

II.

DESCRIPTION OF A SCOTTISH PILGRIM IN THE MIDDLE OF THE TWELFTH CENTURY. BY GEORGE VERE IRVING, Esq., F.S.A. Scot., VICE-PRES. BRITISH ARCHÆOLOGICAL ASSOCIATION.

While recently consulting the 2d vol. of the Proceedings of the Suffolk Archæological Institute, I accidentally stumbled upon a translation by Mr Tymms, the Hon. Treasurer of that body, of a passage in an old chronicle connected with the Abbey of Bury St Edmunds, which at once struck me as being likely to be interesting to our members, as it contains a very graphic description of the dress, manners, and language of a Scottish Pilgrim in the middle of the twelfth century; and, in all probability, is not generally known. I have, since meeting with the translation, compared it with the original Latin manuscript, which is preserved in the Harleian Collection, and consists of that portion of the volume marked 1,005. 498. (Plut. Liv. H.,) which is contained in folios 125 to 168 inclusive. It is entitled *Cronica de Joceline de Brakelond*, and contains an account of various transactions relative to the Abbey of St Edmund's Bury in the latter half of the twelfth century. It is beautifully written upon vellum, of a small quarto size in double columns. As however, the writing appears to be later than the twelfth century, it is probably not the original manuscript composed by Joceline, but a transcript of it by one of the *scriptores* of the monastery at a subsequent period.

The following is Mr Tymms' translation of the passage referred to, in which, however, I have occasionally interpolated the original Latin words.

“ It was informed the Abbot (Sampson of Bury) that the Church of Woolpit was vacant, Walter of Constance being chosen to the Bishopric of Lincoln (1183). He presently convened the prior and great part of the convent, and taking up his story thus began,—‘ Ye well know what trouble I had in respect of the church of Woolpit, and in order that it should be obtained for your exclusive use, I journeyed to Rome at your instance in the time of the schism between Pope Alexander and Octavian

(1159—1162), and I passed thro' Italy at the time when all clerks bearing letters of our Lord the Pope Alexander were taken, and some were incarcerated and some were hanged, and some with noses and lips cut off were sent back to the Pope to his shame and confusion. I, however, pretended to be a Scotsman, and putting on the garb of a Scotsman and the appearance of a Scotsman [*Ego vero simulavi esse Scottum, et Scotti habitum induens et gestum Scotti habens*], I often shook my staff in the manner they use that weapon they call a gaveloc (*i.e.*, a javelin or pike) [*Ad modum teli quoad vocatur gaveloc*], at those who mocked me, using threatening language after the manner of the Scots. To those who met and questioned me as to who I was, I answered nothing but 'Ride Ride Rome, turne Cantivberi' [*Cantiberre berré*]. This I did to conceal myself and my errand, and that I should get to Rome under the guise of a Scotsman. Having obtained letters from the Pope even as I wished, on my return I passed by a certain castle, as I was taking my way from the city, and behold the officers thereof came about me laying hold of me, and saying this vagabond who makes himself out to be a Scotsman is either a spy or bears letters from the false Pope Alexander. And while they examined my ragged clothes and my leggings and my breeches, and even the old shoes which I carried over my shoulders after the fashion of the Scots [*Panniculos meos et caligas meas et femoralia et etiam sotulares veteres quos super humeros portavi ad consuetudinem Scottorum*], I thrust my hand into the little wallet which I carried, wherein was contained the writing of our Lord the Pope close by a little jug I had for drinking, and the Lord God and St Edmund so permitting, I drew out that writing together with the jug, so that extending my arm aloft I held the writ underneath the jug. They could see the jug plain enough, but they did not find the writ, and so I got clean out of their hands in the name of the Lord. Whatever money I had about me they took away, therefore it behoved me to beg from door to door, being at no charge until I arrived in England, et cetera."

The dates of the Abbot's address and his journey into Italy are both distinctly fixed by the events with which they are connected, viz., the elevation to the see of Lincoln of Walter de Constance, surnamed the Magnificent, afterwards Archbishop of Rouen, and the schism between the rival popes, Alexander and Octavian, the duration of which Mr

Tymms has, however, rather understated, as it was not closed till the death of the latter, early in 1164. The Emperor was strongly opposed to the claims of Alexander, and his troops occupied a great portion of the north of Italy, through which the English pilgrims had to pass, and as their sovereign, Henry II., had adopted the cause of this pontiff, they were objects of suspicion, to which the Scots were not open, as it would appear that their king, Malcolm, sided with Octavian or Victor, as he was called by his adherents, which accounts for the disguise assumed by Abbot Sampson. Mr Tymms' rendering of *gestum Scotti* as "appearance of a Scotsman," hardly carries the force of the original, which I should be inclined to translate as *carriage* or *manners*. The disjointed sentence the Abbot reports himself as using, "Ride Ride Rome, turne Cantiberre berri," is very curious. The obvious meaning is, that he was going on a pilgrimage to Rome, and intended returning by Canterbury. But for what reason did he adopt these ungrammatical terms, which I do not believe were ever current in Scotland? Are we to suppose that it represents what he conceived to be an accurate imitation of the language of Scotsmen at the period, or should we conclude, that with the tact that marked his conduct in the whole transaction, he intentionally adopted the words in this form, as being sufficient to explain his meaning to the Italians, while he kept clear of any, however necessary for a perfect imitation, that might betray a difference of accent, which "ride" and "turn" were not likely to do.

As to the dress he assumed I may observe, that although *panniculus*, like *pannus*, of which it is a diminutive, may occasionally convey the sense of raggedness, it does not necessarily do so. It often signifies simply a garment generally for the upper part of the body, and perhaps scanty in dimensions. *Caliga*, whatever was their character in classical times, did among the monks of the middle ages mean leggings. They are described by Dufresne in his Glossarium, as consisting of bandages rolled round the leg, from the ankle to the knee, where they are fastened round the thigh, *revinciunt crura*. The *femoralia* are stated by the same author to be identical with *braccæ* or breeches, to cover the knees and the hams, and to be in their upper part tightly bound round the body below the navel. The *sotulares*, or *subtulares*, should perhaps rather be translated slippers than shoes. They were worn in summer by the monks during

the night, and were replaced in winter by *socci*, while they were distinct from the *sandalia* used by day. Perhaps loose shoes would be the proper translation, as we are told "that they should not be too tight, but fitly wide, and large in front", (*competenter ampli et ante grossi*), while above they should be really sufficiently high as fully to continue the leggings (*caligæ*) downwards, and lay hold of them (*apprehendunt*). Looking however to the whole passage, and especially to the absence of any mention of *sandalia*, an apt place for the concealment of a letter, I believe that we have here an instance of the well-known Scottish habit of walking barefoot, carrying the shoes in the hand or in a bundle, which the Abbot adopted as characteristic of our nation, even as long ago as the twelfth century.

Mr JOSEPH ROBERTSON drew attention to the use of the term Scot by the Abbot Sampson in the twelfth century. It was evidently meant to designate not a Gael but a Lowland man.