

SCOTTISH NOTES AND QUERIES

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ABERDEEN, DECEMBER, 1887.

ABERDEEN PHILOSOPHICAL SOCIETY.

AT the November meeting of this Society, Professor George Pirie, of the Aberdeen University, contributed a paper on the *Principles and Value of Weather Forecasts*, as applied to Western Europe, and based on daily telegrams from 59 different stations in that area, sent to the Government Meteorological Office in London, as to the state, at the same hour, of the barometer, thermometer, wind (direction and force), rain, sky, &c. The following are the main points discussed in the paper, which was illustrated by charts and diagrams :—

The scientific forecasting of the weather, only possible as yet for the very limited period of a day, is based on the *discovery* that the atmosphere moves over the earth's surface in whorls or vortices of different heights, as shown by the barometer, in different parts; and on the *invention* of depicting the whorls on *synoptic charts* by *isobars* or lines, each line drawn through places at which the baro-

meter reading is the same at the same hour. The whorls are called *cyclones* or storms when, by a rapid fall of the barometer, violent winds circulate round and slightly incline towards a centre, and when there is a regular decrease of atmospheric pressure in the disturbed mass of air from the circumference to the centre, where there is a calm. For every tenth of an inch difference of barometric pressure between the circumference and centre an isobar is drawn, and the differences of pressure between the lines are called *gradients*. The whorls are called *anticyclones* when the opposite conditions prevail, as they do in calm and settled weather, instead of those in disturbed and stormy. The barometer is high within the included mass of comparatively quiet air, and highest in its centre, while the winds, if any, are light and have a centrifugal tendency. The masses of air included in these two species of whorls are sometimes many hundreds of miles in horizontal diameter, and they progress at various rates over the earth's surface. Those experienced in Western Europe mostly come from the Atlantic, and generally move N.E. or E.

The basis of Modern Meteorology as a science, or as a means of prediction, is Buy Ballot's Law, viz., that, if an observer at any place stands with his back to the wind, the barometer is always lower on his left hand than on his right in the N. Hemisphere, the reverse being the case in the S. This law results from the way in which the mobile light atmosphere is affected by the earth's daily rotation on its axis. It explains the different directions of the wind in different parts of a cyclone, and guides the sailor caught in one to the safest course to try to steer.

As to how cyclones arise, Professor Pirie considers that there is most truth in the *condensation of vapour theory* producing a partial vacuum in a certain mass of air, and a spiral inrush of surrounding air.

The Forecasts of the Weather issued from London are as yet attempted only for the

next 24 hours, with reference to the direction and force of the wind, a change of temperature, and the probability of rain. The predictions are based on the data given in the Synoptic Weather Chart just constructed from telegrams, and on their connection with those on previous charts, and with the forecaster's accumulated knowledge of Meteorology. It must be recollected that cyclones are presaged by high moving cirrus or cirrostratus clouds and by solar and lunar halos, and that the appearance of these phenomena soon after a forecast has been issued may make it erroneous. Only 1 in 7 of the forecasts issued from London fail, while predicted gales are almost always sure to come; hence the value to fishermen and sailors, intending to go to sea, of warnings of storm forecasts sent to British ports by telegraph.

On the Atlantic Ocean, between the West Indies and the Spanish and North African coasts, there is a great area on which the atmospheric pressure is permanently high. Now the Atlantic is the great birthplace of the storms which ravage Western Europe, and the area of high pressure may have something to do with them. The much-talked-of American storms, *i.e.*, those which really begin on that continent and move E. or N.E., very rarely reach our coasts before dying out.—*Communicated.*

THE ADVOCATES IN ABERDEEN.

No. 5.

TOLERATION of religious differences was not a virtue generally recognised at the period of the Revolution, and was certainly not practised by the ecclesiastical authorities who then got their turn of power, and an Act of the British Parliament became necessary for the protection of the clergy and members of the disestablished church. Accordingly, on 3rd March, 1712, there was passed "An Act to prevent the disturbing those of the Episcopal Communion in that part of Great Britain called Scotland in the exercise of their religious worship." The Act provided that the Episcopal Clergy, as well as the ministers of the Established Church, should take the oath of allegiance to Queen Anne, and should during Divine Service pray for the Queen by

name, the Princess Sophia of Hanover, and all the Royal Family. The Episcopalians in Aberdeen who were not opposed to the condition thus annexed to the Toleration Act set about building a place of worship to be served by ministers qualified in terms of it. To this subject the two following minutes of meeting of the Society of Advocates refer:—

Att Aberdeen, the seventeenth day of March, 17 hundred and twenty one yeirs.

The said day the Comissar, Shirref and members of the courts at Aberdeen being convened in a full meeting at the rising of this winter session, and the mater aftermentioned being put to a vote, The hail Members present, Except those who disented in manner undermentioned, Heirly order and impower Alexander Gordon, Advocat in Aberdeen, their factor for their contribute money, To Pay to Robert Catanach or James Gordon, Armely, Merchants in Aberdeen, or any of them. Ten Guinys, or one hundred twenty-six pounds Scots money, towards the building of the Episcopall meeting house of Aberdeen, that is presently Building for accomodating the Episcopall congregation of the said Brugh that are deprived of a convenient place for Publict worship; and this contribute is granted upon provision that the said Society shall have the choise of a convenient place in the said meeting house for building a seat or Loaft for their use; and the said James Gordon or Robert Catanach, with the managers of the building of the said meeting house, or any two of said managers, are to grant receipt for this sum, oblidging them to procure the convenience of the seat or Loaft abovementioned, for which this shall be warrand. Given under their hands date foresaid. From which order and warrand Captain Francis Forbes, Sherif Substitute of Aberdeen, Mr. Alexander Thomson of Portlethen, and James Udney, Advocate in Aberdeen, dissented, protested, and took instruments as on a paper apart.

(Signed by Commissary Paterson and ten Procurators.)

If those who dissented did so because it was proposed to trench upon the funds contributed for objects of a different nature, the terms of the next minute must have removed their objections:—

At Aberdeen, the sixth day of December, one thousand seven hundred and twenty-one yeirs. The said day the Comissar and members of Court subscribing, doe hereby unanimously resolve and agree that there be a seat or loaft built for them upon their own charge in the Episcopall meeting house at Aberdeen, in the north Gallarie thereof, below the Cupulo, opposite to the big south door, upon four pillars of the said Gallarie; And doe order and appoint John Hay, Advocat in Aberdeen, their present Collector of their Contribute money, To pay to Alexander Jaffray of Kingswells, whom they hereby name manager and overseer of the said loaft, the hail charge and expense both for the timber and workmanship thereof; And that out of

such sumes belonging to the said contribute money as the said John Hay was appointed to uplift at the term of Martinmas last, conform to the precept to be drawn on the said John Hay by the Committee afternamed, or any two of them. And the said members of court being careful that their common stock of contribute money suffer no loss or prejudice hereby. They doe Statute and appoint the money they use to spend at their publick meetings twice in the year at the rise of each Session, to be a fund for making up what of the principal sume and annualrents of the said stock shall be disbursed or expended for putting up of the said loft, And do hereby Discharge the saids publick meetings ay and untill the expense of the said loft be compleatly payed and made up.—And for a further securitie anent the premisses, each of the members of court subscribing doe hereby bind and oblige them To pay to the said John Hay and his successors in office, Collectors of the said Contribute money, Three pounds Scots money at the rise of each Session yearly ay and untill the haill charge and expense of the fore-said loft be payed and made up, including principall sumes as well as annualrents. And the saids members do hereby name George Keith, Patrick Smith, and Thomas Burnet, Advocates in Aberdeen, as a Committee of their number to see to the application of the said money anent the loft;—And to compt and clear with the said Alexander Jaffray thereanent. And the members of the court appoint that none be received or admitted a member of their Society untill he sign this Act. (Signed by the Commissary and twenty others.)

The "Meeting House" referred to was S. Paul's Chapel, taken down some years ago and replaced by a new church on the same site, in connection with the Scottish Episcopal Church.

Of a date later than the minute of meeting last quoted is the following, having reference to the Old, or West, Church of Aberdeen:—

At Aberdeen, the Tenth day of August one thousand seven hundred and twenty-four years. The said day the Commissar and Members of the Commissar Court of Aberdeenshire subscribing, Considering that the Faculty have no Seat or Loft in any of the High Churches of the said Burgh, and being resolved to apply to the Town Council for liberty to erect a seat in the Old Church, They therefore Enact and Ordain that a Petition be given to the Town Council in name of the whole Society, Craveing liberty for erecting a Seat in a convenient place in the said Church, and the Charge thereof to be borrowed out of the Contribute money, and to be repaid in the same manner as the Loft already built for the Society in the meeting house. And for ane Additional Fund for repaying the charges of the Loft already built, and the Seat or Loft to be built in the High Church, They Enact and Ordain that for the future all Entertainment and Feasting given the Society by Entrant Procurators be discharged as unnecessary, And that in place of the sd. Entertainment each Entrant Procurator for the future shall (beside his ordinary Composition) Pay the sume of Sixty pound Scots money, to be applied towards the

defraying the Charge of the foresaids Lofts or Seats built and to be built, in the first place, and thereafter to accresse to the stock of the Contribute money, or otherways to be Disposed of as the Society shall think fitt. (Signed by the Commissary and sixteen others.)

It was creditable to the Society of Advocates that they should be thus careful to secure religious privileges for the members of their body. They already possessed accommodation in the Greyfriars or College Kirk. In 1743 the materials of the loft in the old West Church were removed from that ruinous edifice to the "Lawyers' Loft" in the College Kirk.

NORVAL CLYNE.

A BIBLIOGRAPHY OF LOCAL PERIODICAL LITERATURE.

(Continued from page 86.)

1861. *The Aberdeen Sanitary Reformer and Family Guide to Health.* Edited by the Rev. Alexander Munro, Loch-head, Aberdeen. Aberdeen: G. Cornwall & Sons; and L. & J. Smith, 1861-2. 2 vols. 8vo. After the style of the *Water Cure Journal*, it treats hydropathy as the one great balm of Gilead in the preservation of health.
- 1864? *Church of S. Andrew [Magazine].* Aberdeen: A. D., 1864? D. Wyllie & Son, 167 Union St., Aberdeen. Price 2d. 8vo, 24 pp., illustrated. Like so many other Church periodicals, this Magazine can hardly claim to be local. It is only the ornamental outside cover, with local matter printed on the inside that brings it under this bibliography. The inside pages were supplied and a cover was printed for the various congregations. The object of *St. Andrew's Magazine*, perhaps I should say of the local cover, was "to give a clergyman a channel to communicate with his congregation, through which he may speak of matters not befitting the pulpit." To March, 1872?
1864. *The Aberdeen University Calendar for the year 1864-65.* Printed by John Avery, and published by D. Wyllie & Son. Aberdeen, 1864. 8vo. This calendar is in two distinct parts, each pagged by itself. The first part, says the introductory note, "contains an account of the Constitution of the University, and general information respecting Degrees, Bursaries, and the Course of Study in the different Faculties. The second part contains the names of the office-bearers and such information as refers only to one particular session. The second part only will be printed annually." This arrangement has since been abandoned, and the Calendar now appears as a complete whole.
1865. *The Bazaar Gazette, Unlimited.* No. 1, Thursday, April 20, 1865. Folio, 4 pp. Imprint:—"Aberdeen, Printed for the Proprietors by Wm. Bennett, at his Printing Office, 42 Castle Street.

- Thursday, April 20, 1865." One number, got up "for the purpose of erecting New Boys', Girls', Infants' Schools in connection with the Episcopal Church of St. Andrews." This imitation newspaper can hardly claim a place in this bibliography. It was edited by the Rev. F. L. M. Anderson. It is sparkling with wit, and one strange note, in a prominent position, gravely informs us that "the printing of the *Gazette* was commenced at half-past 12 o'clock on Wednesday night and was finished at a quarter past 12 on Thursday morning."
1868. *The Scottish Witness*. A Monthly Magazine, advocating the cause of the Church of Scotland. Aberdeen: A. Brown & Co. [1868.] 8vo. No. 1—13.
1869. *The Aberdeen Guardian and Northern Counties' Chronicle*. No. 1, Saturday, September 11, 1869. Price, 1d. Large folio. The preface intimates that "it will be the main object with *The Guardian* to foster public spirit—to make the public business, municipal and national, the means of intellectual and moral education." Imprint, "Printed and Published by John Duffus (residing at 31 Victoria Street West), at the Office, Exchange Court, Union Street, every Saturday morning." It was edited by Mr. William Webster. To No. 14, Dec. 11, 1869.
1870. *The Ladies' Journal for Aberdeen and the North of Scotland*. No. 1, Saturday, August 6, 1870. Price, 1d. Folio. Imprint, "Printed by Arthur King, residing at No. 3 Ann Place, Aberdeen, at Clark's Court, top of Broad Street, and published by the said Arthur King at 46 Marischal Street every Saturday morning." It was edited by the Rev. Fred. W. B. Bouverie, Incumbent of St. Pauls. How long did it last?
1870. *The North Star, and General Advertiser for Aberdeen and the Vicinity*. Published in Aberdeen every afternoon at four o'clock, and circulated immediately thereafter throughout the surrounding district. No. 1, Friday, October 7, 1870. Price, One Half-penny. Folio, 4 pp. Imprint, "Aberdeen: Printed for the Proprietors by G. Cornwall & Sons, at their Printing Office, 54 Castle Street, and published every afternoon at 13 Adelphi;" at 70, the imprint changes to "Printed for the Proprietors, by John Duffus, at Exchange Court Printing Office;" and at 170, it is "Printed for the Proprietors, at Exchange Court Printing Office, and published every morning at 13 Adelphi." 178 numbers published to Wednesday, May 3, 1871. *The North Star*, which was edited by Mr. William Muir, has the honour of having been the first Evening and the first Halfpenny Newspaper in Aberdeen. It was Liberal in politics, as also in its borrowing from contemporaries. It was once compared to the moon, because it "shone with borrowed light."
1872. *The Medical Students' Shaver*. No. 1, January, 1872. Price, Twopence. 8vo, 16 pp. No Imprint. Two editions were published. *The Shaver* is one continuous article in three scenes, and is interesting only to Students. No name figures so much in its pages as that of "Mr. 4bass Moir," and the time is not too far gone to distinguish who is meant. Only one number was published.
1872. *The Aberdeen Medical Student*. No. I, Wednesday, November 6, 1872. Price 3d. 4to, 12 pp. Published fortnightly by Robert Walker. 20 Nos. all? Among the contributors were Dr. Maitland Moir, Dr. A. Ogston, Professor J. W. H. Traill, and John Scott, M.A. A number of illustrations and plates enhanced the value of this vigorous medical journal. The Rectorial Edition, published on Wednesday, December 4, 1872, which purported to be an extra number of this paper, was a pure skit, the work of Dr. R. J. Morice and Dr. Shand.
1873. *The Aberdeen University Gazette*. No. 1, Friday, November 28, 1873. Price, 3d. 4to, 12 pp. Published by James Mackay, fortnightly. 9 Nos. There is a preponderance of articles of purely medical interest—the paper having in fact sprung from the ashes of *The Aberdeen Medical Student*. Issued in a blue cover. A Rectorial Edition was published in 1875.
1873. "*Our Magazine*," a Monthly Collection of Papers, contributed by the Members of Our Society. Vols. I., II. Aberdeen, 1874 [1873], 1875. 8vo.
- 1875? *Aberdeen Illustrated Magazine*. 8vo, 4 pp. Price 2d. 12 Nos.? Monthly, 1875? The pictures were supplied by Messrs. Cassell & Co., while W. & W. Lindsay printed local matter.
1876. *The Castle Spectre*. No. 1, 21st October, 1876. 8vo, 4 pp. Imprint: "Printed and published by A. D. Forbes, 6 Mackie Place, Aberdeen." The second number changes to 4to size, November 25, 1876, and the imprint to "Printed and published by the Mackie Place Co., 6 Mackie Place." At the 70th number the imprint becomes "Printed and published by the Galleries (late Mackie Place) Co., Galleries, Aberdeen." At 78 it is stated that "*The Castle Spectre* is sent, post free, to all Postal Union countries for 1/6 per annum." It is paged continuously from 1 onwards to present time, and appears monthly. No. 1 was reprinted in 4to size to match the rest. 4 pp., and sometimes with a single leaf supplement. A title page was printed for the first volume. We are wont to look across the Atlantic for novelties in journalism, but we have to look no further than our own town for as unique a novelty as ever appeared. The prefatory remarks of this extraordinary publication give a clue to its name, in a style which is preëminently after the manner of the paper:—"We are the dwellers in that house in the neighbourhood of Skene Street, known to the 'oldest inhabitant' as the Haunted House, to younger inhabitants as the Castle, and to the Post Office as No. 6 Mackie Place." Set up, printed and distributed by Mr. Forbes and his family, it is irreproachable from a typographical

SVB SPE BEATÆ RESVRRECTIONIS

OBIT XVII. DECEMBR. ANNO DOMINI M. DC. XIII. ETATIS SVÆ LI



HIC QUIESCIT D. DVNCANVS LIDDELVS DOCTOR MEDICVS.

ETERNÆ MEMORIÆ
 DDVNCANI LIDDELI DOCT.
 MEDICI, QVEM VIRTVS NASCEN-
 TEM EXCEPIT, RECONDITA IN
 MEDICINA ET OMNIBVS PHILOSO-
 PHIE AC MATHESQS PARTIBVS
 PERITIA NATVM EXCOLVIT, LI-
 BERALITAS SVPRÆ EQVALES EX-
 TVLIT: CVI ANNVVM STIPENDI-
 VM DEBET PVBLICVS MATHESQS
 IN ACADEMIA ABREDONENSIS
 PROFESSOR VICTVMQ. EIVSDEM
 ACADEMIÆ SEX ALVMI:
 FAMA POSTHVMA MERITORVM PERPVTA TESTIS.

M. H. D. C. Q.

IO. LIDDELI CIVIS ABREDON. FILIVS

DR LIDDEL'S BRASS.
St Nicholas Church, Aberdeen

point of view; while the startling frankness and originality of many of its articles come as a surprise to jaded journal readers. The woodcuts in the earlier numbers were the work of Miss Burton, eldest daughter of the late J. Hill Burton. *The Castle Spectre* has contributed its quota to fiction, the first novel it gave to the world, "The Grahams' First Governess," having been the joint production—Besant-Rice fashion—of Miss Struthers and Miss Mary A. Forbes; but latterly the Diatessaron of Mr. Forbes has swamped the lighter fancies of his young staff. The Spectre threatens to vanish after he has finished his Diatessaron, "leaving behind him an odour, but whether of sulphur or sanctity, it is for others to say." His work, he says, "is done. Why should he not vanish? and most people will answer, as echo is said to do, but doesn't, Why not?" But I, for my part, answer, Why do? Like many another thing begun in pure fun, *The Castle Spectre* has gradually become an enterprise of downright earnestness.

1876. *Bon-Accord Rhymes and Ballads*. Aberdeen: George Middleton, Skene Square. 8vo. [Price One Penny.] No. 1 [1876.] 4 Nos. have appeared at irregular intervals.

1877. *The Occasional, a Leaflet issued when necessary*. No. 1. 4 pp. No date [1877], no pagination, no imprint. This was a purely Town Council skit, which it has not been found "necessary" to issue more than once.

1877. *The Academic*. No. 1, January 12, 1877. Price 2d. 8vo, 16 pp. weekly, to February 23, 1877. Published by Alex. Murray, 216 Union Street. The following are the names of some of the contributors:—Rev. W. Allardyce of Rithie-may, Rev. C. Mackie of Drumoak, Dr. Theodore Thomson, P. J. Beveridge, W. Keith Leask, H. M. Selbie. A new series was published next session, to which the title is—*The Academic: A weekly periodical, containing philosophical discussions, biographies, fiction, and poetry*. Conducted by the Students of the Aberdeen University. Aberdeen: Alexander Murray, 216 Union Street, 1877. No. 1, December 7, 1877. Price 2d. 16 pp., 8 Nos.

1879. *Aberdeen Evening Express*. No. 1. Aberdeen, Monday, January 20, 1879. Price One Half-penny. Imprint: "Printed and Published by the Aberdeen and North of Scotland Newspaper and printing Company (Limited), at their Offices, 28 and 29 Adelphi Court, Union Street, Aberdeen." The editors have been Messrs. John Begg, W. D. Ross, and W. Skea.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

THE OLD OR WEST CHURCH.

(Continued from page 89.)

ATTACHED to one of the pillars in the south-west corner of the church there is a very interesting monumental brass to the memory of

Dr. Duncan Liddel. The original position of the brass cannot now be determined, but we know that it was fixed in the pavement of the church above Liddel's grave, and that when the old West Church fell into disrepair (1732-50), it was taken up and placed for safety in St. Mary's Chapel, then, and for long before, a convenient store for materials required in repairing the church. Here it lay until its existence was forgotten, and it was only when the Chapel came to be used for a different purpose that the Liddel brass was discovered and placed in its present position. The brass measures 5 feet 5 inches by 2 feet 10 $\frac{3}{4}$ inches, and contains a finely engraved portrait of Liddel, which occupies the upper panel of the plate, while the following latin inscription is arranged round the margin and on the lower half:—

SVB SPE BEATÆ RESVRRECTIONIS HIC QVIESCIT
D. DVNCANVS LIDDELVS DOCTOR MEDICVS, JO.
LIDDELI CIVIS ABREDON. FILIVS. OBIT XVII.
DECEMBR. ANNO DOMINI M.DC.XIII. ÆTATIS SVÆ
LII.

ÆTERNÆ MEMORIÆ | D DVNCANI LIDDELI DOCT.
| MEDICI, QVEM VIRTVS NASCEN- | TEM EXCEPIT,
RECONDITA IN | MEDICINA ET OMNIBVS PHILOSO- |
PHIÆ AC MATHESQS PARTIBVS | PERITIA NATVM
EXCOLVIT, LI- | BERALITAS SVpra ÆQVALES EX- |
TVLIT: CVI ANNVVM STIPENDI- | VM DEBET PVBLICVS
MATHESQS | IN ACADEMIA ABREDONENSI | PRO-
FESSOR, VICTVMQ. EIVSDEM | ACADEMIÆ SEX ALVM-
NI; | FAMA POSTHVMA MERITORVM PERPETVA
TESTIS | M. H. D. C. Q.

[Here rests, in hope of a happy resurrection, Duncan Liddel, Doctor of Medicine, son of John Liddel, citizen of Aberdeen. He died 17th December, 1613, in the 52nd year of his age.

To the eternal memory of Duncan Liddel, Doctor of Medicine—whom virtue took possession of at his birth; whom, as he grew up, profound skill in medicine and in all departments of Philosophy and Mathematics, adorned, and generosity exalted above his contemporaries; to whom the public professor of Mathematics in the College of Aberdeen owes his yearly salary, and six students of the same College owe their maintenance—posthumous Fame, the permanent attester of merit, has dedicated and consecrated this monument.]

Dr. Liddel' was the son of John Liddel, burghess of Aberdeen, and was born there in 1561, receiving his education at the Grammar School and King's College. He had early conceived a desire to visit the Continent, and at the age of 18 he left Aberdeen for Dantzic.

1 Dr. Stuart's *Life of Liddel*. Bruce's *Eminent Men of Aberdeen*.

His studies took him from time to time to Frankfort on-the-Oder, Rostock and Breslau but in 1591 he settled finally at Helmstadt, in North Germany, where he acquired distinction in teaching mathematics, both as first and second professor of the science, in the Julian College, established there by Julius, Duke of Brunswick. In 1596 Liddel received the degree of M.D., was admitted into the faculty of medicine, and began publicly to teach physic. Shortly afterwards he received the appointment of first physician to the Court of Brunswick, and appears to have had a very lucrative practice among the principal families attached to the Court. At various times he held the office of Dean of the Faculties of physic and philosophy, as also in 1604 that of pro-rector of the University.

A desire to spend the remainder of his days in his native country induced Liddel to return home in 1607. Little is known of his life during the next five years, but we can imagine him busy in the preparation for the press of his two last works, the *Ars Medica*, published at Hamburgh in 1608, with a dedication to King James, and a treatise on fevers, published in 1610, with a dedication to the Prince of Wales. Both these works, as well as some thesis published while at Helmstadt, obtained a European reputation in their day. On the 12th July, 1612, while in Edinburgh, he executed a deed of gift, in which he bequeathed the lands of Pitmedden "for the reward and maintenance" of poor scholars at the Colleges of his native city. Liddel declares that the gift was made "with the desire of giving a good example in steiring vp others to the lyke good." This benefaction is commemorated on one of the Mortification "brods" in the vestibule of the Town House as follows:—

"1613. Mr. Duncan Liddel, Doctor in phisick, son to John Liddel, burges of Abd. mortified perpetually for mantinance of six poore Bursers in the Marischal Colledge of Abd. (being burges sons of the said burgh) his lands of Pitmedden & salmond fishing therof Stock & teind The free rent wherof is 80 bolls of victuall half meil half malt wherof ther is allotted to every burser 14 bolls half meil half malt And 15 bolls half meil half malt to one of the saids bursers who shall teach the elements of Mathematicks for two years after his lauriation The saids lands he Purchased

1 Deed of Mortification.

for this use and gave the right of Patronage and presentation of the saids Bursers to the Provost Baillies & Counsell of Aberdeen Anno 1613."

Eight days before his death, by a second instrument, he confirmed his former gift, and likewise made provision for endowing a chair of Mathematics at Marischal College, by directing that a sum of 6000 merks should be set aside and invested for that purpose. He likewise bequeathed to the same College his library and mathematical instruments, which were to be augmented by the surplus yearly revenue of the 6000 merks already referred to. In this latter deed he directed that two monuments should be erected by his executors, one on the lands of Pitmedden, the inscription for which he gives,¹ and the other "within the Kirk of New Aberdeen, As Mr. Thomas Nicholson [executor] and the Counsell of Aberdeen, shall think expedient."²

Dr. Liddel died on the 17th December, 1613, in the 52nd year of his age, unmarried, and besides the benefactions mentioned above, he made suitable provision for his brother John, a cooper to trade, and his sister Jean.

For some reason or other his executors, who were the Magistrates and Thomas Nicholson, appear to have taken no steps for the erection of the monument in the church for some considerable time after Liddel's death. The first mention of the matter is the minute of Council, dated 2nd September, 1618:—

"2 Sept. 1618. The Counsell ordanis that as abe-foir Johne Liddell to erect and put vpe the monuments of vmqll Doctor Liddell his broyer both in Petmedden and in S. Nicholas Kirk and also to caus lay on his grave ane lair staine decentlie hewin be the sicht of the Maister of kirkwark with all possibill diligence conforme to the mynd and tennor of the said defunctis letter will."³

From this it will be seen that the whole matter was referred to Dr. Liddel's brother, and from subsequent entries in the Council Register he appears to have carried out the commission alone.

It is perhaps useless now to speculate who suggested that the monument should take

¹ "Anno a Nato Christo 1614. Autoritate Regis ordinisque Regni hujus villam Agrosque de Pitmedden sex alumniis Literarum Studiois in Academia Abredonensi Dicavit confirmavit que Duncanus Liddelius, Medicinæ Doctor."—MSS. Reg. of Mortifications, pp. 129-30.

² Deed of Mortification.

³ Council Register, vol. xlviii., p. 507.

the form of a brass with a portrait of the deceased, but while ready to admit that there may be some ground for the position taken up by the late Mr. Andrew Gibb, in his communication to the Society of Antiquaries,¹ that the suggestion of the brass came from Aberdeen, we do not think he presents a strong case that Jamesone "furnished the complete design for it." According to the latest light thrown on Jamesone's life we know that it was impossible for him, as Mr. Gibb suggests, to have met Liddel on the Continent, as he was dead before the painter visited Antwerp, and so the material for a sketch, if done by Jamesone, must have been made between the years 1607-13. The earliest acknowledged portrait by the painter is dated 1620, and although there may not be much in the objection taken by Mr. Bulloch² as to the *position* of the subject, as the engraver would in all probability have reversed the sketch, yet we think the general style, and the nature of the accessories introduced, entirely foreign to the composition of any of Jamesone's known works. An engraving by Beugo of the portrait on the brass is attached to the sketch of Liddel's life, published in 1790, by Professor John Stuart of Inchbreck; while the illustration of the brass which accompanies this paper is from the pencil of the late Mr. Andrew Gibb.

There is, however, documentary evidence which indirectly proves that the painter had no hand in designing the brass, for in the following interesting account of expenses³ incurred by John Liddel in connection with the monument, no mention is made of any fee having been paid for the design, an item which, if done separately from the workmanship, we would naturally expect to find stated among the minute details of this account, and which we make bold to say, would have been allowed to Jamesone, had he been the designer. The only influence which we can suggest that may have weighed with Liddel's executors in fixing upon a brass for the monument, was the fact that there were already two monumental brasses in the church, viz., the well

known Irvine brass, and another to town clerk John Kennedy, which latter has unfortunately disappeared since the rebuilding of the church.

The compt off the pleitt off bress bocht and transportit be Johne Liddell from Antverp to Abd. as followis—for the buriall place of his brother Doctor Liddell.

Item the said pleitt off bress veyng	
219 lb at 17 sjs ye pund is	31lb 6d flemis
Item mair payit Jaspert brydegrowme	
citizen in Antverp for workmanschip	
yroff	50 lbs
Mair giffin to him in buntey 2 kinkins'	
salmond	3 lbs
Mair for transportingesame out of Mach-	
lein customis thair & the charges of	
the craftsman wrocht the pleitt his	
going thair and backcuming be vagone	30s
Mair for the pass & custume yroff in Ant-	
verp & Lille	40s
Mair for fraucht yroff and my awin pas-	
sadge to middilbur ^t	16s 8d
Mair for careing betuixt Middilbur ^t and	
Campheir	3s 4d
Mair Lost in difference off silver betuixt	
zelandis and brabantis money on curie	
albertus 4stsye peice qlk will extend to	3 lb 5s
Mair for my charges thrie voadges out-	
vart and hamvart extending to	30 lbs
<hr/>	
S ^a in all	121 lbs 15s 6d

Quhilk extendis in Schottis money as I payit my self	
for the same at 14 nobles is	825 lb 8s 6d
Mair for twa zeiris proffeitt of 1000	
merkis yroff	133 lb 6s 8d
Mair for sinking the same in ye steane	
& Laying yroff to Alexander Wyisman	10 lbs
<hr/>	
S ^a off all	995 lb 15s

On the 28th June, 1622,² John Liddel acknowledges receipt of 1400 merks in full of the above account, and from this it would appear that the Council, while allowing all the items entered as outlay, had reduced the "twa zeiris"³ interest to one half of the sum charged.

There are two interesting points to be gleaned from the account which contribute towards the settlement of the question as to who was the designer of the brass. The first of these is, that John Liddel found it necessary to go three times to Antwerp, and from this fact a natural sequence suggests itself as follows:—That he went first to Antwerp to

¹ Vol. XI., p. 450.

² George Jamesone, the Scottish Vandyck.

³ Inventory of Writs of the Burgh of Aberdeen, P. 3.

¹ "KINKEN. A small barrel, a keg, a kilderkin. This measure, I am informed, is in Aberdeen equivalent to a peck."—*Jamieson's Etymological Dictionary of the Scottish Language.*

² Council Register, vol L. p. 326.

obtain a design, carrying with him in all probability a miniature of his brother, and returned home to obtain the approbation of the executors. The second voyage became necessary, so that the design might be placed in the hands of the engraver, with the suggestions of the executors; while the last voyage was undoubtedly undertaken, as the account shews, for the purpose of bringing home the finished brass. The second point is that now, for the first time, the engraver's name is known, and it has become possible to obtain information regarding him. Through the courtesy of the Burgomaster of Antwerp the following particulars have been gleaned regarding the engraver: Gaspard Bruydegoms, the engraver of the brass, was attaché to the mint at Antwerp in the beginning of the seventeenth century. He married Anne Jonghelinck, daughter of Gaspard Jonghelinck, warden of the mint, and a grand-daughter of the engraver sculptor, Jacques Jonghelinck, who designed and executed the tomb of Charles the Bold, Duke of Burgundy, at Bruges. From this information it will be seen that Bruydegoms was a metal engraver, who was able to command a good price for his work, and in all likelihood perfectly capable to have designed as well as executed such a work as the Liddel brass.

ALEX. M. MUNRO.

THE STONE EFFIGIES IN S. MACHAR'S CATHEDRAL AND S. NICHOLAS CHURCH.

ALLOW me to draw the attention of Ecclesiologists to these beautiful but neglected specimens of Mediæval art. There are two of Canons in rich chasubles and amusse (or fur-hooded cape), and a very curious stone tablet, with inscription and effigy, of another Canon, his feet trampling on the devil, on the wall of the South aisle of the Cathedral. It would be well if the inscriptions could be read. That on the monument at the West end of the North aisle can be easily made out, except some words that no one, from

¹ He received £53 Flemish or £7 11s. 5d. English. As a contrast, we may mention that at the same period the Scottish Vandeyck was executing commissions of half length portraits at £1 2s. 6d.

Orem's time till now, seems able to read. The wall monument in the South aisle is much more indistinct as to the inscription.

The once rich marble effigy of Bishop Gavin Dunbar was smashed long ago, and a Canon's effigy put on the slab.

In S. Nicholas the effigies are well worth attention. The costumes on that in the South Transept are very rich, and among the finest I know of in Scotland. One cannot help wondering that architectural pupils and students seldom, if ever, seem to examine or measure our ancient architectural buildings or monuments. But perhaps one should not be surprised at this, considering "the way we live now."
C. S. L.

SOME NOTES ON THE HISTORY OF KEMNAY.

IT is believed that in long bygone days a string of lakes, starting from the foot of Benachie, poured their waters into one another all the way down till they reached the sea, about Don mouth. At that time, it is conjectured, the Don and Ury flowed at a level thirty or forty feet higher than at present. Probably those large blocks of stone, on the farms of Wellbush, in Kemnay, Greatstone, across the river, and other places, may have been drifted into their present positions, by the action of the glaciers, in those remote ages. The legendary lore of the district, however, has awarded them a more weird and romantic origin. The Enemy of Mankind, they say, was surveying the lands of the Garioch from the *Mither Tap*, when his eye fell on the Kirk of Kemnay, where laboured a very holy and devoted minister. His malignity was stirred up against that valiant soldier of the cross, and he threw the boulders, one after another, with the intention of destroying both church and priest. But his wicked designs were providentially frustrated. The stones missed their aim and lie peacefully where they fell.

We do not learn from history when Kemnay first became the dwelling place of man, but we have every reason to believe, that long before the Christian era it had been a populous district. Remains of the Stone Age, in the shape of flint arrow-heads, used by the

ancient inhabitants as weapons of war and in the chase, have been found all over the parish.

From the earliest records of the lands and parish of Kemnay, we find that they belonged in the 14th century to the Church of Kinkell, which at an earlier period was the property of the Knights Templars—a branch of the Crusaders. But as we glance back along the ages that intervene since credible history first began to take tangible shape from out the mists of antiquity, we find that the civil history of the Garioch begins to be clearly defined during the reign of Malcolm Canmore, and his good queen, Margaret Atheling, whose marriage brought the neighbouring family of Leslie of Balquhain on the stage of history.

The turning point of King Robert Bruce's fortunes was intimately connected with this district. A little farther down Donside, within the confines of Kemnay parish, is still to be seen Bruce's Howe and Cave; and Campfield is said to have been the bivouacking place of his army the night before the battle of Inverurie, a contest which led up by a series of victories to the great triumph of Bannockburn. When peace was restored Bruce bestowed Halfforest on Sir R. Keith, the Marischal.

The battle of Harlaw had its origin in a dispute between the Duke of Albany, Regent of the kingdom, and Donald, Lord of the Isles, in regard to the succession of the Earldom of Ross. The Kemnay people, under the command of Sir Robert Melville of Glenberrie and Kemnay, Sheriff of the Mearns, supported Mar.

The subsequent history of this Laird of Kemnay is tragical, and shews the barbarity of the times. In his office of Sheriff, Sir Robert had been unpopular. Some harsh measures of his had been reported to the Regent, and Albany, who detested trouble, allowed to escape from his lips the impatient words, "Sorra gin the Shirra were sodden and suppit in bree." The sentence was speedily put into execution by the enemies of the Sheriff, who actually boiled him, and even partook of the horrid banquet. Three generations later the heiress of the hapless "Shirra" married Sir William Douglas, second son of Archibald, sixth Earl of Angus ("Bell the Cat"). In 1688 the estate of Kemnay

was purchased by Thomas Burnett, ancestor of the present proprietor. The first Douglas of Kemnay perished on the field of Flodden. His son, Sir Archibald, knighted by James V., having been in the south, returned and took a notarial instrument as to the state of the house, when the contents were found to be a table in the hall, two beds in one chamber, with a little table before each bed, an old door lying in the chamber, and in the wine cellar one gantrees!

Sir William Douglas, the most illustrious in rank of all the lairds of Kemnay, was with Mary Queen of Scots in her progress through Scotland when she visited Balquhain in 1562, and fought in her behalf in the battle of Corrichie. In 1588 he became 9th Earl of Angus. He died in 1591, in his 59th year. His two sons were active Covenanters.

During the "Troubles" in Scotland, the meal ginals of Kemnay House were plundered again and again. "The Covenanting army," says one historian, "left Inverury somewhat full handed, having plundered the ginals of 22 score bolls of meal which they were unable to carry away, and sold cheaply at 6/8 the boll."

The trials for witchcraft in the 17th century are a dark blot on the history of our country, and Kemnay seems to have been quite a stronghold of witches, for long after the executions ceased there were, it is said, 19 witches in Craigearn¹ at one time. The then Laird of Kemnay had by some means incurred their ill-will, for, as the story goes, having occasion to pass through Craigearn one day with his servant he was sorely perplexed how to accomplish this without falling under their evil influence. He, however, remembered to have heard it said that they could only "cast their cantrips" when face to face with their victims, and also that they had a great fear of gunpowder. So the laird took his gun along with him, and fired a shot as he and his man entered the village to *drive* the witches indoors, and another about the middle of the place to *keep* them indoors, and so they got through.

¹ An old hamlet in the parish, which seems to have been at one time a place of some importance. In the 17th century it is said to have possessed a church dedicated to St. Bride, in which the Minister of Kemnay occasionally officiated.

The fate of the witches was tragical. They were "drowned in a *riddle*," in a pond in Craigearn, afterwards known as "the witches pool." In the records of witchcraft we find that witches often used a *riddle* by way of a boat, their supernatural powers enabling them to keep the rather leaky vessel afloat. By what means 19 witches were got into a *riddle*, tradition is silent. It is but right to say, that a more credible if less sensational tradition survives, affirming that they were not drowned at all, but died one by one from natural causes.

JEANNIE M. LAING.

WITCHCRAFT.

I COPY the following trial for witchcraft from a MS. volume I have handled lately, entitled "Curious Tryals from the ancient records of Justiciary," &c. The handwriting is beautiful but of no great antiquity, for the paper bears the water-mark "1815," and the contents may be the rescript of some existing work copied into this common-place book.

The witch is one Allison or Ailie Pearson, in Lyrehill of Grangemuir, the last name being that of places common to Ayrshire and Fifeshire. The indictment is very long, and is dated 28th May, 1588, being two years earlier than the first trials for witchcraft in Aberdeen. It goes on to say that the

"Assyze [did] convict her of the using of Sorcerie, specially in the vision and form of ane Mr. William Simpson, her cousin, and moder's Brother, who she affirms was a great scholar and Doctor of Medicine, who healed her of her diseases when she was 12 years of age, having lost the power of her side, and having a familiarity with him for divers years, dealing with charms and abusing the common people by her arts of witchcraft thir diverse years bypast. Item, for haunting and repairing with the good neighbour and Queen of Elfland thir diverse years by past, as she had confessed, and that she had friends in that Court which were of her own bluid, who had guid acquaintance of the Queen of Elfland, which might have helped her, but she was whiles well and whiles ill, sometimes with them and other times away frae them, and that she would be in her bed haill and fraill and would not wytt where she would be the morn, and that she saw not the Queen thir seven yeir, and that she was sevcn yeir ill-handed in the Court of Elfland; that however she had good friends there, and that it was the guid neighbours that healed her under God, and that she was coming and going to St. Andrews to hail folks thir many years. Item, convict of the said art of witchcraft in swa far as she confest that the said Mr. William Simpson, who was her Guidsir Son, born in

Stirling, who was the King's Smith, who when about eight years of age was taken away by an Egyptian to Egypt, which Egyptian was a Gyant, where he remained twelve years and then came home. Item, that she being in Grangemuir with some other folk, she being sick, she lay down, and when alone there came a man to her, clad in green, who said to her, if she would be faithful he would do her good, but she being feared cried out, but nobody came to her, so she said if he cam in God's name and for the guid of her Soul it was well, but he gaed away; that he appeared to her another time like a Lustie man, and many men and women with him, that seeing him she signed herself and prayed, and past with them and saw them maken merrie with pypes and good cheer and time, and that she was carried with them, and that when she telled any of them things she was sairly tormented by them, and that the first time she gide with them she got a sair straik frae ane of them which took all the posture of her syde frae her and left an ill fared mark in her syde. Item, that she saw the guid neighbours make their saws with pans and fyres, and that they gathered the herbs before the sun was up, and that they cam very fearful to her sometimes and clait very sore, which made her cry, and threatened they would use her worse than before, and at last they took away the power of her hail side frae her, which made her ly money weeks; sometimes they would come and sitt by her and promised she would never want if she would be faithful, but if she would speak or tell of them they would murder her, and that Mr. William Simpson is with them, who heal her and tell't her all things; that he was a young man not six years older than herself, and that he would appear to her before the Court comes; that he told her he was carried away by them and he bid her sign herself—that she be not taken away, for the Teind of them are taken to Hell every year. Item, that the said Mr. William told her what were fitt to cure every disease, and how to use them, and particularly told that the Bishop of St. Andrews laboured under sundry diseases, such as the ripples, trembling fever, flux, &c., and bade her make a saw and anoint several parts of his body therewith, and gave directions for making a possit, which she made and gave him."

In this case there is neither pleading nor proof, and although Allice Pearson is convicted, I do not see her sentence upon her guilt.

J. FULLERTON.

THE GALLEY OF LORN.

In the ninth Parliament of James I., held at Perth, 6th March, 1429, it was enacted that "All Barronnes and Lords havand lands and "Lordshippes near the sea in the *West*, and "on the *North* parts and namelie for-anent "the Iles, that they have Galayes, that is to "say, ilk foure markes worth of lande ane "aire. And that this till understande of them "that are not feft before of Galayes. For

“they that are feft before sall keepe and up-
 “halde the Galayes, that they are feft of
 “before, and halden to susteine be their
 “aulde infestment. And that the saids Ga-
 “layes be maid and reparrelled be *Maij* cum
 “a twelfe-moneth, under the paine of ane
 “marke to be raised to the Kingis use of ilk
 “air. And the landes and Lord-schippes,
 “quhat ever they be, strikand endlang the
 “coastsyde, and inward in the land, sex mile
 “sall contribute to the reparation and the
 “sustentation of the saids Galayes.”

In the armorial bearings of several western families a galley forms a conspicuous charge on the escutcheon, and such a representation, fully equipped with sails and oars, is displayed on the shield of the noble house of Breadalbane. Sir Colin Campbell, first Laird of Glenorchy (1432), and known as the Black Knight of Rhodes, was four times married, his first wife being a daughter of Walter Stewart of Albany. His second wife, Janet Stewart, was the eldest of the three daughters of William Stewart, Lord of Lorn, who bestowed as tocher upon Sir Colin the “auchtene markland of the Bray off Lorne.” Sir Colin, by virtue of his wife, on the death of her father succeeded to the “hail superioritie of the Lordschip of Lorne” and first Thrid thereof, extending to tua “hundreth and fyftie marklandis.” Thus by marriage Sir Colin came to be possessed of lands of considerable extent near the sea in the west, and his Galley, which may have figured on his shield when he went to the Holy Land, is still before us, black on a silvery ocean, on the arms of his descendants.

Kenmore.

J. CHRISTIE.

ORIGIN OF THE PHRASE “THERE’S NAE-
 THING LIKE LEATHER.”—This phrase is of
 world-wide celebrity. Few, however, know
 its author and origin. About forty years ago
 there was a public character in Aberdeen,
 well known for his thorough honesty and
 straitforwardness. He was well known as
 “Auld Clyne the Souter.” He was a great
 politician, and a member of the Police Board.
 and in his speeches there, spoke Aberdeen
 Doric pure and undiluted. At a meeting of the
 Board regarding some improvement about the

Water works, then at the Bridge of Dee, the
 question arose what material should be used,
 when Auld Clyne said, “O, sirs, there’s nae-
 thing like leather.” This saying had a double
 meaning, for William Clyne had made money
 by selling leather. William was a man of
 great wit and good sense.

Aberdeen.

J. MARTIN.

FALCONS AT FINNAN.—According to *The
 Book of Bon-Accord*, the rocks in the neigh-
 bourhood of Finnan were famous for the fal-
 cons which built on them. “In 1580, Alex-
 ander Menzies, son of the Provost of Aber-
 deen, was charged with the preservation of a
 nest on the Craig of Findoun, for the service
 of the King, James VI.” It is an interesting
 fact, not hitherto noted, that a pair of ger-
 falcons, known as Red Mantles, still build
 on rocks at Finnan. Last year four of the
 young falcons were caught by some fisher-
 men, two being kept by the captors and two
 being sold to a well known nobleman.

CRAG SCALER.

JOHN MOWAT, FOUNDER, OLD ABERDEEN.—
 The following extract is from an “Accompt
 of Debursements from October 1764 to Octo-
 1765,” kept by James Downey, Steward to
 Francis Farquharson (“Ffran : s. arqrsn”)
 of Haughton :—

1764.

Decemr. 19. To John Mowat, founder in
 Old Aberdeen, for Casting
 and Stocking a Bell, . . . £1 0 5

The bell is still in use at Haughton. K.

ABERDAAN.—The people of Ghent spell
 Aberdeen, Aberdaan, which is used to mean
 pickled cod, not the dried cod, which is called
stokvisch, but that which is preserved in brine.

J. G.

Queries.

NOTE.—Each paragraph, containing one or more
 Queries, will receive a consecutive number, to
 which Correspondents may conveniently refer.

56. ARCHDEACON BARBOUR’S TOMB.—Does any-
 body know where this celebrated Ecclesiastic and Poet
 was buried? Doubtless in S. Machar’s Cathedral,
 but in what spot? A proper tomb he probably had
 also. Alas! where is it now? C. S. L.

57. BISHOP GAVIN DUNBAR’S REMAINS.—It is
 said that the Bishop’s remains were found, perfectly

preserved, in the 17th century. Does anybody know what became of them? The vault, of fine ashlar freestone, is now clean and empty, as I was told a few years ago by the Sexton, who said he had seen it open.

C. S. L.

58. OLD HOUSE NEAR KINALDIE.—There is an old, but not ruinous, building at Kinaldie, close to the railway. Is it the remains of one of the chapels that S. Machar erected? It looks very like it, and stands by itself in a field at a little distance from the house.

C. S. L.

59. THE GADLE AND THE GARIK.—Can any one explain the meaning of the names "the Gadle," and "the Garik"? They appear in a document of 1774, and refer to localities.

London.

J. A.

60. WRITINGS OF EMERITUS PROFESSOR MARTIN, LL.D.—Have any of Dr. Martin's writings been published, other than the following?

Notes on the Foundation and History of Marischal College. Aberdeen, 1849.

Is Man Responsible for his Belief? Aberdeen, 1849.

The Bible in its Relations to the Present Age.

Aberdeen, 1851.

British Infidelity: Its Aspects and Prospects.

Edinburgh, 1852.

On the Nature and Objects of the Argument of Butler in his "Analogy of Religion."

Aberdeen, 1855.

Moral Evidence and its Relation to Religion

Aberdeen, 1868.

P. J. ANDERSON.

61. THE ABERDEEN UNIVERSITIES AT FRASERBURGH AND PETERHEAD.—"Spalden says . . . the winter following [1648] the two Colleges removed out of Town; the King's from Old Aberdeen to Fraserburgh, and the Marischal's from New Aberdeen to Peterhead; where they sat all that Winter."—Gordon's *History of the Family of Gordon*, Vol. II., p. 534.—The passage quoted by Gordon does not occur in the extant portion of the "Trubles," and I can find no allusion to this exodus in the records of either King's or Marischal College. Is any other reference to the subject known to exist? The context in Gordon's *History* shows the cause of the removal to have been the prevalence of the Plague at Aberdeen. The holding of College classes for one session at Fraserburgh must not be confounded with the erection of a University there by Sir Alexander Fraser, some fifty years before. See *Notes and Queries* for 4th September, 1886.

P. J. ANDERSON.

62. PROFESSOR PATRICK COPLAND.—The just tribute to Professor Patrick Copland (p. 87), prompts the query—On what occasion did Edward Ellice speak of him in such-like terms as "the man who more fully opened the eyes of the student to this world than any teacher he had ever met?" Such at least is the view all along held of Dr. Copland by one who, exactly seventy years ago, was in his class, of sixty-six. Among them were two embryo Knight-Provosts of

Aberdeen,—Anderson and Blaikie. Dr. Copland's tall handsome figure and military gait failed not to be observed abroad, while, combined with the great powers of his mind, they secured attention and respect in the class-room.

G.

Answers.

21. THE GROLE OF THE GARIOCH.—

"The *guele*, the Gordon, and the hoodie crow

Are the three worst faes Moray ever saw."

The above is the proper, because original, form of the distich referred to in *S. N. & Q.*, No. 6. The *guele* is a Saxonized form of the Gaelic *Sgeallac*, Wild Mustard, a most noxious weed, which in some localities becomes so rank as to choke the corn crop altogether. The elision of the letter *s*, when it stands before a consonant at the beginning of a word, is almost universal in the transformation of a Gaelic word into English or Scotch. It is often assumed, even in Gaelic derivations where it is wanting in the stem word, e.g. Meachran, *n*; Smeachranachd deriv. adj. In fact, the *s* in such a position is a non-essential letter. Now, omitting the initial *s* and the Gaelic termination *ae* or *lae*, we have the Anglicised form *geal*, which, spelt phonetically, would be as near as possible, *Guele*. This, I think, is the true derivation of the word; but, whatever the derivation be, there is no doubt that the word means wild mustard. P. H. D. states that Mar at one time boycotted the Garioch, under the fear that the seeds of this dreaded weed should be imported thence in any corn that might come from that fertile but infected district. The Garioch had quite as much need to put an embargo on seeds transported from Mar, as the following veritable story sufficiently testifies:—Charles M'Rorie, a tenant on the Abergeldie estate, in Mar, about the beginning of the present century, perceiving the similarity between the skulac or gule seed and that of the turnip (the latter being then recently introduced into the country and not very familiar to the farmers), resolved to turn an honest penny by dressing his gule seed, of which he had by far too large a quantity for his own use, and selling it to the farmers in the Garioch for turnip seed. He was successful in his first venture, but it is not to be supposed that the enterprise was equally prosperous in after years.

J. G. M.

41. PLACES NEAR ABERDEEN.—I believe that the "Auchterrony" mentioned by Dr. Gammack in connection with Prescoly, Granden, and Auchmolen, (all which he no doubt interprets correctly,) is identical with *Auchronie* in the adjacent parish of Kinellar. As to his query regarding the meaning of "cockstool," it is evidently the *cuckstule* or *cucking-stool* of former days; sometimes called the *tumbrell*.

W. R.-K.

45. SPITTAL—A MISSPELLING?—"Spittal" is undoubtedly a misspelling, or rather an example how our forefathers spelt at their own sweet will. There can be no doubt that it comes from hospital. It is worthy of note that the town on the Drave, in the

Hungarian monarchy, is spelt Spittal, while the town in Switzerland is spelt with the one *t*, Spital.

R. K.

45. In a legal process about the properties held by Moir of Stoneywood, printed about the end of the last century I think, the spelling used is Spithill. I give it more as an orthographic curiosity or a printer's blunder than as throwing any light on the query. No doubt there is a hill at Spital, but is this a condition of all the other known Spitals? If, as I think, the word is derived from the *Hospital* for lepers in that quarter, that word has simply become decapitated into 'Spital'. In the same way Lazarus Lane, in the vicinity of the Elgin Cathedral, is probably a corruption of Lazar House.

Q. E. D.

48. S. FITTICK OF NIGG.—In the beginning of the 17th century Camerarius, both in his *Kalendar* at December 26, and in his work *De Scotorum fortitudine*, pp. 168 sq., has a notice of S. Mofutacus or Monfutacus and the famous church that was dedicated to him not far from Torry. At the same time he has an account of S. Fiacrius at Aug. 29. A charter, of date 1563, refers to the fishings, &c., "intra limites vulgariter vocatos Sancti Moffettes Bay prope dictas terras de Nig." (*Illust. of Shires of Aberdeen and Banff*, p. 252). In 1658 Dr. Forbes was returned as heir to his father, William Forbes of Cottoune, in certain properties in the parish of Nigg, including fishings "within the bounds of the said lands called Saint Muffets-bay," and "all unit into the tennendrie of Kirkhill." Another service of heirs took place in 1693, and included the lands "commonly called St. Muffotsbay, near the lands of Torie." But in the beginning of the 16th century, if we may safely assign the *Litany of Dunkeld* to that date, we find a S. Futtach invoked among the confessors and monks: this is probably the same person as appears afterwards with the honorific prefix to his name in the list of Camerarius. The notices in the Statistical Accounts are curious. The *Old Statistical Account* says the church was anciently called St. Fiacer Church, and the bay was St. Fitticks Bay: the *New Statistical Account* says—"The Bay of Nigg was formerly called San Fittick's (Sanctus Fitticus,) and the church St. Fittick's Church." It would be specially interesting to know where the writer, the Rev. A. Thom, had found this special terminology. In maps said to be drawn from seventeenth century tracings, we find the Church of Nigg marked as "St. Fiacre," and this would show the tradition at that time. The legend of S. Fiacre of Meaux is sufficiently well known, and he is duly commemorated as a native of Scotland in most of the Scotch Kalendars at August 29 or 30, but though they call him son of Eugenius IV. King of Scotland, and give a graphic account of his attack of leprosy when the deputation was sent to recall him to Scotland (*Boethius Scot. Hist.*, lib. ix., f. 173), they do not mention any Scotch dedication. We have no means of explaining the matter as it stands regarding Nigg, except by either supposing the presence of some other church in the neighbourhood, or accepting the identity of the name

under different forms, with the record of the connecting link gone amissing. It is evident that Camerarius did not consider Fiacre and Mofutacus the same person, and that view we owe solely to the editor of the *View of the Diocese of Aberdeen*, (in *Collections on the Shires of Aberdeen and Banff*, p. 252); as the author had said, "Nigg has for its tutelar S. Fiacre, son of Eugenius IV.," &c. We can hardly imagine how Fiacre or Fiacrius could have been softened down to Fitticus, Mofutacus, Mofette, Muffot, or Musset; while, on the other hand, these latter forms are all sufficiently similar, and may only vary with the illegibility of the original manuscripts. I know of no old documents that calls S. Fiacrius patron of Nigg, but the *Martyrology of Aberdeen* suggests S. Fotinus.

JAMES GAMMACK, LL.D.

S. FOTINUS OF TORRY.—In the *Aberdeen Breviary* (*Prop. Sanct. ff. xxiii. iv.*) there are lections on the feast of S. Fotinus, Bishop and Martyr, and it is easily seen that the story is that of Pothinus, Bishop of Lyons. At his church ("a Dee fluvii conspectu in ipsius honore basilica constructa est,") many miracles were wrought, but it does not appear from the *Breviary* whether the church stood at Torry on the south, or at Fuddy on the north side of the Dee. The *Register of Arbroath*, however, informs us of the formation of Torry into a burgh of barony by James IV. in 1495: this was in honour of S. Thomas the blessed Martyr, and S. Fotinus, patron of the villa of Torry, and for the convenience and hospitality of all travellers going across the Mounth. This interprets the entry in the *Martyrology of Aberdeen* at December 23, "Ipsodie Sancti Fotine episcopi et martyris apud Neyg Sancti Andree diocesis." Setting aside the Anglicised Footdee, one cannot help tracing a connection between S. Fotinus and Fuddy, and perhaps S. Mofutacus.

JAMES GAMMACK, LL.D.

48. S. FITHACK OF NIGG.—S. Fiacre is generally considered = S. Fithack. S. Fithun I do not know, perhaps = the Irish S. Fintan. 17 Feb: If information is desired as to our old Saints I recommend Alban Butler's *Lives*, which is not a rare book, also Challenor's *Britannia Sancta*. C. S. L.

50. S. MACHAR.—In the *Civil and Ecclesiastical History of Scotland*, by the learned Rev. Thomas Innes, Spalding Club edition, p. 193, we read as follows:—"Among others of those sent by S. Columba as missionaries from Iona was the holy Bishop S. Machar, first preacher of the Gospel at Aberdeen. His Life is given in the Breviary of Aberdeen, and was annually read in that Church on his Feast, 12th November. S. Machar was of noble Irish parentage, and at first named Machonna, also Mauritius, but commonly Machar, and having been ordained a Priest, and afterwards consecrated a Bishop, was sent with twelve disciples to preach the Gospel in the northern Pictish provinces, S. Columba admonishing him to settle and erect a church upon the brink of a river where its windings formed the figure of a bishop's crozier. S. Machar went on preaching till he came to the brink of the river Don, near its entry to the sea, at a place where the river makes that figure, U'

flumen Præsulis instar baculi intrat mare, Mauritius cœpit habitare—*Breviar.*: Aberdon, 12th Nov., and there he built a church, which still bears his name. It is reported S. Machar went afterwards to Rome in the time of Gregory the Great. On his return he stopped at Tours, in France, where he died, and is buried in S. Martin's Church." It seems not unlikely that the missionaries came down the Don, and were the original cause of the various chapels, of which the remains are still to be seen on the river banks—probably the spots where they preached and baptised.

C. S. L.

52. ABERDEEN ADVOCATES. — *Robert Paisp*, admitted in 1581, is 33 in the list compiled by Kennedy, and so often referred to in *Scottish Notes & Queries*. That list commences with 1549. How long before that date the Aberdeen lawyers are styled Advocates cannot now be determined; but see page 83 of last No.

NORVAL CLYNE.

ANSWER TO CORRESPONDENT.

THE MAIDEN STONE.—(To T. G. R.)—You will find this subject thoroughly discussed in Dr. Longmuir's *The Maydyn Stane of Bennachie*. 1869; *Sculptured Stones of Scotland*, 1856-67; Dr. Davidson's *Earldom of the Garioch*, 1878; and Ferguson's *Guide to the Great North of Scotland Railway*, 1881; &c.

Literature.

Inventory of the Charters, Burgh Court Books, Books of Sasines, &c., belonging to the Burgh of Cullen.

Drawn up by WM. CRAMOND, A.M. 1887.

Banff. [Pamphlet, pp. 12, 7¼ by 5 ins.]

IT is safe to say that this brochure affords another proof that Mr. Cramond's zeal, which nowhere outruns his intelligence, is quite equal to his opportunities. Of the Royal Charters of Cullen, Mr. Cramond says, "All have been lost." Even the certified copy of the original charter of 1455 was believed to be lost, until, thanks doubtless to the diligent hand of the compiler, "it was recovered the other day in a press in the Council Chamber, among a quantity of old letters." The original is here given, accompanied by a translation, adding to the interest of the little book.—ED.

Waifs of Rhyme. [By WILLIAM CARNIE.] Aberdeen: J. & J. P. Edmond & Spark. 1887.

[Pp. 62, 7¾ by 4¾ in.]

MR. CARNIE has been long and favourably known as a local poet. With this impression we opened this book with much interest, but it was with some regret that we laid it down—regret that the author had not been well advised in the selection of pieces by which he has chosen to represent himself in this permanent form. The title of this tiny tome goes a long way to disarm criticism, and we frankly admit that, although the volume as a whole is a somewhat "careless ordered garden," it is partially redeemed by a few gems both in Scotch and English. *The Laird of Morkeu* has been limned with deftness, and the spirited character of *Cricket, Bat and Ball*, and *With the Fleet*, does not leave much to be desired. We are pleased to observe that the edition has been very quickly disposed of.—ED.

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