room above. This upper room was floored with stone flags, resting upon heavy oak-beams, which would long resist the action of fire. The grey slates of the roof were pinned down with sheep's shanks. 'Arrow loops were placed in various parts of the building, so as to expose an enemy to the utmost disadvantage.' Of course technical precision in the use of a word is not to be expected from country-people, and old buildings are often called peles that would perhaps be more accurately described as bastles (see Note (F.) p. 65).

In the Rothbury district, for instance, the term 'pele,' Mr. D. D. Dixon, who is thoroughly acquainted with the local phraseology, obligingly writes, is only applied by natives to the small tower at Thropton (possibly the 'Turris' of 1415, probably the 'lytle toure' of 1541) and the ancient fortified dwellings at Woodhouses and the Craig. Occasionally the towers at Hepple and Tosson are called peles, but generally by natives towers; while Crawley, Whittingham, Whitton, and Elsdon are always towers.

Mr. Hartshorne seems to have originated the unfortunate practice of persistently styling every tower on the Border a pele, as though some sovereign balm lay secreted in the term. With no authority, either historical or popular, he recklessly applied it to Chipchase, Cockley (? Cocklaw or Cockle Park), Bywell Morpeth, etc.—*Proc. Arch. Instit.*, Newcastle, 1852, ii., pp. 78-79. Already in serious Archæological publications not only single towers like Belsay and Coupland, but even castles of such dimensions as Mitford and Edlingham, are called peles, because it is supposed to sound pretty and to show a wonderful knowledge of Border History. It is impossible to say where the evil will stop unless it can be checked by a vigorous protest.

The only proper course is, it is maintained, to apply the word 'pele' in its mediæval sense of a moated stronghold to such places only as are called *pila* in ancient documents, and in its modern provincial sense of a small gabled tower or strong house to such buildings only as received the name from genuine inhabitants of the locality before the advent of southern archæologists.

(D.)

Note p. 20.—ÆNEAS SYLVIUS ON THE BORDER, 1436.

Æneas Sylvius Piccolomini, secretary of Cardinal Albergata, who had been sent as Legate to France, in 1435, to mediate between Charles VII. and our Henry VI., was despatched from Arras on a special mission to Scotland. Having with difficulty reached London, he found it impossible to proceed North on account of the suspicions of the English, and was obliged to cross to Flanders, whence (before 21st Sept., 1435) a most stormy voyage of twelve days' duration landed him on the coast of Lothian. Having accomplished his mission, he determined that nothing should induce him to return by sea; and (after 22nd Dec., 1435) "disguised as a merchant travelled through Scotland to the English Border. He crossed in a boat a river which, expanding from a high mountain, separates the two countries, entered a large town about sunset, and found

lodging in a cottage where he supped with the priest and his host. Plenty of food, both fowls and geese, was set before him, but neither wine nor bread. All the men and women of the town crowded to see him as a novelty, and stared at him as Italians would have done at a negro or Indian, asking the priest whence he came, what was his business, and whether he was a Christian. Æneas, however, being thoroughly acquainted with short commons on his route, had procured some loaves and a measure of red wine at a certain monastery. Their display heightened the wonder of the barbarians, who had never seen wine nor white bread. Women with child sidled up to the table, and their husbands handling the bread and smelling the wine began asking for some. Æneas was obliged to give them the whole. The supper lasted till the second hour of the night, when the priest and his host with all the men and children took hasty leave of Æneas, and said that they must take refuge in a certain tower a long way off for fear of the Scots, who on the ebb of tide were wont to come across at night for plunder; nor would they on any account take Æneas with them, in spite of his many entreaties, nor any of the women, though many of them were young girls and handsome matrons. They did not think the Scots would do them any harm, so small was the account these Borderers made of chastity. Æneas remained with his two servants and his guide in the midst of a hundred women who, sitting in a ring round the fire carding their hemp, spent a sleepless night in conversation with the interpreter. After great part of the night was passed, there was a violent barking of dogs and cackling of geese. The women ran away, the guide with them, and there was a great confusion, as if the enemy were there. Æneas thought it more prudent to await the course of events in his bed-chamber, which was a stable, lest, being ignorant of the way, he should become the prey of the first person he ran against. Presently the women and the guide returned to say that there was nothing wrong, friends not enemies having arrived. At daybreak Æneas set out again, and arrived at Newcastle, which was said to be a work of Cæsar. There he seemed for the first time to again catch sight of something like the world and the habitable face of the earth: for Scotland and the part of England that borders on it had nothing in common with Italy, being rugged, uncultivated, and in winter sunless. From Newcastle he proceeded to Durham, where the tomb of the Venerable Bede, a priest and holy man, was to be seen, an object of great devotion to the people of the country."—Translation adapted from Milman's *History of Latin Christianity*, bk. XIII. chap. xvi. (4th ed., 1872, vol. viii. pp. 419–420), and Robertson's *Statuta Ecclesiæ Scoticanæ*, Bannatyne Club, Edin. 1866, pref. xci. *et seq.*

An extremely imaginative version of the story will be found in Professor Creighton's Opening Address to the Historical Section at the Newcastle Meeting of the Archæological Institute (1884), *Archæological Journal*, vol. XLII., p. 55, printed also in *Macmillan's Magazine* for October, 1884.

[Aeneas . . . . . , dissimulato habitu sub specie mercatoris per Scotiam transivit in Angliam. Fluvius est, qui ex alto monte diffusus utramque terram disterminat: hunc cum navigio transmeasset, atque in villam magnam circa solis

occasum declinasset, in domum rusticanam descendit, atque ibi cœnam cum sacerdote loci, et hospite fecit: multa ibi pulmentaria, et gallinæ, et anseres afferebantur in esum, sed neque vini, neque panis quicquam aderat, et omnes tum feminæ utrique (*emend.* 'virique' ed. Francof. 1614.) villæ, quasi ad rem novam accurrerant: atque ut nostri vel Aethiopes, vel Indos mirari solent, sic Aeneam stupentes intuebantur, quærentes ex sacerdote cuias esset, quidnam facturus venisset, Christianam ne fidem saperet. Edoctus autem Aeneas itineris defectum, apud monasterium quoddam panes aliquot, et vini rubei metretam receperat, quibus expositis major admiratio barbaros tenuit, qui neque vinum, neque panem album viderant. Appropinquabant autem mensæ prægnantes feminæ, earumque viri attrectantes panem, et vinum odorantes portionem petebant, inter quos totum erogare necessum fuit. Cumque in secundam noctis horam cœna protraharetur, sacerdos et hospes cum liberis virisque omnibus Aenea dimisso abire festinantes, dixerunt se ad turrim quandam longo spatio remotam metu Scotorum fugere, qui fluvio maris refluxu descrescente noctu transire, prædarique soleant, neque secum Aeneam multis orantem precibus quoquo pacto adducere voluerunt, neque feminarum quampiam, quamvis adolescentulæ, et matronæ formosæ complures essent: nihil enim his mali facturos hostes credunt, qui stuprum inter mala non ducunt. Mansit ergo illic solus Aeneas cum duobus famulis, et uno itineris duce inter centum feminas, quæ corona facta medium claudentes ignem, cannabumque mundantes, noctem insomnem ducebant, plurimaque cum interprete fabulabantur. Postquam autem multum noctis transierat, latrantibus canibus, et anseribus strepentibus ingens clamor factus est: tumque omnes feminæ in diversum prolapsæ, dux quoque itineris diffugit, et quasi hostes adessent, omnia tumultu completa. At Aeneæ potior sententia visa est in cubiculo, id enim stabulum fuit, rei eventum expectare, ne si foras curreret ignarus itineris, cui primum obviasset, ei se prædam daret: nec mora, reversæ mulieres cum interprete nihil mali esse nuntiant, atque amicos non hostes venisse. Qui ubi dies illuxit, itineri se commisit, atque ad Novum castellum pervenit, quod Cæsaris opus dicunt: ibi primum figuram orbis et habitabilem terræ faciem visus est revisere: nam terra Scocia, et Angliæ pars vicina Scotis, nihil simile nostræ habitationis habet, horrida, inculta, atque hiemali sole inaccessa. Exinde de (ad) Dunelmiam venit, ubi sepulchrum venerabilis Bedæ presbyteri sancti viri hodie visitur, quod accolæ regionis devota religione colunt.—*Commentarii* Pii Papæ II. Rome, 1584, lib. i. fo. 6–8.]

It has been very generally concluded that the Border river which Æneas Sylvius crossed was the Tweed. However, as Mr. Robertson, in the most admirable preface to his *Statuta Ecclesiæ Scoticanæ* (xcvi. n.[2]) remarks, 'Æneas does not name the stream, but from what he says afterwards about the Scots crossing when the tide was out, it seems to have been the Solway. The strange night scene which he describes is more likely to have been witnessed on the West March than on the East, which was comparatively quiet and civilized.'

The necessity of avoiding the attention of the English authorities which Æneas was under, prevented him from taking the direct road over Berwick bridge,

and the detour by which he smuggled himself into England was of no consequence compared with the chance of being again tossed about for a fortnight on the North Sea. The high mountain from which the river he crossed seemed to spread out (*fluvius . . . ex alto monte diffusus*, see also Aen. Sylv. *De Vir. Clar.* XXXII.) was no doubt the Criffel; there is no mountain that occupies such a position in regard to the Tweed. The account of the Scots making a foray at low water is wholly inapplicable to a river, on which there were no less than seven or eight ordinary fords between Berwick and Norham; while there was no large town with a priest between those two castles, and if there had been, its male population would have taken refuge in one of them and not in a distant tower. On the other hand Camden tells us that on the Solway as far west as Bowness 'every ebbe the water is so low, that the Borderers and beast-stealers may easily wade over.' There seems every probability that the future Pope passed this eventful night at Bowness itself.

The descriptions left by early antiquaries of the wild state of the country along the Roman Wall, and the mention in Roger North's account of Lord Guilford's journey from Newcastle to Carlisle as Judge of Assize, in 1676, of 'the *hideous* road along by the Tyne, for the many sharp turnings, and perpetual precipices, for a coach, not sustained, by main force, impassable,' make it not at all surprising that Æneas Sylvius should be delighted to reach Newcastle after passing through such a country in winter. He was no doubt told that the keep of Newcastle was the work of Julius Cæsar, who was (it seems difficult now to believe) supposed to have built the White Tower at London, and the Keep of Kenilworth. The intellectual vigour of Æneas Sylvius in an age of ignorance appears conspicuous in his visit to Durham, where he mentions Bede with the greatest respect but is wholly silent as to St. Cuthbert.

(E.)

Note, p. 30.—BARMKIN.

Murray's *New English Dictionary* has 'BARMKIN, *north. arch.* Forms: barmekin, barmekynch, barmekyn, barmekine,' with, as instances of its early use, A.D. 1340 *Alexander* (Stev.) 1301: 'Balaam in the barmeken sa bitterly fightis.' A.D. 1440 *Sir Degrev.* 375 'At the barnekynch he abad, And lordelych doune lyght.' It has been seen that in the Scottish Statute of 1535 (*ante* p. 60) every owner of land on the Border worth a hundred pounds a year was to build a *barmkin* of stone and lime containing sixty square feet, an ell (a Scottish Ell = 34½ English inches) thick, and six ells high, and if he thought it expedient he might erect a tower for himself within this statutory *barmkin*. This shows that a *barmkin* might be a perfectly independent fortification by itself without any tower, and seems fatal to the suggestion of its being derived from *barbican*, a word with a relative meaning; since barbicans were always the *antemuralia* or outworks of a fortress and could not stand alone. The words 'Castells Towers Barmekyns and other Fortresses' in the Border View of 1541 (*ante* p. 41) show that *barmkin*