

jewelled, crosses the centre, and two tongues meet on this from opposite sides. It is engraved on *Plate II.* from careful drawings made from the original. On the lower side are the names of the three Kings of Cologne, a favourite inscription on medieval amulets, thus,—

Caspar . Melchior . Baltazar . Consumatum .

Pennant has engraved this ancient Scottish brooch, but the figure conveys a very partial idea of the rude magnificence of the original, which measures five and a half inches in circumference.¹

With these native personal ornaments, introduced here for the purpose of comparison and contrast with those traceable to a Scandinavian source, may also be noticed the silver brooches, of various forms, which are frequently found in Scotland, and are also not unfamiliar to English antiquaries. They are invariably inscribed with some sacred formula or charm, the most common one being **IESUS NAZARENUS**. One example, in the Museum of the Scottish Antiquaries, is a small octagonal fibula, without ornament, which is said to have been discovered in excavating the tomb of King Robert the Bruce, at Dunfermline, in 1818. It is inscribed,—**Jesus . Nazarenus Rex . Judeorum**. Another of the same form, but larger, and of superior workmanship, recently found among the ruins of Eilan Donan Castle, on Loch Duich, the ancient stronghold of the M'Kenzies, bears the abbreviated inscription, **Jesus . Nazar**. Scottish examples of the same class might be greatly multiplied, but the most of them belong to a considerably later period than that to which we now refer. *

¹ Pennant's Tour, vol. i. p. 104, Plate XIII.