

## REVIEWS

A PICTURE BOOK OF ANCIENT BRITISH ART. By STUART PIGGOTT and GLYN E. DANIEL. Pp. ix, 27, pls. 73. Cambridge University Press. Price 12s. 6d.

A picture book of this kind to summarize for the eye the achievements of our prehistoric artists and craftsmen has long been wanted. The general plan of the present volume is just what it should be, a short introductory essay followed by a goodly number of plates, each with an explanatory note supplying the provenance, size and other factual information about the object reproduced. So far so good, but beyond this point it is impossible not to be a little critical. The essay is competent enough, and makes some excellent points, such as the division in the second millennium B.C. between the tradition for rectilinear geometrical ornament probably originating among the 'Early Bronze Age communities of Central Europe' and a 'Megalithic art' tradition rich in curvilinear motifs and often including symbols of the Earth Mother goddess which help to confirm its predominantly Mediterranean inspiration. This and other archaeological ideas are valuable. The criticism of the introduction must be that it is too archaeological, too orthodox, failing to make the fresh approach demanded by a *Picture Book* which was surely intended for those interested in art rather than archaeology? A few sentences are devoted to the background of Celtic society, but otherwise this important aspect of the subject is almost ignored. There is no discussion, either, of the symbolic or magical significance of much of the material, including even formal and abstract patterns. Above all, it is a grave omission to make no distinction between specimens of craftsmanship and the imaginative expression of true works of art. For example, the Lattoon disk and the Mold breast-piece may be made of gold, but they can claim no higher merit than that of being nicely executed.

When we turn to the plates themselves the criticism is not, as the authors anticipate, of the selection which, in spite of the neglect of bronze implements, is most praiseworthy—especially the inclusion of the uncouth but powerful Roos Carr warriors and other wooden effigies, and the strange boar's head from Deskford. No, it is not the selection that is at fault, but the pictures themselves, and, in a few instances, their arrangement on the page. The publishers have evidently wanted to keep the price down, but economy should not have been carried so far as to forbid the taking of new photographs. New studies should certainly have been made for this volume, and made by photographers who knew how to use lighting and close-ups to get the full quality out of each object. Such an aesthetic standard is achieved only for two pieces of Celtic bronze work and for the Capel Garmon firedogs, and even these are taken from existing photographs.

As for arrangement, the Barton firedog looks inexpressibly stark and wretched as a solitary cut-out; the two magnificent helmets make a hideous juxta-position on their page, and the two shields a very dull and heavy one. Surely the Witham scabbard loses a good deal from being lain on its back, and isn't the Glenishen gorget upside down? These are sad blemishes on a book otherwise so pleasantly produced (the dust jacket is particularly nice).

*A Picture Book of Ancient British Art* is a useful first attempt to interest a new public in the work of the early artists and craftsmen of this country. But it is not nearly enough. British archaeology should not be satisfied until much fuller justice is done to our remarkably rich and varied inheritance.

JACQUETTA HAWKES.

THE ROMAN TOWN AND VILLA AT GREAT CASTERTON, RUTLAND. By Members of the Summer School in Romano-British Archaeology, held at Great Casterton, 1950. Edited by PHILIP CORDER. University of Nottingham, 1951.

This pamphlet records in first-rate style a very useful bit of work. But archaeologists will welcome it not so much for the archaeological results recorded, but as a pioneer of a new type of archaeological undertaking. Complaints about the damage done to ancient sites by amateur enthusiasts are a perennial theme. The remedy lies with the trained archaeologists. Let them make use of the enthusiasm and obviate the dangers, while fostering the virtues, of amateurism. Most excavators accept volunteer helpers on their digs (*all* should), and these volunteers thereby get some training, but the training is sometimes curtailed by the necessary concentration of those in charge on the tasks in hand, and the needs of students must come second to those of the scientific problems to be solved.

Nottingham University has done pioneer work in organising through its Department of Adult Education a residential summer school at a dig purely designed to meet the needs of students of field archaeology. The students received training not only in digging, but in all the aspects of the ancillary tasks necessary to produce a report. Participation in the preparation of a report which has all the merits of thoroughness and lucidity of the Hadrian's Wall school, from which the enterprise is descended, should set a standard from which it is hoped that the students will not depart when they come to undertake work on their own.

The archaeological results need only be briefly stated. A trench through the ramparts showed that the site had been occupied in pre-Flavian times, perhaps as a military site of the Conquest period. The fortifications, with a stone wall backed by a bank and fronted by a substantial ditch, were securely dated to c. A.D. 200. Excavations were also carried out on a part (probably subsidiary to a much more important building) of a Roman villa outside the fortifications. Four phases of building were identified, the excavation of which provided exactly that kind of detailed stratigraphy desirable for a training school. All dated from the 4th century A.D., the earliest to c. A.D. 330, and the last was terminated by a violent destruction, which can be dated as post A.D. 375, and may well belong to the 5th century. One of the most useful archaeological results of the excavation was the excellent series of pottery from the destruction level.

There is only one criticism to be made. Could not the convenience of librarians indexing such a volume, and of archaeologists wishing to quote from it, be consulted to the extent of giving a nominal author on the title page, and the actual composite nature of the authorship be made clear in the text?

K. M. KENYON.

PRELUDE TO HISTORY: A STUDY OF HUMAN ORIGINS AND PALAEOLOGIC SAVAGERY. By ADRIAN COATES, M.A. With a Foreword by GLYN E. DANIEL. 8½ x 5½. Pp. xviii-289. London: Methuen & Co., Ltd., 1951. Price 22s. 6d.

In many ways this is a pleasing addition to the increasing list of philosophic studies of prehistory. That it should have been written on the foundation afforded by Stone Age remains by one who avowedly is not a prehistorian makes the work worthier of attention. Its author is to be congratulated on having produced a most readable volume of ten chapters. These chapters proclaim to what good use Mr. Coates has put his extensive reading and study. With great courage he sets out to summarize the principal results obtained by professional prehistorians in their specialized fields.

In a most interesting manner he deduces the mental progress of Palaeolithic man from the various products of his hands during the different stages of his cultural development. It is good to find that to achieve this—and to have done so with much success—he has frequently invoked the aid of ethnography, as suggested often by the resemblance between the artifacts of prehistoric and of modern savages, and by their apparent identity

of purpose. In writing on these, Mr. Coates brings to bear a most sympathetic understanding of the difficulties in which our early forerunners were placed. For, with great clarity he describes the Pleistocene background, a consideration of which must always dominate any serious study of Palaeolithic times. The reader should be grateful to the author for his restrained paragraphs on the evolution of mankind, and for his excellent presentation of the osteological aspects of the men of the Old Stone Age, with no less than five pages of drawings in support. One might prefer, however, a wider discussion on bones besides those of the skull where skeletal remains from several Palaeolithic sites are concerned. It is possible that if such vestiges were more closely studied the tracing of links between prehistoric and modern races would be facilitated. Nevertheless, tribute must be paid to Mr. Coates for his classification of racial groups which comes as a fitting sequel to his survey of physical anthropology.

The work includes first-rate accounts of Palaeolithic man's cultures as typified by the products of various industries. These are considered in the same chapters as the practitioners' skeletal remains. Mr. Coates does not by any means confine himself within the bounds set by G. and A. de Mortillet. For he shows how widespread are the Old Stone Age cultures, and how, wherever their relics occur—be it Europe, Africa or Asia—they follow a similar trend of development from the rough hand-axe hewn out of a lump of stone, or cobble, by bold flaking, to the shapely bifacial tool fashioned by flat, shallow flaking on a petaloid flake struck from well-prepared material. So, too, he demonstrates the same tendency in the lighter implements, from the crude elementary flake to the delicate blade detached, with a punch probably, from a core as the parent of the minutely trimmed Upper Palaeolithic point or knife.

It is not, however, in the finest products of the Palaeolithic workshop that the author sees the culmination of Old Stone Age culture, but in the art of Upper Palaeolithic man, particularly in the stages of Magdalenian development. Mr. Coates recapitulates authoritative opinions on the subject and the main reasons advanced to explain this art which during the Upper Palaeolithic age obtained for so many thousands of years. One regrets, however, that he adds nothing new to the many arguments. However, he deserves commendation for the admirable choice of representative illustrations of carvings, paintings and sculpturings which appear on cave-walls, stone, bone, antler and ivory.

Where so much is worthy, adverse criticisms must seem ungracious. Yet, in fairness to the subject, some inaccuracies may not pass unheeded.

On the question of the manufacture of stone implements, Mr. Coates appears not to be on the same firm footing as when he considers other matters. It is hoped that students will not infer from what he says that all Clactonian flakes were produced by anvil technique (p. 78). Small flakes struck from pebbles could hardly have been achieved so, but only by splitting the raw material by a blow with, or by dashing against, another stone. Indeed, it is likely that most of the small, so-called Clactonian flakes are from Abbevillian or Acheulian workshops, many being in fact the waste from the manufacture of tools. But it is satisfactory that the author should take a bold stand when he hints at the probability that 'Cromerian' and 'Ipswichian' flakes may not after all be ancestral to the Clactonian (p. 93, n. 14), since flakes of these East Anglian facies are not now generally accepted as having been produced by man. Mr. Coates seems unaware that the 'Levalloisian' technique of preparing cores for the extraction of flakes (and also of blades) does not first manifest itself in Late Acheulian industries (pp. 107-111), but in those of the Middle stages of the culture. Mr. Coates, one fears, is too tied to conventions recently established on the results obtained by experimenters. However able and skilled, these inquirers have not yet carried their tests far enough to permit of our asserting that their methods—convincing though they be—were necessarily those of the Stone Age craftsman. Indeed, the discoverer and the chief exponent of the wooden bar or *bâton* technique, M. Leon Coutier, is the first to recognize this, and he admits that others using a stone hammer have manufactured imitations of advanced Acheulian hand-axes as good as his own. And one thinks that the author should have mentioned that well-made blades already appear in England in industries which are attributable

to the Middle Acheulian, as is shown in descriptions of Lower Palaeolithic industries from the Thames valley.

Adequate checking of the names of foreign sites and authors would have made for accuracy. Thus, one would have preferred consistency in the rendering of French compound place-names. It is well to know that La Gravette is not in the department of Corrèze (p. 140) but in the Dordogne *commune* of Bayac. Nor is there near Les Eyzies a site called Les Bourdeilles (p. 196). The author means Bourdeilles with its famous rock-sculptures, not far from Brantôme, in the same department at least 60 kilometres to the north-west of Les Eyzies.

Mr. Coates's admirable selection of Solutrean flint tools and weapons (Fig. 193, p. 144), reproducing the masterly drawings of the younger de Mortillet, is impaired by its showing of several specimens the wrong way up. This may be excused perhaps, but not a slip in the spelling of the proper name in the title of Fig. 4, p. 81. Of the two collaborators in the study of the Laussel site one only is a doctor, the other being an ecclesiastic.

Despite these observations, which, it is hoped, are not too ungenerous, it is realised how indebted we are to Mr. Coates for the service of driving home the lesson that our Old Stone Age ancestors were living men and women. Those remote forerunners of ours thought, worked and had their cares, and suffering also. As Mr. Coates shows, they are not to be vaguely remembered merely as having bequeathed legacies of interest to a few specialists.

No higher compliment could be paid to the publishers than to say that the presentation of this book is in the best traditions of the house of Methuen. A final word is of praise for the manner in which the work is enhanced by notes conveniently placed at the end of each chapter and by a selected bibliography, and is embellished by a frontispiece in colour, two half-tone plates, and twenty-eight line illustrations which include eight useful maps.

A. D. LACAILLE.

THE WHITE CANONS IN ENGLAND. By H. M. COLVIN. 8 $\frac{3}{4}$  x 5 $\frac{1}{2}$ . Pp. viii+459. Plate and map. Oxford: Clarendon Press, 1951. Price 35s. net.

Mr. H. M. Colvin is a Fellow of St. John's College, Oxford. Through extensive research he has made some important discoveries concerning the Premonstratensian Canons and their English Houses. Every page of this book is bursting with information, but so well written that the facts are easily grasped. Coming so shortly after Rev. J. C. Dickinson's *The Origins of the Austin Canons and their Introduction into England*, this makes a valuable companion volume for the White Canons, becoming also the authoritative work upon its subject.

In the *Preface* Mr. Colvin pays tribute to Francis Peck, and to Cardinal Gasquet who edited Francis Peck's transcription of the *Registrum Premonstratense* together with Bishop Redman's Register; later, in Appendix VIII, he discloses a great number of mistakes which were made in editing *Collectanea Anglo-Premonstratensia*.

The first chapter describes how the Abbey of Premontre in the Forest of Coucy came to be established by St. Norbert, and how a great number of communities of the new order soon sprang up. Mr. Colvin then shows the intimate connection with the Cistercians from whose *Carta Caritatis* the new order borrowed largely, and whose capitular organisation, system of filiation, rules for foundation of abbeys, lay-brothers, and many other regulations were adopted, and the great esteem held by St. Bernard for St. Norbert. Perhaps he lays too much stress upon the importance of the abandonment of the *Disciplina Monasterii*, (*Regula Secunda*), by saying (p. 10) that it was the essential part of St. Augustine's Rule, the Rule which the Premonstratensians adopted, cf. Dickinson, *op. cit.* Appendix I. Mr. Colvin says (p. 11, n. 2) that Premontre and Fontevrault adopted the Rule of Augustine, but it is understood that Fontevrault always remained Benedictine. He goes on to describe the gradual development of uniformity of observance, and of the *capitulum generale* until all abbeys of the order were represented annually at Premontre.



The last part of the chapter deals with canons taking charge of parishes, and he shows that this service was apparently not recognized by the statutes until nearly a hundred years after the introduction of the order into England.

Between Chapters I and II there is a very useful table showing the Filiation of the English Abbeys. In the opening section of the second chapter Mr. Colvin compares the popularity of foundations of houses of monks and regular canons at this period; he discusses the question of patronage, and shows that 30 abbeys, 3 nunneries and 6 cells of the order were founded in England between 1143 and 1267. After this, a numbered section is devoted to each of the English houses of canons. Here Mr. Colvin has supplied and checked references so thoroughly that he has provided more accurate dates than ever before. These are especially important in regard to foundations, and new light is thrown upon those of at least ten of the English abbeys. The cell of Lavendon Abbey at Snelshall, which later became Benedictine, is referred to for the first time (pp. 83-5), and interesting information is given about the small houses of Blackwose and Kalend. He shows that, as in the case of other orders, a year or two might well elapse between the initial foundation and the actual establishment of conventual life (p. 55, etc.).

Chapter III deal with organisation, and the first section, *The Authority of Prémontré*, with the international character of the order, Prémontré being effective head and settling disputes. The *circatores* (two abbots appointed for a visitation circuit) are explained and a table of *The English Circaries in 1288* is given (p. 198), showing that the Scottish abbeys then came into the northern circuit. Mr. Colvin describes the later complications in regard to taxation, the internal disputes, especially between Newhouse and Welbeck over the question of headship of the order in England, and the breaking of the ties with Prémontré. The second section deals with *Chapters*, general and conventual, and later describes the work of Abbot Redman of Shap after his appointment as commissary-general. The third section, *The Father-Abbot's Authority*, shows how each abbey acknowledged the paternal authority of the house from which it was colonised, the paternal rights being delegated or changed in certain cases. The deplorable state into which Talley Abbey had fallen during the Welsh Wars of Edward I is described (pp. 239-40). The fourth section, *Elections*, deals with this matter comprehensively, and shows that vacancies might occur through the death of an abbot, through voluntary resignation, translation or deposition; that voluntary resignation was fairly common in this order, doubtless being hastened by tactful visitors in the case of aged or decrepit abbots, while there were several cases of deposition, those at Beauchief and Durford in the 15th century being openly opposed.

In Chapter IV, the first section, *The Opus Dei*, shows that, besides the daily round of worship, there were religious obligations to the outside world such as obits for founders, foreign as well as English abbots, and confratres, these becoming so unwieldy in the 14th century that they tended to become localised; that advantages were gained by burials and, later, by the establishment of chantries, Kirkharle (p. 268), and a number of other examples being given. The second section, *Parochial Responsibilities*, deals thoroughly with the grants of parish churches and the replacement of rectors by vicars. It is shown that canon-vicars appear to have been exceptional before the reign of Henry III, except, possibly, in the case of churches close to an abbey; that, though it was laid down by the Lateran Council that religious serving parishes must have a companion, in some cases a church being served by two or three canons with a secular chaplain, it appears to have become customary to have a single canon-vicar in the second half of the 14th century, the decree not being enforced. Mr. Colvin says that, though there was considerable variety in practise, there must have been in every convent canons who had spent as many years ministering in the world as they had done singing in the choir. He gives a number of instances, showing the procedure in various places, and he shows that retired abbots sometimes accepted livings to supplement their pensions.

Chapter V, *Secular Obligations*, describes how certain abbots might be obliged to act as tax-collectors, emissaries and inspectors of castle building; and how, in exceptional cases, a brother might be enrolled for special service. The first section, *Patrons and*

*Advocates*, shows the important part which hereditary patrons played in the life of a monastery, how patronage could change hands, and how abuses might creep in. The question of maintenance is discussed, and it is shown that the patron was expected to protect a monastery in secular affairs, promoting its welfare and safeguarding its endowments. The second section, *Hospitality and Almsgiving*, shows how these formed an essential part of religious life and describes the guest house, the duties of the porter and hospitaller, the hospitality which was provided for guests and the alms for the poor. The hospitals which were attached for the maintenance of poor men at Cockersand and apparently, at Easby are referred to, and Hornby is also mentioned in this connection (p. 309). The last part of the chapter deals with the question of corrodies.

Chapter VI, *Intellectual Activities*, deals with internal study, reading, writing, the compilation of cartularies, the library, the university, the instruction of boys and novices within the abbey and literary achievements.

In Chapter VII, *The Nunneries*, Mr. Colvin shows that double convents of men and women were adopted by the Premonstratensians almost from the first, but that they were discontinued in c. 1140, before the introduction of the order into England. This often resulted in the extinction of the nuns' community, though new foundations of nunneries continued to be made, these being dependent on abbeys but separated from them. Historical data is then given for the three English nunneries, Irford (Orford), Brodholme and Guyzance, the first two being dependent upon Newhouse and the last upon Alnwick. Lastly, the refoundation of Stixwold by Henry VIII is described.

The Appendices contain a large number of most useful original documents, including the list of *circaries* of 1288, a valuable table of Numbers of Canons in Premonstratensian Abbeys at various periods from the 12th century until the suppression, with references, records of English Premonstratensian Bishops, notes on the Scottish Abbeys, a very complete Bibliography, and a most useful list of Manuscript sources. Appendix VIII is the long list of *Corrections to Collectanea Anglo-Premonstratensia*, and Appendix IX, *Lists of Abbots*, gives, in most cases, many additional names, dates and corrections to the lists so far published in the *Victoria County Histories*, *Collectanea* and other books. Certain names, such as Reginald, 1277, at Bayham (*v. Victoria County Hist. Sussex II*, 89) have been omitted, perhaps with good reason; but the lists would be more valuable if such omissions had an explanatory note. The book ends with an excellent Index, while the printing and production could not be bettered.

R. N. HADCOCK.

A GUIDE TO THE RECORDS AT GUILDHALL, LONDON. By PHILIP E. JONES, Deputy Keeper of the Corporation Records, and RAYMOND SMITH, Librarian to the Corporation. Pp. 203: 6 plates. English Universities Press, 1951. Price 12s. 6d. paper; £1 bound.

When the first Reader in the History and Records of London gave his Inaugural Lecture at University College, London, he remarked that 'probably no city in the world can boast of archives so complete as those of the Corporation of London'. But the very richness of those records has made them formidable to tackle, and the authors of this book have earned our gratitude by providing a 'map' to a collection of documents as labyrinthine as London's streets.

The book is in two parts, of which the first is devoted to the Corporation Records Office, and gives a clear and concise account of all the records of the legal, financial and administrative activities of the Corporation. The documents are arranged in accordance with their origin, but there is a carefully-compiled index of subjects that gives the necessary cross-references, and there is a wealth of material for the student of nearly every branch of history.

The second part of the book deals with the records in the Guildhall Library Muniment Room, which is, in effect, a County Record Office and contains records, other than Corporation records, of the City. The collection consists principally of Parish records,

including those of some of the Dissenting Churches, Ward records, the records of sixty-one City Companies, and some business records, mainly of the 18th century, and including those of the Adam brothers. In this part of the book, and particularly in the section on the records of the Companies, as full a description as possible is given of the character of most of the documents. For the student of the history of the citizens, as distinct from the City, of London in all their multifarious activities a useful and comprehensive guide to a rich source of material is provided.

ERIC MERCER.

THE ROYAL COMMISSION ON THE ANCIENT MONUMENTS OF SCOTLAND, AN INVENTORY OF THE ANCIENT AND HISTORICAL MONUMENTS OF THE CITY OF EDINBURGH WITH THE THIRTEENTH REPORT OF THE COMMISSION. Pp. 289; Edinburgh: H.M. Stationery Office, 1951. Price £2 5s.

The *Inventory of the Ancient and Historical Monuments of the City of Edinburgh* with the thirteenth Report of the Royal Commission on the Ancient Monuments of Scotland is a long awaited and important publication and a timely one in view of the ever decreasing number of the city's ancient buildings. Moreover, this volume marks a considerable departure from precedent in that a Royal Warrant empowered the Commission to include such monuments dating between 1707 and 1815 as it deemed worthy of mention. This extension of scope is a welcome amendment, but one must question the wisdom of its discretionary nature and the selective element implied by it. There is a danger, as far as this later period is concerned, that future *Inventories* will tend to reflect aesthetic predilections and thus become dated essays in taste rather than objective comprehensive records. It is unfortunate that the Edinburgh *Inventory* had gone to press before a later Royal Warrant permitting the inclusion of monuments dating down to 1850, for this would have allowed of a more adequate survey of the New Town.

Within the limits stated, the Edinburgh *Inventory* presents the reader with a vast fund of fascinating information. The format follows that of preceding volumes and an attractive feature is the use made of early drawings and prints. In contrast to these, however, the photographs, apart from a few like the Regalia and the St. Giles sculptured details, are truly dismal. The Commission's flair for photographs taken on December Sunday afternoons calls for drastic reformation. It must likewise learn that architectural exteriors require sunshine and that even more fundamental are such matters as composition, focusing of the camera and a strict limitation on the use of wide angle lenses. The plans and line blocks are well drawn, but in many cases are reproduced on too small a scale, while an excessive number of items have lengthy descriptions unsupported by plans. The last point applies particularly to the New Town and outlying districts. A grave defect is the omission of any plan of the New Town (of which many are available), and the same fault is true of the treatment of Leith, Newhaven, Restalrig, etc. Equally regrettable is the lack of a general map locating items in suburban areas, while some cross reference might well have been given to those monuments situated within the city, which are dealt with in the Midlothian *Inventory*.

The *Inventory* is preceded in the usual manner by the Report of the Commission and by a list of monuments deemed most worthy of preservation. In the former, it is surprising to read the rather innocent assurance that 'Most of the City's principal monuments are now in public hands, and are therefore unlikely to suffer further damage as the result of neglect'. This may be true of Crown properties and if a limited interpretation of the term *principal* be taken, but the 'festival city's' reputation in the care of monuments supports this view as little as does the past record and present performance of the Church of Scotland in such matters. A quiet warning and a call to repentance would not have been out of place! The list of monuments recommended for preservation will meet with general approval, though there are a few strange omissions like the Greyfriars monuments, Reid's Court and St. Andrew's Church; the last much more important than St. Cuthbert's which is included and of which only the steeple is of interest. One would also have expected the

inclusion of at least some of the Queen Street and Castle Street houses. Surgeons' Hall, Drummond Street (no. 58), does not appear on the burgh plan.

The text is well conceived and pleasantly written, albeit with some factual errors, but an ever-recurring source of irritation is the arbitrary use of the term *modern* where actual dates or more precise adjectives like Victorian, Edwardian, etc., could equally well have been employed. It does seem ultra-prehistoric to refer to William Burn's North Leith Church (1814-16) or to Comiston House (1815) as modern! The Introduction, which covers the setting and history of the city and its component burghs, baronies, etc., is a valuable adjunct to the *Inventory* proper, but one wonders whether as much need have been made of the burgher and guild organizations, which have been so adequately dealt with in recent times in the Rhind lectures of Dr. W. Mackay Mackenzie. It is good to see in the *Inventory* mention of church plate in which alms basins of Nuremberg type are in some cases included, but curious to find omitted examples of such basins at Tron Church, Canongate and North Leith, while one at Greyfriars, said to be uninscribed, bears the legend LADY YESTER'S KIRK 1711.

The description of Edinburgh Castle is preceded by an interesting if somewhat discursive introduction and is illustrated by many old drawings and prints and rather too many out-of-date photographs. Figs. 72, 73, 74, 76 and 78 clearly date from the 1920's and 1930's, though the *Inventory* purports to deal with monuments as they were in 1941, the greater ones being checked in 1947. Of St. Margaret's Chapel, more might have been made of the thesis of its forming part of a tower complex and its wholly rubble north wall emphasised. 'Restoration' is hardly the appropriate term for the c. 1935 replacement of the pseudo-Norman doorway of 1853 (shown in fig. 74) by one of simpler design. The late Dr. Strachan's 'modern' glass in the chapel is old enough to merit a date. The late Mr. Hippolyte Blanc's part in the discovery of David's Tower is rightly recorded, but why the oblique reference to his 'some restoration work' when that included at least the Great Hall? Why also the studied avoidance of the National War Memorial's date and authorship?

The material on St. Giles' Church is good, but the plan inadequate in failing to indicate building periods. The Commission might surely have attempted what was done with considerable acceptance in this matter in the descriptive programme of the Royal Archaeological Institute for the 1936 Edinburgh meeting. The church must have been *formally* (not *formerly*) dedicated by Bishop de Bernham (p. 26), and might not the reader have had the benefit of the 'some evidence that the N. aisle was intended to have a W. tower'? It is odd also, after the solemn assurances on pp. 27 and 31 that the north transept east window is the only surviving medieval one, to be calmly introduced to another on p. 32, while in this kirk of John Knox are 'remains of St. Anne's altar' really extant at the east end of the south aisle?

Without a plan showing the original extent and later truncation of Tron Church, the description will convey little to most readers. Its omission is the more regrettable since the Establishment's recent decision to abandon this historic building. The architect for the 1787 alterations might well have been mentioned. He was John Baxter, designer of the nearby Merchants' Hall and there seems equally little reason for omitting the authors of the present spire, Messrs. R. & R. Dickson of Edinburgh.

The description of Trinity College Church plenishings should have included an oak table of Charles I type, with Corinthian column legs, carved rails and an extending top, the whole similar to contemporary English communion tables. St. Patrick's Church might have been illustrated by a plan and some reference made to the original galleried arrangement, which alone gives point to the fenestration and general design. A plan would also have been helpful in the case of Magdalen Chapel.

Of Greyfriars, the treatment of the churchyard monuments is good, though some of the 18th-century ones might well have been included. It is strange to find credence given to the popular story of the signing of the National Covenant in the churchyard—one which is unsupported by contemporary evidence. A number of errors occur in the history and description of the church, and the plan dated 1718-1722 appears to illustrate conditions



established in 1857. The 'some partitions' removed in 1663 were, in fact, a transverse wall dividing the building into two churches between 1656 and that date. The remains of the north doorway formed at that time appear to have escaped the Commission, as does also the wide scarcement inside the church at the east end of the south wall, which was almost certainly a base for Lord President Sir George Lockhart's monument. The north doorway was not moved east after the 1718 explosion, the masonry of the east of the doorways being clearly of 18th-century type. The plan is thus correct, the description wrong. Nor were galleries *introduced* after 1718: such had existed at least as early as 1655. The turnpike stair was built specifically for access to the roof and there is no record of a belfry having been built over it. Of the 1932-38 renovation, the 'new galleries introduced' at the west end were installed by David Bryce after the 1845 fire, while those of the east kirk were not removed for they hadn't existed since the same conflagration! Alexander McGill might have been mentioned as architect of the 1722 kirk and as designer of the present buttress pinnacles, while David Cousin was responsible for the east kirk renovation after the 1845 fire.

Milne's Court front building is described as having two solid newel stairs (p. 73), but only one appears on the plans, while of the back building's north elevation (partly hidden by New College Library not the High Church), no mention is made of the extant shutter boarded windows.

The material on the Abbey and Palace of Holyrood, unembarrassed by the 'glamourie' of Mary or Charles Edward, makes excellent reading. One would wish, however, to have seen the plans to a larger scale; have preferred a term other than 'saved' regarding Sir Richard Lee's acquisition of the font, and desired recognition of John Schoerman as sculptor of the Belhaven monument.

The plan of Canongate Church, unique at its date in Britain, should have been illustrated; fewer now out-of-date interior views shown, and the 1817 plaster ceiling noted as an insertion in place of the original segmental one, probably boarded, whose outline is preserved in the roof space against the main gable.

St. Andrew's Church might have been illustrated by a plan and by an interior view. Here an opportunity has been missed for the original pulpit has now been finally destroyed with full ecclesiastical approval! The Commission errs somewhat with this building. Frazer's appointment as architect was the result of a competition. The spire was designed not by 'a Mr. McLeish', but by the well-known William Sibbald. Sibbald's competition drawing, which is preserved in the city archives, bears on its back the statement of the award, dated 29th June, 1785, and signed by Lord Provost Blair. Mr. John McLeish received sixty guineas on 20th December, 1786, *for the making of a scale model of the spire*. There is no obvious evidence of any remodelling of the interior in 1862, though new central pews were installed in 1878 when the use of the long communion tables was discontinued.

Again, St. George's Church could also have done with a plan. It is said that 'most of the finishings appear to be modern', but the Commissioners have failed to recognise that the pulpit is original, albeit lacking its back-board and canopy. These pieces were stored in the church for long, but may have been surreptitiously destroyed by now.

As already indicated, the lack of plans of the New Town and its individual buildings like the Register House and the Assembly Rooms seems quite unpardonable. Nor can one imagine why the ceiling in fig. 382 should be illustrated, unless as a tribute to the taste of the late Lord Bute, who installed it in 5 Charlotte Square about 1928!

As with the New Town, the descriptions of buildings in the outlying districts are marred by the lack of plans. Items like Merchiston Castle, Gayfield House, Pilrig House and Drylaw House might well have been so illustrated. Of the last, fig. 406 captioned 'The stair' shows not the main stair, but one to the attics. The selective element earlier referred to has also resulted in many omissions such as the church and churchyard of Buccleuch, Nicolson House and Chapel House, all altered but worthy of mention, while at Duddingston House, the fine east gateway might equally well have been referred to. Indeed, the whole of the 1707-1815 period appears to have been done, if not with an ill grace, at least with a great deal less verve than the earlier work.

While due praise must be given for the great amount of interesting information collected, it is difficult to avoid the conclusion that the capital of Scotland presented the Royal Commission with a great opportunity, the possibilities of which have not been fully realized.

GEORGE HAY.

THE GOTHIC WORLD. By JOHN H. HARVEY. Pp. 159; figs. 295. Batsford, 1950. Price 30s.

This book is really two books, one excellent and one not so excellent, linked together by a chapter entitled *Gothic Geography* over which considerations, among others, of space, suggest that it will be best to draw a veil. The first three chapters deal with a subject in which the author is particularly interested and of which he seems to have achieved mastery, with exactly how medieval buildings were built, who built them, what the builders were paid, how the money was raised and where the materials came from. Most of the evidence has been accessible for some time in some form or other; but accessible is a relative term as anyone who has battled with Herr Kletzl's book on architects' drawings will know. I am not aware of any other work where the facts are so lucidly and concisely, so coherently and so readably marshalled as in Mr. Harvey's opening chapters. One misses a reference to the drawings for Ulm Cathedral in the Victoria and Albert Museum and to the entertaining episode of the absconding flagsellers recorded in the letters of Arnulf of Lisieux; but these are no grounds for complaint. With the second part of the book the case is different. It seems to be inspired by a determination that as little wood as possible shall be visible for the trees. Far too many buildings are mentioned far too briefly and many pages in these later chapters are about as pleasurable to read as the index at the end. The catalogue effect is worsened by appending whenever possible to the name of a building the name of some putative architect. Since in most cases no other work can be attributed to the man, this tedious proceeding serves only to underline what has already been brought out with such admirable clarity, namely that if you want to discover the name of the mason responsible for an important gothic church you can generally do so. Furthermore, the geographical survey of gothic monuments (which is the occasion of all this) contains a number of historical generalisations, many of which are unlikely to find much favour with historians. Anyone, however, who can make his way through the sea of abbreviated guide-book entries in spite of these difficulties with the pilot will nevertheless find that his voyage has not been unprofitable. Mr. Harvey has done two very useful things. One is to bring into the picture of the architecture of Latin Christendom the monuments of its outer fringes. It was not until this book appeared easy to lay one's hand on a photograph of Dorpat Cathedral. The other is to assemble the available information on the travels of individual artists and the attribution of different medieval buildings to the same master. Both these are matters of real interest and could with advantage have been dealt with at greater length. It is a pity that the space in which the author might have done this should have been allowed to be encumbered with so much useless baggage.

CHRISTOPHER HOHLER.

OLD IRISH AND HIGHLAND DRESS. By H. F. MCCLINTOCK. Second and Enlarged Edition, pp. 164+98, pls. 35+17. Two vols. in one. Dundalk: Dundalgan Press (W. Tempest), Ltd., 1950. Price 37s. 6d.

In this new edition of his book Mr. McClintock has published yet more detailed and little-known representations of Irish men and women from unexpected sources. The water-colour sketches of Lucas de Heere at Ghent, the figure from the *Trachtenbuch* of Christoph Weiditz, and the Weckherlin illustrations of an Irish religious procession at Stuttgart in 1617, are all welcome additions to the iconography of the subject, and the author has drawn freely, but with the fullest acknowledgments, on the specialized knowledge of the Rev. Professor Shaw, S.J., and Mr. J. Telfer Dunbar, who have contributed

sections respectively on dress in early Irish writings and on early Scottish tartans—the latter with a disconcerting amount of evidence to show that the eighteenth-century Scot could, and did, wear a variety of tartans, by no means all identifiable with the patterns recognized to-day. The Irish and Highland sections have been granted complete partition, so that the work is really two separate books, each with its own end-papers, pagination and index, bound up within a single pair of boards.

With regard to the letterpress, Mr. McClintock's evidence will perhaps meet with wider acceptance than some of the conclusions he draws from it. Resentment of any possible criticism of Ireland has led him to disparage some of his sources unnecessarily. For instance, comparison of the Giraldu Cambrensis manuscript with the drawings of Matthew Paris shows that the trousers worn by many figures in the *Topographica Hibernica* do not appear on otherwise similar figures in Matthew's manuscript, and it is accordingly permissible to assume that the artist considered them specifically Irish, and that they may be regarded quite justifiably as evidence. (The fact that they seem to fit less tightly than those on the figures in the Book of Kells is due to the more realistic treatment of the subject. Hose and trews cut from cloth cannot fit with the skin-tight closeness of knitted garments, nor would a tight fit allow the wearer any freedom of movement.)

Again, the statement that Speed's 'Wild Irish Man and Woman' on the margin of his map of Ireland must be disregarded, as 'mere adaptations of a French print of Scottish highlanders published about 60 years earlier', is not supported by the evidence. Speed's figures are almost all taken from those published by Braun and Hogenberg in 1572; the so-called 'Scots' in the crude Bodleian illustration of ten years before are in fact wearing the fringed mantles and fur boots of Ireland, and the man is armed with the banded helmet and ring-pommel, cross-hilted sword of de Heere's drawings. The Highland Scot was more remote and unfamiliar to the continental artist than the 'wild Irishman', and the latter accordingly seems to have served as a common type for both. The same principle applies to the Holinshed wood-cut of the exiled Picts, who are shown wearing a dress which can be recognized, thanks to Mr. McClintock's researches, as characteristically Irish in decoration and manner of wearing; its actual cut, however, makes it still more interesting, for the varied representations of it, corroborated by the photograph of an example excavated in County Tipperary in 1945, show it to be in fact the tight, high-waisted, open-sleeved doublet that came into England from Northern Europe towards the end of the fifteenth century and survived, with variations, well into the reign of Charles II. The late version of it is well shown in Terborch's 'portrait of a young man' in the National Gallery, and in the Michael Wright portrait which Mr. McClintock reproduces opposite page 28 of his Highland volume. (It is perhaps ungrateful to ask for more when he has already given us so much, but it would be interesting to have his views on two other portraits—the Ditchley portrait of Sir Thomas Lee in Irish dress, bare-legged and armed with steel-cap, pistol, target and dart, and an unknown Irish chief, by Michael Wright, whose arms are quite recognizably Japanese!)

The strictures against Fynes Moryson will doubtless be regretted, and by none more than Mr. McClintock himself, if he makes occasion to read the *Itinerary* rather than the selected extracts which have served his turn hitherto. *Pace* Professor Morley, Moryson was not 'a man used to comfort and good food', but a connoisseur of the very varied diet and accommodation obtainable in most countries between Ireland and Asia Minor, and a recorder of what he himself saw, felt and tasted. There is no suggestion of pro-English prejudice, for instance, in his allusion to the English actors he saw in 1592 at Frankfort Fair, and it is in a spirit of interested observation rather than dissatisfaction that he has noted the existence of dirt and sluttishness when he came across them, be it in France, Ireland, or anywhere else.

M. R. HOLMES.