Walter Scott and others to identify him with the Sir Michael Scot of Balwearie, who in 1290 was sent on a special embassy to Norway, must be considered unsuccessful, though he may have been a member of the family. Scot studied at Oxford and Paris, devoting himself to philosophy and mathematics. It appears that he had also studied theology, and was ordained a priest, as Pope Honorius III. wrote to Stephen Langton on the 16th of January 1223/4, urging him to confer an English benefice on Scot, and actually himself nominated him archbishop of Cashel in Ireland. This appointment Scot refused to take up, but he seems to have held benefices in Italy from time to time. From Paris he went to Bologna, and thence, after a stay at Palermo, to Toledo. There he acquired a knowledge of Arabic. This opened up to him the Arabic versions of Aristotle and the multitudinous commentaries of the Arabians upon them, and also brought him into contact with the original works of Avicenna and Averroes. His own first work was done as a translator. He was one of the savants whom Frederick II. attracted to his brilliant court, and at the instigation of the emperor he superintended (along with Hermannus Alemannus) a fresh translation of Aristotle and the Arabian commentaries from Arabic into Latin. There exist translations by Scot himself of the *Historia animalium,* the *De anima* and *De coelo,* along with the commentaries of Averroes upon them. This connexion with Frederick and Averroes—both of evil reputation in the middle ages—doubtless contributed to the formation of the legend which soon enveloped Michael Scot’s name. His own books, however, dealing as they do almost exclusively with astrology, alchemy and the occult sciences generally, are mainly responsible for his popular reputation. Chief among these are *Super auctorem spherae,* printed at Bologna in 1495 and at Venice in 1631; *De sole et luna,* printed at Strassburg (1622), in the *Theatrum chimicum,* and containing more alchemy than astronomy, the sun and moon being taken as the images of gold and silver; *De chiromantia,* an opuscule often published in the 15th century; *De physiognomia et de hominis procreatione,* which saw no fewer than eighteen editions between 1477 and 1660. The *Physiognomia* (which also exists in an Italian translation) and the *Super* *auctorem spherae* expressly state that they were undertaken at the request of the emperor Frederick. Michael is said to have foretold (after the double-tongued manner of the ancient oracles) the place of Frederick’s death, which took place in 1250. Around his own death many legends gathered. He was supposed to have foretold that he would end by a blow from a stone of not more than two ounces in weight, and that to protect himself he wore an iron helmet, and that, raising this in church at the elevation of the host, the fatal stone fell on him from the roof. Italian tradition says he died in that country, while another legend is that he returned to his native land to die, and according to one account was buried at Holme Cultram in Cumberland; according to another, which Sir Walter Scott has followed in the *Lay of the Last Minstrel,* in Melrose Abbey. In the notes to that poem, of which the opening of the wizard’s tomb forms the most striking episode, Scott gives an interesting account of the various exploits attributed by popular belief to the great magician. “ In the south of Scotland any work of great labour and antiquity is ascribed either to the agency of Auld Michael, of Sir William Wallace or the devil.” He used to feast his friends with dishes brought by spirits from the royal kitchens of France and Spain and other lands. His embassy to France atone on the back of a coal-black demon steed is also celebrated, in which he brought the French monarch to his knees by the results of the stamping of his horse’s hoof : the first ringing the bells of Notre Dame and the second causing the towers of the palace to fall. Other powers and exploits are narrated in Folengo’s Macaronic poem of *Merlin Coccaius* (1595). But Michael’s reputation as a magician was already fixed in the age immediately following his own. He appears in the *Inferno* of Dante (canto xx. 115-117) among the magicians and sooth­sayers. He is represented in the same character by Boccaccio, and is severely arraigned by Giovanni Pico della Mirandola in

his work against astrology, while Gabriel Naudé finds it necessary to defend his good name in his *Apologie pour les grands per­sonnages faussement accusés de magie.*

For full details and analysis of all the legends attaching to Scot, see Rev. J. Wood Brown, *Life and Legend of Michael Scot* (1897).

SCOT AND LOT (O. Fr. *escot,* A.S. *sceot,* a payment; *lot,* a portion or share), a phrase common in the records of English medieval boroughs, applied to those householders who were assessed to any payment (such as tallage, aid, &c.) made by the borough for local or national purposes. They were usually members of a gild merchant. Previous to the Reform Act 1832 those who paid scot and bore lot were entitled to the franchise in virtue of this payment, and the rights of those living in 1832 were preserved by the act. The phrase is pre­served in the Disorderly Houses Act 1751, which empowers inhabitants of a parish or place paying scot and bearing lot therein *(f.e.* ratepayers) to require the constable of the parish to prosecute disorderly houses.

See D. P. Fry, “ On the Phrase Scot and Lot,” in *Trans. Philological Society* (1867), pp. 167-197; C. Gross, *Gild Merchant,* i. c. iv. ; Pollock and Maitland, *Hist. Eng. Law,* p. 647.

SCOTER, a word of doubtful origin, perhaps a variant of “ Scout,” one of the many local names shared in common by the guillemot *(q.v.)* and the razorbill (*q.v.),* or perhaps primarily connected with coot *(q.v.),@@*1 the English name of the *Anas nigra* of Linnaeus, a bird which with some allied species has been justifiably placed in a distinct genus, *Oedemia* (often misspelt *Oidernia)—*a name coined in reference to the swollen appearance of the base of the bill. The scoter is aìso very generally known around the British coasts as the “black duck ” from the male being, with the exception of a stripe of orange that runs down the ridge of the bill, wholly of that colour. In the representative American form, *Oe. americana,* the protuberance at the base of the bill, black in the European bird, is orange as well. Of all ducks the scoter has the most marine habits, keeping the sea in all weathers, and rarely re- sorting to land except for the purpose of breeding. Even in summer small flocks of scoters may generalìy be seen in the tideway at the mouth of any of the larger British rivers or in mid-channel, while in autumn and winter these flocks are so increased as to number thousands of individuals, and the water often looks black with them. A second species, the velvet- duck, *Oe. fusca,* of much larger size, distinguished by a white spot under each eye and a white bar on each wing, is far less abundant than the former, but examples of it are occasionally to be seen in company with the commoner one, and it too has its American counterpart, *Oe. velvetina;* while a third, only known as a straggler to Europe, the surf-duck, *Oe. perspicillata,* with a white patch on the crown and another on the nape, and a curiously particoloured bill, is a not uncommon bird in North American waters. All the species of *Oedemia,* like most other sea-ducks, have their true home in arctic or subarctic countries, but the scoter itself is said to breed occasionally in Scotland (*Zoologist, s.s.* p. 1867). The females display little of the deep sable hue that characterizes their partners, but are attired in soot-colour, varied, especially beneath, with brownish white. The flesh of all these birds has an exceedingly strong taste, and, after much controversy, was allowed by the authorities to rank as fish in the ecclesiastical dietary (cf. Graindorge, *Traité de l'origine des macreuses,* Caen, 1680; and *Correspondence of John Ray,* Ray Soc. ed., p. 148). (A. N.)

SCOTIA (Gr. *σκοτιά,* shadow or darkness), in architecture, a concave moulding most commonly used in bases, which pro- jects a deep shadow on itself, and is thereby a most effective moulding under the eye, as in a base. (See Moulding.)

@@@1 In the former case the derivation seems to be from the O. Fr. *Escoute,* and that from the Latin *auscultαre,* but in the latter from the Dutch *Koet,* which is said to be of Celtic extraction—*cwtiar.* The Fr. *macreuse,* possibly from Lat. *macer,* indicating a bird that may be eaten in Lent or on the fast days of the Roman Church, is of double signification, meaning in the south of France a coot and in the north a scoter. By the wild-fowlers of parts of North America scoters are commonly called coots.