

THE Scottish Antiquary

OR

Northern Notes and Queries

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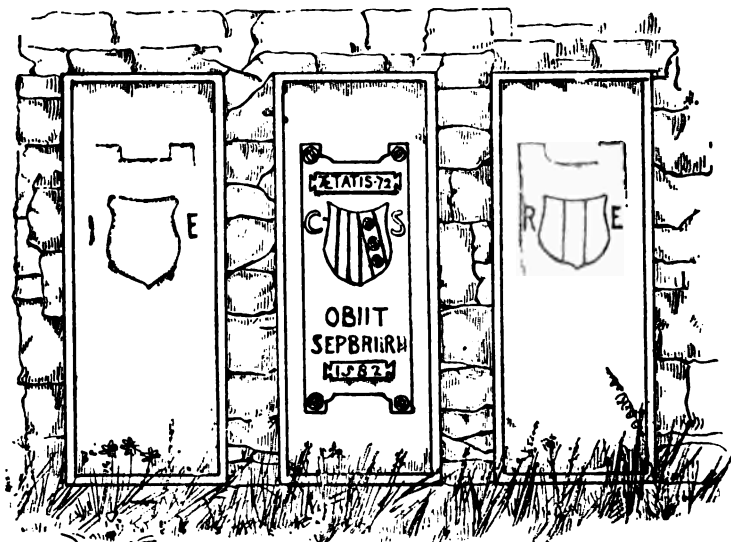
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All Communications to be sent to the EDITOR of 'The Scottish Antiquary,' The Parsonage, Alloa.

318. **ERSKINE OF LITTLE SAUCHIE AND OF BALGOWNIE.**—Nearly twenty years ago I was requested by the late Captain Cuninghame of Balgownie to compile for him a pedigree of the family of Erskine of Balgownie, of which he was the representative. I produced a tabular pedigree, having to guide me in the task not only such public records as were then in print, but also a great mass of family papers of various dates, from 1485 onward.

I have lately undertaken to edit for the Scottish History Society an Account Book kept between 1675 and 1700 by Dame Hannah Andrews or Erskine, wife of Sir John Erskine of Balgownie. This has revived my interest in the old pedigree. I have examined State papers printed since it was compiled, and am able to substantiate some doubtful points and to make a few additions. As it may not be expedient to print the pedigree

in extenso in the volume I am preparing, I think it advisable to place it on record in the pages of the *Scottish Antiquary*, and all the more as an incorrect account of the family has lately been published, to which I shall have to allude. My pedigree has been revised after another examination of the numerous and valuable writs belonging to the Balgownie family (*B.W.*); the other authorities used are: *The Scottish Acts of Parliament (S.A.)*; *The printed Retours (Ret.)*; *Liber S. Marie de Dryburgh, Bannatyne Club (L.D.)*; *Registrum Monasterii S. Marie de Cambuskenneth (R.M.C.)*; *Keith's Scottish Bishops (K.S.B.)*; *Registrum Magni Sigilli (R.M.S.)*; *Church Register, Culross (C.R.C.)*; *Burgh Records, Culross (B.R.C.)*; *Church Register, Dunfermline (C.R.D.)*; *Church Register, Edinburgh (C.R.E.)*; *Memorials of the Haliburtons*, reprinted from the Abbotsford edition of 1824, for the Grampian Club (*M.H.*); *Moysie's Memoirs (M.M.)*.



I have given a drawing of three slabs, which are at present built into the ruined east wall of the long disused Parish Church of Culross. (See *Proceedings of the Society of Antiquaries, Scotland*, 1877, vol. xii. p. 253.) They are the tombs of Sir James Erskine, the first Laird of Balgownie (who died *circa* 1592), of Christian Stirling his wife (who died 1582, aged 72), and of Robert Erskine, their eldest son and the second Laird of Balgownie, who died before 1597.

The original position of these three slabs probably was over the graves of the deceased within the Parish Church, but they are now built into the wall for better preservation. As will be seen, the middle stone is in the best condition.

I. James Erskine¹ of Little Sauchie (co. Stirling), 'brother german to

¹ Sir Robert Douglas in his *Peerage (voce Mar)* is mistaken when he writes, 'Robert, 3d Lord Erskine, . . . had a son James of Little Sauchie . . . who had a son James Erskine of Balgonie, ancestor of that branch.' It is clear that Lord Erskine's son James was both of Little Sauchie and Balgownie, and that there were not two of the name.

ane noble and potent lord, John Lord Erskine' (*B.W.*), and son of Robert Lord Erskine who fell at Flodden, 1513, had, 7th June 1541, a grant of Little Sauchie to himself and his wife, Christian Stirling, of the family of Keir (*R.M.S.*), and also of the lands of Balgownie in the parish of Culross and co. Perth, from William, Commendator of Culross, by charter dated 14th March 1549 (*B.W.*). The date of his marriage has not been ascertained. His wife, who was born 1510, predeceased him in 1582; her tomb is still in fair condition, as will be seen from the print. James Erskine was usually styled 'of Little Sauchie,' the designation 'of Balgownie' being rare in earlier documents. His monument, which is on the right hand of his wife's, is much obliterated. It is ascertained from the family papers that his death occurred some time between 8th December 1592 and 20th November 1596. His great age is mentioned (*R.M.S.*). He had issue,¹

1. Robert, who follows as Robert II.
2. Adam. There exists a tack (1552) by John, Commendator of Dryburgh, in favour of James Erskine of Little Sauchie, and Adam Erskine, his son, of the lands of Clerkington, co. Perth (*B.W.*). He was alive in 1584-85 (*R.M.S.*), but was dead before 30th April 1590, when 'John, son lawful to umqh' Adame Erskine in Balgonie and Catharine Sands his mother,' raised an action for damage done to their property (*B.R.C.*).
3. James, styled 1584 'Mr. James Erskine brother to Robert Erskine, apperand to Little Sauchie' (*S.A.* 1584, pp. 336, 344), vicar of Falkirk 15th May 1587 (*R.M.S.*); he was alive 21st July 1605 (*B.W.*).
4. William, parson of Campsie and Archbishop of Glasgow (a layman).²

¹ Mr. E. Erskine Scott, in his recently published account of the Erskines of Shieldfield (*sic*), has introduced the name of Alexander, the first Laird of Shieldfield, into a tabular pedigree (I.) of the Balgownie family, and places him as youngest son of James, the first Laird. For this Mr. Scott produces no contemporaneous evidence, but relies solely on a passage to be found in a manuscript in the possession of, and printed by, Sir Walter Scott in 1824. This work was an anonymous account of the Family of Haliburton, and was commenced in the latter half of the seventeenth century. It contains a story of an abduction of the heiress of Shieldfield by her grandfather, Abbot James Stewart, in 1559, and of her marriage by him to Alexander Erskine, 'a brother, as *'tis said*, of Balgony, at that time a servant of the said Abbot.' (The italics are mine; the whole passage will be found on page 31 of the reprint of the work for the Grampian Club.) The utter worthlessness of this myth can be judged from the fact that this Abbot James Stewart ceased to be Abbot in 1541; if he did not die in that year he certainly was dead before 18th February 1546 (see p. 287, *L.D.*). If Mr. Scott can find any reliable authority designating Alexander of Shieldfield 'brother to Balgonie,' then he may reasonably conjecture that he was Alexander Erskine, Parson of Monybreck, but probably a layman, younger son of Robert, Lord Erskine, and brother to James, Laird of Balgownie. He is mentioned by Douglas in his account of the family of Erskine (*E. Mar.*). Mr. Scott holds that this Alexander was a son and not a brother to James of Balgownie. This is impossible; he was of full age in 1525 (*R.M.C.*), and therefore must have been older than Christian Stirling, the mother of the Laird of Balgownie's children. In 1559 he was probably about 55 years of age. Mr. Scott seems to have overlooked the fact that there existed, 31st March 1541, an Alexander Erskine of full age, and witness for the Abbot of Dryburgh (*R.M.S.*); he could not have been the son of James of Balgownie, he may have been his brother, and eventually the husband of Elizabeth Haliburton. Douglas's account of the origin of the house of Shieldfield is improbable, when dates now ascertained are considered. (See *Scot. Antiq.* p. 143.)

² 'The temporalities of the Abbey of Paisley were, A.D. 1579, in possession of a nephew of John, Earl of Mar, William Erskine of Balgownie, Parson, as he is named,

5. Jean, married, 2d April 1567, James Preston, third laird of Valleyfield (*Valleyfield Writs*).¹

Note.—There is also a reversion (*B.W.*), dated 7th November 1567, by Gilbert Erskine of Gellert to John Swinton. The parentage of Gilbert is not stated.

II. Robert Erskine, 'eldest son' (*B.W.*) of James Erskine of Little Sauchie, had a charter, 21st February 1565, from his father to himself and his wife, Margaret, eldest daughter of John Blackadder of Tulliallan, in provision of the contract of marriage. A grant to his widow, 9th November 1597, shows that he was dead before that date. His monument bears the Erskine arms and initials R. E., but no trace of other inscription can now be discovered. He had, besides his eldest son John, who succeeded him (see *below*), a younger son Thomas,² who died 1618, when his brother John was served his heir (*Ret.*).

III. John Erskine,³ 'eldest son and heir of said Robert Erskine' (*Precept of Clare Constat*, 10th August 1615, *B.W.*). 'John Erskine of Little Sauchie, son and heir of Robert Erskine of Little Sauchie,' 9th November 1597 (*B.W.*). 'Grandson of James Erskine' (*Ret.*). He married Magdalen, daughter of Sir Robert Bruce of Carnock, and was buried 9th March 1641 (*C.R.C.*). He left at least one son, who succeeded as

IV. Sir John Erskine, styled in disposition, 27th May 1641, by George Bruce in his favour, 'John, eldest son of deceased John Erskine' (*B.W.*); in a charter, dated 7th April 1642, he is styled 'Sir John Erskine' (*B.W.*). He married, settlement dated 2d September 1643 (*B.W.*), Margaret, eldest daughter of Harry Elphinstone of Calderhall. The baptism of his eldest son John has not been found, but the following are entered (*C.R.C.*).

Jeane, baptized 2d August 1644, the Earl of Mar and Sir John Erskine of Ochterstone being witnesses.

Thomas⁴ and George, twins, baptized 12th April 1652.

Alexander, baptized 19th April 1653.

George, baptized 23d December 1656.

Sir John died before 8th June 1671, and was succeeded by his eldest son,

V. Sir John Erskine, served heir to his father Sir John, 8th June 1671 (*B.W.*), married, in Edinburgh (*C.R.E.*), 18th February 1673, Hannah, daughter and heiress of Robert Andrews, burgess of Edinburgh. The marriage contract (*B.W.*) shows that her portion was 28,000 marks.

For twenty-five years after her marriage she kept an exact account of all the household expenses in a volume which contains much interesting of Campsie (see *M.M.*, p. 22). During his residence he caused a well to be sunk in the Abbey Place, which still bears the name "Balgownie well."—*Abbey of Paisley*, by Dr. Cameron Lees, p. 234. This William had a grant of the revenues and title of the archiepiscopal see of Glasgow, 'after the forfeiture of Lord Claud Hamilton, 1585, . . . in less than two years the king took away the archbishopric from Mr. Erskine' (*K.S.B.*).

¹ From this marriage is descended Robert Campbell Preston, now of Ardchattan and of Valleyfield.

² Mr. Scott in his table places Thomas as elder brother of John (IV.), and makes him succeed a fictitious John in the estate!

³ Mr. Scott in his table makes this John a nephew of Robert, and son of a second son of James, first Laird. This error might have been saved by a careful inspection of the *Retours*.

⁴ Thomas was alive 2d April 1678 (*B.W.*).

matter. Besides the eldest son John there were other children mentioned in her book or in the Registers (*C.R.C.*).

'A daughter (name not given) to the Laird of Balgownie' was buried 5th May 1681 (*C.R.C.*).

George, son of John Erskine of Balgony and dame (*sic*), was baptized 9th of — (*sic*) 1684 (*C.R.C.*), the witnesses being, J. R., Bishop of Ross, and George Erskine.

William, 'son to the right honourable John Erskine of Balgownie,' was baptized 6th January 1686. Witnesses, Sir Alexander Bruce and Sir William Preston (*C.R.C.*).

Robert, witness in 1736 to his niece's marriage contract, and in it styled 'Captain' (*B.W.*).

Archibald, mentioned in Dame Erskine's Account (*B.W.*).

James, 'born to Sir John Ariskine of Balgownie and Dame Hannah Androw,' was baptized 24th March 1691. Witnesses, Sir William Preston, J. A. Androw, William Androw (*C.R.C.*).

Charles }
Magdalene } are both mentioned in the Account Book (*B.W.*).

Possibly there may have been others.

Sir John Erskine, who must have been knighted before 1691, died before 6th April 1703, and was succeeded by his eldest son

VI. John Erskine¹ of Balgownie, served heir to his father, 6th April 1703 (*B.W.*), was born 1679. He married, at Dunfermline, February 16th, 1710 (*C.R.D.*), Margaret, daughter of Sir Charles Halkett of Pitfirrane, and granddaughter of the first Earl of Stirling. Mr. John Erskine had issue

1. John. (See below.)
2. Hannah. (See below.)
3. Robert, died without issue.
4. Charles, died without issue.
5. George, died without issue.
6. Elizabeth (styled second daughter) (*B.W.*), who married James Pattullo of Balhouffie, co. Fife. Her descendants were in remainder in the entail made by her elder sister's husband. (See below.) I believe they still exist.
7. Mary, died without issue.

Mr. John Erskine died 1749, and was succeeded by his eldest son

VII. John Erskine of Balgownie (son of John Erskine, VI.), advocate, married Janet, daughter of Charles Wedderburn, but died without issue, 1767. He was succeeded in the estate by his sister

VIII. Hannah Erskine (daughter of John Erskine, VI.). She married (settlement dated 5th April 1736) (*B.W.*) John, eldest son of Robert Cuninghame by Mary his wife, daughter to deceased John Callendar of Craigforth. Robert Cuninghame was laird of Comrie, near Culross, co. Perth, and of Barnton in the parish of Kilsyth, being the third son of John Cuninghame of Ballindalloch, descended from Sir Andrew Cuninghame of Ballindalloch (*tem.* David II.), next brother to William Cuninghame of Kilmaurs, ancestor of the Earls of Glencairn. John Cuninghame died 1801; but on 11th August 1792 a disposition of the Balgownie property was made in favour of his own children by Hannah Erskine,

¹ Mr. Scott in his table makes this John, who, as he correctly states, died in 1749 aged seventy, the son of Sir John, whose death he also correctly states as taking place in 1670! It is clear he has omitted to insert Sir John, fifth Laird, who died 1703.

failing whom, to the descendants of Mrs. Elizabeth Erskine or Pattullo, sister to Mrs. Hannah Erskine or Cuninghame (see above); next to the children of John Erskine, late bailie of Alloa, and their heirs, and finally, to the heirs of John Erskine (VI.), advocate. Who John Erskine, bailie of Alloa, was, is uncertain, probably a descendant of a younger son of Sir John Erskine IV. or V. Mrs. Hannah Erskine or Cuninghame had an only son,

IX. Robert Cuninghame (son of Hannah Erskine or Cuninghame, VIII.) was a clergyman of the Church of Scotland. He married first a daughter of Moncrieff of Culfargie, the mother of his children, and, secondly, a daughter of Stewart of Physgill. He died 1801, leaving

1. John. (See below.)
2. Robert, of Bower Houses, married a daughter of Hay of Belton, by whom he had a son, who died without issue.

X. John Cuninghame of Balgownie (son of Robert Cuninghame IX.), married, 1792 (contract 12 Oct. 1792) (*B. W.*), Jean, daughter of James Hutchison. She died 1831; he died 1812, leaving issue

1. James. (See below.)
2. John, died without issue before 1834.
3. Alexander. (See below.)
4. Mary, married the Rev. J. Young, and had issue with a son, who died young; a daughter, Jean H. Cuninghame.
5. Anne, died 1862.
6. Agnes, married Charles Shortt, an officer in the army.

XI. James Cuninghame of Balgownie (eldest son of John Cuninghame, X.), married, 1818, Agnes, daughter of Ramsay of Barnton (*B. W.*). He died without issue 1834, and was succeeded by his next surviving brother, viz. :—

XII. Alexander Cuninghame of Balgownie (third son of John Cuninghame, X.), married, 1834 (*B. W.*), Helen Dunmore, daughter of Robert Brown of Newhall, the mother of his children. He married, secondly (mar. cont. dated 9th Aug. 1847) (*B. W.*), Marion Telfer, daughter of deceased William Telfer, Esq. of Balgonar, who survived him. He died 1848, leaving issue

1. John. (See below.)
2. Eliza.
3. Jean Agnes, died 1847.
4. Helen.
5. Mary Anne.
6. Harriet, died 1865.

XIII. John Cuninghame of Balgownie (son of Alexander Cuninghame, XII.). Captain in the army; married, 1866, Helen Rebecca, daughter, and eventually sole heiress, of Ranald Macdonnell of Glengarry. Captain Cuninghame died 1879, leaving

1. John Alistair Erskine Cuninghame, now fourteenth Laird of Balgownie, born November 10, 1869.
2. Helen Josephine Erskine, died unmarried.

Note.—Mr. Cuninghame of Balgownie is heir-male of the Cuninghames of Comrie, and representative of the families of Erskine of Little Sauchie and Balgownie, and of Macdonnell of Glengarry.

ARMS OF THE FAMILY.—The following arms are registered at the

Lyon Office¹:—‘John Areskine of Balgownie, descended of a Second Son of the Familie of Marr, Bears two coats quarterlie, first azur a bend betwixt two cross crosslets fitched or, second arg. a pale within a bordure sable, third as the second, the fourth as the first. Above the shield ane Helmet befitting his degree mantle gules doubled argent next is placed on ane Torc for his Crest —, —,’—‘c. 1672.’

On Dec. 30th, 1771.—The following arms were registered:—

‘The Revd. Mr. Robert Cunningham of Balgownie, great-grandson of John Cunningham of Balindaloch, who succeeded to the estate and representation of the family of Erskine of Balgownie, on the death of John Erskine of Balgownie, his mother’s brother. Bears Quarterly 1 and 4 arg. a shake fork sa., and in chief a mullet gu., all within a bordure engrailed of the last. 2 and 3 grand quarters as Erskine of Balgownie.

‘Crest. An oak-tree proper.

‘Motto. “Tandem.”’

A. W. CORNELIUS HALLEN.

319. THE HUGUENOTS IN NORTH BRITAIN.—The following interesting paper was read at the Annual Meeting of the Huguenot Society, held in London 13th March 1889. Miss Layard has most kindly consented to its appearance in the *Scottish Antiquary*, and the Council of the Society have also allowed it to be printed from their Annual Report:—

In 1685 Louis Quatorze crowned the many despotic acts of his reign by an action as cruel and tyrannical as it was shortsighted in its policy.

Prompted by his minister Louvois, who hated those of the ‘Reformed Church’ who had remained in France, and who added so much to her glory by their talents and commercial successes, Louis issued a Royal Proclamation revoking the Edict of Nantes, and all the privileges which had been hitherto granted to his Protestant subjects and maintained by his predecessors.

The exercise of the Reformed Religion was forbidden throughout France on penalty of death or forfeiture of all the worldly goods of those who professed it. But this tyranny and cruelty were not of a day’s growth, or the fruits of a momentary outbreak of despotic prejudice; fifteen years previously, in 1670, the terrible persecutions of the *Dragonnades* had spread murder, rapine, and horror throughout the length and breadth of

¹ Mr. Scott thinks that a similarity exists between the arms of Shielfield and Balgownie, which supports his theory of the connection between the two families. The similarity is very trifling; a much closer one exists between the arms of Erskine, of Dunn, of Torry, and of Shielfield. He states that he has received, through a friend, some information from the Lyon Office, which, however, must have suffered in transmission, and was evidently incomplete, for he relies on Burke’s *Armoury* for the blazonry of the Balgownie arms, which is incorrect. These arms were registered ‘c. 1672,’ not, as he states, ‘c. 1680.’ The Shielfield arms were registered ‘c. 1719 or later,’ not ‘c. 1700.’ It is evident, indeed, that they were not registered till after 1722, from the fact that Nisbet, in his edition of that year, attributes to Shielfield the same arms as Balgownie. As he made use of the register in the Lyon Office, they clearly were not in it when he wrote. I do not find that he describes the Shielfield family as sprung from that of Balgownie. Mr. Scott seems to have been informed that the arms of Shielfield were registered at the Lyon Office ‘as a branch of Balgony about 1700’ (p. 7). *Balgownie is not mentioned*; all that is said about them is contained in the following official extract:—

‘John Erskine of Sheefield bears argent on a pale sable a cross crosslet fitched or within a bordure azur. Crest a dexter arm from the elbow proper holding a cross crosslet as the former. Motto, Think well’—‘c. 1719 or later.’

the fair land of France; even those who professed the Catholic faith were fain to pray that death would stay the arm of the cruel and execrated minister by whose order these sanguinary deeds had been perpetrated against innocent and God-fearing and law-abiding subjects.

The rumour of these horrors spread far and wide. Even Catholic Italy opened her arms to receive as citizens those who fled from their tortured and unhappy land, although it must be confessed that individual instances of treachery in 'high places' sully the pages which record the sympathy and protection shown to the victims of this most dreadful persecution.

Germany, too, and Holland were even more prompt in their aid and sympathetic interest. But it is to England and Scotland, and their 'sister isle' of Ireland, that the palm must be accorded for the ready protection and open-handed welcome they afforded to those who sought the refuge of the shores of Great Britain.

The History of the French Huguenots, as regards their settlement in England and Ireland, is well known, and has been exhaustively treated by Agnew, Smiles, and other well-known writers; and much further light has been thrown on this subject by the researches carried on with so much interest by various members of the Huguenot Society since its first commencement. But it is not with the Huguenots of England, or of Ireland, that we have to do in this paper, but with their less well-known brethren and co-refugees in Scotland. This department of research never having been thoroughly worked out (although manuscripts and curious documents were known to exist in some one or other of the libraries in Edinburgh), it struck me, whilst on a visit to that city during the past summer, that a *systematic* research might possibly be repaid by many discoveries of great literary and historical interest. I therefore determined to devote as much time as I could spare to the work in question, and have had great gratification in presenting recently to the Huguenot Society the result of seven weeks' research in the Advocates' Library in Edinburgh, where, thanks to the kind assistance afforded me by the principal librarian, Mr. Clark, and his assistants, I was enabled to discover and transcribe a number of most curious and valuable papers, far exceeding my expectations in quantity and interest. I here take this opportunity of making this public acknowledgment of the services rendered me by the above gentlemen, in my own name as well as that of the Huguenot Society, feeling sure that all my readers will concur in this expression of thanks.

With one or two exceptions of a trifling nature, all these manuscripts are embodied in the collection known as the 'Woodrow Collection of MSS.' I have made all possible search in contemporary and later records, and have failed to discover any *printed* exemplars of these Huguenot papers, and it may therefore be safely concluded that our Society will be the first to make them public matter of interest. In a few more years, perhaps, time will have completed the work of obliteration already begun by damp, and fading ink, and crumbling paper, and these quaint records, which cost many hours of slow and careful deciphering, will have utterly faded away from human ken and eyesight, carefully as the manuscripts are preserved and guarded.

The earliest record almost that we have of a Huguenot emigration to Edinburgh is towards the latter part of the sixteenth century, when a small colony of silk and wool weavers crossed from France to Leith, the

seaport of Edinburgh, and, by permission of the city authorities, purchased a piece of land in the suburb called Broughton, now forming part of Edinburgh itself, and still bearing the name of 'Picardy Place,' called after the province from whence the refugees fled.

This emigration seems to have taken place during the years 1588-90; the new-comers were enrolled as citizens, and contributed greatly to the augmentation of the commercial prosperity of the city in the woollen, silk, and napery trades. Of their habitation nothing now exists but the name of 'Picardy Place.' Careful search has proved that none of the original old houses are now standing; where they *once* stood can now be only ascertained by reference to the old maps and to the old wills preserved in the Register House, in which the testators' names and addresses are given, and their special branch of trade, as *tisserands*, or weavers.

The earlier massacres of Huguenots in France caused an intense feeling of horror and reprobation in Scotland, for France and Scotland were ever closely connected, both royally and politically, although the religions of the two countries were in every respect so dissimilar.

In Mr. James Melvill's diary, preserved in the Advocates' Library (Edinburgh), he says that Mr. James Wilkie, *Primarius* of the University, 'causit sing comonlie the 44 and 79 Psalmes, quhilk I lernit *par ceur*, for that was the yeir of the bludie massacres in France (1574).' And again he says, under the date of the year 1588, 'That 88 yeir was also maist notable for the death of Quein Mother of France, Catherin de Medecis, bludie Jezabell to the Sanctes of God, wha then was callit to hir recompence. As also the maist remarkable wark of God's iustice in repeying the twa cheiff executors of that horrible carnage and massacre of Paris, making first King Hendrie to cause his Gard stik¹ the Duc of Guise vnder trest² with the Cardinall of Lorean. . . . The Lord working be maist wicked instruments maist wyslie and iustlie. . . . In the 85 and 86 yeirs, all the protestants were chargit³ af France within sic a day, vnder pean of lyff, lands, guidis, and gear;⁴ sa that the number of banished in Eingland war sa grait, and the pure⁵ of tham sa manie, that they war compelled to seik releiff of ws for the saming.'

It is not surprising, with such a sympathetic connection between the two countries, that the kindly feeling extended beyond a mere show of words and expressions of horror at the evils that had come upon the faithful brethren in France. Pecuniary aid was also forthcoming, and various contemporary records relate how the Bishop of St. Andrews held a grand diocesan synod at Edinburgh on November 12, 1622, when it was ordained that a collection should be made for the Huguenot congregations in France, and a public thanksgiving offered up in all the kirks of the diocese for the peace which was concluded between the King of France and his Protestant subjects. Reverting again to Melvill's diary, we read (1588) . . . 'To the glory of God, I remember it, in the pure bounds I haid vnder charge, at the first beginning of my ministerie, we gatherit about fyve hounder marks for that effect' (*i.e.* the collection for the Huguenot churches). 'The soum of the haill collection quhilk Frenche kirks gat, extendit bot till about ten thowsand marks, as thair acquaittances and letters of thankgiffing beares, quhilk I haiff in custodie, delyverit to

¹ Assassinate.

² Treaty.

³ Chargit—ordered to leave.

⁴ Gear—chattels.

⁵ Pure—old mathematical term signifying number or magnitude.

me by the Generall Assemblie to translat in Scottés, and sett furthe to close the mouthes of invyfull sklanderars, wha gaiff ovt that that collection was maid for anvther purpose. As also the collection maid for the Town of Geneua, wharfore we gat mair thanks by a Letter of Théodor du Bez¹ in the name of the Senat and Kirk thereof.'

As time went on, and the connection increased, the kirks and congregations of Scotland occasionally sent their own ministers over to France, and, in fact, effected what we call nowadays an exchange of chaplaincies ; the period of ministry being regulated by the will of the congregation or the purse and inclination of the minister, and even sometimes by homesickness (!), as this plea is occasionally set forth in the application for return of either party to their respective native lands.

Calderwood tells us, in his *History of the Kirk of Scotland*, 1621, how a certain Mr. John Welshe, pasteur of St. Jean in France, fled from that town, when it was besieged by the Catholic troops, and took refuge in Zealand ; here his health failed him, and he applied for leave to return to Scotland, so that he might have an interview anent his case with the King himself and the Dean of Winchester, Dr. Young. The former endeavoured to turn him from the Protestant faith, and pressed him to enter the pale of the Catholic Church, but the worthy minister was not to be moved by any fair promises, and the result was that the King condemned him to remain in perpetual exile in London ; 'so there,' says Calderwood, 'he endit his dayes with the deserved name of an holie man . . . a constant sufferer for the truth.'

Many of the leading noblemen and gentlemen in Scotland left the Catholic Church, with its more ceremonious ritual, and, influenced by their friends amongst the Huguenots, both in France and in their own land, joined themselves to the Reformed United Kirk of Scotland, thereby showing a praiseworthy example to all, and especially to those recalcitrant clergy who were false to the standard of the church militant, and who, for increase of promotion and pecuniary benefit, went over to the Church of Rome.

In 1574 the chairs of the schools and universities of Scotland were thrown open to the Huguenots, who distinguished themselves greatly in every branch of learning, and were not a little thankful, being destitute of nearly all their worldly goods, to take any appointments offered them, and thereby earn their living honourably. To quote again from Melvill, he tells us that his brother Andro was a 'seiklie tender boy, and tuk pleasur in nathing sa mikle as his buik. Sa with the portion that was left him, he spendit a yeir or twa in Montrose . . . heiring a France man called Petrus de Marsailiers teache the Greik grammar, and sumthing of that language.' This 'seiklie boy' afterwards went to the college at Poitiers, and whilst there was nearly murdered in his lodgings by a Papist corporal,

¹ Théodore de Béza, minister in Geneva, was born in 1519 at Vézelay, in Burgundy. Educated at Paris, Orléans, and Bourges, he took his degree of doctor at the age of twenty. Having quitted his abbacy of Longjumeau, he became a follower of Calvin, who ordained him a minister about 1548. In 1561 he entered the suite of the Prince of Condé, and followed him through his campaign, whence he returned in 1563 to Geneva. He attended the Huguenot conferences at La Rochelle in 1571, in Nismes in 1572, and was looked upon as the father of the Reformed Churches of France, Flanders, and Switzerland. In his old age his memory failed for all recent events, but he repeated with perfect ease the whole of the Psalms in Hebrew, and many chapters of the New Testament in Greek. He died on October 13, 1605, aged eighty-six.

who accused him of being a Huguenot, and only come to Poitiers to betray the city to troops of his own persuasion. From thence Mr. Andrew Melvill went to Orleans, which was in a state of siege; here he found the gates of the city shut; the soldiers on guard arrested Andrew and his companion, Mr. Andrew Polwart, and only allowed them to enter after a lengthy explanation, in which a punning answer given by Andrew Melvill saved the lives of the two young men. On the sentry asking him who they were, he replied, 'Scotchmen.' 'Oh, ye Scotchmen are all Huguenots,' answered the soldier. 'Huguenots?' quoth Andrew; 'what's that? we ken nocht sic.' 'Oh!' said the guard, 'ye have no mess' (mass). 'Forsooth!' replied Andrew Melvill merrily, 'our brens in Scotland gaes daylie to mess' (porridge). Upon this the soldiers answered, 'Good companions, go thy way!'

It was with the sister churches of Geneva and of La Rochelle that the Scotch had the closest unity; one of their favourite ministers, Gilbert Primrose,¹ was for many years officiating at the latter place; and through Gilbert Primrose's hands passed most of the official arrangements for the interchange of ministers between the Scotch kirks and the Huguenot congregations. He had been a great favourite with high and low in Edinburgh, as may be judged by the perusal of the letter (hereafter to be printed) concerning him and imploring his recall. He was of an ancient and honourable family, connected with many influential names. His descendants still exist, and his name figures as that of the family name of the Earls of Rosebery.

Primrose's colleague at La Rochelle was the pasteur Anthoine Regnaud, or Regnaut, to whom were intrusted the periodical tours of inspection to the Huguenot colleges and congregations in Germany. He speaks of Gilbert as his '*compagnon dévoué*,' who with his fellow-pasteur, Monsieur Chamier,² of the church at Montélimar,³ seems to have been his principal support in certain actions and reports undertaken in reference to the misconduct of a Sieur Piscator,⁴ who had written obnoxious articles regarding the doctrine of the Antichrist. It appears from the records of the Kirk transactions preserved in the library of the Tolbooth Church, Edinburgh, that domestic offences committed by the minister were tried at the Kirk sessions, as well as offences against ceremonial regulations, for there appear here and there entries against pasteurs and ministers who have offended in various particulars. Some of these offences are cited, such as for pecuniary benefit letting lodgings to Papists, permitting pilgrimages, on superstitious motives of cure, to old chapels, wells, and trees, or allowing their wives and daughters to wear silver lambs or crosses as pendant ornaments; or having statues of saints and apostles in their houses, uttering unseemly jesting and puns (*calembours*) on religious subjects, allowing the congregation to bring their midday meal into the kirk to save a walk home between the services; and, alas! worst sin of all in the eyes of the reverend Synod, it was declared that several pasteurs and ministers, notably of some of the churches in the Lower Town, had

¹ The Rev. Gilbert Primrose, D.D., died in 1642. His son, James Primrose, M.D., was a celebrated medical author and a vigorous opponent of Harvey. He died in 1660.

² Daniel Chamier, pasteur; born 1570, died October 21, 1621.

³ Montélimar, a fortified town of Dauphiné.

⁴ The Rev. John Fischer (Piscator), German Calvinist divine, born 1546, died 1626, at Herborn, in Nassau.

been seen 'kissing the maids' whilst the latter were in waiting behind the church to escort their mistresses home ! For this heinous crime the offending ministers were charged forty marks per kiss. It is to be hoped that the reverend gentlemen were deterred, by the expense of this luxury (if by no other motive), from giving way a *second* time to this human but decidedly unclerical weakness. Magistrates *nowadays* are more lenient, to judge by a recent instance in one of the daily papers, when a country vicar, who shall be nameless, was made to pay 15s. 6d. only for a similar offence towards his housekeeper, he having set forth the plea that 'she was no longer in her first fresh youth.' The Huguenot pasteurs were evidently more discriminating ; it is to be hoped that they repented them of their sin.

A great friendliness existed between the French and Scotch pasteurs ; numbers of letters between them and ministers of the national Kirk testify to the strong feelings of regard they entertained towards their Huguenot brethren.

The congregations of the principal kirks in the city of Edinburgh were continually affording relief to their poorer Huguenot brethren, as reference to various kirk account-books will show to the searcher in such matters. It appears that the interchange of ministeries between the Scotch Kirk and French Huguenot pasteurs was not always an unmixed good ; for whereas the latter grafted on to their more lively French temperament some of the Scottish stability and 'canniness,' and were the better for their temporary residence in Edinburgh and elsewhere, the Scottish ministers, on the contrary, adopted in many cases the frivolities and sometimes the vices of the gay and worldly land of France, and thereby incurred the severe reprimand of the General Assembly. So much so, that a clause was inserted in the 'Kirk Conclusions' (as they were called) that such offenders were to be publicly reproved by the elders, to wit, those who were guilty of 'sklanderous lyff, and efter admonition, amend nocht ; of blasphemie manifest ; of falshood, fechtung, dansing, and sic dissoluteness !' Whereby we may conclude that the clergy in France were not restricted from appearing at balls or other gay entertainments that would in Scotland have made their more rigid brethren shudder with holy horror. In fact, it was rather astonishing that the Scottish people received the Huguenots with such liberality and kindliness, for the term 'French' had for a long time been synonymous with all that was mean and corrupt and contemptible, ever since the influx of French who had come over to Edinburgh in the train of Mary Queen of Scots, after her departure from France and her accession to the throne of her father. A drunken, quarrelsome, law-breaking laird was apostrophised in full kirk by a wrathful minister as follows : 'Thow Frencheist, Italianist, jolie gentleman, God shall bastone¹ thee in his righteous judgments !'

As far as I have been able to discover, the Huguenot congregation in their earliest days of settlement in Edinburgh met for worship in a large room in one of their dwelling-houses in Picardy Place ; but this being found extremely inconvenient, a worthy and wealthy dame, named Lady Yester, presented them with a chapel situated not far from the University. From her continued liberality they enjoyed many benefits and numerous instances of pecuniary generosity, which enabled them to hold a more assured position amongst their fellow-citizens in their adopted country, and also gave them

¹ *Bastone*—punish, or chastise, or beat. *Bastons* (Old English)—staves.

a standing amongst the other congregations of the Scotch capital. This chapel still exists under the name of 'Lady Yester's Chapel,' but the present French Protestant congregation hold their 'culte' in a chapel in George Street. Amongst the Kirk papers in the Advocates' Library is a manuscript entitled, 'Roole des Deposez,' or a list of pasteurs who had been suspended by order of the Kirk, and had since decamped, after recanting from the Huguenot faith. As some of these names appear in transactions of the united Scotch and Huguenot kirks, we may suppose that this 'Roole' was issued as a sort of warning or description, for the benefit of such persons as might inadvertently have been harbouring them, or had knowingly done so. Some of the paragraphs are almost 'photographic' in their personal details. We read that George Sovisse, alias Soulas, late minister of Fontainebleau, has been suspended for misdemeanour; that he is a short man, with black hair, and aged about forty; and again, Jean de Vassan, minister in Anjou, a short man, with an aquiline nose, a wide mouth and scanty beard, suspended for infamous depravities; and still a third of equally unprepossessing characteristics, namely, Jérémie Février, a minister from Bas Languedoc, very tall, with black and frizzly hair, swarthy complexion, wide nostrils, and coarse, thick lips; the list of these 'disgraces' to their cloth closing with Pasteur Josias Montague, aged about forty, from Dauphiné, with grizzled hair and goggle eyes with wandering glances.

A minister, Mr. Coxe, writing from his pastorate at Angers to the Rev. Mr. Wylie in Scotland, says he has heard a strange report, hitherto secret, 'that Monsr. Alix,¹ Monsr. Gily of Beaugé, and Monsr. Myte of Orleans, are on the point of changing their religion.' This letter is dated April 14, 1683; but this report was certainly a false one, for we find Pasteur Allix writing from Paris (on the 20th of April, 1684, almost exactly a year after) to his Grace the Archbishop of Canterbury,² thanking him for the protection afforded to the poor refugees 'cast upon the shores of Great Britain by the storm of persecution,' and imploring him to continue to extend the shelter of his authority, in order to establish peace, and make it safe for the refugees to settle down in the new land of their choice. Pasteur Allix goes on to express his deep regret at their troubles, and how 'he groans from the depths of his heart for the schisms and differences which have crept even into the new refugee' congregations.' This remark doubtless refers to the unseemly scenes which had this year (1683) taken place at the Grand Assembly or Synod in Edinburgh anent the settlements of pastorate salaries and 'the plantation' or division of the united Scotch and Huguenot congregations and their allowance from state and ecclesiastical commission courts. This was not by any means the first time that the united nonconformist kirks had fallen out amongst themselves, for in 1600 and 1601 the Scotch Kirk picked a quarrel with the French one, declaring that the latter kept up too many ceremonies, and that thereby 'corruption enterit in to the midst of the congregation, and inclined their souls to papistry.'

They were offended so far as to express a wish that elders should be abolished, and an ecclesiastical local commission attached to each district, with a bishop to preside over the diocese under which these district com-

Rev. Peter Allix, D.D.; born 1641, died February 21, 1717.

² The Right Rev. Dr. William Sancroft, Archbishop of Canterbury from 1677 to 1689; born 1616, died Nov. 4, 1693.

mittees were to be collected. The idea of a bishop is quite inimical to all Scottish congregations; the suggestion was always thrown out whenever mooted, and to this day the kirks of Scotland are ruled by their elders and ministers, presided over by the General Assembly, and bishops are only recognised in the Episcopal Church.

John Knox,¹ who was ever ready to take the liberal side of a question, and even to give way to a superior opinion, obstinate as he was on certain dogmatic points, wrote to Théodore de Béza at Geneva to ask *his* opinion on the matter. The latter responded to him in a letter strongly opposing the motion of the congregations in favour of bishoprics; the letter is written in Latin, and is No. 79 in the Knox and De Béza correspondence. I am indebted to the kindness of Dr. Garnett, of the British Museum, for this translation, which I give, of the principal extract referring to the subject; the Latin being of a stilted and rather obsolete rendering, as was the custom of epistolary correspondence in old times betwixt brother-clericals. De Béza writes thus: 'But, my Knox, I should wish you and the rest of the brethren to bear in mind, what is as clear as daylight, that as bishops brought forth the Papacy, so spurious bishops will bring in the close of the Papacy, and infidelity rule the world. Let those who desire the safety of the Church beware of this pestilence, and when you shall have expelled them from Scotland (*in tempore*), I beseech you never admit it again, although it may flatter you by the specious pretext of retaining unity, which has beguiled very many of the best amongst the ancients.'

As regards the commercial benefits accruing to Scotland from her hospitable reception of the unhappy fugitives, it is an undoubted fact that her prosperity was doubled, even trebled, by their settlement in the capital. Arts and manufactures hitherto unknown were introduced by the intelligent and hard-working Huguenot families, and those *already* known and in use were perfected to an extent never dreamed of previously. In this way the refugees repaid at full interest the kindness and hospitality and generosity which had been so freely lavished on them in the days of their tribulation and unhappy flight from all that was most precious to them.

In 1693 we find one James Foulis, in company with a John Holland, setting up in Edinburgh a manufactory for the weaving of what was called Colchester baize² and linen, in a part of the city called Paul's Work. It is well known that there was a large colony of Dutch, Flemish, and French Huguenot weavers in Colchester, and I live in hopes of some day making researches in that venerable and curious town for materials for another Paper on the colony of Huguenots in that place, and their history, and shall hope also to make transcriptions of such manuscripts as may be still in existence in the town museum, churches, and library.

To return to the Scotch Huguenots:—These baize weavers were also permitted to establish a second factory in the Citadel of Leith, and almost monopolised this particular branch of commerce, until May 28, 1694, when one Nicholas Dupin founded a linen company, established by

¹ John Knox; born 1505, died Nov. 24, 1572.

² The word Baize or Bayse was derived, it is said by some, from the ancient Teutonic word Bay, or the Old English Base, both signifying coarse cloth. Others derive it from Baia, near Naples, where it was first invented. The earliest manufactory of it in England was established by Huguenot refugees (French and Dutch) in the town of Colchester in 1571.

six thousand shares of 5*l.* each, of which half were taken by English and half by Scottish shareholders. The bleaching was carried on at Corstorphine, the manufactory being situated most probably in one of the houses of Picardy Place. This Nicholas Dupin seems to have been a man of versatile genius, for we find him after this establishing a paper factory, which, two years later, also became a joint-stock concern. In the Privy Council Records is a petition from him, in which he sets forth that 'he had arrived at the art of making all sorts of fine paper moulds, as good or better as made beyond the seas, and at a far cheaper rate, insomuch that one man can make and furnish more moulds in one week than any other workmen in other nations can finish in two months' time.'

The inventive faculty of Nicholas Dupin was not content, it seems, to stop at improvements in linen and paper, for his next venture was a most ingenious mechanical lift or machine for drawing up water from flooded mines. The Government utilised his invention at once, as a long-needed want, and granted him a patent for it for eleven years.

The success of the Huguenot refugees in establishing these factories roused the enterprise of their Scottish brother-merchants; and even private individuals were induced to follow suit in similar ventures, as an instance of which a Mr. William Black, advocate (in 1703), opened a factory called Gordon's Mills, near Glasgow, for the manufacture of French broadcloth, *droguets*¹ (or druggets), serge, *toiles damassées*² (or damask linens for table-cloths), and *pluche* (or plush), a species of velvet of which the foundation was satin and the nap carded up into a soft fluffy surface. The latter article was comparatively a new invention, and was said to have been introduced into France by the Genoese traders, who had been encouraged to settle there by Catherine de' Medici, Genoa plush and Genoa velvet being much sought after by the wealthy nobles for their personal adornment and for the furniture of their houses, as well as for the trappings of their horses and mules. It was doubtless from these Italian manufactures that the Huguenots learnt the art of making plush and velvet, and thereby became the rivals of the inventors themselves when, later on, the refugees to the Netherlands established their manufactures of velvet in that country, and Utrecht velvet, with its raised pile of magnificent designs and varied colouring, became equally renowned and as much sought after as the longer-established Genoa velvet.

As has ever been the case when new undertakings have been started, as much opposition as favour was shown to the aliens, as the refugees were called, long after their settlement in Edinburgh; contemporary 'skits' and popular ballads had their fling at them, and at those who adopted the fashions of dress introduced by the more elegant and polished Huguenots, in place of the homespun plainness of the usual Scottish attire. They are too numerous to give here at any length, but we may quote from one 'skit,' which is supposed to be the lamentation of a Fifeshire laird, who, having departed this life in the days of the aforesaid 'homespun plainness,' revisits his native land and finds his fellow-countrymen and countrywomen

¹ Drugget, derived from the French 'droguet' and Italian 'droghetta'; in the year 1703 it was first used as material for coats and cloaks, and skirts, and was afterwards made of heavier wool, to serve as a cheap form of carpet. The dress quality was sold at about thirteence per yard.

² Damask linen, used for house and ecclesiastical napery, was first made at Damascus, from whence comes its name.

bedecked in all the new-fledged fineries of the gay and brilliantly attired 'aliens.' His lament runs as follows, and it must be left to the ingenuity of my readers to discover the meaning of various names of wearing apparel mentioned therein :—

We had no garments in our land,
But what were spun by the gude wife's hand,
No drap de Berry,¹ cloths of seal,
No stuffs ingrained in cochineal,
No plush, no tissue,² cramoisie,
No China, Turkey, taffety.³

No figurata, water shamlet,⁴
No Bishop satin, or silk camblet,
No cloth of Gold, or beaver hats,
No windy-flourished flying feathers,
No sweet, permusted, shambo leather.

The laird's ghost goes on to say (after a further diatribe against the Huguenot manufacturers and tailors) that fashions were plain and useful before they came to Edinburgh, to turn the minds of plain citizens to the frivolities of dress ; in the good old days, when he, the laird, still walked the earth, there were no such things seen

As scarfs, shefroas, tufts⁵ and rings,
Fairdings,⁶ facinings,⁷ and powderings,
Rebats (?), ribands, bands and ruffs,
Lappends,⁸ shagbends, cuffs and muffs,⁹
Folding o'erlays,¹⁰ pearling sprigs,¹¹
Atries (?), fardingales, periwigs,

¹ Drap de Berry : a sort of frieze or thick cloth, which was first manufactured in Berry, France.

² Tissue : a rich stuff in which gold and silver thread was intermingled with the silk or satin foundation.

³ Taffeta or Taffety : a sort of very thick corded silk, something like Irish poplin.

⁴ Water shamlet and camblet or camlet : a material made of silk and wool mixed, the first, water shamlet, being sometimes ornamented with watered lines like *moiré*.

⁵ Tufts : tufts or bunches of ribbons ; rosettes, or even clusters of precious stones, as may be seen by these words on the dress of a courtier, *temp.* Henry III. of France—

'In emerald tufts, flow'rs purpled, blue and white,
Like sapphire, pearl, in rich embroidery.'

⁶ Fairdings, or fardingales ; in French *vertugardins*. This was a species of enormous crinoline, made of wire or whalebone, larger on the hips than at the back and front, and worn by ladies to spread out their skirts—

'A huge farthingale to swell her fustian stuff.'—*Swift*.

⁷ Facings ; the coloured silk linings of turned-back collars and coats, termed by the French *revers*.

⁸ Lappends : lappets or bands of plain linen, or cravats of lace ; the former were worn by doctors, clergymen, and lawyers, and the latter by courtiers, military men, and ladies.

⁹ Muffs were first invented and worn in France in the reign of Louis XIV., but not introduced into England till the reign of Charles II. In 1683 they formed part of the winter dress of a well-dressed gentleman as well as that of a lady. In George III.'s reign they were made of feathers arranged on a silk or satin lining.

¹⁰ Folding o'erlays, or *ourlet*, the French term for hem. A French hem is still used in millinery, and signifies that the material is turned up or hemmed on the *front* of the dress, instead of on the *under*, or wrong side of the material. Stuffs were often manufactured of a different colour on the reverse side, in order that the o'erlay, or *ourlet*, should form a sort of trimming.

¹¹ Pearling sprig : embroideries or banded trimmings made of small beads of varied colours, or of seed-pearls, from the French *perle*, bead, or pearl.

Hats, hoods, wires,¹ and also Kells (?),
 Washing-balls,² and perfuming smells,
 French gowns cut, and double-banded,
 Jet rings³ to make her pleasant-handed ;
 A fan, a feather, bracelets, gloves,
 All new-come busks⁴ she dearly loves.

These 'friperies' and fashions at last rose to such a pitch that a stringent municipal law was passed, first in September 1696, and again doubly enforced in August 1698, that the lower classes of citizens were not to wear any clothes, stuffs, ribbons, fringes, tracings,⁵ loops, agreements,⁶ or buttons made of silver, gold thread, wire, or 'philagram.'⁷

This Act met with tremendous opposition and with flagrant disobedience, especially, as may be supposed, on the part of the good citizens' ladies; but they had at last to give way to the magisterial authority, enforced, as it was, by thundering anathemas against 'carnal adornment' from the pulpit of every kirk in the land. The wording of the enactment reminds one forcibly of the old Venetian 'sumptuary law,' with its tirades against the outrageous extravagance of dress and living shown by the citizens of that luxury-loving city in the olden times. To those who wish for further light on the lives and individual histories of the worthy merchants of Picardy Place, I can recommend nothing better, or more curious and worthy their perusal, than the quaint old wills preserved in the Register House of Edinburgh, where I hope at a future date to continue the search I have already commenced.

I made a careful inspection of all the old churchyards in Edinburgh, but failed entirely to find any graves bearing Huguenot names. For such information as I have been able to gather together, beyond my own personal inquiries and researches, I am greatly indebted to Melvill's diary, Chambers's *Domestic Annals*, Calderwood's *History*, and various contemporary State records and papers.

The Collection of Copies of Huguenot mss., which I have great pleasure in presenting to our Society as the result of seven weeks' search in the Advocates' Library, will explain in detail many points on which time and space forbid me to touch. I need only add, for the benefit of

¹ Wires, oftenest styled *commodes*, which was a frame of wire sometimes two or three stories high. This was covered with gay-coloured silks, and fixed firmly by an invisible skull-cap to the wearer's head. They were generally in the form of a pyramid, or tower, or steeple.

² Washing-balls: soap. Hard and soft soaps are said to have been invented by the Italians, but Pliny (b. 23 A.D.; d. 79 A.D.) says soap was known to the Gauls in his own time, and was invented by them.

³ Jet rings were formerly worn by fashionables to enhance by their contrast the whiteness of their hands, and also from a medicinal point of view, from the idea that jet rings preserved the wearer from agues and fevers!

⁴ Busks, or buskins, at this period signified a sort of boot, or coloured leather stocking with stiff sole, laced up the front and tied below the knee with ornamental cord and tassels. The modern term of busk, a staybone of whalebone, iron, or wood, is not intended here.

⁵ Tracings: embroidered patterns, or trimmings in braid, filigree, or beadwork on cloth, or silk, or linen.

⁶ Agreements; French, *agrèments*: little bunches of ribbons, or knots of silk cord and pearls, fixed on the shoulders, cuffs, pockets, or knees of the wearer's dress.

⁷ Philagram, otherwise filligree, filligrane, filligram, or filligreen, from the Latin *filum* and *granum*, signifying a sort of braiding or trimming made of gold, silver, or bronze wire thread, intermixed with grains of tinsel and silk and wool filaments.

those who may be contemplating a similar research in that ancient abode of 'Law and Learning,' that they need not give themselves that labour, as I have copied out *every* paper relating to Huguenot matters which the Manuscript Collection of that splendid library contains.

Should I revisit Edinburgh at any future time, I hope to make an exhaustive search, of a like nature, in the sessions papers of the Signet Library, and of the Ecclesiastical Court and Register House; in respect to which latter place I wish also to record, in conclusion, my grateful thanks to Dr. Dickson for his kindness and courtesy in the assistance he offered me, and also to the Rev. Dr. Christie, of Gilmerton (near Edinburgh), Keeper of the Library of the General Assembly, in the Tolbooth Church on Castle Hill.

FLORENCE LAYARD.

320. EXTRACTS FROM CULROSS KIRK-SESSION RECORDS.—

1631, 30 Jan.—The said day it was havelie regrated by the minister that the west kirk yaird dykes were not yett repaired as had often tyme been resolvit and enjoyed befor and that the kirke treasrie was burdened ther w^t to much unless remedie was used in tyme and a way sett dewly q^rby all such as had through stounes might furnish monie for suplie and perfecting of that work and some dynt up poynnted for y^t one ylk was thot expedient.

1631, 18 Sept.—The sessione caused delyvar to Andro Pullo distressed and spoyled Shipper of Pettin Wayme of charitable support, 13. 13. 4.

1632, 1 Jan.—Ordaind a price of satisfiacion to be taken for the use of the new velvett mort cloth when ever it should be sought, viz. :—If any outland or not paroichinar should procure the samen the pryce 6lbs. 13sh. 4d. But if a tounis man 3lb.

1632, 22 April.—It was ordaind that if any man his horse, kow or beast shul be found either by night or by day eating grace in either of kirk yairds both west kirk yaird and abay kirk yaird, the maister was to pay ad prod. usum 8sh., and for this cause this Dykes be repaired wth diligence.

1633, 29 April.—Proclamation to be published at the cross, that all flechars or cadgers of or Sellares of fishe upon a Sondaye should be punished in the purse or bodie and the fishe taken and givin to the poor.

1633, 17 April.—Playars at the goffe were givin to the Sessione playing in tyme of sermone viz Ro^t Gray Ro^t Primrose W^m Jusse and John Sandes in Sandes.

1633, 30 August.—(Persons at odds being aggried) were ordaind for the collection of Almes at the Comunon Patrick Keir and Andrew Gibson. Next for the toakenes Mr. Edward Blair and Castle Hill. Third for the bread Gilbert Gowrley, James Aykin; fourthe for distributing the wyne Rob foret John Turcan &c.

1635, 19 March.—[An event took place] 15 days after Bartle his daye.

1635, 28 June.—An act was first ordaind to be published be the magistrates at the marcet cross upon a Saturday following before noone w^t touch of drum.

1636, 17 Jan.—Peter du Peel for breaking of the Sabbath day.

1637, 6 Aug.—Ther is appointed this day to be given to Alex^r Sutherland Sc. (Schoolmaster?) he having care of y^e psalme the zeir by gane zolib

1637, 1 Oct.—This day wes propond the fear that we wer in about the Service book now intruding and urging against all order and w^t all full of supersticn and poperie and that others allreidie wer troubled for the same. It wes therefore agreed upon for to give in a supplicač in name of this pariocch to the counsell against the said book.

1637, 14 Oct.—The session frequentlie convened did deliberat q^t wes most expedient to be done anent the matter of this service book since ther wes a counsell day next week following q^t upon it wes resolved that for the land ther sould goe to Ed^r to attend the counsell ther for this busines as comissiners from the said parish Sir Jhon Preston of Valeyfield, Ro^t Bruce of Blairhall and M^r Da. Gourlay to joyne w^t others in giving in supplicač and using any other means in thar wisdom that should be found expedient q^t with all w^t on consent agreed right willinglie.

1637, 22 Oct.—This day report wes made be the minister and commissioners with the Session that a gñall supplicñ wes drawn and given in be all that were ther in Ed^r in name of those of whom they had ther commcñ wheroff wer all glad and gave ther aprobn̄. It was farther declared to them that it wes tho^t meet the said supplicñ sould be subscribed particularie in every parish and the copie of the said supplicač was written onder qlk wes sent to the counsell 18 of Oct^{br} 1637 and printed be the session and wes subscribed be all.

1638, 11 March—This day the session appoint ther Commissiones to concurre w^t the presbytrie for . . . of the Covenant of the land according as was appointed be the Cur. (?) in Ed^r Commissioners for the land M^r Jhon Erskine of balgounie Sir Jhon Preston of Valeyfield Ro^t Bruce of blairhall, for the town Jh Haliday Arch^d Anderson and Ro^t Forret clerk.

1638, Sept. 16.—This day it was proposed to the Session, anent the orđd agried upon in Ed^r that Commissioners sal be sent from every session of Presbyteries to sitt ther w^t the ministers and to assist for choosing commissioners for a gñ^a assemblee as the only remede for settling all the troubles and confusion in the Kirk of God in this land, at this tyme all the laves layd this c̄mission on Sir George Prestone to goe to the presbyterie of Dunfermling for the the effect forsaid.

1638, Oct. 7.—Ord^r this day for this Kirkyeard that if any horse found en it be poinded be the Kirk officer.

No meeting between 6 November 1638 and

1639, Jan. 1.—The reason of this long intermission of the session wes the Minister's absence in attending the assemblee of Glasgow.

1639, July, 7.—Or any other, he shall sitt at the cross on a markett day w^t the branks on his head.

1640, Dec. 5.—The quilk day a supplication wes given in be my Lord of Culross, Johne Mastertone of Grainge, and Katherine Prestone, relict of umqu^t Robert Bruce of Blairhall, desiring the concurrence of the session for building of a brige which was willingly grantit to them.

1640, Dec. 18.—James Millar his wyfe gave in a supplicatione for sum helpe because hir goodman was in the campe.

1640, Dec. 22.—Ane act was produced from the presbetry against keeping of festivell dayes, and especially Zuile day.

1642, April 6.—[Extract from Act passed at Synod at Cupar.] 'Lykewyse y^t all those who superstitiously cary the dead about the kirk before buriall, as also the buryng of unbaptised bairns apart, be taken notice off.'

1642, July 10.—Isobel Cursone a distressed woman from Yrland

borne wth in this towne gave in a bill desyring some helpe to convoy hir to England wth her husband and bairns, where she may find hir calling, to receive 4 dollars.

1642, Dec. 27.—Sir John Erskine of Balgouny chosen elder.

1642, Feb. 14.—A dolar to be givene to Gene (? Eugene) Krik [or Kirk] ane gentlman from Yrland.

1643, May 20.—Because that now some women of the land [*i.e.* landward part of the parish] were taken suspect of sorcerie and witchcraft the toun [asks the co-operation of the gentlemen in the matter.]

Marjorie Thomsone now in firmanc for witchcraft.

Elspet Shearear, in Kincairn [Ditto].

1643, May 28.—George Baveritch in Balgouny [and others to give evidence concerning Marion (*sic*) Thomsone].

1643, June 5.—Margt. Kentestone, witch, Marjorie Burges, witch, fled to Stirling.

1643, July 16.—Valentine Cornieand, painter [to wash the kirk walls].

The minister and sessione ordains that toun and land per vices shall attend the watching of the witches in toun or land.

1643, Sept. 17.—Jonet Buzie suspect of witchcraft.

1644, March 3.—The minister desyring that some might be apoynted for gathering in of what wes willingly givene for Mr. George Balfrage [some were so appointed].

1644, March 23.—Emmy Eizat accused of drinking with Dutchmen in tyme of service.

1644, June 30.—The witnesses concerning Adam Donaldson, his business, were examined and imprimis John Ure deponed that Adam Donaldson sd to him he coft a cow at a tyme in Dunbleaine faire, and brought her to his house, but she could give no milk and purposing to take her bak to the place wher she came from. By the way he met with a woman, who asked him wher he was going. He answered as befor. The woman said, goodman ye need not be so hastie, tak hir bak againe and put a piece of rattle tree onder hir taill and say thryse on y^r knees, Lord Jesus send me milk, which he did accordingly and the cow gave milk in abundance. He confessed that ever since to this tyme he had rattle tree onder his kines tell.

John Henderson examined anent the premises deponit that he baid him when he was to buy a cou lead hir home himselve milk hir himselve and drink the milk himselve and all the divells in hell should not have pouer over him. And if he wer to buy a horse the first south running water he came to to light of with the horse hinder feete in the water and tak up a handfull of sand out of the water and three severall tymes straik the horse back from his forret to his shoulders and then to his taill and all the evell spirits should not have power to wrong his horse in knee nor thighs.

1645, 12 May.—The minister shew a letter to the Session from the armie for M^r George Balfrage desyring he might wth all diligence come up to the laird of Srylands regiment which behaved to be obeyed and therefore the busines concerning his admission to lay off till his returne which the Session thought reasonable.

1645, 19 May.—Sir John Erskine protested that M^r George Balfrage forth going to the armie should be no wyse prejudiciall to those whom the presentatione concerned and his forth going at the time should contribute nothing to his admission to this place.

1645, 29 June.—This day a testificatioun was produced to the session from the minister and elders of Aberdour declaring that W^m Andersons marriage with Marg^t Wanane was so long delayed be reasone he was taken one the sea by robbers.

After entry of date 10 Aug. 1645 is written in large hand—

During this inter missione / The plaige was havie / upon our toune.
The next meeting was held 7 Jan. 1646.

A FEW EXTRACTS FROM CULROSS CHURCH ACCOUNTS 1629—

1629, 10 May.—to ane frenshe schollar 2 dollars.

1630, 17 Oct.—Collected at the marriage of Dame Nicola Bruce with M^r John Dick, wlk was the 13 of October 1630. 20 lib 8 sh.

1631, 25 Feb.—Departes this lyfe our revered Pastor of verthiest memorie M^r Robert Colville.

1632.—For the wine to the Comñ. 21 lib.

Item to Edward Blair for bread to the Comñ. 8 lib 8 sh.

1632, 8 April.—Item collected at the marriage of James Bad, younger 6 sh.

1632, 3 June.—Item Alex^r Rose with Anable Watsone made repentences of whom Andro Brand received a Suedish dolar 18 sh for her penaltie, were married after noon.

1632, 5 June.—Marriage of James Horne.

1632, 12 June.—Marriage of James Sands.

1633, 13 Aug.—Marriage of W^m Cowie.

1642, 20 Feb.—Marriage of Balbougy (Robert Dempster see *K.S.R.* 24 Dec. 1641).

1642, 3 Dec.—Baptized to William Bentaink a bairne callit Margrit. James Blair and Recherd Chrystie [witnesses.]

1643, 27 Aug.—Bessie Gray relict of umquⁱ John Sands.

1643, 21 Dec.—Marriage of Marg^t Bruce.

1644, 31 March.—Item [collected] be Patrick Rowane for the basone for helpe to those who have ther husbands in the fields (i.e. camp) 31. 12. o.

1648, 3 Jan.—Item [received] from Pat Toscheoke when he went to sea 1. 7. o.

321. THE ROSS FAMILY (*continued from page 66*).—WALTER ROSS, eighth Earl of Balnagown (15).—(Correction.)—In a pedigree compiled by George Craufurd in 1729, it is stated that Walter married Mary, daughter of the Laird of Grant; in the Pitcalnie ms. pedigree she is called Margaret. In the fragment written by David Ross, fifteenth of Balnagown (*Chronicle of the Earls of Ross*), he states that his ancestor married Marion, daughter to the Laird of Grant and Freuchin, now of that ilk. She was probably daughter to John Grant, second of Freuchie (not, as previously by error stated, Sir John James Grant of Grant), who died 1st May 1528 (*Chiefs of Grant*, Fraser). She married secondly, as third wife, Rorie Mor M^rKenzie, first of Achiltie, by whom, with two daughters, she had a son, Rorie Beg, grandfather to Janet M^rKenzie, who married Donald Ross of Torrenliah, of the Logy family (*Genealogical Tables of the Clan M^rKenzie*, Sheet 5). This Rorie Beg, with the three sons by

the first wife, and one son by the second wife, obtained letters of legitimation, as 'sons natural of the late Roderick M'Kenzie,' under the *Great Seal* (xxvi. 278, xxviii. 252), dated 1st July 1539, and 16th March 1541-42. The cause of their illegitimacy is not stated.

EXTRACTS FROM THE REGISTERS OF SOME OF THE SCOTCH REGIMENTS
IN THE SERVICE OF HOLLAND, PRESERVED IN THE ARCHIEF DER
GEMEENTE, ROTTERDAM.

Regiment of General Colyear. Children born. Baptized by Mr.
Charles Campbell.

1734. Decr. 22d, James John, son of Francis Ross, and Anna Maria, souldier, in Lieut.-Col. Halcett's Compy.—at Veuren.
1736. Novr. 2d, Bapt. the 4th, Anna, daughter of Robert Ross and Nanon —, souldier in Capt. Boyd's Compy.—at Ipree.
1737. March 20th, Bapt. the 23d, Katrien Ross, daughter of Francis Ross and Anna Maria Ross, corporal in Col. Harcet's Compy.—at Ipree.
1742. August 4th, Bapt. the 5th, James, son of the deceased Ross, and Nanon Ross, in his lifetime soldier in Capt. Lockhart's Compy., was holden up by William Frasser, the said Robert Ross, his good son, who took the vows upon him as father for the upbringing and education of the child—at Namur.
1747. Decr. 16th, Bapt. the 18th, George, son to James Ross, soldier in Capt. Orroch's Compy., and Mary M'Lean, his wife—at Maastricht.
1763. Born Novr. 16th at Nymegen, Alexander, son to William Mackay, corporal of the 2d Battalion of Colonel Gordon's Regiment, and in Capt. Hume's Compy., and his spouse Eliz. Ross, was bapt. the 18th by the Rev. Mr. Alex. Pitcarne, minister to the said Regiment.

Mungo, son to Donald Ross, grenadier in Coll. Houston's Company of the Second Battalion of Major-General Gordon's Regiment, was born at Maastricht, Feby. the 20th, 1772, and baptized the 25th by Mr. Alex. Pitcarne.

Robertina, daughter to Donald Ross, grenadier, was born at Venlo, July the 20th, 1777, and baptized the 24th by Mr. Alex. Pitcarne.

Register of Col. Stuart's Regiment.—Born and baptized at Ipres.

1768. July 31st, Rodrich, son to Alexander and Catharina Ross.
1768. July 31st, Alida, daughter to George Ross and Johanna Ross.
1769. Sept. 3d, Joris, son to George Ross and Johanna Ross.

Register of Lieut.-Gen. Murray's Regiment.

- Bommel, Nov. 30th, 1747, William Ross, Sergt. of Capt. Thomas Mackenzie's Comp., contracted with Willemine de Wert, step-daughter to James Cavallier, Drum-Major of Coll. Majoribank's Regt., before these witnesses, Sergt. John Fraser, and Alex. Murray, soldier of Coll. Mackay's Compy. Married the 19th December.

Bommel, Feby. 10th, 1748. Magnus Ross, soldier of Major-General Majoribank's Compy., contracted with Margaret Brefa. Witnesses, William Forbess, corpl., and Andrew Williamson, soldier of Capt. Tye Mackay's Comp. Married the 27 ditto.

Register of Major-General Mackay's Regiment.

- Isabel**, daughter to John Ross, sutler in Major-General Murray's Regt. and Willemyne Ballfoor, was bapt. at Courtray, Decr. 17th, 1708.
- Robert**, son to James Ross, aid major of Courtray, Anna Margaretha Prieur, was bapt. in Courtray, August 28th, 1713.
- Danie Ross**, son to Lieut. James Ross, of Lt.-Gen. Murray's Regt., aid major in Courtray, and Anna Margaret Prieur, was bapt. in Courtray, May 17th, 1715.
- Donal**, son to David Ross, soldier of Coll. Cunningham's Comp. of Lt.-Genl. Murray's Regt., and Margaret Wright, was bapt. in Ipres, Septr. 10th, 1716.
- Kathren Ross**, daughter to Lt. James Ross, of Lt.-Genl. Murray's Regt., and Anna Margareta Prieur, was baptized in Ipre, Decr. 29th, 1716.
- John**, son to Capt. Ross of Coll. Cunningham's Comp., and Anna Margaret Prieur, was baptized at Ipre, March 28th, 1719.
- Ann**, daughter to David Ross, soldier of Coll. Cuningham's Comp., and Margaret Wright, was bapt. at Tournay, Octr. 31st, 1720.
- William**, son to James Ross, Capt. of Coll. Cuningham's Regt., and Anna Margaret Prieur, was bapt. in Tournay, Decr. 26th, 1721.
- William**, son to David Ross, soldier of Lt.-Coll. Cuningham's Comp. of Coll. Cuningham's Regt., and Margaret Wright, was bapt. in Namur, May 8th, 1722.
- Alex. Ross**, son to James Ross, Capt. of Coll. Cuningham's Regt., and Ann Margaret Prieur, was baptized in Namur, Septr. 18th, 1724.
- James**, son to David Ross, soldier, and Mary Wright, was bapt. in Tournay, May 26th, 1725.
- George**, son to Capt. James Ross of Coll. Cuningham's Regt., and Anna Margaret Prieur, bapt. in Tournay, Decr. 20th, 1726.
- Robert**, son to David Ross, soldier, and Margaret Wright, bapt. in Breda, May 13th, 1729. Witnesses John Mackay and Donald Mackay.
- James**, son to Alex. Ross, soldier of Major Majoribanks Comp., and Helen Cluness, baptized in Venlo, July 16th, 1733.
- William**, son to Alex. Ross, and Helen Junes, bapt. in Herzogenbosch, 1737, Aug. 31. Witnesses Duncan MacGregor and Angus Mackay.
- Kathren**, daughter to David Ross, soldier of Capt. Ross' Comp., and Herminie van der Laer, bapt. in Tournay, Novr. 25th, 1737. Witnesses Hugh Munro and William Ross.
- John**, son to Alex. Ross, and Helen Iuness, bapt. in Tournay, Decr. 11th, 1739.
- Francis**, son to Alex. Ross and Ellen Junes, bapt. in Meenen, Novr. 18th, 1742. Witnesses David Ross and Duncan MacGregor.
- Isabel Ross**, daughter to William Ross, soldier of Capt. Ross' Comp., and Francise Murray, bapt. in Meenen, Jany. 27th, 1743. Witness David Ross, soldr.

- William, son to Alex. Ross and Ellen Junes, bapt. in Ash, Octr. 13th, 1743. Witness Angus Mackay.
- David, son to William Ross, soldier of Capt. Ross Comp., baptized in Ash, Octr. 16th, 1743.
- Katheren, daughter to Alex. Ross, soldier, and Hellen Junes, bapt. in Mons, the 22d. Witness Angus Mackay.
- John, son to David Ross, soldier of Capt. Macalester's Comp., and Elisa Werr, bapt. July 3d, 1746. Witnesses John Ross and Alex. Ross, soldiers of Coll. Majoribanks.
- Francis, son to William Ross, capt. arms of Capt. Mackenzie's Comp., and Francise Murray, bapt. in Maastricht, Decr. 28th, 1716. Witnesses Sergt. John Fraser and Alex. Ross.
- Janet, daughter to Geo. Ross, soldier of Capt. Mackenzie's Comp., and Elisabeth Ross, bapt. in Bommel, March 6th, 1748.
- Philip, son to Malcom Ross, grenadier of Gen. Majoribank's Comp., and Anne de Jong, his spouse, bapt. in Tournay, Octr. 6th, 1754.
- George, son to James Ross, soldier of Capt. Gordon's Comp., and Catharine van Schoonhoven, his spouse, bapt. at Tournay, June 15th, 1755.
- David, son to William Ross, sergt. in Coll. Thomson's Comp., and Willementa du Vert, his spouse, bapt. at Tournay, Aug. 17th, 1755.
- John, son to David Ross, grenadier of Coll. Mackay's Company, and Mary Exelmans, his spouse, bapt. at Tournay, March 20th, 1756.
- Alexander, son to Alex. Ross, soldier of Major Bruce's Company, and Mary Kathrine Hoofman, his spouse, bapt. at Nymegen, April 10th, 1757.
- Francientie, daughter to Sergt. William Ross of Capt. Alex. Mackenzie's Comp., and Willementy du Vert, his spouse, bapt. at Breda, March 27th, 1759. Witness Sergt. John Ross.
- Janet, daughter to Malcom Ross of General Majoribanks and Johanna de Jong, his spouse, bapt. at Breda, June 29th, 1759. Witness Donald Ross.
- Hugh, son to David Ross, of Coll. Mackay's Comp., and Mary van Eglemans, his spouse, baptized in Breda, March 10th, 1760. Witness William Ross.
- Jane, daughter to Alex. Ross, soldier of Major Bruce's Comp., and Mary Kathrine Hoofman, his spouse, bapt. in Breda, May 12th, 1760. Witness Sergt. Ross.
- Jean, daughter to William Ross and Willemyntie du Vert, bapt. at Nymegen, Novr. 27th, 1761.
- William, son to John Ross, Corpl. in General Majoribank's Comp., and Mary Nagel, his spouse, bapt. at Nymegen, Novr. 30th, 1761. Witness Alex. Ross.
- John, son to David Ross, of Coll. Mackay's Comp., and Mary Beebenaus, his spouse, bapt. at Nymegen, Octr. 23d, 1762. Witness Sergt. William Ross.
- Henry, son to John Ross, Corpl. of General Majoribank's Company, and Mary Nagel, his spouse, bapt. at Nymegen, Decr. 27th, 1762. Witness William Ross.
- John, son to Alexander Ross, of Maj. Bruce's Comp., and Maria Kathrine Hoofman, his spouse, bapt. at Nymegen, March 1st, 1764. Witness Sergt. John Ross.

- David, son to John Ross, corporal, and Mary Nagel, bapt. at Namur May 25th, 1764. Witnesses James Ross and David Ross.
- George, son to David Ross of Coll. Mackay's Comp. and Maria Englemans, his spouse, bapt. at Namur March 29th, 1765. Witnesses William Ross and George Ross.
- Janet, daughter to George Ross, soldier of Major Mackay's Comp., and Johanna Frauleen, bapt. at Sluis, Jany. 12th, 1767.
- Anne Ross, daughter to William Ross, Corpl. of General Mackay's Company, and Elisabeth Ross, his spouse, bapt. at Tournay July 8th, 1767. Witnesses Serjts. John Mackay and John Ross.
- Thomas, son to Sergt. John Ross, of General Marjoribanks' Comp., and Mary Nae, bapt. at Tournay April 5th, 1768.
- Elisabeth, daughter to Sergt. William Ross, of Major Mackay's Company, and Willementa Ross, bapt. at Ipre April 17th, 1768. Witnesses Sergt. John Cameron and David Ross.
- Mary, daughter to John Ross, Sergt. of General Majoribanks' Comp., and Mary Nagel, bapt. at Tournay July 22d, 1769.
- Joris, son to George Ross and Johanna Ross, bapt. 31 Sept. 1769.
- Roderick, son to Alex. Ross and Catharina Ross, bapt. the 31 July 1768 at Ipres.
- Alida, daughter to Alex. Ross and Hanna Ross, bapt. the 30 July 1768 at Ipres.
- John, son to John Ross and Mary Nagel, bapt. at Tournay the 11th of Feby. 1771.
- Jannet, daughter to George Ross, in Major Mackay's Company, and Johanna Ross, bapt. at Ipres 19 Decr. 1771.
- William, son to John Ross, sergeant in General Majoribanks Company, and Mary Nagel, bapt. at Tournay the 30th June 1772.
- Donald and George, twins, and sons to George Ross, soldier in Major Mackay's Company, and to Joanna Krantz, bapt. at Ipres the 4th of April 1774.
- John, son to William Ross, soldier in Lieut.-Gen. Mackay's Company, and Elisabeth Ross, bapt. at Ipres the 9th of June 1774. Witnesses William Ross, sergeant, and Walter Ross, Captain-at-arms.
- Isabel, daughter to Sergt. John Ross, of Capt. Erskine's Company, and Mary Nagel, bapt. at Nymegen Oct. 9th, 1776.
- Arnoldus, son to William Ross, soldier, and Elisabeth Ross, his spouse, bapt. on the 1st Feby. 1778 at Nymegen. Witness Arnoldus Ross.
- Theodora Frederica, daughter to John Ross, sergeant in Captain Erskine's Company, and Mary Nagel, bapt. at Bergen op Zoom, Novr. 22d 1779.
- Francis, son to John Ross, sergeant in Colonel Erskine's Company, and Maria Nagel, bapt. 6 June 1782 at Maastricht.
- Beatrix, daughter to Arnold Ross, soldier in Colonel Mercer's Comp., and to Hes Rogers, bapt. 18th of Aug. 1782 at Maastricht.
- Omission—James, son to James Ross and Anna Margaretha Prieur, was bapt. in Courtray, August 28th 1713.

EXTRACTS FROM STATE ARCHIVES AT THE HAGUE.

Alex. Ross Ensign in Compy. of Lt.-Col. Joshua van Beest, in the
1706 Regt. of Major-Genl. Colyar.
 no further notice of him.

William Ross 1712	Ensign-Lieut. Compy. of Capt. Thos. Nisbeth in Regt. of Col. Halket.
Lt. 1722	<i>dead in 1729.</i>
Robbert Ros 1709	Surgeon, Regt. of Gen. Major Colyar.
Robbert Ross 1707	Provost-Marshall, Regt. of General Major Murray.
James Ross 1710	Lieut., same Regt.
James Ross Mar. 1719	Capt. Lieut., Regt. of Col. Cuninghame.
July 1719	Captain.
1745	Had been pensioned.
George Ross 1747	Under-Lieut., Co. of Capt. M'Pherson in Regt. of Col. Majoribanks.
1768	Dimitted at his request. Duncan Munrow succeeded him as Lieut.
David Ross 1742	Ensign in newly-recruited Co. of Scots by Capt. Graham.
1745	Lieut. Captain, Regt. of Col. Majoribanks.
1748	Adjutant in Regt. of Gen. Major Mackay.
Walter Ross 1759	Ensign, Co. of Capt. J. A. Mahony, Regt. of Col. Stuart.
1766	Lieut. Takes oath.

THE MALE REPRESENTATIVE OF HUGH ROSS OF RARICHIES (8), AND CHIEF OF THE FAMILY.

The legitimate male descent of Balnagown having terminated in David Ross (20), thirteenth laird, Malcolm Ross (25), fifth of Pitcalnie, became chief of the family. On the death of George Ross (37), tenth laird, in 1884, the male descent again failed. It must be here noted that it has been impossible to trace the history of George (32), the second son, and of the third son, whose name does not appear, of Alexander Ross (24), fourth of Pitcalnie, and of James (29), Charles (30), and Angus (31), sons of the fifth laird, some of whom certainly lived to attain to man's estate. Failing all these, and supposing that *Mister* Nicholas (40), son of David (22), second of Pitcalnie, left no legitimate issue, the chief of the family must be sought for among the descendants of Malcolm Ross of Kindeace (41). It has been shown that Malcolm had seven sons.

1. William, his heir in Kindeace (42).
2. David of Inverchasley (50).
3. Malcolm, merchant in Inverness and Tain (63).
4. Thomas of Calrossie (64).
5. Alexander (69).
6. Nicholas (70).
7. John (71).

1. William. His male descent apparently terminated in Lieutenant James Ross (48), who died unmarried. But of his uncle Hugh (46), Lieutenant of Marines, very little is known: he was rather a burden to his relatives, and may have left legitimate descendants.

2. David, of Inverchasley. His direct male descent terminated in

Charles Ross (57) in 1836; but also in this branch there is one to be accounted for, Malcolm (62), burgess of Tain, son to the first laird.¹

3. Malcolm had certainly one son Thomas (65), who inherited Calrossie, and whose male descent appears to be extinct. In the Key Chart by error he appears as son to Thomas (64). Malcolm may have had other sons.

4. Thomas apparently had no children.

5. Alexander (69), grocer at Copenhagen, left an only daughter.

6. Nicholas (70): nothing seems to be known about him after 1695, when he would be about thirty-four. Very probably he may have followed his brother's example, and sought his fortune in foreign parts, either in Denmark or Sweden.

7. John (71) died before 1695, probably aged between twenty and thirty. He is only named in a Sasine 16th May 1695.

Failing all the above, the descendants of Hugh (73) (if any), son of Walter Ross (15), eighth of Balnagown would stand next, and then the male representative of Alexander Ross of Little Tarrell (1).

(*To be continued.*)

322. SCOTS IN SWEDEN (*continued from page 77.*)—

Hackersköld, en. 1686.—Descended from Thomas Hacker, an Englishman, born 1615. Preacher in Göteborg.

Hajj.—Alexander Hay, entered Swedish service 1600. His grandson, Erick Henry, was ennobled.

Hamilton, en. 1651.—Ludwig, Hugo, and John, sons of Malcolm, Archbishop of Cashel (descended from Claude, Lord Paisley, third son of James, fourth Duke of Chatelherault), served Gustavus in 1624 as common soldiers. From them descend the Counts Hamilton, the Barons of Deserf and Hageby. Hugo returned to England and was created, 1660, Baron Lenally (*I. P.*).

Hermelen, Scragge.—A Scots. His descendant Charles created baron.

Hogg, en. 1689.—Now extinct. In the civil service.

Höpken, Anders John.—Was ennobled 1761. Descended from an English family that fled to Bremen in the reign of Queen Mary.

Irving, en. 1647.—George Irvine, Laird of Tulloch, came to Sweden.

Jennings, en. 1742.—Francis Jennings—a Somersetshire family—an Irish merchant, finally settled in Sweden.

Jordan, en. 1680.—Edward Jordan had a grant of lands 1623.

King, of Bannock, en. 1672.—David King married Maria, daughter of Adam Stewart, natural son of James v. and Prior of Perth. Had issue David and John. Both settled in Sweden.

Kinnemond, en. 1650.—Patrick, son of William Kinnemond of that Ilk.

Kinninmundt, en. 1680.—John Kinninmundt, merchant in Stockholm 1629.

¹ William Ross (156), styled of Shandwick, writing from Edinburgh, 16th June 1737, to his brother-in-law, Bailie Donald Ross, at Tain, says:—'D^r. S^r.—I came here on Thursday last, on post-horses from London q^r I left Hugh (157) very well, and who bids you give his service to all friends, as I Doe; in particular Tell Inverchaslay that *his* Cous, Gustavus Ross, is at London w^t Hugh, and ordinarily passes for his son. He's a prettie promising young gentleman, and likely to do very well. . . . The above Hugh Ross of Kerse, and head of a mercantile house at Gottenburg and in London, found employment for many of his relatives. In the family letters there is no further mention of him, neither is his Will to be found in Somerset House, among the many Wills of Rosses who died in foreign parts.

- Klercker, en. 1788.—No information.
- Klerker, Carl.—Descended from Reinhold Klerck, merchant at Ystad 1660. Ennobled.
- Lagerbjelke, — — — Piper (Fistulator).—A Scotsman, settled at Göteborg, en. 1698. Three branches of the family, Counts Piper, Pipers of Lovencrone and of Göteborg.
- Lagergren, en. 1647.—John Laren, son of a Scots priest. Colonel in Swedish service.
- Lagerström, en. 1691.—Of the same family.
- Laurin, en. 1678.—No information.
- Lauw, en. 1680.—Francis Law. No information.
- Leijel, en. 1717.—Jacob Leyell of Aberbrek came with two brothers to Sweden 1638. Merchants. Jacob married Margaret Eden, and died 1678. The daughter of the grandson of Henry, youngest brother of Jacob, lived in Bourne, County Cambridge, and married John, fourth Earl of Delawarr.
- Lenck, en. 1649.—James Lenck, born 1578. Killed in battle.
- Lichton.—John Lighton, killed 1633. A Scots soldier. The family was ennobled 1686.
- Lindsfeldt, en. 1717.—John Hylton, of Berwick, nephew of Helen Lindley, wife of Colonel Muschamp (born 1580), went with them to Sweden 1632. Was a merchant.
- Liwesten, en. 1668.—George Livingston of Krycksridy (?), of good lineage, died 1666. Captain of a regiment.
- Mackenzie of Macleod, en. 1756.—John Mackenzie of Macleod, born 1726, after Culloden fled to Sweden, returned to England, and died, 1789, in India, unmarried.
- Maclean.—John, son of the Laird of Dowat, came to Sweden 1639. Created an English baronet 1650. The last baron died *s.p.* 1816.
- Mannerstam, en. 1805.—John Wislow, a Scotsman.
- Maule, en. 1782.—James Maule, of Glittne, County Kincardine.
- Maull, en. 1716.—Said to be a branch of the Panmure family.
- Mel, en. 1664.—Robert Maule of Craigie married Catherine Spens. Went to Dieppe. John, a descendant in Swedish service. Old pedigree extant.
- Montgomery, en. 1736.—Robert Montgomery, born 1647. Married Maria Clerk. Had twenty-one children. Interesting.
- Murray, en. 1810.—John Murray, born 1665.
- Myhr, en. 1680.—James Muir, a Scotsman, came to Sweden time of James III.
- Netherwood, en. 1649.—No information.
- Nisbeth, en. 1664.—William Nisbet of Rochill was in 1596 colonel of an Upland regiment.
- Ogilvie, en. 1642.—Patrick, son of the Laird of Balgay, born 1606.
- Orcharton, en. 1664.—John Orcharton. Died a colonel 1679.
- Philp, en. 1638.—William Philp, styled Laird of Fingask and Largo, came to Sweden 1624. Married a daughter of Andrew Wood, of Largo.
- Pistolkers, en. 1645.—George Scott came to Sweden 1600.
- Primrose, en. 1650.—John Primrose, merchant of Stockholm, proved his descent. Allowed to retain his name and arms of his family.
- Qvanten.—A family dating from time of James III.

- Ramsay, en. 1634.—John Ramsay, whose mother was Janet Lindsay of Edzel, came to Sweden 1577.
- Ramsay.—Jacob Ramsay, brother to Viscount Haddington (late Earl of Holderness), went to Sweden 1614.
- Robertson, en. 1635.—James, son of Patrick Robertson of Showam, came to Sweden 1615. A doctor.
- Robsam, en. 1818.—James Robson, bearing a 'turnip' on his shield, fled from Scotland in Queen Mary's reign.
- Robson, en. 1819.—Same family and history. Arms, 'a turnip enriched with leaves.'
- Rönnöw, en. 1761.—Casten Ronnow, son of Magnus Dunbar a Scots Merchant.
- Rooke, en. 1776.—No information.
- Rosentwist, en. 1695.—John Twist came from England.
- Rosenschmit, en. 1640.—Peter Smith, born 15 . . . , came from Scotland.
- Scott, en. 1650.—James Scott. No information.
- Seton, en. 1785.—No information.
- Sinclair.—David and John Sinclair, a branch of Lord Sinclair's family—left Scotland in Cromwell's time. Ennobled 1655.
- Silverstolpe, en. 1751.—Descended from Andrew Mascall, a fugitive for religion in 16th century.
- Sjölöw, en. 1660.—Owen Cox in 1659.
- Skraggenskjöld.—Descended from ——— Craigie.
- Spaldencrentz, en. 1678.—John, son of George Spalding and Helena Ogilvy, married Joanna Kinnaird—was in Göteborg 1667.
- Stewart, en. 1634.—Simon Stewart, said to be sixth in descent from John Stewart, Lord of Darnley and Renfrew, died 1646.
- Stuart, John, son of John Stuart of Ochiltree, went to Sweden—was at Warberg 1565. Ennobled before 1604.
- Teit, en. 1652.—Said to have come from Perno in Scotland, 1249 (*sic*).
- Tharmoth, en. 1697.—No information.
- Thomson, en. 1642.—Thomas, son of William Thomson and Ann Stuart, colonel 1629, married Catherine Murray.
- Tressenburg.—Andrew Currij, born 15 . . . No information.
- Udnie, en. 1647.—Peter Udnie from Aucerwellan, Co. Aberdeen, came to Sweden 1634.
- Urqvard, en. 1648.—John of Cromartie. No information.
- Walker, en. 1720.—David Walker, a Merchant of Gefie, time of James III.
- Wright, en. 1772.—Came from Scotland time of Cromwell.
- Wairdlaw, en. 1680.—George of Pitreavie, born 1600, married Ann Forbes from Aberdeen. Title extinct.
- Willemsens, en. 1680. Magnus Gabriel procured proofs from Scotland 1680.
- Wudd, en. 1649.—Richard Wood, born 15 . . .

LIST OF ENGLISH AND SCOTTISH NOBLES WHO NEVER TOOK THEIR SEATS
IN THE RIDDARHUS.

Adam.	Crook.
Campbell, Colin, 1731. ¹	Coote. ²
Campbell, Hugh, 1736. ¹	Cutler.

¹ Foreign traders.

² Mathew, son of John Coote, a merchant, *circa* 1615.

Donoway	Norman.
Duffus.	Nairne.
Duncan.	Piper.
Downe.	Porteous.
Erskein, 1652.	Ram.
Gordon.	Richard.
Guthrie.	Read.
Gray, Andrew. ¹	Reading.
Golding.	Stuart.
Hamilton, Malcolm, 1664. ²	Sharp.
Hare.	Seton.
Kinnaird.	Shute.
Karr.	Sadler, Phillip, 1640.
Johnston.	Salmon, 1745.
Law.	Smith, 1574.
Leslie. ³	Traill.
Lewis.	Winne.
Lamb.	Wildman.
Man.	Wilson.
Money penny.	Young, 1776.
Morgan, 1720.	

323. FISHER-FOLK SPELLS.—G. H. Kinahan, writing in the *Athenæum* (27th Sept. 1890), states: 'In a few seaside localities, especially south-east Ireland, the fires are lit on June 29th, it being the eve of St. Peter's and St. Paul's Day—the first being the patron of the fishermen.'

Mr. Cramond in the *Church of Speymouth* gives the following quotation from the Kirk-session Records:—'1664, May 15.—It is ordained that non cast fire into their nets, and if any should do they should be censured as charmers.'

324. TOMB OF SIR JAMES EWAT.—In Crail church is a slab of which a sketch is given. It formerly was on the floor, but now has been placed for better protection against the wall. It is interesting as being one of the last monuments erected to pre-reformation priests, very probably indeed no other exists in Britain of later date. There seem sufficient reasons for believing it to be the memorial of 'Sir James Ewat,' one of the Clergy of Crail Collegiate Church. The chalice indicates the priestly office, and together with the cross could certainly not have been post-reformation work, while the style of the design indicates that it was executed about the middle of the sixteenth century. The initials D. I. E. stand for Dominus Iacobus Ewat, which is the Latin form which his English designation, 'Sir James Ewat,' would take. In *The Register of the Collegiate Church of Crail*, printed for the Grampian Club, we find there 'Sir James Eweat, Chaplain,' on the 7th of December 1555 arranged with the 'Prebendaries and choristers of the Colledge Kirk of St. Mary in Crail,' that they, in consideration of a gift of land made by him to the Church, should, after his death, annually 'sing and celebrate the exequies of the dead on the day immediately preceding the death of the said Sir James, with

¹ Raised troops in 1618.

² Killed at siege of Copenhagen.

³ David Leslie, 1647.



collects and others used in anniversaries, for the soul of the said Sir James, his parents, and benefactors ; and on the day of his death to sing and celebrate a mass of requiem for his soul, etc., with solemn toll of bells, and four candles set and lit on a seemly table on his sepulchre, and to give eight coins to every priest resident in the College Kirk, and celebrating the mass of requiem on the day of his obit ; and to give to the ruler of the lights of the said Kirk of Crail, for two candles to be lit every fourth ferial day at the throne of the Holy Cross, at the foresaid singing of the mass of the Holy Ghost, and one candle on other ferial days, eight shillings yearly. . . .' (p. 62.)

Perhaps the worthy priest made these preparations, being moved thereto by some secret premonition of a speedy departure. Soon afterwards he was laid at rest, and the sepulchre he had specified was provided, but few masses had been said, few candles burned, when John Knox in June 1559 opened the campaign against Rome by preaching in Crail Church. Doubtless it then suffered, as did St. Andrews Cathedral a little later, and the carved work was broken down with axes and hammers. Sir James Ewat's tomb escaped—it may be his memory, still green, was also of good savour—and his surviving friends saved it from disfigurement. It remains till to-day, probably the last monument erected to a Roman Catholic priest before the storm burst which removed his successors from their places.

ED.

325. GAELIC PLACE-NAMES IN THE KINGDOM OF FIFE.—As the inhabitants of a country emerged from utter barbarism, and congregated for the purpose of business or protection, they, of necessity, made use of place-names ; and instinct led them to adopt such names as the general features of the place suggested. As years rolled on language became organised, and the simple vocabulary of a wild race of men was augmented by each accession of a tool, or a use for such tool. Yet the place-name remained unchanged, no necessity arising for meddling with it, till, in later age, bridge, mill, smithy, church, or fortress added to the list, but did not alter names already established.

It is evident that where place-names belonging to an early race are common, that race must have inhabited the district. The early names could not be imported by a later race, in the way that successful London traders call their suburban villas by names borrowed from every tongue and every land. As each race gave place to its successor it left few material monuments behind ; but it did leave much of its language, and place-names clung to rock and moor as the lichen or the heather.

The district which may for brevity be styled 'the Kingdom of Fife' must for our present purpose include Clackmannan, Kinross, and such parts of Perthshire as lie east of the Ochil range of hills. A glance at the map will show that this district is geographically compact and clearly bounded by sea, frith, or mountain. Its physical character is lowland, not undiversified by swelling uplands and even respectable hills. It does not seem to have had in earlier ages a large population of its own. Its pre-historic monuments are rare and poor, but the early place-names are well worth our consideration. Though utterly dissimilar in aspect to the Highlands, the language of the Highlands is to be found in its place-names ; a clear proof that though the Gaelic mountaineer did not colonise it with the intention of absorbing it, he did use it, and was obliged while

using it to give names to its places, which remained after other inhabitants had forced him back to his hills. The district afforded a magnificent summer grazing-ground, and he could on warm, fertile slopes raise small crops of grain, to be carried to his more congenial mountain-home as autumn gave place to winter. It must also have been a grand hunting-ground: wild boars and deer, not to speak of bears and wolves, could be pursued either for profit or for pleasure, and the extensive sea-board supplied fish-food in abundance. It is not the object of this paper to trace in due order the subsequent races which, each mingling with its successor, have made the modern Fían what he is. Briefly we may name the Scandinavian with his sea proclivities, the Saxon with his instinct for home-life, the Fleming with his patient skill in handicraft. Each came in no sudden wave, but rather outward pressure brought each new race not so much with the object of sweeping away its predecessor as of sharing in the capacities of a district which was rich in gifts of nature—on the earth, under the earth, and in the sea, which washed three of its four sides.

The subject of Gaelic place-names has already attracted attention. Some years ago Mr. David Beveridge, an antiquary belonging to 'the Kingdom,' delivered an interesting lecture on Gaelic place-names, which, however, has never been published in an accessible form. The *Transactions of the Gaelic Society of Inverness* contains an able paper by Mr. W. J. N. Liddall, Advocate, entitled 'Kinross-shire Place-Names.' This is also not accessible to the majority of our readers. These two papers embrace nearly the whole of the district we are considering. What may be said of Fife and Kinross may be said of Clackmannan. Mr. Liddall remarks: 'The topography of Kinross-shire is practically entirely Celtic and purely Goidelic.' The wooded character of the country in prehistoric days is shown by the frequency of the use of the word Kill, *coille*, as Kilduff, *aile dubh*, and Dowhill (early form Doichill), *Dubh coille*—'dark wood.' We have Money-ready-well—*muine, ruadh*—the 'red grove'; *fraoch*, heather, appear in Friux and Annafrech. The smaller rivers of the district were not overlooked. *Allt*, 'a burn,' appear in Altacroich (now Annacroich), and Aldie, perhaps the diminutive *Altan*. The open spaces were common, and so is the name *Blar*, now *Blair*. Mawcarse and Mawcloych give *Mach*, or 'the plain.' Perhaps the most common prefix in the district is 'Pit.' About the meaning of this prefix a discussion has lately taken place in the columns of *Notes & Queries* (London): while in some cases it may be held to signify a 'pit' or 'hollow,' its usual meaning seems to have been a 'place' or 'croft.' An examination of the Ordnance map of the district will show that it is very frequently to be met with.

The prefix Dun, or fort, is also common, and indicates the early necessity of the people to defend themselves from marauders; it is, however, less frequent in Kinross than in Fife. 'Aber,' the outlet of the river or confluence of streams, is more frequently a coast than an inland name, and ranges from Aberdour to Abernethy. *Bail*, equivalent to the Saxon 'town,' is thickly scattered over the whole district. Even the animals gave their names to their favourite haunts. Thomanean is *tom-eun*, the bird-hill; Glentarkie, the haunt of the *torc*, or boar; Brockly is *broc*, or badger; Clashlochie, *Clais-lacha*, the 'hollow of ducks'; Carnbo, 'the cows' cairn.' We are only able to give a very few of the many instances of Gaelic names to be

found in the Kingdom of Fife. A list taken from the Ordnance map and collated with old forms found in charters would prove most interesting and instructive to the Gaelic scholar, and even one not acquainted with the language of the early inhabitants of our mountains and, as we have shown, of our plains also, can grasp the fact that the people, who from necessity gave names to plain, wood, river, and hill, belonged to a race which withdrew to the mountains and took their language with them, save where they left place-names behind which later and alien races saw no reason for changing.

A. W. C. H.

326. ORKNEY FOLKLORE. SEA MYTHS.—3. *The Stove Worm*.—The Stove Worm or great Sea Serpent at one time bulked largely in oceanic mythology; and seems to have held, as became his bulk, his full share in Orkney Sea Myths. While the Orcadians had plenty of the more modern stories about the Sea Serpent, their great outstanding tale regarding him was that of the Mester Stove Worm that the Mester Assipattle slew. In my young days a fireside gossip about the Stove Worm generally ended in some old man or woman telling the above-named tale. This tale is much too long for insertion here, and I only give so much of it as refers to the subject on hand.

The Mester Stove Worm was the biggest, had the most devouring stomach, and was the most terrible of all living things on land or sea. He was not like other animals, created for the use of man. There hung an awful mystery about his creation. But it was generally believed that he had been hatched into life by some malignant spirits. Whatever was his beginning, he was placed in ocean, and became one of the nine curses that plague mankind. His length was beyond telling, and reached thousands and thousands of miles in the sea. His tongue itself was hundreds on hundreds of miles long. And when in anger, with his tongue he would sweep whole towns, trees, and hills into the sea. His terrible tongue was forked. And the prongs of the fork he used as a pair of tongs with which to seize his prey. With that fork he would crush the largest ship like an egg-shell. With that fork he would crack the walls of the biggest castle like a nut, and suck every living thing out of the castle into his maw.

So long as he lay with his head near the shores of a country the people of that kingdom had to supply him with food. If they failed to supply his wants he would sweep their whole land into the sea, or else the monster would cast forth a pestilential reek in which no man or beast could live, and which blighted every growing thing, and the venomous stench thereof caused pestilence all round. While he kept his head near the shore the folk had to pacify him by giving him seven virgins once every week; for though a venomous beast he had a dainty taste. Every Saturday morning at sunrise he yawned nine times.

Now it came to pass that one time long ago the Mester Stove Worm set up his awful head near the shore, and the folk were forced to feed him every Saturday at sunrise with seven young maidens. Oh, it was lamentable to hear the shrieks of the poor lassies as they were crunched between the pitiless jaws of the monster! Well, the folk got tired of giving up their daughters to death; for they said there would be no women left in the land. So they took advice with an old Spayman (prophet and wizard combined). And the Spayman said to the folk that, if the King's

daughter was given to the Stove Worm, the monster would leave the land and trouble them no more. On hearing this the King was very sorry, for the princess was his only child and heir to his throne, and he loved her much. Nevertheless, he was forced to agree, that to save the land his daughter should go to the Stove Worm. But the King would have ten weeks of respite, in which he would send to the countries around, offering his daughter and his kingdom to any one that would destroy the Stove Worm. But no one would attempt that tremendous deed.

On the last day of the ten weeks the Mester Assipattle made his appearance. I omit his previous history, and all his plans and operations for conflict with the Stove Worm. Suffice it to say, that Assipattle in his boat entered the Serpent's mouth, rowed down through the monster's gullet, set fire to the liver of the Stove Worm, and returned to land in safety.

Yes, the liver of the monster being full of oil blazed into a terrible fire, and the heat thereof caused the Stove Worm unutterable pain, so that in his dying agonies he was like to have capsized the world by his terrible struggles. He flung out his tongue and raised it far up in the heavens. When, by chance, he caught hold of the moon; and they say he shifted the moon, but I don't know. He took hold of one of the moon's horns with the fork of his tongue, but, by great good fortune, his tongue slipped over the horn of the moon. Down fell the tongue with a tremendous force that made the world quake. And where it fell the tongue formed a great channel in the face of the earth, now filled by the sea. And this is the sea that divides Denmark from 'Norawa' and 'Swed-land.' And they say, at the inner end of that sea are two great bays, made by the fork of the Stove Worm's tongue. As the monster lay struggling in dire pain, he would lift up his head to the sky, and then let it fall with terrific violence. As he did so once he shed a number of his great teeth, and those teeth became the Orkney Isles. The next time his head came down another lot of his teeth fell out, and they became the Shetland Isles. Now, while he was in the death-grips, he was gradually coiling himself together in one vast lump. Again he threw up his monstrous head, again it fell, striking as it always did, the bottom of the sea. And this time the teeth knocked out became the Faroe Isles. Then he rolled himself up, and his huge body when he died became the large island of Iceland. But his liver still burns, and the flames of its fire are sometimes seen rising from the mountains of that dreadful land.

4. *Nuckelavee*.—Without speculating on the derivation of this name, which will be pretty obvious to those acquainted with northern mythology, it may be said that in plain English the name means Devil of the Sea.

While many of the supernatural beings were looked upon by the people with a kind of sympathetic regard, this being was looked upon with unutterable horror, was regarded with mortal terror, and spoken of with bated breath. He was a monster of unmixed malignity, never willingly resting from doing evil to mankind. He never played a trick for the mere love of fun. Indeed, if not restrained by the Mither of the Sea in summer, and in winter by his terror of fresh water, he would long ago have made Orkney a manless desert. *Nuckelavee* was a spirit in flesh. His home was the sea; and whatever his means of transit were in that element, when he moved on land he rode a horse as terrible in aspect as himself. Some thought that rider and horse were really one, and that

this was the shape of the monster. Nuckelavee's head was like a man's, only ten times larger, and his mouth projected like that of a pig and was enormously wide. There was not a hair on the monster's body, for the very good reason that he had no skin. The whole surface of the monster appeared like raw and living flesh, from which the skin had been stripped. You could see the black blood flowing through his veins, and every movement of his muscles, when the horrid creature moved, showed white sinews in motion. What a study for an anatomist !

If crops were blighted by sea-gust or mildew, if live stock fell over high rocks that skirt the shores, or if an epidemic raged among men, or among the lower animals, Nuckelavee was the cause of all. His breath was venom, falling like blight on vegetable, and with deadly disease on animal life. He was also blamed for long-continued droughts ; for some unknown reason he had serious objections to fresh water, and was never known to visit the land during rain.

The burning of sea-weed for kelp gave terrible offence to Nuckelavee, and filled him with diabolical rage. He vented his wrath by smiting with deadly disease horses in the island of Stronsay (for that was the island where kelp was first made in Orkney), and that disease spread over all the islands where kelp was made. That disease was called Mortasheen.

I knew an old man who was credited with having once encountered Nuckelavee, and with having made a narrow escape from the monster's clutches. This man was very reticent on the subject. However, after much higgling and persuasion, the following narrative was extracted. It may be necessary to say that it was unlucky, if not unsafe, to mention the monster's name, without immediately interjecting the words, 'Guid save us a'!' and the narrator of anything supernatural thought it necessary to fortify himself every now and again by some such ejaculatory prayer.

Tammas, like his namesake Tam o' Shanter, was out late one night. It was, though moonless, a fine starlit night. Tammas's road lay close by the sea-shore, and as he entered a part of the road that was hemmed in on one side by the sea, and on the other by a deep fresh-water loch, he saw some huge object in front of, and moving towards him. What was he to do? He was sure it was no earthly thing that was steadily coming towards him. He could not go to either side, and to turn his back to an evil thing he had heard was the most dangerous position of all ; so Tammie said to himself, 'The Lord be aboot me, an' tak' care o' me, as I am oot on no evil intent this night !' Tammie was always regarded as rough and foolhardy. Anyway, he determined, as the best of two evils, to face the foe, and so walked resolutely yet slowly forward. He soon discovered to his horror that the gruesome creature approaching him was no other than the dreaded Nuckelavee—the most cruel and malignant of all uncannie beings that trouble mankind. The lower part of this terrible monster, as seen by Tammie, was like a great horse, with flappers like fins about his legs, with a mouth as wide as a whale's, from whence came breath like steam from a brewing-kettle. He had but one eye, and that as red as fire. On him sat, or rather seemed to grow from his back, a huge man with no legs, and arms that reached nearly to the ground. His head was as big as a clue of simmons (a clue of straw ropes, generally about three feet in diameter), and this huge head kept rolling from one shoulder to the other as if it meant to tumble off. But what to Tammie appeared most horrible of all, was that the monster was skinless ;

this utter want of skin adding much to the terrific appearance of the creature's naked body. The whole surface of it showing only red raw flesh, in which Tammie saw blood, black as tar, running through yellow veins, and great white sinews, thick as horse tethers, twisting, stretching, and contracting, as the monster moved. Tammie went slowly on in mortal terror, his hair on end, a cold sensation like a film of ice between his scalp and his skull, and a cold sweat bursting from every pore. But he knew it was useless to flee, and he said, if he had to die, he would rather see who killed him than die with his back to the foe. In all his terror Tammie remembered what he had heard of Nuckelavee's dislike to fresh water, and, therefore, took that side of the road nearest to the loch. The awful moment came when the lower head of the monster got abreast of Tammie. The mouth of the monster yawned like a bottomless pit. Tammie found its hot breath like fire on his face: the long arms were stretched out to seize the unhappy man. To avoid, if possible, the monster's clutch Tammie swerved as near as he could to the loch; in doing so one of his feet went into the loch, splashing up some water on the foreleg of the monster, whereat the horse gave a snort like thunder and shied over to the other side of the road, and Tammie felt the wind of Nuckelavee's clutches as he narrowly escaped the monster's grip. Tammie saw his opportunity, and ran with all his might; and sore need had he to run, for Nuckelavee had turned and was galloping after him, and bellowing with a sound like the roaring of the sea. In front of Tammie lay a rivulet, through which the surplus water of the loch found its way to the sea, and Tammie knew, if he could only cross the running water, he was safe; so he strained every nerve. As he reached the near bank another clutch was made at him by the long arms. Tammie made a desperate spring and reached the other side, leaving his bonnet in the monster's clutches. Nuckelavee gave a wild unearthly yell of disappointed rage as Tammie fell senseless on the safe side of the water.

W. TRAILL DENNISON,
West Brough, Sanday, Orkney.

327. ROSE MSS.—Considerable benefit would arise to the antiquarian student could the whereabouts be ascertained of the MSS. collected by Mr. Rose, Factor to Earl Fife, during the latter part of last century, and of which the following is an Inventory found among his papers, which have lately been examined, after having been locked up in Banff for fifty years. Some charters and antiquarian documents that belonged to him have been traced to the Advocates' Library, Edinburgh, the Advocates' Library, Aberdeen, and the Charter-room of the Burgh of Banff; and it is surmised that the following may be quietly resting in some north-country charter-room. Definite information will be received with many thanks.

W. CRAMOND.

CULLEN.

*Inventory of the MSS. belonging to Mr. William Rose, Montcoffer,
compiled February 1800.*

1. Cartulary of Murray, from Bishop Bricius' time, of 434 close pages of Latin, in which is the Rental of the Bishopric at the Reformation, as

payable 1585, of 42 pages, and added are some curious old papers, containing a description of the Cathedral of Aberdeen, its foundation, erection, and many donations given by kings, great men, and bishops. Bishop Rose's letter on the regulation concerning the seats (?) of bishops and intercourse thereanent with King William and his ministers, and Charter of Erection, 1590, of the Lordship of Spyny, in favours of Alexander Lindsay, Lord of Spyny. Some curious account of Aberdeen, anno 1393, and anecdotes of times, price of provisions and grain. [K.=kept out of trunk.]

2. With this is a long index and contents of the many grants—the land, the granter, and grantee—of great use to bring you to particulars. [K.]

A cartulary of great labour, copied from the one in Advocates' Library, comprehending Ferrerius's *History of Kinloss*, and various transactions for several centuries, comprehending also a copious record of the kings, princes, bishops, and great men, their charters, donations, foundations, Popes' bulls to the different bishoprics, monasteries, abbacies, and priories, and other inferior ecclesiastics of their respective lands, erections, regalities and jurisdictions of 668 large folios in Latin, and rentals, 1565, of the Bishopric of Murray, thirds thereof; and of the Abbacy of Kinloss and Pluscarden, Rolls of bishops and abbots, their character and endowments. At the end of which is William Cumyn, Earl of Buchan, Charter 1220 of Barry to the Prior of Deer for supporting the fabric of the Monastery, etc., boundary not known. Very curious witnesses. [K.]

4. Anderson's *Diplomata Scotiae*, a fine copy, in great preservation, which belonged to the famous Churchhill. [K.]

A large folio volume containing Ragman's Roll, taxed rolls of all the shires and Stewartries of Scotland, the king's proper lands, the bishoprics, erected lordships, burghs, and inferior benefices. The Old Extents of Scotland, contribution given the Lords of Session, all Religious Houses and accounts thereof, memorable things which happened, rentals of bishoprics, abbacies, priories, ministries, and colleges. At the end thereof is the contents (305) of the different religious foundations in Scotland and a curious Rental of Pluscarden, 1499 (never published), together with numerous journals of the Exchequer of Scotland in the Troubles of Charles I. In the beginning of this volume have recourse to a General Index, all of which compose a book of 343 folios.

6. Another volume, consisting of the rentals of the Abbacy of Arbroath, Abbacy of Kinloss, Bishopric of Aberdeen, Murray, Dunblane, Orkney, Caithness, Argyle and the Isles, St. Andrews, Glasgow, and in general all other bishoprics; and in particular of all other abbacies, priories, monasteries, and other church benefices, and under dignitaries through Scotland, together with an account of the prelacies, abbacies, their institutions, founders, and history thereof; containing in the beginning the general contents, and in the body of the ms. Ragman's Roll, consisting of upwards of 337 folios. [K.]

7. A ms. which contains Ferrerius's *History of Kinloss* from its foundation, anno 1125 to anno 1537, in which volume is inserted the kings' grants, confirmations, erections, and rights of jurisdiction given by the sovereigns and great men to bishops, abbots, priors, and other ecclesiastics in Scotland, in the beginning of which is a copious Index which gives a key to the many curious grants in this volume, which consists of 303 folio pages of writing. [K.]

8. A ms. volume of the Cartulary of Aberdeen, in which is inserted the original donations to the first bishops and see of Aberdeen, the different institutions made by Popes and by the bishops and canons of that bishopric; containing many separate deeds of mortification to and by the church, with contracts and agreements made concerning their respective rights, as well as ancient boundaries of estates in quest of their disputes and covenants with neighbours in various parts of the bishopric, particularly anent salmon fishings, lands in the Garioch, Buchan, Mar, and elsewhere, consisting of upwards of 145 pages. [K.] *Nota.*—There is an Index apart which leads to the particulars of the above volume.

9. A MS. folio, which contains a great deal of correspondence with the religious men of the Greek Church and Episcopal Church of Scotland, in which is contained the very curious arguments on both sides concerning the divine right of Episcopacy, and the different Liturgy used and to be used in those Churches from Scripture authority, ancient fathers, and other authors, begun about the year 1717, and terminated in 1725, consisting of 270 folios. [K.]

10. A large folio ms., containing the different convocations of Clergy, their disputes and animosities at and subsequent to the Reformation, with Sir James Balfour's ms. *History of the Antiquities of Scotland*, from the reign of Malcolm Canmore. [It's at Moncoffer.]

11. MS. containing 84 charters and grants of kings to the different Bishoprics, Abbacies, Priors, Monasteries, Ministries, Provostries, and other under dignities, in which is Dr. Johnston's *History of Kinloss*, and in the end is a full copy of the charter of the Lands, Patronages, and Temporalities of the Abbacy of Arbroath, dated the 21 July 1608. [Kept out of Trunk—the Rev. Mr. Lesly has it.]

12. Copy Decree Absolvitor, Lord Bracco against Keith of Bruksy, 1743, in which are many curious observations and historical tracts of Balveny, Rothiemay, and Park, and their respective proprietors, consisting of 459 pages. [Kept out of Chest.]

13. MS. account of the Chaplainry altarages and prebendaries in the Diocese of Caithness, Ross, and Murray, containing sundry remarks of the different Proprietors and their rights within those districts, taken from the public records, consisting of 349 pages with an Index thereto.

14. MS. History of the family of Innes, brought down and wrote in the year 1698, consisting of 45 pages with additional remarks thereto, etc.

15. MS. History of the family of Rose of Kilravock and their connections, of the families also of the Earls of Ross, Haukhead (?) Bissetts, Fentons, Lovat, Chisholm, Lauder, Cheyn, Murrays, M'Intosh, Forbeses, Calder, Muirtown, the Gordon family, Dunbars, Urquharts, Falconers, Hays, Grants, Inneses, Sutherland, Sinclair, Campbell, Rait, Crawford, and various conflicts, with clans, battles, and disputes which are not found in print, consisting of 163 pages. [K.]

16. With another correct old ms. upon the same subject, compiled by the Rev. Mr. Hugh Rose, minister of Nairn in 1684. [In Balbithan's hands, in loan since Oct. 1798.]

17. MS. designed Memorial given in by the Earl of Balcarres to King James VII. at St. Germain's, of his subjects in Scotland, their behaviour after his forced abdication in anno 1688, consisting of 50 pages of MS.

18. MS. of memorable things collected by Habbakuk Bissett about the year 1590, which is very curious concerning the antiquities of Scotland, with an account of religious houses and the foundations thereof; comprehending also the first Kings of Scotland and their characters, ecclesiastic laws, erections of religious houses; the story of Banquo, Macbeth, and Macduff, with the Laws made by Macbeth; and the original of the Stewarts, thereafter Kings of Scotland, with King Malcolm's privileges given at Forfar to his barons, containing the institution of the College of Justice, with other remarkable anecdotes concerning Popes, Bishops, and Prelates, and their injunctions; also contains Ragman's Roll, consisting of 190 pages neatly bound.

19. A collection of papers on various subjects, particularly of husbandry in different parts of Scotland; observations on the characters of individuals in the country; calculation of multures; value of lands and practices upon feudal principles; holograph of the late Wm. Baird of Auchmeddan, consisting of 234 pages.

20. A ms., also holograph, of the said William Baird of Auchmeddan, containing an account of the families of Baird of Auchmeddan, Errol, and Marischal, Keiths, Reids, Ramsays, and Johnstowns, etc.; giving also an account of the Culdees and other religious worship; erections of old Abbacies and Pories; an account of the Leslies, Murrays, Cummings, Stewarts, Rosses, Meldrum, and a great many other anecdotes of men and manners which are not in print; some account also of the family of Duff and their characters, consisting of 209 pages.

21. Another ms. holograph of the said Mr. Baird of Auchmeddan of his own family, with copies of old letters and papers worth preserving; and account of several transactions in this country during the last two centuries, particularly about the life, character, and death of Archbishop Sharp, consisting of 191 pages, and is vol. i.

22. Vol. ii. contains (wrote also by Auchmeddan) various subjects, particularly a genealogical account of the family of Duff of Bracco, of the family of Kinnoul and Morton, as well as his own family; and amongst others a distinct and correct account of the family of Gordon of Pitlurg and their connections; a defence of their bastardy and of their seniority to Gordon of Buckie. In this volume is a very curious state of accounts and situation of the family of Ogilvie of Boyne, their extraordinary credit, their extraordinary debts, and the value of the Estate of Boyne, with particular other anecdotes which happened in the country, and to particular eminent authors very well worth observation, because never published, consisting of 179 pages.

23. History—particular genealogical account of the family of Duff of Muldavat, and of Craighead; of Macduff; of the Duffs of Hatton and Craigston, the character of Hatton; of the Duffs of Aberdeen the eldest, and of John Duff the messenger, a worthy man; of the Duffs of Fetteresso of old; of Adam Duff of Clunybeg, Keithmore, Corsindae; of Duffs of Drummair and Inverness; of Duff of Dipple, Braco; and of their marriages and alliances, consisting of 179 pages. Curious.

24. A ms. of very great labour, wrote in a concise small hand by Mr. James Fraser, Minister at Wardlaw, anno 1678, being a collection of providential passages of worldly affairs both in foreign and domestic countries, civil and ecclesiastical; containing particularly trials in Church and State matters, characters of Kings and great men, of Popes, Cardinals,

Bishops and Abbots, from ancient and modern knowledge ; genealogy of old families, of cities, ports, laws, births, burials ; in short, many promiscuous subjects collected in a wonderful manner, consisting of 403 pages. Very close writing. *Nota.*—Very curious about witchcraft, *inter alia* story of Major Weir, his life, trial, and execution.

25. MS. containing a description of the Chanonry of Old Aberdeen, done by Master Thomas Orem, baillie in said city, anno 1725, with a curious description of the Cathedral and paintings in the roof, reigns of kings, popes, and bishops thereupon ; narration upon aisles and burial-ground gifts made to the bishops ; constitution of the College ; constitution of the bishopric, bishops, lands, and revenues, jewels and plate thereof ; forms of prayer and worship during the Covenant ; practice and characters of the then Clergy, foundation of Birkenbog, *alias* Gould's Cross, and other foundations and chaplainries, consisting of 56 pages.

26. A MS. History and Memoirs concerning the Murrays, and more particularly of the family of Athol, Bothwell, and Abercairny, their importance, lives, and death, consisting of 71 pages.

27. MS. book containing a copy of the original book of assignation for the year 1574, with prices of victual prefixed thereto, and names of the readers, ministers, and officials at the time, consisting of 126 pages, with the allowances of Stipend and Salary given at the time.

28. A particular list alphabetically set down about the end of the last century, viz. betwixt 1690 and 1710, taken from the records in the Low Parliament House, and from Cartularies and other private Registers deposited in Advocates' Library, whereby you'll find the greatest part of the gifts to the Church, the granters and grantees, and lands therein contained, consisting of 144 leaves, 288 pages, and which is an index of great use, because it is a Key to the names of ancient families, and grants of lands made to them in early times, as well to churchmen, and laymen, nobles, barons, and free tenants.

29. Also another MS. of the same kind, of the various grants made to the great families in Scotland from the reign of Robert Bruce to the reign of Charles II., containing an alphabet at the end, mentioning the names, lands, and jurisdictions of the respective grantees, in which is contained some parliamentary registers, debates, remissions, and ambassadors sent to courts, and contests in Parliament in early times, consisting of 112 pages, wherein is also contained the Douglasses, Randolphs, Rosses, Ogilvies, Leslies, and many more.

30. Curious MS. containing an account of the curiosities, commodities, weights, measures, in Scotland ; a treatise of the succession of heirs to the crown ; manner of creating the nobility ; item, a treatise concerning the Ecclesiastical government, the extent of Jurisdiction, history of bishops and their buildings and their coats of arms, the old presbyteries of Scotland and universities and founders ; item, old ancient writers of Scottish history and their characters, and, lastly, history of admirable curiosities, rareties, and wonders in Scotland, wrote in a most singular and distinct manner, in the smallest possible characters of writing.

31. An old MS. containing curious anecdotes of births, marriages, and burials ; lists of Lords of Session and members of the College of Justice since the institution ; lists of remissions and Exchequer grants and Kings' patents, baronets, and peers and their creation ; inventories of the registers in the Laigh Parliament House, Chancery Exchequer, the old registers in

the Castle; inventories also of the Register of Saisins in the different Counties; some old observations of the Kings of Scotland, the Stuarts Kings of Scotland; a description of the oldest writs of the Abbacy of Melrose, and list of the barons, lords, and baronets, and their creation, consisting of 74 pages of close writing.

32. An exact ms. list of the knights baronets of Scotland from 1625 to 1707, with exact dates of their creation.

33. An old ms. and History of the Mackenzies, containing in the end a list and roll of Parliament of Lords and Commons for the King and for the country in the year 1700.

34. A small ms. containing the account of the family of Leslie of Birdsbank, Leslie of Melrose, and Leslie of Denlugas from the Leslies of Findrassie.

35. MS. being a memorial and description of the kirk and school of Turriff, and deed of mortification thereof granted by William Cumming, Earl of Buchan, in 1272, with memorial concerning patronages, buildings, manses, and originality of glebes, and the dignitary of Chancellor, the Keeper of Conscience, consisting of 62 pages.

36. MS. containing notes of charters relating to the family of Rothes, taken from the charter-chest thereof, and public records, consisting of 45 pages, in which are many charters relative to other families.

37. A list of the Parish Churches in Scotland, mentioning the patrons and the parishes which belong to the Archdean, Dean, Chancellor, Sub-Chantor, Treasurer, and under Prebendaries.

38. Principal charter of confirmation granted by James Douglas of Abercorn of a grant of the lands of Airdly and Mill of Bodechell, within the Lordship of Buchan and Barony of Aberdour, of which Douglas had the right of superiority by William Fraser of Philorth, to and in favours of John Gordon, natural son of the deceased, Sir John Gordon, Lord Gordon, in which charter John, the natural son, failing lawful issue by Elizabeth, his wife, calls Alexander Gordon his natural son to succeed, whom failing to Adam, his natural son, whom failing to Thomas, his brother, whom failing, to the nearest lawful heirs of Gordon taking the surname of Gordon. The grant by Philorth and seal appended was dated at Aberdeen the last of May 1418, before Gilbert, Bishop of Aberdeen, Chancellor of Scotland, and Robert, Abbot of Deer, and a nobleman, Sir Alexander de Seaton, Lord of Gordon, Andrew Keith, Laird of Inverugie, and Andrew Gifford, confirmed by Douglas at Edinburgh, the 16th January 1422. [*Note bene* 'taking this Charter into consideration, taking also into consideration the surrender made by Elizabeth Gordon, the heiress at Perth, 1408, where she calls after the heirs of her own body, her heirs whatsoever without a mention of *Jock* or *Tom*, and considering what has been all along said on the subject, conjecture may be now removed.'] [Along with this Charter which I got at Aberdour there is one of Salton's to Auchynachy of that ilk, anno 1417, where Thomas de Gordon, John, his son, designed dom. Auchinrath, and Thomas Strathbogy, all co-temporaries.]

39. A ms. concerning the original erection of the hospital of Turriff lands, given that hospital and allegations made that the minister was defrauded thereof and of the teinds of the parish. *Vide* also No. 35.

40. Curious observations anent the religious patrimonies and erection of them into temporary Lordships, with an account of the gentlemen who

were created Lords of Parliament upon those temporalities, wrote 1697, consisting of 26 pages.

41. MS. Life of the Countess of Seafield, born 1672, who departed this life 14th August 1708, consisting of 55 pages, with a description of her parents, her husband and children, and manners of life of the families in the country at that time, with a serious dissertation of the duties to God in every character of life, and her conduct and opinion in the education of her children.

42. A curious MS. of the Norfolk family from Cumming, Earl of Northumberland, anno 1070 to the year 1700, whose daughter, at least a daughter of that family, married George, Duke of Gordon, and there is an account of Duke Norfolk's singular treatment of his wife, also contains the origin of many names famous in history, etc.

43. MS. of occasional meditations on sundry subjects by Mary, Countess Dowager of Warwick, anno 1678, consisting of 60 pages.

44. MS. account of the life of Gavin Douglas, Bishop of Dunkeld, with an account of his pedigree, and the pedigree of Douglas, Earl of Angus, also of the family of Douglas, Earl of Angus, the family of Boyd, Sybbald and Glenbervie, with anecdotes of kings, statesmen, bishops, and churchmen, consisting of 30 pages.

45. MS. containing the authenticity of the Culdees of Loch Leven, and of the lands given to them by King Edgar, son of Malcolm, and the other kings of Scotland at and previous to King Malcolm, with their grants of lands to the said Culdees, together with a perambulation betwixt the lands of Kirkness as settled by King David.

46. A list of the silver and gold ornaments and holy images within the Cathedral of Aberdeen, dated 7th July 1559, with the weight, estimation, and value of the great investments at the holy altar.

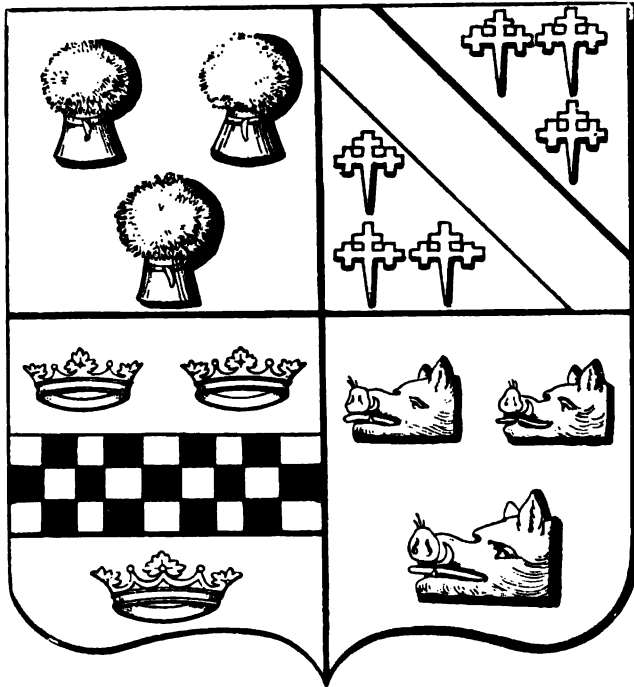
47. A copperplate of King Duncan's Charter and dedication to St. Cuthbert of the lands of Tinningham and others, with the consent of the princes and rulers at the time, who could not write except by a cross, this ✠ which is thereto adhibited with a curse upon those who would violate the grant, anno 1094, with a transcript of said Charter.

[*To be continued.*]

328. ARMS OF COUNTY COUNCIL, ABERDEEN.—Excerpt of Letters Patent from the Lyon King of Arms in favour of the Council of the County of Aberdeen, dated the 11th July 1890:—

WHEREAS The Council of the County of Aberdeen have by petition of date the Seventeenth day of June ultimo Prayed that We would Grant Our Licence and Authority to them and their Successors in office to bear and use on a Seal or otherwise for official purposes connected with the County such Ensigns Armorial as might be found suitable and according to the Laws of Arms: Know ye therefore that we have devised and do by these Presents Assign, Ratify, and Confirm to the said Council of the County of Aberdeen, and to their Successors in office, and to the said County of Aberdeen, the following Ensigns Armorial as depicted on the margin hereof and matriculated of even date with these presents in Our Public Register of all Arms and Bearings in Scotland, vizt., Quarterly;

first, Azure, three Garbs, Or, for Buchan, second, Azure, a Bend between Six Cross Crosslets fitchée, Or, for Mar ; third, Or, a Fess Chequy Argent



and Azure between three open Crowns Gules, for Garioch ; fourth, Azure, three Boars' Heads coupé Or, for Gordon.

Matriculated the Eleventh day of July 1890.

(Sd.) J. W. MITCHELL,
Lyon Clerk.

329. GLAUD.—This Christian name, which appears in Allan Ramsay's *Gentle Shepherd* is still to be found in the neighbourhood of Bathgate. It may be the origin of such place-names as Gladsmuir, Gladstone, etc., which are usually attributed to Gled. I never heard the kite called GLAD, nor can I hear of such a pronunciation.

We all know Gladys ; but some would question her kinship to Glaud.

W. M. C.

330. LIVINGSTON OF DUNIPACE (*Scottish Antiquary*, vol. v. p. 12).—It seems very odd that no further mention is made of the Christian name of Alexander, for in *Notes on the Deeds at General Register House*, vol. 121, I find the following :—

1606, July 30th. Obligation by Alexander Livingston of Donypace to 'his guid freind Thomas Frenche, serviter to the King, for £40 . . . 18 Apl. 1604.'

Where does this individual come in on the Dunipace Tree? and what was the date of his birth and death?

A. D. WELD FRENCH.

BOSTON, MASS., June 21st, 1890.

321. ANNIE LAWRIE.—I believe the writer of this much-admired song is unknown. It seems probable that the birth of the subject of it is recorded in the Register of the Parish of Glencairn, '1769 Anne Wortely Montague L[awful] D[daughter] to Captain Robert Lawrie, yong^r of Maxaltoun, & Mrs. Elizabeth Ruthven, was born June 13, 1769.'

W.

322. ROTTEN ROW (vol. iv. 128).—I find that in Aberdeenshire Rodden is used for red. The turbot is called the rodden fluke, the berries of the rowan tree are called rodden berries, and the tree itself the rodden tree. It seems probable that Rotten Row is simply the Red Row. Near Dunfermline a row of colliers' cottages roofed with red tiles is called the Red Raw, and the name is met with elsewhere. Rotten or Rodden as in 'Rotten herring,'—*i.e.* red herring—would thus be a natural designation for a street.

Ed.

The Editor is well aware that it is far easier to ask questions than to answer them. He however begs his readers to assist inquirers by sending answers where they can do so. The usefulness of the SCOTTISH ANTIQUARY will be much increased if readers will do their best to assist each other. At present the 'Queries' far exceed the 'Replies.'

QUERIES.

CLVI. Can you oblige me by saying if you have heard of a William Hersey in the 1745 or 1715 Rising, supposed to have been executed? He was a son of Theophilus Hersey.

C. J. HERSEY.

CLVII. SIR ANTHONY HAIRLAND.—In the Kirk-session Records, Speymouth, is the following entry:—
'1657, Aug. 2.—Collected for Sir Anthony Hairland, a distressed English gentleman exiled from his owne natione, £7, 8s.' (Scots). I do not find any such name in Metcalfe's *Book of Knights*. Is anything known of him?

A. W. C. H.

CLVIII.¹ OLD TRADE MARK.—A very common mark on monuments was the figure 4 (4), perhaps some one will give an explanation why it was made use of, and what it signifies? It has been suggested that it represented the mast, yard, and shroud of a ship, but that is hardly satisfactory because there is only one oblique line.

E. B.

CLIX.¹ A 'BROKEN CROSS.'—On a tomb in Crail Churchyard is carved a thick St. Andrew's cross, behind which are three vertical rods, about the same distance apart as cricket wickets. An old parochial record calls it the tomb of 'the broken cross.' There are other emblems on the tomb, but what is the explanation of this one?

E. B.

¹ An early answer to these two queries is requested for a work in the press.—E. B.

CLX. Is it known by any one what were the names of the Cashiers of the Royal Bank of Scotland up to 1815? J. A.

REPLIES TO QUERIES.

- XLII. JETTONS.**—Among the entries found in a register preserved in the French archives are two, the first dated 21st Oct. 1553, giving permission to ‘Jehan Acheson, tailleur de la monnaie d’escosse,’ to make dies with the portrait of Mary Queen of Scots. The second, 1st Jan. 1554, is a permission to ‘Nicolas Emery, graveur, de graveir une pille et ung trousseau a feue gectons aux armes de la royne d’escosse du coste de la pille’; we believe no example of these jettons are to be met with. Nor is anything known of Nicolas Emery, who may have been a foreigner or a member of the Scottish family of Imrie or Emerick, which was probably of foreign origin. See *Proceedings of Society of Antiquaries*, vol. ix. p. 506. ED.
- LXX.** It seems very probable that Frater is a form of the more common names Friar and Freer or Frere. In Mr. Craig-Brown’s *Selkirkshire* there is a list of inhabitants in Galashiels in 1656, in which occur both Friar and Frater (vol. ii. p. 389). See also vol. i. p. 206. The name Freer occurs in a list of *Burgesses of Selkirk*, 1513-26, vol. i. p. 20. ED.
- CXXIV. PATERSON OF BANNOCKBURN.**—Excerpts from Register of Baptisms of Parish of St. Ninians.
 Sir Hugh Paterson of Bannockburn and Dame Barbara Ruthven had:—
 1688, April 27. Robert baptised.
 1691, April 3. Mary baptised.
 1694, April 6. Alexander baptised.
 1695, July 15. Barbara baptised.
 Sir Hugh Paterson and Dame Jean Areskine had:—
 1712, Dec. 12. Hugh baptised.
 1714, May 20. Mary baptised.
Edinburgh Register.
 Robert Paterson, underkeeper of the Signet, and Isabel Dickson had a daughter. . . . baptised 15th September 1685.
 CARRICK PURSUIVANT.
- CXLI. OGILVY OF KEMP CAIRN.**—‘Carrick Pursuivant’ will find a good deal of additional information regarding Ogilvy of Kempcairn in the ms. Inventory of Cullen House Charters, copy of which, with *Index Nominum* and *Index Locorum*, is deposited in the Library of the New Spalding Club, Aberdeen. For example, he will find ‘Kempcairn’ entries at pp. 37, 49, 52, 56, almost every page from 60 to 73, also 95, 122, 217. Under ‘Ogilvie,’ of course, are numerous entries. In consulting the index it is necessary to remember that the estate of Kempcairn included Drum, also called Drumnakeith. As part of the general Inventory is an Inventory of 26 bundles of bonds and diligences

acquired by the Earl of Seafield on the estate of Kempcairn which 'C. P.' may consult with profit. W. CRAMOND.

CULLEN.

CLIII. STANK, LIGGATE.—*Stank* is the ordinary provincial name in Galloway for a stagnant pool. The water-hen is commonly called *Stank-hen*.

Ligate has nothing to do with Lichgate. It is the Anglo-Saxon *leag* or *leah geat*, field gate. HERBERT MAXWELL.

NOTICES OF BOOKS.

The Erskine Halcro Genealogy, by Ebenezer Erskine Scott. London: George Bell and Sons.—This work is one of a class which is highly commendable, the growth of which shows that the importance of family history is now better recognised by Scotsmen than heretofore. Mr. Scott has expended a vast amount of labour on it, and his extension of his original plan is very satisfactory: from our own experience, we can estimate the labour bestowed by Mr. Scott on the latter portion of his work—the obtaining information from living members of a family is more troublesome work than it should be, for, putting aside the apparent inability of even educated persons to give an intelligent account of their own parents and children, there is often an unreasoning unwillingness displayed to do so—sometimes a flat refusal is sent, sometimes no notice is taken of letters. As regards the earlier portion of the book, we must express our disappointment at the manner in which Mr. Scott has treated the pedigree of Erskine of Balgownie: grave inaccuracies occur in it, as shown in the notes to the true pedigree of Balgownie in this number (p. 99); as to the reasons Mr. Scott gives for inserting his ancestor's name in that pedigree they are considered in the same place. In Table II. the conjectural descent of William Halcro of Aikers should have been denoted by a dotted line. The difficulties which beset the pedigree of Erskine of Dun (Table IV.) are well known (see *Scot. Antiq.* vol. iv. pp. 116, 183; vol. v. p. 66), but we think that Mr. Scott is justified in assuming that Helen Erskine, who married Patrick Halcro, was the sister of Robert Erskine of the Dun family, for the testificat in her favour is strong documentary evidence. We are in a position to inform Mr. Scott that no doubt now exists as to the parentage of James Dewar of Lassodie (page 43); some months ago a search was made at the request of Mr. Dewar of Lassodie, and the following extract from the Dunfermline Register of Baptisms was forwarded to him:—

'1601, February 24.—Baptized James, son of David Dewar and Jane Logan.'

The printing unfortunately shows marks of carelessness. In the tabular pedigrees, the lines of descent are not always as continuous as they should be, and the following mistakes disfigure the text. In Table I. 'Pogar' for 'Gogar'; p. 4, '1539' for '1559'; p. 5, 'Elizabeth' for 'Agnes'; p. 6, 'Mary' for 'Marr'; p. 15, 'ascuments' for 'documents'; p. 21, 'Obigny' for 'Aubigny'; whilst on the title-page 'Dumfermline' appears for 'Dunfermline.'

Mr. Scott, for some reason not given, chooses to spell 'Shielfield'

'Shieldfield.' We do not think he has any ancient authority for this, and its modern form in the County Directory is without the 'd.'

Gill of Blairythan and Savock. Mr. A. J. Mitchell Gill of Savock has printed this work apparently for private circulation. We trust he will not object to our drawing public attention to it, for those who are fortunate enough to acquire a copy will find it a model of careful compilation. It is introduced by an apt quotation from *The Newcomes* (p. 66), and the short remarks added by Mr. Mitchell Gill show that he has grasped the purpose for which family histories should be written. After a consideration of the etymology of the name Gill, and the locations and movements of families bearing the name, the author settles down to the history of his own immediate ancestors, and concludes his labours with a short account of the families of Black, Anderson, and Mitchell, from which he is also descended.

The Church of Speymouth, by Mr. William Cramond, M.A., *Elgin Courant* Office. Mr. Cramond's little books are always welcome; we only wish that they were more bulky. The present parish of Speymouth, we are informed, is made of the united parishes of Essil and Dipple; Mr. Cramond has, therefore, a double store of information to draw from. Some persons find a dull sameness in Kirk Records, while others profess to find in them no information worth their attention; but beings of less exalted intellects, or, more correctly, of less exalted opinions of their own cleverness, find that diversity is to be found in the records of diverse districts, and that this throws much light on the real condition of affairs in bygone times. To such readers Mr. Cramond's extracts will exhibit much that is novel and interesting.

Notices of the volumes issued by the Scottish History Society are unavoidably delayed, and will appear in our next issue.

Note.—The Edinburgh Bibliographical Society has commenced its regular meetings. We hope in future numbers to be able to give a report of such portions of these proceedings as may interest our readers.

CORRECTIONS.

ERRATA in No. 18, *The Scottish Antiquary.*

- P. 78, line 10 from top, *for abave read abavi.*
 " 83, " 3 from bottom, *for fasils read fusils.*
 " 86, " 6 from bottom, *for feature read portion.*
 " 87, " 7 from top, *for having read leaving.*
 " " " 23 from top, *for Douglas read Dunglass.*
 " " " 12 from bottom, *for Peotry read Poetry.*
 " " " 16 from bottom, *for Vinewar read Winewar.*
 " 93, " 22 from top, *for Henry read Helen.*

Σ.