

1983

Sir Thomas Urquhart's "Pantochronochanon"

Kelsie B. Harder
SUNY Potsdam

Follow this and additional works at: <http://digitalcommons.brockport.edu/los>

Repository Citation

Harder, Kelsie B. (1983) "Sir Thomas Urquhart's "Pantochronochanon"," *Literary Onomastics Studies*: Vol. 10 , Article 4.
Available at: <http://digitalcommons.brockport.edu/los/vol10/iss1/4>

This Conference Paper is brought to you for free and open access by Digital Commons @Brockport. It has been accepted for inclusion in Literary Onomastics Studies by an authorized editor of Digital Commons @Brockport. For more information, please contact kmyers@brockport.edu.

SIR THOMAS URQUHART'S PANTOCHRONOCHANON

Kelsie B. Harder

State University of New York
College at Potsdam

Sir Thomas Urquhart (1611-1660?) led an exotic, if eccentric, life during the English civil wars and government changes, usually in losing causes. Concerned with stability, he, like many others during his time and after, worked hard at his writings, including his great translation of the first three books of the works of Rabelais, and also on the compilation of his family's genealogy. If remembered at all, he is known primarily for his invention of the character The Admirable Crichton and the translation. Besides these and his unfortunate war experiences, he tried to square the circle (Trissotetras), tried to create a universal language (Logopandecteision), and wrote several esoteric works that reflected his poverty and lack of advancement. Here, with some references to dates and events, I will attend the genealogy only.

On March 2, 1649, Urquhart was declared a rebel and a traitor by the Estates of Parliament at Edinburgh, but no action seems to have been taken against him until he was examined by the general assembly, and the case "referred to the discretion of John Annand, minister of Inverness."¹ The action taken by the general assembly

is not known; but soon after Charles II was crowned at Scone, Urquhart joined the Scottish army. With the expeditionary force, he took part in the battle of Worcester, September 3, 1651. Cromwell routed the Scots and Charles II. Urquhart, who had been lodged in the town of Spilsbury, was captured, his lodging house ransacked, and three large trunks filled with manuscripts were believed destroyed. Sometime after, he was placed in the Tower as a State prisoner. From there he began the attempt to recover his lost manuscripts.

In 1652 Urquhart published the genealogy of his family.² Being a prisoner of the Commonwealth, he believed that it would convince people in influential positions that he was a person of considerable importance. The genealogy is important not only because its careful compilation represents a certain boldness of mind of the author, but also because it corresponds to some of the stylistic traits noticeable in Urquhart's earlier work, The Trissotetras, namely, the tendency to coin words and names whenever he needed them, and the custom of pursuing his material to extreme lengths.

Urquhart had precedence for his work. Practically all of his contemporaries in Scotland had compiled long and often fantastic genealogies.³ Furthermore, Rabelais, whom Urquhart was translating in 1652, stated "would to God every one had as certaine knowledge of his Genealogy since the time of the Arke of Noah until this age"

~v

as Gargantua had.⁴ But the house of Urquhart, which Sir Thomas traced to the clay out of which Adam was formed, outdid in time the antiquity of Gargantua's pedigree. In content, however, Sir Thomas followed a native tradition, for Rabelais does no more than hint at the contents of the genealogy of Gargantua, which, he says, when found, was so worn by age that barely three consecutive words were discernible. The genealogy of the great Pantagruel⁵ was more pretentious, but again in point of antiquity and plausibility Urquhart surpasses Rabelais. There is no evidence in the treatise to prove that Urquhart followed Rabelais, although he may have obtained some stimulus for completing his own genealogy from his translating Rabelais.

To prove that Urquhart was following a native tradition, we must examine some of the Scottish genealogies that constituted in fact a literary genre. Also, some of the points that these genealogies have in common with Urquhart's Pantochronachanon can be isolated. Definitely more clannish than were the English south of them, the Scots often invented through conjecture, myth, or legend, genealogies worthy of the society to which they aspired. Although few substantiated records trace the families previous to the Norman Conquest of 1066, the genealogies and chronicles⁶ often go much further back to the ancient times of Scotland and even to God. The zeal with which Scottish antiquarians pursued their genealogies is manifested readily enough in the Genealogical

Collections.

Commenting on the "indefinite and uncircumstantiated Account [given by] Dr. Du Chesne Author of the Great Genealogy of the House of Bethune," MacFarlane states that "not a Word of it [is] true or founded upon any solid PROOF."⁷ The tree of the family of Grant is traced to "Ouden Alias Wodine (much extolled among the Poets for his Heroic Actions especially in Norway and Saxony)," who was "The First King of East Angles in the Year of Christ 575."⁸ The family was noted for contributing heroic men to Norway, "Swedland," and Denmark, besides to Scotland. The Mackintosh genealogy, in Latin, was collected, says the family historian, to "make clear to all Mackintoshes and Chattans, ignorant of their origins, the knowledge of their descent."⁹

Afterwards, as usual, the etymology of the family name is given. The name Mackintosh points "as with a finger" to the son of a Thane. The antiquity of the Mackintosh family, states the compiler, is indubitable: "whence it is that since the family of Mackintoshes is the offspring of nobles and great men, it is often in Gaelic designated Suill vigh kin toshich, that it may be distinguished from certain plebeian families of Clanchattans (and others of that kind)."¹⁰ Furthermore, perhaps to give a greater appearance of authenticity, the compiler announces that "as often as (before the year of the Lord 1600) the months of January, February, and the first 24 days of the month of March occur in the

Epitome, they are to be reckoned with the year preceding."¹¹

Through this line the Duncans, Malcolms, and MacDuffs descended.

The Leslie, who do not try to find mythical ancestors, go no further back than 1340 for their authentic genealogy. But as though to make up for the curtailed account, the compiler states, through hearsay, that Sir Andrew Lesley, about 1411, had "Seventy Children." To soften the statement, the compiler immediately adds, "but most of them were unlawfully begotten." Then as if to apologize for the mitigating announcement, he quickly adds, "It is reported That in One Night he begot Seven Children in sundry Places, and That all their Mothers lay in Child Bed at One Time, and That his Lady sent to every One of them in Charity Half a Boll of Meal, Half a Boll of Malt, a Wedder and Five Shillings of Money."¹² The other genealogies present no such aspiration to virility, and the Leslie evidently can claim a First.

One of the more objective genealogies and collections of records presented by MacFarlane is the "Inventory of the old Writes of the Family of Urquhart of Cromarty In So far it can be gathered from the foregoing Writes."¹³ Documents for the existence of the Urquhart family can be traced no farther back than 1338 when a charter was granted by William Earl of Ross to Adam de Urquhart of the lands of Inchrory. A sheriffship was granted to the family in 1364, and the office remained in the family at least until the time of Sir Thomas Urquhart. The sober account has

nothing in common with the genealogy compiled by Sir Thomas Urquhart. In fact, MacFarlane never mentions The Pantochronachanon. Urquhart's invention may have been too preposterous for the antiquarian taste of MacFarlane.

The Pantochronachanon is prefaced by an address to the reader that in tone ranges from an outpouring of impotent rage at the rapacious conduct of the Parliamentary soldiers to a praising of the house of Urquhart and finally to complete acquiescence as a prisoner of the State. According to the information in the preface, the manuscripts of the genealogy were rescued "from amongst the regardless fingers of the promiscuous soldiery" by a "civil officer" who tore the paper "from the inexorable rage of Vulcan, to whom by a file of musquettiers it was consecrated, to afford smoak to their pipes of tobacco." The address is a plea for the life of the author whose abilities are likely to produce effects conducive to the welfare of the State for many years. He says that it would be a thousand pities that one who has been "a Mecaenas to the scholar, a patron to the souldier, a favourer of the merchant, a protector of the artificier, and upholder of the yeoman"¹⁴ should be extinguished. The plea for the "inlargement" of Urquhart and other "favours thereunto concomitant" was directed to Cromwell.

The "Praenosendum" explains the numbering of the genealogy. The first shows the year in which the person was born, the second

the number in the series, the third the difference in years between each person, and the fourth the years Ante Christi or Anno Christi.

Then, with the following derivation, the genealogy begins:

God, the FATHER, SON, and HOLY GHOST, who were from all eternity, did in time of nothing create red earth; of red earth framed Adam, and of a rib out of the side of Adam fashioned Eve. After which creation, plasma-
tion, and formation, succeed the generations, as followeth:--¹⁶

According to Urquhart's calculation Adam was created 5600 years, 3948 Ante Christi, before the Pantochronachanon was published in 1652.¹⁷ Adam, the first man and the logical beginner of all genealogies, was surnamed The Protoplast. The first twelve generations present no serious difficulty, since all the information, except for data on the wives, is contained in the Book of Genesis.

The genealogy runs through the Sethite line, for Seth was "the father of the Righteous, and such as called upon the name of God."¹⁸ Seth's wife was Shifkah.¹⁹ Since the Book of Genesis is sparing in the mention of wives, Urquhart was evidently hard pressed to find names for them. Shifkah does not occur among the children of Adam, although Urquhart says that she was Seth's "coenixed sister."

Enos, third in line, married Mahla "and on her begot Cainan," as Urquhart says. Evidently, he portioned out the names

haphazardly, for Mahla, or Mahlah, was the eldest of the five daughters of Zelophehad, the grandson of Manasseh.²⁰ Cainan married Bilhah, who, according to Genesis xxix. 29, was really a handmaid to Rachel and a concubine to Jacob. Mahalaleel, Cainan's son,²¹ married Timmah, according to Urquhart, but Timmah in Genesis xxxvi. 12 appears as a concubine of Elishaz, son of Esau. Timmah also appears as a place name. Mahalaleel's son Jared is given Aholimah as his wife, but she appears in Genesis xxxvi. 2, 25 as Aholibaman, daughter of Anah, one of the three wives of Esau.

In the genealogy, Jared's son Enoch married Zilpah. The account in Genesis xxx. 9 ff. gives Zilpah as Leah's handmaid, who was also given to Jacob as a concubine and became the mother to Gad and Asher. Urquhart, with complete disregard of the Biblical account, allows her the greater honor of becoming the mother of Methusalah, who married Noema, who was apparently invented by Urquhart. Methusalah "lived till he was a full 960 years of age; and on Noema begot Lamech."²² Lamech married Ada, and became the father of Noah. Urquhart here has either confused or intentionally mingled the versions contained in Genesis iv and v. Although Urquhart traces his male line through Seth, "the Righteous," the Lamech he uses is in the version in Genesis iv. 18, 19, a descendant of Cain. This Lamech was the first to marry more than one wife, "the name of the one was Adah, and the name of the other Zillah."²³ Urquhart, in this instance, gave the correct name of

one of the wives of Lamech; he does not mention the other. To continue the male line, he turns to the Lamech of Genesis v, the father of Noah, who married Titea, and "in the six hundredth year compleat of Noah's age occurred the universal Deluge."²⁴ The name of Noah's wife is not mentioned in the Biblical account, but Urquhart lists her as "the daughter of Tubal Cain, the son of Jubal." In Genesis iv. 20-22, Zillah, one of Lamech's wives, was the mother of Tubal Cain, while Jubal appears as the son of Ada.

Japhet was born when Noah was five hundred years old, but Urquhart rather pedantically makes him five hundred and one years. Debora is listed as Japhet's wife, but her only mention in Genesis, xxxv. 8 is as a nurse to Rebekah and the announcement that she died. Urquhart has a greater posterity in store for her, for "to Japhet's inheritance befell all the regions of Europe."²⁵ In Genesis, ix. 27, Japhet is mentioned as the father of one of the three groups into which all the nations of the world are divided.

With Penuel, the thirteenth in the series from Adam, the genealogy becomes obscure because the names are not as easily identified as the previous ones are. The name Penuel occurs in Genesis xxxii. 32 as Peniel, the place where Jacob saw God face to face. Urquhart says that Penuel "was a most intimate friend of Nimrod the mighty hunter and the builder of Babel."²⁶ To Penuel and his wife Hottier, whose name is nowhere mentioned except in the genealogy, was born Tycheros, and the names of Urquhart's

ancestors take on a distinctively Greek appearance. Tycheros married Orpah, mentioned in Ruth i, 4, 14, but she was "the daughter of Sabatius Saga, Prince of the Armenians," according to the genealogical listing. Tycheros was the father of Pasiteles, who married Axa, "the daughter of Samothee, the king of the Gauls," states Urquhart, and she became the mother of Esormon. The account has now been taken down to Anno Mundi 1810, sixteen generations, and Ante Christi 2139, by Urquhart's calculation.

To analyze at length the remainder of the genealogy of 153 generations would be to repeat much of the same material under different names of Urquhart's ancestors. But a number of biographical and stylistic points are interspersed throughout, as well as some of Urquhart's opinions concerning the origin of Scotland. Furthermore, the free coining of names appears with complete abandon. The method of choosing appears to have been arbitrary. Practically all the names of the wives end in -a. Occasionally, he takes a name from the Bible, Peninah, for instance, but the majority of the names are coined: Vegeta, Floridula, Teleclyta, Tracara, and Prosectica, the etymological meanings of which are usually clear. Not until he reaches the year Anno Christi 950 are such names as Winnifred, Dorothy, and Genevieve found. The male line is no less ingenious. Always brave, noble men, they seem to live just on the edge of recorded history, are ever friends and allies of the great, and manage to

marry beautiful princesses. Their names sometimes suggest their adventurous spirit; for instance, Apodemos, Ante Christi 1088, means "gone abroad."

Esormon, Ante Christi 2139, was the first to be surnamed Urquhart. "He," Urquhart says, "was sovereign Prince of Achaia. For his affability in conversation, his subjects and familiars named him Ourochartos, that is to say, fortunate and well beloved." He is acknowledged as the father of all that carry the name of Urquhart:

He had for his arms, three banners, three ships, and three ladies, in a field dor, with the picture of a young lady above the waste, holding in her right hand a brandished sword, and a branch of myrtle in the left, for crest; and for supporters two Javanites after the souldier-habit of Achaia, with this motto in the scroll of his court-armour, Tauta e tria axiotheta; that is, These three are worthy to behold. Upon his wife Narfesia, who was sovereign of the Amazons, he begot
CRATYNTER.²⁷

Thus began the Urquhart family.

The marriage of the Urquhart men to princesses continued and became even more fantastic. Pamprodosa, Ante Christi 1623, married Termuth, "that daughter of Pharoah Amenophis which found Moses amongst the bulrushes."²⁸ Through well-placed alliances,

the Urquharts were beginning to move out of Africa. Holocleros married Callimeris, "the daughter of Siceleus, the sovereign of the countries in Spain which are now called Galicia, Andaluzia, Murcia, and Granada."²⁹ Their son Molin left Egypt, and from his marriage to Panthea³⁰ descended the Clanmolinespick in Ireland. Through this marriage came a change in the Urquhartian arms. Molin "killed one morning three lions; the heads whereof, when in a basket presented to his lady Panthea, so terrified her, that, being quick with childe, for putting her right hand on her left side, with this sudden exclamation, O Hercules, what is this! the impression of three lions heads was found upon the left side of the childe as soon as he was born."³¹ The house of Urquhart exchanged its banners, ships, and three ladies for three lions' heads. Epiteimon, the son of Molin, married Gonima, "the sister of Hiber after whom Ireland was called." Their second son was named Scotus, and the name of Scotland soon followed.³²

Alypos found his future in Britain by marrying Protesue, the sister of Eborak, who founded the city of York.³³ Furthermore, states Urquhart with apparent conviction,

In the time of this Alypos was Scotland named Olbion, afterwards by an Aeolock dialect termed Albion; the castle of Edinburgh built, . . . and the promontories at Cromartie,³⁴ called the soteres, vulgarly, Soters.

Having become settled in Britain, the Urquharts apparently returned to the Continent to marry daughters of the families of famous historical figures. Eutropes, Ante Christi 904, married Delotera, the daughter of Agesilaus.³⁵ Etoimos, AC 845, married a niece of Lycurgus.³⁶ But Anepsios, AC 670, married Recatada, daughter of Simon Brek, the first crowned king of the Scots in Ireland.³⁷ Apsicoros, AC 469, however, married Aequanima, a sister of Marcus Coriolanus; and Nomestor, AC 389, married Diosa, a daughter of Alcibiades.

Another change took place in the Urquhart arms in the year AC 361. Astioremon killed King Ethus, the first king of the Picts, in a duel, near Cromarty. He, for this "valour, honesty, and eloquence was induced to change his old motto and embrace Eunoei euloge ki eupratte that is to say, Mean, speak, and do well."³⁸ The Urquhart family estate began sometime after AC 335. Lutork Urquhart inherited the castle and several other lands. The adventurous Urquhart soldiers became landed gentry and began marrying island princesses of the Picts, the Grames, the Montroses; and finally one Nicharchos, Anno Christi 540, married Tortolina, a daughter of Arthur of Britain. Vocompos, Anno Christi 775, now settled in "Caledonia," killed three bears, and the lions' heads on the Urquhart arms were replaced by figures of bears. Vocompos, who it seems did not marry a princess, became, in addition to being a bear killer, the father of Carolo, the godson of

Charlemagne.

The later Urquharts were all given agnames or agnomens out of deference to some trait of personality that they possessed. Daetalon, Ante Christi 584, was agnamed Char, "the reason whereof is set down in the voluminous history of the house, as likewise of the agnames of many of Daetalon's predecessors; which," says Urquhart, "for compendiousness sake, must needs be here omitted."³⁹ A sampling of the later ancestors is noted below, with many omissions:

Goodwin, ⁴⁰	Anno Christi	978 agnamed Cordaeto
Sir Jasper, ⁴¹	Anno Christi	1042 agnamed Soldurio
Sir Adam, ⁴²	Anno Christi	1071 agnamed Ardito
Sir Philip, ⁴³	Anno Christi	1158 agnamed Axiotheta
James, ⁴⁴	Anno Christi	1244 agnamed Acolastanas
Walter,	Anno Christi	1535 agnamed Exaftallocrinus ⁴⁵
Henry,	Anno Christi	1555 agnamed Acompos
Sir Thomas,	Anno Christi	1611 agnamed Parresiastes ⁴⁶

The Urquhart genealogy after 1341 follows, with a small amount of exaggeration, the account given by MacFarlane. Within the realm of the recorded history of the family, Urquhart could hardly indulge in his name-coining fancy if he intended to use it as authentic history. But his exaggerations exceed all bounds of probability. If, as Urquhart states in the "Subdictis," the purpose was to secure his parole from prison, it certainly seems

possible that the State might have considered him insane. Whether he was insane or not, the seriousness of intent is apparent in the sheer weight of detail, the minute description of ancestors, the closely calculated chronology, and the carefully worked out etymologies.

As history, the genealogy is worthless. As literature, it finds a place among his other works and serves as more than a footnote to the ebullient, sometimes wild, translation of Rabelais. Definitely, it serves as a commentary on Urquhart's mind. Whibley, whose eloquence sometimes carried him into uncritical stances, states in his short summary of the genealogy that "assuredly vanity was never thus wedded to courage," but we should "not jeer at the Knight of Cromarty's faith," for "he believed whatever he wrote-- that is certain; and if his sanguine temper allied on the one hand to lunacy, on the other to genius, it is not for us to deplore an alliance, which should do no more than provoke a sympathetic smile."⁴⁷ Still, the good faith of the author has been attacked. In the article on Crichton in the Biographia Britannica, the biographer sedately censures: "Perhaps a more flagrant instance of imposture and fiction was never exhibited; and the absurdity of the whole pedigree is beyond the power of words to express. It can only be felt by those who have perused the Tract itself."⁴⁸ Whether Sir Thomas himself believed the literalness of his genealogy, his eccentricity of mind is manifest by the very fact

of publication. If he did believe in the authenticity, he was indeed insane, and his escape into the region of genealogical romance was only an occupational means to bolster his hopes while he was detained as a prisoner.

Nevertheless, Urquhart's style here coincides with that used in his other works, including The Admirable Crichton and Rabelais. The same care is bestowed on the material, the same boldness of statement, and the same pride and optimism appear, albeit muted in the introduction because of his incarceration. Whenever he needed a name or a word, he coined it. If he wished to use a historical name in a context totally foreign to the historical setting, he did not hesitate to let history grow fantasies. He forced the facts to fit the form in which his mind was working.

Kelsie B. Harder
State University of New York
College at Potsdam

NOTES

¹Dictionary of National Biography, XX, 47.

²PANTOCHRONOCHANON: / OR, / A Peculiar PROMPTUARY / of / TIME;
/ wherein (not one instant be- / ing omitted since the beginning /
of motion) is displayed / A most exact DIRECTORY / for all parti-
cular Chronologies, / in what Family soever: / And that by deducing
the true / Pedigree and Lineal descent of the most ancient and
honourable name of the VRQUHARTS, / in the house of CROMARTIE, /
since the Creation of the world, / until this present year of God.
1652. / London, printed for Richard Baddeley, / and are to be sold
at his shop, within / the Middle-Temple-gate, 1652.

³For a representative compilation of genealogies, see Walter
MacFarlane, Genealogical Collections concerning Families in
Scotland, 1750-1751, edited by James Toshack Clark, Publications of
the Scottish History Society, Vols. XXXIII-XXXIV (Edinburgh, 1900).

⁴Rabelais, Gargantua and Pantagruel, tr. by Sir Thomas
Urquhart and Peter Le Motteux (London: Oxford Press, 1934), Vol. I,
Ch. I, Bk. I, p. 9.

⁵Rabelais, Vol. I, Ch. I, Bk. II, pp. 171-177.

⁶A number of the old chronicles are reproduced in the
Chronicles of the Picts and the Scots, and other Early Memorials
of Scottish History, ed. William Skene (Edinburgh: H. M. General
Register House, 1867). The chronicles are not strictly
genealogies, but names are mentioned in them that the genealogists
made use of for their own immediate purposes. Urquhart mentions
many names that appear in the old accounts.

⁷MacFarlane, I, p. 19.

⁸MacFarlane, I, p. 103.

⁹MacFarlane, I, p. 145.

¹⁰MacFarlane, I, p. 152.

¹¹MacFarlane, I, p. 153.

¹²MacFarlane, II, p. 2.

¹³MacFarlane, II, pp. 357-379.

¹⁴The Works of Sir Thomas Urquhart of Cromarty, Knight (Edinburgh: The Maitland Club, 1834), p. 151-2. The Maitland Club edition will henceforth be noted as Works.

¹⁵DNB, XX, p. 48.

¹⁶Works, p. 155.

¹⁷A comparison of Urquhart's dating with that of later Biblical scholars reveals that Urquhart did not calculate his chronology too badly. The date of the creation given by Hales was 5411 B.C.; Jackson, 5426 B.C.; Ussher, 4004 B.C.; Petavius, 3983 B.C.; and Besson, no doubt questioning the myth, a20,000 B.C. See William Smith, "Chronology," Dictionary of the Bible (New York, 1868). Also, see Chronicles of the Picts and Scots, pp. 386 ff., for a rather detailed calculation of the age of man.

¹⁸Works, p. 155.

¹⁹In the Book of Jubilees (1st century A.D.) the name of Seth's wife is given as Azura. There is no reason to believe that Urquhart ever heard of the name, for its attractiveness would certainly have appealed to him.

²⁰Num. xxvii. 1-11.

²¹Gen. v. 12, 13, 15-17. Urquhart's chronology differs one year from the Biblical account. Whereas the Bible gives the difference between Cainan's age and that of Mahalaleel as seventy years, Urquhart gives seventy-one years. The chronology is corrected in the next generation where Urquhart gives sixty-four years as the difference between Mahalaleel and Jared, while the Biblical account is sixty-five.

²²Works, p. 156.

²³Gen. iv. 19.

²⁴Works, p. 156.

²⁵Works, p. 156. An account in the Chronicles of the Picts and the Scots, pp. 1-10, traces the Scots back to Japhet.

²⁶Works, p. 156.

²⁷Works, pp. 156-157.

²⁸Works, p. 158. Urquhart had probably read the historical account of the origin of the Scots by John of Fordun, a priest of the diocese of St. Andrews who wrote the first formal history of Scotland. He traced the Scots from "Gaythelos, son of Neolus, king of Greece, who went to Egypt in the days of Moses, where he married Scota, daughter of Pharoah, king of Egypt, and led the Scots from thence to Spain." See Chronicles of the Picts and Scots, p. x.

²⁹Works, p. 159.

³⁰Panthea appears as the heroine of the first Greek love story in prose, embodied in Xenophon's historical romance, the Cyropaedia. She, in Urquhart's account, was the daughter of "Deucalion and Pirra." A mythological figure, Deucalion was the son of Prometheus and Pandora. But the mixture of pagan gods and mortals did not impinge on Urquhart's conscience.

³¹Works, p. 159.

³²Works, p. 159.

³³Etymologically, the name of York is derived from Eboracum, which under that name was a large Roman settlement.

³⁴This is the first mention of Cromarty in the genealogy.

³⁵Agésilas was made king of Sparta in 398 B.C. Both Xenophon and Plutarch wrote lives of him.

³⁶The genealogy agrees closely with history in this instance. Lycurgus lived about 800 B.C., and is regarded as the creator of the constitution of Sparta.

³⁷Simon Brek figures prominently in the Chronicles of the Picts and Scots. See pp. x-xi. He was son of a king of Spain and was said to have carried to Ireland the marble chair on which the kings were crowned. He is the legendary ancestor of the kings of Scotland.

³⁸Works, p. 163. The motto appears on the title page of the first edition of Urquhart's translation of Rabelais.

³⁹Works, p. 162.

⁴⁰His wife was named Dorothy.

⁴¹He "was said to have the dexterity by a single touch of the hand, to cure the disease lately called the king's-evil." He was also "dubbed a knight by Malcolm Kiaemore at Forfar, in the year of our Lord 1058." Works, p. 169.

⁴²He married Marjorie, daughter of Griffin Prince of Wales, and was "knighted by King Edgar at his coronation at Scone, anno 1101." Works, p. 169.

⁴³For his animosity, he was agnated the Lion in 1168. Works, p. 170.

⁴⁴Ames married Sophia, the daughter of Macduff, earl of Fife. Works, p. 170.

⁴⁵" . . . because he judged other men by himself." Works, p. 172.

⁴⁶The nickname Parresiastes justly describes Urquhart's style, although he perhaps thought of a twofold pun in connection with the name. Parisian is derived from parresia, "boldness and liberty of speech." Cf. Charles Whibley, Literary Portraits (New York: E. P. Dutton, 1905), p. 87; Rabelais, I, Ch. xvii. 50.

⁴⁷Whibley, p. 87.

⁴⁸Quoted in John Willcock, Sir Thomas Urquhart of Cromartie, Knight (Edinburgh and London: Eliphant, Anderson, and Ferrier, 1899), p. 158.



