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MACBETH AND THE MOVING WOOD.

Messenger. As I did stand my watch upon the hill,
I look'd toward Birnam, and anon, methought,
The wood began to move.

Macbeth. Liar and slave!

Messenger. Let me endure your wrath if't be not so:
Within this three mile may you see it coming;
I say, a moving grove.

Macbeth, Act v., sc. 5.

I.—*The Wood in the Play.*

ALTHOUGH it is known that the events and character of Macbeth's reign are very far from truly represented in the historical sources used by Shakespeare, and that the resulting picture of the man is therefore entirely false, the impress of Shakespeare upon his features has been such as to make him the most real of all our monarchs. Not Robert the Bruce, and James IV., and Queen Mary themselves, are individualities so conceivable as Macbeth. Shakespeare's powerful dramatic portraiture explains much, though not all; he had admirable material at his command and he added but little to what he found in it. His imagination was inappreciably required for his plot; the matter, already dramatic enough, scarce needed to be fused anew in his brain: a very little in the way of reshaping was demanded, perhaps even less than in most of his histories.

The episode of the moving wood, one of the touches he inherited, he utilised with fine scenic effect. Heavy-laden storm-clouds have gathered overhead; the lightning flash may come any moment. Young Malcolm is at the gates, but the witches have promised fair, and Macbeth welcomes as a relief from anxious introspections the active duty of generalship. The Queen's intellect, oppressed by the terrible secret which she had carried with so much outward coolness and self-control, has given way at last and

her frenzied death is the first thunderclap. The King, however, has supped so full of horrors for years that this great bereavement falls upon him with only slender shock. 'She should have died hereafter,' he says, and turns to the next messenger. The witch had said, 'Fear not till Birnam Wood do come to Dunsinane,' and now the message tells him the wood was come. This the penultimate climax in the play is greater than the final one, which is reached in the disclosure of Macduff's Caesarean birth; it seems to mean far more in the crisis of his fate; it knocks away the mainstay of his soul, shaking beyond recovery his faith in his oracles. Crushed for a moment only by the blow, his manhood rises out of the ruin of his hope. Face to face with the worst he stands at bay, and with a great burst of despairing courage defies both man and fate:—

Blow wind, come wrack,
At least we 'll die with harness on our back.

The episode, which in the master's hands thus served as a chief turning-point in a great tragedy, bringing out for the last time a flash of the old spirit in the decadent hero, would on that sole account warrant investigation even had it not been in itself of moment sufficient to make examination worth while. How did it come Shakespeare's way? whence came it into the authorities directly used by him? what are its relations to history, and to those traditions from which the springs of history are fed?

II.—*Shakespeare's sources.*

As everybody knows, Macbeth in the mass is Holinshed transmuted into Shakespeare; that is, of course, leaving aside any suggestion of joint-authorship with, or imitation of, or by, Thomas Middleton. The history in the play is in virtual entirety to be found in Holinshed's account of Duncan and Macbeth, blended with his description of the murder of King Duffe by Donewald. Mr. W. G. Clark and Mr. Aldis Wright have therefore referred to Holinshed's Chronicle as the single authority consulted by Shakespeare for this play. A recent writer, however, Mrs. Charlotte Carmichael Stopes, has in the *Athenæum* (25th July 1896, p. 139) expressed her strong belief that besides Holinshed, Shakespeare made use of William Stewart's *Buik of the Cronicles of Scotland*, a metrical Scots translation of Boece made for James V. in 1535, but scarce heard of either in literature or history until its publication in the Rolls Series in 1858. This opinion is wholly based on the argument that wherever Stewart differs from Holinshed Shakespeare follows Stewart. After having carefully and not without sympathy examined this proposition I cannot help saying that it is certainly not demonstrated by the eight examples adduced, the best or which strikes me as hardly more than a very ordinary coincidence. One of them is that Stewart paints more prominently than Holinshed the shock Macbeth suffers from the moving wood. 'It is Stewart,' Mrs. Stopes says, 'who gives the picture of Macbeth, paralyzed by the sight of the moving forest, refusing to fight, and of his followers deserting him who would not defend himself—a fatalist till the last.' The weight attachable to this interesting view may be best gauged by quoting both Holinshed and Stewart.

'He [Makbeth] had suche confidence in his prophecies that he beleueed he shoulde neuer be vanquished till Byrnane wood were brought to Dunsinnane nor yet to be slaine with anye man that should be or was borne of any woman. Malcolme folowing hastily after Makbeth came the night

before the battaile vnto Byrnan wood, and when his armie had rested a while there to refreshe them hee commaunded euery man to get a bough of some tre or other of that wood in his hande as bigge as he might beare and to march forth therwith in such wise that on the next morrow they might come closely and without sight in thys manner within viewe of hys enimies. On the morow when Makbeth beheld them comming in this sort hee first marueyled what the matter ment but in the end remembered himselfe that the prophecie which he had heard long before that time of the comming of Byrnane wood to Dunsinnane Castell was likely to bee now fulfilled. Neuerthelesse he brought his men in order of battell and exhorted them to doe valiantly howbeit his enimies had scarcely cast from them their boughes when Makbeth perceiuing their numbers betook him streight to flight whom Makduffe pursued with great hatred' [etc.].

HOLINSHED.

1. 40,381. This Makcobey illudit wes so daft,
 Sic credence gaif to witchis and thair craft,
 Quhilk gart him trow that he sould never de,
 Quhill Birmane wod, quhairin grew mony tre,
 Onto Dounsenane suddantlie wer brocht ;
 His fals beleif that tyme wes all for nocht.
 This ilk Malcolme, the quhilk that rycht weill knew
 Sicthing of him as Makduffe to him shew,
 With all the power he had with him thoir
1. 40,390. To Birmane wod passit the nycht befoir
 The da he thoct that the battell sould be,
 And euerie man ane greit branche of a tre,
 Vpone his bak than, other les or mair,
 That samin nyct gart to Dunsenane hair :
 Syne on the morne, sone be the da wes lycht,
 This Makcobey beheld into his sicht
 So greit ane wod, quhair neurir none zit grew
 Sen he wes borne, ne of sa grene ane hew ;
 Traistand it wes ane taikin of his deid,
1. 40,400. zit neurirtheles restles but ony reid,
 Rayit his men that waponis docht to weild,
 And suddantlie syne gaif this Malcolme feild :
 And, as tha war baith reddie for [to] june,
 Out of the feild he fled awa full sone ;
 His men that tyme quhen that tha sa him wend
 That wald nocht fecht him awin self to defend
 Tha thoct folie with sic ane man to stryfe :
 To Malcolme than tha come ilk man belyve.

STEWART, lines 40,381-408.

Noticeable distinctions in these passages are : (1) that 'bough' is the word in Holinshed, and 'branch' in Stewart, answering to Latin *ramus* in Boece ; (2) that the Shakespearean motive for carrying these boughs is given in Holinshed but neither in Stewart nor Boece ; (3) that in Holinshed, as in Boece, the boughs are cast away when the battle opens, whereas in Stewart this is not mentioned ; and (4) that in Stewart, as in Boece, there is a wholesale surrender of Macbeth's men, an important feature which has no place in Holinshed. Now the play, so far from conforming to Mrs. Stopes' law of agreement with Stewart, in deviation from Holinshed, does the express contrary : (1) using the word 'bough' ; (2) stating why the boughs were resorted to, viz. : as cover ; (3) telling how they were thrown down ; and (4) not mentioning so vital a fact as the general submission. It only remains to say that the picture of Macbeth's paralysis of courage at sight of the moving wood appears to be no more distinct in the one

account than in the other, Boece's brief phrase *nova specie territus* being perhaps more emphatic than any word of either, or indeed of any of his translators. It is curious, too, that they all omit his express record of the passage of the Tay.

For the sake of completeness, and to effect some minor contrasts, a passage may be quoted from Bellenden, whose free rendering of Boece was first published in 1536.

'Nochtheles he [Makbeth] had sic confidence in his fretis that he belevit fermely nevir to be vincust quhil the wod of Birnane war brocht to Dunsinnane: na yit to be slane with ony man borne of ane woman. Malcolme following haistely on Makbeth come the nicht afore his victory to the wod of Birnane. And quhen his army had refreschit thame ane schort time he commanded ilk man to tak ane branche of the wod that thay might come on the nixt morow arrayit in the same maner in his ennimes sicht. Makbeth seing him cum in this gise understude the prophecy was completit, that the wiche shew to him; nochtheles he arrayit his men. Skarsly had his ennimes cassin fra thame the branches and cumand forthwart in batal quhen Makbeth tuk the flicht.'

BELLENDEN'S *Boece* (ed. 1821), xii. cap. 7.

Boece's own words translated are in effect as follows:—

'But he [Macbeth] was carried away by his prophecies, through which he was persuaded that not before the wood of Birnen was brought thither [to Dunsinnan] could he be conquered, and that not even then would death threaten him, because the soothsayers had foretold that he should not be slain by the hand of any man born.¹ Malcolm very swiftly pursued Macbeth and, the day before he gained the victory, halted with his army at Birnen wood. When they had rested a little there and refreshed themselves he commands them all to go into the wood and each to cut down a branch, the largest he could carry. In the first watch of the night they set out. Then the Tay is crossed, and with branches held aloft they came in sight of the enemy at earliest daybreak. When Macbeth saw them he was terrified at the strange spectacle, but at last interpreted it as concerning himself and his prophecy. However, with a mind boding no good, he led his troops forth to battle. Scarce had the branches been thrown down and the lines met when he by flight deserted his army. The troops seeing this, unwilling to lay down their lives for a coward wretch, all came over to Malcolm's allegiance.'

The rationalised motive for carrying the branches is absent entirely, if indeed it is not actually negatived, by Boece followed by his translators; Holinshed alone excepted, his words 'that they might come closely and without sight in thys manner within viewe of hys ennimes' being perfectly clear.

III.—*From Boece back to Wyntoun.*

The tale, though commonly considered part of Boece's peculiar embroidery of previous chronicle, did not originate with him, having been

¹ 'Non ab homine nati manu necandum' (ed. 1574, p. 254^b). Possibly *homine* and *nati* ought to be in the same case here. 'Non ab homine nato interfici' is Boece's phrase a little below. The exemption of the prophecy thus was enlarged by Macbeth's thought of it from its original—'neque unquam hominis manu ex muliere prognati interimendum' (p. 252^b)—from 'man of woman born' to 'born man.'

inherited from Wyntoun, in whose page it appears fully developed, although it is neither given by Fordun before him nor by Bower after him. Wyntoun's vigorous passages form the earliest authority for the incident.

- l. 2201. Than wyth thame off Northumbyrland
 This Malcolme enteryd in Scotland
 And past oure Forth, syne strawcht to Tay
 Wp that wattyre the hey way
 To the Brynnane togyddyr hale.
 Thare thay bade and tuk cownsale.
 Syne that [q. thai?] herd that Makbeth aye
 In fantown fretys had gret fay,
 And trowth had in swylyk fantassy,
- l. 2210. Be that he trowyd stedfastly
 Nevyre discumfyt for to be
 Quhill wyth hys eyne he suld se
 The wode browcht off Brynnane
 To the hill off Dwnsynane.
 Off that wode than ilka man
 Intill hys hand a busk tuk than :
 Off all hys ost wes na man fre
 Than in his hand a busk bare he :
 And till Dwnsynane alssa fast
- l. 2220. Agayn this Makbeth thai past,
 For thai thowcht wytht swylyk a wyle
 This Makbeth for till begyle,
 Swa for to cum in prewate
 On hym or he suld wytryd be.
 Off this quhen he had sene that sycht
 He wes rycht wa and tuk the flycht.
 The flyttand wod thai callyd ay
 That lang tyme eftyrehand that day.
 And owre the Mownth thai chast hym than
 Till the wode off Lumfanan.

WYNTOUN, vi. 2201-30.

There is much in Wyntoun's story of Macbeth, such as the legend of his being the devil's son, that is not found in Boece. This precludes any too positive statement as to the quarter from which Boece took his information. Wyntoun, it will be noticed (lines 2207-14, which may be compared with Stewart, 40387-8), countenances the view that Malcolm had heard of the Birnam-wood prophecy of which, on that supposition, his famous stratagem was a conscious and designed fulfilment. Boece, however, apparently has no words that would warrant a parallel interpretation; nor, of course, has either Holinshed or Shakespeare. It is a pity that Bower (vol. i. pp. 250-1) has nothing whatever about the moving wood; he was too patriotically angry with William of Malmesbury (*Gesta Regum*, cap. 13) for giving all the glory of the victory to Siward. It was innate in the English, he said, to praise far too faintly the laudable deeds of the Scots. Macbeth's men, he declares, would never have fled from the battle if Siward alone had been in command. Bower does not help us; Boece's source must remain somewhat uncertain; Wyntoun, writing probably about the year 1423, is the ultimate express authority, behind whom we cannot go except on speculation from analogies.

IV.—*Parallels.*

The moving wood itself, divested of its prophetic associations, is not peculiar to Macbeth's mythical history, but though much less luxuriant in form, occurs in one or two other places. An ancient Greek or Roman

army on the march might under some conditions be suggestive of it. The *valli* carried by the Greek soldiers were pales with many and large branches all round the trunk. Those of the Romans, however, which Polybius commends as preferable to the Greek system, had only two, three, or four branches all on one side of the trunk. Of course, on the other hand, the *valli* were not of green wood and had no foliage—a vital contrast to the leafy screen in Macbeth. Saxo Grammaticus, writing about the year 1200, tells (bk. v.) that Eric Mal-Spáki, in a marine expedition against the pirate Slavs, sailed up to the enemy with only one ship, the rest of his flotilla being hidden under wooden battlements covered with boughs of trees so as to present the aspect of a leafy wood. The enemy were naturally astounded at beholding a wood turned into a fleet.¹ Again Saxo (bk. vii.) describes the like stratagem on shore made use of by Hakon, son of Hamund, advancing to attack Sigar. His directions to his followers remind one of Malcolm's words in *Macbeth*:—

Let every soldier hew him down a bough
And bear 't before him,

said Malcolm to his men. Hakon's order was that boughs should be cut and carried by his; so that when they advanced into the open a woody shade might not be wanting. Macbeth's messenger reported that he saw a moving grove. Sigar's sentinel rushes to his bedside to announce that he saw leaves and shrubs marching in the manner of men.² Sigar asks in reply, How far distant is the coming wood? And when he knows that it is at hand he pronounces it a portent of his own death—from which some commentators have concluded that Saxo's words imply a previous oracle, like Macbeth's (see *Saxo*, ed. Stephanius, 1644, pp. 84, 132-3, and Mr. Oliver Elton's capital translation of the first nine books. Nutt, 1894, pp. 185, 286). Although Camden declares that no ancient writer has anything of the legend of Swanscomb Hill, the tale of the 'Kentishmen carrying boughs before them and representing afar off a moving wood' (*Camden*, ed. Gibson, 1695, column 187), it is clear that this is only true if the term 'ancient' be considered very relatively, for the monk William Thorne, praised for his accuracy and diligence by many writers from Leland to Selden, flourished in the second half of the fourteenth century, and in chronicling the episode, which he does in lively and naive phrase, is believed to be following the words of Thomas Sprot, an author who was at work about 1274. The story runs thus: Duke William, the Conqueror, is approaching after the battle of Hastings, and the whole power of Kent has mustered on Swanscomb, each man, horseman and footman alike, carrying a branch. 'The Duke, therefore, in the morning, coming into the open ground near the foresaid place, beholds, not without con-

¹ It was not nearly so marvellous as that in Lucian's *True History* (bk. ii.) where the deep sea was seen planted with a large and thick wood of pines and cypresses without root but swimming upright! A less fantastic example occurred at the second siege of Constantinople in 716-18. The attacking fleet of the Arabs was, according to Gibbon (chap. 52), metaphorically styled by the Greeks a 'moving forest.'

² 'Frondes ac frutices humano more gradientes': a phrase reversing that of the Vulgate, Mark viii. 24, where the blind man says: 'Video homines velut arbores ambulantes.' Polish history knows its Prezemislas, afterwards Lesko I., and the legend of the stratagem by which he outwitted the Hungarians. With the branches and bark of trees he formed images of men bearing lances, swords, and bucklers, and stationed them on the border of a forest opposite the Hungarian camp. The ruse enabled the Poles to decoy their enemy into an ambuscade and thus destroy him.

sternation of mind, the whole country gathered round about it like a moving wood and approaching him with steady pace. When the leaders of the Kentishmen see Duke William surrounded in their midst, a horn is blown as a signal; their banners are raised; they throw their branches down; and with bent bows, swords unsheathed, and spears and other kinds of arms outstretched they show themselves prepared for battle. The Duke and those with him stood stupefied, and no wonder; he who had been under the belief that he had all Kent in his grasp now vehemently trembled for his own life' (*Decem Scriptores*, 1786). The voice at once proclaims the historian a man of Kent. One understands it better when one remembers that both Sprot and Thorne were monks of Canterbury. How excellent, so often, are the descriptions of great events which, critics assure us, never took place! There was, however, in Scottish history one example of a moving wood which there is no need to brand as mythical. In 1332, after the battle of Dupplin, in which he had defeated the national party, Edward Baliol took possession of Perth. Patrick, Earl of March, in an assault upon that city, went to the wood of Lamberkine

- l. 3582. And thare ilk man a fagote made
 [Swa] toward Perth held strawcht the way.
 Wyth thai fagottis thai thowcht that thai
 Suld dyt the dykis suddanly,
 And till thare fays pas on playnly.
 Qwhen thai off the town can thame se
 That semyd ane hare wode for to be
 They ware abaysyt grettumly.

WYNTOUN, viii. 3582-89.

Bower, who gives the same account, has for 'hare wood' the corresponding phrase *nemus pruinorum*, which does not make the meaning much plainer. The townsmen, he says, were greatly afraid when they saw the wood marching upon them, but putting themselves in a posture of defence for the protection of the town, they awaited in astonishment the attack of the woody army—*adventum exercitus nemorosi* (Bower, xiii. 24; *Extracta ex Cronicis*, 161). It does not seem impossible to conceive that this scheme of Earl Patrick's for filling up with fascines from the wood of Lamberkine the ante-mural fosses of Perth may in the ninety years between Dupplin battle and the writing of Wyntoun's *Cronykil* have contributed largely to the Perthshire legend of Birnam and Dunsinane.

V.—*A Suggested Evolution.*

We have now seen that whilst the story of Macbeth and the moving wood in its oldest written form belongs to the fifteenth century, the moving wood is found in parallel Danish and English legends in the thirteenth and fourteenth centuries. These latter are certainly not sources for Macbeth, their only importance for present purposes being the illustration they afford of the stratagem itself having in distinct countries and at different times found place amongst those abundant popular traditions in which early history takes its rise. Yet it seems by no means a common story, and the occurrence of two versions in one county of Scotland must arouse question regarding the relation of the one to the other. Time, circumstances, and assigned cause unite to favour the reliability of the record of Earl Patrick's exploit at Perth as true. It stands every test, including that of geography, for Lamberkine is only some two miles west

of Perth. Macbeth's story, on the other hand, is not only admittedly unhistorical; geography is fatal even to its vraisemblance. Dunsinane, on which stands the oval earthwork known as Macbeth's castle, lies as the crow flies fully fifteen miles south-east of Birnam, and the Tay flows between. One finds it hard to think of Malcolm and Siward's troops bearing their boughs all that distance. The Birnam tale is radically legendary; the Lamberkine incident is almost beyond question historical; but there is in each the rare phenomenon of the moving wood, and the scene is in each case within a few miles of Perth. The query, therefore, grows pertinent—Have we at bottom one tale or two? We have on the one hand a simple historical fact, and on the other a variant with added marvel and *diablerie*. It is perhaps much seldomer than people suppose that problems of origin are capable of definite solution, especially when they are problems of remote origins. Definitive solution is impossible in the present case, yet emphasis deserves to be laid on the recurrence here, as in so many places elsewhere in early history, of a similar story under different names and of different times. The test of duplication applied to other legendary chronicles has been found of great value, and is assuredly very applicable here. It is not on the stage only that eleven buckram men grow out of two; a small fact often swells into a large fiction. There is more helpfulness than hazard in the suggestion that the true incident at Lamberkine in 1332 may have furnished a nucleus for the embellished legend of Birnam, which is not known to have been reduced to writing earlier than 1420. So there would be one historical original and its legendary outgrowth; a simple fact and what it became when magnified and touched with miracle by popular imagination. GEO. NEILSON.

A JACOBITE PASQUIL.

THE following political pasquil, which I have not seen in print, was obviously penned after the return of the Whigs to power under George 1. in 1714, and before the raising of the Stuart standard by the Earl of Mar in 1715.

The ms. which I have of this effusion is written on a folio sheet of paper, in a clerkly hand, of the date of the piece. The omitted parts of verses 7 and 8 are coarse as well as personal.

G. P. J.

THE CHARACTERS

INTRODUCTION

WHEN Israel first provoked the Liveing Lord
 God Scourg'd their Sins with famine plague and Sword
 They still rebell'd God in his wrath did Sling
 No thunder bolts amongst them but a King
 A George-like King was heaven's severest Rod
 The utmost fury of ane incens'd God
 God in his wrath sent Saul to punish Jewry
 And George to England in a greater fury.
 For George in Sin as far Exceeded Saul
 As Bishop Burnet did the great Saint Paul.

CHARACTERS

1

Shame fall my Eyn if ever I have seen
Such a parcell of Rogues in a nation
For the Campbell and the Graham are equally blame
Seduc'd by a strong Infatuation
The Squadrone and the Whig are upish and look big
And designe for to ride us at pleasure
For to lead us by the nose is what they do propose
And Enhance to themselves all our Treasure.

2

The Dalrymples come in play tho' they've Sold us all away
And basely betray'd this poor nation
On Justice lay no stress for this Country they'le oppress
Having no sort of Commiseration
No nation ever had a sett of men so bad
That feed on its vitals like Vulturs
Bargany and Glenco and the Union doth Show
That to Country and Crown they are Traitors.

3

Lord Annandale must rule tho' he's but a very tool
Hath deceiv'd every man that did trust him
To promise he'l not stick and to break will be as quick
Give him money you cannot disgust him
It happen'd on a day that us Cavaliers did say
And drink to their health in a Brimmer
But now he's turned his Coat and again he's changed his note
And acted the part of a Trimmer.

4

Little Rothes now may huff and all the Cadies cuff
Cowley Black must resolve to knock under
Belhaven has of late found out his father was a Cheat
And his Speech on the Union a Blunder
And Hadington that Saint may rove roar and rant
He's a prop to the Kirk in his Station
And Ormeston will hang all the Torries in a bang
And every man that's against Reformation.

5

Mr. Baillie with his sense and Roxburgh's Eloquence
Must find out a design'd Assasination
If their Plotts are not well laid Mr. Johnston will them Aid
He's Expert in that nice Occupation
Tho' David Baillie's dead honest Kersland's in his stead
His Grace can make use of such Creatures
Can teach them how to Steer 'gainst whom and what to Swear
And prove whom He will to be Traitors.

6

Can any find a flaw to Sir James Stewart's Skill in Law
 Or doubt of his deep Penetration
 His Charming Eloquence is as obvious as his Sence
 His Knowledge comes by Generation
 Tho' there's some presums to say that he's but a Lump of Clay
 Yet these are Malignants and Torys
 Who to tell us are not Sly that he's much Inclined to Lye
 And famous for Coyning of Storys.

7

Mr. Cockburn with his Airs most Gloriously appears
 Deriding his poor fellow Creatures
 And who wou'd not admire a Youth of so much fire
 So much sense and Beautifull features
 Lord Polwarth need not grudge the Resignement of a Judge

* * * * *

8

Lord Sutherland may roar and drink as heretofore
 For he's the Bravo of the party
 Was ready to Command a Chosen trusty Band
 In Concert with the Bloody Mackartny
 Had not Lothian the mishap * * *
 He'd been of great use in his Station
 Tho' he's much decay'd in Grace his Son succeeds his place
 A Youth of Great Consideration.

9

Zealous Hary Cunninghame hath acquir'd as much fame
 By the Service he's done to the Godly
 A Regiment of horse has been bestowed worse
 Than on him who did serve them so boldly
 But in nameing of this Sett we by no means must forgett
 A man of Renoun Captain Monro
 Tho' he looks indeed a Squint his head's as hard as flint
 And he well may be reckon'd ane Hero.

10

The Ladys Lauderdale and Forffar's mighty Leal
 Brought their Sons very soon into favour
 With grace they did abound the sweet of which they found
 When they for their offspring did Labour
 Ther's Tweddale and his Club who have given many a Rub
 To their Honour their Prince and this nation
 Next to that heavy Dron good honest Skipness John
 Have Established the best reputation.

11

The Lord Ross's daily food was on martyr's flesh and blood
And He did disturb much devotion
Altho' he did design to oreturn King Willie's reign
Yet he must not want due promotion
Like a Saint Sinceer and true He discovered all he knew
And for more there was then no occasion
Since he made this holy turn his heart with zeal doth burn
For the Kirk and a pure Reformation.

12

In making of this List Lord Isla should be first
A man of ane upright Spirit
He's sinceer in all he says and a double part ne'er plays
His word hee'l not break you may swear it
Drummond Warrender and Smith who have wrought with all
their pith
Claim a valuable Consideration
Give Hyndford his Dragoons hee'l Chastise the Tory Lowms
And Reform every part of the nation.

13

Did ever any Prince his favour thus dispense
On men of no merrit nor Candour
Would any man Confide on such as do deride
All notions of Conscience and honour
Hath any been untold how these this Country Sold
And would sett it againe for more Treasure
Yet Alas these very men are in favour all againe
And will rule us and Ride us at Pleasure.

FINIS.

THE FIRST UNIFORM TARTAN.

BELIEVING that representations of the tartans used in the uniform of the Royal Company of Archers during the first quarter of last century, possibly the first tartan uniform worn, are well worthy of publication and preservation, I have had plates made from photographs taken by permission of the Council of the Company.

It is evident at a glance that the coat and breeches differ entirely in the arrangement of the stripes. The succession of coloured lines already given at page 22, commences near the edge of the cloth at the division behind of the skirt, and ceases a little to the spectator's left of the end of the sixth inch of the affixed scale. The one side of the pattern is, however, only completed at the line on which the commencement of the scale touches. The pattern was therefore fully two feet broad, and apparently the breadth of the web. In the breeches the centre of the pattern seems to be about four inches to the left of the scale. From that point to the





garter strap the breadth is about two feet two inches, so that the completed equal-sided pattern was about four feet four inches long.

These tartans seem to mark a stage in the development of patterns where the breadth of the web was made to contain one equal-sided pattern, while the 'bar blanket' (chequered blanket—*plaid*, *plaid*) was woven so that two breadths had to be joined to make the centre of the pattern correspond with the centre of the plaid. By reducing the size of such bar blanket patterns so that two or more of them could be in one breadth of cloth the present system of tartans would seem to have originated.

R. C. MACLAGAN.

WILLIAM ERSKINE, ARCHBISHOP OF GLASGOW,

1585-1587.

WILLIAM was certainly a member of the noble house of Erskine, and one of the many of the name who had grants of church lands at the Reformation.

Dr. Cameron Lees, in his account of the Abbey of Paisley, states that besides being Parson of Campsie (by which title he was generally known) he had a grant of the temporalities of the abbey, he is styled 'Parson of Campsie, chamberlain of the Abbey of Paisley,' *Reg. Priv. Con.* 1579, Sep. 24. He caused a well to be sunk in the abbey place which still bears the name 'Balgownie Well,' this points to his being a son of James Erskine of Balgownie, younger brother of John, Lord Erskine (see *Scot. Antiq.* vol. v. p. 98), yet stronger evidence exists in his archiepiscopal seal, for he held for about two years (1585-1587) the revenue and title of the Archiepiscopal See of Glasgow; a good engraving of this seal is given as a frontispiece to the 12th vol. of *The Genealogist* (new series). It is large and handsome, being designed after the style of older Episcopal Seals, though the details show debased sixteenth century work; at the base of the seal his shield of arms is placed, *ar.* on a pale *sa.* a buckle (probably *or.*). Now the wife of James Erskine of Balgownie was Catherine Stirling of the house of Keir, and on her tombstone at West Kirk, Culross, the buckles of the arms of Keir form prominent ornaments (see plate *Scot. Antiq.* vol. v. p. 98). The adoption by William Erskine of a buckle as a difference seems to confirm the tradition that he was a son of James Erskine and Catherine Stirling. Keith in his *Scottish Bishops* states that he was never in orders, which seems proved by the fact that in 1582, while he is styled parson of Campsie, John Spehard is styled 'Minister of Campsie' (*Reg. Priv. Con.* 1582, ap. 12). Erskine was in fact what in England is still known as a 'Lay Rector,' he held the tithes or teinds. That he was married is proved by an entry in the Stirling Registers, Oct. 11, 1590, of the marriage of Helen Wilson, 'washer to the persone of Campsies wyf.' It is also certain that he had at least one child, for in 1594 Catherine, daughter to the parson of Campsie, was married at Stirling to John Blaw of Westkirk.¹

¹ For a pedigree of the family of Blaw of Castlehill and Westkirk, see *Scot. Antiq.* (vol. viii. p. 64). When it was compiled I did not know of the marriage of John Blaw, 'younger,' son of John Blaw, or of the fact (proved by other evidence) that the estate of Westkirk, adjoining Castlehill, was owned by the Blaw family. A. W. C. II.

In the highly interesting and most artistic work *Old Stirling*, by J. W. Small, F.S.A. (Scot.), lately issued by Messrs. R. and J. Shearer, Stirling, amongst drawings of old tombstones in Stirling Churchyard (plate 35) is an oblong slab. On the upper part is the inscription 'Heir Lyeth Agnes Leishman who departed the last of Mairch 1633. Hir aig 77.' In the centre of the stone a shield with the arms of her husband, D. Forester, and his initials on either side; below this, on a shield of similar size and shape, the arms borne by William Erskine, parson of Campsie, with the initials M.E. It is possible that M. Erskine may have been D. Forester's first wife, and a daughter of the parson. This seems the only explanation for the presence of these arms on the tomb. Perhaps some reader of the *Scottish Antiquary* can throw light on the family history of the parson and his possible descendants besides the Blaws or Blows, whose pedigree has been already printed.

A. W. CORNELIUS HALLEN.

ANE SIDAN CHIRE, OR HORSE LITTER.

A SEDAN CHAIR was, it is almost unnecessary to state, a covered vehicle for carrying a single person, borne on two poles by usually two men. The name is derived from the town of Sedan, where this species of conveyance is said to have been invented. They were used by persons of rank in England in the reign of James I. Buckingham, the royal favourite, is said to have given general offence by using one, as making his fellow-countrymen to do the work of beasts. In 1674, Sir Saunders Duncombe got letters patent granting him the sole right and privilege, for fourteen years, to let and use for hire, within London and Westminster, covered chairs, to prevent the unnecessary use of coaches. According to Evelyn he got the idea from Naples. In Edinburgh at the close of the eighteenth century, sedan chairs were far more numerous than hackney coaches. They were then almost all in the hands of Highlanders, some of whom are said to have amassed considerable sums of money. They were in great demand about the Parliament Square, most members of the College of Justice having their stated chairmen in attendance. The learned but eccentric Lord Monboddo, though he invariably went home on foot, used to employ a sedan, if it rained, to carry his wig (*Kay's Portraits*). The accompanying drawing (Fig. 1) of a sedan chair and chairman is taken from Kay

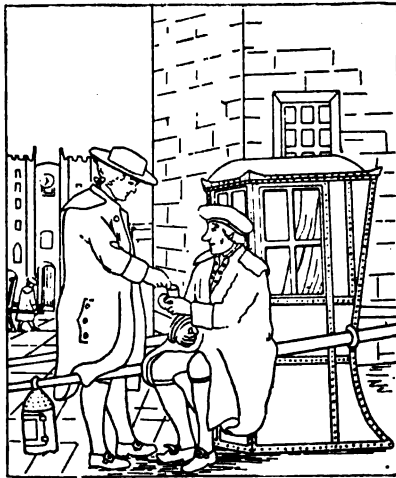


FIG. 1.

Chairs, both private and for hire, continued in use in Edinburgh till past the middle of the present century. The Museum of the Society of

Scottish Antiquaries possesses a good specimen of a private chair, which was in use till 1840 (Fig. 2). This chair belonged first to Professor Alexander Hamilton, M.D., who died in 1802. It then belonged to his son and successor, Professor James Hamilton, M.D., better known as Cocked-hat Hamilton, or even more familiarly as Cocky. He was 'the last gentleman in Edinburgh,' says Sir Robert Christison, 'who adhered to the single-breasted coat, breeches, and black silk stockings, shoes and shoe-buckles, ruffles and wrist-frills, and tri-cocked hat of last century; and a very handsome and picturesque figure he was in this quaint costume' (Christison's *Life*, i. 141). This second Professor Hamilton died in the end of 1840. His successor, Sir J. Y. Simpson, some years subsequently acquired his sedan, and presented it along with its poles to the Museum. The chair in shape is somewhat like a miniature of the body of a hansom cab. It is about five feet four inches in height; under the cornice of the roof its walls measure two feet ten and a half inches along the sides from back to front, and about two feet three inches across from side to side, both in front and at the back. It tapers slightly towards the foot on all sides. The door is in front, and fastens, about the middle of the staple, with a handsome brass catch of the hook-and-eye order. There are windows on each side of the chair, and in the upper part of the door. These open after the manner of the windows of a brougham, but have no appliances to fix them, save when altogether open or shut. The roof is hinged at the back and fastens at the front with a spring-catch on the top of the door. To open the door you raise the hook below, press the button at the top to release the spring-catch, then raise the roof on its hinges a few inches; the door is only then free to be opened, and the procedure must have seemed rather elaborate when, as it is said it sometimes happened, the chairmen turned out to be unsteady of habit, and temporarily so of foot, and the occupant's safety depended on his instant evacuation of the chair.

The roof and back of the chair and the panels of the sides and front are covered with black varnished leather; the ribs of the frame are covered with red leather, over which are ornamental brass mountings.

The inside and the seat which it contains are padded, and covered with red cotton stamped with sprigs of rose and rose-leaves in black. The windows are furnished with red silk curtains, which draw up with rings and red silk cords.

On the back of the chair (outside) there is an oval containing, under the Hamilton crest and motto, a Hamilton coat of arms impaled with another, which we are not acquainted with—viz. *ermine* on a chief *sable*, three cinquefoils *or* (Dr. A. Hamilton's wife was a Miss Reid of Gorgie). The Hamilton coat is *gules*, between three cinquefoils *argent*, a mullet *or*; on a bordure of the second six fleurs-de-lis alternated with as many crescents *sable* (?). These precise bearings do not appear on the Register of Arms. Dr. Hamilton, however, registered in 1785. The coat he then obtained resembles that on the oval more nearly than any other in the Register, but it has these differences—that the bordure is engrailed and the charges on it are four and four, and are *vert*. If an argument can be founded on the variation between these coats, it may be surmised that Dr. Hamilton painted his arms on his chair before they were regulated by the King of Arms.

As early as the beginning of the eighteenth century it appears that

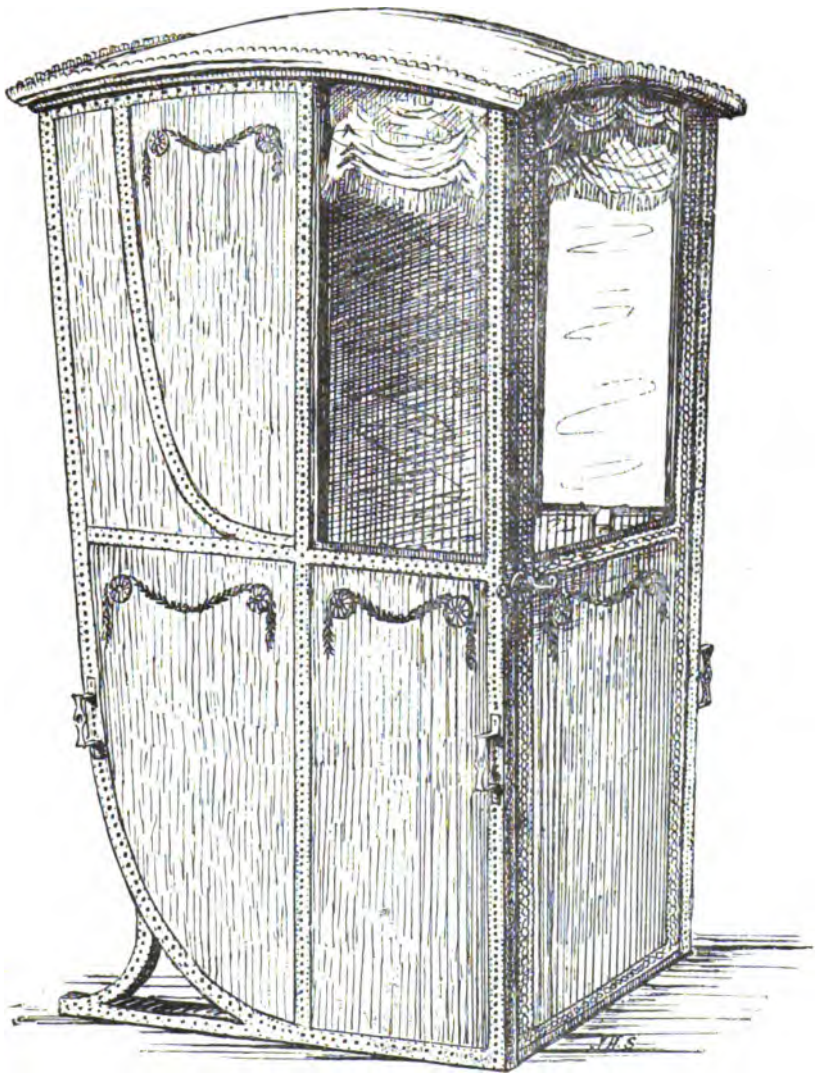


FIG. 2.

there was in use in Scotland a kind of sedan chair, or litter, which was carried by horses. How long previously to that date the horse litter was used here it would be difficult to say. But the litter, as a mule litter, was widely used in Europe and Asia, in some countries of which latter continent—as Persia—it is still in use. The litter opened from the side, and was in other respects different in construction from the sedans above referred to. I some time ago perused a contract, upon record, entered into between Sir John Shaw of Greenock and Isack Venderplank, coach-builder in Edinburgh, close upon two centuries ago, by which the latter is to build for the former a sedan of the kind last mentioned, and which contract, though drawn up with commendable brevity, is expressed with care and particularity. The following extract from it may interest the readers of *The Scottish Antiquary*, as showing that the Scottish gentry of those days were not unaccustomed to the use of modes of conveyance of a comfortable, and even luxurious kind, and that there were persons in the Scottish capital whose business it was to furnish them with such:— ‘The said Isack Venderplank is to make for the use of the said Sir John Shaw ane sidan chire, or horse litter, lyke a little charriot, that it may be gone into when on the horses; the seat of it to be two foott fyve inches within, and a competent breadth, so that there may be room for a man’s legs, mounted with brass nails, good leather, and strong in the frames, and yet as light as possible; the frames thereof on each side to be seven foott long, of wydnes betwixt two foot five inches; and lykewyse to furnish two sufficient sadles, two brydles, and the other furnitur necessar for the horses that carryes the said chire; which chire is to be lyned with fyne grey cloath musth about it and waltings, which the said Sir John is to furnish upon his own propper charges and expenses: and lykewise to put in four lozens in each door, with a shutter before, which glasses the said Sir John is to furnish; and the said Isack Venderplank is to delyver the chire to John Cuninghame of Ballendalloch for the use of the said Sir John within a month or fyve weeks at fardest after the date hereof.’ On the other hand, Sir John Shaw is ‘to pay the said Isack eight pounds sterling, the one-half in hand at signing hereof, and the other upon the delyvery of the said chire.’ The contract is dated at Edinburgh, 27th February 1701. Judging from the name, Isack Venderplank must have been a Dutchman, or of Dutch extraction.

JAS. RONALDSON LYELL.

JOHN GRAHAM OF KILBRIDE.

(See vol. xi. p. 108, and vol. xii. p. 33.)

MR. EASTON is peculiarly unfortunate in the objections he takes to the article printed at the first reference. Writing for a learned periodical, I took it for granted that its readers (and especially its contributors) would be aware that there are numerous instances in old Scottish families of two brothers with the same Christian name being alive at the same time. This was more frequently the case where the father had a second or third wife. A friend informs me that in St. Andrews there are at the present time two brothers by one mother who have the same Christian name. This, it is explained, is owing to the fact that the younger son was called

after a new minister, and of course is not to be founded on as evidence of custom. I have a note of a well-authenticated case, where the father was twice married, so late as the early part of the seventeenth century, but the practice of duplicating favourite Christian names in families was more in vogue at an earlier period. A few instances may be given from published works with which Mr. Easton may be presumed to have some acquaintance. *The Red Book of Menteith* (vol. i. pp. 7-10) gives an account of two Earls of Menteith who were brothers and both named Maurice, the elder being distinguished as Maurice senior, and his brother as Maurice junior. A competition for the earldom proves that both Maurices were living at the same time. Sir W. Fraser, borrowing from the late Mr. John Riddell, suggests that there may have been a question of legitimacy here, but it is more probable that it was a case of the father having two wives, and calling a son by each by a favourite Christian name. Alexander de Seton, first Earl of Huntly, had by his second wife, Sir Alexander, ancestor of the Setons of Touch and Abercorn, and by his third wife, Sir Alexander, who assumed the name of Gordon, and was ancestor of the Gordons of Abergeldie. Both these Alexanders were alive at the same time (*History of the Family of Seton*, by George Seton, pp. 382-3). Sir Kenneth Mackenzie of Kintail, who died in 1491, had by his first wife Kenneth Og, his heir and successor, and by his second wife, Kenneth, ancestor of the Mackenzies of Ord, etc. (*History of the Mackenzies*, by Alexander Mackenzie, p. 108). Lord Hugh Fraser of Lovat, who was born in 1498, had by his first wife, Hugh, who was killed along with his father in a clan battle in 1554, and by his second wife, Hugh, who died in his eighteenth year, but must of course have been alive at the date of his elder brother's death (*History of the Frasers*, by Alexander Mackenzie, pp. 98 and 99). Duncan Stewart of Glenbucky, who was twice married, had one son named John and another named John Beg, the distinguishing addition 'little' showing that both must have been alive at the same time (Duncan Stewart's *History and Genealogical Account of the Royal Family of Scotland*, p. 132). Other similar instances might be given, but perhaps those cited above will show that the point which Mr. Easton says is fatal to my argument does not exist, and therefore could not have been overlooked by me. Malise Graham, Earl of Menteith, had two wives, and had a family by both, so that there was nothing remarkable in two of his legitimate sons being called John, although they were contemporaries. Mr. Easton's second objection, that I did not take into consideration that Earl Malise had a natural son John, must also fall, because this son will be found mentioned in my article, and duly considered. Mr. Easton holds I have not established any ground for believing that the entry in the *Acta Dom. Concil.*, stating the elder John to be son *and heir* of his father on 7th April 1469, is unreliable, apparently because he has implicit faith in the literal accuracy of our public records. A closer study of the *Acta* will convince Mr. Easton that they are not infallible. There are few records—I have not met with any myself—which are absolutely correct. The accidental insertion of the words 'and heir' in the entry in question is a small mistake in comparison with others in the same register, but I will not take up space with extracts to prove what any one may see for himself. Since writing the article on John Graham of Kilbride, I have observed that Craufurd in his *Peerage* (p. 331, *Note*) says, 'There is a charter in the custody of Robert Graham

of Galangad and Gartmore, granted by Malise, Earl of Menteith, to John Graham, his son, of the lands of Kilbride, on the 7th April 1464.' This is obviously the identical charter referred to in the *Acta Dom. Concil.*, and the absence of the words 'and heir' in Craufurd's *Note* goes to prove the inaccuracy of the reference in the minutes of the Lords of Council, and to confirm my contention that John Graham was at no time heir of his father. It is also highly probable that the year of the charter as given by Craufurd (1464) is the correct one, and that the *Acta* err in making it 1469. As there is no reason to suppose that Earl Malise's eldest son, Alexander, was dead in 1464, the improbability of John (even if he were the Earl's second son) being designed in the missing charter as his father's heir, is raised to an impossibility. Having, as I consider, proved that the *Acta* are not to be relied on in this case, it is unnecessary to notice at any length the other parts of Mr. Easton's criticism. It is precisely the styling of Patrick Graham as heir of Earl Malise in 1471, and again in 1478, which proves that he must have been the Earl's second son, and that John of Kilbride was his younger brother. For one who holds so strongly by the public records, Mr. Easton shows a strange disregard for the *Exchequer Rolls* when he imagines they would year after year from 1464 to 1473 design John Graham as son of Malise, Earl of Menteith, although the legitimate John Graham had died in the interval (as Mr. Easton assumes he had) and the person all along receiving payment of an annual fee was only a natural son of the Earl. It is also a somewhat violent assumption that an illegitimate son received a *lease* of Kilbride and was called John Graham of Kilbride, in 1478, in a deed infesting his father's heir in the lands of Craguchty and Auchmore. No such blunder could be made in a document of so much importance. The John Graham of Kilbride who witnessed the deed must have been so in reality, and not a tenant of the lands of Kilbride usurping the title of their owner. On the crucial point of the service of the real John Graham of Kilbride's widow's brief of terce, which proves the existence of her husband long after his brother Patrick was styled the heir of Earl Malise, Mr. Easton is discreetly silent, and it may be regarded as significant that a critic with his knowledge of the Menteith pedigree, and apparent interest in assuming and asserting the position that 'Sir John with the Bright Sword' left no male issue, has been unable to answer the arguments put forward in my previous article to prove that this negative position has not been established. When the claim made to the Earldom of Menteith by Mr. Easton's cousin, Mr. George Marshall Graham, of Toronto, comes up for hearing (if it ever gets so far) there ought to be some interesting information forthcoming for Scottish genealogists, especially if the latest edition of the claimant's pedigree, as published in the *Genealogical Magazine* for June, is to be seriously maintained.

B.

OLD SCOTS BANK-NOTES.

(Continued from p. 37.)

Five Shilling and Ten Shilling Notes.

THE Five-shilling note issued by the Royal Bank on 3rd April 1797 was not dignified with the reigning monarch's portrait, which embellished the

Royal Bank's notes of larger amounts. It bears instead the device of a unicorn apparently leaping out of the ground at the foot of a luxuriant plant of Scots thistle, from behind which arises an imperial crown surrounded by an irradiated halo. Perhaps Scotland, in its efforts to escape from the financial bog, was, with the benign permission of the Government, to find a firm footing on the Five-shilling note.

Merchants' Notes.

The Ten-shilling note issued in 1764 by the Glasgow merchant-house—George Keller and Company—has been mentioned already, but that firm

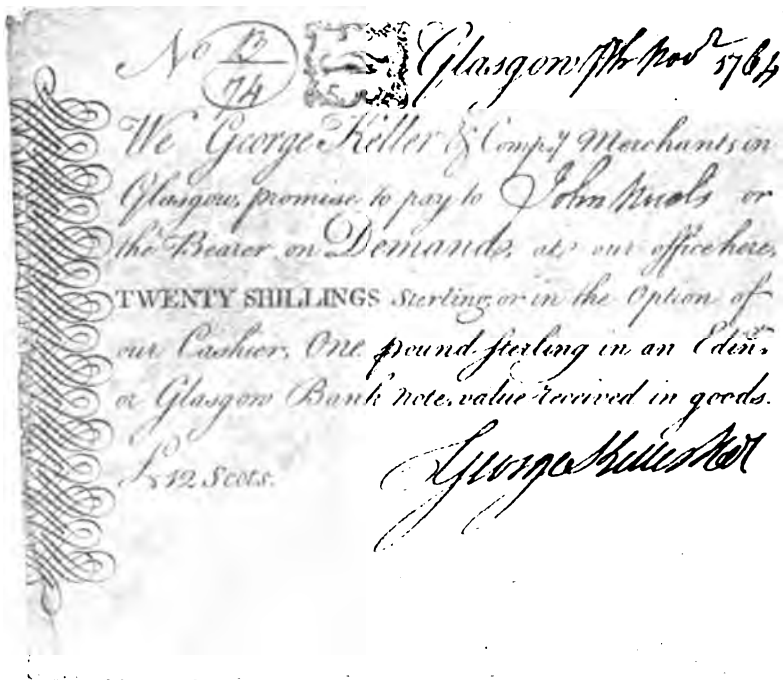


issued also, in the same year (1764, November 7th), a Twenty-shilling note with an option clause. This clause is not identical in terms with the original option clause invented by the Bank of Scotland—to pay in coin with interest in six months, but to pay 'in an Edinburgh or Glasgow bank-note.' As these bank-notes, however, themselves had option clauses at that date, the holder of Keller's notes was not entitled in any case to immediate cash payment.

The majority of the notes of merchant houses were, so far as can now be judged, for smaller sums than a pound. R. Robertson, merchant, Perth, issued one, dated 4th February 1765, for 'Five shillings for value received in goods.' It has been already noticed that Messrs. Blacklaws, Wedderspoon and Company, of the same town, issued (20th June 1764)

a note for '£3 Scots,' or 'Five shillings sterling in cash, or in our option, Edinburgh notes, value received.' We can picture the faces of these pushing traders the first time that some discriminating customer declined payment of such a note when it was tendered in the shape of a Five-shilling note of an Edinburgh bank, and demanding *notes* according to their promise.

The numbers of note-issuing banks and merchants, the insignificance of some of them, and the insignificance of the sums which their notes frequently represented, soon became a laughing-stock, and the merchant whose business might be strengthened by a show of a little humour turned naturally to an issue of more or less mock promissory



notes—more or less, for it is difficult to say where the business intent ends, and only the joke is left. 'James Smiton, seemingly a coffee-house keeper in Edinburgh, obliges himself "to pay the bearer on demand, in money or drink, two shillings and sixpence sterling.'" On the backs of his notes, it is stated, are sometimes marked receipts for one or more mugs of porter, or bottles of strong ale, etc.'¹ Peter Williamson, the famous Aberdonian who had been kidnapped in his youth, in his mature years wrote the history of his adventures, started in Edinburgh the first penny-post, kept a coffee-house, and issued his own bank-notes. In derision of the option clause, he called himself the 'Ready-Money Bank.' But he too had his option clause. His notes² promise to pay 'to Sir

¹ Kerr : Banking, 71.

² Kerr : Banking, 71.

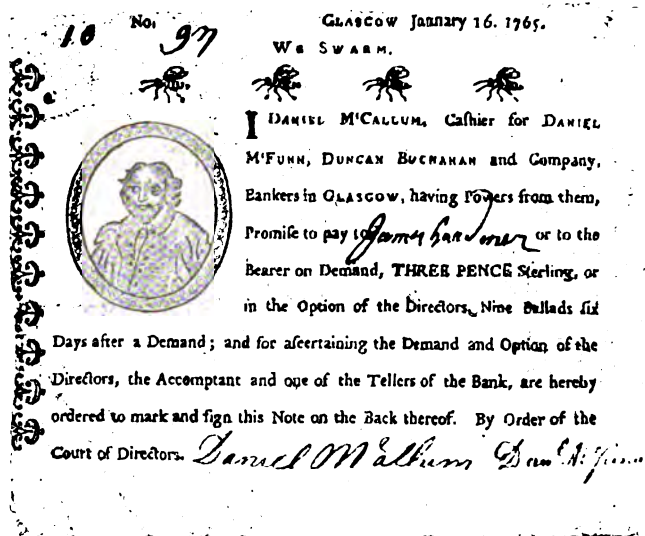
John Falstaff or bearer, on demand, in books, coffee, or ready-money, according to the option of the Director, One shilling sterling, value received.

About the same time notes appeared in Glasgow (16th January 1765) signed by Daniel M'allum and Daniel M'funn. That these Daniels, bitter and humorous, had come to a judgment on the pernicious multiplication of note-issuing establishments there is not much doubt. They date their notes, then proceed to the statement 'We swarm.' This has a whole line for itself. The next line is composed of a procession of wasps. The sum named in the note which forms the illustration is 'Three pence sterling,' and the option, which is in due form, is to give the bearer

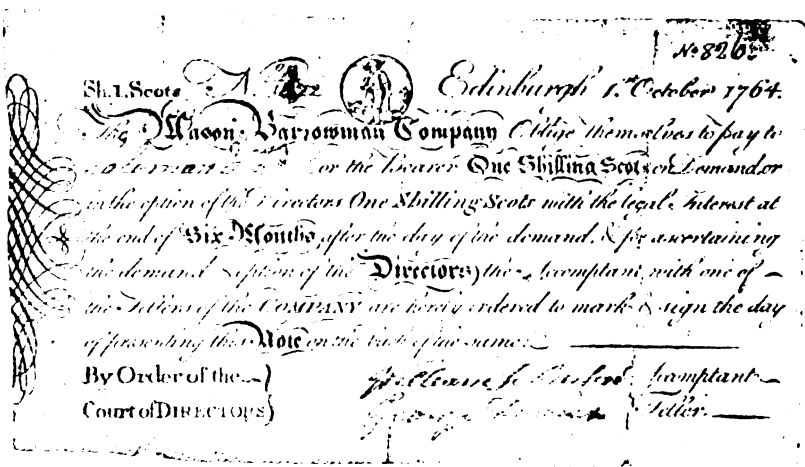


'nine ballads six days after demand.' In other notes of the same date, signed with the same signatures, the sum is 'One penny,' and the option is 'three ballads six days after demand.' Another penny note with a line of three wasps under the motto, and a border additional composed of eleven, bears to be issued on the same day as the others and to be signed by John Bragg. How far these notes may have been used by—say the itinerant singers and sellers of ballads of the Glasgow of that day, or how far they were jokes the signatures we find attached to them leave it doubtful. But there can scarcely be a doubt of the intention of the note which had appeared in Edinburgh shortly before them—dated 1st October 1764—the 'Mason Barrowman Company's' note for 'One shilling Scots'—a penny sterling. It has been printed from a carefully engraved copper plate, and is of an ordinary size, for a bank-note of the time— $6\frac{1}{2}$ by $3\frac{1}{2}$ inches. Unlike the three Glasgow notes last mentioned, which were

produced from types and metal blocks in a cheap and simple style, this engraving cannot have left more than a modest profit even to the publisher,



if it was sold at a penny. Several of the Mason Barrowman notes are made payable to Solomon Hod, and one at least is signed 'Timy Credit,' Accomptant, 'Barcklay Cash,' Teller. The note here reproduced is signed 'William Johnston,' 'George Dunbar.' The 'notes' may have been sold



blank, as some valentines used to be and as some Christmas cards are, the purchaser being left to sign them with his own or another name,

according to his humour.¹ In any case they played some part in preparing the public mind for the legislation of 1765.

J. H. S.

(To be continued.)

THE QUARE OF JELUSY.

INTRODUCTORY NOTE.

As a poetical composition the *Quare of Jelusy* has but slight claim to consideration from the lover of poetry. It is distinctly a dull performance—what Henry Weber, editor of the *Metrical Romances*, would probably have called ‘a prolix and wire drawn morality and second-hand narration,’ its author ‘not a poet *virum volitare per ora*, nor one of those whose better fortune it is to live in the hearts of devoted admirers.’ That is perhaps rather an unhappy note to strike when seeking to introduce the piece to present-day readers.

On several grounds, however, it may fairly claim attention from students of early Scottish literature.

§ 1. It is an important exemplar of a group of Scottish poems, written in the second half of the fifteenth century, all of which exhibit ‘a purely artificial language such as was probably never spoken.’ Its relationship to *The Romaunt of the Rose* (Fragment B), *Lancelot of the Lak*, *The Court of Love*, and the *Kingis Quair*, will be evident to every one who studies these poems together. As yet they have only been edited each by itself: they still await the critic who, by careful analysis, will reduce their strange grammatical forms to order and in that way seek to explain the presence of many Midland and Southern inflexions engrafted on poems written by men whose native speech was the dialect of Lowland Scotland.

The relationship of *The Court of Love*, the *Kingis Quair*, and *The Quare of Jelusy* to Lydgate’s *Temple of Glas*, and to each other, is another interesting study for the plodding investigator.

§ 2. The use of final *e* as a distinct syllable in Scottish versification has been assumed by some modern editors who have been misled by certain analogies from English poems of the Chaucerian and post-Chaucerian age. By the same line of reasoning, several instances of that highly artificial syllable would be postulated in the case of the *Quare of Jelusy* (vide lines 17, 63, 67, 101, 119, 138, 300, 533). When, however, due value is given to the vowel sounds of Lowland Scottish, perfect scansion is obtained without the necessity for the sounding of any final *e*, the simple explanation being that north of the Tweed, words like *neiv*, *ströng*, *schärrp*, *sene*, *hert*, *öld*, *njce*, were, and are to this day, often pronounced as dissyllables as indicated by the diaraesis. Innumerable instances of such dissyllabic use of words, seemingly monosyllabic to uninitiated readers of Wyntoun, Barbour, Blind Harry, Henryson and other early Scottish poets, might easily be cited.

§ 3. *The Quare of Jelusy* occurs on folios 221-228 of the well-known Selden ms. B. 24. No other text is known in the present day. It was printed about fifty years ago in the *Bannatyne Miscellany* (vol. ii. p. 161) from a transcription made by the late Dr. David Laing. That printed

¹ It ought to be noticed, however, that the Mason Barrowman note is taken seriously by the authors of *The History of Banking in Scotland*, p. 71, and *The One Pound Note*, p. 61.

version has been collated with the manuscript and numerous mistaken readings are now corrected.

The colophon, it will be observed, ascribes the piece to 'Auch'—the latter portion of the name unfortunately being illegible. Ever since its publication by Dr. Laing the poem has been accepted as a work of James Auchinleck or Afflek, one of the poets mentioned in Dunbar's famous *Lament for the Makars*—

That scorpion fell has done infek
Maister Johne Clerk and James Afflek
Fra ballat making and tragedie
Timor mortis conturbat me.

Auchinleck again, has been identified with James Auchlek, a licentiate or graduate of Glasgow University, *c.* 1471, who became 'Secretar to the Earl of Rosse.' He is referred to in the Privy Seal Register as dead about September 1497.

The scribes who wrote the manuscript were, however, so reckless in other attributions that their testimony in the case of the *Quare of Jelusy* must needs be received with caution even were it certain that the mutilated surname was originally *Auchinleck*.

From an inspection of the manuscript in the Bodleian Library in August 1896, I am inclined to think that it was originally intended to be a purely Chaucerian collection executed by a Scottish scribe for Henry Lord Sinclair, whose arms are emblazoned at the end of *Troilus* on folio 118. A second scribe begins at folio 192 with a transcription of the *Kingis Quair*, but ends his copy abruptly at stanza 178 of that poem, a third scribe completing the remaining nineteen stanzas. This last mentioned scribe then proceeds as far as folio 228, that is to say, to the end of the *Quare of Jelusy*, after which scribes two and three divide the remaining portion of the ms. between them.

From a memorandum on folio 120 immediately following the *Troilus* and written in the same hand, it is absolutely certain that the portion of the ms. which we conjecture to have been compiled for Henry Lord Sinclair was written not earlier than 1488: it may even be considerably later in date. The second and third portions of the ms.—if penmanship can be taken as any guide—may belong either to the end of the fifteenth or to the first half of the sixteenth century.

In the text now printed it has been deemed unnecessary to distinguish by italics the contractions of the manuscript.

J. T. T. B.

THE QUARE OF JELUSY.

(f. 221 v.) Here beginnithe the Quare of Jelusy,
Avise ye Gudely folkis and see.

This lusty Maii, the quhich all tender flouris
By Nature nurisith with hir hote schouris,
The felde oureclad hath with the tender grene
Quhich all depaynt with diverse hewis bene
And every thing makith to convert
Agayn the stroke of Winter cold and smert :
The saym moneth and the sevynt Ide
The sonne, the quhich that likith not to hyde

	His course, ascending in the Orient	
	From his first gree, and forth his bemys sent	10
	Throu quhich he makith every lusty hert	
	Out of thair sleuth to walkyn and astert	
	And unto Maii to done thair observaunce :	
	Tho fell it me in to remembraunce	
	A thing, the quhich that noyith me full sore	15
	That for to rest availith me no more :	
	Bot walking furth upoun the new grene,	
	Tho was the ayer sobir and amene,	
	And solitare allone, without my fere,	
	Unto a bonk quhare as a small ryvere	20
	Makith his course down by a woddis syde	
	Quhois levis fair did all the bewis hyde,	
	I past me furth remembring to and fro	
	All on this warldis changeing, and his wo,	
	And namely on the suffrance and the peyne	25
(f. 222.)	Quhich most hath do my carefull hert constreine ;	
	The quhich as now me nedith not report,	
	For thare is non that likith to support	
	Nor power has, quharefor I will sustene	
	And to no wicht I will compleyne nor mene :	30
	Bot suffering furth, as I have done to fore	
	Myne hevynes and wo : quhat is thare more ?	
	Wele long I walkit there, till at the last	
	Myn eye estward agayne the sonne I cast,	
	Quhare as I saugh among the levis grene	35
	A Lady, quhich that was rycht wele besene	
	And als fresch in hir beautee and array	
	As the bricht sonne at rising of the day,	
	Off coloure was sche lik unto the rose	
	Boith quhite and red ymeynt ; and I suppose	40
	One gudliar that Nature nevir wrocht	
	Of lustyhede ne lakkit sche rycht nocht.	
	My spirit coud nocht resemble hir, nor gesse	
	Bot unto Dyane or sum hie Goddesse ;	
	And prevely I hid me of entent	45
	Among the levis to here quhat sche ment,	
	And forth a passe sche walkit sobirly	
	There as I was, and passing cam so ny	
	That I persavit have upoun hir chere	
	The cristall teris falling from hir eyne clere	50
	It semyt wele that wo hir hert constreynit	
	Sche sorowit sche sikit sche sore compleynit ;	
	So sobirly sche spak that I no mycht	
	Not here one word quhat that sche said arycht,	
	Bot wele I herd sche cursit prevaly	55
	The cruell vice of causeless Jelousye !	
	Sche wepit so a quhile till at the last	
	With that hir voce and eyne to hevin sche cast	
	And said ' Goddesse Imeneus thou rewe,	
	Of me, in to thy dangerouse bound of newe	60

	Y-come, allace ! quhich be the cause that I Am turment thus, withoutyn cause or quhy So sudaynly under youre strong lowe For it the quhich is unto me unknowe As als sekirly here in thy presence Geve evirmore I did in suich offence The scharp deth mote perce me through the hert So that on fute from hens I nevi[r] astert,	65
(f. 222 v.)	Nor nevirmore it was in myn entent Thare of I am both hole and innocent And gif I say false, Pluto that is king Quhich the derk regioun hath in his governyng Mote me into his fyry cart do ta As quhilom did he to Proserpina, And thare my body and my soule also With him ay dwell in torment and in wo. O Dyane goddesse of fredome and of ese Under quhom I have bot thraldome and disese, Litill of treuth of gladness or plesauce So helpith me agayn this waryit chaunce. For of this gilt thou knowis wele my part And Jupiter that knoweth every hart Wote that I am sakelese me defende Ne for no want nor for to have commend Not say I this for here nys non bot ye Of thilk hid thing that knowith the veritee And sen thou wote that my complaynt is treuth Off pitee than compassioun have and reuth : My life to gone mak on ane othir daunce Or me delyvir of this warldis chaunce : Quhich is to say that efter as I deserve That I may lyve or sodaynly to sterve. ¹ And thus apoun the Goddis can sche crye And evir among sche cursit Jelousye. With that sche sichit with a rycht pitouse chere Allace, gret reuth hir pleynyng was to here Hir coloure quhich that was so fair to sene It changit oft and wexit pale and grene Hir to behold thare was no gentill hert Than he schuld have compassioun of hir smert To sene from hir lusty eyne availle The glettering teris als thik as ony haile As thai descendet from the ayr abune ¹ Upoun the lusty colourit rose in June Quhen thai ar fairest on thair stalkis newe So was the teris upoun hir fresch hewe. Allace hir chere, allace hir countenance For to behald it was a grete pennaunce And as I was uprising for to go To confort hir and counsele of hir wo	70 75 80 85 90 95 100 105 110

¹ The MS. has *about*.

- So come one othir Lady hir allone
 The nerrest way unto hir is sche gone
 And one thai tuo y-samyn gan to fare
 Bot quhens thai past I can nocht you declare
 Bot quhen that thai out of my sicht were gone 115
 And I in wod belevit me allone
 My goste hath take in sad remembering
 This Ladies chere and wofull compleyning
 Quhich to my hert sat full very nere
 And to my selfe I thocht in this manere 120
 Quhat may this mene? Quhat may this signifye?
 I can nocht wit quhat is the cause or quhy
 This Lady suffrit this strong adversitee?
 For as me think in erde suld no thing be
 Possible to ony wicht of wele willing 125
 As ony richesse or hertis cherising,
 And every thing according to plesaunce
 Than sche thare of suld have full suffisaunce
 To gladin hir and plesyn with thair chere
 Bot deth of lufe or deth of frendis dere 130
 Quhich is impossible for to bring ageyn
 For thing possible, me think, sche suld nocht pleyne
 For sche for fairhede and for suete-having
 Mycht wele accorde for ony wicht lyving.
 Bot tho it fell into my fantasy 135
 How sche so oftsyse cursit Jelousy
 Than thouch I thus Gife lyvis ony wicht
 Quhich fynd in to his cherlich hert mycht
 Thus for to turment suich one creature
 To done hir wo to done hir payne endure? 140
 Now wele I wote it is no questioun
 Thare lyveth none in to this erth adoun
 Bot he [be] cummyn of sum churlisch kynd
 For othir wayis forsuth I can nocht fynd
 He suich one Lady wold in ony way displese 145
 Or harme do to hir honour or hir ese
 Be as be may, yit my consate me gevith
 This Jelousye the quhich that sche reprevith
 Annoyith hir, and so it may wele be
 Ofte evill condicioun evirmore is he 150
 As the devill ay birnyng in to hate
 Full of discorde and full of frese consate.
 How evir it stonde, yit for this Ladies sak
 Sa mekle occupacioun schall I tak
 Furthwith for to syttyn down and writt 155
 Of Jelouse folk sum thing in to despitt
 And quho be wroth or quho be blith, here I
 Am he the quhich that sett no thing thareby
 For Ladyes schall no cause have gif I may
 Thame to displese for no thing schall I say 160
 And gif I do it is of negligence
 And lak of connyng and of eloquence

(f. 223.)

(f. 223 v.)

- For it is no thing in to myn entent
 To say the thing schall mak thame discontent
 Nor yit no faithfull lover to displese 165
 Nor schewe no thing in contrare of thaire ese
 Nor of no wicht of gude condycioun
 Bot of this wickit ymaginacioun
 Quhich by his name is clepit Jelousye
 That every Lovere hatith of invy. 170
 And thouch all suich war wode in thair entent
 As Herculese quhen he him selven brent
 Or cursit Nero quhen he his perile sawe
 Of his own hond ymurderit and yslawe
 Ne rek I not nor geve I of thame charge 175
 Lat thame go saile all in the Devillis barge
 And quhethir thay flete or in to hell synk
 Yit schall I writen efter as I think.
 And ye Loveris that stonidith furth in treuth
 Menyt eke compassioun have and reuth 180
 How Ladies evill demanit ar oftsyse
 By this foule wrech go helpith him dispise
 And to compleyne thair treuth and innocence
 That mekle suffrith through thair owin pacience
 And of my termes and my rude endite 185
 Excusith me sett thai be inperfyte
 Beseking you at Lovis hie reverence
 Takith gude will in stede of eloquence
 For as I can non othir wyse I may
 Thus I begyn and on this wise I say. 190
- O Tendir Youth, that stant in innocence
 Grundid on treuth sadnes and pacience
 Wommen I mene all vicis contempnyng
 That void I bene of every violens
 And full of pitee and benevolence 195
 Humble and wise rycht sobir and bening¹
 And full of mercy unto every thing
 In suffrance stant of mony grete offense
 Full paciently in to this erth lyving.
- Under thraldome and mannis subjection
 And mekly suffrith thair correctioun 200
 Allace the wo, allace the sad grevance
 In suffering men ofe evill condicioun
 Quhich hath no pitee and lakkith discrecioun
 And bene ysett under thair govirnance 205
 Youre suffering thare is mony one hard mischance
 Youre fairhede goth, your youth is brocht adoun
 With weping teris ay full of strong penance.
- Loveris compleyne and every gentill wicht
 Help for to mene help for to waill arycht 210

¹ The MS. has *being*.

Compassioun have and reuth upoun the nede
In helping and supporting at your mycht
Thame quhich that of youre gladnese is the licht
That is to say all lusty Womanhede
Quhich you in lufe and chevalry doth fede
But quhom this warldis gladnes from his hicht
Schold sone avale and fallyn out of drede.

215

In to this erth quhat is our gladnese here
Iff that we lak the presence and the chere
Of thame that bene this worldis hole plesance?
Quhat ar we worth gif that thair help ne were?
All vertuouse wommen Salomon holdith dere
And mekle worth of thair govirnance.
Thai ar our ese thai ar oure suffisance
From viciouse women passith my matere
Thai most all gone apoun ane othir dance.

220

225

Allace the wo quho can it specify
That wommen suffren ay withoutyn quhy
Into this erth in dangere and in vere
And to recist agaynis tyranny
Is no defense thai have to pas thareby
Bot weping with the teris of thair chere
With syking wailling pleynyng and prayere
And everich thing sustene thai paciently
Thus livith ay thir sely women here.

230

235

This mene I all be wickit men oftsyse
That giltes dooth thir ladies to supprise
Withoutyn cause of ony maner thing
And namely by thair varyit tyrannys
The cruelteis the wikkitnes that lysis
In Jelousy and false ymagynyng
Quhich harmyth all this world by his demyng
Of quhom I think sumthing to devise
And schewe to you here eftir my connyng.

240

(f. 224 v.)

Quho schall me help allace for to endite
For to bewaill to compleyne and to write
This vice that now so large is and commoun
Quhat sall I say? quhom sall I awite
For hie nor low is non estate to quyte.
Now all hath fele of thilke poysoun
Allace this false and wickit condicioun
The lusty hede and every glade delyte
Hath of this world full nere ybrocht adoun.

245

250

For in the tyme was of our elderis old
Quhen Jelousy abhominable was hold
Quhareof eschamith every noble wy
Than was thir Ladies ever in honour hold
Thair lusty hede quhich causith mony fold

255

- Fredome gentrise disport and chevalry
 Thai syng thai dance and makith company 260
 Thame to defame was non that durst nor wold
 As now thai do wilhoutyn cause or quhy.
- And yit I wote thir Ladies bene echone
 Als trew and sad as ony tyme aygone
 And ar to blame als litill or repreve 265
 But now thai mone thame uttirly dispone
 To duell as doth the anker in the stone
 Yf thot thai think undemyt for to leve
 So fast encessyn can this false beleve
 That in this world fewe Ladyis ar or none 270
 Quhich schall unsclanderit from his tong escheve.
- For ife sche makith chere or company
 As they were wount he raisith up his cry
 And yfe sche loke he jugith of hir thocht
 And sett sche loke or speke unto no wy 275
 Yet evill he demith in his fantasy
 And be sche glad or wele besene in oucht
 This tyrane saith It is nat do for nocht
 Allace, by him the harm wilhoutyn ony quhy
 Is every day into this world ywrocht. 280
- And ife a spouse stant with this vyce I wys
 All thing is said all thing is wrocht amys.
 In his consate, and gif that ony way
 Fro home he goth, his spy he schall nocht mys
 That feynith tailis no thing as it is 285
 To plesyn him for sum thing mon he say
 Than goth all rest than goth all pes away
 Farewele of lufe the gladnese and the blis
 Fro he cum home, als ferfirth as he may.
- (f. 225.) And yit to hir is double wo and grame 290
 For thouch that he be gilty in the same
 Full mony a lady nothing dare sche say
 And yit thir Ladies in Jelousy to blame
 Ar nocht as men for men haith now no schame
 To be in love als double as thai may 295
 Thir Ladies thus full mony a cause have thay
 And thouch he speke it hynderit nocht his name
 And ife sche loke it harmith hir allway.
- This may be clept a wrech intill his mynd
 For as we may in old bukis fynd 300
 In lak of hert ay stant this maladeye
 To him the quhich supposith aye behynd
 And verreis to stond in lufis kynd,
 For Salamoun saith ane noble hert nor eye
 Haith to enquere of ladis nor espye 305
 Nor thame misdeme in to thair treuth unkind
 As doth this wrech that hot is Jelusy.

Off quhom in to contempnyng and dispite
My will is gude for to declare and write
Suppose of wit I empty be and bare 310
Thou Ecco, quhich of chiding is perfyte
I the beseke thou helpith me to flyte
And Thesiphone, thou lord of wo and care
So helpith me this mater to declare
On Jelousy his malice to acqyte 315
With the supplee of every trewe lufare.

Here efter folowis
The Trety in the Reprefe of Jelousye.

The passing Clerk, the grete philosophoure
Sydrake,¹ enspirit of hevinly influence
Quhich holdyn was into his time the floure 320
Of clergy, wisdom and intelligence,
In to his bukis declarith this sentence
To Bokas King amang his doctrinis sere
Off Jelousy, and saith in this manere.

(f. 225 v.) He clepith it foly of one ignorant
The quhich evill humoris makith to procede 325
As hert corrupt or quho it list to hant
Malancoly it raisith up but drede
That lust of slepe of mete or drink of dede
And wit of man confusith it all plane
With this hote fevir that is cotidiane. 330

And suth it is by resoun as we fynd
That this Suspicioun and this Jelousye
Is and cummith of the veray kynd
Of Herubus the quhich that of Invye
The Fader is and be this resoun quhy 335
For evirmore in rancoure and in ire
As Ethena he birnyth in the fyre.

Thus with the cheyne of sorow is he bound
Furth in this world full of adversitee
His frendship to no wicht it schall be found 340
Quhy in him self ay at debate is he?
Withoutyn lufe withoutyn cheritee
In his consate and his ymagynyng
Ay to the worst he demith every thing.

That in this erth lyveth thare no wicht 345
Of no condicioun nor of no degree
In his presence that wisdom has nor micht
To reule him self in onywyse than he
Schall deme thareof amys, y-sett he be
Als chaste als trew and reule himself als wele 350
As evir hath do the prophete Daniele.

¹ *The Romance of Boctus and Sidrac.* It was translated from the French by Hugh Campeden: MS. Laud. G. 57, Bodl. Library.

- For every thocht and luke and countenance
 Suspect he holdith in to his demyng
 And turnyth all to harm and to mischance
 This tygir with his false ymagynyng 355
 Lith as a devill in to this erth lyving
 Contenyng aye in anger and in hate
 Both with him self and otheris at debate.
- But cheritee thus evirmore he levith
 Quhich Crist of wedding clepith the habyte 360
 But quhilk of hevin every wicht belevyth
 But of the blisse and of the fest is quyte
 And Paule thus to the Corinthians doth writ
 Off Faith of Hope and eke of Cheritee
 The last the most he clepith of the thre. 365
- (f. 226.) And he declarith in the samyn chapture
 That though men be as Angelis eloquent
 Or all thair gudis gyvith to the pure
 Or yit for Crist y-suffering suich turment
 To be y-slawe, y-marterit or brent 370
 Or doth all gude the quhich that may be wrocht
 And lakkith cheritee, all it availith nocht.
- And every wicht that hath discrecioun wote
 That quho thus lyvith in to Jelousye
 In ire and malice birnyth ay full hote 375
 From worldis joy and hevinly companye
 Excludit ar thus throuch thair false invye
 And oft thareof cummith [suich] mischaunce
 As strife debate slauchter and vengeaunce.
- Quhareof I coud ane hundreth samplis tell 380
 Of stories olde the quhich I lat oure go
 And als that in this tyme present befell
 Amongis quhilk we fynd how one of tho
 His lady sleuth and syne himself also
 In this ilk lond withoutyn ony quhy 385
 But onely for his wickit gelousy.
- Off quhich full mony ensample may we fynde
 Of old y-gone and new experiment
 That quho this gilt hauntith in his mynd
 It hath bene cause quhy mony one were schent 390
 Sum sleuth him self and sum of evill entent
 From innocentis bereving oft the lyfe
 Sum sleuth his lady and othir sum his wife.
- And Jelousye hath evir suich a tong
 That from the malice of his hert procedith 395
 By quhich that sclander wyde [all] quhare is rong
 And Crist he saith That quhom of sclander dredith
 Wo be to him and more unto him bedith
 Away the sclanderouse member for to kerve
 Quhich dampnith you eternaly to sterve. 400

- And the first verteu as poetis can declare
 Is tong with wysedome to restreyn¹ and stere
 Quhich unto God is nerest evirmare
 And Salamoun saith Fer better that it were
 Allone to duell with lyouns than be nere 405
 A sclanderouse tong of chiding and of hate
 So odious he holdith suche debate.
- (f. 226 v.) A poete saith That never more is pes,
 Quhare suich a tong hath dominacioun
 Nor yit the tong the quhich that can nocht ces 410
 Ay schewing his evil ymaginacioun
 And hath of langage no more discrecioun
 Than he the quhich that talkith in his slepe
 Nor unto him aucht no wicht takyn kepe.
- Approvit is by resoun and scripture 415
 Of Crist and his Apostlis evirilkone
 By prophetis doctouris poetis and nature
 Off quhom this vice of quhom this gilt is tone
 And quhens he cummith and quhider he schall gone
 Quhich is to say that Jelousy at schort 420
 Commyth of the devill and thedir schall resort.
- As onys of one Emperoure we rede²
 One haly man and clepit was Henry
 In prayer fasting and in almouise dede
 And for no cause bot for his Jelousye 425
 The quhich he caught and for non othir quhy
 Upoun his lufe trew and innocent³
 Efter his deth he come to Jugement.
- And thare as in to revelacioun
 Till one of oure Faderis old was sene 430
 He had ressavit his owin dampnacioun
 For the ilk gilt of Jelusy I mene
 Had nocht Laurence the blisfull marter bene
 By merci of oure blissfull Salvioure
 Suich is the fyne of all this false erreure ! 435
- And quhareof long it hath bene said or this []⁴
 That of hote lufe ay cummith Jelousye
 That sentence is interpret to amys
 And schortly said, nocht understand the quhy
 For it is nocht for to presume tharby 440
 That Jelousye, quhich is of vice the ground
 Is in to lufe or in a lufare found.
- For Jelousy the quhich of lufe that risith
 Is clept nothing bot of a simple drede
 As quhen thir lufaris remembreth and avisith 445

¹ The MS. has *restreynne*.

² The Emperor Henry II. who reigned 1002-24. The story of his jealousy is found in the *Mag. Chron. Belgicum*.

³ Queen Cunigunda,

⁴ Illegible word in margin here,

Sum of thair wo and sum apoun thair nede
 And sum of gladnese that doth of lufe procede
 Through quhich thair hertis brynt ar in the fyre
 Sum of grete raddoure and sum of hote desire.

- (f. 227.) Than every thing thay dout that may thame make 450
 Of lufe the grettest plesance to forgo
 Through quhich sum lufaris hath suich drede y-take
 That it to thame is hevynes and wo
 Bot natwithstonding ay thai reule thame so
 Thair drede it is to euery wicht unknowe 455
 Thame likith not to sclander nor to schowe.
- Thir Jelousyis full diverse ar of kynd
 The tone it harmith to no creature
 Bot secrete dred and symple as we fynd
 That lufaris in to lufing most endure 460
 That othir bereth all one othir cure
 He sclanderith feynyth defamith and furth cryyth
 And lufe and every lufar he invyith.
- O Wofull Wrech and wickit evill consate
 O false suspicioun nurist full of hate 465
 In hevyn and erth thi harm is boith y-writte
 O cruell serpent aye leving in awayte
 O sclanderouse tong fy on thy dissayte
 Quhare that thou lovith thou feynyth that ypocrite
 That thou art jelouse Lufe thou gevith the wyte. 470
- Thou leis thareof as that I schall declare
 To understand to every trewe lufare.¹
- For every wicht that is with lufe y-bound
 And sad and trewe in every faith y-ground
 Syne likith nocht to varye nor escheve 475
 [Ra]ther suffer schall he the dethis wound
 [T]han in to him schall ony thing be found
 [T]hat to this Lady may displese or greve
 [Or d]o to hir or to hir fame reprefe
 [For h]is desire is althir most to sé 480
 [Hir] stand in honoure and in prosperitee.
- And contrair this thy cursit violence
 Staunt ay: for quhy? thy sclanderouse offense
 Harmith thy Lady most of ony wy
 Quhich stryvith evir agayn hir innocence 485
 That hath no suerd bot suffrance and pacience
 For to resist agaynis hir inyury
 The quhich thou art and be this resoun quhy
 Thou wirketh that quhich may hir most annoye
 [T]hat is to say hir worschip to distroye. 490

¹ These two lines are joined in the ms. with the next stanza by mistake. They should stand alone as a sort of index to the remainder of the poem.

- (f. 227 v.) For every Lady of honour and of fame
Lesse settith of hir deth than hir gud name
Oft be experiment previth it is so
Off mony o lady quhich done the same
Rather chesyn can thair deth than blame 495
So lovin thair thair honoure evirmo,
Fy on the wrech, fy on the lufis fo,
That for to sclander hath no schame nor drede
The innocence and fame of Womanhede.
- Quhat helpith the be clepit hir lovare 500
Syne doith all thing that most is hir contrare
Quhat seryyth it, quhat vaillith it of ocht
Forgo thy Lady schall thou nevirmare
And set hir corse be thine yit I declare
Hir hert is gone it seryyth thé of nocht 505
There is no lufe quhare that such thing is wrocht
And though sche wold it is as thou may fynd
Contrair to lufe to resoun and to kynd.
- Thus of thi Lady makis thou thy fo
Quhois hert of resoun most thou nede forgo 510
Be thine owin gilt may no thing it appese
And every othir lady schall also
Ensample tak to adventure evirmo
Under thine hond thair honour or thair ese
And yfe thair do suppose thair have disese 515
Quho schall thame meve of weping eve and mo[ro]we]
Quhich seith to fore syne rynnith on thair sorowe.
- To every Lady schortly I declare
That thare thou art beith thare nevirmare
Rest nor quyete treuly to conclude 520
Nor grace nor ese nor lyving in welefare
Bot every thing of gladness in his contra[re]
For barane ay thou art and destitute
Off every thing that soundith unto gude
A lady rather schuld hir deth y-tak 525
Than suich a wrech till have on to hir mak.
- Quhare is thi wit or thy discrecioun
Quhich be thine evill ymaginacioun
In sewing thingis the quhich that bene unknewe
Quhat helpith thé thy false suspicioun 530
Or quhat availith thy wickit condicioun
To sayne or done that thou most efter rewe
(f. 228.) O nyce foole thine owin harm for to schewe
Drink not the poyson sene to fore thine eye
Lest thou corrupt and venymyt be thareby. 535
- For yf thé lestith as thou hath begoune
Of Jelusy to drinkyn of the toune

- Thare thy confusioun sene is the before
 Thou wo yneuch unto thy self hath woune
 Fare wele of lufe thy fortune is y-rourne 540
 Thy ladyis dangere hath thou evirmore
 For thy condicioun greveth hir so sore
 And all thi lufe furth drivyth in pennaunce
 With hevynes and suffering grete mischaunce.
- For it hath bene and aye schall be also 545
 Thou Jelousy in angir and in wo
 Enduryn schall thy wrechit cursit life
 Y-fret rycht by the suerd of cruell syte a tuo
 Thy stormy thought ay walking to and fro 550
 As doth the schip amang the wavis dryve
 And not to pas and note quhare to arryve
 Bot ay in drede furth sailith eve and morowe
 So passith thou thy worldis course in sorowe.
- [For] scharp wo doth so thi dredfull goste bete
 [That a]s the tree is by the wormis frete 555
 [So] art thou here ay wastit and y-brent
 [An]d birnyng as the tigur ay in hete
 [Qu]ho lyvith nowe that can thy wo repete?
 [Bot in] thy selfe thou sufferith such torment
 [Le]ying to deth ay in thin owen entent 560
 [Thy]ne owin harm consumith the and annoyith
 [And bot]h thi body and thy soule distroyith.
- [Bot] sith it is thou failith not one of two
 [Th]at is to say in to this ert in wo
 [Still] to endure or efter to be schent 565
 [Etern]ally withoutyn ony ho
 [And well] accordith it for to be so.
 [Qu]ho is thi Lord? the Fader of haterent
 [And] quhens that cummith every evill entent
 [Qu]hois love thou ay full besyly conservith 570
 [For] thy desert [?] rewardith the and servith
- (f. 228 v.) [Thus] may thou fynd that proffit is thare none
 [In Jelo]usy tharefore thou the dispone
 My counsele is playnly and (thou) for see 575
 This fantasy to leve quhich thou hath tone
 And furth among gud falouschip thou gone
 Lyving in ese and in prosperitee
 And love and eke with Ladies lovit be
 Gif so the likith not I can ne more
 Thus I conclude schortly as for me 580
 Quho hath the worst I schrew him evirmore.
- You loveris all rycht hertly I exhort
 This litill Write helpith to support
 Excusith it and tak no maner hede
 To the endyte for it most bene of nede 585

Ay simpill wit furth schewith sympilnese
 And of unconnyng cummith aye rudnese
 Bot sen here ar no termes eloquent
 Belevith the dyte and takith the entent
 Quhich menyth all in contrair Lufis fo 590
 And how thir Ladies turment bene in wo,
 And suffrith payne and eke gret violence
 Into thair treuth and in thair innocence
 As daily be experience may be sene
 The quhich allace grete harm is to sustene 595
 Thus I conclude with pitouse hart and meke
 To every God that regnyth I beseke
 Above the erth the water or the aire
 Or on the fire or yit in wo and care
 Or yit in turment slauchter or mischance 600
 Or mycht or power hath to done vengeance
 In to this erth or wickitnese distroye
 That quho thir Ladyis likith to annoye
 Or yit thare fame or yit thaire ese engrewe
 Mote suffryn here and fallyn grete mischiewe 605
 In to this erth syne with the falouschip of hell
 In body and soule eternaly mot duell.

Explicit quod Auch.

SCOTTISH DIALECTS.

IT is now some months since Dr. James Colville called attention in the columns of the daily press—*Scotsman*, 2nd February, to the fact that in Scotland there is 'a fast-fading vernacular,' which is outside the spheres of the Scottish Text and Scottish History Societies, and which no society has been formed to preserve the record of.

This is only too true. The dialects of Scotland are rapidly dying out, and the process accelerates in speed as time goes on. Dr. Colville points to the excellent work doing by the English Dialect Society in collecting 'obsolescent material' from Warwick, Northumberland, Derby, Cumberland, etc., and asks—'Has no one ever put such questions as these:—Is there any call for a similar society here, any field for it, any likely workers? If dialect work is worth doing, and if we are as capable as the southrons of working at it, why not take courage, and a leaf out of their book?'

It is to be hoped that Dr. Colville's suggestion will ere long bear fruit. Might not very material and systematic assistance in the collection of local words, phrases, and idioms be rendered by the officials part of whose daily work is to keep an eye on them, and is indeed a principal agent in their obliteration—the Board-School masters and mistresses?

ED.

OLD AGE PENSIONS AND INSURANCES UNDER THE FEUDAL SYSTEM.

EARLY in the year 1320 the men of Tweeddale had a dispute with their overlords, the Monks of Dunfermline. The feudal system recognised that

the right of the superior over his vassal entailed a correlative right in the vassal to the superior's protection. But the claims of the men of Tweeddale were large and in part peculiar, and the case was submitted to a jury. In the Abbey Register (*Reg. de Dunfermline*, Ban. Club print, p. 240, No. 354) we find recorded both the claims and the jury's findings, viz. :—

1. To have a bailiff of their own kindred for repledging them to the Abbey Court.

This the jury find they ought to have ; not, however, in virtue of the terms of their feu, but only as custom warranted.

2. To be supported by the Monastery when they are verging on want or broken down with age.

The jury find that the monastery is not bound to do this, save out of kindness as the claimants are the monastery's own men.

3. That any of the claimants coming to the Abbey on account of manslaughter or some other crime, for which he might claim the immunity of the Church, should be supported while there by the Monastery.

To which the jury answer that the Convent would do so for a stranger—much more then for its own vassals.

4. That if any of the claimants should be fined for committing homicide, the Convent should be bound to contribute twelve merks towards payment of the fine.

To which claim all that the jurymen replied was that never in all the days of their lives had they heard the like of it. (*Ad quod responderunt requisiti quod nunquam tale quid omnibus diebus vite sue audierint.*)

A NEW SCOTTISH ASSOCIATION IN THE NORTH OF LONDON.

WE have received a copy of the objects, rules, etc., of the Northern Suburbs Scottish Association which has lately been formed. Of Scottish Associations in London we are glad to say there are many, yet it has occurred to several prominent Scotsmen that there exists ample room for an association which will have for its prime object the cultivation of the national sentiment by means of lectures on Scottish history, literature and folk-lore, and it is intended to form an attractive syllabus for next winter by arranging with several of the most eminent Scotsmen to deliver lectures on subjects pertaining to the national life and character. It is not to be understood, however, that this is to be exclusively a learned society, for concerts and other social gatherings will be arranged for. Among the vice-presidents appear the names of Dr. Clark, M.P. for Caithness, J. H. Dalziel, Esq., M.P. for Kirkcaldy Burghs, a number of Scottish ministers, and of that fraternity of which London feels justly proud—Scottish medical men. The Chairman of the Executive—Dr. A. Lamont Macphail—is a well-known medical practitioner in Stoke Newington, and is interesting himself to a great extent in the welfare of this Association. The membership is open to ladies as well as gentlemen, and to all persons connected with Scotland, by birth, marriage or descent, the main endeavour of the originators being to bring together every one resident in the northern suburbs of London interested in Scottish matters. An association with such laudable objects in view deserves success, and we recommend our readers to bring it to the notice of their friends, who on communicating with the Hon. Secretary, Mr. William Gray, 201 Albion Road, Stoke Newington, will be furnished with full particulars.

THE COMMISSARIOT REGISTER OF SHETLAND.

(Continued from vol. xii. p. 40.)

613. Helgo Magnusdochter in Yow.
26th August 1635.
614. Ola Spence in Gardie, died May 1634.
Breta Androisdochter his spouse,
William his son.
615. James Nicolson in Wallie, died April
1634. Elspeth Gray his relict,
Edward, Margaret, and another his
children.
616. Magnus Courtts in Balzesta.
3rd September 1634.
617. Andrew Strang in Underfaillie, Fetlar,
died July 1634. Margaret Linklater
his relict, John, Henry, Catherine,
and Marion his children.
5th September 1634.
618. Sinevo Nicolsdochter, spouse of Mag-
nus Hermansone in Failzie, Yell.
9th September 1634.
619. William Andersog in Swinesetter,
Deltig.
18th September 1634.
620. Inga Magnusdochter in Scalloway.
621. Barbara Laurencedochter, spouse of
Robert Manson in Gilsbreck, Lun-
nasting.
622. Erasmus Thomasson in Overbister,
Weisdale.
27th September 1634.
623. Edward and Nicoll Cloustans in Sand-
wick, Dunrossness.
8th October 1634.
624. Laurence Sinclair of Hous in Burray,
died April 1632. Arthur (eldest),
John, George, Laurence, Grissel,
Margaret, Barbara, Elizabeth, Helen,
and Anna his children.
625. Elizabeth Sinclair, his relict, died
February 1634.
23rd October 1634.
626. Marion Henrysdochter, spouse of
Malcolm Halcro in Hoswick, died
May 1634. Nicoll, James, Henry,
Laurence, and Patrick her children.
27th October 1634.
627. Isobel Moir, spouse of Thomas Link-
later in Laxfirth, died July 1633.
William, Robert, James, Marjorie,
Janet, Elspeth, and Bessie her
children.
628. Katherine Johnsdochter, spouse of
Magnus Swanesone in Gulberwick.
629. Katherine Halcro, spouse of Ola
Robertson in Kirksetter, Nesting.
630. Robert Manson in Gilsbreck, Lun-
nasting.
631. Marion Cattane, spouse of Henry
Manson in Skelberrie, Lunnasting.
632. Marion Mansdochter, spouse to
William Stewartson, Lunnasting.
633. John Robertson in Gairdoun, Lun-
nasting.
634. James Christophersone in Bugsetter,
Whalsay.
Unst, 3rd September 1635.
635. Robert Punt in Skeggar, died January
1635. Agnes Strang his relict,
David (eldest), William, and Helen
his children.
636. Agnes Pount, spouse of Laurence
Andersone in Soitland, died Feb-
ruary 1635. Marion, Agnes, and
Christian her children.
637. Breta Johnsdochter, spouse to Eras-
mus Nicolson in Daill.
638. William Gray in Cliff, died Feb-
ruary 1634. Sinnevo Schewarts-
dochter his relict, Walter, Jerome,
Agnes, Catherine, and Magdalen his
children.

VOLUME V.

27th May 1648.

662. Magnus Guidlet in North Ley.
663. Barbara, spouse of Laurence Irving in
Coule.
664. Ola Sinclair in How, in Whiteness,
died April 1645. Laurence, Mal-
colm, Nicol, James, and Marion his
children.
6th June 1638.
665. Edward Manson in South Neep,
Nesting, died May 1647. Magnus
his son, Euphan Margaretsdochter
his relict.
7th June 1648.
666. John Thomasson in Sound.
14th June 1648.
667. Thomas Sinclair in Lerwick, died
August 1645. Christian Sinclair
his relict, Laurence, Katherine, and
Jane his children.
668. Thomas Duncanson in Lerwick.

23rd June 1648.

669. Andrew Christopherson in Setter, Nesting, died May 1648.
 670. Agnes Nicolsdochter, spouse of Andrew Erasmussen in Sound.
 671. Sara Fleyming, spouse of Andrew Mansone in Sound, died March 1645.

29th June 1648.

672. Malcolm Sinclair, son to Henry Sinclair in Gathesbark, died 15th April 1645. George, William, Isabel, Martha, Mary, and Margaret his brothers and sisters.
 673. William Young in Moo, died 1st April 1648.
 674. Mathew Litster in Lerwick, died January 1644.
 675. Laurence Sinclair in Norst, died August 1647. Barbara Henriesdochter his relict, John and George his sons.
 676. Margaret Billie, spouse to Andrew Mader in Dunrossness, died June 1645.
 677. Isobel Murray, spouse to John Mackplume in Dunrossness, died June 1644.
 678. Malcolm Leask in Lie, died May

1648. Isobel Anderson his relict, Adam and Margaret his children.
 679. Marion Caird, spouse to James Archibald in Lie.
 680. Marion Petersone, spouse to Magnus Sinclair in Dunrossness.
 681. Beggis Morisone, spouse to David Bruce in Wilsness.
 682. Grissel Halcro, spouse to George Graigie in Dunrossness.
 673. Robert Bruce of Sumburgh, died March 1636. William his eldest son, Laurence, Andro, Patrick, James, and Mary his children, Isabel and Ola.
 684. Henry Leask in Graitness, died June 1643. Isobel Drewer his relict, Patrick, Elspeth, Margaret, Martha, and Katherine his children.
 685. Magnus Williamson in Hollwell, died February 1648.
 686. Malcolm Sinclair in Gairth, died February 1647. William, Andrew, David, Margaret, and Katherine his children.
 687. Margaret Kirkhouse, spouse to John Burniesone in Moo.
 688. James Burnieson in Hillwill, died January 1648.
 689. Katherine Sinclair, spouse to Henry Strang in Hillwill, died July 1643.

(To be continued.)

TRANSACTIONS OF SOCIETIES.

EDINBURGH BIBLIOGRAPHICAL SOCIETY.—One of the chief results of the past session has been the commencement of a work which is one of the primary objects of the Society, and to which much of the work already done has been leading up. This is the formation of a catalogue of books printed in Scotland before 1700. At the first meeting of the Society for the session it was decided that the scheme should now be taken up in a definite way. What is ultimately aimed at is a full bibliographical catalogue, but as a necessary preliminary a hand-list of short titles is being prepared. It is the intention, as soon as the work has proceeded far enough, to issue a preliminary list with the object of obtaining additions so as to fill in the blanks as far as possible before the hand-list is issued in its final form. The papers read during the session included one by Mr. J. S. Gibb on Andrew Symson, clergyman, author and printer, and one on Peter Williamson and his press by Mr. Wm. Cowan. Mr. J. P. Edmond contributed a particularly interesting paper on the 'Mécométrie de l'eymant' of Nautonier, in which he drew attention to a Scottish translation of the book which appears not to have hitherto been noted by bibliographers. Mr. E. Gordon Duff notified the discovery of two books printed at York (c.) 1540 and in 1579, which help to fill in the history of printing in that city. An interesting evening was also spent, under the direction of Mr. W. B. Blaikie, with Grant's, Finlayson's, and other

maps of the movements of Prince Charles Stuart. Among the books exhibited at the meetings may be specially noted the '*Edinburgh' Common-place Book or Private Journal of Robert Burns*, begun in Edinburgh on 9th April 1787, and an account of its history and the use made of it by different editors was given by Mr. Wm. Brown. This book, it will be remembered, when sold in London last month, realised £355, and has, it is satisfactory to hear, come back to Scotland.

QUERIES.

OGILVIE OF AUCHIRIES.—Can any one supply me with a pedigree of Ogilvie of Auchiries? Some mention of the family occurs in Burke's *Landed Gentry*, under Irvine of Drum and Crimond, but I wish for more particulars.

C. H. MAYO.

LONG BURTON VICARAGE,
SHERBORNE, DORSET.

DALGLEISH OF TINNYGASK IN THE COUNTY OF FIFE.—Can any of your readers give me any information concerning this family? My maternal ancestor, James Moodie of Cocklaw, married at Beath, July 26th, 1755, 'Janet Dalgleish, daughter to Tuniegask in y^e parish of Saline,' and I am most anxious to discover the four grand-parents of this lady in order to complete a series of Seize Quartiers for my History of the title of Raineval.

The Registers of Saline are unfortunately not in existence before 1739 so they throw no light on the matter, but from other sources I have collected the following:—

- (1) Robert Dalgleish of Fingask, 17th July 1617 (*Indexes to the Commissariat of St. Andrews; Testaments*, 1616-1629).
- (2) Robert Dalgleish of Tinnygask to his father Robert Dalgleish of Tinnygask, who died March 1733. Heir special in Tinnygask and Foulford or Dewar's Beath, in the parish of Dunfermline, dated 20th July 1733 (*Decennial Indexes to the Service of Heirs in Scotland 1730-1739*).
- (3) 1767, May 29th. Mortcloth money for Robert Dalgleish of Tinygask (*Saline Register of Burials*).
- (4) Dalgleish, Robert, of Tunnygask, to his grandfather Robert Dalgleish of Tunnygask who died September 1768, dated 22nd October 1771 (*Decennial Indexes, etc.*, 1770-1779).
- (5) Robert Dalgleish of Tunnygask, 648a. £381 (*Scotland; Owners of lands*. 1872-73).

I presume Janet will have been the daughter of the Robert who died September 1768. She herself was buried in the Moodie vault at Beath, April 28th, 1807.

I shall be very greatly obliged for any information on this subject.

RUVIGNY

(MARQUIS DE RUVIGNY AND RAINEVAL)

7 VICTORIA ST., WESTMINSTER, S. W.

ALEC BURNETT, DIED 1787.—Is anything known of Alec Burnett who died 19th April 1787, aged 43? I have a mourning ring with an inscription to this effect, which belonged to the wife of my mother's maternal

grandfather, Andrew Smith, born 1783, died before 1830, merchant of Barbadoes (a son of Smith of Balgonie, Fifeshire).

I am trying to discover Mrs. Andrew Smith's maiden name, which in spite of an extensive search through the Scottish and West Indian Registers, I have so far completely failed to do.

RUVIGNY.

ST. MARTIN OF BULLION'S DAY.—The date of this festival (July 4th) is known, but there is some uncertainty as to the origin of its name. Chambers, in his *Book of Days* (vol. ii. p. 20), says: 'That the Church of Rome should not only celebrate the day of St. Martin's Death (November 11th), but also that of the transference of his remains from their original humble resting-place to the cathedral of Tours, shows conclusively the veneration in which this soldier-saint was held.

'In Scotland, this used to be called St. Martin of Bullion's Day, and the weather which prevailed upon it was supposed to have a prophetic character. It was a proverb, that if the deer rise dry and lie down dry on Bullion's Day, it was a sign there would be a good gose-harvest—gose being a term for the latter end of summer; hence gose-harvest was an early harvest.'

In his hand-book of *Weather Folk-Lore*, the Rev. C. Swainson gives some additional information regarding the festival. After quoting the proverb about the deer, he recalls another, viz.—

Bullion's day, if ye be fair,
For forty days 'twill rain nae mair.

Mr. Swainson adds: 'In Scotland this day is called St. Martin of Bullion's Day; for what reason it is uncertain. Du Cange styles it: "Festum Sancti Martini Bullientis, vulgo etiamnum Saint Martin Bouillant," i.e. Hot, boiling; perhaps from the heat of the season in which this festival falls.'

And so we find in France:—

S'il pleut le jour de la Saint Martin bouillant,
Il pleut six semaines durant.—MAINE.

Can any reader of the *Scottish Antiquary* clear up the point regarding the etymology of *Bullion*? As the cultus of St. Martin came to us from France, it is probable that the name of the fourth of July festival came thence also.

J. M. MACKINLAY, F.S.A. (Lond. and Scot.).

GLASGOW.

DUMBARTON PROTOCOL BOOKS.—The Protocol Book of Master Matthew Forsyth, N.P., at date 4th May 1564, and that of Walter Watson, N.P., at date 22nd December 1580, are referred to in *The Stirlings of Keir and their Family Papers* (pp. 131 and 139, notes), and are there stated to be then (1858) in the office of the Sheriff-Clerk at Dumbarton. They are not, however, now to be found there, nor are they among the records in the Town-Clerk's office, though in the latter there is an older (1517-1529) Protocol Book of Matthew Forsyth. I have made inquiries at the Register House and at the Advocates' Library, but the above are not among the Protocol Books in either. I will be glad of any information as to where these books may possibly be preserved.

A. W. G. B.

ABSALON, ANSELAN.—The name Absalon (or Absolon) is of frequent occurrence among the witnesses to charters granted by Maldoven, 3rd Earl of Lennox, between 1225 and 1270 (see *Cartularium de Levenax*,

Registrum Monasterii de Passlet, and *Registrum Episcopatus Glasguensis*); the person or persons referred to being variously described as 'Dominus Absalon de Buchkan,' Absalon clerk to the Earl, Absalon seneschal to the same, 'Absolone de Levenax,' and Absalon, father of Gilbert and Matthew (Matheus). These probably represent two or at the most three individuals, and the last three may be pretty certainly identified with Absalon, son of Macbed, to whom a charter of Clarinch was granted by Earl Maldoven in 1225.

'Filius Absolonis' occurs as the patronymic of the above Gilbert till probably after 1274; also 'Macabsolon' as that of a Malcolm, who is probably identical with Malcolm de Bougheannan, who signed the 'Ragman Roll' in 1296.

The name Anselan is given by Buchanan of Auchmar as that of three early lairds of Buchanan, the last being identical with Absalon, son of Macbed. There is also an 'Anslan Macgilespic de Lany' (date probably about 1330) mentioned in the old Genealogical Tree of the Lanys of that Ilk (compiled probably before 1540), of which a reduced facsimile is given in Mr. Guthrie Smith's *Strathendrick*.

I strongly suspect that *Auselan* is the correct form of the name and that *Anselan* is comparatively modern, having arisen from *u* having been mistaken for *n*, these letters being frequently indistinguishable in ancient documents.

Are there any other instances of the above names to be found in early Scottish records?
A. W. G. B.

DONOTE (DONATA?).—In the old Stirling Protocol Book, 1469-1484 (fol. 305), there is a Resignation by Thomas Buchanan of Gartincaber, 31st May 1482, in which, 'Donote,' spouse of the said Thomas, is mentioned. Are there any other Scottish instances of the name? Can it be a notarial form of 'Jonat'?
A. W. G. B.

FAMILY OF MACAUSELAN.—Buchanan of Auchmar states that MacAuselan was the original patronymic of the Buchanans, and was retained by the eldest cadet when disused by the rest of the clan. Of this branch he mentions four chieftains ('Barons MacAuselan') namely, Malcolm (date about 1296), Macbeth (about 1400), a Baron MacAuselan, two of whose sons having settled in Ireland, were ancestors of the MacAuselans there, and Alexander, 'last Baron MacAuselan,' whose daughter and heiress married one Campbell, and sold her lands to her superior, Sir Humphrey Colquhoun of Luss.

There is still pointed out in Luss Churchyard the tomb of a Baroness MacAuselan whose husband distinguished himself at the siege of Tournay (see Macleod's *Historic Families of the Lennox*, p. 207). The date of this Baron must have been about 1340.

The MacAuselans seem to have held that they were the elder line of the Buchanans and not merely the eldest cadet, though the tradition in one branch was that the Buchanans were a distinct family who had dispossessed the MacAuselans of their lands, and it is curious that in the old Genealogical Tree of the Buchanans, 1602, the first Buchanan mentioned is 'Sir Valtir yat conquest part of ye landis frae ye Macauslains' (see reduced facsimile of Tree in Mr. Guthrie Smith's *Strathendrick*).

In the Dennistoun MSS. there is an account of the MacAuselans of

Caldanoch, but I am unable to identify them with the Barons Mac-Auselan, and take it that they were a junior branch.

I will be glad of any information as to the origin and history of this Lennox family. A. W. G. B.

PELDER.—The hill in East Lothian which is generally known as Traprain Law is known to the fishermen from Cockenzie to Eyemouth as Pelder. What is the meaning of the word? It would be interesting to learn if any others of the natural features of the land are called among the fishermen by names which are not used by the landmen. Z.

THE FIRST STEAMBOATS ON THE FORTH.—I am anxious to ascertain whether the *Elizabeth* plied on the Forth between 1812 and 1815, and what were the names of the second and third boats that ran continuously on that firth. The first, I believe, was the original *Comet*. X.

R E P L Y.

THE REBELS OF 1715.—A contribution towards a list of these rebels will be given in an early number. ED.

NOTICES OF BOOKS.

Prehistoric Problems: being a selection of Essays on the Evolution of Man, and other controverted Problems in Anthropology and Archæology, by Robert Munro, M.A., M.D., etc., 1897 (William Blackwood and Sons). 8vo, pp. xix + 371; price 10s. nett.

IN reading this interesting volume, there is brought home to us the immense progress that has been made in anthropological and archæological science during the Victorian period; and how, gradually from the evidence furnished by many isolated discoveries of fragmentary relics of antiquity, it has become possible to tell so much of the story of prehistoric man and his times.

Dr. Munro has brought together in a collected form a number of suggestive essays, some of which have already appeared in scientific periodicals. The first portion of the volume is anthropological, in which he discusses 'The Rise and Progress of Anthropology,' 'The Relation between the Erect Posture and the Physical and Intellectual Development of Man,' 'Fossil Man,' and 'The Intermediary Links between Man and the Lower Animals.' The second portion of the volume is devoted to studies in comparative archæology, in which Dr. Munro treats of 'Prehistoric Trepanning and Cranial Amulets,' the 'Otter and Beaver Traps of the Lake Dwellers,' 'Bone Skates,' and the evolution of 'Saws and Sickles' from the early forms of flint, collected in Egypt and the Italian terramare to Early Iron Age specimens from I.a Tène. Dr. Munro has produced a most readable book. His style is clear and vigorous, and he has fully recognised the advantage in such a work of numerous illustrations. As in his well-known work on the Lake Dwellings of Europe, he has shown how necessary it is, in dealing with prehistoric problems, to search for the materials requisite for their solution, in wide archæological areas, and how little such areas coincide with modern geographical divisions.

Old Stirling measured and drawn for the Stone, by John William Small, architect (Shearer and Son, Stirling, 1897). dbb. cap. fol. (17 × 13 inches), 67 pp.; price 21s.

STIRLING vies with Edinburgh in its historic buildings, and we have now in our hands a large instalment of drawings, both sketch and scale, which will facilitate the study of its architectural treasures. Perhaps the most generally interesting part of this volume is that which treats of those remarkable specimens of renaissance work of which Stirling is the proud possessor, viz. :—The palaces of James v. and the Earl of Mar ('Mar's Wark') and James v.'s Chapel Royal. The book, however, includes notices also of the remains of the 'Parliament Hall' (1460-88) of James III., which is said to have been built by Cochrane, the royal favourite, whom the nobles afterwards hanged over Lauder Bridge, also of 'Queen Mary's Palace,' 'Darnley's House,' 'Prince Charlie's Ludging,' 'Cowane's Hospital,' the Old Mint, the Castle furniture now in the Douglas Chamber, etc. The volume contains, besides relative descriptive letter-press, fifty full-page lithographed plates of sketches, scale drawings to a uniform scale of $\frac{5}{8}$ -inch to 10 feet, details on $\frac{1}{2}$ -inch scale, and sections of mouldings $\frac{1}{4}$ of full size. It is an interesting book to Scotsmen in general, and an instructive and useful book to the archaeologist and architect. The book is handsomely printed on highly finished cartridge paper.

The History of Scotland, from Agricola's Invasion to the extinction of the last Jacobite Insurrection, by John Hill Burton, D.C.L. New edition, in eight volumes (Blackwood and Sons), 1897. 8vo, vols. iv. and v.; price 3s. 6d. each.

THIS further instalment of the Messrs. Blackwood's reprint of Hill Burton's History is in all respects equal to the preceding volumes, of which a notice appeared in our last issue. The period covered by these volumes extends from the triumph of the Reformation in 1560 to the fall of Melville and the restoration of Episcopacy under James vi. It includes therefore many of the events of our history around which the keenest controversy has raged. How Hill Burton treats of these, and especially of the questions touching Queen Mary and the later Reformers is well known. Without entering into the merits of the controversy, we venture to affirm that any one who desires a calm, dispassionate account of these times cannot do better than consult Hill Burton. The volumes are handy, well bound, and excellently printed, while the price at which they are issued must ensure them a wide circulation.

Handbook to St. Andrews and Neighbourhood, by D. Hay Fleming. New edition, profusely illustrated (J. and G. Innes, St. Andrews Citizen Office), 1897. 8vo, pp. viii + 142, and two folding maps; price 1s.

LOCAL handbooks are often written by local enthusiasts, but St. Andrews and its district have the advantage of having their Guide written by one who is a general historian, an archaeologist, and a scholar of everything pertaining to his subject as well. The cathedral, the colleges, and churches, the harbour and the links, and everything else in St. Andrews itself, are dealt with. The 'neighbourhood' extends as far as Balmerino, and Mr. Fleming takes his readers walks and drives through it all, and points out its beauties and its classic spots, and tells its tales and relates stories of local character all the while. It is an admirable and most entertaining guide.

Diary of a Tour through Great Britain in 1795, by the Rev. William MacRitchie, with an introduction and notes by David MacRitchie (London, Elliot Stock), 1897. 8vo, pp. xii+169, price 6s.

ALTHOUGH it may be a little difficult for some people to see that any very useful purpose was served by the publication of this book, it throws a certain amount of light on the conditions of travel in Great Britain at the end of last century. The author, a worthy Perthshire clergyman, made a journey on horseback to and from London in 1795, and in his chronicle of his experiences shows himself to have been a man of intelligence and of considerable powers of observation. Though not possessed of much originality of mind, he was evidently animated by a sincere love of nature, and is seen at his best in describing places like the Yordas cave and the fine scenery round Chapel-in-the-Dale in Yorkshire. He must have been, moreover, no inconsiderable botanist, and has compiled with care lists of the names of various uncommon plants he noted in the fields and hedgerows. Sooth to say, however, the Rev. Mr. MacRitchie's observations and reflections on men and things are somewhat commonplace, and his journey was throughout marked by an utter absence of exciting or interesting episodes. His architectural taste was thoroughly characteristic of the period in which he lived, and may be measured by the fact that he considered Greenwich Hospital the finest building in Britain. It is curious that at a period when the fame of Burns was so widely spread throughout Scotland he should have noted the well-known lines scratched on the window of Rae's Inn at Moffat, with the initials of the author, and yet these should have had no special meaning or interest for him.

The diary has been carefully edited, and the excellent footnotes by which it is accompanied convey much useful information as to the places and people mentioned.

Sir Walter Scott, by George Saintsbury, 'Famous Scots Series' (Oliphant, Anderson and Ferrier), 1897, pp. 158, price 1s. 6d.

UNDER the above title Prof. Saintsbury has written a highly appreciative and somewhat exhaustive dissertation on the literary works of Scott. If the style is somewhat laboured and obscure, one must admit that no quotation, allusion, or comparison has been omitted, however remote its connection or far-fetched its origin, which might help to reveal the mind of the writer.

The book is full of technicalities. One is tempted from time to time to ask oneself if this is certainly a 'life' through which we are wandering, and not a cross section out of a handbook of English literature.

Guide to Grantown and District, by W. Cramond (John Leng and Co., Dundee), 1897.

BESIDES the usual guide-book information, Dr. Cramond's little book contains notices of a number of matters interesting to the antiquary, such as the sculptured stones of the Grantown district, and the collection of arms and portraits in Castle Grant. The author also gives some account of the historical associations of the neighbourhood, of which, perhaps, the most interesting is the fight in the Haughs of Cromdale, which ended the campaign of the Revolution. There is a spirited ballad descriptive of this affair, which might with advantage be added to a future edition. The map which accompanies the book is on too small a scale to be of much use to the tourist.