

REVIEWS

SCOTLAND AND THE CRUSADES: 1095-1560

By Allan Macquarrie
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In his Ph.D. thesis, Alan Macquarrie tells us, he wanted to answer the question; what was the impact of the crusading movement on Medieval Scotland? *Scotland and the Crusades* is an adaptation of his answer to the question that he posed to himself. In his preface, Professor Macquarrie lists several articles he has had published, the view of Holy War in Scotland and a brief overview of the Knights of St. John in Scotland to name two, which are not in the current work. It is hard to imagine what could be contained in these articles, if one considers the information he has included in this work.

With ten plus pages of bibliography, and extensive chapter by chapter endnotes, it is difficult to believe that the final product is only 144 pages, including bibliography. Covering almost five centuries in such a confined space requires a focused mind and astronomical attention to detail, and this is most definitely to be found in Macquarrie's book. Like most Scottish subjects, there is

much conjecture, but Professor Macquarrie explains fact, myth, tradition and educated guess in equal measure. Dividing the book into six chronological chapters, with an introduction and conclusion, provides the framework for examination. Each Crusade is discussed, its leaders, objectives, victories and defeats are given brief scope, then the sources are marshaled into formation to tell the reader what role the Scots played.

According to Macquarrie's findings, the Scots on the First Crusade were nameless, faceless warriors that the other members of the Army to Liberate the Holy Land termed "barbarians". He quotes William of Malmesbury "Then the Welshman abandoned his poaching, the Scot his familiarity with fleas, the Dane his continuous drinking and the Norwegian gorging himself on fish..." (p. 10) to illustrate the class of the Scottish Crusader. In fact Professor Macquarrie was only able to locate the name of one "Scot" that went on the First Crusade, Lagmann, King of Man and the Western Isles. While it would very likely come as a surprise to Lagmann that he was a Scot, he is a fitting representative of what was apparently a largely Celtic participation. To further enhance the image of the Scot as Crusader, the author quotes Guibert de Nogent,

You might have seen groups of Scots, ferocious among themselves but elsewhere unwarlike, with bare legs, shaggy cloaks, a purse hanging from their shoulders, rolling down from their marshy borders; and those

who seemed ridiculous to us bore copious arms offering us their faith and devotion as aid. (p.10)

This largely Celtic contingent seems to be true of the eleventh and twelfth century Crusader. Macquarrie mentions that two bards went on the Third Crusade, Muiredhach Albanach O Dálaigh and Gille-Brigde Albanach. In fact, the Celtic, or Hiberno-Scottish Gaels as Macquarrie calls them, seemed to be the only Scots to go on Crusade until the Crusades of the French Louis IX in 1247. The first Scot of any note to go on Crusade was Earl Patrick of Dunbar, who fell ill in 1248 and died in Marseilles while en route. As the Crusades continued, the Scots were in evidence, never more so than under Lord Edward, later Edward I, in 1270-2. Scots were also in evidence in both the Northern Crusades against Lithuania and in the Spanish conquest of Granada. Both the Knights Templar and the Hospitallers had extensive holdings in Scotland, the Hospitallers until the Reformation.

Overall, Prof Macquarrie has unearthed the Scottish participation in the Crusades, he also adeptly traces the modification of the Crusade into the more peaceful form of pilgrimage. In doing so he is able to find an example from Scotland. While his primary example is Flemish, he mentions in great detail the pilgrimage of Anselm Adornes, who dedicated his travelogue, *Itinerarium*, to James III. To round out his discussion, Macquarrie also mentions the ill-fated pilgrimage of Robert

Blackadder, Archbishop of Glasgow. Professor Macquarrie submits James IV's Crusading spirit as a traditional view, he portrays James IV as a conservative in a Machiavellian world.

The amount of intensive research and determination in an effort like *Scotland and the Crusades* cannot be under-estimated. Professor Macquarrie presents his question and proceeds to answer it effectively and methodically. While he often unearths new questions in his research; such as, why did the majority of popes view Scotland as an English appendage until the fourteenth century, Macquarrie keeps his nose to the grindstone and is not side-tracked by these issues. His topic of choice was what impact the Crusades had on Scotland, and his single-mindedness should be an example to any writer of historic scholarship. For many lay readers, the book will be a difficult read. It might be suggested that a quick read of the conclusion will answer the question for them, as Professor Macquarrie tends to assume a certain degree of knowledge of both the Crusades and Scottish history. *Scotland and the Crusades: 1095-1560* is a good book for those who are interested and have a solid grasp of both subjects.

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