

list of animal-cries, where Rabelais had been content with nine, his translation gives us no less than seventy-one, and suggests that he knew the *Complaynt of Scottlande* (page 215). His style, though far from perfect, is comparatively free from Scotticism, though Scotch words (such as laird and lairdship) and idioms do at times appear. His continuator, Motteux, follows him in this, making *fiers comme Escossois* 'as stout as any Scotch laird.' Motteux, whose translation is naturally more accurate, also arrogates to himself Urquhart's freedom in introducing locutions quite unknown to France of the sixteenth century; referring freely in the translation to Poor Pilgrimage, to Hans Carvel, and other characters equally unknown to the care of Mendon.

Besides his unparalleled translation of (part of) Rabelais, the eccentric knight was author of a treatise on Trigonometry (1650); *Epigrams, Divine and Moral* (1646); *Logopandectismon, or an Introduction to the Universal Language* (1653); *Ekskublatow, or the Discovery of a most exquisite Jewel*, which is described on the title-page as 'more precious than Diamonds inclosed in Gold, the like whereof was never seen in any age; found in the Kennel of Worcester Streets the day after the Fight and six before the Autumnal Equinox, anno 1651.' This *Jewel* is a vindication of the honour of Scotland from the 'infamy' cast upon it by the rigid Presbyterian party, and from all false accusations of whatever sort, and is a panegyric on the Scots nation; it records the exploits of the Scot abroad—of learned doctors in foreign universities, and of gallant colonels who earned renown in France, Spain, Italy, Flanders, Holland, Dutchland, Denmark, Pole, Hungary, Swedland, and elsewhere, under 'Gustavus Cæsaromastix' and other equally glorious commanders. This affords him a chance of giving at great length the (highly embellished) adventures of the Admirable Crichton and others. He set himself to show that it is the 'kirkomanetick philarchaists' of the Covenant who by their malignancy and narrow-mindedness have brought on the nation the charge of covetousness. There are others, too, who are to blame! and of them he speaks with a vehemency evidently bred of personal affliction at their hands, in a breathless (but quite grammatical) paragraph of one huge denunciatory sentence:

Another thing there is that fixeth a grievous scandal upon that nation in matter of philargyric or love of money, and it is this: there hath been in London and repairing to it for these many years together a knot of Scottish bankers, collybists, or coine-courers, or traffickers in merchandize to and againe, and of men of other professions who by hook and crook, *fas et nefas*, slight and might, all being as fish their net could catch, having feathered their nests to some purpose, look so idolatrously upon their Dagon of wealth, and so closely, like the earth's dull center, hug all unto themselves, that for no respect of vertue, honor, kinned, patriotism, or whatever else, be it never so recommendable, will they depart from one single peny, whose emission doth not, without any hard of loss, in a very short time superlucrate beyond

all conscience an additional increase to the heap of that stock which they so much adore; which churlish and tenacious humor hath made many that were not acquainted with any else of that country to imagine all their comparitions affected with the same leprosie of a wretched peevishness, whereof these *quomodocumque* cluster-fists and rapacious varlets have given of late such cannibal-like proofs, by their inhumanity and obdurate carriage towards some whose shoestrings they are not worthy to untie, that were it not that a more able pen than mine will assuredly not fail to jerk them on all sides, in case by their better demeanor for the future they endeavour not to wipe off the blot wherewith their native country by their sordid avarice and miserable baseness hath been so foully stained, I would this very instant blaze them out in their names and surnames, notwithstanding the vizard of Presbyterian zeal wherewith they maske themselves, that like so many wolves, foxes, or Athenian Timons, they might in all times coming be debarred the benefit of any honest conversation.

The following paragraph, apologising for the plainness of his style in the *Jewel*, suddenly breaks away from comparative verbal reasonableness, and displays Urquhart in his most fantastic mood as phrase-maker. It illustrates the same perverse fecundity of words, pedantic and otiose rather than witty or amusing, put to happier use in the Rabelais:

I could truly, having before mine eyes some known treatises of the authors whose muse I honour and the straine of whose pen to imitate is my greatest ambition, have enlarged this discourse with a choicer variety of phrase, and made it overflow the field of the reader's understanding, with an inundation of greater eloquence; and that one way, tropologically, by metonymical, ironical, metaphorical, and synecdochical instruments of elocution, in all their several kinds, artificially affected, according to the nature of the subject, with emphatical expressions in things of great concernment, with catachrestical in matters of meaner moment; attended on each side respectively with an epilectick and exegetick modification; with hyperbolic, either epitatically or hypocoristically, as the purpose required to be elated or extenuated, with qualifying metaphors, and accompanied by apostrophes; and lastly, with allegories of all sorts, whether apoloical, affalulatory, parablary, enigmatick, or parenial. And on the other part, schematologically adorning the proposed stream with the most especial and chief flowers of the garden of rhetoric, and omitting no figure either of diction or sentence, that might contribute to the ear's enchantment, or persuasion of the hearer. I could have introduced, in case of obscurity, synonymal, exargastick, and pallogetick elucidations; for sweetness of phrase, antimetathetick commutations of epithets; for the vehement excitation of a matter, exclamation in the front, and epiphonemas in the rear. I could have used, for the prompter stirring up of passion, apostrophal and prosopopoeial diversions; and, for the appeasing and settling of them, some epanorthotick revocations, and aposiopetick restraines. I could have inserted dialogismes, displaying their interrogatory part with communicatively pysmatick and sustentative flourishes; or proleptically, with the refutative scheme of anticipation and subjection, and that part which concerns the responsory, with the figures of permission and concession. Speeches