the Parisii tribe), but it is perhaps not without significance that Alexander Leith and Marie Louise January had been married in the city of Paris in 1871.

The statue stood for many years in the grounds of the castle, but the National Trust for Scotland, who took over the castle in 1984, has now brought the statue inside for protection. and conservation. The statue is carved from Pentelic marble from the same quarry (now closed) from which the Parthenon marble came.

The German businessman and early archaeologist Heinrich Schliemann excavated Troy in the 1870s – around the time of Alexander Leith's marriage. In 1873 Schliemann thrilled the 19th century world by asserting he had discovered the gold of Helen. Subsequent excavation has disproved this

claim, but Schliemann did correctly identify the site of Troy at Hissarlik in Turkey.

Amongst the various possible reasons for the acquisition for Fyvie Castle of this statue of Paris, Prince of Troy, could well be Schliemann's excavations.



Troy, home of Paris son of Priam and Hecuba, excavated by Heinrich Schliemann. In 1873 he claimed to have found the jewels of Helen. He considered he had proved the historicity of the Trojan War.

I am grateful to the National Trust for Scotland and in particular to Ian Riches, Joe Malster and Susan Ord for their help in providing information on Fyvie Castle and access to the statue, and to William Bleakley for the photographs on page 200.

I have been greatly helped with details about Georgios Bonanos by Evangelia N. Georgitsoyanni (Professor in History of Art and Civilization, Harokopio University of Athens), and Sophia Bonanou (retired Associate Professor of Biochemistry, Medical School, University of Thessaly) who is one of the granddaughters of Georgios Bonanos.¹⁸⁴

¹⁸⁴ Sources: *Fyvie Castle, Garden and Estate*, National Trust for Scotland guidebook (2024). For Georgios Bonanos: numerous articles on the Internet including: <http://athensfirstcemeteryinenglish.blogspot.com/2017/04/georgios-bonanos.html> Also *Ancient Greek Art and European Funerary Art*, edited by Evangelia Georgitsoyanni (Cambridge Scholars Publishing, 2019), Chapter 10, pages 233-239 by Sophia S. Bonanou and Maria A. Gavrilis (the sculptor's grandchildren). And the book *Georgios Bonanos* (Athens, 2014) by M. Gavrilis, S. Bonanou and S. Bonanos.

Greek Inscriptions in Morayshire

Keith Cemetery, Morayshire

Map reference: NJ 427 506 Postcode: AB55 5DW

Memorial to Sir Thomas Murray Taylor (1897-1962)



ΓΙΝΟΥ ΠΙΣΤΟΣ ΑΧΡΙ ΘΑΝΑΤΟΥ ΚΑΙ
ΔΩΣΩ ΟΙ ΤΟΝ ΣΤΕΦΑΝΟΝ ΤΗΣ ΖΩΗΣ
GINOY PISTOS ACHRI THANATOU KAI
DŌSŌ SOI TON STEPHANON TĒS ZŌĒS

**“Be faithful unto death and
I will give you the crown of life.” (Revelation 2:10)**

Thomas Murray Taylor was born in Keith. His father, John Taylor,¹⁸⁵ had studied at Aberdeen to become a church minister, but eye trouble prevented his plans and he returned to farming in Keith. Thomas Taylor was educated at Keith Grammar School where he was dux and received every award available. He was taught Latin and Greek by the headmaster, J. D. McPetrie, on whose instruction he commented:

Under him we received our introduction to the profound beauty of Plato’s prose ‘like a river of oil noiselessly flowing’, and heard for the

¹⁸⁵ John Taylor’s mother was cousin to Sir William Duguid Geddes, professor of Greek and Principal of Aberdeen University – see pages 164-168.

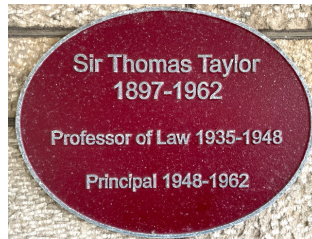
first time the note of Attic tragedy, and the surge and thunder of the Odyssey. These things are possessions for ever, and we do not forget who it was that first made us free of them.¹⁸⁶

Thomas Taylor graduated in Classics at Aberdeen University before taking a degree in Law in 1922. He commented on his Classics studies:

I have never seen any reason to regret that in my Arts degree it was the classical tongues that formed my chief field of study, and if I had my student days over again, I would without hesitation make the same choice. ... The Classics are fit subjects for study, not because their linguistic difficulties provide a form of mental gymnastic, but because they embody and enshrine the accumulated wisdom of a great civilisation mediated through minds of unique penetration and power.¹⁸⁵

He joined the Labour party and considered standing as candidate for Cathcart in 1930. He practised as an advocate in Edinburgh until appointed Professor of Law at Aberdeen in 1935. In 1939 he headed the Law Faculty in support of a resolution requested by the University of Amsterdam in opposing the political, ethnic and religious persecution being carried out by the Nazi regime in Germany. After the war he served as Sheriff of Argyll and later of Renfrew. In 1948 he was appointed Principal and Vice-Chancellor of Aberdeen University.

A devout Christian, he was a member of the United Free Church of Scotland until it united with the Church of Scotland, in which he served as an elder from 1936. From 1945 he was on the executive committee of the World Council of Churches. He worshipped in King's College Chapel, and preached there at the annual kirkling of the Students' Representative Council. His sermons are printed in his book, *Where One Man Stands*.¹⁸⁷ Here are two extracts from a sermon on "Walking by Faith". The book was published in 1960, two years before his sudden death, which adds poignancy to his words:



The world might conceivably have been made in such a way that the existence of God was evident to all, or again, in such a way that He was completely hidden from the knowledge of men. In fact, it is made in

¹⁸⁶ Cited in *Sir Thomas Murray Taylor – Speaking to Graduates* (A. M. Hunter and W. Lillie (eds.), Oliver & Boyd, Edinburgh, 1965), page 15 and pages 22-23. "Surge and thunder of the Odyssey" is the last line of a poem by Andrew Lang, fronting the translation of the Odyssey by S. H. Butcher and Andrew Lang, printed in 1879. Thanks to Iain Gordon Brown for pointing out this literary connection.

¹⁸⁷ *Where One Man Stands* (Saint Andrew Press, Edinburgh, © Thomas Taylor 1960). Used by permission: rights@hymnsam.co.uk

neither of these ways. He reveals Himself, says Pascal, to those who seek Him with all their heart, and He hides Himself from those who flee from Him with all their heart. There is enough light for those who want to see, and enough darkness for those who wish to remain blind. This is the actual state of affairs, however different we might wish it to be. The God of whom the Bible speaks is neither manifestly excluded from the world nor manifestly present in it. He is a God Who hides Himself because men have become separated from Him. This is the Christian belief. It squares with the facts, and explains them, but in holding it we walk by faith and not by sight. ...

The Bible gives no warrant for the belief that things in themselves are working for good. Calamity and death threaten us all; they are not somehow good because they really belong to a scheme of things which will—somehow—come right in the end. What the Faith proclaims is that they cannot separate us from the love of God, and that in calamity or death, as everything else, God will work with us for good. This is the proper rendering of the verse in Romans [Romans 8:28] which the Authorised Version translates as “All things work together for good to them that love God”; it ought to read “With those who love Him God co-operates in all things for good”.

There is one more thing to be said, but that one thing is crucial. St. Paul says in plain terms “if in this life only we have hope in Christ we are of all men most miserable” [I Corinthians 15:19]. Let us acknowledge and proclaim that as clearly as he did. It is an essential point in the Christian Faith that this life here and now is not the whole story, and that the story is not to be judged by its opening chapters only.

... I have said before, and it cannot be repeated too often, that in this realm of things the central question for every man is: What do you think of Jesus? It is not a matter of arriving first at some kind of general theory about the being and character of God, and then fitting Jesus into it. This is to reverse the real order of things. It is the Lord Crucified and Risen who stands at the centre of history. It is our acceptance of Him that determines the basic convictions of our lives. It is He and He alone who provides the crucial evidence that God exists and that His purposes are purposes of love. It is because the Lord is risen, and for that reason only, that our life here and now is not the whole story. It is because the Lord is risen, and for that reason only, that we walk by faith and not by sight.

(Where One Man Stands, pages 73-79)

He was active in a large number of fields. Apart from his church commitments, he supported and guided voluntary and social work, marriage guidance, community centres, and education. He served on the committee on the salaries of Scottish nurses. He examined the Scottish crofting system, leading to the 1954 Taylor Report which resulted in new legislation to support crofting in the Highlands and to reverse depopulation. In his report as Principal in 1954 he described how, after patient negotiations, the four Scottish Universities (at that time Aberdeen, Edinburgh, Glasgow and St

Andrews) had acquired the collection of the Highland Folk Museum at Kingussie in trust for the nation. For this he was primarily responsible.

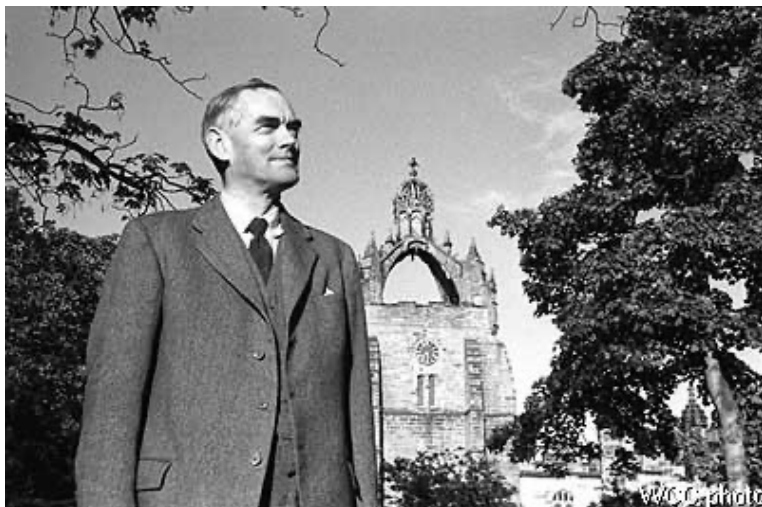
As principal of the university he steered it through difficult post-war development as the student population mushroomed, new departments were added and extensive new building programmes undertaken. He was honoured with a CBE in 1944 and was knighted in 1954.

In 1960-1961 he was chairman of the UK Commission of Prevention of War in the Atomic Age.

Ever ready with a smile, he was known for his integrity and fairness, his good temper and continued courtesy, his willingness to see another person's point of view, and a determination to get things successfully completed.

In Aberdeen the Law Library is named after him as is the Taylor Building, opened in 1964, which accommodates the language departments and the Law faculty.

In personal life he loved music, especially Mozart, Haydn and Beethoven. He was an expert pianist, and sang well. He used to lead in a sing-song at parties – Gilbert and Sullivan were favourites. He was also keen on golf, tennis, ice-skating and curling. In short, a man of the widest talents and a most valuable member of the community.¹⁸⁸



Sir Thomas Murray Taylor in front of King's College Chapel, Aberdeen

Photograph: World Council of Churches

¹⁸⁸ Information from Wikipedia and the two books cited. I am grateful to Donald Gordon in Newstead for drawing my attention to the Greek on this gravestone.

Elgin Cathedral, Chapter House

Map reference: NJ 222 630 Postcode: IV30 1HU

Memorial to Alexander King and children



IN PIAM GRATAMQ₃ MEMORIAM REVERENDI
ADMOD₇ DD ALEXANDRI KING CELEBERRIMI
NUPER ECCLESIASTÆ FIDELISSIMI SUO GREGI
PASTORIS VIRI ORNATISSIMI QUI BONNILL
IN LEVINIA ANNOS X MUNERE SUO SACRO
FÆLICITER FUNCTUS ET NATIONALIS SYNODI
THEOLOGORUM SCOTIÆ DECRETO ELGINUM
TRANSLATUS IBIDEM XV CIRCITER ANNIS
IN EODEM OPERE HAUD LEVI CUM SUCCESSU
PERACTIS XXII MENSIS X^{B^{BRIS}} AN CHRISTOGONAS
MDCCXV AETAT SUÆ LXIII MORTALITATIS
EXUVIAS DEPOSUIT
MEMORIÆ QUOQ₃ [A]CRA[...] PRÆCLARÆ
INDOLIS & OPTIMÆ SPEI JUVENUM
ALEXANDRI & HUMPHREDI DICTI R DOM
FILIORUM HIC NON. AUGUST AD MDCCVI [?]
ÆTAT XI ILLE XIII CALEND JUL AÆ[.]
MDCCXI ÆTAT XIX VITAM CUM MORTE
MUTARUNT
PUELLÆ ITIDEM PERPULCHRÆ JSOBELLÆ
EJUSDEM R. D. FILIÆ NATU MINIMÆ
QUAE XV CALEND JUL AN ÆRAÆ ANTE
DICTÆ 1703 ÆTAT SUÆ IV PLACIDE
DIEM OBIIT
Monumentum hoc Extruend₇ Curarunt Superstites
Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες
Apocal 14 & 13

The inscription is in Latin and a translation is on page 221. The letters A and E are combined into Æ. ADMOD₇ is a contraction for ADMODUM and Q₃ for QUE. The Greek at the foot has accents except on the final word which is in shadow and difficult to photograph.



Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες
Apocal 14 & 13

Makarioi hoi nekroi hoi en Kuriō apothnēskontes
“Blessed are the dead who die in the Lord.”

As indicated, this is from the Book of Revelation in the New Testament, otherwise known by its equivalent Greek title, the Apocalypse:

Then I heard a voice from heaven say, ‘Write this: **blessed are the dead who die in the Lord** from now on.’

‘Yes,’ says the Spirit, ‘they will rest from their labour, for their deeds will follow them.’
(Revelation 14:13)



The Chapter House was used for meetings of the Incorporated Trades after the rest of Elgin Cathedral had fallen into ruin. It contains a number of memorials, and seating is sometimes provided – see the blue velvet cushions beneath Alexander King’s monument.

Alexander King was born in the 1650s and trained at Glasgow University.¹⁸⁹ He married Margaret Cornwall who was probably born at Wemyss in Fife in 1672, so was about 20 years younger.¹⁹⁰ He was a minister in Glasgow when their child, Margaret, was born in 1690. In 1691 he was appointed minister to the church in Bonhill, a village a mile south of Loch Lomond in the Vale of Leven, and while there they had four more children: Alexander (1693), Gabriel (1695), Humphrey (1696) and Isobel (1699).

At the General Assembly in Edinburgh in 1694, concern was expressed that there were too few ministers to serve in the North of Scotland. Parishes in the South were therefore instructed to send ministers to serve in the North for three months at a time. Alexander King was selected¹⁹¹ and sent to Elgin.

¹⁸⁹ *Fasti Ecclesiae Scoticae*, Vol. 3, Bonhill, page 331, Vol. 6, Elgin, page 393.

¹⁹⁰ The name “Cornwall” is unusual in Scotland, and if therefore she was Scottish, the entry in the Wemyss Parish record fits and is the only possibility recorded: Baptised on 22 September 1672 at Wemyss, Fife: “Margaret Cornwall, lawful daughter to William Cornwall ... and Isobel Johnnestoune”. The surname King is very common, and no definite birth can be identified among those registered as “Alexander King”.

¹⁹¹ “Acts: 1694”, in *Acts of the General Assembly of the Church of Scotland 1638-1842*, ed. Church Law Society (Edinburgh, 1843), pp. 235-245.

British History Online <http://www.british-history.ac.uk/church-scotland-records/acts/1638-1842/pp235-245>

In 1701 it is reported that he was “translated from Bonhill, called unanimously and admitted 27th April this year” to the church at Elgin. So, he and his family moved up to Elgin permanently.

In 1702 he attended the General Assembly in Edinburgh on behalf of Elgin parish. It was a tense occasion since King William was seriously ill. Concern was expressed in case there should be unrest if the king died during the time of the Assembly while so many ministers were away from their parishes. A committee was formed to draw up recommendations and Alexander King was one of those appointed.¹⁹² The king had in fact died on 8 March 1702, but news travelled slowly, and the Assembly understood only that he was seriously ill.

Alexander’s life spans a particularly troubled period in the British Isles. The time line on page 219 shows major events in Alexander King’s life along with matters of national significance.

The 1600s saw civil war, and the persecution and slaughter of many, and in Scotland a constant switch back and forth between Presbyterian control and Episcopal control of the Church in Scotland. These power struggles between Church and State, and between King and Parliament, were still ongoing when Alexander died in 1715. That year there was the Jacobite rising. The larger uprising in 1745, which concluded at Culloden not far from Elgin, was still to occur.

Detailed records exist from those times, and what happened did much to shape modern Britain. Accounts on the following pages describe the background to the times and the church in which Alexander served as Minister.¹⁹³ The church at Elgin was founded in the 1200s, so is older than the Cathedral. It was dedicated to St Giles, a popular Greek Christian saint whose details are disputed. He is said to have been born in Athens about 650 AD and later fled to France where he became a hermit. Apart from St Giles’ in Edinburgh, there are numerous English churches dedicated to him.

¹⁹² “Acts: 1702”, in *Acts of the General Assembly of the Church of Scotland 1638-1842*, ed. Church Law Society (Edinburgh, 1843), pp. 312-316. *British History Online* <http://www.british-history.ac.uk/church-scotland-records/acts/1638-1842/pp312-316>

¹⁹³ *The History of the Province of Moray*, Lachlan Shaw (Edinburgh, 1775); https://www.google.co.uk/books/edition/The_History_of_the_Province_of_Moray/kM9eAAAACAAJ?hl=en&gbpv=1
Ditto, in three volumes, revised and updated by J. F. S. Gordon (Glasgow, 1882); <https://archive.org/details/historyprovince02gordgoog>
Annals of the Parish and Burgh of Elgin by Robert Young, Printed for the author by James Watson (“Moray Weekly News Office”, 1879)

St Giles' Church, Elgin – sometimes called “The Muckle Kirk”

The Reformation [1560] brought about many changes.... No church could be more inconvenient for Protestant worship than St. Giles. The various Altars, belonging to the different incorporated Trades, had to be removed. It had to be filled with pews and galleries, and the aisles, formerly so convenient for private devotion, had to be thrown into the body of the church. At the back of the pillars and arches the officiating clergyman could not be seen, and scarcely heard. ...

(*The History*, Lachlan Shaw & J. F. S. Gordon, Vol. I, page 364)



Woodcut, Elgin, Robert Young, page 436¹⁹⁴

Elgin Parish Church, was dedicated to St Giles whose statue was on the front until 1795 when it was moved to the nearby Tolbooth. The statue is now lost. In 1679 the roof fell in. This drawing shows the Church as reconstructed in 1684 with its new, large window. It looked like this during Alexander King's time and until demolition in 1826.

The Churchyard paved over – Elgin Cathedral Used for Burials

At this period, 1605, the Churchyard of St. Giles, which for several centuries had been used as the burying ground of the burgh, seems to have been removed, connected with the High Street, and paved with causeway stones, and the Cathedral ground was used as the burial place of the burgh.

(*Elgin*, Robert Young, pages 119-120)

¹⁹⁴ *Annals of the Parish and Burgh of Elgin*, Robert Young (1879) is available at: https://www.tradeshouselibrary.org/uploads/4/7/7/2/47723681/annals_of_the_parish_and_burgh_of_elgin_-_from_the_twelfth_century_to_the_year_1876_-_1879.pdf

The Church Almost Destroyed – Congregation Escaped Unharm

On 22d [*sic*] June, 1679, being Sunday, and the day on which the Battle of Bothwell Bridge took place, shortly after the forenoon service, the roof of St. Giles fell. It had been roofed with heavy freestone flags, and the timber work had become decayed—having probably had little repair for centuries. It was only the centre or nave that was destroyed. The side aisles, arches, and pillars, and the tower and choir escaped.

(*History*, Lachlan Shaw & J. F. S. Gordon, Vol. I, page 365)

The Church Repaired

The Church was repaired in 1684, at a cost of somewhat above £4,000 Scots. These repairs consisted of the upper part of the front being made new, and the whole interior being reseated. The pulpit, Magistrates' gallery, and many of the other galleries were of oak richly carved, and the Trades' Lofts had the emblems of their crafts engraved upon them. The roof of the church was of open woodwork....

(*History*, Lachlan Shaw & J. F. S. Gordon, Vol. I, page 365)

Church Layout, Clock and Bells

The Church appears a low, clumsy, misshapen building, at once deforming and encumbering the street. Its length is 80 feet and its breadth 60, but two rows of massy cylindric columns divide the floor into three compartments, nearly from one end to the other; the pulpit is placed in the middle space between the columns, and is wholly lighted by a Gothic window in the west gable; the steeple is upon the east end, and, being still unfinished, is only a very little higher than the church, of which its bottom is a part, while its top accommodates the clock and two well-toned bells; the steeple on each side is supported by an aisle, which was originally tombs, though in one of them the ecclesiastical courts occasionally meet.

(*History*, Lachlan Shaw & J. F. S. Gordon, Vol. I, page 358)

Famine in the North

A series of bad harvests occurred from 1694 to 1700, both inclusive, which seems to have left a vivid impression on the country. Morayshire, being an early district, perhaps did not feel it so much as the neighbouring counties of Aberdeen and Banff, and the Highlands; but tradition states that numbers of poor came to Elgin for food, which could not be supplied to them, and there died in consequence of the famine. The family of Dunbar of Burgie lived at this time at the North College, and were very charitable. They could not supply the wants of the poor, but prepared every day a large caldron of thick gruel from oatmeal, which was handed to all applicants so long as it lasted. Many died on their way to the College in search of food, and it is stated that dead bodies of famished persons were frequently found in the lane near the Cathedral, who were interred by the charitable family above named.

(*Elgin*, Robert Young, pages 145-146)

“The Killing Times”

From 1660 to the rejection of King James VII in 1688, there was great persecution against those who refused to accept the King as head of the Church.

1662 to 1690. The government of the Church by Bishops was now restored, not by the Church or the State, the clergy or the laity, but by the King's Prerogative Royal, and was ratified in Parliament anno 1662. ... No General Assembly was called during this period, but Synods and Presbyteries were allowed to meet; yet not by these Presbyterian names, for now they were called “Diocesan Assemblies and Exercises.” A Popish King [Charles II] and a profane ministry ... would tolerate no man that would not thoroughly conform to both Church and State.

This brought on a persecution that lasted during this period. In the year 1663, about 400 ministers were ejected out of their parishes and livings because they would not swear to despotism in the State and prelacy in the Church. Such as curiously enquired into the number of sufferers for non-conformity to Church and State during this period have calculated that by hanging, drowning, tumults ... imprisoning, and banishing, at least 18,000 were cut off.

(*History*, Lachlan Shaw & J. F. S. Gordon, Vol. III, page 323-324)

The Test Act – More Persecution

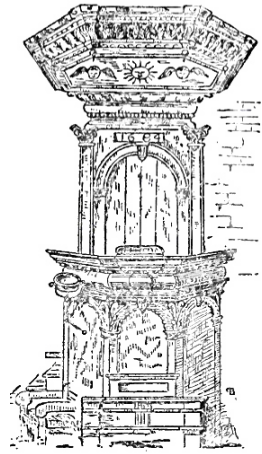
In the Parliament of 1681, at which the Duke of York, afterwards King James VII, presided, was introduced the famous Test Act, which caused so much trouble. It was appointed to be taken on solemn oath by every person holding office.... (*Elgin*, Robert Young, page 133)

[The Oath] was soon made a Test of Loyalty in all Ranks. And to drive the People into a full conformity to Church and State, or to ruin them if they became Recusants [Refusers], Justiciary Courts were appointed through the Kingdom, with power to impose the Test, to enquire into Conventicles, and absenting from Church; and to fine, confine, banish, and hang, as they should see cause.... A letter was written ... to the Bishop of Moray, requiring him to cause all the Clergy to attend the Justices on January 22d [1685], with their Elders, and to bring Lists of all Persons either guilty or suspected.

Such a parade and meeting of Justices, Bishop, Ministers, Elders, Militia, Gentlemen, Ladies, and Common People, was held at Elgin 22d [*sic*] January, and the subsequent days; and as it was unusual, could not but strike terror: And the more sensible People must have concluded, That a Government, either in Church or State, must have been odious, that needed such support.

... there were imprisoned at Elgin, John Montfod Chamberlain to Park, Jean Brodie Relict of Alexander Thomson merchant in Elgin, Christine Lesly daughter, and Beatrix Brodie relict of Lesly of Aikenway.

Although the Justices who met at Elgin were not severe, and Sir George Munro was a friend to the oppressed; yet it is probable, that to please the Court and Bishops, some executions would have been made, if the King's death had not prevented it. For how soon the Justices arrived at Elgin, they ordered a new Gallows to be erected. But the King [Charles II] having died on 6th February 1685, the account of it reached Elgin on the 13th. The Justices left the town next day; the prisoners were released; and many who were under citation, were eased of the trouble of appearing because the Commission of the Justices was vacated, and became null. The Gentlemen that were fined, were brought to much trouble: Non-conformity, absence from Church, and attending Conventicles, were their only crimes; and not so much the conduct of the Gentlemen, as of their Ladies. They thought it hard to be punished for their wives faults. The Laird of Brodie had a non-conforming Chaplain, and some Conventicles in Brodie House [now Brodie Castle].... The happy Revolution, in 1688, put an end to tyranny and Persecution. (*History*, Lachlan Shaw, 1775, Part VI, pages 373-378)



Pulpit dated 1684

Such was the religious and political background in which Alexander King served as Presbyterian minister from 1690 to 1715. Other events during this time are also interesting:

Collapse of Elgin Cathedral Tower

The great tower of the Cathedral fell on Peace Sunday, this year [1711]. It had probably been undermined by masons of the town removing stones from it. Various people and children had been walking about it in the morning, and during the time they were at breakfast the building fell, but no one was hurt. The ruins were long used as a quarry....

(*Elgin*, Robert Young, pages 162-163)

Elaborate Church Clock, and The St Giles' Church Bells Re-cast

The exterior of the Church did not possess many architectural beauties. The central tower was a square heavy mass.... It has a bell and clock, and in the dial-plate was placed the moon, which, by a movement of the machinery, indicated the monthly changes of her phases. It was accompanied by the stars also. Two or more bells were sent to Turriff, in 1589, to be re-cast into one bell, which was rung until 1713, when it was cracked by a woman striking it violently with a heavy key, when a fire had broken out in the town during the night. It was again re-cast on 17 Aug., 1713, at the head of Bailie Forsyth's Close, by Albert Gely, founder in Aberdeen, the expenses being defrayed by the town. It is said

that numbers of the rich citizens repaired to the spot and cast in guineas, crowns, half-crowns, while the poorer, also showing their zeal, threw in shillings and sixpences, while the metal was fused, in order to enrich the tone of St. Giles' Bell. It was again elevated to its former place....

(*History*, Lachlan Shaw & J. F. S. Gordon, Vol. I, page 366)

'Murder Most Foul'

John Gatherer, farmer at Netherbyre of Pluscarden, a descendant of an old Elgin family, was cruelly murdered this summer [1713] by Andrew McPherson, a deserter from the army, who was in search of plunder. He was dragged from his bed in a state of nudity by McPherson, who inflicted several deadly wounds upon his person with a bayonet. The cries of the dying man brought a servant girl, the only inmate of the house, to his assistance. She seized the ruffian by the hair of the head, and brought him with his face to the ground, knelt upon his back, and, in this position, held him till her screams awakened the farm servants, who were sleeping in the adjoining offices. They secured the murderer with ropes, and lodged him in a garret till the arrival of a party from Elgin with the Sheriff's warrant to incarcerate him in the jail. On the 24th June, he was sentenced by Alexander Dunbar, Sheriff-Depute of the County, to be hanged upon the gibbet of Elgin, his head and two arms to be severed from his body, the head to be put upon the Tolbooth, one of his arms upon the West Port, and the other upon the East Port of the burgh; and warrant was granted to the Magistrates to put the foresaid sentence in execution, and to see the same done according to the tenor of the sentence. The murderer was executed on the Gallowgreen upon the same day, and his head and arms disposed of in terms of the Sheriff's warrant.

(*Elgin*, Robert Young, page 166)



Drawing of Old Elgin by G. H. Dunlop from his book *Engiltoun* (1913). The red arrow marks the Tolbooth; the blue arrow marks St Giles' Church where Alexander King was one of two ministers.

Timeline of events in the lifetime of Alexander King**Family events in red**

Date	Events	Place
1652	Alexander King born	
1658	Oliver Cromwell died	
1660	Restoration: Charles II	
1663	400 ministers evicted as opposed to Church control by the King	
1672	His wife Margaret Cornwall born	Wemyss, Fife
1679	St Giles' Church Roof collapsed	Elgin
1681	The Test Act: King Charles II supreme over Church and civil matters Persecution of those who refused to swear an oath to this effect	
1684	Church repaired	Elgin
1685	Charles II died: James VII (Roman Catholic) succeeded	
1685	More persecution: A Covenanter died of exposure and was refused burial by Rev. William McKechnie (predecessor to Alexander King) at Bonhill	
1688	William of Orange & Queen Mary "The Glorious Revolution" (James VII fled into exile in France)	
1689	Minister Alex Tod deposed for not praying for Wm. & Mary at Elgin	
1690	Presbyterian religion accepted in Scotland (Christ the head of the Church in Scotland, not the King) General Assembly met for the first time since 1652	
1690	Alexander acted as supply minister	Glasgow
1690	Margaret King (junior) born	Glasgow
1691	Alexander King appointed to Bonhill	Bonhill
1692	Massacre of Glencoe	Glencoe
1693	Alexander King (junior) born	Bonhill
1694	Alexander King sent to Elgin for three months	Elgin
1694	Queen Mary (wife of William of Orange) died	
1695	Gabriel King born	Bonhill
1696	Humphrey King born	Bonhill
1699	Isobel King born	Bonhill
1701	Alexander King appointed to Elgin	Elgin
1702	Alexander King at the General Assembly (appointed to a Committee to consider the situation if the King died)	Edinburgh
1702	King William III (of Orange) died. Anne became Queen.	
1703	Isobel King died (aged 4)	Elgin
1706	Humphrey King died (aged 11)	Elgin
1707	Union of the Parliaments	
1708	Fear of French invasion	Elgin
1711	Tower in Cathedral collapsed	Elgin
1711	Alexander King (junior) died (aged 19)	Elgin
1712	Gabriel King apprenticed to Thomas Hamilton	Glasgow
1713	St Giles' Bell cracked and re-cast	Elgin
1714	George I became King on death of Queen Anne	
1715	Jacobite rising: Provost of Elgin imprisoned	Elgin
1715	Alexander King died (aged 62 or 63)	Elgin

Cold weather, uncertain events

The fears of unrest expressed at the General Assembly attended by Alexander King in 1702 were proved well-founded in 1715 when an attempt was made to restore the Jacobite Stuarts to the throne. Obtaining accurate information was not easy:

... according to the best Accounts we can get, there has not yet been any Engagement on that Side. 'Tis now said, that the Frost is very great, and so much Snow fallen of late in that Country, that 'tis scarce possible either for Men or Horse to travel there; and that the Marquis of Huntley, with one Body of the Rebels, as some say, is at Elgin, or as others, about his own House of Castle Gordon and Fockabers....

(Stamford Mercury, 26 January 1715)

Jacobite Uprising 1715

The Magistrates at Elgin had tended to favour the Episcopalian side, and men from Elgin joined the uprising.

... the Earl of Mar ... raised the standard of rebellion. ... The country was at this time much disaffected, and, with the exception of the Earl of Sutherland, who was strongly attached to the Revolution Settlement [i.e. "The Glorious Revolution" of William and Mary of 1688], the Government had few reliable supporters in the North of Scotland. ... Alexander Marquis of Huntly ... joined the Pretender's army with a large body of horse and foot at Perth on the 6th October, and was present at the Battle of Sheriffmuir on 13th November. Kenneth Lord Duffus, and his brother ... also engaged in the rebellion, and carried a considerable body of men with them from Elgin and its vicinity. ... Mr. Dunbar of Thunderton, then Provost of Elgin, fell under the displeasure of the Earl of Sutherland, the King's social lieutenant in the North; whether under suspicion of being favourable to the Pretender, or from private pique, is not very apparent. He was seized, by the Earl's orders, and incarcerated in the Elgin jail, and kept there for several days under a strong guard, and ill-used by them....

(Elgin, by Young, pages 168-169)

But for Alexander King this was his final year:

The Rev. Alexander King, one of the ministers of Elgin, died on 22d [sic] December [1715], having been fourteen years in office. A successor was difficult to be found, and the vacancy was not filled up until May, 1717.

(Elgin, by Young, page 170)

His widow, Margaret, and his surviving children, presumably the young Margaret and her brother Gabriel, erected the monument now to be seen in the Chapter House. The inscription is in Latin, with one line of Greek. In a few places the text is difficult to read.

Of the several existing transcriptions, none quite agrees with another. By comparing these with photographs I have aimed to produce a correct

version and have printed it beside the main photograph on page 211. Some of the dates are given in accordance with the ancient Roman method (see Appendix 1, page 255) and I have transferred these into our modern style.

My translation is below:

In loving and grateful memory of the much revered and very famous Doctor of Divinity Alexander King, recently a most faithful preacher and pastor to his flock. A man of very great abilities, he exercised his sacred office for ten years at Bonhill in the Vale of Leven. By decree of the General Assembly of the Theologians of Scotland he was transferred to Elgin and in the same not inconsiderable work he completed around fifteen years with success. On 22 December 1715 at the age of 63 he laid aside his mortal remains.

In memory also of Alexander and Humphrey, young men of outstanding character and of the best expectation, sons of the said revered Master. The latter [Humphrey] changed life with death on 5 August AD 1706 [?] aged 11; the former [Alexander] aged 19 died 13 days before the Calends of July [=19 June] 1711.

In memory likewise of the very beautiful Isobella, the youngest daughter of the same revered Doctor who died peacefully fifteen days before the Calends of July [= 17 June] 1703 aged 4.

The survivors arranged the erection of this monument.

Blessed are the dead who die in the Lord. [In Greek]

Revelation 14:13

As can be seen from so many gravestones from the past, life was uncertain and often short, whether the family was rich or poor, prosperous or in poverty.

Three hundred years later we can still feel sad for the family. Poor Margaret, with children dying in 1703, 1706, 1711, and her husband in 1715. Hopefully the text from Revelation 14:13 gave her some comfort. One can presume that she put it in Greek in remembrance and acknowledgement of her husband's divinity studies and his service to the Church.

New St Giles' Church – in Greek Style

Although St. Giles' Church had been the principal place of worship in the burgh for nearly six centuries, yet its removal had almost become a necessity. It had no beauty of exterior, being a most unseemly structure. The interior had some appearance of grandeur, but it was extremely ill-arranged, and quite unsuited for Presbyterian worship; many of the sitters not seeing the minister at all, and perhaps having difficulty in hearing him. In winter it was exceedingly cold; and there was no vestry, nor any accommodation for the ministers. While its architecture suited well enough with the old grey houses which then

GREEK SECRETS REVEALED

surrounded it, the fine modern buildings which have since been erected would have agreed very ill with the old fabric.

The Church began to be demolished in the beginning of October, 1826, and was completely removed before the end of that year. The building itself, and the whole street around, were filled with the remains of the dead; this having been the cemetery of the burgh from the 12th till the 17th centuries. Large quantities of bones were carried away, showing that the churchyard here must have been large. ...

The [new] building was finished in August, 1828, and was opened for public worship on 28th October that year. It cost upwards of £9,000. It is of the Grecian Doric order, in the form of a Greek temple, being a copy of the monument of Lysicrates, planned by Archibald Simpson, architect, Aberdeen. It is seated for above 1,700 people.

(*History*, Lachlan Shaw & J. F. S. Gordon, Vol. I, page 368)



The new St Giles' on the location of the original church is in the style of a Greek Doric Temple. On top is a design based on the Choragic Monument of Lysicrates in Athens – a monument celebrating Lysicrates' success in the drama festival in Athens in 334 BC – see page 3. The architect, Archibald Simpson also designed Marischal College, the Athenaeum and the Music Hall in Aberdeen.



The Lysicrates Monument in Athens of which a replica stands on top of St Giles' Church.

C. Mesier, Creative Commons CC BY-SA 4.0



The St Giles Shopping Centre uses a stylised image of the monument as its Logo.

By kind permission of the St Giles Centre.



“Common Seal of Elgin”

The City of Elgin began using an image of the Greek Saint Egidius (St Giles) in 1688, copying a seal first mentioned in 1244. It shows a bishop's crozier – a sign of church office – and a Bible. The Latin motto **“Thus we go to the stars”** or **“This is the way to immortality”** is from Virgil *Aeneid* IX, line 641.¹⁹⁵

¹⁹⁵ *Elgin Past and Present*, Herbert B. Mackintosh (Yeadon, Elgin, 1914), page 241

Brodie Castle, near Forres, Morayshire

Map reference: NH 979 577 Postcode: IV36 2TE

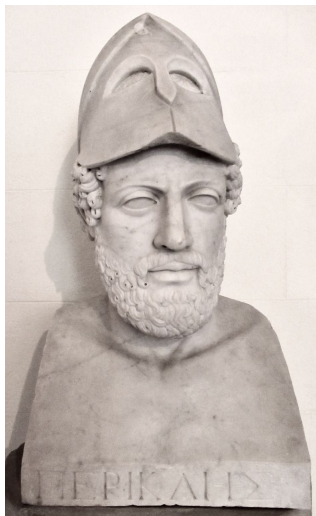


Brodie castle, now owned by the National Trust for Scotland, was in continuous occupation by the Brodie family for eight hundred years until 2003. It is a pleasant house to visit, well furnished with paintings and art works.

The Brodie family were deeply involved in Scottish and international affairs and it is not a surprise to find inside the entrance a carving of the famous Athenian politician Pericles.

The marble bust at Brodie Castle is a copy of one uncovered at Tivoli near Rome in 1779 in excavations sponsored by Pope Pius VI. The Tivoli carving is Roman and dates to the 2nd century AD. Prior to this, no one in modern times knew what Pericles looked like.

Four Roman busts now exist: one in London, one in Berlin, and two in Rome. Each is a head and shoulders copy of a full-length bronze statue of Pericles erected in the 420s BC inside the entrance of the Acropolis in Athens. The original, by the sculptor Cresilas, no longer exists, so to find Roman copies of such an important historical figure – identified by the Greek beneath – was a fortunate archaeological discovery.



ΠΕΡΙΚΛΗΣ
PERIKLĒS
“Pericles”

Pericles is shown wearing a Corinthian helmet, marking him as commander in chief in the war with Sparta – during which he died of disease in 429 BC. His main claim to fame is his leadership of a democratic Athens and the restoration of the city after it was destroyed in the Persian invasion of 480 BC. The Parthenon, the Temple of Athene, supervised by Pheidias under Pericles' direction, still retains its beauty and has been admired and copied in many parts of the world. A replica was intended to crown Calton Hill, Edinburgh, but never proceeded beyond 12 columns.



This is the eastern front of the Temple of Athene, on the Acropolis at Athens. Pericles was the statesman who led the reconstruction of the buildings after the destruction by the Persian invaders in 480 BC.

Pericles is also famous for a funeral speech he gave in which he praised those who had died for their country, and praised Athens' system of democracy. Most rulership in the ancient world was by a single king, so democracy was new and unusual. However, though it was "in the hands of the many and not of the few", the many did not include slaves, women, and foreign residents! His words nevertheless have a modern relevance, even if he presents an over-idealised picture of Athens. Quotations from Pericles are cited in Greek on four tombstones in Scotland.¹⁹⁶ The whole speech is worth reading. On the next page are a few extracts:

¹⁹⁶ On that of Demetrios Boukouvalas on the Isle of Coll (see page 251), on William Peterson's memorial in St Andrews (see page 43), on Ralph and Nancy Law's grave in Grange Cemetery, Edinburgh and on the tombstone of Ioannis Polites in Seafield Cemetery, Edinburgh (see *Greek Secrets Revealed, Book 1*, pages 120 and 153).

Pericles' speech about democracy

... we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his condition. There is no exclusiveness in our public life, and in our private intercourse we are not suspicious of one another, nor angry with our neighbour if he does what he likes; we do not put on sour looks at him which, though harmless, are not pleasant. While we are thus unconstrained in our private intercourse, a spirit of reverence pervades our public acts; we are prevented from doing wrong by respect for the authorities and for the laws, having an especial regard to those which are ordained for the protection of the injured as well as to those unwritten laws which bring upon the transgressor of them the reprobation of the general sentiment....

And we have not forgotten to provide for our weary spirits many relaxations from toil; we have regular games and sacrifices throughout the year; our homes are beautiful and elegant; and the delight which we daily feel in all these things helps to banish melancholy. Because of the greatness of our city the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as of our own....

Our city is thrown open to the world, and we never expel a foreigner or prevent him from seeing or learning anything of which the secret if revealed to an enemy might profit him. We rely not upon management or trickery, but upon our own hearts and hands.

... we are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is a real use for it. To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who takes no interest in public affairs, not as a harmless, but as a useless character; and if few of us are originators, we are all sound judges of a policy. The great impediment to action is, in our opinion, not discussion, but the want of that knowledge which is gained by discussion preparatory to action.

(*The Peloponnesian War*, Thucydides, Book 2:35-46¹⁹⁷)

¹⁹⁷ *The Peloponnesian War*, Thucydides, Benjamin Jowett, translator (Oxford, Clarendon Press, 1881). See also the translation by Rex Warner (Penguin Classics).

Greek Inscriptions in Highland Region

Mitchell Hill Cemetery, Dingwall, Ross-shire

Map reference: NH 549 584 Postcode: IV15 9JN

Memorial to Lewis Thomson



ὄν οἱ θεοὶ φιλοῦσιν
ἀποθνήσκει νέος
hon hoi theoi philousin
apothnēskei neos

“He whom the gods love, dies young.”

Source: Menander, *Dis Exapaton*, Fragment 4

Lewis Thomson, a popular pupil in his fourth year at Dingwall Academy, was tragically killed in a car accident near Pitlochry on the A9. It has long been a notoriously dangerous road, being partly dual carriageway and partly single, with difficult junctions, and renowned for black ice.

Lewis’s father, Ian Thomson, taught Classics at Grantown Grammar School. He and Gillian were married in Grantown-on-Spey. Ian became Head of Classics at Inverness Royal Academy in 1972 and their four children were born in Inverness.

Lewis was the first-born, and at 15 years was proving to be a very able and fine young man. He loved skateboarding and snowboarding, and was very gifted artistically and academically. He had plans to become an architect. The Celtic designs on the gravestone had been drawn by him.



After this crushing blow of his son's death, Ian chose this Menander quotation with which he had been familiar for the best part of 30 years.

Menander was one of the most popular playwrights in the ancient world. Many collections were made of his pithy sayings, but his plays (of which he wrote more than 100) fell out of fashion and they were not copied from papyrus on to vellum on which they would have been preserved through the Middle Ages. Hence the quotation on Lewis' tombstone is listed as "Fragment 4". Some of Menander's work was known at second-hand because it was copied into plays in Latin by Roman playwrights including Plautus. Without having the



Lewis Thomson (1975-91)

Photo from Ian & Gilly Thomson

original Greek version, scholars were not sure how much adaptation had been made. In Plautus' play *Bacchides*, about two sisters each confusingly named Bacchis, a slave says to his elderly master who has been deceived twice: "He whom the gods love dies young, while he is healthy, and has good sense and wise understanding" (*Bacchides*, IV, 7, 18.) The statement is a sarcastic comment on how the old man has been foolish and has therefore been deceived. However, the phrase has often been quoted since antiquity as a stand-alone observation. Now that modern medicine enables so many of us to live into old age, but then suffer dementia, the observation may seem to have more of a point.

Menander's saying is also quoted in Greek in Galashiels on one of the town's oldest inscribed monuments, the Scott Aisle. It is to the memory of a minister at Galashiels, Mark Duncan, who died aged 27 in 1651 in the third year of his ministry. Menander's saying is cited to gain some consolation – that although life has been sadly cut short, in the long view perhaps there could be benefit in having avoided some of the suffering and disaster that can happen in human life and circumstance. Lord Byron, writing in Ravenna in 1820, picked up the thought from Menander like this:

"Whom the gods love die young," was said of yore,
And many deaths do they escape by this:
The death of friends, and that which slays even more—
The death of friendship, love, youth, all that is,
Except mere breath; and since the silent shore
Awaits at last even those who longest miss
The old archer's shafts, perhaps the early grave
Which men weep over may be meant to save. (*Don Juan*, Canto IV, 89-96)

Menander himself is said to have died about 292 BC, drowned while swimming in Piraeus, the harbour of Athens. He was 52, and his tomb could be seen in ancient times on the Athens road just outside Piraeus.

However, some of Menander's works have been remarkably rediscovered. In the dry atmosphere of Egypt, many writings from the ancient world have been excavated. These have gradually been transcribed and published and the lost play from which this Menander quotation is drawn has been in part recovered.



Papyrus of Menander's Play *Dis Exapatōn* ("Twice a Swindler") in the Sackler Library, Oxford – discovered in the sands of Egypt

Oxyrhynchus Papyrus LXIV 4407, courtesy of The Egypt Exploration Society and the University of Oxford Imaging Papyri Project

Edinburgh University's original motto in 1616 was from Menander, and two other sayings of his are well known: Caesar's comment when crossing the Rubicon "The die is cast", and "Bad company corrupts good character", cited by the apostle Paul in the New Testament (1 Corinthians 15:33).¹⁹⁸

In addition to Menander's plays having an intriguing history, the inclusion of this quotation on Lewis Thomson's gravestone must bear the distinction of being the world's most northerly example of a saying of Menander being on public display. I am grateful to Ian and Gilly Thomson and family for their help and for their permission to insert these details.

¹⁹⁸ See *Greek Secrets Revealed – Book 1, Edinburgh*, pages 31-34.

Ian Goldsack and Ian Millar helpfully drew my attention to the Greek quotation on Lewis Thomson's memorial stone.

Loch Glass, Wyvis Estate, Ross-shire

Map reference: NH 490 734 Postcode: IV16 9XW

Memorial to a Road Accident



3.10.1896

ΓΕΙΤΟΝΑ ΚΑΙ ΦΙΛΟΝ ΑΝΔΡ ΟCΟΝ ΟΥΧ ΟΔΕ ΛΑΑΣ ΑΝΑΙΔΗC
ΩΛΕC Ο Δ ΕΙC ΥΔΩΡ ΑΡΜΑΤΟC ΕΞΕΠΕCΕΝ

GEITONA KAI PHILON ANDR' HOSON OUCH HODE LAAS ANAIDĒS
ŌLES' HO D' EIS HUDŌR HARMATOS EXEPESEN

**“This shameless boulder almost killed my neighbour and friend
[Major Randle Jackson], but he fell out of the carriage into the water
[and so was saved from serious injury].”**

The Greek is skilfully composed as two lines of poetry known as an elegiac couplet. This form was popular in antiquity. To be technical, the first line is a dactylic hexameter, as used by Homer for the *Iliad* and the *Odyssey*; the second a pentameter (i.e. lines of poetry with six ‘feet’ and five ‘feet’ respectively).

The expression “this shameless boulder” comes from Homer’s *Odyssey* XI, 598. According to mythology, Sisyphus offended Zeus, chief of the gods. Zeus punished Sisyphus by making him push a boulder up a hill perpetually. When the boulder neared the top, it promptly rolled down again.

And indeed I saw Sisyphus suffering his cruel torture as he lifted up a huge boulder with both hands. Pushing hard with his hands and feet, he kept shoving the boulder up to the top of the hill; but just when he was about to thrust it over the crest, its great weight kept turning it back again. Then once more the **shameless boulder** rolled down to level ground. But again he pushed it with all his strength, and sweat streamed down from his limbs, and dust rose up from his head.

(Homer, *Odyssey* XI, 593-600)

The reason for this inscription is explained in the following newspaper account. The inscription was presumably put there by the people at Wyvis Lodge since it is on Wyvis land.¹⁹⁹

ACCIDENT TO MAJOR AND MRS JACKSON OF SWORDALE. – On Saturday afternoon, while Major and Mrs Jackson of Swordale were driving home from Wyvis Lodge, accompanied by Mr Percy Barbour, Wyvis, they met with a rather serious accident. At a somewhat dangerous part of the road, which runs alongside Loch Glass, one of the horses shied, and, swerving to the right, the conveyance was overturned. Major Jackson was thrown into the loch, Mrs Jackson fell by the side of the conveyance, and Mr Barbour was pitched rather violently to the ground. The coachman fared somewhat better, and was able to render some aid to his master, whom he at once assisted out of the water. He also, as speedily as possible, extricated Mrs Jackson from her perilous position, and lent whatever assistance he could to Mr Barbour. Meanwhile the accident was observed from the Lodge, and a conveyance was at once sent for the party. At the Lodge their wants and injuries were attended to by Mr Shoolbred, and in a short time Major and Mrs Jackson were able to drive home in a close carriage. Dr Adam, Dingwall, visited Mr Barbour in the evening, and attended to his injuries, which were somewhat serious. Fortunately Major and Mrs Jackson, who were seen by Dr Smith, Dingwall, on Sabbath, escaped without any serious injury. They were both severely shaken, but we are pleased to learn that they expect to be fully recovered in a few days from the effects of the accident. When the

¹⁹⁹ I am grateful to Ronald and Linda Knox, Isabel Paterson, Anne Jack and Ethel Urquhart for drawing this inscription to my attention and for helping to uncover the background; and to John Falconer, Stephen Anderson, Ronald Knox and my granddaughter Kathryn Haddow for suggestions about the context and translation. Thanks also to Hugh O'Donnell, factor of the Wyvis Estate, for permission to visit the inscription. It is on a gated road and not easy to reach. It must have been even more difficult by coach and horses.

GREEK SECRETS REVEALED

character of the mishap is considered, it seems miraculous that the party should have escaped as they have done.

(Ross-shire Journal, 9 October 1896)

The drop from the road to Loch Glass is about 20 feet, amidst rocks, so Randle Jackson was lucky not to have been killed.

He was born in Edinburgh in 1839. His mother, Elizabeth, was from Perthshire. His father, Edward James Jackson, was from Upwell in Norfolk and had extensive landed interests. Randle was trained at Sandhurst, and served in the 77th and 32nd Regiments and 8th Royal Irish Hussars before becoming Honorary Major of the Fife Light Horse Volunteers. In St Andrews he was Captain of the Royal and Ancient Golf Club. He was known for his concern for the elderly and the poor: in St Andrews on Christmas Day 1883, for example, “through the liberality of Major Randle Jackson of the Priory, twenty poor people were supplied with an excellent dinner in Mrs Mitchell’s refreshment rooms”. In 1882 he married Emily Margaret Baxter of Kincaldrum, Forfar, daughter of Edward Baxter.



Seated: Major Randle Jackson, Mrs Emily Jackson (née Baxter), Annie Jackson; At front: Dorothy Jackson. Date: mid 1890s. The identity of the people standing at the back is unknown.

Photograph by courtesy of Evanton Oral History Project

Major Jackson purchased the estate of Swordale in 1885. He installed electricity, created by a turbine in the river, and established a curling rink and club. He was an active participant in local and national affairs. On four occasions he went as a representative of Kiltearn Church to the General Assembly of the Church of Scotland. He was a member of the Gaelic Society. In 1898 he judged the athletic competitions at the “Northern Meeting” a two-day occasion when “the nobility and gentry who annually visit the Highlands

on holiday, and for shooting, fishing, etc., find a rallying ground”.²⁰⁰ He was chairman of the local School Board, a Justice of the Peace and Deputy Lieutenant of the County of Ross.²⁰¹ He contributed to establishing and maintaining a school in Swordale. Shortly before he died in January 1902 he wrote a letter to Dingwall Presbytery thanking them for their concern and saying that “it was no small alleviation to know how many friends, rich and poor, sympathised with his family and himself during the eighteen months he had been so seriously ill”. He died aged 62. He left two daughters, Annie (aged 11) and Dorothy (aged 8).

The family was involved in a further accident in 1928, this time with a tragic outcome when Annie accidentally shot herself dead.

LADY SHOT DEAD. REVOLVER ACCIDENT AT HIGHLAND CASTLE.

A distressing revolver accident occurred on Friday afternoon near Swordale Castle, Evanton, Ross-shire, resulting in the death of Mrs Meinterzhagen, proprietrix with her husband, Colonel Richard Meinterzhagen, D.S.O., Royal Fusiliers, retired.

Deceased lady had finished revolver target practice, and was returning to the castle, her husband being a short distance ahead. While she was examining her revolver in the belief that the live cartridges had been expended, the weapon discharged a bullet which penetrated her heart. Her husband heard the report, and turned to see her fall. Medical assistance was summoned, but death had been instantaneous.

Mrs Meinterzhagen was the eldest daughter of the late Major Randle Jackson of Swordale, 8th Hussars, and the late Mrs Randle Jackson, who was a member of the well-known Forfarshire family of Baxters of Kincaldrum. Colonel Meinterzhagen is a son of the late Mr Daniel Meinterzhagen, of Mottisfont Abbey, Hants. There is a family of two sons and a baby girl.

Colonel and Mrs Meinterzhagen went north recently from their London house. Revolver shooting was their favourite pastime. The family had been making arrangement to proceed on an early date to their shooting place in Skye, which Colonel and Mrs Meinterzhagen had taken for the season.

(*Leven Advertiser and Wemyss Gazette*, 14 July 1928)²⁰²

²⁰⁰ *Aberdeen Press and Journal*, 23 September 1898

²⁰¹ Census records, and newspapers: *Fifeshire Journal*, 27 December 1883, *Inverness Courier*, 21 January 1902, *Highland News*, 19 July 1902, *Dundee Courier*, 5 September 1882, *Oxford Telegraph*, 26 June 1878, *Ross-shire Journal*, 5 May 1899.

²⁰² This account mis-spells the name. It should be Meinertzhagen. He was a famous ornithologist and led an adventurous life as described in the book by Mark Cocker, *Richard Meinertzhagen – soldier, scientist & spy* (Secker & Warburg, London, 1989).

Percy Hutton Barbour or Barber²⁰³ used to come up in the summer with his family and servants and stayed at Culzie Lodge, Evanton, part of the Wyvis Estate.²⁰⁴ Presumably he was being given a lift back to Culzie Lodge by Major and Mrs Jackson after a social occasion in Wyvis Lodge when the accident happened.



**Culzie Lodge where Percy Barbour used to stay in the Summer.
The building was demolished about 2018.**

Photograph: Evanton Oral History Project supplied by Mrs Catherine Noble, Dingwall

Percy Barbour was the most seriously injured in the 1896 accident, receiving a cut to his head when the carriage overturned. At Wyvis Lodge first-aid was given by Mr Shoolbred – Walter Shoolbred – who was Percy Barbour's uncle.

The Shoolbred family from London owned the Wyvis estate "famous for grouse and deer". Percy's mother, Julia Sophia, was sister of Walter Shoolbred and granddaughter of James Shoolbred of London, founder in 1817 of the firm of James Shoolbred & Co. in Tottenham Court Road.

In Victorian times Shoolbreds was one of the foremost departmental stores in Britain, famous for its fine furniture.

It was the first store to be lighted by electricity in this country, and the first to take a whole-page newspaper advertisement for its wares, and it also first introduced weekly half-holiday for shop assistants.

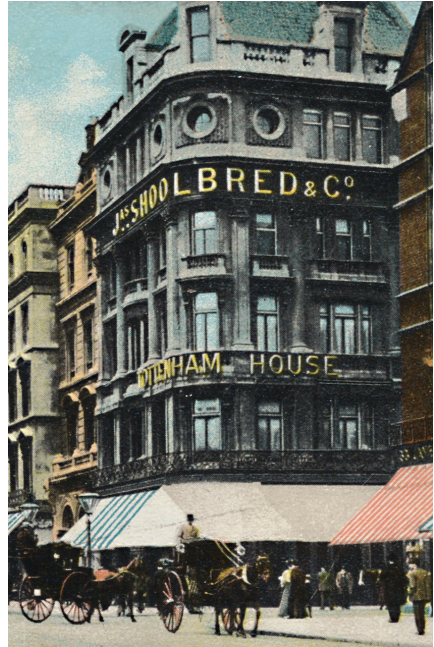
(Aberdeen Press and Journal, 28 February 1931)

²⁰³ Walter Shoolbred's will, proved 29 December 1904.

²⁰⁴ Evanton Oral History Project, Booklet 5, page 73,

<http://www.evantonhistory.com> with thanks to Adrian Clark who ran the Project from 1990-1993 and onwards.

In February 1931 Shoolbreds was bought over by Harrods and the business transferred from Tottenham Court Road to Harrods at Knightsbridge.²⁰⁵



Walter Shoolbred (1841-1904) who attended to the injured party at Wyvis Lodge in 1896, and James Shoolbred & Co., Tottenham Court Road, London – from a hand coloured postcard dated 1906

Portrait: The Illustrated Sporting and Dramatic News; Shoolbred Building: Alamy

Although Mr. Shoolbred was essentially a man of business, and an eminently successful one, he was at heart a thorough sportsman in the best sense of the word, and he took a large and comprehensive interest in many branches of sport and athletics; one of his greatest pleasures was to see the success of the various clubs for football, cricket, and outdoor sports, which had been formed among the numerous employees of his well-known firm, by whom, above all others, he will be sadly missed. There were few better shots than Mr. Shoolbred, and many a “Royal” stag fell to his rifle in his Ross-shire deer forest, which was among the best in the Highlands. Coaching was perhaps his favourite pursuit; for some thirty odd years he drove the “New Times” coach from London to Guildford. (Obituary, *The Illustrated Sporting and Dramatic News*, 3 December 1904, page 570)

The Greek inscription beside Loch Glass was presumably put there by Walter Shoolbred, perhaps with assistance from his nephew Percy Barbour.

²⁰⁵ *Northern Chronicle and General Advertiser for the North of Scotland*, 7 October 1896, *Inverness Courier*, 3 Jan. 1905, *Aberdeen Press and Journal*, 28 Feb. 1931.

Cromarty Stables Art Studios

Map reference: NH 793 668 Postcode: IV11 8XJ

Sculptured Stone with wording from Sir Thomas Urquhart



EKΣKYBAAAYPON

EKSKYBALAURON

“Gold from dung”

The Cromarty Stables were built in the 1770s and renovated recently as art studios and exhibition space. In the 2000s the celebrated British calligrapher and sculptor Richard Kindersley ran stone-carving workshops here. This carved stone in the stable yard is one of the results.

Thomas Urquhart (1611-1660), heir to the Cromarty estate, was an eccentric, colourful character. Educated at Aberdeen University, he spent time on the Continent, before returning to Scotland. He wrote a book of epigrams in 1641, and a complicated book on mathematics. A Royalist and an Episcopalian he opposed the Covenanters and Presbyterianism and was knighted by Charles I for his support. He fought on the Royalist side for Charles II but was defeated by Cromwell’s army at the battle of Worcester in 1651 and imprisoned in London. While there, he produced a book in defence of his political and religious position. The full title was:

EKΣKYBAAAYPON: OR, The Discovery of A most exquisite Jewel, more precious than Diamonds inched in Gold, the like whereof was never seen in any age; found in the kennel [gutter] of *Worcester-Streets*, the day after the Fight, and six before the Autumnal Aequinox, *anno* 1651. Serving in this place, To frontal a Vindication of the honour of SCOTLAND, from that Infamy, whereinto the Rigid Presbyterian party of that Nation, out of their Covetousness and ambition, most dissembledly hath involved it.

Thomas Urquhart was not a man of few words. The book is referred to as *The Jewel* for short. It is an amazingly erudite book, but hard to read.

Balnakeil Kirkyard, Durness

Map reference: NC 390 687 Postcode: IV27 4PU

Memorial to Gaelic Bard Rob Donn Mackay (1714-1778)

Rob Donn is considered as important a figure in Scottish music and poetry as Robert Burns, but, because he composed in Gaelic, his work is not so well known.



Monument in English, Gaelic, Greek and Latin to Rob Donn in front of the ruined Balnakeil Church, Durness. The arrow shows his tomb.

His original gravestone is flat on the ground to the left of the entrance to the ruined Balnakeil church. It is marked marked simply:

ROBERT DONN

1777

Actually, however, he died in 1778. Did the stone mason find an “8” too difficult compared to a neat row of sevens?



The large monument was erected in 1827 in the middle of the kirkyard “at the expense of a few of his countrymen ardent admirers of his native talent and extraordinary genius”. The monument became almost illegible until it was renovated in 2012.

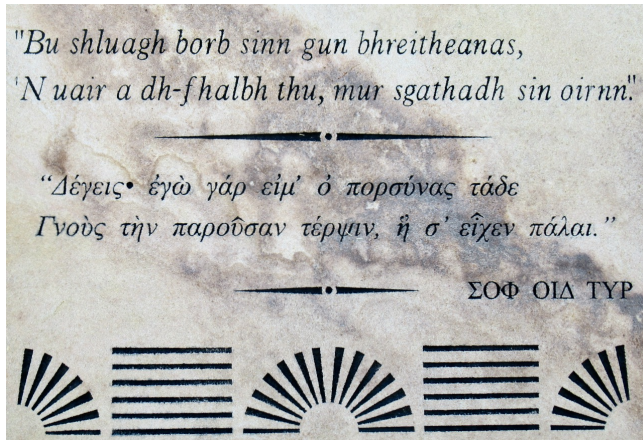
The tributes were inscribed in Latin and Greek as well as Gaelic and English, obviously in an attempt to give an international recognition. Not everyone was impressed at the time. Visiting this monument in 1835, Charles Lesingham Smith was less than complimentary:

... there are inscriptions [on the monument], consisting, like the Scottish soup hodge-podge, of a multitude of ingredients, in Greek,

Latin, Gaelic, and English. The Greek was executed from a copy by the Durness mason, without any superintendence of the learned; and, considering this circumstance, is surprisingly accurate. ... With what taste they have been selected, I leave others to determine, but cannot help remarking, that the Scottish poets seem to me to be singularly unfortunate, as to the mode in which their tombs have been adorned.

(*Journal of a Ramble in Scotland*, page 286)²⁰⁷

The stone mason did well, presumably copying an alphabet with which he was unfamiliar, making only a few very minor mistakes.



Λέγεις· ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε
Γνούς τὴν παροῦσαν τέρψιν, ἣ σ' εἶχεν πάλαι
ΣΟΦ ΟΙΔ ΤΥΡ

Legeis; ego gar eim' ho porsunas tade
Gnous tēn parousan terpsin, hē s' eichen palai
SOPH OID TYR

“[Yes, it is as] you say; for I am the one who produced these, knowing your present enjoyment and the enjoyment you had in them in the past.”

This comes from Sophocles' play, “Oedipus the King” (*Oedipus Tyrannus*), lines 1476 and 1477.

The reader is presumably meant to understand this in terms of the enjoyment that Rob Donn gave by his poetical and musical works in the past and still gives today.

²⁰⁷ Rev. Charles Lesingham Smith, *Journal of a Ramble in Scotland, Excursions through the Highlands and Isles of Scotland in 1835 and 1836*, (Simpkin, Marshall & Co. London, 1837). Digitised by Google.

Charles Lesingham Smith's doubts about the suitability of the quotation is understandable. In the original, it refers to the two daughters of the now-blinded King Oedipus being brought before him so that he could enjoy their company for one last time. Context-wise, the Greek quotation doesn't fit, but if read as two lines on their own, it can be seen why they were chosen.

The Gaelic is from an elegy in honour of Kenneth Sutherland composed by Rob Donn in about 1750. Kenneth Sutherland was factor on the Balnakeil estate and Rob Donn praises him for his honesty, his fairness in collecting rents, for not looking for bribes, and for being helpful to tenants in need. The first few lines of the elegy describe Kenneth Sutherland as a good-living man who spoke truth and was always true to his word. Then come the two Gaelic lines quoted on the monument: "We would be a wild people without judgement, after you died, if your memory had also been taken away from us."²⁰⁸ Those who erected this memorial obviously felt the same could be said of Rob Donn himself.

The Latin says:

Siste, viator, iter, jacet hic sub cespite Donnus,
Qui cecinit forma praestantes rure puellas;
Quique novos laeto celebravit carmine sponso;
Quique bene meritos lugubri voce deflevit;
Et acriter variis memordit vitia modis.

Poeta nascitur non fit.
Obiit 1777: Aetatis 64.

In translation:

Halt your journey, traveller. Beneath this turf lies Donn
Who sang of the outstandingly beautiful countryside girls,
Who celebrated newly-weds with joyful song,
Who mournfully bewailed the deserving dead,
And with different tones severely criticised people's wrongdoings.

A poet is born, not made
He died in 1777, aged 64.

Rob Donn ("brown Robert" in Gaelic) was born in 1714 into a farming family in north west Scotland. His education extended not much beyond learning the alphabet, but he was soon recognised as having a quick verbal repartee and an ability at musical and poetical composition. From the age of 6 or 7 he worked as a herd boy for John Mackay of Musal, a cattle dealer, and a poet himself. Over the following three decades Rob travelled throughout the Highlands, to cattle fairs in Crieff and Falkirk, and down as far as Carlisle.

²⁰⁸ I am grateful to John Garvie (Dornoch) and Duncan MacLeod (minister of the Free Kirk in Dornoch) for help in explaining and translating the Gaelic.

This enabled him to meet both Gaelic and English speakers, and hear and learn their music and songs. In Durness, he was good friends with Rev. Murdo MacDonald the parish minister and his family, all of whom were talented musicians. Two of his sons, Patrick and Joseph MacDonald, produced the first collection of Gaelic songs and the first treatise on the Highland Bagpipe.

Rob Donn composed an elegy on the minister, the translation of which is as follows:

Outright flattery for payment,
Or caution through fear of danger,
Never was or will be
The basis for the opinions in my poetry.
But if it could be a tribute or service to you
To raise your fame on high for you,
Who should do it more than I,
And who could deserve it more than you?²⁰⁹

In the days before television and the internet, people met regularly in each others' houses and entertainment was home-made: telling tales of the past or ghost stories, playing music (often on the violin) and singing. Rob Donn was an excellent entertainer at these events. His songs included social and moral comment and satire, and sometimes by his criticisms he fell foul of people in authority.

In 1740 he married Janet Mackay, a nurse and midwife, who was herself a superb singer. They had thirteen children, but only eight lived to grow up. He was known as a loving father, a good friend, a sociable companion, a pillar of the church, and something of a thorn in the side of the rich and the powerful.

From 1759 to 1763 he was in the Sutherland Fencible Regiment. His time seems to have been spent entertaining the troops rather than engaging in military activity. In his songs he mentions visits with the regiment to Dunrobin Castle, Inverness, Aberdeen, Dundee and Edinburgh, and he was probably also there when the regiment was stationed in Perth and Stirling.

Rob Donn couldn't write, but his compositions were taken down by others during his lifetime and at his own dictation.²¹⁰

²⁰⁹ This is on the large display board outside the kirkyard at Balnakeil. The board gives many details about Rob Donn Mackay, but no explanation or translation is given of the Gaelic, Greek and Latin on the memorial.

²¹⁰ This information is drawn mostly from the PhD thesis by one of his descendants: Ellen L. Beard, *Rob Donn Mackay: Finding the Music in the Songs*, University of Edinburgh, 2015, available at: <http://www.smo.uhi.ac.uk/en/rannsachadh/rnag2016/rob-donn-mackay-finding-the-music-in-the-songs>

In the early 1800s an eighty-nine year-old gave his recollections:

I remember Rob Donn very well. He was brown-haired, brown-eyed, rather pale complexioned, and, I would say, good-looking. When he entered a room, his eye caught the whole at a glance; and the expression of his countenance always indicated much animation and energy. In figure he was rather below the middle size, strong, and well formed. In the month of December, 1777, he attended the interment of an uncle of mine, who was a *co-age* of his. When the coffin was lowered into the grave, Robert turned to me and said— ‘There is my *co-age* committed to earth, aged sixty-three; and before this time next year I shall also be laid down here.’ It is remarkable that this prediction was fulfilled by his death taking place in August, 1778; so his age was exactly sixty-three years nine months.²¹¹

When Charles Lesingham Smith visited the area in 1836, the way of life had been radically changed by the Highland Clearances, where people were forced out of their homes and the land given over to sheep farming. He commented:

The Highland character is very much altered, since the time of the bard, and it is in vain to expect, among the poor and broken-spirited fishermen, driven from their inland homes and independent habits, any successor to his fame. Country revels and social merry-makings, favourite topics with Rob Donn, have long disappeared; and could the rude, but clever, poet of the preceding century take a peep into his native country, he would not recognize, in the distressed and starving tenantry along its shores, the descendants of those hearty farmers and shepherds, who, with their wives and true-loves, afforded so many subjects for his satiric, or amatory muse.

(Journal of a Ramble in Scotland, page 287)



The shore at Balnakeil

²¹¹ Cited in *The Quarterly Review*, July 1831, Vol. XLV, number 90, page 366 (Boston, 1831, digitised by Google).

I am appreciative to former pupils Liam Fraser and Vanessa Roy for first drawing my attention to the Rob Donn monument and providing me with photographs.

Greek Inscriptions in the Islands

Orkney

St Magnus Cathedral, Kirkwall

Map reference: HY 449 108 Postcode: KW15 1NX



St Magnus Cathedral was founded in 1137 to contain the bones of the peaceable Magnus, one of the earls of Orkney, who was treacherously killed by his cousin. Although the Cathedral is used as a parish church by the Church of Scotland, the building is owned not by the Church but by Orkney Islands Council, having been assigned to the people of Kirkwall by King James III in 1486.

There are three Greek inscriptions to be seen within St Magnus Cathedral, each from the 1670s. Two are the same quotation from the book of Hebrews in the New Testament. The gravestones, originally on the floor, show signs of wear. They have now been erected along the north wall and illuminated to highlight the details.

Some of the lettering is carved with ligatures, i.e. letters are run together. This looks attractive but in some parts makes the inscriptions difficult to read. Spelling is from a time before English writing was standardised, e.g. “spows” for “spouse”, and what looks to us like a “y” represents “th”. The letter “I” is regularly used to represent “J”, as is done in Latin, and “V” is often used for “U”, while “J” appears in dates instead of “1”, e.g. J675 = 1675. Between each word is usually a central dot or a diamond shape, and round the edge of each stone is a pattern of vines, chequered squares, or double lines.

**Memorial stone of James Black, Merchant Burgess, Kirkwall,
who died 20 June 1675 aged 35 and Helen Richen**

I B H R
HEIR RESTS THE CORPS OF
IA[MES] BLACK SOMETIME
MERCHANT BVRGES IN KIRK
[WA]LL WHO LEFT SVRVIVING
HELEN RICHEN HIS SPOVS
IOHN IAMES ROBERT ISABEL^L
MARG^T & IEAN BLACKS Y^R
LAWFVLL CHILDREN
OBIIT 20 JUNII J675
ANNO AETATIS 35
CORPS REST IN PEACE WITHI[N]
THIS GROVND - VNTILL ARC[H]
ANGEL'S] TRUMPET SOUN[D]
SOUL JOY ABOVE
TIL THY CREATORS MIGHT
BOTH RE[U]N[I]TE
TO REIGNE WITH SAINTS IN
LIGHT

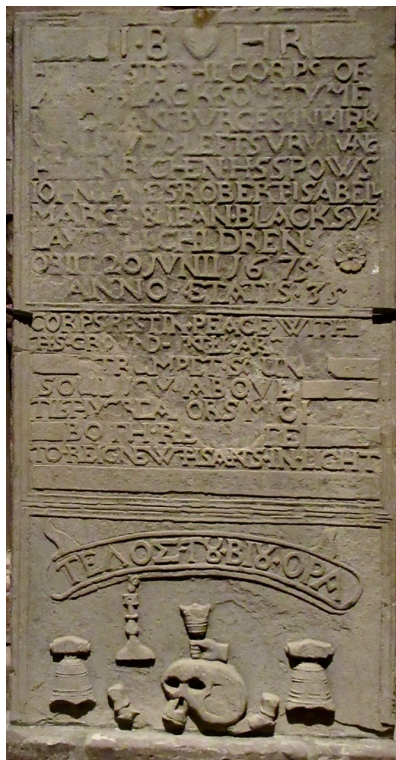
TEΛΟΣ ΤΗ ΒΙΩ ΟΡΑ
TELOS TOU BIOU HORA

“Behold the end of life.”

The word translated “end” (*telos*) can also mean “aim, result, goal, outcome”, so there may be a double meaning here. There are the usual grim signs of mortality, typical of gravestones of this era, but on this same stone above this panel is the more hopeful poem:

Corps rest in peace within this ground
Until archangel's trumpet sound.
Soul joy above til thy creator's might
Both reunite
to reign with saints in light.

The spelling to us is quaint, and where children are listed, an “s” is added to the surname: Black becomes Blacks. The same happens with the family name Richen on the memorial stone to John Richen and Janet Loutit (page 246).



In a curved panel in Greek: “Behold the end of life”. Beneath are a candlestick, an upturned bell, two church bells, a skull, and crossbones. The original lower part of the stone is missing, as shown by merely the tops of the crossbones.

Memorial stone of John Kaa, Bailie of Kirkwall, who died 28 November 1679, age 50, and wife Agnes²¹² Loutit

IK AL
HEIR RESTS THE CORPS
OF ANE PIOVS AND HONEST
MAN IOHN KAA SOMTYM
BAILY OF KIRKWAL. OBIIT
28 NO^R J679 AN AET 50
HE WES MARIED WITH
AGNES LOVTIT VPON
THE 2^D OF JAN^R J655
AGNES 9 CHILDREN BOOR
VNT0 HIR MATE -- 6 DIED BE
FOR THER SIR BY CRVEL
FATE -- ROB MARGARET
BARBARA WILLIAM THO
MAS ELSPET -- BVT
IAMES AND GEORGE WTH
THER DER SISTER MARGA
RET SVRVIVE FOR COM
FORTING THE RELICT SAD
AS SHE'S HAD GRIEF ITS HO
PT THEY'L MAK HIR GLAD
ΑΡΑ ΑΠΟΛΕΙΠΕΤΑΙ ΣΑΒ
ΒΑΤΙΣΜΟΣ ΤΩ ΛΑΩ
Τ8 ΘΕ8 ΜΕΜΕΝΤΟ ΜΟΡΙ
ΑΡΑ ΑΠΟΛΕΙΠΕΤΑΙ ΣΑΒ
ΒΑΤΙΣΜΟΣ ΤΩ ΛΑΩ
ΤΟΥ ΤΗΟΥ ΜΕΜΕΝΤΟ ΜΟΡΙ

“Therefore there remains a Sabbath-rest for the people of God.”

MEMENTO MORI (Latin) =
“Remember you are going to die.”

Source: Hebrews 4:9, where believers are encouraged to live a good, moral life in order to obtain what God has promised: “Let us, therefore, make every effort to enter that rest” (Hebrews 4:11).



The last three lines are in Greek, beneath which are a candlestick, an upturned hand-bell, a clock, a crown of righteousness (2 Timothy 4:8), a turf-cutter and spade, and a skull and crossbones.

²¹² The parish register consistently calls her Anna not Agnes. The name Kaa is unusual, perhaps a version of Mackay without the “Mac”.

**Memorial stone of John Richen, Merchant Burgess of Kirkwall,
died 6 February 1679, husband of Janet Loutit**

IR IL

HEIR RESTS THE CORPS
OF ANE PIOVS AND VETROVS
MAN IOHN RICHEN MER=
CHANT BVRGES OF KIRK
WAL WHO WES MARRIED
WITH IANET LOVIT AND
HAD WITH HIR 8 CHLDREN VIZ
IOHN ROBERT MARGARET
ISABELL CATHARIN AND IEAN
RICHENS BVT WILLIAM
AND IAMES RICHENS WENT
BEFOR THER FATHER TO EN
IOY COELESTIAL GLORE
DVXIT VXOREM 2 JAN 1666
OBIIT 6^o FEBR AC J679
ANNO AETATIS 35

[He married his wife on 2 January
1666. He died on 6th February in the
year of Christ 1679 aged 35.]

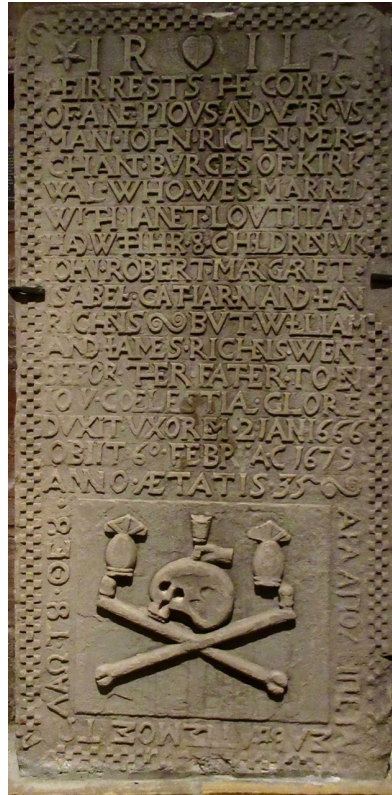
The same Greek inscription
from Hebrews 4:9 appears as on
the John Kaa gravestone, this time
running round the symbols of
mortality:

ΑΡΑ ΑΠΟΛΕΙΠΕΤΑΙ
ΣΑΒΒΑΤΙΣΜΟΣ ΤΩ
ΛΑΩ ΤΗ ΘΕΩ

ΑΡΑ ΑΠΟΛΕΙΠΕΤΑΙ
ΣΑΒΒΑΤΙΣΜΟΣ ΤΩ
ΛΑΩ ΤΟΥ ΘΕΟΥ

**“Therefore there remains
a Sabbath-rest for the
people of God.”**

It is thought that Janet Loutit and
Agnes Loutit on the previous stone
(page 245) were sisters.



The Greek surrounds the symbols,
beginning at top right. Some of the
lettering has been eroded. There is
an upturned hand-bell, rung this
way to announce a death, and a
skull and crossbones. The skull
has holes in it, supposedly to allow
the soul to escape. Either side are
two bells, showing the hanging
mechanism by which they are
attached in the church tower.

In 1670 John Richen and his wife Janet Loutit built a family home in Kirkwall. Part of an archway of this house can still be seen on the present Orkney Hotel, in Victoria Street, along with a lintel which originally had both their initials IR and IL, as on their gravestone, with a heart in between.



Remains of lintel with IL for Janet Loutit and the date 1670

The name Richen or Richan seems to be an Orkney name. The family business was dyeing, or “litstering”, which involved making wool or flax into cloth ready for the tailor. The Richen family became wealthy and had properties and estates on Orkney mainland as well as on South Ronaldsay and Westray.

John Richen was a church elder and was commissioned to buy a new mortcloth, in velvet, for £169 18s. This was hired out for funerals and was used to cover the coffin while it was being transported from house to the grave. He also served on the Session Court until his early death, aged 35. After that his third child and eldest son, John, took over the business. There are now descendants in Scotland, England, the United States, Canada, Australia and New Zealand.²¹³

Janet Loutit’s sister, Agnes, was married to John Kaa (page 245), a tailor, a prominent citizen and town councillor. In 1674 John Kaa was one of four bailies of Kirkwall who was given the job of getting rid of “vagabonds and idle, unprovided persons coming and resorting to this town”. The complaint was that they “do greatly prejudice and wrong those who are civil persons and steal their peats and kaill”.²¹⁴ John Kaa, assisted by James Black (page 244), made a search and produced a list of those considered undesirable. These were then evicted from Kirkwall.

²¹³ See <http://www.orkneyhotel.co.uk/our-history/> The inscriptions are transcribed in *Royal Commission on the Ancient Monuments of Scotland: Twelfth Report with an Inventory of the Ancient Monuments of Orkney and Shetland*, Volume 2, pages 128-129, nos 7, 8 and 9, (HMSO, Edinburgh, 1946); and in Liz Johnston, *St Magnus Cathedral Gravestones* (1994). *Saints and Sinners – Memorials of St Magnus Cathedral*, by Spencer J. Rosie, (Kirkwall Press, Orkney, 2015) provides many details, some of which I have used here. Thanks to Jim Eunson for background information.

²¹⁴ Information from the Kirkwall Town Council Minutes cited by Spencer Rosie, *Saints and Sinners*, page 68.

Shetland

St Magnus' Episcopal, Greenfield Place, Lerwick **The Pochin windows by Sir Ninian Comper**

Map reference: HU 478 411 Postcode: ZE1 0AQ



St Magnus' Scottish Episcopal Church, Lerwick

Photograph by kind permission of Claire Griffiths

In 1688 most of Scotland became Presbyterian and Episcopal worship was banned. By the mid 1800s it was no longer illegal and an Episcopal church was re-established in Lerwick. The foundation stone of St Magnus', Lerwick, was laid on 16 April 1863.

In 1904 a "House of Charity", St Magnus' Home, was erected from where "Christian Sisters" operated a nursing scheme. Their aim was "to live for others, and work among the people and care and comfort them in their time of need". In the Home were two classrooms, a dining room, a kitchen and scullery, a small chapel and six bedrooms. Also incorporated in the building were stained glass windows designed by Sir Ninian Comper (1864-1960), famous for stained glass windows throughout the world including some in Westminster Abbey. After his father died in Duthie Park (Aberdeen) while distributing strawberries to the poor, Sir Ninian Comper added a

strawberry as a personal signature. It was Sir Ninian's father who had instigated the community in Aberdeen which resulted in the caring activities of the "House of Charity" in Lerwick.

Sir Ninian Comper's windows were moved from the "House of Charity" and installed in St Magnus' Episcopal Church in 1973.

Two windows were created in memory of James Pochin (1862-1904) and are named the Pochin windows. They show the risen Jesus appearing to James, one of Jesus' disciples (1 Corinthians 15:7).

The right-hand window shows James kneeling in adoration. Below him is a club, the instrument by which according to tradition he was martyred. Above him is a scroll with words in Italian from Dante's *Divine Comedy*.²¹⁵

Beneath the risen Jesus are two words in Greek:

EIPHNH YMIN
EIRĒNĒ HUMIN
"Peace to you."



The two Pochin windows
The risen Jesus appears to James. The Greek is on the left, Italian from Dante in the scroll on the right.



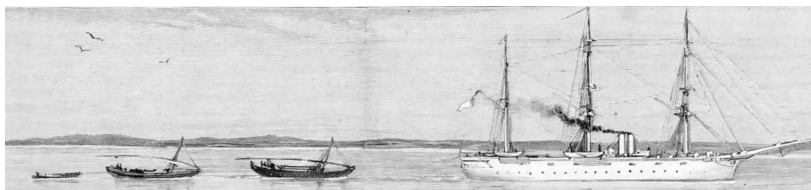
These two words of Jesus are in Luke 24:36, John 20:19 and 20:26.

A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood

²¹⁵ "Regnum coelorum violenza pate/Da caldo amore, e da viva speranza" (*Divine Comedy*, Paradise 20, lines 94-95), the relevance of which is obscure. The translation is: "The Kingdom of heaven suffers violence from burning love and from a living hope". This has echoes of Matthew 11:12 and 1 Peter 1:3. Line 99 of this section of Dante finishes: "Though conquered, it conquers by its goodness". Photographs by courtesy of Anne Hood.

among them and said, “**Peace be with you!**” Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.” Thomas said to him, “My Lord and my God!” Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.” (John 20:26-29, NIV)

James Winstanley Pochin, whose family home was at Braunstone Hall near Leicester, joined the Royal Navy at the age of 12 and rose to be lieutenant commander. In 1888, while in HMS *Garnet*, taking part in the Navy’s East African anti-slavery patrols, he jumped into the sea in Manda Bay off the coast of Kenya to save a drowning slave, an action for which he was awarded the Royal Humane Society’s Silver Medal.



**HMS *Garnet* towing captured native slave ships to Zanzibar
– from the front cover of *The Graphic*, 20 October 1888**

© National Maritime Museum, Greenwich, London

In Shetland, James Pochin was in command of the Navy’s Coastguard Division at Fort Charlotte, Lerwick, and was a lay-preacher in St Magnus’. He was also a keen sportsman, and in October 1904 he took a week off to go shooting and fishing near Girsta Loch. When he didn’t return, a search was made. His clothes (neatly folded), his loaded gun, and his hunting dog were found at the edge of the loch. It was surmised that he had gone swimming in the loch, perhaps to retrieve a bird he had shot, and drowned.²¹⁶

The *Shetland Times* on 2 October 1904 commented:

Under a somewhat rugged and brusque exterior, he carried a kindly heart, and many of the Lerwick poor have lost in him a kind and practical friend, whose place it will be difficult to fill.

²¹⁶ See <http://episcopalshetland.org.uk/wp-content/uploads/2015/11/150-historySt-Magnus.pdf> *A Brief History – St Magnus’ Church, Lerwick, 1864-2014* by Douglas Sinclair (2004, 2014); Lindsay Doulton, PhD thesis, University of Hull 2010, “The Royal Navy’s anti-slavery campaign in the western Indian Ocean, c.1860-1890: race, empire and identity”, page 208. <https://core.ac.uk/download/pdf/2731817.pdf>; Obituary in *Army and Navy Gazette*, 5 November 1904.

Isle of Coll

Killlunaig Graveyard, Isle of Coll

Map reference: NM 221 617 Postcode: PA78 6TE

Memorial to Demetrios Boukouvalas, 1940

A. ΜΠΟΥΚΟΥΒΑΛΑΣ

ΑΝΔΡΩΝ ΕΠΙΦΑΝΩΝ
ΠΑΣΑ ΓΗ ΤΑΦΟΣ

A. BOUKOUBALAS

ANDRŌN EPIPHANŌN
PASA GĒ TAPHOS

**“Of famous men,
the whole earth is their tomb.”**

In modern Greek, the letter beta is pronounced as a “v”. To make a “b” sound, modern Greek combines mu and pi, i.e. “M” and “P”. The Greek surname is therefore Boukouvalas.

His name, as given on the Commonwealth War Graves website, is Demetrios Nikolaou Boukouvalas.²¹⁷ The gravestone has been misinscribed. The first letter should be “Δ” instead of “Α”, “D” instead of “Α”.

Source: The quotation is a famous phrase from the memorable speech by Pericles (c.492-429, BC), recorded by Thucydides in his book *The Peloponnesian War*. It is a funeral speech where Pericles lauds Athenian democracy, and praises those who have courageously given their lives in supporting the freedom of Athens.²¹⁸ Though heroes are buried in a tomb in one location, the fame and the glory in which they are held in people’s hearts is world-wide:

For this offering of their lives made in common by them all they each of them individually received that renown which never grows old, and



**Demetrios Boukouvalas,
honoured with the famous
saying by Pericles of Athens**

²¹⁷ <https://www.cwgc.org/find-war-dead/casualty/7514777/boukouvalas,-dimitrios-nikolaou/> The photo is from the internet but I am now unable to trace the source.

²¹⁸ See also page 43 and pages 224-226.

for a sepulchre, not so much that in which their bones have been deposited, but that noblest of shrines wherein their glory is laid up to be eternally remembered upon every occasion on which deed or story shall call for its commemoration. For **heroes have the whole earth for their tomb**; and in lands far from their own, where the column with its epitaph declares it, there is enshrined in every breast a record unwritten with no tablet to preserve it, except that of the heart. These take as your model and, judging happiness to be the fruit of freedom and freedom of valour, never decline the dangers of war.

(Thucydides, *Peloponnesian War*, Book 2, 43)²¹⁹



Demetrios Boukouvalas was 56 when his merchant ship was torpedoed.

Demetrios was the second engineer on the Greek merchant ship “SS Leonidas M. Valmas” which was transporting timber from Halifax, Nova Scotia, to Dublin. He died on 20 August 1940 when the ship was torpedoed by a German U-46 submarine off the northwestern coast of Ireland.

²¹⁹ https://en.wikisource.org/wiki/History_of_the_Peloponnesian_War/Book_2,
Translation by Richard Crawley, Wikisource,
CreativeCommons <https://creativecommons.org/licenses/by-sa/3.0/>



SS Leonidas M. Valmas in happier times.

This photograph (from a postcard by A. Terrier) was contributed to shipsnostalgia.com but I have been unable to trace the contributor or any copyright holder.

When the ship was torpedoed, it went on fire and sixteen of the crew died. After several days on a life boat, some of the crew were picked up by the British destroyer HMS *Arrow* and taken to the Clyde. Because the ship was carrying timber, it didn't sink but was washed ashore at Arranmore Island, County Donegal, where some of the salvaged wood was used for a house then being built.²²⁰ The ship was towed to Greenock, found to be beyond repair, beached in Kames Bay and subsequently broken up.

Demetrios Boukouvalas (1886-1940) came from Stenies, a village on the island of Andros, about 100 miles east of Athens. Most of the men on the island are involved in seafaring. He married Asimio Sympoura in 1917 and they had two sons, Nikolos (Nicholas) and Ioannes (John) both of whom had families.²²¹



Asimio Sympoura, wife of Demetrios Boukouvalas, was born in 1894 and is shown here in a 1904 school photograph.

²²⁰ Ship details are from several websites, and I am grateful to Paul Ward for helping to obtain the photograph and for the information that some of the wood was used on the roof of the house his grandfather was building.

²²¹ The Boukouvalas genealogy is given in detail on an excellent website devoted to people from Stenies. It is in Greek at <http://www.steniotes.gr> The family can be traced back to the 1700s. I am grateful to Nicholas Exadaktylos who runs the website for permission to reproduce the photographs. His first cousin (Moschoula Kyrtatas) married Demetrios and Asimio's first son, Nikolos.



Girls at Stenies School, Andros, in 1904. Circled in red is Asimio Sympoura who married Demetrios Boukouvalas in 1917.



Christening Photograph in Stenies, Andros, Greece, in 1953
On the right, wearing widow's black, is Asimio Sympoura (1894-1968), widow of Demetrios Boukouvalas. On the left is their son Nikolos (holding Sotires Karagiannes) with his wife Moschoula Kyrtatas (centre).

This book began with Greek sailors reaching the north of Scotland. We have now come full circle and returned to a thriving island community in Greece. An appropriate and hopefully happy ending to our explorations.

APPENDICES

Appendix 1

Dates on Tombstones

Dates on tombstones are often given in Latin, using the Roman method. Three notable days occur in each month: the Kalends (from which comes our word “calendar”), the Nones and the Ides.

The Kalends are always the first day of the month, the Nones on the 5th day and the Ides on the 13th day, except (as the jingle says):

In March, July, October, May,
the Ides are on the 15th Day –
and the Nones are on the 7th day.

The Ides of March, when Julius Caesar was assassinated in 44 BC, was therefore the 15th of March.

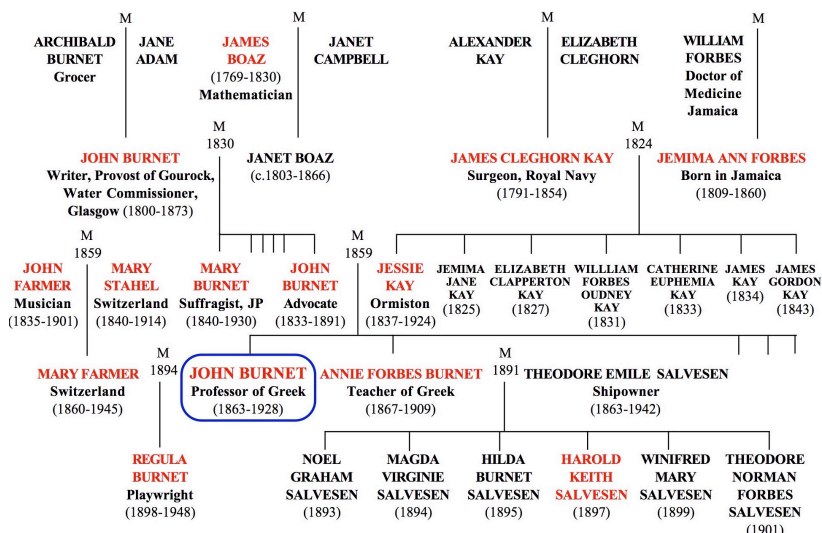
If an event occurs on one of these days, that is straightforward. If on the day before, that too is clear enough, with the word *pridie* (“previous day”) being inserted. Otherwise, “a.d.” (= *ante diem*) “before the day” is given, then a number. Normally inclusive counting is used. So, William Guild (see pages 175-179) died in 1657 “AD VII Kal. AVGVSTI”, which means he died on the seventh day before the Kalends of August. Counting seven days back, and including the 1st of August, makes the date of his death, 26th July. Katharine, his wife, is recorded as dying “8 CAL JANUARI 1660”. No “a.d.” is present, and it looks, on first glance, as if her date of death was 8th January 1660. But if the date was done in the Roman style, as is probable here, she died 8 days before the 1st of January 1660, i.e. 25th December 1659.

Appendix 2

**“A passion for Greek” and much more
– the family of Professor John Burnet**

In researching the background to Professor Burnet, I found a series of fascinating details, too many to include in the main part of the book, but too interesting to be omitted. This appendix therefore relates some of the family history. The main people described are shown in red on this family tree:

The family tree of Professor John Burnet



To make it easier to follow, in the text below I have indicated in italics the relationships of each individual to Professor Burnet.

**PROFESSOR BURNET'S FATHER'S SIDE
- GOUROCK, GLASGOW, EDINBURGH**

Great grandfather of Professor Burnet:

James Boaz (1769-1830), married to Janet Campbell
Mathematician and Inventor

James Boaz, a Glasgow accountant, was a very capable mathematician. He was one of the founders in 1802 of the Philosophical Society of Glasgow and was its Secretary from 1804 until his death in 1830.

The invention of the screw propeller is usually attributed to people in the 1820s and 1830s, but James Boaz demonstrated his experiments with it in 1804. He wrote:

In your *Annals of Philosophy* for this month, I see a paper signed by Mr T. I. Dick, stating that Mr Scott, of Ormiston, had shown him a drawing of a spiral oar for propelling a vessel. As I consider this kind of oar may be brought to do much good in that way, I beg leave to state that the same occurred to me on August 12, 1804, which was the day after I had been foiled in an experiment by another method for propelling a small boat (on the Hugginfield Loch) used at building the wooden bridge over the Clyde here. I soon after made a model of a boat on a small scale, with two strong clock springs in one barrel, to drive a train of wheels, which wrought one of these spiral oars inside of a double keel at the bottom of the vessel, having gratings to prevent weeds from getting foul of the oar. I tried various sorts of spiral, some with the thread very close, others more sparse, and a few with two, three, and even four threads. I was best pleased with that having a double thread and moderate angle, as the motion of the model in the water at an experiment, Nov. 2, 1804, was at the rate of from four and a half to five miles per hour. This, if necessary, I can produce credible witnesses to testify. Whether the idea was new on August 12, 1804, I know not – it was so to me.

A spiral has since, under my direction, been successfully applied to force hot air into a cold apartment where there was power to spare for driving it; and I have often thought that the principle, if properly executed on a large scale, might in some cases be used for ventilating coal and other mines so as to free them of dangerous gases.

(*The Annals of Philosophy*, Vol. 12, July 1818, page 75²²²)

We now find “the spiral oar” in regular use in ships and aircraft, even in the helicopter flown on Mars in April 2021 from the spacecraft “Ingenuity”. Its use as an electric fan to circulate air can be discovered everywhere – from air-conditioning units to computers.

In 1821 James Boaz delivered a lecture to the Society on “*Proposal for a new Method of determining a Fixed Unit of Measure, by deducing the same from the Curvature of the Earth*” and in 1822 he addressed the Society “*On the Structure of the Earth, and the Changes which are continually passing upon it by the constant Operation of the Laws of Nature*”.

Of his time as Secretary, it is reported:

His minutes are written with great neatness, and contain abstracts of papers, and drawings of models or plans which have accompanied descriptive communications.

(Page 2, *Proceedings of the Philosophical Society of Glasgow, Fortieth Session, 1841-1842*)

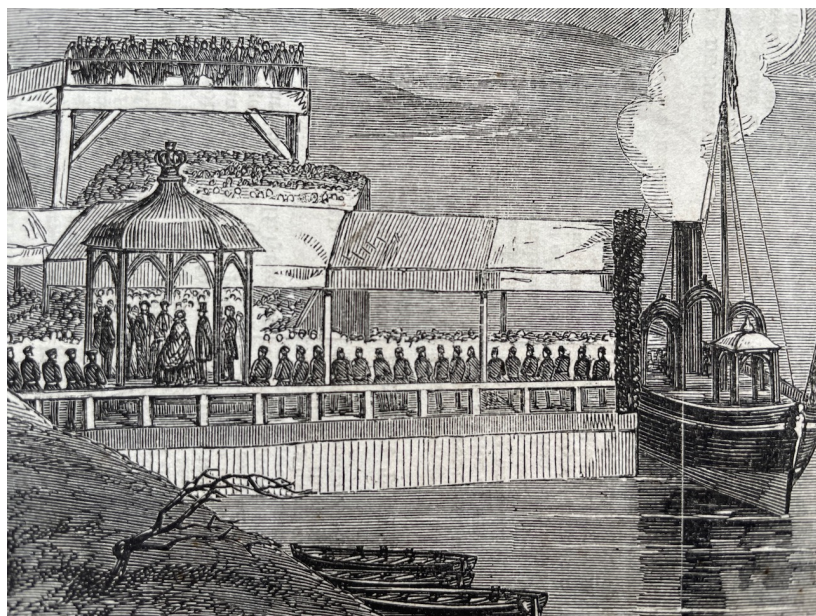
²²² https://www.google.co.uk/books/edition/Annals_of_Philosophy_Or_Magazine_of_Chem/zBsAAAAAMAAJ?hl=en&gbpv=1&dq=Royal+Philosophical+Society+of+Glasgow+James+Boaz&pg=PA75&printsec=frontcover

Grandfather of Professor Burnet:

**John Burnet (1800-1873), married in 1830 to Janet Boaz (c.1803-1866), daughter of James Boaz and Janet Campbell
Provost of Gourock**

John Burnet, Writer,²²³ was Procurator Fiscal for Glasgow, and Provost of Gourock from 1865 until his death in 1873. He was considerably involved in schemes to improve amenities, particularly water and gas supplies, and a railway from Gourock to Glasgow. He is buried in the Glasgow Necropolis.

He was Clerk and Secretary to Glasgow Corporation Water Commissioners and wrote a detailed account of the scheme to bring water to Glasgow from Loch Katrine: *History of the water supply to Glasgow, from the commencement of the present century* (1869).



Queen Victoria opening the Glasgow Water Supply, 1859

The Illustrated London News

When Queen Victoria, accompanied by Prince Albert, arrived to turn on the water supply, 16 October 1859, John Burnet gave the address:

²²³ “Writer” in legal contexts means lawyer. Care should be taken not to confuse this John Burnet (c.1800-1873) with John Burnet (1814-1901), the famous Glasgow architect.

It is with no ordinary feelings of pride and satisfaction that we are enabled this day to state to your Majesty that we have completed one of the most interesting and difficult works of engineering, and at the same time the largest and most comprehensive scheme, for the supply of water which has yet been accomplished in your Majesty's dominions.

The deficient and unsatisfactory condition of the water supply, on which so much of the health and comfort of the inhabitants depended, determined the Corporation of Glasgow, some years ago, to purchase the works of the water companies then existing, and take the supply of water into their own hands.

Queen Victoria, “with a clear and distinct voice”, gave the following reply:

It is with much gratification that I avail myself of this opportunity of inaugurating a work which, both in its conception and its execution, reflects so much credit upon its promoters, and is calculated to improve the health and comfort of that vast population which is rapidly increasing round the great centre of manufacturing industry in Scotland.

Such a work is worthy of the spirit of enterprise and philanthropy of Glasgow, and I trust that it will be blessed with complete success.

(Illustrated London News, 22 October 1859)

John Burnet and Janet Boaz had six children: **James** (who married Jemima Jane Kay)²²⁴, **John** (who married Jessie Kay), **Archibald**, **Jessie**, **Jane**, and **Mary** (suffragist). Only John and Mary are named on the family tree on page 256.

Aunt of Professor Burnet:

Mary Macdonell Burnet (1840-1930)

Suffragist (i.e. an advocate of votes for women – to be achieved by political campaigning, not violent action such as employed by some suffragettes)

An outstanding figure in Glasgow social life, she was elected to Govan Parish Council in 1895, serving for 20 years and particularly helping to find suitable homes for homeless children.

SUFFRAGIST SUPPORTER.

As a member of the Scottish Council for Women's Trades, she endeavoured to alleviate the difficulties of the position of women in the industrial world, and with this ideal before her she actively followed the long struggle for women's enfranchisement. When the demand for women's suffrage became intensified she threw her influence on the side of the militant suffragists. Though then at an

²²⁴ James Boaz Burnet married Jemima Jane Kay, daughter of James Kay and Jemima Ann Forbes, at 27 Hamilton Place, Stockbridge, Edinburgh on 22 Dec 1854 (*Glasgow Herald*, 25 Dec 1854), and three years later in 1857 Advocate John Burnet, married Jessie Kay, i.e. two Burnet brothers married two Kay sisters.

GREEK SECRETS REVEALED

advanced age, she went on a deputation in this cause to London, when deputations were not unattended with risks. After the War Miss Burnet was one of the first six women in Glasgow to be appointed a Justice of the Peace.

The possessor of a rare sense of humour, she could transform any social gathering she attended. In conversation she illustrated her points with apt stories in an original vein, relating these with a telling economy of words. But with her sense of humour was also a deep sense of the values of life in all its light and shade.

Her knowledge of old Glasgow and its people was remarkable; she had many stories of the old days, and it is regrettable that more of this lore has not been chronicled. From the notes and stories supplied by her, the late Dr George Neilson wrote an article on "The Flyting of the Steeples" (between the Tron and the Tolbooth), which appeared in "The Glasgow Herald" a few years ago.

QUEEN VICTORIA'S BIBLE.

Her father, Mr John Burnet, was a writer, born in the year 1800, who filled numerous important positions in the city. At one time he was Procurator-Fiscal at the Central Police Court, and he was also secretary to the Glasgow Corporation Water Commissioners for 15 years, and prepared a history of the water supply of Glasgow from 1800 onwards. A copy of this publication was presented to Queen Victoria when she inaugurated the Glasgow water supply at Loch Katrine on 14th October 1859. Miss Burnet was present on that occasion, and her family own the Bible placed for Queen Victoria's use in the cottage at Loch Katrine. It is duly inscribed as being the Queen's Bible.

MATERNAL GRANDFATHER'S NOTED WORK.

Mr [*sic* = Miss] Burnet's father and grandfather were both burgesses of the city, where her maternal grandfather, Mr James Boaz, was an outstanding mathematician.

In 1820 Mr Boaz was presented with a silver bowl by the Royal Philosophical Society of Glasgow, of which he was secretary, and this was among Miss Burnet's possessions.

(St. Andrews Citizen, 30 August 1930)

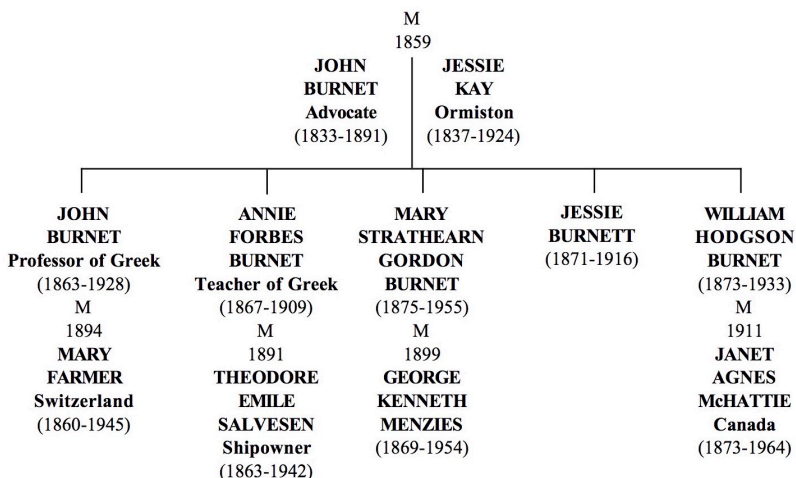
Father of Professor Burnet:

**John Burnet (1833-1891), married in 1859 to Jessie Kay, daughter of James Cleghorn Kay and Jemima Ann Forbes
Advocate-Depute**

John Burnet was appointed Advocate-Depute by the Lord Advocate: a position to deal with the most complex and serious cases. The family home was at 29 Great King Street, Edinburgh, but he also lived at Ashton, Gourrock.

THE BURNET FAMILY – “A PASSION FOR GREEK” AND MUCH MORE

John and Jessie had five children: **John** (1863-1928) i.e. **Professor Burnet**, **Annie Forbes Burnet** (1867-1909), Teacher of Greek who married Theodore Salvesen, **Jessie** (1872-1916), **William Hodgson Burnet** (1875-1933) who married Janet McHattie from Canada, and **Mary Strathearn Gordon Burnet** (born 1875) who married George Kenneth Menzies (1869-1954). John and Annie are the only two listed on page 256, so see below for more details.



BROTHERS AND SISTERS OF PROFESSOR BURNET

Eldest sister of Professor Burnet:

Annie Forbes Burnet (1867-1909), married in 1891 to Theodore Emile Salvesen (1863-1942)

Teacher of Greek

In 1889 Annie graduated B.A. and then M.A. at London University. She came second out of fifteen successful candidates, and qualified for the classical gold medal.

Of the three ladies who took the M.A. degree, Miss Annie Burnet, a young Edinburgh lady, received the lion's share of applause, having gained the number of marks qualifying her for the gold medal for classics.
(*Glasgow Herald*, 15 May 1890)

Miss Burnet is the eldest daughter of Mr John Burnet, advocate, Mileburn, Gourrock, and grand-daughter of the late Provost Burnet of Gourrock, who during his term of office rendered many valuable services to the burgh. ("Honour to a Gourrock Lady", *Greenock Telegraph and Clyde Shipping Gazette*, 19 June 1890)

A passion for Greek runs in Mr Burnet's family. One of his sisters was formerly a pillar of the Hellenic Society, that useful amusement of Professor Blackie's hours of ease, where the Greek for afternoon tea is

a matter of common repute. Professor Butcher used to refer to her as one of his best students. Edinburgh University was, of course, closed against her; a course whose folly she conclusively proved by taking the much-coveted M.A. of London, with high classical honours, at an absurdly youthful age.

(*Dundee Evening Telegraph*, 21 October 1892)

Annie married Theodore Salvesen in 1891 and they had three daughters and three sons: Noel, Magda, Hilda, Harold, Winifred and Theodore.

Annie was partially paralysed after breaking her spine in a bicycle accident while on holiday in Norway. She died aged 42 in 1909.

In 2010 she was commemorated by a new bell named “Annie”, placed in St Salvator’s, St Andrews, by her great grandson Michael Buchanan. She is buried in Warriston Cemetery, Edinburgh. Her gravestone is in the form of the façade of a Greek temple, with Greek in the pediment: XAIPE (CHAIPE “Hello/Farewell”). See *Greek Secrets Revealed, Book 1, Edinburgh*, pages 85-89.

The John Burnet Hall was purchased with the generous donation made to the University of St Andrews by Annie and Theodore’s son Harold Keith Salvesen (1897-1970).



**Annie Burnet in graduation robes
and mortar board**

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

Brother of Professor Burnet:

**William Hodgson Burnet (1875-1933), married in 1911 to Janet Agnes
McHattie (1873-1964) from Canada
Architect and Humorist**

For his work as an architect with the Ministry of Works, he was awarded an MBE in 1918. He lived in Salisbury Tower, Windsor Castle. As a literary journalist, “a well-known London Scot”, he excelled in light verse; he composed humorous works including two books: *Gullible’s Travels* and a

parody of Kipling’s *Just-So Stories*. (Obituary, *The Citizen*, 16 December 1933)

Middle sister of Professor Burnet:

Mary Strathearn Gordon Burnet (1875-1955), married in 1899 to George Kenneth Menzies (1869-1954)

Outstanding St Andrews student

When a student at St Andrews, Mary was one of the three women students who outshone all the male students by winning three Class Medals in one session: in Greek, education, and English literature. (*Edinburgh Evening News*, 17 April 1902)

She married George Kenneth Menzies at St Salvator’s, St Andrews, on 4 April, 1899. She was ‘given away’ by her brother, Professor Burnet. Her husband George, journalist, writer, poet, had studied at St Andrews and Balliol, Oxford, and was for a while assistant in Greek to Professor Burnet before eventually becoming Secretary of the Royal Society for the Encouragement of Arts, Manufacturers and Commerce. He was made a CBE in 1932.

Youngest sister of Professor Burnet:

Jessie Burnet (1871-1916)

Third daughter of John Burnet and Jessie Kay

She died before her mother and is buried with her parents in Warriston Cemetery, Edinburgh. See the photograph of the gravestone on page 265 (Warriston, Section O, number 39).

PROFESSOR BURNET’S MOTHER’S SIDE – JAMAICA, ORMISTON, EDINBURGH

Grandfather of Professor Burnet:

James Cleghorn Kay (1791-1854),²²⁵ married in 1824 to Jemima Ann Forbes (1809-1860)

Surgeon, Royal Navy

Born in Edinburgh, James Cleghorn Kay was appointed as surgeon to HMS *Quebec* in 1814, and to *Tecumsch* schooner on Lake Eyrie, Canada, in 1816 (*Hampshire Chronicle*, 8 July 1816). He died at 27 Hamilton Place, Stockbridge in 1854 and is buried in Warriston Cemetery (Section Y, No. 17) in the south-west section close to the Water of Leith. See page 265.

²²⁵ Not to be confused with James Kay, surgeon, who delivered an address on Medical Jurisprudence in the Medical Hall, Surrey Street, Sheffield in October 1830.

James Cleghorn Kay was good friends with three people who died while exploring Africa: Dr Walter Oudney, Captain Hugh Clapperton, and Major Alex. Gordon Laing. He contributed his recollections of these three to Rev. Thomas Nelson, who wrote them up in 1830.

... Dr. James Kay, R.N. the intimate friend both of Oudney and Clapperton. Dr. Kay not only had stored up in his memory many curious incidents and anecdotes of his friends, which he communicated freely, but he had in his possession a number of letters from them both, received before and after they had commenced their exploratory expedition. All these letters, with a number of other documents relative to them and their affairs, were readily imparted to the author, to make whatever use of them his judgment and discretion might dictate.

(*Biographical Memoir*, page 6)²²⁶

James Kay felt sufficiently strongly about his three lost friends that he appears to have included them as a middle name for three of his children: Elizabeth *Clapperton* Kay, born 1827, William Forbes *Oudney* Kay born 1831, and James *Gordon* Kay, born 1843.

Grandmother of Professor Burnet:

Jemima Ann Forbes (1809-1860), daughter of William Forbes, Doctor of Medicine, Jamaica, married in 1824 to James Cleghorn Kay

Jemima was born in Jamaica. The baptism register for St Mary Parish, Middlesex, Jamaica, records on July 20, 1809: “Jemima Ann Forbes (of colour)” (Jamaica, Church of England Parish Baptisms 1664-1880). Frustratingly, parents’ names were not included in the register at this date. The parish register, while slavery still existed, specified various categories: white, of colour, quadroon, mulatto, black. The term “of colour” presumably means of mixed African and European descent. She married James Cleghorn Kay in Edinburgh on 14 June 1824, aged 15 or 16. She died on 8 December 1860 at 46 South Clerk Street, Edinburgh. Her death certificate gives her father as William Forbes, Doctor of Medicine, but doesn’t record her mother’s name.

James and Jemima Kay lived at Arniston Place,²²⁷ Newington, in 1825 and 1827; at 4 Torphichen Street in 1831 and 1833; at the Old Manse, Cockpen in 1834; at Ormiston in 1837; back in Edinburgh again at 14 Henderson Row in 1841; and at 27 Hamilton Place, Stockbridge in 1851.

²²⁶ *A Biographical Memoir of the late Dr. Walter Oudney, and Captain Hugh Clapperton, both of the Royal Navy, and Major Alex. Gordon Laing, all of whom died amid their active and enterprising endeavours to explore the interior of Africa*, by the Rev. Thomas Nelson, M.W.S. (Waugh and Innes, Edinburgh, 1830) “M.W.S.” means “Member of the Wernerian Society”, a Natural History society formed in 1808 which lasted until 1854.

²²⁷ Between South Clerk Street and Minto Street, now called Newington Road.

THE BURNET FAMILY – “A PASSION FOR GREEK” AND MUCH MORE

Jemima is buried with her husband in Warriston. Her gravestone incorrectly gives her date of death as 1863 (instead of 1860). Her daughter, Catherine Euphemia Kay (spelled Katharine on the gravestone), who reported Jemima’s death in 1860, was buried there too in 1919 (and the gravestone incorrectly gives her year of birth as 1834 instead of 1833). In the 1891 census, living at that time in Gourrock with her widowed sister Jessie (Professor Burnet’s mother), Catherine is described as a teacher of Languages and Literature. By 1901 they had moved to St Andrews, probably to be nearer to Professor and Mrs Burnet and their young daughter Regula.



Kay, Forbes, Burnet gravestones, Warriston Cemetery, Edinburgh

In Memory
of
JAMES CLEGHORN KAY
SURGEON R.N.
DIED 1854
ANNE FORBES
[i.e. JEMIMA]
HIS WIFE DIED 1863
[sic =1860]
ALSO THEIR THIRD
DAUGHTER
KATHARINE EUPHEMIA
BORN 8TH JUNE 1834
[sic =1833]
DIED 24TH JANUARY 1919

SACRED
TO THE MEMORY OF
JOHN BURNET ADVOCATE
BORN 19TH JULY 1833
DIED 21ST MARCH 1891
AND OF JESSIE
HIS SECOND DAUGHTER
BORN 5TH DECEMBER 1871
DIED 8TH JUNE 1916
AND OF HIS WIFE
JESSIE
YOUNGEST DAUGHTER OF
JAMES CLEGHORN KAY RN
BORN 18TH MARCH 1837
DIED 11TH MARCH 1924

Mother of Professor Burnet:

Jessie Kay (1837-1924), married in 1859 to John Burnet, advocate (1833-1891)

Born in Ormiston, East Lothian

Jessie's birth was specially registered in the Kirk Session Minutes:

An application was laid before the Session from Dr. Kay lately resident in this Parish to have the name of his daughter entered in the Register of Births; and satisfactory evidence having been put before the Session of the date of her birth, the Session Clerk was authorised to record it as follows, along with this minute as his warrant.

"Jessy, daughter of James Cleghorn Kay and Jemima Ann Forbes his wife was born at Ormiston on the 18th of March 1837."

(Ormiston Old Parish Church Minutes)

STREET ATTACK ON JOHN BURNET AND JESSIE KAY HIS MOTHER IN 1882

THE RECENT OUTRAGE ON LADY AND GENTLEMAN AT GOUROCK

John Burnet jnr., was the first witness called. He deponed that he was a student at the University of Edinburgh. In the end of Dec. last [1882] he was living with his father at Ashton [suburb of Gourrock]. He went there on the 23rd. On the 24th he went to Gourrock to attend divine service. ... He was early for the service, and walked past the hall for a short distance. ... He was on the footpath. His mother [Jessie Kay Burnet] was along with him. He thought she had his arm at the time. ... He had a light cane in his hand ... and his mother had an umbrella. While walking along he felt a rattle on his stick, and he got a stroke on his back at the same time. ... when he got the stroke, he turned round, and saw three young men standing in a row behind. ... The three surrounded him; there was a good deal of jostling, and he was pushed off the kerb stone. Two of them caught hold of him, and the third caught hold of his mother. He struck one of them with his stick, and shook himself free of those who had hold of him, and went to his mother's assistance. ... The three young men got on the top of him, and struck him with their fists. ... He received several cuts on the face, and lost a good deal of blood. He had two of his teeth broken, and one of the pieces entered his cheek and caused a great swelling. His eye was very much discoloured. When he got up he found his mother had gone a little distance along the road for the police. ... He saw her get one blow. ... He afterwards found her nose was cut across and bleeding. ... He afterwards went to police office, and his mother had to be taken home in a cab. She was confined to bed for several days, and witness [John Burnet, jnr.] was considerably pained for sometime afterwards.

(*Greenock Advertiser*, 5 January 1883)

**PROFESSOR BURNET’S WIFE’S SIDE
– NOTTINGHAM, OXFORD, SWITZERLAND**

Father-in-law of Professor Burnet:

**John Farmer (1835-1901), married in 1859 to Mary Stahel (1840-1914)
Musician, Organist Balliol College**

John Farmer was born in Nottingham. His family was very musical and John soon excelled at piano, violin and harp. He studied in Leipzig and Coburg, and married Mary Stahel in Bern in 1859. In 1864 he became music and violin master at Harrow school and made a massive contribution to music and singing not only at Harrow but through songs books which were repeatedly reprinted. He composed music for the Harrow School song “Forty Years On”. In 1885 he was invited by Professor Benjamin Jowett who was Master of Balliol College and Professor of Greek to become organist at Balliol and to arrange musical events. He founded the Balliol College Musical Society and (controversially for the time) started Sunday evening concerts. The Society concerts which he started continue to this day, with fortnightly Sunday evening performances in Balliol Hall, free and open to everyone.²²⁸

Mother-in-law of Professor Burnet:

**Mary Stahel (1840-1914), married in 1859 to John Farmer (1835-1901)
From Switzerland**

Mary Stahel was born in 1840 in Turbenthal, Zurich, Switzerland. She was a fine singer, and married John Farmer in Bern in 1859. Their first child, Mary, was born in Zurich in 1860.

Wife of Professor Burnet:

**Mary Farmer (1860-1945), married in 1894 to Professor John Burnet
From Switzerland**

Mary inherited musical ability from her parents, John Farmer and Mary Stahel. A talented singer, at St Andrews she actively encouraged music and drama at the university and she sang and acted in musical performances. She also had a hand in encouraging students who showed promise in local productions to take up acting as a career.

DAUGHTER OF PROFESSOR AND MRS BURNET

Regula Burnet (1898-1948) Playwright

Regula took her parents’ musical and literary interests one step further. As well as acting, she wrote a number of one-act plays such as *Green*

²²⁸ <https://msoc.ballioljcr.org> When I accessed this on 3 March 2023, I noticed that two weeks previously on 19 February there was the John Farmer Memorial Concert with Simon Callaghan on piano, featuring works by Brahms, Enescu and Schumann.

Ink and Ladies Only which were performed by amateur theatrical groups throughout the country.

When her father visited America in 1925 to deliver the Sather Lectures,²²⁹ Regula sailed with her parents in the *Alaunia* from Liverpool to New York. While in America she acted a part in George Bernard Shaw's *Pygmalion*.²³⁰

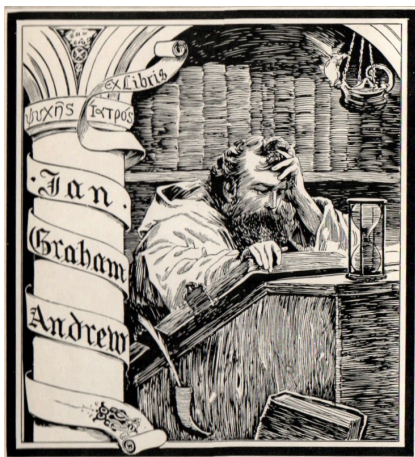
Regula helped found the St Andrews Dramatic Society in 1929. Her mother was appointed president, and she served on the committee. She also reproduced parts of a 1760 cookery book in the form of a novel (with a 'love element'): *Ann Cook and Friend*, published by Oxford University Press in 1936.

In 1940, along with Eva Primrose, Countess of Rosebery of Dalmeny House, she helped organise welfare for French sailors, soldiers and airmen in Great Britain.

Appendix 3

Bookplate of Ian Graham Andrew

Ian Graham Andrew was headmaster of Elgin Academy and then Robert Gordon's in Aberdeen before becoming headmaster of George Watson's College, Edinburgh, from 1943 to 1953. He was a profuse reader. Concerned that the school did not have adequate library resources, he was responsible for the reconstruction of the library, thereafter named the Blair Library after John S. Blair who donated £3,500.²³¹ Ian Graham Andrew's personal bookplate has ψυχῆς ἰατρός (psychēs iatros) "**doctor of the soul**" on the band at the top of the column. This bookplate image is kindly contributed by Iain Gordon Brown.



²²⁹ See page 38.

²³⁰ ("Ad Libbing on First Nights" by Wood Soanes, 6 March 1926, *Oakland Tribune* (Oakland, California))

²³¹ *George Watson's College – History and Record 1724-1970*, Hector Waugh, editor (1970), page 151, and *George Watson's College – An Illustrated History*, Les Howie, Liz Smith, Robert Small (2006), page 131

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