

Northern Notes and Queries

OR

The Scottish Antiquary

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NOTE.—*The Editor does not hold himself responsible for the opinions or statements of Contributors.*

114. LORD WILLIAM GORDON.—In Wood's *Douglas's Peerage*, vol. i. p. 656, it is stated that Lord William Gordon (who was born 15th August 1744, as second son of the 3d Duke of Gordon) resigned his commission in the 37th Foot in 1769. This circumstance is thus referred to in the *Scots Magazine* (xxxii. p. 515): 'LONDON, August 23, 1770.—Thursday last set out for Dover on his Journey for Rome, Lord W—m G—n, once esteemed by the British court one of the most accomplished young noblemen of the age. He is gone with a full determination never to return. He has cut his hair close to his head and carries a knapsack on his back, and intends walking to Rome on foot, with no other companion but a very large dog. He was ever

remarked for his generosity, and has divided his horses, dogs, etc., among his acquaintances, several to his particular friend the young Earl of T——lle. He has never appeared in public since the much talked of connection between him and a certain Lady, by whose friends he was never pardoned, and from their behaviour he has adopted the above extraordinary resolution.' Lord William did, however, return to England, and married, 13th February 1781, the Hon. Frances Ingram, daughter and co-heiress of the 9th Viscount Irvine. Regarding this marriage the *Scots Magazine* remarks (xliii. p. 110): 'The marriage took place at Lady Irvine's seat in England; the bride was a ward of the Chancellor, who opposed the marriage.' Perhaps some of your readers can throw light on these occurrences. Σ.

115. ARCHER FAMILY IN THE NORTH OF ENGLAND (Note 53).—The following notices of the name may be useful to G. H. R. :—

1. The Mayor of Newcastle-on-Tyne delivers, in Sept. 1302, some arms, including '21 crossbows from Roger Archer at 2s. each' (*Cal. Doc. Relating to Scotland*, vol. i. p. 391).

2. Patrick le Archer, 'tenant du Roi du Counte de Are,' does homage in 1296 (*Ibid.*, p. 202).

3. John Archer of Oxenholme, Westmorland, was first husband of Elizabeth, daughter of Sir William Pennington of Muncaster.

4. The widow of John Archer of Oxenholme was 2d wife (about 1740) of Thomas Strickland of Sizergh.

5. Mary, daughter of James Archer of Preston, was 2d wife of William Patten, Alderman of Preston (*b.* 1604, *d.* 1660). Her grand-daughter was mother of the 11th Earl of Derby.

6. In a list of from 50 to 60 Archer marriages the above three are all that refer to Archers of the North. Σ.

116. MUMMERS CENSURED.—'Clackmannan, 6 January 1713. The which day Session mett & after prayer the Minr informed the Session that Francis Donaldson son to Francis Donaldson weaver in green & Wm Stirling son to Isobell Hadden in toun were going about disguised on new years Eve, causd cite them, they were this day called. Compeard Francis Donaldson and confessd that he had on him womens cloaths night foresaid & that his face was blacked: Compeard Wm Stirling confessd his going about disguised with his face blacked & straw ropes on his legs the foresaid night, but that he went only into one house. They both acknowledged their sin, & promised by Gods grace never to fall into the like again. The Session thought fit to dismiss them, having held forth to them the sinfulness & abominableness of their deed with certification.'—*Kirk Session Records*.

117. SPANISH ARMADA (Note 97).—D. A. will find information regarding 'Spanish Wrecks off Aberdeenshire' in *Scottish Notes and Queries* for January last.
J. E. LEIGHTON.

I well remember that when I lived as a boy at Peterhead, more than fifty years ago, there was a common tradition that one of the ships of the Spanish Armada, the 'St. Michael,' had been wrecked on the rocky coast there.

In support of this tradition a piece of timber, about two and a half feet high by one and a half broad, on which was carved a representation

of the offering up of Isaac, an angel in the upper corner intercepting the stroke of Abraham's knife, remained built into the gable of an old house on the North Shore, the most ancient part of the town.

A number of brass cannon, said to have belonged to the same ship, remained for a long period in the town, and were used for defensive purposes at the rising of 1715, after which they were removed to London.

W. B.

118. NAME OF THE ISLE OF MAY.—The following letters, which appeared in the *East of Fife Record*, have been sent us for insertion as likely to prove of interest:—

FAREHAM, HANTS, 7th Jan. 1888.

DEAR SIR,—In a *Gazetteer of Scotland* (1842) the derivation of the name of this island is supposed to be taken from the Celtic word *Magh*, signifying a plain; and in support of this view it is stated that the surface of the island is, on the whole, flat, which is certainly far from being the case. It would therefore seem necessary that some other source or root of the name should, if required, be sought for. This subject has occasionally attracted my attention, but it was only the other day that I arrived at what I consider to be a satisfactory solution of the question.

It may be as well to premise that, according to Edmunds's *Names of Places*, such names of islands as end in *ey*, *ay* always mark them as unquestionably Norse. I consequently came to regard the *ay* in May as indicating its being an island; but the meaning of the *M* I could not understand.

I think, however, my difficulty has been removed, in this way. In a map attached to Dasent's rendering of an old Icelandic Saga, called in English *Burnt Njal*, the ancient Norse names of several of the Scottish islands are given, from which I shall select for remark two only, viz. Hoy, in Orkney, and the May.

Hoy, in the map, is spelt Hæy, which, according to Edmunds, means the high or lofty island, by which appearance, as is well known, it is remarkably distinguished among its neighbours.

The May is named Mæy; but another authority must be referred to for the interpretation of this word. From what has been above said, the meaning of the first syllable only is required, and this is afforded by Dr. Jamieson's *Scottish Dictionary*, which gives the derivation of *maw*, a seagull, as coming from a Danish word of the same sound and meaning. And this old name Mæy, signifying Gull Island, seems to be a very appropriate appellation as respects the seafowl-frequented May—none perhaps more simple or evident.

It will be noticed that in the modern pronunciation both of Hoy and May they have been reduced to words of one syllable, whereas the old names give them two.

This may seem to many to be a very trifling subject about which to write; but from what has been above said it will be observed that an erroneous derivation has been assigned to the name of May, and an attempted correction of this may not be without some interest, at least to the good folk of the East Neuk.—Yours obediently, JOHN MARTIN.

FAREHAM, HANTS, 3rd March 1888.

DEAR SIR,—Since my late communication about the name of the Isle of May I have succeeded in obtaining a confirmation of my views respecting it.

Having requested a friend in London to consult an Icelandic Dictionary on the subject, he writes me that he has done so, and that under the word *Ey*—island—it is stated that in compound names of place it was often used with those of birds and beasts; and *Má-ey* (strangely enough) is there given as an instance of this combination. (Again under *Már*—seafowl—the Scottish ‘Maw’ and English ‘Mew’—‘Má’ is given as one of the forms which this word also took in compounds. So it would appear ‘the May’ has been named—and that in very remote times—from being an island frequented by sea-gulls, as it continues to be.

I may instance as examples of many of these old Norse names being retained among us, that the word ‘Már’ above quoted forms part of the name given in the East of Fife to the common diver—the marrot, and that ‘goat’—a narrow inlet into which the sea enters—is, according to Dr. Jamieson, derived from the Icelandic word ‘goota,’ of the same signification.—Yours obediently,

JOHN MARTIN.

119. PAUL ROMIEU (p. 170).—Having had occasion lately to look over some volumes of the records of the Incorporation of Hammermen of Edinburgh, of which body clock and watchmakers formed a part, I find that Paul Romieu was admitted a freeman of the Incorporation on 2d June 1677, and ‘presented ane essay, viz. the movement of ane watch which was found to be ane weill wrought essay able to serve his Mäties liedges,’ and was admitted in the art of ‘Cloackmaker.’ ‘This essay was made in his own chamber.’ Again, on 19th August 1682, Paul Romieu, son and apprentice to the above Paul Romieu, was admitted a freeman in the ‘clockmaker art,’ his essay being also a watch movement. On 17th May 1711 David Murkerson, apprentice to ‘the late Paul Romieu,’ seeks a discharge of his indenture, although not expired until 2d December, ‘as both Paul Romieu and his wife are dead.’ This was probably the younger Romieu, as no further notice appears of either, with the single exception of the discharge of another apprentice, named John Coustiel, on 6th November 1714.

D.

120. COLONEL NEWCOME—Note 111—(from the *Scotsman*).—SIR, I have received an answer from Mrs. Ritchie, and shall be glad if you will allow me to give the substance of her remarks upon the memorial brass which she has placed in our church.

Mrs. Ritchie informs me that there is no foundation for the statement made in the paragraph which first appeared in your columns, to the effect that the deathbed scene in *The Newcomes* was suggested by the circumstances of Major Carmichael Smyth’s death.

Nor does she think that her grandfather was at Charterhouse. His father was a doctor, and lived in or near Edinburgh.

She adds, ‘The “Adsum,” and the rest of the quotation from *The Newcomes*, was put upon the brass because I knew that Major Carmichael Smyth had suggested the character of Colonel Newcome to my father, and so it seemed appropriate and natural.’—I am, etc.

J. M. LESTER.

AYR, February 24, 1888.

121. CARMICHAEL [GIBSON?] PEDIGREE (Notes 67 and 71).—In his note on the Gibson Carmichael pedigree G. B. stated that a

daughter of Sir John Gibson married 'Major Thomas Dalziel.' Somewhat doubtful about the correctness of the Christian name, I sought for information at the War Office and elsewhere, and am able now to state that this daughter, Anne Mary, married not *Thomas* but *Robert Dalziel*, of whom Col. Gibson in a letter (Brit. Mus. Add. MSS. 28887 fol. 345) dated Portsmouth 29th October 1701, addressed to J. Ellis, says, in asking for the appointment of 'Towne Major' for his 'Sone in Law, Capt. Robt. Dalzell' that 'he carried arms in Holland several years before the Revolution, was made ensign at the Revolution, and was Cap. in my late Reg. all the four years it stood—he is both a good man and a good officer, and no man better attached to his Maj. and Government, besides all which it would be a great ease and help to me in my old age to have such an officer under me upon whom I could entirely rely,' John Gibson had been appointed Colonel of a Regiment of Foot to be forthwith raised, and Captain of a Company in the same, 16th February 1694; this Regiment, afterwards known as the 28th Foot (now 1st Battalion Gloucester Regiment), was reduced in 1698 after the peace of Ryswick, and reformed in 1702, having, like several Regiments about this period, served for a time as Marines. When reformed most of the officers of the old Regiment were reappointed, holding the same rank as formerly. Therefore in the succession of Colonels at the end of the Annual Army Lists Sir John Gibson appears as Colonel of the 28th Regiment from 16th February 1694 to 5th February 1704, when he was succeeded by Sampson de Lalo.

The first notice I have obtained from the War Office of Robert Dalzell is his commission, 1st June 1690, to be Ensign to Captain Carr in Sir David Collicear's Regiment, which in 1689 had been sent to the Netherlands under the Earl of Marlborough, and was afterwards disbanded. He was appointed Captain and Lieutenant to Colonel Gibson 16th February 1694; Town Major of Portsmouth 6th December 1701. Notwithstanding his promotion to higher rank, he retained this appointment until after Gibson's death in 1717. He rose to be General of Foot 26th March 1745; was, 9th July 1730, Colonel of a Regiment, afterwards the 33d Foot; was transferred to the Colonelcy of another Regiment, afterwards the 38th Foot, and was superseded 13th March 1750. This is the last notice of him at the War Office.

In the Register of Baptisms at Portsmouth there are the following entries:—1697, August, Annie Francis, daughter of Captain Robert Dazall and Anne Mary his wife. 1698, March, Gibson, son of the same. 1700, August, Thomas, son of Captain Robert Dalzell and Anna Maria his wife. 1706, September, William. Again, 1714, March, William, son of the Honourable Robert Dalzell and Mrs. Mary his wife. This last entry shows that Captain Dalzell was most probably son of an Earl of Carnwath.

Having so far written the above, a friend sent me, from the *Dictionary of National Biography*, vol. xiii. 1888, the biography of 'Dalzell, Robert (1662-1758), General.' It is much to be regretted that it contains errors and omissions, some of which I note. The name of his wife is not given, but it is stated that 'Sir John Gibson, Knight, . . . married Dalzell's sister'—an error which has arisen from Dalzell in his will calling Susannah Gibson his sister instead of sister-in-law. His earlier services are stated on 'possibilities' and not on certainties.

The career of a Robert Dalzell has been followed up, but it is

probable that more than one of the same name was serving in the army at this period. The account given in the article does not coincide with the facts I have stated. The dates of the earliest mention of him in the War Office Records, and of his first appointment as Town Major, are also wrongly given, etc.

The biography states that 'he made eighteen campaigns under the greatest commanders in Europe.' He eventually became Chairman of the Sun Fire Office, and his son Gibson a Director, who died in Jamaica 1755, and was buried in St. Martin's-in-the-Fields, London. His father died 14th October 1758 in his 96th year, and was also buried there. At the time of his death his only surviving descendants were the two children of his son Gibson, Robert of Tidcome Manor House, Berkshire, and Frances, married to the Honourable George Duff, son of the first Earl of Fife.

To return to Sir John Gibson. The earliest notice I have obtained from the Commission Books is dated 28th February 168⁹: 'Sir Robert Peyton Knt. appointed Colonel and Captain of a Regiment of Foot.'

'John Gibson Lt. Col. and Captain of the sd Regiment.'

Having been unable to discover who was the mother of his children, where they were baptized, any particulars about his sons, or where Sir John was buried, I shall be grateful for information on these points, and for any account of his services previous to 1688. I note that on his seal there are no Arms impaled with his own. The will of Susanna Gibson, proved in London 10th March 1758, mentions a nephew and his family: 'I Susanna Gibson of the Parish of St. Martin's in the Fields Middlesex Spinster . . . give all the rest of my estate to Hannah Gibson wife of my nephew John Gibson of James St. Covent Garden Upholsterer . . . upon trust to apply the Interest and Dividends to the sole and separate use of her children.' Signed, 26th November 1755, 'John Gibson, sole Executor.'

F. N. R.

122. GENEALOGY.—'It is strange that while the study of genealogy used to be thought the sign of an obsolete, effete, and worn-out nation, at the present time in America the study of genealogy is drawing a larger expenditure of money, investigation, and literary power than in any other country in the world.'—DR. STUBBS, Bishop of Chester.

123. AN ACCOUNT OF THE FAMILY OF YOUNGER, ALLOA.—The name Younger occurs in 16th century wills and parochial registers, both in England and Scotland; it is, however, by no means common. It is clear that in England it was the form of spelling assumed by the members of the Flemish family of Joncker, who came to London, and were members of the Dutch Church, Austin Friars, in 1580; the name occurs several times in the Baptismal Registers of that church, and also in other London Church Registers a few years later as Yncker, Youncker, Yeounger, and Younger. The arms of the de Joncker family are 'Franché au 1, d'azur à une étoile d'or; au 2, de gu. à 2 roses d'arg. rangées en band.' The earliest known instance of the name occurring in Scottish documents is David Younger, 'nuncius et vice comes' of the County of Kircudbright in 1509 (*Reg. Priv. Coun.*). Next in date comes Henry Younger, who, with Gilbert Coston and Herbert Broun, is described as one of the 'inhabiters of Lord Erskine's land in the Ferryton' in the

parish of Clackmannan, 20th March, 1524 (*Bruce Charters*). In 1569 William Younger was a Prebendary of Trinity College, Edinburgh (*Reg. Priv. Coun.*); in 1577 William Younger held lands at Monktonhall, near Dalkeith (*Reg. Priv. Coun.*); he probably belonged to a family of the name still flourishing, which traces its descent from Thomas Younger of West Linton, in the Sheriffdom of Peebles, who died 1597. This adds to the probability that the family was originally Flemish, for many Flemish names are to be met with in Peeblesshire, which was a resort of foreign weavers.

Before considering the history of the family which will engage our attention, a few remarks may be made about the Youngers of Ferritoun. As there is no evidence that they were connected with the other family of the same name also living in Clackmannan, it is not necessary to give a detailed account of them, though there is no lack of information in the Parish Registers and Kirk Session Records. They remained for several generations tenants of the lands of Ferryton, under the house of Erskine. A John Younger went out with the Earl of Mar in 1715; on his return he had to submit to church discipline as a rebel before he could obtain the right of baptism for his child, who was named Francis. A brother of this John wisely left Clackmannan for Holland early in 1715 before the storm burst; he was intrusted by the Kirk Session with sundry Dutch doits which had found their way into the church collection plate and were useless in this country; with them he purchased in Holland some pepper, and duly sent it to the minister of Clackmannan. 'Clackmannan, 31 May 1715.—The which day Session mett, and after prayer the Min. reported that he had got some pepper for the dutch doits mentioned & that he had sold the same at half-crown price, which the Treasurer is charged with' (*Clack. Kirk. Sess. Rec.*). The Ferryton family became extinct, or left the parish about the end of last century. On Nov. 6th 1771 John Younger of Ferryton sold his burial-place in Clackmannan churchyard, 'comprehending five rooms and Through Ston,' to John M'Vey, tenant in Ferryton, reserving however, 'a Privilege of one Room in 3d Burial-place for myself' (*Clack. K. S. R.*). The Youngers of Ferryton seem to have been agriculturalists.

There was a family of Youngers in Clackmannan, connected by friendship and business with the Bruces. By trade the members of it were for several generations saltmakers. This fact makes it probable that their origin was Flemish, for in Queen Mary's reign Flemish saltmakers were invited to settle on the shores of the Forth in order that they might teach their method of working in a more skilful manner than that known to the natives. This is shown by the following act of Parliament:—

'Anentis the making of salt within this realme.

'ITEM, Because the Queenis Majistie hes be her prudencie and moyen, brocht certain strangers of excellent injine [skill] within this Realme, quha hes accorded to labour, discover, and manifest ane new maner of making of salt, different from the fashion used of before within the samin.' Secures them a monopoly for fifty years. (9th Parliament of Queen Mary, 4th of June 1563.) As the family whose history we are about to consider was connected with Culross and with Kincardine on Forth, in the parish of Tulliallan, as well as with Clackmannan, it will be requisite to give the result of researches made in the Register House, Edinburgh, and in the Records of these three parishes.

Henry Younger, a baxter, was a burgess of Culross; his name

occurs in the Burgh Records from their commencement in 1588 to August 1597, after which it is not found. A stent roll (list of ratepayers) was made in February 1597, and contains the names of 106 householders, but no Younger is amongst them. Henry Younger, 'portioner' of Blairhill, in the adjoining parish of Muchart, died 8th August 1600. His will was administered by his executrix, his sister Agnes, wife of James Davison of Harvieston, in the parish of Easter Tillicoultry. It does not appear that he left any children. He may be identical with Henry of Culross, and have been a brother to Thomas Younger in Kincardine, in the parish of Tulliallan, who is styled in 1607 'portioner' of Kincardine and Muchart (*Reg. Priv. Coun.*), and was proprietor or feuar of the salt-pans at Culross. It is possible that Henry and Thomas were sons or nephews of Henry Younger, tenant in Ferryton in 1524. Be that as it may, it is clear that Thomas Younger in Kincardine in 1599, portioner of Kincardine and Muchart in 1607, and styled 'of Leit Green' in Kincardine 1607 (*Reg. Priv. Coun.*), was the same man who in 1606 and 1607 was engaged in a suit with Daniel Bruce in Airth about salt. In the entry for 1607 which concerns the Culross pans he is designated 'Thomas Younger in Culrois,' and is joined in the action with 'Thomas Younger in Airth,' probably his son, the Laird of Craigton. There is no statement that Culross or Airth was then the *residence* of the one or the other—but that they feued the salt-pan in these places. We know as a fact that a few years later, viz. in 1626, the pans at Culross were under the charge of Duncan Ezatt, 'Salt grieve' (*Min. of Corp. of Wrights*).

Thomas Younger 'of Leit Green,' was in 1601 (*Clack. Bap. Reg.*), witness with Sir Arthur Bruce of Clackmannan and Robert Bruce 'appeirand' of Wester Kennet to the baptism of Jonet, daughter of Sir James Schaw of Sauchie; he had been engaged in a lawsuit with Sir John Schaw of Sauchie for '2000 merks as principal, and £1000 as expenses,' 6th June 1598 (*Reg. Priv. Coun.*). What family he had we have failed to discover. There is, however, we think, no doubt that he was the father of Thomas Younger who resided at Craigton in the Parish of Clackmannan. The earliest entries of baptisms in the Clackmannan Registers are very imperfect, only two leaves being extant between 1599 and 1609; these are dated respectively 1601 and 1603. Fortunately, however, there exist entries which show that Thomas of Craigton could not have belonged to the Ferryton branch, for in 1595 is recorded the baptism of Thomas, son of Thomas Younger of Ferryton, who therefore could scarcely have been the father of Thomas of Craigton, who was married in 1598; for though instances occur of two brothers bearing the same Christian name, they are rare, and require full proof. The presumption that Thomas of Craigton was the son of Thomas of Leit Green is strengthened by the evidence we have of his intimacy with the families of Bruce of Clackmannan and Schaw of Sauchie, and by the fact that he must have been a saltmaker, for mention is made in the Kirk Session Records of the salt-pans at Craigton. It is possible that further investigation will produce absolute proof of the descent of Thomas Younger, and remove all doubts on the subject. Till these are forthcoming it will be prudent to commence the pedigree with

I. THOMAS YOUNGER (probably the son of Thomas Younger of Leit Green). His marriage is entered in the Clackmannan Registers—

'June 21, 1598. Thomas Younger in craightoune & Marjorie Schaw daur to the laird of Knokhall [Knockhill].'

Andrew Schaw of Knockhill, the father of Margaret Schaw or Younger, was grandson of John Schaw of Alva and Knockhill, second son of Sir James Schaw of Sauchie (alive 1483), who was grandson of Sir James Schaw of Greenock, who married Mary, second daughter and co-heiress of Islay de Annand of Sauchie, who was the lineal descendant of Islay de Annand (alive 1296). See 'General Notes anent some Ancient Scottish Families,' by David Marshall, F.S.A.Scot., privately printed.

It is impossible to state how many children Thomas Younger had by this marriage owing to the imperfect condition of the Register. Only two entries exist, viz. :—

I. James, baptized September 4, 1599.

II. Thomas, of whom below as Thomas II.

The following were also probably his children :—

[III. Andrew Younger.]

[IV. Robert Younger, described in a Bruce Charter of 1644 as servitor to Mr. Bruce of Kennet. He was in 1653 a heritor of the parish, and was on several occasions cautioner for Mr. Bruce or his son before the Kirk Session. In 1664 he left the parish. He is probably the Robert Younger who was married at Culross in 1640, and who died at Kincardine in September 1685, being father of Andrew Younger, who married Bessie Taylor at Culross, and of Thomas Younger, saltmaker, who married at Kincardine in 1688 Janet Gershom.]

[V. John, and

VI. Henry Younger, whose banns were published at Torryburn in 1640 and 1643 respectively.]

The witnesses to James Younger's baptism were James Stewart of Rossyth and Alexander Gaw of Maw. The witnesses to Thomas Younger's baptism were Edward Broun of Keir and Archibald Bruce of [illegible]. The Gaws of Maw were of good position in Fifeshire in the sixteenth century, and the Brouns were Lairds of Keir, an Estate in the Parish of Tulliallan.

Thomas Younger of Craigton was a man of good estate. In 1621 (April 7), he purchased more land, and in 1623 he was Bailie of Clackmannan. He must, moreover, have been extensively engaged in the manufacture of salt, for the name occurs in 1607 (*Pri. Coun. Rec.*) in connection with the salt-pans at Culross and Airth. It was a custom common in those days for a man possessed of capital and skill to carry on his business (especially such a one as salt-making, a foreign speciality) at several places, and thus to make provision for his sons. This arrangement is shown in the interesting account, of the Lorraine glass-making families of Tyzack, Tyttory, and Henzell, written by H. Sydney Grazebrooke; it also existed in the pan-making family of Van Halen. In the case of salt-making it was perhaps necessary to have the pans at various parts of the coast. The existence of this custom proves exceedingly inconvenient to the genealogist; without a knowledge of it he is quite at sea; and even when he understands it, it is not easy to follow the different children in after-life, as their residences were frequently changed, till at last the various branches became more localised and thus more easy to trace.

We have not discovered when Thomas Younger of Craigton died: as Robert Bruce of Kennet purchased Craigton in 1630 that is very probably the date of his death. He was not in a position to found a family by entailing a landed estate on an elder son. He certainly had two sons, and,

as we have shown, probably other children, for whom provision had to be made; what became of James, the eldest, we know not. A James Younger was witness to the baptism of James Younger, grandson of Thomas, in 1673. Robert Younger, probably a son, was a salt-maker at Culross; and at the same place we find Thomas, born 1609. The towns were so near together that communication was easily kept up, and we constantly find the same persons mentioned in the records of the two parishes.

II. THOMAS YOUNGER, son of Thomas (I.) Younger of Craigton and Margaret Schaw, was baptized at Clackmannan 18th January 1609. In 1631 his banns of marriage were published at Torryburn, but the intended wife's name is not given; ten days later he forfeited his pledge, so that the marriage did not then take place; but before 1641 he had married Elizabeth Miller of Clackmannan, who was the mother of his children. She is stated in the Kirk-session Records of Clackmannan to have given (August 4, 1680) to her youngest son, John Younger, salt-maker, Powside, Clackmannan, her family seat in the Parish Church. The children of Thomas (II.) Younger and Elizabeth Miller were—

I. Thomas, of whom below as Thomas III.

II. Bessie, baptized at Culross 22d March 1643.

III. James, baptized at Culross 30th November 1644; he married at Clackmannan, 28th February 1672, Agnes, the daughter of George Tilloch or Tulloch—the sister of his brother Thomas's wife. By this marriage he had issue—

1. James, baptized at Clackmannan 4th January 1673, the witnesses being James Younger (probably his great-uncle) and Andrew Younger (probably another great-uncle). James died young.
2. George (so named after his mother's father), baptized at Clackmannan, 7th February 1674, witnesses John Younger and Andrew Tilloch, his uncle. He married at Clackmannan, 17th December 1709, Christian Robertson, by whom he had three sons: (*a*) James, (*b*) Andrew, (*c*) William. The last of whom alone married, and left one daughter, Christian, the wife of James Alison.
3. Janet, baptized at Clackmannan 22d April 1676, the witnesses being James Younger and George Tilloch.
4. Elspet, baptized at Clackmannan 26th October 1678, witnesses John Younger and William Tilloch.
5. John, baptized at Clackmannan 12th March 1681, witnesses James Milne and Andrew Tilloch.
6. Andrew, baptized at Clackmannan 8th September 1683, witnesses George Tilloch and Andrew Tilloch. Married at Alloa, 13th June 1712, Jean Chalmers. Was a salter, and left issue.

James Younger and his descendants were salt-makers at Powside, in the Parish of Clackmannan.

IV. Margaret, baptized at Culross 18th June 1651.

V. John, baptized at Culross 3d January 1658. He was husband of Margaret Hutcheson, but the record of his marriage has not been discovered. He had issue, and was a salter at Powside.

(To be continued.)

124. WITCHCRAFT.—‘Clackmannan 11 June, 1706. The which day the Ministers & Elders mett in Session & after prayer William Paton Elder reported from Archibald Duncan & Robert Stupart Elders that John Scobie younger in Toun told them that he went with his Uncle the deeces’d James Scobie to a well in Grasmes Toun land two nights to wash him with the water of that well, and to cast some pouders in some papers upon him, and that there came a black man from the Kerse hill towards them, & a branded cat came out of the corn at which Robert Stupart’s cattle squeel’d, & that the black man followed them down night to the Walk Miln at Dovan as they were returning home to Clackmannan & that they heard a terrible noise like the noise of coaches, & that the said James Scobie fell in the water; and that his going to be washed with the water of that well, and these pouders cast upon him were by the direction of Margaret M’Carter, and his falling into Dovan water was the reason why he was not cured, and that she forbad them to speak coming or going.’ The case was heard again on 16th July 1706, and the following particulars are added: ‘And that when they came to call the deonant to goe the second night he refused till the deceased Robert Reid in Toun came & took him & they both went with him the second night and saw the black man and cat, & heard the cattle squeel as aforesaid and that when they were coming back again there came a great wind upon the trees on the side of Dovan and when he was crossing Cartochy burn his uncles foot slipt & fell in the burn and Robert Reid said the cure is lost, there is no helping of you now; and so they spoke from thenceforth till they came home, for Margaret Bruce the said James Scobies wife told them that if he fell in the water he could not be cured, and further added that when they told Margaret her Husband had fallen in the water she wept. Sic subscribitur John Scobie. This day the Session being informed that Margaret M’Carter has gone out of the parish thought fit to delay till they see if she return,’ and thus the matter ended.—*Kirk Session Records.*

125. SCOT’S TRANSCRIPT OF PERTH REGISTERS [*continued from page 170*].

October 2, 1569.

William Scroggs & Isabell Leverand.

October 9, 1569.

William Dyne & Janet Dyke.

^{81/} October 16, 1569.

Nicoll Galloway & Christian Lawson.
John Fotheringham & Bessie Keir.

November 13, 1569.

Paul Cousland & Elspith Scott.
William Edward & Agnis Tawis.

November 27, 1569.

Alexander Lowrie & Margaret Dyke.

December 4, 1569.

Robert Matthew & Isabell Anderson.
John Millar & Bessie Adamson.

Northern Notes and Queries;

- December 11, 1569.
James Mar & Agnes Basket.
- December 18, 1569.
Thomas Hardie & Janet Robertson.
- January 1, 1569.
Alexander Chalmer & Isabell Mail.
- January 22, 1569.
Arthur Leverand & Agnes Throskell.
- January 29, 1569.
Robert Brown & Agnes Meik.
- February 5, 1569.
John Anderson & Janet Watson.
William Duncan & Bessie Glass.
- February 6, 1569.
James Stewart & Marion Andarson.
Fastranes Even the 7 Day of February, Anno 69 years.
- February 21, 1569.
James Scott Tirsappie & Christian Adam.
George Loureinston & Marion Cuming.
- March 12, 1569.
George Watson & Janet Henderson.
- April 9, 1570.
Robert Cock & Janet Horne.
- ^{32/} April 16, 1570.
David Westwater & Christian Mason.
- May 7, 1570.
Thomas Gibson & Margaret Mackie.
- May 21, 1750.
~~Thomas Hardie & Jean Bane.~~
James Robertson & Helen Smith.
- June 4, 1570.
Thomas Hardie & Jean Bane.
- June 11, 1570.
John Eldar & Margaret Meik.
Alexander Anderson & Janet Gowrie.
- July 2, 1570.
Patrick Wilson & Margaret Neal.
- September 10, 1570.
James Cowan & Isabell Ruthven.
Alexander Maxton & Cathrine Rattray.
John Henderson & Isabell Finlayson.
William Faire & — Gall (the wife's first name is
supplied in the memorandum of Contract viz Margaret Gall).
- December 10, 1570.
John Smith & Eupheme Black.
Robert Pearson & Christie White.

December 17, 1570.
Patrick Chrystie & Margaret Dalrymple.

December 24, 1570.
Henry Williman & Christian Mathew.

Dec. 31, 1570.
Thomas Barclay & Violet Robertson.

January 7, 1570.
Patrick Tullie & Elspith Stobb.
David Johnston & Isabell Muir.

January 14, 1570.
John Peblis & Janet Whittock.

February 4, 1570.
John Young & Helen Landell.

^{33/} February 11, 1570.
Blaize Powrie & Janet Eldar.
Cristoll Chappell & Catherine Murray.

February 18, 1570.
Mr. Bas M'Ghie & Katherine Paterson.

(*N.B.*—I apprehend that minister or Literary Gentlemans name was Note. Basil M'Ghie. But it is written in the Register so carelessly as not to be certainly read ; it may perhaps be Mr. Thomas M'Ghie.)

February 18, 1570.
Thomas Ferguson & Helen Neving.

February 25, 1570.
John Tendall & Janet Ruthven.
John Richardson & Violet Andrew.

(*N.B.*—In the margin of the Register is written at the names of John Note. Richardson & Violet Andrew the word 'Inernathie' signifying that one of Richardson. them came from, or was Proprietor of the Lands so called.)

February 25, 1570.
John Stewart & Margaret Spens.

April 22, 1571.
John Eldar & Bessie Lowrie.
Archibald Young & Bessie Law.

May 13, 1571.
Laurence Lamb & Bibbe Adamson.
James Stewart & Janet Meik.

May 20, 1571.
Andrew Donaldson & Margaret Foster

May 27, 1571.
George Hutton & Agnes Duncan.

June 3, 1571.
Michael Anderson & Margaret Murray.

Northern Notes and Queries ;

July 9, 1571.

Andrew Anderson & Janet Gall.

John Rannaldson & Margaret Broun.

^{34/} David Wilson & Barbara Thomson.

July 16, 1571.

Stephen Black & Margaret Young.

July 20, 1571.

James Kempie & Isabell Henderson.

Robert Lovell & Janet Meik, Craigie.

July 30, 1571.

George Tait & Janet Bryden.

August 13, 1571.

David Henderson & Elspith Howie.

August 20, 1571.

John Anderson & Marjory Pitscotty.

August 30, 1571.

Walter Richardson & Janet Murray.

September 3, 1571.

Thomas Stewart & Marion Stirling.

Robert Hay & Giles Griegor.

James Ross & Christian Jamieson.

September 10, 1571.

James Colyng & Isabell Ruthven.

Alexander Maxton & Catherine Rattray.

John Henderson & Isabell Paynter alias Finlayson.

September 17, 1571.

John Young & Agnes Bowar.

John Barclay & Eupheme Murray.

November 12, 1571.

Mr. Thomas Robertson & Barbara Justice.

Note.
Robertson.

(*N.B.*—At the end of the Register Book I find a memorandum as follows :—‘ The 6th day of November anno 70 years. The whilk day Master Thomas Robertson minister has acted himself to pay to the Poor the sum of 40 shillings money betwixt this & Andermas next, for the slander that is raised upon [*sic*] & Barbara Justice his future spouse.’ The memorandum is subscribed with his own hand ‘ Mr. Thomas ^{35/} Robertson.’ If he was minister of a Parish, I do not know at present what Parish it was. But it would seem that either the money was paid, & that the scandall, whether well or ill founded was done away, before the time of his marriage.)

November 12, 1571

Andrew Thomson & Agnes Mason.

William Hepburn & Alison Raidy (perhaps Reid).

December 3, 1571.

David Hoyd (perhaps Hood) & Isabell Stewart.

December 10, 1571.

Robert Finlayson & Helen Copin.

(*N.B.*—At this place the Compiler of the Register goes back several months in the year 1571, having probably come to the knowledge, of his having omitted to mark several marriages which had happened during that time.)

June 10 1571,
Thomas Dundie & Violet Robertson.
John Hendry & Janet Henderson.
Robert Gaw (or Gull) & Eupheme Adamson.

June 17, 1571.
Duncan Robertson & Christian Chrystison.

July 22, 1571.
Peter Grant & Agnes Anderson.

July 26, 1571.
William Inglis & Marion Bruce.

July 31, 1571.
Adam Anderson & Elspith Snell.

August 12, 1571.
William Laird & Violet Anderson.

August 29, 1571.
Archibald Sicker & Janet Jack.

September 2, 1571.
George Ramsay & Elspith Scott.
Walter Buchanan & Bessie Mackie.
John Colt & Isabell Grieve—Muirtoun.

^{36/} November 4, 1571.
James Riddy & Margaret Colt.

November 16, 1571.
James Anderson & Margaret Anderson.

(*N.B.*—James Adamson afterwards Provost of Perth & father of Note.
Mr. John Adamson Principal of the College of Edinburgh & of Adamson.
Mr. Henry Adamson Author of the celebrated Historical Poem which according to the Humour of the Time in which it was published has the fanciful and uncouth name of Galls Gabions.

James Adamson was a merchant in Perth, Brother of Mr. Patrick Adamson Archbishop of St. Andrews or else nephew of that Archbishop; and he was married to the sister of Mr. Henry Anderson the celebrated Poet several of whose Latin Poems have been published in the Collection called 'Delitiae Poetarum Scotorum.'

James Adamson lived to a great age. He & his Brother in law, Mr. Henry Anderson died much about the same time in the year 1623.)

November 18, 1571.
John Cochran & Giles Kaddy.
John Brown in the parish of Methven with Margaret May.

November 25, 1571.
William Anderson & Margaret Scrimgeour.
George Hunter & Margaret Fyfe.
John Mackie & Agnes Watson.

Northern Notes and Queries ;

George Stobb & Isabell Robertson.
William Robertson & ——— Gaw (her first name omitted).

December 3, 1571.

John M'Grieger & Christian Ferguson.

December 16, 1571.

George Mathew & Marion Robertson.

December 22, 1571.

Troilus (perhaps Carolus) Eldar & Violet Stannis.

Alexander Brown & Catherine Cramby.

Robert M'Koyll & Bessie Forbes.

David Cuthbert & Catherine Finlayson.

^{37/} December 29, 1571.

David Bow & Catherine Ross.

January 1, 1571.

James Lawson & Isabell Inglis.

January 13, 1571.

Alexander Chalmer & Isabell Monipenny.

David Nicoll & Catherine Black.

James Wilson, Muirtown & Helen Wilson.

January 27, 1571.

Alexander Ferguson & Violet Balneaves.

James Eldar & Isabell Wenton.

February 10, 1571.

Robert Brown & Agnes Walker.

February 17, 1571.

George Henderson & Isabell Woddell

Walter Barnett & Janet Boy.

John Allyson & ——— Nicoll.

Note.

(*N.B.*—The first name of the Bride is omitted.)

Fastrens Even the 19th day of February.

April 1, 1572.

Robert Shiell & Isabell Ruthven.

April 22, 1572.

John Rutherford & Janet Anderson.

May 18, 1572.

Thomas Barrall & Janet Dickson.

William Blair & Janet Smith.

James Sym & Eupheme Tullie.

May 25, 1572.

Thomas Fowlis & Janet Wilson.

July 13, 1572.

William Lawson & Violet Wilson.

July 20, 1572.

Robert Mason & Agnes Reddy.

William Young & Janet Malice.

^{38/} July 29, 1572.

John Pearson & Eupheme Campbell.

August 9, 1572.

John Mason & Janet Blinshall.

August 17, 1572.

Thomas Henderson & Isabell Sibbald.

David Lyall & Helen Lowdeane.

David Jackson & Marion Jakis.

September 7, 1572.

John Anderson & Isabell Brydie.

John Dow & Helen Duncan.

September 14, 1572.

Gilbert Billie & Margaret Tyrie.

September 18, 1572.

Dionysius Blacket & Janet Monipenny.

November 2, 1572.

James Henderson & Helen Cavers.

William Bower & Helen Rynd.

November 17, 1572.

George Archibald & Helen Cuthbert.

John Hewat & Janet Hoge.

126. KIRK SESSION RECORDS AND CHURCH ACCOUNTS.—The following items are selected from the Kirk Session Records of Alloa as likely to prove of interest. It would be useless to print the accounts in full, for most of the items consist of payment of money to regular pensioners or to casual poor. It may be well, however, to state that in the latter class are to be found a large number of those who suffered from the unsettled state of the kingdom. Many Irish found a refuge in Scotland about this time, and had apparently to depend for their subsistence on alms; maimed 'souldiers' also figure frequently; in some cases a note is made that the recipients were gentlemen or ladies, and in one or two instances the possession of a title did not secure the possessor from beggary. If in our present number more than usual prominence seems to be given to Kirk Session Records, it may be explained that circumstances have lately enabled us to study some good specimens of these most valuable documents. Though perhaps few would be worth printing *in extenso*, none should be overlooked, and the Scottish History Society is acting wisely in printing the Kirk Session Records of St. Andrews, for the perusal of the work may lead antiquaries to extract and publish what they may find of interest in the books that exist in their own neighbourhoods. The genealogist should consult them, as they often incidentally throw light on doubtful points of family history, and amplify the otherwise bare facts entered in Parochial Registers. We shall be glad to receive extracts of general interest, and shall do our best to find room for them in our pages—if they are given *literatim et verbatim*, and are not of unnecessary length. We should specially value any that may illustrate the popular belief in witchcraft.

Extracts from 'Discharge of the Collections and Church Money depursed be Andrew Erskine box master beginnand July 13, 1645' :—

	for a 1000 tickets	5 lib.
	for work in the kirk seats and foormes	19 sh. 4d.
	to St. Andrewes busser (scholar)	6 lib. 13 sh. 9d.
	for ane glassen window to the kirk	vi lib.
	for yron bands nails and timber work	3 lib. 4 sh.
	To the old Nowrish called bread Nourish	48 sh.
	for ane windinsheit to a stranger	30 sh.
	To ane old expectant suppliant	10 lib.
1646	To the old bread nourish	24 sh.
	for ane Cloath to the Comunione table	xi lib. 4 sh.
	for making ye blackstool timber and work	9 lib. 5 sh.
	for towes to the bell and mending the bell	21 sh.
	for the letron service at Comunione	48 sh.
	To St. Andrewes steudent for 1646	6 lib. 13 sh. 4d.
1647	for ane lock and key to ye kirk doore	30 sh.
	for tuo cowps for the comunione table	26 sh. 8d.
	for meall and other furnishing to poore folk in tyme of ye pestilence	20 lib. 14 sh. 10d.
	for service at letron and to the beddall the tuo comunion dayes 1647	3 lib. 1 sh. 4d.
	for new foormes in the loft	49 sh. 4d.
	for ane harne gowne to faulters	3 lib. 12 sh.
	for leading sand and serving the sklaitters	24 sh.
	for mending ye blackstoole	18 sh.
	To ane stranger a scholler	58 sh.
	for ane bindin sheit to ane stranger	24 sh.
1648	for the table boord allowed more yn was allowed for mending fallen foormes in the loft and naills and sound timber	18 sh.
	The glazen wrights compt is	13 lib. 16 sh. 4d.
1649	to ane Northland stranger	8 sh.
	to ane woman in Craigward taylor	12 sh.
	for ane new towel for the elements	20 sh.
	to the criple mans qhose goodson was killed	30 sh.
	to Andrew balk for fourmes to ye table	48 sh.
	to Johne Huntar for ane kist (coffin) to ye headed man in July	3 lib. 6 sh. 8d.
	to Johne Chrystie Tinkelar	1 lib. 4 sh.
1650	to ane misterfull woman	6 lib. 13 sh. 4d.
	to ane honest misterfull man in the town	20 merks.
	to highland men yt was seiking corne	12 sh.
	to a minister cam from Irland	2 lib. 15 sh.
	for a psalme buke to the kirk	16 sh.
	to a ministers wyffe com from Irland called Semple for putting bands on the seat door betwixt the kirk and the aveiw [? avenue]	1 lib. 10 sh.
	to andrew dickie for a lock to the elders seat	7 sh. 4d.
	to a German	10 sh.
	to And balk for dressing the bell	15 sh.
	to James Melvin for a chest	3 lib. 6 sh. 8d.

	to Andr Dickies for the grave making	13 sh. 4d.
	to the school maister of Newbatle	1 lib. 10 sh.
1651	mending of the bell	3 lib.
	to on Mr Rot Wallace	2 lib.
	to on Mr George Dewar	3 lib. 6 sh.
	to Alexr Gordone a poore minister	1 lib.
	to the ladie Ebitshall	6 sh. 8d.
	to buy a winding sheit for a Souldiour	1 lib.
	to Rot Young for putting up the bell	10 lib.
	to Pat Meather for yron to it	8 lib.
	to Jo Short for leather to the tounge of the bell	20 sh.
	to Andrew Erskine to give James Steil sclatter for mending the church	5 lib. 8 sh.
	to Jas Melvin comed fre Ingland	18 sh.
	to Pat Chalmers for a belstring	12 sh.
1652	to the school mr of Saline	4 sh.
	to one Cornet Campbell	18 sh.
	to a German Js. Romaw	12 sh.
	To Wm. bean going to holland	12 sh.
	to the smith for nails to the bell	15 sh.
	to the merchand for a harn gown	2 lib. 2 sh.
	to the tayllyour for making it	13 sh. 4d.
	to a stranger called hans Martine to help to pay his fraught to carie him hom	2 lib. 8 sh.
	to the glass wright for making new windows & mending old	9 lib. 7 sh. 4d.
	to one Capta: Kers fre Ingl:	18 sh.
	to a Sergent come from Ingl:	12 sh.
	of yt which was collected to the prisoners at tinmouth Castle yre was resting eight pounds and four shill Scotts qlk was delyverd	8 lib. 4 sh.
	to a poor English man yt was on of the King domestick servants	1 lib. 10 sh.
	to my lord Athols son	12 sh.

127. THE BRANKS.—1618, Oct. 4.—‘Anent the Bill geven in be M^r James and his wyfe the session in ane voice ordaines hir, Janet Tailzor [name written in above the line], to be putt in the branks and the chainzie on ane Sondag fra the first bell to the third whill ye minister cums in and the psalmes be sung, and after the preaching when the psalmes begin to be sung whil ye people be demissed.’ This is all on the case which appears in the Records. In connection with the not unusual penance of standing in sackcloth on the ‘black stool’ are two items in the Session accounts for August 1647:—

‘for ane harne [sackcloth] gown to faulters, . . . 3 lib. 12sh. od.’
 ‘for making ye blackstool timber and work, . . . 9 lib. 5sh. od.’

1705, Feb. 2.—‘John Archibald in Bauchry stood at the kirk door in Sackcloth between the second and third bell and also before the congregation *pro primo* the last Lords Day, and was rebuked for his hainous guilt of adultery and exhorted to repentance for the same.’—*Alloa Kirk Session Records.*

128. IRON COFFIN CASES.—When body-snatching was prevalent, many parishes were provided with large iron cases, which were lowered into a grave when it was dug. The coffin was deposited in it, an iron cover was placed upon it and securely locked, after which the grave was filled up. A sufficient time having elapsed, the grave was re-opened, the case taken out for future use, and the coffin was left to decay. An extra charge was made when these precautions were employed. Two of these cases existed in the neighbourhood of Alloa. One lay for many years in the churchyard at Tullibody. On missing it lately, I made inquiries and found it had been broken up for old iron. The other one was in the yard of the ruined church at Airth, and may be there yet. Without going the length of advising the Society of Antiquaries to procure such an unwieldy and repulsive article for their museum, I think it would be advisable to have a photograph taken of one, and a written description of it, for interest attaches to such relics of days when there was reason to fear that graves, even in out-of-the-way places, might be violated. Probably in a few years these cases will all be destroyed, and any chance reference to them will perplex the antiquary. Is it known what was the usual name for them?

ED.

129. FONT OR CROSS SOCKET.—The last Report of the Scottish Society of Antiquaries contains an interesting paper on Scottish Baptismal Fonts, by J. Russell Walker, Esq., F.S.A.Scot. An engraving is given of, and allusion is made to, a stone at Inchyre House, Fifeshire. Mr. Walker states that it looks very like a gable cross or pinnacle. The engraving shows this, save that had it been used for a socket for a gable cross the hole would have been square, and not round. A stone of precisely similar character is now lying in the Churchyard of the ruined Parish Church at Culross: in this case the hole is square, and I think that it must once have held the cross. The similarity between the stones makes it questionable whether the Inchyre one had originally a round hole or basin, and whether it may not have been carved for, and perhaps used as, the finial of the gable of the Church.

ED.

130. CLOCKS AND CLOCKMAKERS (see pp. 127-128, 170).—The *Burgh Records of Edinburgh* furnish evidence of an older Knockmaker than those mentioned in page 170 of *N. N. & Q.* The following extracts, the first three of which are from these Records, may prove interesting in this inquiry. The first extract, and probably the second, refers to a sundial:—

'28th Novr. 1566. The prouest baillies and counsall ordanis maister Jhone Prestoun dene of gild, to caus mend the prik of the sone orlege on the south syde of the kirk in the kirk yard and draw the letteris thair of new.'

'24 april 1567. The dean of gild ordained "to caus paint the letteris of the orlage." Three persons appointed "to talk with the man that hes the orlage to sell desyrit to be set vp at the Nether Bow, drif it to ane price and report to the Counsall."

'19 april 1570. It is appoyntit and aggreit betuix the baillies dene of gild and counsalle on that ane pairt and Robert Creych, knock makar on the vther pairt, viz the said Robert bindis and oblissis him to mend and vphald the toun knock they furnessing irme allanerlie for the quhilck caus

they ordane the thesauraris present and to cum to pay him yeirlye during his lyfetime xls.' Is anything else known about Robert Creych?

1st August, 1589. The 'Halie bluid silver' (custom dues, so-called) were 'rowped ye space of half an hour be ye glass.'—*Acts and Statutes of the Guildry Incorporation of Dundee.* A. HUTCHESON.

131. SHAKESPEARE IN GLOUCESTERSHIRE.—The attack which has been recently made against Shakespeare has caused men to study his works with increased attention to the evidences of his knowledge of localities. No excuse is required for the presence of the following note in a Scottish magazine, for Scotsmen have shown they love the man who wrote for all time and for all races. In this note I only seek to deal with one point in his writing, but I have not seen it noticed in any of the recent literature which the Donnelly controversy has produced, and I think that at least it tends to prove that the writer of Shakespeare's plays was well acquainted with the district not far distant from Stratford. The few passages I shall produce have struck me, a Gloucestershire man, as containing indications that Shakespeare possessed a personal knowledge of that district, and I shall explain how it is probable that he had an opportunity of acquiring it. These passages have not been noted in Mr. Russell French's valuable and rare work, *Shakespeareana Genealogica*, which contains proof that Shakespeare's knowledge of Warwickshire names is shown in his plays.

In the West of England the Cotswold hills have ever been celebrated, and any one who has seen them rising in beauty, and not without dignity, from the Vale of Berkeley, will understand the influence they have exercised on the imagination of natives of a lowland district.

We find Shakespeare, as was natural in a Warwickshire man, referring to them:—

'*Slender.* How does your fallow greyhound, sir? I heard say he was outrun on Cotsall.'—*M. W. of W.*, i. 1.

The annual games on the Cotswold hills were celebrated in Shakespeare's days, and hare-coursing formed an important part of them.

In the play of *Henry IV.*, Pt. II. iii. 2, Justice Shallow, 'at his seat in Gloucestershire,' boasts of his youthful escapades, and speaks of his former comrades, 'little John Doit of Staffordshire, and black George Bare, and Francis Pickbone, and Will Squele, a Cotswold man.' 'A Cotswold man' is the very term still applied by the dalemen to one who lives in the hill country—it would be unintelligible to a native of any other part of England.

There are other passages which indicate that Shakespeare had himself visited the most prominent of the Cotswold range, viz. Stinchcombe Hill (*i.e.* the stint or end of the combe or ridge). The subject has not been overlooked in a little work, *Dursley and its Neighbourhood*, by the late Rev. J. J. Blunt; I, as a native of Dursley, and well acquainted with every inch of Stinchcombe Hill, can speak of the correctness of his remarks.

In the play of *Richard II.*, ii. 3, we find mention of 'a wild prospect in Gloucestershire.' That this was the prospect from the hill I have mentioned seems the more probable from the following passage:—

North. How far is it to Berkeley? And what tir

Keeps good old York there, with his men of war?

Percy. There stands the castle by yon tuft of trees.

There it stands in the vale below, and is still almost concealed by the 'tuft of trees.' No such view of it can be obtained from any other spot as from Drakestone, the extreme point of the hill. From this point also the wide estuary of the Severn appears as a lake, the lower bend being concealed by rising ground. When seen at low water, Shakespeare's 'sandy-bottom'd Severn,' *Henry IV.*, Pt. I. iii. 1, describes it most accurately. The river Wye is not visible from this point, and no epithet is applied to it, though it is mentioned in the same sentence. There is good cause to believe that Shakespeare himself stood on the spot, for a family of his name existed in the locality in the 16th and 17th centuries. James Shakspeare was buried at Bisley in 1570; Edward, son of John and Margery Shakspeare, was baptized at Beverstone in 1619, and Thomas Shakspeare, a weaver, was married at Dursley in 1677. Tradition has pointed out a part of the wood that lies between Dursley and the summit of the hill as connected with the poet, or at least with this family, for it has from time immemorial been known as 'Shakespeare's Walk.' Yet another coincidence remains: in *Henry IV.*, Pt. II. v. 1, Davy says to Justice Shallow, 'I beseech you, sir, to countenance William Visor of Woncot * against Charles Perkes of the Hill.' Stinchcombe Hill is still known in the immediate district as 'the hill,' and on it are the traces of a house which belonged to a family named Perkis; in the year 1612 Arthur Vizar was High Bailiff of Dursley, and his descendants in the direct male line are gentlemen of coat armour still owning property at 'Woncot.' Woodmancote, an important hamlet or suburb, lies close under the hill, and 'Woncot' is a fair rendering of the way in which it is still pronounced by the rustics in the neighbourhood. The name Vizar, now Vizard, was likely to strike a sojourner in the district from its rarity and peculiarity. As Dickens noted names for future use, so probably did Shakespeare. It is quite possible that it may yet be discovered that some suit at law did exist between Visor of Woodmancote and Perkis of 'the hill.' It would be a subject for conversation when Shakespeare was staying at Dursley, as it is not unlikely he was, for, as I have stated, men of his name, possibly his relatives, were living in the immediate neighbourhood, if not in the town itself, in the 16th century. Blunt, without giving his authority, states that at Newington-Bagpath some of the family 'still exist as small freeholders, and claim kindred with the poet.'

A. W. CORNELIUS HALLEN.

132. PAYMENT OF SCOTTISH M.P.'s.—Scottish members of Parliament were formerly paid, as it was found difficult to induce country gentlemen to incur great expense as well as labour by acting as representatives of country districts. The following paper shows how the rates were levied:—

'Followes a stent roll For payment of the Somme / of Two thousand Thrie hundredth and Fyftie / pundis scottis Dew for the charges of John / Campbell of Ardchattane Commissioner of parliat / for the Schyre of Argyll maid and set down be / Sir Dougall Campbell Sir James Lamount and / Duncane M'Corquodill of Phantellans As / haveing power and commissione fra the Lordis / of Counsell and Sessione beiring daitt at Edgr

* Some editions read 'Wincot' for 'Woncot,' and French (p. 325) adopts this reading, in ignorance of the family of Vizer of Woodmancote or Woncot. He supposes the poet to have invented the name, wishing not to expose a resident at Wilmcote, near Stratford, which may have been called Wincot, as Woodmancote was certainly called Woncot. The edition of 1623 reads 'Woncot.'

the nynt day of July 1. mc. three scor thrie yeres / And payable be the kinges barrones and frie holders / within the said Schyre According to the Severall / proportions of Rentis In maner efter speit

	lb	sh	d
Imprimis Sir Johne Campbell of Glenorchy	40	00	0
Sir Nell Campbell of Calder	520	00	0
Sir Dougall Campbell of Auchinbreck	60	00	0
Sir James Lamount of Innerryne	180	00	0
Archibald M'Lauchlane of that ilk	120	00	0
Collin Campbell of Stragt	60	00	0
Angus M'Donald of Lergie	120	00	0
Duncane M'Corquedill of Phantellans	30	00	0
Duncane Campbell of Ellangray	52	00	0
Archibald Campbell of Glencaradill	60	00	0
Sir Allane M'cleane of Dowart	720	00	0
Lauchlane M'cleane of Lochbowie	180	00	0
Johne M'Cleane of Coill	48	00	0
Hecter M'clean of Torlosk	60	00	0
Johne M'cleane of Kendlochalem	24	00	0
M'Kinnon of Strathgrdill	40	00	0
M'Kay Ugodill	08	00	0

Suma at four pund the 100 merk rent extends to 2322 00 0

Suma totalis extending to the said soume of / Two thousand three hundred and Fyftie punds / dew to the said John Campbell of Ardchattane / For attending the last thrie sessiones of parliament / 1661, 1662, and 1663 as his commissioner fie / acording to my Lord Clerk register his attestatioune / with four days cuming and four dayes goeing at ilk / sessiounne of the farsaid thrie sessiones of parliament, as / at mor Lenth is conteind in the decreitt and Lres raset tharupone.

'And we the commissioners appoyntit be the Lords of counsell and sessiounne For / making of this said stent roll or any on of us according to the commissiounne / grantit for that use, Have subscribitt this pñts with our handis the sixt day of October 1.MC. three scor thrie yearis.

J. LAMOND.
D. M. PHANTELLANIS.'

Endorsed.—'The scroll of / Ardchattanes fie / as commissioner / upon every frie holder / in gñall [general].'*—Ardchattan MSS.*

133. OLD SCOTTISH LAMPS, ETC.—We would draw our readers' attention to the extract we have made (with permission) from the Address of D. Bruce Peebles, Esq. (see page 28).

QUERIES.

LXXXVI. FASKEN OR FASKIN.—Can any of your readers give an explanation of this surname, which has existed in Banffshire over 300 years, and has been spelt in some half-dozen different ways? M.

LXXVII. JOHN HAMILTON, music-seller in Edinburgh, also composer and versifier, *ob.* 1814. Can any one kindly inform me who owns the copyright of his poems? Is it the descendant or a publisher, and what is the present address of such owner?

O. M. M. B.

LXXVIII. GORDON OF AUCHDENDOLLY.—In the *Sherborne Journal* (Dorset) of July 21st, 1809, occurs the following announcement:—

‘Tuesday se’nnight was married, Robert Gordon esq. of Auchdendolly, in the stewartry of Kircudbright, North Britain, and of Leweston, Dorset, to Elizabeth Anne, only daughter of Charles Westley Cox esq. of Kemblehouse, Wilts.’

I shall be glad to know to what family Robert Gordon belonged. His father, William Gordon, who died 1802, aged 44, married Anna, sister and heiress of Sir Stephen Naish, Knt., of Bristol, and of Leweston, through whom he became possessed of the Leweston estate.

C. H. MAYO.

LXXIX. FAMILY OF WHITSON.—Information wanted about the family of Whitson in Perth, 1296 to 1500; especially William Quhitsoun 1379-84, Keeper of the Wardrobe to Robert II. C. H. W.

LXXX. ROSS OF PITCALNIE.—Can any reader of *N. N. & Q.* kindly give information about Anne, Christian, Isabel, Catherine, James, Charles, Angus, younger children of Malcolm Ross, fifth of Pitcalnie, by his 1st wife, Jean, eldest daughter of Mr. James M’Culloch of Piltoun? Charles and Angus, called 3d and 4th sons, are witnesses of a Sasine 22d Sept. 1730; in Sasines I find no further trace of them. In *N. & Q.*, O. S. XII. 149, a lady inquiring about the above children states that they were alive in 1733.

F. N. R.

LXXXI. MENSHEAVIN.—At pages 202 and 203 of the fifth vol. of the *Register of the Privy Council of Scotland* is a complaint by James Lord Lindsay of the Byris, David Dundas of Priestisinch and Johnne Yallowleis, messenger, narrating the deforcement of the said Johnne Yallowleis on 12th January 1594-95 by Agnes Cokburne, wife of James Hammiltoun of Levingstoun and their family and servants, who failing to appear are denounced rebels.

Mr. Alexander Burnett then appears for himself, and as procurator for various persons in Duntarvie, Preistisinch, Westlaw, Eistlaw, Scottistoun, and Mensheavin, and gives in a copy of letters raised by the said James Hammiltoun of Levingstoun and others charging the parties residing at the above places to appear before the King and Council?

I am anxious to identify the place called Mensheavin. I find no mention of such a name in the retours; and while in the Ordnance Survey Map, plate 32 (scale 1 inch), I find Duntarvie and Priestinch in Abercorn Parish, and Scotstoun Park in the adjoining parish of Dalmeny, I can find no name resembling Mensheavin. Livingstoun appears to be Livingston in Linlithgowshire—the Byres lying in the County of Haddington.

I would also be obliged if any reader of *N. N. & Q.* could

inform me of the cause or origin of the quarrel between Lord Lindsay and the Hamiltons of Livingston which gave rise to the deforcement mentioned above.
J. M'G.

LXXXII. HENRIETTA C——.—At pages 276 and 313 of vol. II. of *Lives of the Lindsays* reference is made to a Miss Henrietta C——, as governess to the daughters of James, 5th Earl of Balcarres. It requires little acumen to detect the name indicated by this initial. At page 276 it is said that she married, and at page 313 that the whole C—— family has passed away. I shall be glad to know the name of her husband and date of her marriage?
Σ.

LXXXIII. BRABONER.—This word is found in *Gleanings from the Records of Dysart*, by the Rev. Wm. Muir, 1862.

Wm. Kilgour, braboner, made a freeman 1601 (p. 48).

Thomas Dowy, braboner, 1603 (p. 49).

The editor (p. 489) states, 'This word occurs frequently both in our civil and ecclesiastical records.'

It is also found in *The Burgh Laws of Dundee*, by Alex. J. Warden, 1872.

'The braboner, or webster craft, or weaver trade, holds the eighth place amongst the nine trades' (p. 503). But the earliest mention of the word given is 1636, the 'Deykin of the Braboner Craft' (p. 517). There are fifteen documents connected with the weaver given, dated from 1475 to 1594, in none of which the word occurs.

What is its derivation? Elsewhere the term Brabanter is found as equivalent to a Fleming or Dutchman. It seems probable that a weaver was called a Braboner from the fact that many Flemish weavers settled in Scotland. It would be well to obtain more instances of the use of the word than those above mentioned.
EDITOR.

LXXXIV. 'O' SUFFIX.—Many surnames and names of places in Scotland end in *o*. Does this point to an Icelandic or Danish origin?

CHIPPENHAM.

REPLIES TO QUERIES.

XXI. ARMS OF INVERNESS.—A. G. Y. will find a discussion regarding the Inverness Arms in the *Inverness Courier* of the 6th, 8th, 11th, 15th, 20th March, 8th, 20th, 25th, November, 1884; 7th May, 1886; and 18th January, 1887.
P. J. ANDERSON.

XLVI. GALLOWAY.—Permit me to disclaim the use of a disagreeable pseudo-word which your printer has introduced into my note. In three instances he has altered 'qualitative' into 'qualitation.'
HERBERT MAXWELL.

XLVIII. HORN.—There are plenty of real difficulties in the attempt to solve the meanings of place names without raising those that are artificial. If W. M. C. chooses to reject the obvious meaning of Whithorn, *hwit ærn, candida casa*, the white house, I cannot help it ; but let the question, if it must be raised, be treated rationally. The two first steps towards getting at the etymology of a place name (and each is so indispensable that it matters not which is taken first), are to learn the local pronunciation and to ascertain the earliest written form. Had W. M. C. taken either of these steps before he had penned his last note he would not have thought it worth while to ask ‘how came the “h” to be inserted?’ He would have found the local pronunciation to have transposed the ‘r’ and the original ‘æ’ or ‘e,’ and that the name is now pronounced by the inhabitants ‘hwuttren,’ showing that the second ‘h’ is not sounded, as it would be if the accent were on the last syllable. He would also have found that in the *Anglo-Saxon Chronicle* the name is written *Hwiterne*, in Geoffrey Gaimar’s *Estorie des Engles* (about A.D. 1250) *Witernen*, and usually in the three succeeding centuries *Quhiterne* (*quh* representing in Scottish writings not, as W. M. C. supposes, a guttural, but the modern *wh* or the Anglo-Saxon *hw*, the latter being the more accurate symbol). Moreover the name is rendered *Futerna* in Irish-Latin mss.

I have never stated without limitation that ‘the names about Sorby are Anglian.’ I have expressed an opinion that the bulk of them are Teutonic, and there can be little doubt that Sorby itself is Scandinavian.

W. M. C. quotes two names in Wigtownshire, one Pikehorn, which is Scandinavian (a peaked sea rock), and the other Knockhornan, which is Celtic, in order to disprove that Whithorn, which is Anglian, has not the plain meaning which it bears on the face of it. The longer study which he devotes to words and names, the more will he be led to disregard similarity in written forms as evidence of common origin.

HERBERT MAXWELL.

LXII. KINDLIE TENANT.—Sir Herbert Maxwell’s lucid note on the meaning of this ancient mode of tenure sums up, perhaps, all that can safely be predicated as to the conditions implied under its cognate terms.

As to the origin of the term, it has been suggested that it was applied to those who were the *natural* inhabitants of the country or of the soil ; but if so it will be necessary to discriminate between such a class and that lowest or servile class, or serfs, reckoned native to the soil, designated in old charters ‘nativi,’ and transferred along with the land. If, in its primary significance, ‘kindlie tenant’ meant ‘natural to the soil,’ it must have implied on the part of the tenants so designed some special claims to advantage over ordinary tenants.

While conceding that the term did not necessarily originally imply the meaning of ‘generous or kind,’ as applied to the tenant, I must be pardoned if I dissent from the conclusion that

‘the generosity lay in the landlord, who let his land on ‘peculiarly easy conditions either to those who had earned his ‘favour by valuable service or to his kinsfolk in humble ‘circumstances.’

There is no evidence that either of these conditions subsisted in the original constitution of a kindlie tenant. In point of fact, we know nothing at all as to the initial relations of the landlord and the kindlie tenant, but we know in many cases such tenants paid what may have been a fair, if not a full rent, at those early times, when we first read of this mode of tenure. The difficulty is not so much that the rent was small as that it was incapable of increase by the proprietor. Since therefore such tenure involved fixity of rent, it is surely unwarranted to assume generosity on the part of the landlord in not increasing the burdens on his tenants while they possessed rights which prohibited such increase. It has been well remarked by a recent writer that ‘the tenant was not one through favour of the ‘landlord, but that he had an independent and natural right to ‘his occupancy.’

On the whole, where so much must be left to conjecture, it seems probable that the kindlie tenant was one whose original connection with the soil was such as to give him in the eyes of the landlord at once a hold on the land he occupied and an importance and influence not rashly to be disturbed, and which initiated a relationship of mutual service and good-will, which, strengthened by time, came at length to be recognised in use and wont, and ultimately in law, as a valid tenure, possessed of well-recognised rights and privileges not appertaining to those subsequent tenancies springing in later times from changed circumstances. Since this question was raised in *N. N. & Q.* an interesting and able paper on the subject has been read before the Hawick Archæological Society by Mr. Oliver of Thornwood, and noticed in a lengthy extract in the *Scotsman* of April last.

As to Mr. Hay’s explanation that a kindlie tenant was a tenant who paid his rent in kind, and not in money, it is a pity he does not state his authority for such a statement. Payment in kind was often, and indeed commonly used; but according to Cosmo Innes (*Scotch Legal Antiquities*) ‘some money was paid,’ and he further states that so early as 1290 ‘all services were in process of being commuted for money rent.’

A. HUTCHESON.

LXV. COLONEL JOHN ERSKINE, DEPUTY-GOVERNOR OF STIRLING CASTLE.—I cannot solve all the doubts of Σ , but the following ‘notes’ may help to clear the ground:—

As the Editor pointed out in a footnote, ‘*Captain* John Erskine of Alva’ was married to Lady Mary Maule, Countess of Mar, on 29th April 1697. This was undoubtedly the same person who was known afterwards as Colonel John Erskine, the Deputy-Governor. He may have been designed ‘of Alva’ to distinguish him from his namesake of the Cardross family, and

as he was the uncle of the then baronet of Alva—Sir John Erskine.

In 1745 I find mention made of ‘the deceased Colonel John Erskine, brother to the deceased Sir Charles Erskine of Alva,’ and in same year of Dame Helen Erskine, Margaret Erskine, Mary Erskine, Eupham Erskine, ‘all daughters of the said deceased Colonel John Erskine’; and again, in 1748, of Dame Helen Erskine, relict of Sir Wm. Douglas of Kilhead; Margaret Erskine, relict of Mr. Wm. Erskine, merchant in Edinburgh; Mary Erskine, spouse to Mr. Alex. Webster, one of the ministers of Edinburgh; Eupham Erskine, spouse of Mr. Alex. Boswell, Advocate, children of the deceased Colonel John Erskine.’

Colonel John Erskine’s testament was confirmed before the Commissary of Dunblane, 9th July 1741. This I have examined, but it contains no mention of his wives.

Will Σ pardon my pointing out that the title of the heir-male of the Alva family is Earl of Rosslyn? MAG.

LXVII. INSCRIPTION IN MONZIEVAIRD OLD CHURCHYARD.—The Arms, three pelicans, are those of the old Perthshire family of Reidhaugh. The Rev. Henry Anderson, M.A., married Marion Ridhaugh (Scott’s *Fasti Eccles. Scot.*). An account of the family of Reidhaugh of Cultibragan, County Perth, who bore for Arms *Azure*, three pelicans vulning themselves *Or*, is given in Stodart’s *Scottish Arms*, vol. ii. p. 366.

The name is spelt Reidheuch, Reidhaugh, Ridhaugh, and Riddoch. Alexander Riddoch, for many years Provost of Dundee, who was born at Crieff in 1744, was probably descended from this family. ROBERT C. WALKER.

LXVIII. William Duff was son of Hugh Duff, Minister of Fearn, 1698-1739. He graduated at University and King’s College, Aberdeen, in 1721. P. J. ANDERSON.

NOTICES OF BOOKS.

Address, chiefly on Artificial Lighting, by D. Bruce Peebles, F.R.S.E., President of the Royal Society of Arts (Edinburgh, Neill and Company), is an admirable description of more things than lighting. We wish we could give his account of travelling in old days, but can only find space for a most instructive history of the gradual improvement of lamps and candles. We have to acknowledge our thanks for permission to use the engraving, which will add to the interest of the extracts:—

‘In the low country, especially in and around Lanarkshire, cannel coal was used to give light long before gas made its appearance, and it was on account of its being so used instead of candles that it got the name of cannel coal. It was first broken into splinters and then laid on an iron bracket attached to the front of the grate, so that it might be sufficiently near the ordinary coal to be kept blazing. The bracket was called the “coal airn,” and the coal burned on it was called the “licht coal.”

‘In the Highlands long ago the bog fir was used as a common method of

getting artificial light. The tree had to be sought for in the bog or moss, and an instrument was required to probe or feel for it. When it was found, the first thing necessary was to hole it, *i.e.* to dig a hole all round it, so as to free the trunk or root and allow it to be taken out. It was then cut into pieces of about 2 or 3 feet long, and the fat bits were selected and split into strips about an inch broad by a knife called a fir gullie. These splinters were called fir candles, and the bog fir came to be known as candle or cannel fir, just as the coal got the name of candle or cannel coal. These fir candles were at first held in the hand as torches are, but as time wore on some clever genius invented articles, first made of wood and then of iron, to hold the fir candles, and thus the living candle-holders were relieved of what must have been a rather tedious occupation.

The bog or moss fir was cut into three or four feet lengths, and split into pieces three-fourths of an inch broad, and put into the holders, which are made with an angular slit to hold the fir candle. Some of these candle-holders are made to drive into the wall, and some of them have one or more joints, somewhat similar to our modern gas brackets, so that they might be adjusted and placed in a position to suit the purpose they were wanted for.

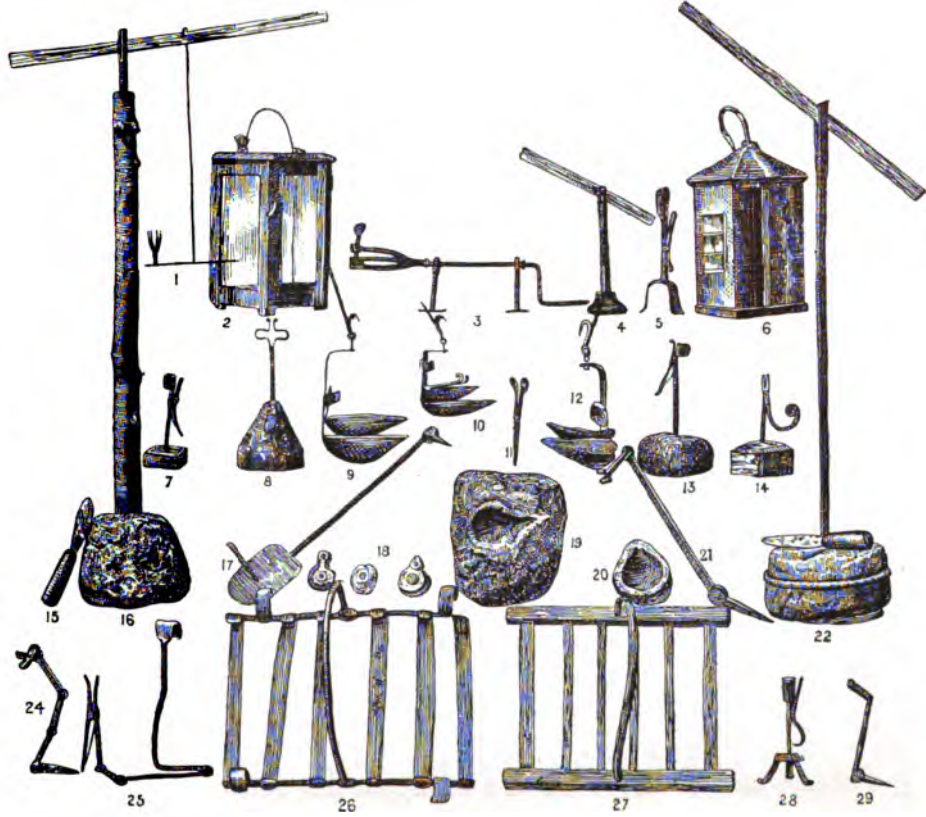
In Aberdeenshire these candle-holders were called "puir" men, and the origin of that name is as follows: Before they came into use in the country districts it was the duty of the herd-boys to hold the fir candle at supper-time, so that the farmer and the farm-servants might see the road from the food to their mouths. After they had all got their supper it was then the duty of the farmer—so the tale goes—to hold the fir candle and let the boy get his supper; then, if light was wanted through the evening, of course the boy had to resume the duty of candle-holder.

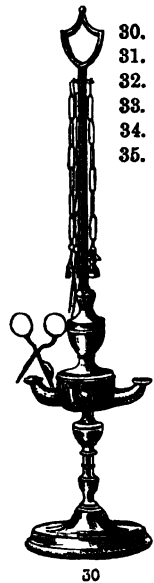
At the merry meetings, when a dance was going on, the fir candles were held in the hand by some of the company, and if a disagreeable or unsociable individual, who would not join in the merriment going on, was asked, seeing that he was doing nothing, to hold the fir candle, and refused, it was said that "he would neither dance nor haud the cannel"—a saying which has become a proverb.

Later on, in the time of James the Sixth, there was a set of beggars distinguished by the name of the king's bedesmen or bluegowns. The king granted them badges, which entitled them to hold a position far above that of the ordinary beggar. But there were also badges granted by the minister and kirk session, which were given to the deserving poor only, so that such a badge was a testimonial as to the good character of the beggar, who was thus entitled to beg on condition that he confined his operations within the boundaries of his own parish. These beggars were generally "clever with the tongue," and always welcomed at the farm-houses for the news they brought and the stories they told; and the custom was that when a beggar arrived at a farm town about sundown the farmer was expected to give him his supper and a night's lodging in the barn, besides his breakfast in the morning to speed him on in his wanderings. Now, as a *quid pro quo*, the beggar or puir man had to give his service and hold the fir candle, paying proper attention to keeping it in good condition by taking off the ash, or, to use the Aberdeenshire phrase, "snitting the candle." This custom being established, the beggar or puir man got associated in the minds of the people he called on with the duty he had to perform, *viz.* the holding of the fir candle, and he, the candle-holder, came at last to be spoken of as the puir man, the name being associated with the work he did; so thus it was that, when the iron fir-candle holder was invented, it was called a puir man or "peer man" in Aberdeenshire.

Peer men were made to stand on the floor, and originally made entirely of wood, the stalk having a cleft, called a "clevie," at the top to hold the fir candle. A young fir tree was sometimes used for a candle-holder, being cut across at a sufficient distance from the root to allow of the branches to form "claws" or feet; the tree was then inverted and rested on these, and the clevie was formed in what was originally the lower part of the tree. Some had stone bases to hold a round wooden stave, into which an iron clevie was

1. Puir Man, for suspension, with candleholder.
2. Bouet, for oil lamp.
3. Wall Puir Man.
4. Wooden Puir Man.
5. Puir Man and Candleholder.
6. Bouet, for candle.
7. Puir Man and Candleholder.
8. Puir Man, on wooden stand.
9. Copper Crusie.
10. Iron Crusie, with cover.
11. Puir Man, for wall.
12. Iron Crusie.
13. Puir Man and Candleholder.
14. Puir Man.
15. Fir Gullie.
16. Puir Man, wooden stem, iron clevie, and stone base.
17. Puir Man, with iron plate.
18. Three Roman Oil Lamps, of clay.
19. Stone Matrix for making iron crusies.
20. Stone Crusie Lamp.
21. Puir Man, for wall.
22. Puir Man, iron stem and stone base, hooped with iron.
24. Puir Man, jointed.
25. Puir Man, jointed for hanging on horizontal iron rod.
26. Coillechan Iron.
27. Ditto, wood.
28. Puir Man and Candleholder.
29. Puir Man, for wall.





30. Italian Lamp, in present use.

31. Flint-lock Tinder-Box.

32. Tin Oil Lamp.

33. Italian Oil Lamp.

34. Candle Snuffers.

35. Wooden Ornamental Candlestick.

36. Improved Fountain Argand Lamp, Aberdeen.

37. Tin Oil-fountain Lamp.

38. Steel Flourish.

39. Tinder-Box.

40. Tin Oil Lamp.

41. Tin Oil Lamp, on wooden

stand with screwed pillar.

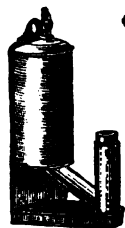
42. Tin Oil Lamp.

43. Candle Mould.

44. Double Tin Oil Lamp.

45. Candle Mould.

46. Tin Oil Lamp.



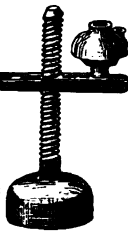
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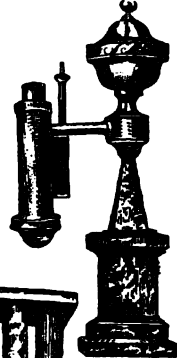
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46

inserted; others had an arrangement for holding either a fir or a tallow candle. There were also those with two clevises, by which a double light could be obtained. Another variety, as already stated, could be driven into the wall, and had joints, and were also made to slide on an iron rod, so that they might be raised or lowered.

'We have then excellent specimens of the knives, or gullies as they were called, which were used for splitting up the fir into candles. The splinters were laid to dry on the fir reist, the Gaelic name for which is "coillchan." Two of these are before us, one of wood, the other of iron, with sparr'd bottoms and bow handles, and they were filled with the fir candles, and hung in a warm place in the kitchen, so that the store of candles might be thoroughly dried and ready for use. Oil crusies made of copper or iron, such as those we have here, were well known in Scotland in the first half of the present century. The oil used in them was fish oil, mostly whale oil, and it was carried forward to the burning point by a very beautiful natural wick formed of the pith of the common rush. These wicks were sold in bundles, as also were spunks, a supply of which was kept to get light from the tinder-box when required. Spunks were thin pieces of split wood about half an inch broad, five or six inches long, and tipped with brimstone. The oil crusie, known in Banffshire by the name of "Reekie Peter," did good service in its day, and many are yet alive who were once under obligation to it.

'Another light called the "Ruffy" was sometimes used in the country, being a roughly extemporised light got by twisting or plaiting cotton rags and dipping them in tallow. Sometimes butter was used when tallow was not to be had, in which case it was called a butter ruffy. The flint and steel, the tinder-box, and its tinder made of half-burnt linen, and the spunks, were most important articles in every household, and indispensable for getting light before the days of lucifer matches.

'We have two bouets or lanterns, one of which was used by the bellman of St. Nicholas' Church, Aberdeen, and sent to me by Dr. Moir. One of the bouets is for an oil lamp, the other for holding a candle. At that time there was a duty on candles, and to escape from paying it the country folks got candle moulds made, and did a little contraband work by making their own candles. We have two excellent specimens of candle moulds.

History of Lochleven Castle, by Robert Burns Begg, F.S.A.Scot. Kinross, George Barnet.—Not only has Nature made Lochleven and its Isle a charming spot, but its association with Queen Mary has made it a shrine to which her admirers repair. Mr. Burns Begg fully enters into their feelings, and has produced a volume which will rank far above a mere guide-book, though as such it will be most valuable as containing a clear account of the now ruined castle, with careful drawings of it. Its chief value consists in the way in which the author, who has long resided on the shores of the lake, illustrates the period of Mary's life spent in the castle by his account of the building and its surroundings. It is not generally known that the Queen visited the castle in the year 1561 (the year of her return from France); then her reception was befitting her rank, and we have an account of the preparations that were made for her. Six years later she was brought back to it a prisoner. The story of her sorrows, well-known as it is, will be better understood when Mr. Burns Begg's volume has been carefully studied—and those who take it up will not quickly lay it down. The printing is exceedingly good, and the illustrations are artistic. Unfortunately, however, there is no index. The compiling of one would have given but little additional labour to the author, and would have added considerably to the value of his work.