

**Old-lore Miscellany**  
OF  
**Orkney Shetland Caithness**  
**and Sutherland**

*VOL. III.*

**OLD-LORE SERIES**

*VOL. III.*

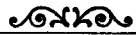


OLD-LORE MISCELLANY  
OF  
ORKNEY SHETLAND CAITHNESS  
AND  
SUTHERLAND

EDITED BY  
*ALFRED W. JOHNSTON and AMY JOHNSTON*

VOL. III.

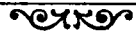
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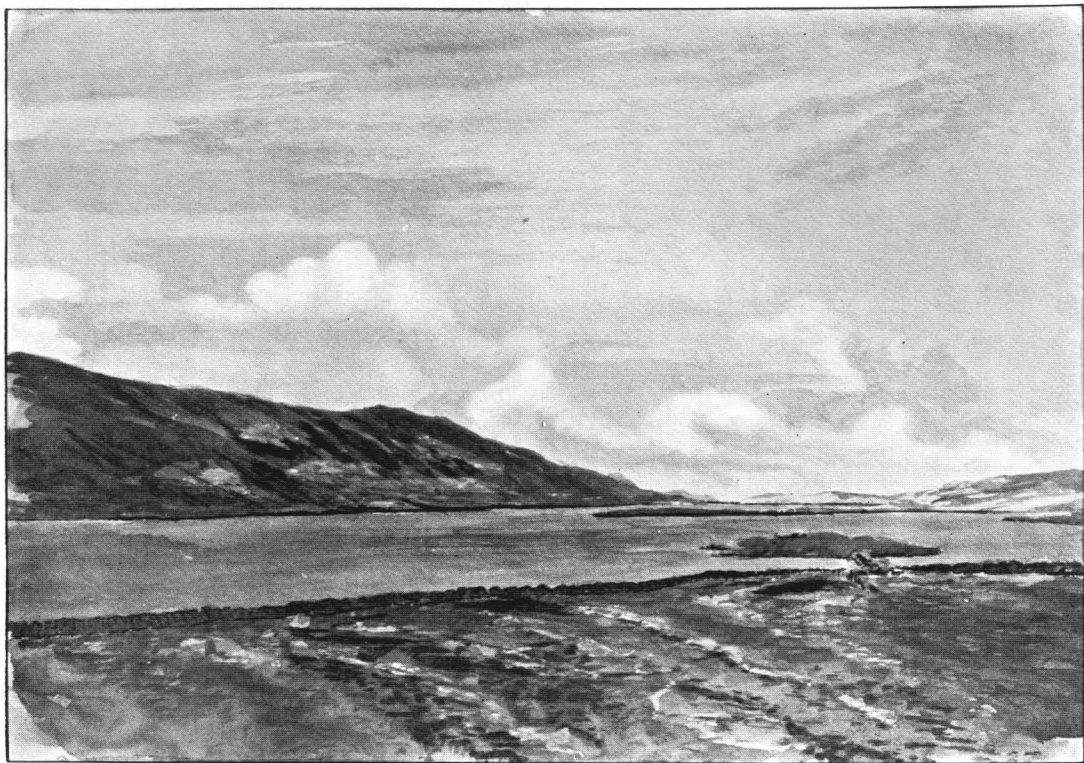
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LOCH OF TINGWALL (ÞING-VALLAR-VATN).

*Showing the Ting Holm on which the Lawting (Lög-þing) was held.*

*From the original water colour drawing by the late Sir Henry Dryden, Bt., circa, 1855.*

*In the possession of the Viking Club.*

# Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

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VOL. III.      PART I.      JANUARY, 1910.

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### NOTES.

MISCELLANY.—With this number we begin Volume III. of the *Miscellany*. Index, etc., for Volume II., 1909, will be issued with the March number. The list of subscribers for 1910 will be issued at the end of the year, along with the Index, so that it will be complete and accurate. Subscribers should bear in mind that our object is now to collect materials for the history of the whole district of the Old Norse Earldom—Orkney, Shetland, Caithness, and Sutherland—regardless of the number of our subscribers who may be connected with one or other of these counties. We are all supposed to be interested in all the counties, and we must print matter as it comes to hand.

RECORDS.—The same holds good with our *Record Series*; the complete collection of records is being issued to all subscribers because the history of one county is bound up with and illustrates that of the others. We wish our *Record Series* to take its place among similiar national collections, and consequently to make it of any use to students we must, in the first instance, print the texts, and to popularise the series, we give translations of documents written in Latin, Old Norse and other languages. In order to cover more ground we have decided that in the case of the 16th century and later documents we shall only give abstracts unless the documents happen to be of great importance.

SHETLAND RECORDS.—We shall be glad to hear from Shetland Subscribers whether they would prefer a continuation of Shetland Sasines or otherwise to have the Shetland Rentals begun. As the general collection of Orkney and Shetland documents contains at present so few relating to Shetland, we must now either continue the Shetland Sasines or commence the Rentals.

TINGWALL, SHETLAND.—The frontispiece is a view of the Loch of Tingwall (Þing-vallar-vatn), which takes its name from Þing-völlr, parliament field, the Lawting (lög-þing) or local parliament having been held on Ting Holm (Þing-Hólmr), as is supposed. Mr. Tudor, in his *Orkneys and Shetland*, 1883, p. 467, states that : “ The stones, on which the Foud and other officials sat, were torn up some time in the last century in order to render the holm available for grazing purposes.”

COUNTING-OUT RHYMES, ORPHIR.—(See Vol. II., p. 194) :—

Eenie, meenie, mynie, moanie,  
 Sixty, steenie, stynie, stony,  
 Care awa, Kity cala,  
 Thou shalt be my master's ma,  
 To saddle my horse, to beat my drum,  
 To tell me when the enemy come.

Zetra detra  
 Pamphra letra  
 Hover dover, dik!

—ROBERT FLETT.

HEART-CASTING IN CAITHNESS.—It would appear that this ingenious mode of curing the disorders to which the human frame is subjected is not altogether obsolete. We have just heard that on a late occasion this ceremony was performed in the case of a child at Sarclet, and according to the mother's idea, with great effect. The medical gentleman who attended the child, while on a professional visit, enquired of the mother how it felt, to which she replied, “ I'm thinkin' hid's better, sir, for we've jist cast'n its heart.” We are not aware of the exact ceremonies, mysteries, and incantations used in the magical process referred to : but for the edification of our readers may state that the casting of hearts is considered a sovereign remedy, and that provided the liquid is poured through a key, thence into a sieve,

and latterly assume the appearance of a heart, no doubt can be entertained as to its efficacy.—*John O’Groat Journal*, 6th April, 1838.

A case of “Casting the Heart” in Orkney in 1848 is fully described in *Miscellany*, vol. i., p. 162. See also Spence’s *Shetland Folklore*, p. 156; Brand’s *Orkney*, p. 94 (reprint); Scott’s *Pirate*, c. xxviii.

MORE CASES OF CAITHNESS LONGEVITY.—In addition to the case mentioned in *Miscellany* II., p. 196, the following instances of Caithness longevity, also taken from the *Scots Magazine*, may be given:—

“At Ribigill, near Thurso, in the County of Caithness, Margaret Macrae, aged 121” (vol. xxxiv., 50).

“At Strath, in Caithness, Donald Calder, Esq., of Strath, aged 95; and same day, Elizabeth Sutherland, his spouse, aged 86. They had lived sixty years together” (vol. xlii. 55).

FRANCIS TAIT, A NOTED CAITHNESS DOMINIE.—Whether the above cases are genuine or not we cannot say, but the following shows the extraordinary liberty taken with one of the Caithness dominies, Francis Tait by name:—“At New Reay, in Caithness, Mr. Francis Tait, schoolmaster in that place, aged 102: A man of an athletic form, of a saturnine complexion, and his size about six feet. He lived chiefly upon vegetables, was a favourite of the muses, and at time drank freely. He was no less distinguished for his piety than for the good order he observed in his school, for his easy method of teaching, and for infusing into his pupils a laudable spirit of emulation. He retained his senses to the last.” (Vol. xxxvii., 111). At the time this appeared in the *Scots Magazine* the worthy dominie was hale and hearty. When the end at last came his departure was thus announced to the outside world:—“At the island of Stroma, Francis Tait, aged 109 years, schoolmaster

in that island. It is remarkable, all his sons, 24 in number, are in their country's service, 18 in the navy and 6 in the army." Calder has an interesting sketch of Tait in his *Sketches from John O' Groats*, and makes reference to the above incidents in the worthy dominie's career. "Among the many annoyances," he says, "to which he was exposed, was that of now and then seeing his death inserted in the public prints. In *Easton's Longevity* this melancholy event is twice recorded. In one place he is there stated to have died at the extraordinary age of 109, and to have left behind him twenty-four sons, eighteen of whom were in the navy, and six in the army. This absurd fabrication seems evidently to have been copied from some newspapers of the day; for the truth is, Francis continued in a state of single blessedness all his life, and died about the year 1802, in the 86th year of his age. He is said, however, to have retained his passion for matrimony to the last."—HISTORICUS.

ORKNEY NOTES.—In the plan of the division of the Commonty of Orphir, made in 1813 (SAGA-BOOK, Vol. III., p. 184), the Hill of Dale is called Hark Hill. It is not known by the latter name in the parish, and it appears that Hark Hill must have been intended for Hafgil, a place on the north slope of the Hill of Dale.

*Mela* or *Melak*, a green seaweed like grass, six or nine inches long, with small shell-fish attached to it, upon which wild duck feed. There is part of the sea-bottom at Firth called the Maloo of Cursiter, lying between Cursiter and the Holm of Grimbuster. There is a bank of melak on the shore of Firth, dry at low water, called Sunnysheed, which is a splendid place for fishing for sillocks at high water. In the Eng. Dial. Dict., *mallow* is described as the Orkney name for sea-wrack, *zostera marina*.

*Teeting-tang*, dulce. O.N. *tætingr*, shreds? and *þang*, seaweed.

Fairies.—When a certain man in Orphir went for the howdie for his wife, he put a Bible in the bed beside her and took another in his pocket to keep the fairies away.

The east end of Damsey, opposite the point of Quanterness, is called Fairy Point.

*Flutning*, which is identical with the Old Norse form, is the word used in Orphir for *flitting*.—A. W. JOHNSTON.

FAIR ISLE NOTES.—In order to get a favourable wind for fishing, a cat was thrown over a house in the direction the wind was wanted to blow. Circular buildings called Wind Kirks were also constructed for this purpose.

—A. W. JOHNSTON.

### QUERIES.

SUTHERLAND PLACE-NAMES.—Can anyone suggest a derivation for the Sutherland place-name *Proncy*? The Records give Proinci, 1222; Pronnsy, 1472; Spronse, 1505; Pronse, 1525; Spronase, 1538; Pronsie, 1562; Spronsie, 1563; Promesy, 1563; Prompse, 1566. Round Dornoch, the original Cathedral town of the Diocese of Caithness, are many place-names of ecclesiastical origin—Ach-in-chanter, Auchintreasurich, and the like. Can *Proncy* have its origin in the O.N. *Prófenda* or *Próvenda*, Latin *Praebenda*, O. German *Pfründe*, a prebend? Cleasby's *Dictionary* says that men of wealth and rank in the decline of life retired into convents, and bequeathed to the Church a portion in money or estates, which was called *prófenta* in O.N. Such a man was called *prófentu-maðr*, and if a lady the name was *prófentu-kona*. If not from *prófenda* or *profenta*, from what is *Proncy* derived?

Again, as to *Dornoch* itself, may we be so bold as to suggest that this is no “horse’s hoof” at all, nor yet *Dornācon*, “a place of rounded pebbles,” but that it is derived from O.N. *turn*, a tower, and *akr*, a field, and means Towerfield, or Towerland, from St. Barr’s Cathedral Tower, more ancient than that of Gilbert de

Moraviâ. The most ancient form of the name in King David's Mandate of 1127-53 (*Caithness and Sutherland Records*, Vol. I., No. 1, and Bishop Gilbert's *Constitution*, No. 9, 1222-45) is *Durnach*, not Dornach.—J. G.

NEW YEAR SONG (See Vol. I., p. 262, and Vol. II., p. 136).—Besides the Sanday and Stromness versions, readers of *Old-Lore* are no doubt acquainted with that given on page 59 of Reid's "Art Rambles in Shetland," which he says was remembered by an old dame in Shetland.

Perhaps it may interest you to know that I have come across the following fragment in Aberdeenshire:—

“ Rise up, gude wife, an’ shak’ yer feathers,  
An’ dinna think it we are beggars;  
We’re only bairnies come to play,  
Rise up an’ gies yer hogmanay;  
My feet is cauld, my shoon is thin,  
Gies a piece, an’ let us rin.”

Can anyone give us the melody to which the words were sung in Shetland?—T. M.

ENCHANTRESSES.—In note C of the Pirate, we are told that when Gray's Ode, the "Fatal Sisters," was first published (1768), or rather when it first reached North Ronaldsey, the clergyman read it to some of the old persons of the Isle, but after listening to a verse or two they told him that they knew the song well in the Norse language, and had often sung it to him when he had asked them for an old song. Can this Orkney Norse version be still obtained? Is there a version known in Scandinavia? Would someone give us a copy of that of Bartholine from which Gray translated his Ode—"The Fatal Sisters"—and on what is Bartholine's version founded?—T. M.

The text and translation of *Darraðar-ljóð*, or *Geir-hlióða*, The Lay of Darts, preserved in *Njál's*

*Saga*, will be printed in our next number.—A. W. JOHNSTON.

NORN MELODY.—Before it is too late, I hope readers of *Old-Lore* will endeavour to procure for preservation every Norn Ballad and fragments of Norn Ballads, which may still be floating about in Orkney and Shetland; and also, if possible, the melodies to which they were sung. I trust that someone may be able to throw some light upon that taken down in Shetland in 1848 by Abbé Joseph Mainzer, mentioned in last number by “J. J.” Recently looking through J. T. Surenne’s *Dance Music of Scotland*, 2nd edition, 1852, I came across the following note in the Introduction:—“Mr. Robert Jamieson, the Editor of the ‘Northern Antiquities,’ intended to procure from Orkney the popular melody or chant to which the Norse song of ‘The Weird Sisters,’ which the Orcadians call ‘The Enchantresses,’ was commonly sung; all traces of it having long since been lost in Scandinavia. We know not whether he did procure that melody.” Can anyone tell me if this melody is preserved, and from whom I could be favoured with a copy?—T. M.

GROTTI FINNIE AND GROTTI MINNIE—In 1895, Dr. Jakob Jakobsen, when in Dunrossness, met a man from Fair Isle, who told him that his parents or grand-parents came from Orkney, and that they had told him a story they had heard there about two witches, Grotti Finnie and Grotti Minnie, who ground salt in the quern in the Pentland Firth, which makes the sea salt. If this should by chance come under the notice of the above-mentioned man, will he kindly communicate with the Editor. When Dr. Jakobsen was in North Ronaldsey last autumn he met a woman who came from South Ronaldsey, who told him that she had heard in South Ronaldsey the story about the quern in the Pentland Firth grinding salt for the sea. The writer,

when in Orkney last autumn, was told by Mrs. Sinclair (Mary Leslie), of Greenigoe, Orphir, a native of Fair Isle, that Grotti Finnie and Luckie Minnie were well known as the names of two witches who were frequently invoked to frighten naughty children. The Grotta-Söngur, or Mill-song, in Edda, relates how two seeresses, Fenia and Menia, ground Frodi's gold-mill. The prose introduction to the poem relates how King Mysing slew Frodi and took his mill Grotti, and also Fenia and Menia, in his ship and bade them grind salt, which they did till the ship sank; thus the sea became salt, the place being now localised in the Pentland Firth. Dr. Jakobsen suggests that the gold-mill legend and the salt-mill legend are *both* very ancient and are only two varieties of the legend about the mill which would grind anything that was wanted. Fenja and Menja originally belong to the gold-mill legend which ground gold for King Fróði. In the Edda version (originally probably an Orkney version) the two varieties are run together. In this connection he calls attention to the names of Finnie and Minnie being attached to the quern grinding salt on the sea-bottom at Swelkie (*Svelgr* in the Edda) in the Pentland Firth. Curiously enough, the Orkney names of parts of a quern, alone correspond with those mentioned in the Edda. The table or bin on which the quern stands is called *lúðr* in Edda and *looder* in Orkney. In the Edda the witches *lighten* the stone, in Orkney the upper stone is raised by a lever called the *lightening-tree*; the quern is called *grotti* in Edda and the writer believes he has heard it so called in Orkney, where at any rate the nave is called *grotti*. In the Edda the supports of the looder are evidently called *stocks*, and the spindle, *skap-tree*. In the Edda the ocean is called the *ey-lúðr*, i.e., island bin; and *Amlóða lið-meldr* is rendered *Hamlet's meal-bin* (i.e., the sea), by Vigfússon. No one has been able to explain the word *lið*, in this connection. *Lið*, means people, and *liðr*, a joint. Now the name in Shetland for the joint or notch in the upper quern-stone,

into which the sile is fitted, is called a *lith*. *Meldr* means corn in the mill. Mr. Eiríkr Magnússon states that in "kennings," any object may be named after one of its parts, so that *lið-meldr* would mean *mill-flour*. This probably refers to the sand of the sea-shore. Saxo Grammaticus mentions the tradition that Hamlet was taken to the shore where the sand was pointed out to him as meal, whereupon he remarked that it had been ground by the waves.

Gold is called in the Edda, *Fenju-meldr*, the flour of Fenia; and sand *græðis-meldr*, sea-flour.

The Editor will be very grateful for any quern stories, songs, names of various parts of the quern, etc., but especially for any legends about Grotti Finnie and Minnie—A. W. JOHNSTON.

BIRDS' NAMES.—Can any readers give the proper names of the *skitter-broltie* in (Orkney) and the *longvie*, a sea-bird in Fair Isle, with a black back and beak and a white collar round the neck.—A. W. JOHNSTON.

THE BEATONS (BETHUNES, BEITHOUNES, BEATOUNS, BEATTONS) OF SUTHERLAND.—In an article contributed by Mr. Henry Whyte ("Fionn") to the *Oban Times*, 28th July, 1908, on the MacBeths or Beatons and the Bethunes, he says:—

It is recorded that in 1379, Prince Alexander Stewart granted to Ferchard, the king's physician, the lands of Melness and Hope in Sutherland, and in 1386 King Robert II. granted to the same Ferchard, "Leche," in heritage all the islands from Rhu Stoer, in Assynt, to Armadale Head in Farr.<sup>1</sup> In 1511 Donald MacDonachy MacConachie "descendit frae Farquhair Leiche" resigned Melness, Hope, and all his lands in Strathnaver to Mackay. This Farquhar is generally understood to have belonged to the Islay family of Beatons.

Can any of your readers give any further information about this branch of the Beatons? Are there any Beatons in the north-west of Sutherland who trace their

<sup>1</sup>The text of the two charters is given in the Rev. A. Mackay's *Book of Mackay*, 170-2.

connection to the Beatons mentioned in the above extract. It would appear that the Rev. Neil Beaton, at one time Episcopal incumbent of Dunnet and latterly of Latheron, where he died in 1715, must have had some connection with the above family, judging by the sympathy shewn to him by the people of Durness during the proceedings instituted against him by the Caithness Presbytery in 1699, as the following Presbytery minute shews:—

The moderatour and Mr. William Innes being enquired what return they had from my Lord Rhæ anent the incumbent of Durness, the moderatour told that my Lord had been at his house, but that the persons present were so violently sett against Mr. Neill Beaton's suspension that he could not insist upon that affair.<sup>1</sup>

Can any one give some genealogical facts tracing the said Rev. Neil Beaton's connection with any of that name in Durness?—HISTORICUS.

### REPLIES.

ROODSMAS IN BARLAN (Vol. II., p. 196).—In reply to "Historicus," as one who has "stood" the market, I am able to state that it is still held. It has, however, been moved from its original stance at Backlass Hill to near the Bower Station (H. Ry.) in a field adjoining that Station. "Roodsmas in Barlan" and "Roodsmas in Harvest" are still yearly held in their seasons, the names referring to the seasons. Barlan was the time for the barley or bere sowing. In *Northern Counties Almanack*, 1868, these are noted:—May Roodsmas, Backlass, 1st Tuesday (Old Style). September Roodsmas on Backlass Hill, 15th (O.S.), if Tuesday, or Tuesday after. The May market was in repute for stirks; that in September for horses and foals.—WATTEN.

COINS FOUND AT CALDALE (See *Miscellany*, Vol. II., p. 192).—This was a very interesting find, and the record worth preserving, consisting as it did of coins

<sup>1</sup>Caithness Presbytery Records (Aug. 16th, 1699).

of Canute or Cnut, King of England and Denmark, whose coins had been previously considered very rare. The coins were over 300 in number, and with them were found many fibulae of silver whole and broken. Many of them got scattered before Mr. Lindsay heard of it, but the balance, consisting of three fibulae, the two cow-horns in which they were originally contained, and a lot of the coins were presented to Thomas, son of Sir Laurence Dundas; these, with a lot of the rest, passed through the hands of Mr. Richard Gough, the antiquary, who published "A Catalogue of the Coins of Canute, King of England and Denmark" (Bowyer and Nichols, London, 1777). The pamphlet extends to 23 pp. quarto, and has a large plate of his coins. There are 42 of the Caldale find, either figured or described as to mintage, also two fibulae and one of the horns. The text is in many respects interesting; ignoring the fact that Caldale was built in 1743, he states that the nearest inhabited house to the N.W. is Rinnebister, and that to the East, Instabille; the latter has now disappeared and is absorbed in Orquil. Mr. Gough thought that this treasure was to stimulate the zeal of some of Canute's adherents and tempt them to assist him to the throne of Norway. The spot, as nearly as I can identify it, where the discovery was made, is within a chain of a quarter of a mile W.S.W. of the house of Caldale.—J. W. C.

THE CAITHNESS HOUSTONS.—"D. B's" question (Vol. ii., p. 196) about the origin of the Houstons of Canisbay is to be answered in the affirmative. The tradition is that they are descended from the Rev. Andrew Ogstoun, first Presbyterian minister of the parish of Canisbay. This is confirmed by the fact that their burying ground adjoins the grave of the Rev. Andrew. In my recollection the name was spelled Ogston or Hogston, and

pronounced Hougston, as it still frequently is in Canisbay. I suspect that the change to Houston must have been perpetrated by some member of the clan who "went south," and the innovation has caught on. Andrew Ogstoun's tombstone, formerly recumbent, is now built into the south wall of Canisbay churchyard. The inscription, which was practically obliterated by the tread of many generations, has recently been deciphered and recut, and the translation (the original being in Latin), which may be of interest to some readers, is as follows:—"Sacred to the memory of the most honourable and most reverend Master Andrew Ogstoun, a faithful preacher of the Divine Word at Canisbay, where, for a period of 39 years, he exercised the priestly office with approbation, and having sufficiently conformed to the Presbyterian Rule, died peaceably in his own house, on the 31st March, 1650, in the 83rd year of his age." Following this is the sentence: "I hope for better things," and the usual *memento mori*.

*Fasti Ecclesiæ Scoticanæ* contains the additional information that Andrew Ogstoun, a native of Buchan, was schoolmaster in Turriff before coming to Canisbay, and had for his pupil the famous Dempster, an admirable Crichton in his way, who distinguished himself in the schools of the Continent after the manner of the wandering scholars of his time.—D. H.

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## MORE SCANDINAVIAN PLACE-NAMES OF SUTHERLAND.

—  
*To the Editor of Old-Lore Miscellany.*  
—

SIR,—In my last letter to you, I endeavoured to include all the Sutherland Place-names which I then knew and believed to be of Scandinavian origin.

But I had not then seen the scholarly work of Mr. W. J. Watson on "Place-names of Ross and Cromarty," and with a view to making a more complete list of Sutherland place-names of Scandinavian origin, I have taken from a paper of his, at p. 360 of "The Celtic Review" for April, 1906, which was kindly lent to me by the Rev. D. Beaton, of Wick, many more names, which you may wish to submit to Icelandic scholars for confirmation of Mr. Watson's conclusions, although I greatly doubt the likelihood of others improving upon his work. You will find, I think, that what is needed for the true interpretation of these names in Sutherland is a thorough knowledge, not only of old Norse, but also of Gaelic, the language through which they have been handed down to us.

Mr. Watson has, I may remark in passing, written another paper at p. 232 of the same volume, in which he deals with the remainder of Sutherland Place-names from Gaelic and other sources.

I have also had the advantage of a visit to Sutherland, and I should like first to add a few notes on the list in my last letter made during my visit and since my return, and then to proceed to make a supplemental list of Place-names from Mr. Watson's papers. I refer to him as W. in the notes.

First, then let me mention the errors and shortcomings in my own list so far as I know them.

LIST OF SCANDINAVIAN PLACE-NAMES  
IN SUTHERLAND.

The derivations, in italics, are given in Old Norse, unless where otherwise stated. G., Gaelic. W., Mr. W. J. Watson.

PARISH OF ASSYNT.

**Stoer** is probably *staurr*, stake, as W. says. The stake may be the pillar rock or Man of Store.

**Raffin**. I have no explanation as yet.

**Urigill**. W. says, is from *úrr*, wild ox; not Uhra or Wrad, a personal name.

**Kirkaig** is *kirkju-vík* (not *á*, river), W.

PARISH OF EDDRACHILLIS.

**Scourie**. W. suggests *skógr* wood, and *ary* (otherwise *erg*) from G., *airigh*, shieling.

**Ach-Riesgill**. Was misprinted Reisgill.

**Arkle**. W. conjectures G., *airceil*, hiding-place; or *ark-fjall*, chest-hill.

PARISH OF DURNES.

**Farid**. W. says G., *far-aird*, projecting head.

**Keoldale**. W., *kald-dalr*, cold dale.

**Borralie**. W., *borgar-hlíð*, fort's slope.

**Hoan**. *Haug-ey*, cairn island. (Howga in Charters).

**Rispond**. Has this anything to do with *röst*, tide-way.

**Heilim**. Handlemet, 1551; *Hand-holm-et*, the holm with an arm (of land) to it.

**Musal**. W., *moss-völlr*, moss field, a good description.

**Braisgill**. W. (?) *breið-áss-gil*, gully by the broad rocky ridge. I doubt this.

## PARISH OF TONGUE.

**Rhudha Tormald.** Misprint for Rudha.

**Yasgo.** W., *hvass-gjá*, pointed narrow bay.

**Loch Hakel**, usually Loch Hakan.

**Blandy.** ? *Blendingr*, a monster or troll.

**Scullomy.** ? *Skulda-dómr*, court of payment.

**Modsary.** W. (? Möttull's), shieling (*ary* from Old G., *airge*, now *airigh*).

**Borgie.** W., *borg-á*, Fort River.

## PARISH OF FARR.

**Kirtomy.** ? *Kýr*, cow ; *toft*, garth or toft, cow-toft.

**Fiscary.** W., *fisk-ergin*, fish shieling (*ary* from Old G., *airge*, now *airigh*).

**Apigill.** W., *á-bæ-gill*, river-stead-gully. I doubt this.

**Syre.** W., G., *Sagar*, *Saghair*, O.N., *hagi*, pasture land.

**Baligill.** W., *Báli-gil*, flame gully. (sed quaere).

**Boursa.** W., *Búrs-ey*, bower island : if so, should be *búr-ey*.

## PARISH OF REAY.

**Ach-ridigill.** W., G., *ach*, field, and *rjóta-gil*, roaring gully.

**Drum-hallastein.** W., G., *drum*, ridge, and O.N. *helgi-stein*, holy stone.

**Halladale.** W., *helgi-dalr*, holy-dale.

## PARISH OF KILDONAN.

**Navidale.** W., *Nevie dalr*, Valley of the Sanctuary. G., *Nea' a dail*. Old G., *nemidh*, Gaulish, *nemeton*, a sacred place. There was a sanctuary here which the Norwegians found.

**Torrish**, requires explanation.

**Ulbustile**. W., *Ulf's-bolstadr*, Wolf's Stead.

**Guilable**. W., *gil-á-ból*, gully-river-stead.

**Guernsary**. *Kvern-ary*, mill's shieling, or is Kern a proper name ?

#### PARISH OF GOLSPIE.

**Golspie**. W., has an interesting note explaining why it cannot be *Gils-bú* burn's settlement, but is rather possibly from *gull*, gold ; but *geils-bú* still seems to me a good description. Geil is another form of gil, and in local Gaelic the name is pronounced Geish-bigh.

**Unes**. Oweness, 1275. *Haug-s-nes* (Landnámabok) and a common place-name in Norway ; the Cairn (or Howe) ness, I suggest.

Do not imagine that I think that I have exposed all my errors in the above list. I am merely collecting the names and the opinions of others and giving such conjectures as I can in a difficult subject.

I now add a supplemental list taken entirely from Mr. W. J. Watson, who has not only ably elucidated the meaning of all the names I knew, but has found others. In some cases I do not know in what parishes they are. These I will put in at the end. I do not give Mr. Watson's very words, but make notes giving the gist of his views. Hence I cannot use inverted commas to show that this part of the paper is derived from his.

Mr. Watson adds to the Norse terminations given in my letter, viz., *boll*, *ble*, *bo*, *gill*, *dalr*, *geo*, *ey*, or *a*, others of great importance. These are *á* (genitive *ár*), river ; *bakki*, bank ; *erg* (O.G., *airge* ; now *airigh*, shieling, adopted into Norse as *erg*) ; *fjall*, hill ; *fjörðr*, firth ; *garðr*, gary or chary ; *hlíð*, slope ; *nes*, cape ; *setr*, a shieling which becomes -side ; *skiki*, strip ; and *völlr*, field.

Equipped with these, we can proceed on principle instead of by haphazard, and we may add *bú*, G. *bigh*, a settlement, which he also notices.

NAMES TAKEN FROM MR. WATSON'S PAPER  
WITH NOTES OF HIS EXPLANATIONS.

PARISH OF ASSYNT.

**Eddrachalda.** Eadar-dha-chalda, between the two  
(calda=*kald-á*) coldstreams.

**Unapol.** *Uni* or *Una's* (pol=*ból*) homestead.

**Suilven.** *Sula-* (*ven* for) *fjall*, pillar-hill.

**Borrolan L.,** *borgar-land*, (Loch Fortland).

PARISH OF EDDRACHILLIS.

**Merkland. L.,** *mörk-land*, march land. It is the watershed.

**Saval.** (G., sabhail) *há-fjall*, high hill (4 times in Sutherland, 2 of them in Lairg).

PARISH OF DURNES.

**Staonasaid. L.,** *stein-setr*; stony shieling.

**Solmar.** *Sól-heimar*; bright town or bright ham.

**Crosspool. L.,** *kross-ból*, cross-stead.

**Eilean Klourig.** *Klofar-vík*, the cleft bay. (Is it not rather *ey*, the cleft island?).

**Fashven.** *Hvass-fjall*; pointed hill.

**Scrishven.** *Skriðar*, landslip hill.

**Foinaven.** ? G., wart hill, or O.N. *vind-fjall*; wind hill.

**Farmheall.** ? *Fær-fjall*, sheep hill.

**Maovally.** (G., Maobhalaidh) *Maga-fjall*; paunch hill (from its rounded shape).

**Dornadill.** ? Þorna-gil, thorn gully.

**Armlí.** *Arm-hlíð*; bay slope (rather, I think, headland slope. On Loch Erriboll).

**Flirum.** I., *hlíðar-holm*, sloping isle.

#### PARISH OF TONGUE.

**Cunise.** (G., Caonasaí) *kona-setr*, woman's shieling.

**Dionside.** ? *Dyn-setr*, noise shieling.

**Fealaside.** (Fallside) *Fjall-setr*, mountain shieling.

**Boarscaig.** *Búðar-skiki*, bothy strip.

**Laoghall.** (Loyal) G., *laghal*. *Laga-fjall*, law hill or leet hill.

**Thuarsligh,** L., *thursa-hlíð*, giant's slope.

#### PARISH OF FARR.

**Coulside.** G., Cùlasaí; *kúlu-setr*, knob-shieling; or rounded hill shieling.

**Leac-biurn.** *Bjorn's* flag-stone.

**Bowside.** *Bú-setr*, dwelling shieling.

**Poulouriscaig.** *Pol-eyrr-skiki*, the hollow of the gravelly beach strip.

**Rossal.** *Hross-völlr*, horse field.

**Brawl.** (G., Breithal) *breiðr-völlr*, broadfield.

**Clibreck.** ? *Kleif-brekka*, cliff slope.

**Bagastie.** *Vaka-staðr*, watch stead.

**Drum-basbigh.** G., *drum*, ridge. ? *Baðs-bær*, bath stead.

**Achcheargary.** *Ach*, G., field. *Kjarr-garðr*, copse farm.

**Mudale.** *Móða dalr*, muddy dale.

**Halmadary.** *Halmads-erg*, Halmad's shieling.

**Fleuchary.** *Flúga-erg*, fly shieling, I suggest.

## PARISH OF REAY.

**Ach-Ramascaig.** G., *Ach*, field ; *hrafn-skiki*, raven's strip.

**Trantle-more.** } *Thronð*, and ? *dalr*. G., *more*, big ;  
**Trantle-beg.** } and *beg*, little.

## PARISH OF KILDONAN.

**Truderscaig** L., not juggler's strip. I suggest *tröð*, pasture strip.

**Ben Armin.** G., *armunn*, a hero ; O.N. *ármadr*, gen., *ármanns*, a steward, contoller. (Partly in Clyne). But the Norse name Ormin is often found.

**Griamachary.** *Grim-garðr*, Grim's Farm.

**Skelabostdale.** *Skel-bólstaðr-dalr*, shell-stead-valley, Scalabsdale.

## PARISH OF LOTH.

**Slettil.** *Slétt-völlr*, level field.

## PARISH OF CLYNE.

**Sciberscross.** G., *Sciobarsgaig*, O.N. *síðú-búr-skiki* ; the side bower strip.

**Gareisgaig.** (Old name for Gordonbush) *kjarr-eyði-skiki*, copse waste strip.

**Carrol.** *Kjarr-völlr*, copse field.

**Smeoral.** *Smjör-fjall*, butter hill (or *völlr*, field).

**Amat.** *Á-mót*, river meeting.

## PARISH OF GOLSPIE.

**Clayside.** (?)

**Ben Horn.** G., *ben*, O.N., *horn*, a horn. There is a stone pillar at the side of it.

**Aberscross.** G., Åbarscaig and Åbairsgin. *Á-búr-skiki*, river bower strip.

PARISH OF ROGART.

**Langwell.** *Lang-völlr*, long field.

**Toscary.** *Tosk-erg*, tooth shieling.

PARISH OF CRIECH.

**Linside.** Liona [*lín*] *setr*, flax shieling.

**Achurigill.** G., *ach*, field; O.N., *urði-gil*, field of the stoneheap burn.

**Sleasdary.** The last two syllables are *erg*, shieling. What is the first?

PARISH OF LAIRG.

**Overscaig.** *Ofar-skiki*, upper strip.

**Arascaig.** *Ár-skiki*, river's strip (on Loch Shin).

The following names find a place in Mr. Watson's paper, but I have not been able to discover them on any map. They are:—Bracsaid, Burragaig, Calasgaig, Clanside, Connagill, Fastly, Halligary, Horasaid, Kedsary, Malmsgaig, Odhrsgaraidh, Oulmsdale, Scottarie, Scalmasdale, Sgrigil, and Thorairigh.

Of names showing a Norse occupation he refers to Craig Somhairle, Somerled's rock, and Airigh Somhairle, Somerled's shieling, while Pol Amlaibh is Olaf's Pool, Drum manuis is Magnus' ridge, and Eilean Eglei is Egil's Isle.

Can any of your readers supply information as to the locality of these names, and, with the principles laid down by Mr. Watson before him, send in further lists of Norse names so as to complete the inquiry?

I remain, etc.,

JAMES GRAY.

53, Montagu Square, London, W.

## THE PAST IN THE PRESENT.

NORTH RONALDSEY SHEEP.

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ON a fine September morning last autumn we left Kirkwall Harbour, at 6 a.m., on the steamboat *Fawn*, for North Ronaldsey. This was our third attempt—the other two were considered by the experienced manager of the Orcadia Company, Captain Robertson, unfavourable for landing and re-embarking at the critical pier of the island, where strong tides, uncertain “ground swells,” and want of shelter, make it dangerous for shipping. At last we were favoured with a lovely morning, smooth waters, and bright sunshine. It was rent day, and as the boat had to bring back the factor and his clerks, with their collected stores, we got ample time to investigate places of interest and enquire into the peculiarities of farming on this the most northern and inaccessible of the Orkney group. Nothing worthy of note happened either on our outward or return journey. Mr. D. J. Robertson, solicitor, Kirkwall, the factor, is a keen naturalist, and on our morning sail we were on the look out for rarities in natural history, but beyond a few Richardson’s skuas feeding among gulls, and some solans in military line in mid-air, nothing was to be seen.

As we approached the pier the whole shore seemed to be lined with sheep. North Ronaldsey sheep, excluded from the infield by a substantial stone dyke, had been a part of our island lore for long, but when the actual was seen it showed how much the real differs from the imaginary. That such crowds of native sheep could exist along a shore renowned for its inclemency, without shelter of any kind, except on the lee shore, to

which these hardy sheep rarely migrate. If they happen to be on the lee shore, good and well; if not, they brave the elements. Hardly a blade of grass was visible outside these rough walls. There was barely so much as would sustain half-a-dozen sheep, and yet from 2,000 to 2,500 native sheep are, and have been from time immemorial, fed there. It is so amusing to see the helpless tots gathered in groups of a dozen or twenty to discuss the latest drift of sea-weed, often with ribbons of from two to four feet of *Alaria esculenta*—for this seems their favourite—hanging from their mouths, with which they were busy grinding it to pulp. When Neptune is prevented by any mischance from sending their food supply on the beach, they wait patiently for low water to enable them to reach the tangles—*Laminaria digitata*—and other sea-weeds in their native pools. As most Orcadians know, the sheep is a native breed, which bears the same proportion to a Cheviot that a Shetland pony does to a Clydesdale, and unknown anywhere else except on one or two surf-washed islands, as Calf Sound, where it has been imported. As the accompanying photo shows, it is no bigger than a Cheviot lamb 30 days old, and weighs about 20lbs. So many of them are black that one may hazard the guess that it was the original colour. Now, however, crosses have been got, and many are grey, pied, mooret, and dirty white. These crosses, which form only a small part of the whole, are ugly, deep-bellied creatures, and entirely devoid of the neat heads and trim bodies of the native.

The island contains 442 inhabitants. It is nearly all cultivated, and there is some fertile soil composed of a sandy loam. The island is three miles or more in length, and one and a half in breadth. Its inhabitants are well-built, broad-shouldered, hardy men, inured to the hard life of a crofter-fisher. This huge wall surrounding the island has been built, and is still kept

up, by the adjoining crofters according to estate regulations. It bears marks of the "apprentice hand" all round, but serves its purpose well.

Sheep management in North Ronaldsey is almost identical with that of the rest of Orkney—*islands and mainland*—a century ago, and for its origin we have to go back in the dim past a few centuries.

Hill sheep—whose owners knew their own by sheep marks regulated by sheep men—sheep rooing, and sheep pasturage, were important institutions in the economy of our forefathers. In North Ronaldsey the whole is reproduced in miniature, and bears the imprimatur of an age now past. Hill dykes, built and repaired on the same communal principle, were a well-marked feature of the Orcadian landscape. These obsolete dykes may still be seen surrounding many townships—in ruin, of course—but the Grinds—names given to farms where the farmer was gatekeeper—are indelible fingerposts which centuries can hardly efface.

From a copy of the regulations for 1902 we cull the following :—

There are seventy-one crofts on the island. Crofters are allowed to keep from 10 to 60 sheep each, according to size of farm. Six non-tenants are allowed to have 65 sheep. It is hardly conceivable that such a vast army of sheep—2,250—can be maintained on sea-weed outside a dyke from 8 to 9 miles long.

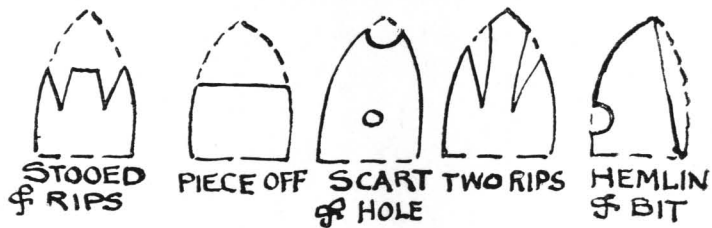
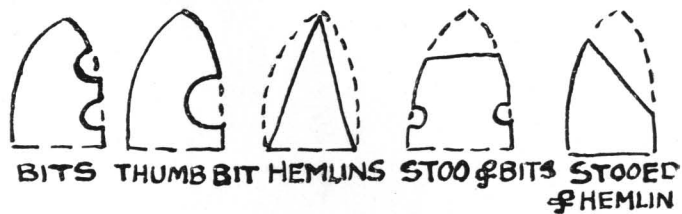
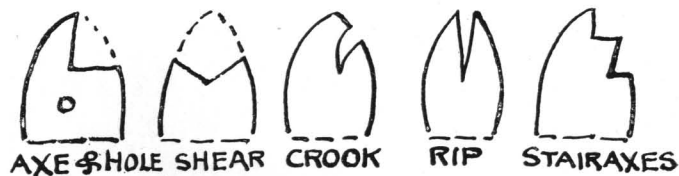
Regulation 2.—Each tenant shall on or before the 1st day of February record his sheep mark in the sheep book.

Regulation 3.—Hoggs found with any marks not recorded above shall be forfeited.

Regulation 5.—The tenants shall be bound, whenever called upon by the sheepmen, to repair and keep up the whole outside dykes in proportion to the number of sheep.



NORTH RONALDSEY SHEEP.  
*From a photograph taken in Aberdeen.*



SHEEP EAR-MARKS NOW USED IN NORTH RONALDSEY.  
*Further combinations of these marks are made as required.*

Regulation 8.—No native sheep shall be allowed inside the dykes except ewes during the lambing season.

Regulation 10.—A man from every house shall attend at each poind on the public appointed poinding days, and no tenant shall be permitted to rue his sheep anywhere but in the said poinds.

Regulation 11.—No sheep shall be killed in the island without being first shown to one of the sheep men.

Regulation 15.—Two sheep men from each of the five townships shall be elected by the districts respectively to carry out and enforce the regulations.

Regulation 17.—New sheep men are to be sworn in before a magistrate or justice of peace. The registrar, for his services, shall be allowed to keep 15 sheep.

On enquiring from those whose taste for good mutton had been acquired outside the island, we were told that the mutton of these miniature sheep was rather of a fishy flavour, but by feeding them for a few weeks on grass this peculiar taste disappeared, and the mutton became sweet and tender.

The island, we need hardly say, is flat, with considerable stretches of sandy soil. The proprietor's house of Holland stands on the highest ground—47ft. above sea-level. A few fairly extensive areas were pointed out to us as being common pasture, and the horses and cattle belonging to the little township were grazing in common on these. In the north end—and we were assured it was so limited—the cultivated fields were divided into long, narrow strips, which we believe was the old runrig system of our forefathers. Alongside open, well-cultivated farms, in modern style, there lives this primitive system of Orcadian agriculture in full swing.

These two thousand and a quarter sheep are known by the sheep men from a code of marks which it is

imperative to use. About twenty marks are in use, and by means of the various combinations available they are found ample for the needs of the islanders. The lambs are marked when young and little or no bleeding follows, and consequently little pain. The wounds heal in a day or two. A few of these sheep are purchased as pets for children outside the island, otherwise the islanders use them for their own domestic purposes.

The sea spray and drenchings of salt-water keep these interesting creatures free from parasites, and the islanders feel rather hurt that by county regulations they should be compelled to dip them twice a year.

There is a sheep story told in the island which may be worth recording here. Shortly after the disaster of the Spanish Armada, one of its warships appeared off the coast and proceeded to launch a few boats. The sheep were then herded, as the dyke was not built. The herds, in alarm, forgot their sheep, which strayed in companies at free will. Some gathered on a rising ground, whilst the majority of moving black objects kept on the shore and along the shelving skerries as if the islanders were concealing behind rocks and waiting in readiness for the assault. The Spaniards took this for a formidable opposition, and neither being prepared nor willing to try conclusions a second time, returned to safe quarters.

Our visit to the island was mainly botanical. We found a plant—*Narsturtium palustre*—growing rather numerous in one of its lochs, which had not previously been found in Scotland north of Kincardine. It is one of those unexplainable peculiarities of botanical distribution that this plant is found in Sweden and in Scotland, south of Aberdeen, but so far in no other intermediate district.

In traversing part of the island in company with the United Free Church Minister, we were struck with the

respectful bearing of the people. Every man we met saluted the minister by touching his cap, whilst the women, many of whom were reaping here in the fields, stopped their work, and made a most graceful curtsy as we passed. There was none of Jack's as good as his master, or, Mr. Crofter is an independent son of the soil here. The people seemed in fairly comfortable circumstances, living in houses suitable for their crofts. The respectful bearing of the islanders disarmed us from even suggesting that there might exist that bane of keeping sheep in common—sheep stealing. These pests of organised society—thieves—have existed as long as communal hill pasture rights have been exercised.

MAGNUS SPENCE.



## TAMMY HAY AND THE FAIRIES.

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**D**U'LL no ken whin da first male mill waas bigged i Ireland<sup>1</sup>? Na, I t'out dat. Hid man he minny a day ago, bit Am tinkan sheu's aye steud api' da sam steeth, mabe a bittie bigger. I min' fine whin da ane we hae noo waas bigged. Boy! boy! whit a differ atween her an' da ald ane. Folk hed tae sift da male demsels dan, whin dey got id hame. Dey hed sivs for id made oot o' sheep skin. Du'll no see ane o' dem noo, bit ane here an' dere for syan soons whin dey trist da suds. An' anither ting, dere waasna ony fanners dan, an' a' da aits hed tae be winood bi da win' o' Heevan. I min' whin da first pair o' fanners cam intae da toon, ald Jeanie o' Cott waas fair mad about id. Sheu waas a sister o' da deaf miller an' waas afilly guid, an' said da fanners cam fae da bad piece, for id made wind at da Best deudna mak. Weel, across whit we ca' da neu road noo, dere waas whit dey ca'ad da Millbrae api' da heich grund, an' dat waas da piece whar maist o' da aits waas winood. Da aits fell api' whit dey caad a flaitie made o' strae like da back o' a ald back steul, an' da caff jeust bleu awa.

Dere's no been sae minny millers i da mill is a bothy wad tink. Lit me see. Dere's da ane we hae noo, dat's ane, dan dere waas Tam, dats twa, an' afore 'im waas Dallas, dat's tree, an' afore 'im waas da deaf miller, dat's fower, an' afore 'im I tink id waas his faither, da Gutcher o' Cott. Dat's bit five in a hunder year, 'deed, du may say bit fower, for da ane we hae noo's no been lang. I kinna wha waas jeust afore da Gutcher, bit about twa hunder year sin, dere waas ane dey caad Tammy Hey. He bed i Breckan an' wroucht da bit o' ferm at gaed wi' id an' waas aye kent is "da

<sup>1</sup> Ireland in Stenness, Orkney.

man o' Breckan." Hid's no for 'is guid wark at he's minded on, na 'deed, bit jeust cis he waas aye seean bockies, he caad dem ferries, bit Am dootan Captain Oman o' Biggings waas tellan de treuth whin he said at da ferries gaed oot o' vogue wi' da public hooses. Am dootan Tammy teuk a drap. Min id waas aisy tae get a drap dan-a-day, for dere waar tree or fower publics i Ireland idsel, no is id's noo whin we man geong a' da wey tae da toon afore we can weet wir mooths, hid's no fair. Whin we hae a air i da hoose id slips awa ae way an' anither, atween a gless tae da mare whin sheu takes a brash an wir Pegs whin sheu takes a pain i 'er booals. Sheu's aye haen booal pains t'o, bit am sayan naethin, accordin tae Crowdie.

Beesweel, Tammy waas aye seean ferries an' waas da last ane A'm hard o' at danded wi' dem i da Hillock o' Tongue. Du kens fine whar sheu steud ap dere api' da ferm o' da Ha', du can see a bit o' 'er yet, mabe twa hunder yerds abeun da road. Captain Irvine apened 'er an' flattened 'er a bit in 1857 bit nae ferrie fand he, na nor da signs o' ane. A' da sam t'o, Tammy wad mabe gaen a luggid tae ony ane at darred say dere waasna ony seek tings, he waasna sae far wrang i 'is ain wey whin du min's on at he hed danded wi' dem an' hed gotten help fae dem an' narlins lost 'is ae bit o' bairn trou dem, puir ting. Fegs! du wad believe in dem deesel gin dey hed deun is muckle for dee.

Na, I cinna tell dee whin Tammy gaed tae da mill, bit he mairied Margid Cloustan (19th December, 1745), a daiter o' Billy o' Skithwee, at am telt dee o' afore. A guid while efter dey mairied, Tammy an' Margid hed a daiter, dey hed bit da ae bairn ava (born 1751). Weel, a day or twa efter sheu cam, Tammy waas gaan hame fae da mill is prood is a dog wi' twa tails, I'se wirran dee, an' Am dootan a bit sleued. Ald Breckan steud jeust aside da road at geongs ap da brae, an' mabe a hunder yerds narer da mill nor whar da neu hoose

stans, an' da road ap waaned oot an' in fill sheu wadna abeen far aff twize is lang is sheu's noo, an' gaed gey nar Tongue. Weel, min, is Tammy waas makan is wey hame he hard a lock o' ferries discoorsan amang demsels. He leeded till whit dey waar sayan', an' oh peety me patience, whit tinks du id waas? Dey waar on dere wey tae tak his puir bit o' bairn an' lave a trowie rickity deean ting at dey hed wi' dem i 'er piece. Boy, id waasna lang fill Tammy teuk till 'is heels an' scored for hame is fest is he could pelt. He wan in jeust a peerie meenit afore da ferries, bit he hed lang aneuch time tae tak doon "Da Beuk" an' a gully fae abeun da fire, an' is dey cam in he clappid da gully on Da Beuk an' mumled twa-r-tree wirds, am hard whit dey waar teu bit feinty bit o' me can min' dem on noo, A'll mabe min' dem on anither time. Sal! boy, id waas ower muckle for da ferries, dey 'boot leg an' teuk wey for da Hillock, teulyan amang demsels, a' da wey, is tae whit ane hed spoken sae lood an littan Tammy ken whit waas i da wind.

Anither e'enin Tammy waas gan hame, whin a' at aince he saa a crood o' ferries dancan roond da Hillock, an', deu is he wad, he couldna help geongan tae dem. Whin he cam nar da Hillock he waas stootly taen aback tae see id apenin hidsel, boy! an' whit tinks du saa 'e? a hale swad o' ferries layan at id an' dancan for a' dey waar wirt. He felt sonting draan 'im till id, an' afore he weel kent o' imself he waas amang da ferries dancan teu, and dere he danced withoot aince sittan doon fill da sun rase, whin he wan oot an' gaed hame, no ae bit tired. Dat's da tale he telt Margid, bit haith gin sheu teuk id in, hid's mair nor wir Pegs wad deun. He wadna a craaed sae croose wi' er, na 'deed.

Bit, min, dat's maistlins da sam' yarn at's telt aboot da Hillock o' Howe owerby dere i Cairston. Twa Orphir chaps waar gan hame ae Neuer-een, ane o' dem, caad Jock, hed a grey baird o' the crater api' 'is

shooter. Weel, whin dey cam tae da Hillock dey waar palled tae see 'er stan apen an' da ferries dancan jeust is Tammy Hey saa at Tongue. Dey gaed ower nar an' da ferries teuk a had o' Jock an' ruggid 'im in. Jimoo cut for hame an' whin he wan dere he waas narlins by wi' 'id wi' gluff. Naethin' waas hard o' Jock for tree hale year, till Jimoo waas again makan for hame api' Neuer-een. Whin he cam nar da Hillick he got a gluff whin he saa her apen again, an' boy, dere waas Jock dancan like mad amang da ferries wi' da pig aye api' 'is shooter. Jimoo gaed is nar is he t'out hid waas safe tae geong, an' is Jock waas rinnan da reel, Jimoo ruggid 'im oot an' tised 'im tae come hame. Jock was awfilly mad an' flet wi' Jimoo at hean taen 'im oot afore da jig waas deun. He t'out he hedna been in abeun twa-r-tree meenits an wadna leed till Jimoo fill he saa da uppers o' 'is sheun flaichter an about 'is ceuts. He hed danced da soles clean aff 'is sheun, is he hedna sittan doon a' da tree year. Dat's a Orphir yarn t'o, an' du kens whit wheer folks da "yirnins" ar.

Anither day Tammy waas trang doon at da mill whin a ice-lousan cam on an' made sican a burn at da ald widden brig at steud below da mill waas taen awa fair bodily. Dere waasna anither brig apin 'er, an' nae hame could Tammy win bit bi wedan, an' da water wad been higher nor he waas cloven. Bit, min, bi a' accoonts he deudna wed an' he wan hame right aneuch wi' no a weet treed on 'im. Margid speered 'im foo 'e wan ower da burn, bit a' he could tell 'er waas at da ferries seurlly beur 'im ower, an' he heud bi dat fill 'is deean day.

A! bit trath, boy, Tammy got a sair gluff wi' da ferries ae day i da hill t'o. He waas ap about Stines-moss rooan 'is pates, whin afore he kent whar 'e waas da mist cam doon is tick is id weel could be. Tammy made for hame bit nae kent he whit wey tae geong, he

waas fair willed. Hid's no jeust ower aisy for a sober bothy tae steer 'is wey trou ane o' dat mists, bit tae da likes o' Tammy he could jeust geong right bi chance. Dere waasna ony road dere dan, mair nor noo, bit he heud on for hame is he t'out, bit, afore he could say kirniaw ! he fand 'imself fair beset wi' ferries. Dey waar afore 'im an' ahint 'im an' on baith sides o' 'im. He fand hid waasna ony eus tae rin awa fae dem for dey waar a' roond. He kent no weel whit tae deu bit he oot wi' 'is knife an' stack 'er in ane o' da ferries, bit gosh, min, hid naither fell nor skreekid. Hid deud fleg 'im, he kent no whit tae mak o'd, sae he teuk till 'is heels an' left 'is knife stickan i da ferrie. He wan hame bit never kent whoo. A week or twa efter whin ane o' 'is neebors waar cairtan hame dere pates, dey fand Tammy's knife stickan i ane o' da bullons.<sup>1</sup>

Anither night Tammy hed a wheer advenster, t'o no jeust wi' da ferries, bit hid waas maistlins is guid sport an' shawed at he waasna a teetotler onywey. I da ald days a' da hooses i da toon hed a swad o' sheep rinnan wud trou da hill. Weel, min, i a heavy doonfa' o' sna da sheep teuk for da ebb tae ate tang. Hid's said dey waar mad for id, an' dey afen cam doon whin dere waasna ony sna; sae tae keep dem back fae da aits an' tattas, folk biggid whit dey caad hilldykes. Du sees, buddie, at da aits dan waas tin an' short an' light an' dere waasna ower muckle o'd, sae folk hed tae tak guid care o' da puckle dey hed. Twa-r-tree hunder sheep wad seun aiten ap a' at waas i da toon. Noos an dans da hilldyke wad be dung doon, is sheu waas only a pickie dyke an' fale, an' da sheep wad win trou, an' ae night efter Tammy hed gaen till 'is bed he tou't he hard da soond o' sheep i 'is aits. Hid waasna lang fill he waas oot wi' 'is dog an' id waas a oor or twa afore he gaed back tae Margid, an' dan wi' a pleep he telt 'er dere wad be naethin for id neist winter bit stark starva-

<sup>1</sup> Bullons, small pillars of peats set up for drying.

tion, for da sheep war i da aits. He asseured her he'd torn efter dem for oors, bit is seun as he pat ae lock oot, anither lock ran in an' noo he hed gaen in, fair deun, an' left thoosands o' sheep i da aits. Neist mornan he waas ap afore day till see gin a blade hed been left ava, bit nae soond or sign saa he o' sheep, an' a' he fand wrang was tracks made bi 'imself an' 'is dog rinnan efter sheep at hedna been dere ava. Haith, am dootan da dog buist a been at da public wi' Tammy an' haen a air ower muckle teu.

J. T. SMITH LEASK.



## SOME OLD-TIME SHETLANDIC WRECKS.

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### PART IX.

**I**N the month of October, 1774, the “Agneta,” of Hamburg, homeward-bound from Archangel, laden with a cargo of rye, ran on the Unicorn baa, Nesting. This rock, or baa, is the one on which the ship of Kirkcaldy, of Grange, was lost in the year 1567. The “Agneta” was very considerably damaged, but was got off the rocks, and brought into the Voe of Catfirth, Nesting, where she was either moored or laid ashore. In any case, it is traditionally reported that the vessel, after survey, was condemned as not fit to go to sea. The crew were saved. The cargo of rye was, to a great extent, spoiled by sea water, but proved of great service to the people of Nesting, who were allowed to take as much grain as they wished, “which, after being steeped in fresh water, they dried, etc., for use.”<sup>1</sup>

A large, Danish West Indiaman, of Copenhagen, the “Só Róveren” (the “Corsair”), 500 tons, Niels, Nils, or Nicolas Moram or Mochrum, master, put into the Bay of Sandwick for shelter on 12th January, 1775, and rode out the gale until the 16th of the same month, when she drove ashore near the church of Sandwick. The ship had a general cargo of the estimated value of £20,000 sterling. Her crew were saved, but only a small amount of cargo was salvaged. The tea is said to have been cast up on the sand, in heaps like seaweed, and the people, not knowing what it was, proceeded to boil some of it, and throwing away the liquid, ate the

<sup>1</sup> Mill's “Diary.” Midbrake Papers, etc.

leaves! With regard to this wreck, the *Weekly Magazine*, of 9th February, 1775, says:—

“By Captain Bruntholm of the *Lovely Jean*, which arrived yesterday se’ee-night from Shetland, we are informed that on the 12th of January, came into the Bay of Sandwick, the ship, the *Soe Roderum*, of and from Copenhagen, for Santa Cruz, Capt. Neils Mochrum, a vessel of 500 tons, carrying thirty guns, and on the 16th she was drove on shore. The crew were preserved, owing to the active humanity of the inhabitants, who got them ashore at the risk of their own lives. The cargo, which was very valuable, and consisted of tea, china, silks, etc., is quite spoiled.”<sup>1</sup>

An outward-bound Greenland whaling ship, the “*Ceres*,” of London, was lost at Haroldswick, Unst, in 1776, and all hands perished.<sup>2</sup> And on the 10th January of the same year, the “*Jenny*,” of Liverpool, a fine ship owned by Mr. Kent, was wrecked at Eswick, Nesting. She was laden with masts and logs, and was bound from Riga to Liverpool. The greater part of the cargo was salved, and in 1777 was taken south. The crew of the “*Jenny*,” numbering twenty-four, managed to gain the shore safely, and, with the exception of the two ship’s boys (who went up to the top of the rocks) all stood still in order that they might see the last of their ship; but suddenly, before the poor fellows could flee to a place of safety, a great sea rolled in, and the twenty-two men were swept away. Their bodies were not recovered.

R. STUART BRUCE.

<sup>1</sup> Mill’s “*Diary*.” Midbrake Papers; “*Weekly Magazine*,” etc., etc.

<sup>2</sup> Statistical Account: Mill’s “*Diary*.” Midbrake Papers, etc.

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## THE DAYS OF THE OLD SHETLAND SIXERN.

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IT is with peculiar pleasure that I recall some of the old traditions, and phrases, used by our Shetland fishermen in my younger days. It is not a sign of patriotism when one forgets the land of his birth, and “the day of small things.” The *haf-boat* was quite as dear to me then, as *the pulpit* is now; and, in my opinion the one is as good as the other. At any rate, so the great Teacher thought when He used Peter’s fishing boat for a pulpit by the shores of Gennesaret.

I first went to the *haf*, from North Yell, in the summer of 1875. Our skipper was an elder of the Established church, and a man of great moral worth. However, like other men of his time and calling, he was most careful in the observance of time-honoured customs in connection with fishing; but with these observances we found no fault. Our *sixern* was about 18 feet of keel, and she was divided into six compartments, commonly called the fore-head, fore-room, mid-room, oost-room, shott, and kannie. The kannie was next the stern; and here the skipper, or steersman, sat when the boat was under sail; here was the compass, with the pump close to it. Our boat was well equipped, and our skipper saw that everything was in its proper place. The different rooms were separated from each other by boards called *fiska brods*. Each man had his own fishing lines, commonly called “a packie o’ tows.” Did we chance to use a *land-word* when at sea our skipper would look at us, as only a *haf-man* could look, and with a spittle following he would say—

“twee-te-see-dee, boy!” But when taking ballast stones into the boat, did one of those stones happen to have a white vein in it, and was the man found out who had the foolish presumption to put that stone into the boat, without examining it carefully, he would more or less be held responsible for the *white waves* that might cover us during that trip to the haf. It would be impossible, in the space at my disposal, to mention many interesting things that might be said about the manners and customs of our worthy haf-men. They were truly brave, daring and enduring seamen. Here are some of the names relative to the Shetland fishermen of a bygone age.

The Shetland fishing boat of the larger size was called a sixern or haf-boat. Six men made up the crew, and each man had his “ain lug o’ da taft,” or place where he sat, when pulling his oar. Each one was responsible for his *kabe*, *raemik*, and *humle-band*. These peculiar words which the old Shetland fishermen used at sea were, with the exception of *raemik*, from the Norse vocabulary, and they were held, in a sense, very sacred by those who had faith in them. I have had many a slight rap on my hands and head for using the wrong word at the haf.

For instance, here are a few of those sea-words which I can remember being used in my haf-days. When speaking of the wind, we called it *stö*. *Gro*, a strong wind and rough sea. *Ungasto*, head wind. *Gussel*, a high and dry breeze. *Pirr*, small patches which made here and there a ripple. *Laar*, a light air which could hardly keep the sail from falling against the mast. *Stoor*, a moderate sailing wind. *Flan*, a dangerous, sudden squall, commonly from a high hill. *Runk*, a break between showers, but still having the appearance to rain. *Röd*, misty wet. Of course some of these words were used on the land as well as at the sea. The only compass that some of the very old haf-men had

was what they called “*Da mother di*,” the waves which roll towards the land even when the weather is good. *Di*, a wave of ordinary dimensions. *Töve*, a rolling, angry sea. *Hakk*, broken water. *Brim*, a noise of the sea dashing on the shore. *Drag*, the motion of the tide. *Snaar*, a change in a current, especially in the *sounds*, where the small codfish are caught. *Roost*, a very strong but narrow current. *Haf*, most distant fishing ground. *Klak*, ordinary inshore fishing ground. *Skurr*, near to the shore. *Fram*, from the land, sea-ward. *Faar*, a fishing boat. *Raemiks*, oars. *Stong*, mast. *Skegg*, sail. *Kabe*, a piece of wood fitted into the gunnel to prevent the oar going forwards. *Humle-band*, a rope or a piece of some animal’s skin used as a rope and rove through a hole to keep the oar from going too far backwards. *Bo*, house. *Frö*, wife. *Upstander*, minister. *Loader*, leader of praise. *Fjandin*, devil. *Abber*, gather together. *Birtik*, fire. *Gludder*, sun. *Gloamer*, moon. *Huggie staff*, fish clip. *Aglavan*, tongs, or iron hoop twisted and used as tongs. *Da glyed shield*, turbot. *Sköne*, knife used at sea. *Klagger*, hen. *Hokner*, dog. *Boorik*, cow. *Nikker*, horse. *Krammer*, cat. *Footik*, mouse. *Dratsie*, otter.

These are only a very few of the names I can remember. But I once knew some hundreds of old words, referring to the sea, which I collected from friends in Shetland. Those *haf* days were hard days, yet the thought of going home every Saturday, and seeing our dear ones in the humble cot, raised our spirits, and helped to banish from our minds the hardships of the past week. I was only a boy then, but I never regret those days spent, not at Galilee, but at Gloup, not with Peter, James, and John, but with men who truly might claim to be of the “*Apostolic Succession*.”

JOHN SPENCE.

GLOSSARY.

Unless where otherwise stated, derivations in italics are from Old Norse. Derivations taken from Dr. Jakob Jakobsen's works are marked (J). Derivations suggested by Eiríkr Magnússon marked (M). Other derivations and those marked (A) are by A. W. Johnston. T stands for tabu or sea-name.

- Abber, *apr*, adj., sharp (J). *Ofra*, to raise, lift up from a lower to a higher position. Thus the coffin of Olaf the Holy was, by a miracle, *ofrat* from a lower to a higher position in the sand-bank grave on the Nid (M). To gather together or poke up (the fire). T.
- Aglavan, possibly Norse, *agge*, a prong, *klofi* tongs (J). The tongs, T.
- Birtik, *birti*, brightness, (J). The fire, T.
- Bo, *bú*, house. T.
- Boorik, Norse, *bura*, to bellow (J). A cow, T.
- Brim, *brim*, surf. The noise of the sea breaking on the shore.
- Di, ? *dýja*, to shake (J).<sup>1</sup> I am tolerably convinced that *dýja* originally does *not* mean 'to shake,' but is the same word as Engl. *dye*, which again is related to *dýfa* (M). Compare *Dúfa*, the poetic name for a wave, and of one of Rán's daughters and *dýfa*, to dip (A). A wave.
- Drag, *draga*, to drag. The motion of the tide.
- Dratsie, *dratta*, to trail (J). An otter, T.
- Faar, *far*, a ship. Fishing boat, T.
- Fiska-brods, *fiska-borð*. Boards, dividing the rooms of a sixern.
- Fjandin, *fjándi*, an enemy. The Devil, T.
- Flan, *flan*, a rushing. A dangerous sudden squall off a high hill.
- Footik, *fótr*, a foot. A mouse, T.
- Fore-head. *Fyrir*, fore, *höfuð*, head. The fore compartment of a sixern.
- Fore-room, *fyrir-rúm*, first room or cabin. The compartment next the fore-head in a sixern.
- Fram, *fram*, outwards. Sea-ward.
- Frü, *frú*, a lady. Housewife, T.
- Gloamer, *glámr*, poetic name for the moon. The moon, T.
- Gludder, *glöð*, red-hot embers (A). Gludder is evidently a name of the agent: 'gleeder,' Icel. *glæðir*, one shining like red hot embers, in which sense however the Icel. word is not used. Its common sense is 'he who quickens,' but it descends from *glóð* and was anciently pronounced *glöðer*, illuminator (M). *Ey-gló*, everglowing, was a poetic name for the sun (A). The sun, T.
- Glyed shield, Lowland Scotch, *glyed-child*, squint-eyed fellow (J). Turbot, T.
- Gro, *gráði*, a breeze curling the waves. A strong wind and rough sea, T. A slight breeze (J). A fresh breeze (Edmondston).
- Gussel, *gustr*? A high, dry wind.

<sup>1</sup> *däi*, explained by Jakobsen as a disturbance in the sea, a swell, betokening bad weather. Sometimes = *moderdäi* (see mother-di, *infra*) an undulation or wave-motion, under the surface of the sea, going towards the land, and in accordance with which the fishing-boats formerly (before the compass came into use) steered to land, e.g., in foggy weather.

## 40 *The Days of the Old Shetland Sixern.*

Haf, *haf*, the sea. Deep-sea fishing ground.

Hakk, Danish, *hakke*, to dig or hack up. Broken water.

Hokner, a dog, T. It is also a sea-name for a horse, in this connection compare *hölkuir*, a poetic name for a horse (A).<sup>1</sup>

Huggiestaff, *högg*, a blow, *stafr*, staff. A gaff, fish clip.

Humbleband, *hömlu-band*, an oar loop made of a strap fastened to the thole-pin.

Kabe, *keipr*, rowlock.

Kannie, *kanna*, to scan, view, enquire: 'conning' seat (M). The steersman's seat in the stern.

Klagger, *klekja*, to hatch. A hen, T.

Klak, *klakkr*, a clump; Norse, *klakk*, fishing ground (J). Inshore fishing ground.

Krammer, *hrammr*, a claw, (J). Cat, T.

Laar, Danish, *laring*, light breeze, (J). A light breeze insufficient for sailing.

Loader, *ljóðari*, singer, from *ljóð*, a song, mostly a song of praise, a panegyric. The word does not occur in literature, but it is correctly formed and in every way fitting. If I were to translate cantor or precentor by *ljóðari* every Icelander would understand me (M). Probably *látari*, from *láta*, v., (Shetland load) to utter sounds (J). Precentor, T.

Mid-room, *mið-rúm*. The mid compartment in a sixern.

Mother-di, *mót*, contrary? *dýfa*, to dip; compare *mót-bára*, a counter-wave. Or *mother* = earth, the undercurrent which goes towards land. Cf. *falla í móður-ætt*, to fall to mother-earth, to die, Njál's Saga, c. 54. The waves which roll towards the land (A). To my feeling there is something not quite convincing in mother = *mót*. There is a lengthened form '*móti*' frequently used in sailor language, meaning 'against,' as: *vindrinn var á móti* = the wind was contrary: *hann er á móti* = he (the wind) is contrary. I could imagine that *móti* could in Shetland have gone into 'mother,' if in Shetland a dental tenuis, in the old speech, between a long and a short vowel, passes, in later times, into a dental aspirate. But this, according to Jakobsen, seems doubtful, or even not to be the case. And there is also this point to be considered, that a 'mother-di' is not a contrary wave for those who are making for the land. Could *með* or *meðr* be supposed to underlie 'mother'? *Með-byrr* is a common Icel. sea-term: favourable wind; *með-bára*, *æstus secundus*, wave running the same way as a boat would be perfectly good, even classical Icelandic. And yet it does not sound quite convincing (M). See *di* (*ante*) and foot-note.

Nikker, *nykr*, the fabulous water-horse. A horse, T.

Oost-room, *austr-rúm*, the compartment of a sixern near the *austr*, pump.

Pirr, *byrr*, wind. Patches of wind causing a ripple.

<sup>1</sup> May be hackney, Dutch *hakkeneie*, a little horse. I have heard *hokner* applied to a horse only (North Unst). A *hokken-hund* means a hungry and voracious dog, from O. N. *hækin*, adj. (J).

- Raemik, French, *rame*, an oar (J). An oar.  
 Roost, *röst*, a current.  
 Runk, a break between showers, *Rykk*, a wrench, sudden break? (M).  
 Röd, *róta*, sleet and storm (A). *Hryðja*, sleet-squall, vehement snow-storm of short duration? (M). Misty and wet.  
 Sixern, *sex-æringr*. Six-oared boat divided into six rooms or compartments—forehead, foreroom, midroom, oostroom, shott and kannie. Cleasby's *Dictionary* explains s.v. *rúm*, that ancient ships were divided into rooms, one for each pair of oars, e.g., *stæfn-rúm*, stem-room, two *fyrir-rúm*, forerooms (aft and fore), two *austur-rúm*, pump room, *klofa-rúm*, mast room, and *krappa-rúm*, the straitroom, the third from the stern. A three-man boat was divided into *háls*, the bow, *fyrir-rúm*, foreroom or midship, and *skutr*, stern.  
 Shott, *skutr*, stern. A compartment of a sixern.  
 Skegg, *skiki*, a strip of cloth (J). *Skegg*, beard, that is shaped like a beard? (M). A sail, T.  
 Skurr, *skör*, edge. Near to the shore.  
 Sköne, Gaelic, *sgian*, a knife (J). Compare Old Norse, *skeina*, to wound (A). A knife, T.  
 Snaar, *snara*, to turn quickly. A change in a current.  
 Stong, *stöng*, a pole. A mast.  
 Stoor, *stórr*, great (A). Perhaps *styrr*, movement (M). Notice the various applications of the Lowland Scotch *stour*, e.g., a stiff breeze (J). A moderate wind.  
 Stö, the wind, T. *Staða*, gen. dat. acc. *stöðu*; *vind-staða*, common term for wind direction, another is *veðr-staða*, id. *hag-stæðr*, favourable, of wind. I think I have also heard *vind-stöð*, wind-direction (M).  
 Töve, *þæfa*, a stamping, a long tedious quarrel (A). Perhaps right, but *tefja*, to delay, *töf*, delay (M). A rolling angry sea.  
 Twee-te-see-dee, an expression of disgust to counteract unlucky words and actions. Compare *tví*, interj., expressing disgust, fie! (A). Must be, I think, *tví-þér-svei-þér*, fy-thee-curse-thee! *sveija*, to snort a curse after an evil spirit, spook and the like (M).  
 Ungastö, compare *stö* (*ante*) wind (J). *And-gust-staða* (A). Head wind.  
 Upstander, *upþ-standari*, an upright post. A clergyman, T.

Although all these words are to be found in the printed glossaries, they are valuable in further corroboration of the same, while the variations in their meaning, as here explained by one born to their practical use, are of great interest.—ALFRED W. JOHNSTON.

## OLD CHARTERS AND PAPERS.

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**I**N response to the suggestion in the July number of the *Old-Lore Miscellany* that old charters or papers relating to our old Earldom in the hands of members of the Club should be intimated to the Editor, I beg to annex a list of such documents in my possession, viz. :—

1. The Rental of the Bishopric of Orkney. 17th century.<sup>1</sup>
2. Compting Rental of the Earldom of Orkney. 1740.
3. Mortgage of Land in Shetland by Andrew Mouat of Hugoland (in Norse). 1597.<sup>2</sup>
4. Charter by Robert, Earl of Orkney (in Latin), to Arthur Sinclair of Aith. Signed by the Earl, with seal appended. Date, late 16th century.
5. Charter signed by Patrick, Earl of Orkney, Lord Zetland, in favour of Herman and Thomas Magnusson. 1604.
6. Commission signed by Earl Patrick for holding a Shuynd for settlement of the estate of the late Peter Nisbet. 1605.
7. Receipt by Earl Patrick for certain church dues of Shetland. 1609.
8. Deed of Sale (in Norse) of land in Lunnasting parish, Shetland. Signed at Bergen, 1537.<sup>3</sup>
9. Charter by Malcolm Sinclair of Quendale. 1603.
10. Undertaking by Hew Sinclair of Burgh, Arthur Sinclair of Ayth, William Sinclair of Oyzea, and Andro Mowat of Hugoland. (Date uncertain, but before 1605, when Hugh Sinclair died).

<sup>1</sup> Printed in the *Orcadian*, 1890-1, with Notes by A. W. Johnston.

<sup>2</sup> Printed, *Orkney and Shetland Records*, Vol. I., No. 51.

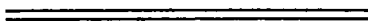
<sup>3</sup> Printed, *Orkney and Shetland Records*, Vol. I., No. 40.

11. Commission by King Christian IV. of Denmark and Norway to Magnus Sinclair, captain of the ship "Leoparden." Copenhagen, 1627.
12. Deed of Excambion of land by William Bruce, first of Symbister and Sumburgh. 1615.
13. Instrument of Sasine in favour of William Gordon of the Mill of Voy (in Latin). 1681.
14. Disposition, Gilbert Groat to Malcolm Groat. 1721.
15. Instrument of Sasine in favour of William Gow, Merchant in Wick in Caithness, of a tenement and ground in Stromness. 26th August, 1699.  
(This Gow would appear to have been the father of Gow, the "Pirate").

In addition to the above several other deeds relating to Orkney and Shetland are in my hands, besides early manuscript copies of deeds and documents passing between the Earl of Morton, Sir Lawrence Dundas, and the Freeholders of Orkney and Shetland in regard to Weights and Measures, Whales and Pellocks, and other matters. Of the deeds enumerated, Nos. 3, 8, and 11 have been printed in "The Celtic and Scandinavian Antiquities of Shetland" (1904), and No. 7 in the "Diary of the Rev. John Mill" (1899).

It may be open to doubt whether such documents as the above, or some of them, should be in private hands, and their preservation in some public repository shall receive my careful consideration. It may be well, in the meantime, in accordance with the editorial suggestion, that their existence should be placed on record now.

GILBERT GOUDIE.



## 'E SILKIE MAN.

A STORY OF THE PENTLAND FIRTH.<sup>1</sup>

## III.

*(Continued from Vol. II., p. 212).*

So oot he comes, an' mak's up te'e men. He turns oot a ceeval spoken man, an' passes 'e time o' day, an' heers 'eir story—fa 'ey wis an' foo 'ey cam' 'ere. 'A 'iss time 'e wuman keeps rockan 'e cradle bit niver sayan' a word, an' 'e man, he looks first at 'e wuman an' 'en at 'e brithers an' 'en he says, wi' a lach on's feece: "Men," says he, "ye'll nee be kennan' fa 'iss wuman is 'at's rockan' 'e cradle?" "Na," says Donel', "at's fat we dinna ken, an' 'ids ill till's for we hevna crossed a word wi'r." Weel, t' mak a lang story short, says 'e man: "At's yir sister Kirsty at ye a' thocht wis drooned at 'e Niss o' Dungasby fowr year sin, aboot 'iss sam time 'e year. An' mair nor at A'm 'ir geed-man nee less, an' yin's wur bairn she's rockan 'e cradle!"

'E brithers heeran' 'iss lookid at ein anither, bit fatoor 'ey thocht 'ey said neethin', for 'e less said 'e seenest mended, bit 'id wis beginnan' t' dawn on 'em noo fat hed come owre Kirsty. "Aye," says 'e silkie man, gaan' on wi's teel, "we're mairried here, richt anyoch, bit A've gotten nee tocher wi'r same's ither men gets wi' 'eir weeman."

Donel' heeran' 'iss is kin' o' nettled, an' he says wi' a girn: "Heth, man! hid wis ill for his t' gee'r tocher consideran' 'e wy ye took'r awa fe's, bit 'e tocher's waitan' ye," says Donel', "a fine reid coo, five year aal' an' no'r neebur 'e pairish. She's 'e coo noo at wis 'e stirk 'en, fan Kirsty geed fe's, is we min' t' wur sorro.'"

"Oh! it's a richt," says 'e silkie man. "Hid's jist

<sup>1</sup> See glossaries, vol. II, pp. 167, 212.

ma wy o' spekan', so dinna lat at antle ye. A'm nee thinkan' at muckle aboot 'e coo. Coo, or no coo, A've gotten a wuman at ony man micht be prood o', an' dinna ye think at A'm rooan' ma bargan, bit for a' at wur ain's wur ain, an' gin 'e coo's te'e fore A'll come for'ir fan ye cross 'e Soon'. Bit t' shainge 'e subjic, hev ye ony knowledge o' far ye ir?" "Na," says Donel', "we hev na at." "Weel," says 'e silkie man, "Ye're on 'e wast side o' Strowma, an' 'iss is fat 'ey ca' 'e Deil's Punch Bowl, an' nee an ill neem for'd. Manny's 'e stramash 'at's here on a wunter's day, bit for 'e laek o' his at can live 'neth 'e watter is weel's ibeen'd we're noor 'e warr, yir sistir 'ere hes 'e same poor noo at A hev, an' so hes 'e bairn. Manny's 'e humblan' sicht we see—vrackid ships an' droonan' men at we've nee poor t' help. A' 'iss trock at's lyan' aboot is a' fe vrackid ships, an' we've plenty mair o'd we need na spek o'."

Weel, 'ey baed wi'e silkie man a' at day, for 'e fowg wis still doon. 'Ey baed wi'm 'e next day's weel, 'e fowg wudna lat 'em awa. Bit 'ey couldna say at 'ey fan' 'emsels at heim. 'E silkie man geed oot an' in an' back an' forrad on's ain erran's, noo in's natral sheep is 'ey'd seen 'im first an' noo in 'e sheep o' human. 'Ey only saw glints o' Kirsty. 'E silkie man keepid'r oot 'e rod. 'Ey didna ceir t' look on 'e bairn, for 'ey thocht id micht be wancanny. So noo 'e third day comes, an' 'e fowg lifts an' gled ir 'ey t' see 'e open sky ibeen 'eir heids. 'Ey wir mair nor gled t' win awa, an' e' silkie man tells 'em at he's ready fan oor 'ey ir. So 'ey shived oot ipo' 'e first 'e fled, 'e wun fe'e su' wast, an' Donel' steeran'. He wis nee time fill 'ey wir doon on 'e back 'e "Boars," bit be 'iss time 'e "Boars" wis gettan' up, an' is Donel' thocht id nee very shancy t' cross 'em, he keepid'r awa an' brocht up on 'e back 'e Niss. Bit noo 'e fled's strongar on 'e Niss nor 'ey lippened, an' Donel' tried'r

'iss wy an' at wy, bit Deil be in'd gin he could kinch'r owre 'e Niss, dee a' he could. So 'e silkie man he says: "Let me hev a try o'r Donel'," an' grippan' 'e helm oot o' Donel's han', heth! 'ey're owre 'e Niss ifore ye could say "Jeck Robison."

An' noo ey're in owre'e tide an' in still watter, an' coman' up wi' Robby's hevn fan a' at aince 'ey hears a splash, same's ye'd thrown a labster creel owre a boat, an' here, fan Donel' and Peter lookid roon' 'ere's nee silkie man t' be seen! Donel' jimps eft an' grips 'e helm no kennan' verra weel gin's heid or's heels is ibeen 'im. 'Ey're weel in te'e hevn noo, an' Peter's lookan' up owre 'e bree an' fat sees he bit his sister Sarah drivan' owre 'e links laek a wuman aff o'r heid. She wis at 'e watter's eidge is 'e boat struck 'e san', an' ifore 'ey could get speech o'r, she cries oot, wi'r han's 'been'r heid: "Oh, bairns, bairns, gled im A t'see yir twa feeces, bit sich a day is A've pitten owre ma heid. He alone knows at meed is a'!" Fan Sarah got'r breeth drawn, is wis 'e story she hed t' tell. "Bairns, bairns," says she, "Fan A wis ap at 'e Heid flittan' 'e kye A sees 'e boat boran on 'e Niss, an' A wis stan'an wi' 'e reid coo's tether i' ma han', lookan' at 'e boat, an' jist is ye wan owre 'e Niss 'e reid coo sprang fe ma side, an' ifore A could sain masel' she took ae jump an geed clean owre 'e rock!" "Bes' save a'!" cries Peter. "'E Deil buist hev been 'e coo." "Na, na," says Donel', in's loog, "Hid's 'e silkie man ats awa an' te'en Kirsty's tocher wi'm, an' lat him be gaan." 'En steppan oot 'e boat he says t' Sarah: "Thanks te'e Best, wuman! We've gotten heim oot o' yin fowg. Am sorry aboot 'e reid coo, bit we man pit up wi'e loss o'r, 'e best wy we can. We've nee hed muckle luck wi' 'e beis' ony wy sin' Kirsty geed fe's."

DAVID HOUSTON.

THE END.

## SOME REFERENCES TO WITCHCRAFT AND CHARMING FROM CAITHNESS CHURCH RECORDS.

### IV.

(Continued from Vol. II., p. 193).

11th November, 1655.—Catherine Skinner, spouse to Alexander Smith in Thurso-be-East, was delated to have consulted with Graycoat<sup>1</sup> (openly suspect of witchcraft) to cure the said Alexander, being sick. The said Katherine was ordered to be cited to the next session.

18th November, 1655.—Katherine Skinner appeared and being accused of consulting with Graycoat, confessed that her husband being wholly diseased the said Graycoat came into their house and offered<sup>2</sup> to heal him for reward, whereupon the said Katherine gave her forty shillings Scots mony, but denies that she knew the said Graycoat to use any incantation or charming, or that she applied anything to the diseased person and that he was privy to the paction. Therefore the session finding the pact to have proceeded of gross ignorance, and knowing no other scandal to her, ordered the said Katherine Skinner to stand up and be rebuked before the congregation the next Lord's Day, and after sermon, publicly to acknowledge her guilt and crave pardon for the same.

26th November, 1655.—Katherine Skinner made satisfacture to discipline and conform to her censure.

28th February, 1659.—Robert Budge, in Stainland, delate of consulting with the louse leich,<sup>3</sup> called

<sup>1</sup> See *Miscellany*, vol. II., p. 110.

<sup>2</sup> Thurso Kirk-Session Records. I am specially indebted to Mr. James Grant, Thorfynn House, Thurso, for the extracts from the Thurso Kirk-Session Records.

<sup>3</sup> Louse leich = probably Gaelic *lus leigh* = herb doctor.

Gradach Gun, for receiving of his sight, is appointed to be cited to the next session.

11th April, 1659.—Robert Budge referred back from the presbytery to the session to be censured for consulting with Gradach Gun, is appointed to be rebuked in sackcloth before the congregation the next Lord's Day.<sup>1</sup>

Thurso, 9th June, 1714.—There was a reference from the session of Dunnet by Mr. Oswald, anent Isobel Anderson, bearing that she is relapse in fornication in his paroch, and under great presumptions of witchcraft, and desireing the presbytery's advice anent her. The presbytery considering that the meeting of the synod is at hand, referrs the matter to them.<sup>2</sup>

Thurso, 25th August, 1714.—The Moderator reported that the affair anent Isobel Anderson in Dunnet, was represented to the synod, advised Mr. Oswald to make application to the civile magistrate to get her banished the country.<sup>2</sup>

HISTORICUS.

<sup>1</sup> See *Miscellany*, vol. II., p. 171.

<sup>2</sup> Caithness Presbytery Records.

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A LIST OF BOOKS AND PAMPHLETS  
RELATING TO THE NORTH OF  
SCOTLAND, WITH SPECIAL  
REFERENCE TO CAITHNESS  
AND SUTHERLAND.

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II.

(Continued from Vol. II., p. 242.)

BRITISH ISLES, DEPICTED BY PEN AND CAMERA. *London*, 1904.

Illustrated article on "Sutherland and Caithness," pp. 173-183, by Rev. David Houston, M.A.

BROWNE, JAMES, LL.D. HISTORY OF THE HIGHLANDS AND HIGHLAND CLANS. Four vols. Illustrated. *Glasgow*, 1838.

BROWN, P. HUME. EARLY TRAVELLERS IN SCOTLAND. *Edinburgh*, 1891.

BROWN, REV. THOS. ANNALS OF THE DISRUPTION: 1843. 1st edition, *Edinburgh*, 1884. New edition, *Edinburgh*, 1893.

Gives side-lights on the religious life of Caithness and Sutherland.

BULLOCH, J. M. THE HOUSE OF GORDON. 3 vols. New Spalding Club, *Aberdeen*, 1903-7.

— THE GORDONS OF INVERGORDON. Ross Pub. Co., Ltd., *Dingwall*, 1906.

— THE GORDONS IN SUTHERLAND. Ross Pub. Co. Ltd., *Dingwall*, 1907.

BURGOYNE, CAPT. R. H. RECORDS OF THE 93RD REGIMENT. *London*, 1883.

BURRITT, ELIHU. A WALK FROM LONDON TO JOHN O'GROAT'S, with notes by the way. 1st and 2nd editions. *London*, 1864.

BURT, CAPT. ED. LETTERS FROM A GENTLEMAN IN THE NORTH OF SCOTLAND TO HIS FRIEND IN LONDON. 2 vols. *Edinburgh*, 1822.

CADELL, H. M. GEOLOGY AND SCENERY OF SUTHERLAND. *Edinburgh*, 1896.

CAITHNESS ROAD ACT. *Wick*, n.d.

CAITHNESS AND PART OF ORKNEY: AN ECCLESIOLOGICAL SKETCH BY "UNDA" (T. S. MUIR). 25 copies privately printed. (1861).

CAITHNESS, THE VALUATION ROLL FOR THE COUNTY OF. Annually. *Wick*, n.d.

CAITHNESS, THE COUNTY OF, by various Contributors, edited by John Horne. W. Rae, *Wick*, 1907.

*Contents*:—The County Described—John Horne; Place-Names—D. B. Nicolson; The People—W. L. Manson; Dialect—D. B. Nicolson; Folklore—A. Polson; Social Expansion, J. Horne; Commerce—R. J. G. Millar; Education—Robert Gunn; Literature—John Mowat; Ecclesiastical History—J. Horne; Antiquities—Jos. Anderson; Geology, Alex. Sutherland; Flora—J. F. Grant; Fauna—D. Bruce; etc.

An encyclopædia of county information.

CAITHNESS, COMMISSARIOT RECORD OF. 1661-1664. Edited by F. J. Grant. 8 pp. *Edinburgh*, 1902.

CAITHNESS-SHIRE: NEW STATISTICAL ACCOUNT OF SCOTLAND, by the ministers of the respective parishes. *Edinburgh*, 1841.

Thurso—Rev. W. R. Taylor, 1840. Canisbay—Rev. Peter Jolly, 1840. Dunnet—Rev. Thos. Jolly, 1840. Watten—Rev. Alex. Gunn, 1840. Olrick—Rev. Wm. Mackenzie, 1840. Halkirk—Rev. John Munro, 1840. Latheron—Rev. Geo. Davidson, 1840. Bower—Rev. Wm. Smith, 1840. Reay—Mr. W. G. Forbes, 1840. Wick—Rev.

Chas. Thomson, 1840. General Observations by Wm. Sutherland, W.S.

CALDER, JAMES TRAILL. SKETCH OF THE CIVIL AND TRADITIONAL HISTORY OF CAITHNESS FROM THE TENTH CENTURY. 1st edition, *Glasgow*, 1861. New edition, with Sketch of the Author, and Supplementary Notes by Thomas Sinclair, M.A. W. Rae, *Wick*, 1887.

The most popular historical work of reference on this county and the North generally.

— SKETCHES FROM JOHN O'GROATS, in prose and verse. P. Reid, *Wick*, 1842.

A valuable collection of Northern superstitions, folklore traditions, etc.

— POEMS FROM JOHN O'GROATS. P. Reid, *Wick*, 1855.

A vivid, poetical description of old-time manners and customs.

CALLAWAY, C. THE LIMESTONE OF DURNES AND ASSYNT. Geo. Soc. Quart. Jour. *London*, 1881.

CAMPBELL, H. F. CATHEDRAL OF CAITHNESS AT DORNOCH. *Aberdeen*, 1892.

CAMPBELL, JOHN F. SOMETHING ABOUT THE "DIGGINS" IN SUTHERLAND. (Anon.). *Edinburgh*, 1869.

— POPULAR TALES OF THE WEST HIGHLANDS. *Paisley*, 1890.

CAMPBELL, REV. J. G. SUPERSTITIONS OF THE HIGHLANDS AND ISLANDS OF SCOTLAND. *Glasgow*, 1900.

CARRUTHERS ROBT., LL.D. THE HIGHLAND NOTEBOOK. *Inverness*, 1887.

CHALMERS, GEO. CALEDONIA: AN ACCOUNT, HISTORICAL AND TOPOGRAPHICAL, OF NORTH BRITAIN FROM THE MOST ANCIENT TIMES. Three vols. *London*, 1807-24. New edition, seven vols. *Paisley*, 1887-1894.

CHRONICLE OF MAN AND THE SUDREYS, edited with Historical Notes, by P. A. Munch. *Christiania*, 1860.

CHRONICON MANNIÆ, WITH ACCOUNT OF OLAVE THE BLACK AND HACO'S EXPEDITION. *Perth*, 1784.

CHURCH AND HER ACCUSER IN THE FAR NORTH (THE), BY "INVESTIGATOR" (Rev. K. Phin). *Glasgow*, 1850.

A severe criticism of the "Men" and the Free Church in the North.

COGHILL, J. H. THE FAMILY OF COGHILL, 1377-1879. *Cambridge*, 1879.

COLQUHOUN, JOHN. SALMON-CASTS AND STRAY SHOTS. Blackwood, *Edinburgh*, 1858.

COMB, JAS. THE HIGHLAND BRIGADE. *London*, 1886. *Stirling*, 1902.

COOPER, C. A. A SUTHERLAND SNUGGERY. *Edinburgh*, 1878.

CORDINER, REV. CHAS. ANTIQUITIES AND SCENERY OF THE NORTH OF SCOTLAND. 22 plates, quarto. *London*, 1780.

CRAVEN, REV. J. B. A HISTORY OF THE EPISCOPAL CHURCH IN THE DIOCESE OF CAITHNESS. W. Peace, *Kirkwall*, 1908.

A volume exhibiting very careful research and details of Church history in Sutherland and Caithness.

— JOURNALS OF THE EPISCOPAL VISITATIONS OF THE RIGHT REV. ROBERT FORBES, M.A., 1762-1770. *London*, 1886.

CROFTER COMMISSION EVIDENCE AND REPORTS. Six vols. *London*, 1884.

CROSSKEY, H. W. GEOLOGY OF A SECTION NEAR INCHNADAMFF, SUTHERLANDSHIRE. Trans. of Geo. Society. *Glasgow*, 1865.

- CUNNINGHAM, R. J. H. ON THE GEOGNOSEY OF SUTHERLANDSHIRE. 44 pp., map and plates. *Edinburgh*, 1839.
- CURSITER, J. W., F.S.A.Scot., THE SCOTTISH BROCHS, THEIR AGE AND DESTRUCTION. Private print. *Kirkwall*, 1898.
- DIXON, H. H. FIELD AND FERN, IN THE NORTH OF SCOTLAND. *London*, 1865.
- Several interesting chapters on agricultural matters.
- DONN, ROB, OR MACKAY. GAELIC POEMS. Edited by Dr. MacIntosh Mackay. 1829. 2nd Edition, 1870. New Edition, Edited by Hew Morrison. *Edinburgh*, 1899. Another Edition by Rev. Adam Gunn, M.A., *Glasgow*, 1899.
- DOUGLAS, SIR ROBERT. PEERAGE OF SCOTLAND. *Edinburgh*, 1813.
- EVANS, J. W., LL.B. GEOLOGY OF THE NORTH-EAST OF CAITHNESS. *London*, 1891.
- FASTI ECCLESIE SCOTICANÆ: HISTORICAL AND BIOGRAPHICAL NOTICE OF ALL THE MINISTERS OF THE CHURCH OF SCOTLAND, FROM THE REFORMATION TO THE PRESENT TIME, BY DR. HEW SCOTT. Six vols. *Edinburgh*, 1866-71.
- FERGUSON, DR. J. BROCHS AND RUDE STONE MONUMENTS OF THE ORKNEY ISLANDS AND NORTH OF SCOTLAND, THEIR AGE AND USES. *Edinburgh*, 1877.
- FERGUSON, M. AUTUMN TOUR THROUGH ORKNEY AND THE NORTH OF SCOTLAND. *Glasgow*, 1869.
- FERGUSON, R. M. RAMBLES IN THE FAR NORTH. *Paisley*, 1884.
- FOLKLORE OF SUTHERLAND. *Folklore Journal*, Vol. VII., 1889.

FORSYTH, ROBERT. THE BEAUTIES OF SCOTLAND : ENGRAVINGS OF ANTIQUITIES, SEATS, SCENERY, ETC. Five vols. *Edinburgh*, 1805-8.

FRASER, SIR WM. THE SUTHERLAND BOOK. Three vols. *Edinburgh*, 1892.

GEOGRAPHY OF THE COUNTY OF CAITHNESS. Collins, *Glasgow* (1885).

GEOGRAPHY OF THE COUNTY OF SUTHERLAND. Collins, *Glasgow*, n.d.

GEOLOGICAL STRUCTURE OF THE NORTH-WEST HIGHLANDS OF SCOTLAND, by B. N. Peach, John Horne, W. Gunn, C. T. Clough, and L. Hinxman. Edited by Sir A. Geikie. "THE MEMOIRS OF THE GEOGRAPHICAL SURVEY OF GREAT BRITAIN." *London*, 1907.

GOLSPIE: CONTRIBUTIONS TO ITS FOLKLORE. Edited by E. W. B. Nicholson. *London*, 1897.

GORDON, SIR ROBERT. GENEALOGICAL HISTORY OF THE EARLDOM OF SUTHERLAND TO THE YEAR 1620. *Edinburgh*, 1813.

This work contains full accounts of the various feuds which existed between Sutherland and Caithness. It is the source of much of our modern history, and while the author, at all times, cannot be reckoned an impartial historian, the work is valuable.

— COUNSEL OF SIR ROBERT GORDON CLAIMING THE TITLE OF EARL OF SUTHERLAND. 1771.

GOUDIE, GILBERT. TRANSLATION OF THE ORKNEYINGA SAGA, edited by Dr. Joseph Anderson. Mr. Goudie was solely responsible for the publication of this work, which was translated by himself and Mr. Jón A. Hjaltalin. *Edinburgh*, 1873.

JOHN MOWAT.

(*To be continued*).

**OBITUARY.**

JOHN IRVINE.—By the death of Mr. John Irvine—Original Subscriber—which took place on November 12th, at his residence, South Commercial Street, Lerwick, Shetland has sustained a very heavy loss. The younger son of the late Mr. William Irvine, well known a generation ago as one of the ablest men of business in Shetland, and partner of Messrs. Hay and Co., Mr. John Irvine was born in May, 1842, at Lerwick, where he attended the schools of Miss Gordon and Miss Liston. After completing his education in Edinburgh, he was an Excise officer for some little time at Leith. He returned to Lerwick, but shortly after went to America, where he stayed a few years, and again returned to Lerwick and entered the business of Messrs. Hay and Co. His elder brother, William, who had been successful in India, came home and decided to go to New Zealand. John joined him, and they carried on a successful business until 1884, when he again returned to his native town, where ever since he has been connected with white fish and herring curing, but lately confined his attention to his ship-broking business.

Mr. Irvine, in his early days, was a very daring seaman, and possessed all the notable qualities of the ancient viking. Only to those intimately acquainted with him were his great and tender qualities known—his kindness and sympathy to those in need, his readiness to assist anyone asking advice, and his great love for animals, especially birds. Like his uncle, the portrait painter, after whom he was named, he had an artistic eye, and to those privileged to be at home in his house and office, it was a delight to see his views of old Lerwick and old worthies of Lerwick which he himself had photographed. He was also deeply interested in genealogies, and could trace his own family back many generations.

Mr. Irvine, however, was best known for the love and intelligent interest he took in everything relating to the past of Shetland, and of the North generally, especially the Old Norse language and all the branches and dialects connected therewith. No one in the Islands had such an intelligent grasp of the subject. While we deplore the fact that we can never consult him in any difficulty, it is cheering to know that a considerable portion of the treasure of his richly-stored mind was communicated to Dr. Jakobsen, who will utilise it in his invaluable Shetland Norn Dictionary, two parts of which have already appeared.

Mr. Irvine was buried on November 16th in the family vault, Old Cemetery, where only two years ago his gifted sister, Miss Katherine Irvine, translator of "Fair Isle" and "Helga," was laid to rest. Predeceased by his brother and two sisters, he is survived by his youngest sister, Mrs. James Hunter and her family, with whom deep sympathy is felt.—T. M.

### **NOTES ON BOOKS.**

*Golspie, Contributions to its Folk-lore*, edited by Edward W. B. Nicholson, M.A., Bodley's Librarian, illustrated, pp. xv. + 351. This book was published in 1897, at 7s. 6d., by D. Nutt, whose stock is now exhausted. We are, however, enabled to offer a few copies to our readers at the nominal price of 3s. 6d. post free, which may be had through the Hon. Librarian of the Club.

Although the work deals with the single parish of Golspie, it is a model of how folk-lore should and can be effectively collected, and forms an invaluable guide and incentive to those interested in the subject and desirous of making scientific researches. We particularly advise all school teachers in Sutherland, Caithness, Orkney and Shetland to possess a copy, and set themselves to follow its example in collecting these fast-dying customs. It is largely from school children that such information can be derived, and the work before us is compiled from the contributions of pupils of Golspie School.

The subjects are arranged as follows:—Stories, superstitions, customs attached to days, games without rimes, rime-games, tunes of the game-rimes, songs about Golspie, number-rimes, riming inscriptions in books, miscellaneous rimes, proverbs, phrases, similes, beliefs about weather, the place and its peopling—a topographical and general description of the parish. The book is well illustrated from photographs by Mr. A. M. Dixon, of Golspie.

It cannot be too forcibly impressed upon our readers how important it is that all folk-lore should be at once collected, seeing that with the altered conditions of life, much is being forgotten and irretrievably lost.

*In the Van of the Vikings or how Olaf Tryggvason lost and won.* By M. F. Outram. Illustrated by J. A. Symington, 316 pp., London. The Religious Tract Society, 2s. 6d. This story is founded on facts related in the great Saga of Olaf Tryggvason and should form a most instructive volume in "The Boy's Own Series." The book is well written and is perhaps one of the best English productions of the kind. The story of Olaf breaking the images is given, although the authenticity of this is disputed by Vigfússon, there being a complete absence of idolatry in the Norse religion. Olaf's conversion to Christianity and his subsequent mission and sword-baptism of his subjects in Orkney and Norway are fully described.

*Scotland's Work and Worth.* By Charles W. Thomson, M.A., Rector of Larkhall Academy, Edinburgh and London. Oliphant, Anderson and Ferrier. In fourteen parts at 7d. net each. Illustrated. More than half of this work is devoted to Scottish interests in the nineteenth century. Magersfontein being as fully treated as Flodden. Sir Colin Campbell claims more attention than good Lord James Douglas. More attention having been devoted to historically recent events, possibly accounts for the rapid review of ancient history in which it is stated that in the year 1066 "the Norwegian King Harold conquered Orkney, Shetland, and some of the Hebridean Isles, and the Norwegian blood became definitely mingled with the original Celtic strains of the Western Highlanders"? Possibly the author is thinking of the Norman conquest at the other end of our island. Exception is taken to the modern practice of calling "Britain" England. We shall next have the Lowlanders protesting against the name Scotland being applied to their part of the kingdom seeing that the name properly belongs to the Highlands, which was peopled by the Scots from Ireland. It is lamented that "it is unfortunate that England's greatest dramatist should have painted this (Macbeth)—the most prominent Scotsman on his vivid canvas—as a monster of vice and cruelty, whereas the real Macbeth seems to have been on the whole, a beneficent ruler." The book is well printed and illustrated and racily written. Vol. II. will be noticed in our March number.

*A Catalogue of the Publications of Scottish Historical and Kindred Clubs and Societies*, and of the volumes relative to Scottish History, issued by His Majesty's Stationery Office, 1780-1908, with subject-index by Charles Sanford Terry, M.A., Burnett-Fletcher Professor of History in the University of Aberdeen, pp. xiii. + 253. Glasgow, James MacLehose and Sons, 1909, 10s. net. It is a pleasure to note a work of this kind, for, given a good editor like Professor Terry, there remains nothing but praise and an indication of the good things to be found in its pages. Professor Terry finds that these Clubs and Societies fall into three groups—pre-Waverley, Waverley, and post-Waverley. The father of them, the

Society of Antiquaries of Scotland, was founded in 1780. The year 1870, the date of the dissolution of the Spalding Club, is regarded as the termination of the Waverley period, the Society of Antiquaries alone surviving. A renewed outburst of energy took place in the Eighties, and in the last twenty years of the nineteenth century many new clubs were founded. Included in the catalogue are the following Orcadian Societies:—The Antiquarian and Natural History Society of Orkney (1844), the Orkney and Zetland Antiquarian and Statistical Society (1831), and the Viking Club (1892). For the sake of completeness, there are also enumerated:—The Orkney Literary and Scientific Club, the Orkney Natural History Society, the Kirkwall Literary and Scientific Association, and the Literary and Scientific Society of Shetland. Sutherland is represented by the Sutherland Association (1866). The index is all that could be desired, giving authors, subjects, and places.

*Family Names and their Story*, by S. Baring-Gould, M.A., pp. 432. London, Seeley & Co., Ltd., 1910. 7s. 6d. net. This work includes chapters on Scandinavian names, Scottish and Irish surnames, Anglo-Saxon and Danish names in Domesday. In Scandinavian names, the “*Liber vitæ*,” the “Book of Life” of Durham Minster, is referred to in the story of the development of surnames. Dr. Stefánsson’s paper, in the Saga-book on the Scandinavian names on the flyleaf in a 10th century MS. book of the Gospels in York Minster, is quoted. Students will be surprised to be informed that “the Edda was put together in the eleventh century, by Sæmund, to preserve these ancient poems from loss.” Poor Snorri! The Poetic or Elder Edda of course is meant and no one now-a-days ascribes it to Sæmund, although his name is still used as a distinctive label. Gunn “is probably derived from a Norse chief of the name of Gunnar, in Caithness, which was entirely in the hands of the Scandinavian [Norse] Earls of Orkney.” MacDougal, “a clan that descends from Somerled of the Isles. Somerled is a Norse name, and signifies a Viking harrying in the summer. He died in 1164. He married the grand-daughter of Godred Crovan, a Norse King of Man. Olaf Bitling his father, had spent his youth at the Court of Henry I. of England. He married the daughter of Fergus, Lord of Galloway, a grand-daughter of Henry I. Somerled was the Scandinavian Lord of Argyll.” Mowat is derived from *De Mont haut* (de Monte alto). Orkney and Shetland names are conspicuous by their absence. The author having the advantage of previous writers has produced perhaps the best and most readable work of this kind we possess.

*The Story of Iona*, by the Rev. Edward Craig Trenbolme, M.A., of the Society of St. John the Evangelist, Cowley. Illustrated by Francis M. Richmond. Maps, 173 pp. Edinburgh: David Douglas, 1909. 8s. 6d. net. The author describes how *Ioua*, by a clerical mistake, became *Iona*, and has so continued, while “‘I,’ pronounced like ‘E’ in English, is the ordinary Gaelic name for Iona now.” The chapter on “St. Columba’s labours and rest” describes the sphere of his missionary work in Skye, Eigg, Deer, Aberdeen, and Orkney, which was visited by

St. Cormac, who devoted much of his energy in search of "a desert in the ocean" in which to live. The first Danish attack on Iona took place in 795. The Norwegian Vikings, who "were not the terrible scourge that the cruel Danes had been," were the next invaders. In 980 Anlaf, King of the Danes of Dublin, came to Iona, and died there "after penance and a good life." In 986 a plundering host of Limerick Danes devastated the island. The year after this, Earl Sigurd of Orkney slew 360 of those Danes who had attacked the monastery. King Duncan, who was slain by Macbeth, was the last Scottish monarch to be buried in Iona. When the Diocese of Man and the Isles was formed in the 11th century, the first bishops were Norwegians. The Cathedral was in Man, and it was not until 400 years later that Iona Abbey became the cathedral of the Scottish Isles. King Magnus, of Norway, landed on the island in 1097. It was during this expedition that he and his men adopted the kilt, on which account he was afterwards known as Magnus Barelegs. In 1266 the Western Isles were ceded by Norway to Scotland.

In describing the pieces of carving collected in the Cathedral, there is mentioned a cross shaft with a dragon and interlaced ornament on one side, and on the other a defaced representation of a ship with six or seven men standing in it, and a great dragon monster above. The style of carving has been described by Professor W. G. Collingwood in the *SAGA-BOOK*, 1904, as the "hacked" work of the Viking-age crosses in the Isle of Man, extremely unlike the native sculpture of Iona. It will be remembered that King Godred of Man was buried in Iona. Among the gravestones is mentioned that of Dr. John Beton, 1657. Skene, in his introduction to the *Book of the Dean of Lismore*, says—"The Betons, or, as their name was in Gaelic, Macbheatha, who were hereditary physicians in Isla and Mull, and who were also sennachies of the MacLeans, were of Irish descent, being O'Neills." Soa, sheep island, Norse, *sauðr*, a sheep, appears to be the only Norse place-name connected with Iona, and Stac, in the names of two rocks, is of Norse origin. This valuable work gives the whole history of the island down to modern times, topography, a description and illustrations of the buildings, monuments, etc., a bibliography and index. It is written in a very clear style, and will be found to be readable, entertaining and instructive from cover to cover. Those acquainted with Mr. David Douglas's publications will not be disappointed in the delightful way in which the work has been turned out. One can always tell one of his books at sight.

*Etymologisk Ordbog over det Norrøne sprog på Shetland*, by Jakob Jakobsen, Part II., published for the Carlesberg Fund, Copenhagen, Vilh. Prior. Kgl. Hofboghhandel, 1909. This is the principal Viking work issued in 1909. Part II. gives from *gopn* to *liver*, pp. 241-480. For an account of the first part readers are referred to *Miscellany*, Vol. I., p. 337. For some interesting notes regarding the quern see p. 8 *ante*. Among the tabu or sea-names may be mentioned: *hobiter*, a horse, O.N. *hugi*, pasture, and *bítr*, biter. *Hokken*, a horse, Dutch, *hakkeneie*, a little horse (English,

hackney), but appears to agree with the Shetland *hokni*, greedy person or animal, Norse, *haken*, adj., greedy, O.N. *hákr*, a reckless person. We may compare with this *hölkvir*, the poetic name for a horse in Edda. *Hollost*, the sea, deep sea fishing ground, O.N., *áll*, a deep narrow channel in sea or river, and used poetically for the sea, and O.N., *vöst*, a fishing bank or *mið*, also used poetically for the sea in Edda. *Grømek*, a ram, compare O.N. *grímr*, the poetic name of a he-goat in Edda. *Gola*, *gula*, wind, O.N. *gol*, *gula*, a breeze. It should be also pointed out that *gol* and *gæla* are given as names for wind in the thulor in Edda. *Korka*, oats occurs in Edda. *Far*, a boat, O.N. *far*, used for a ship in Edda. *Light*, a fish, as seen under the surface, "light i' de lum." It might be added that *light* for fish is possibly a translation of the Edda word *ljysa* (light) a fish. But we must stop short, as every word is of interest. Full explanations are given, and the localities stated where the words are in use. The meanings given by other writers are also noticed and criticised. As has been written elsewhere, Dr. Jakobsen's *Ordbog* shows that Orkney and Shetland must have a dialect dictionary all to themselves, and we should be justly proud in having such a learned and enthusiastic scholar to do this great work for us.—A. W. JOHNSTON.

*The Scottish Historical Review*, October, 1909. Glasgow: MacLehose, 2s. 6d. net. This number contains an instructive paper by Bishop Dowden on the appointment of Bishops in Scotland during the mediæval period, beginning from the time of the death of Malcolm Ceanmore down to the middle of the sixteenth century. Some uncertainty exists as to the character of Episcopal elections during the transition from Celtic to Anglo-Norman methods of procedure, but after this we find the method of election by chapters of their respective cathedrals—gradually the rights of chapters gave way to the appointments made by the Pope not without a discreet regard for the wishes of the King and eventually largely at his nomination. At Malcolm's death (1093) Episcopal jurisdiction was exercised over the whole of Scotland by the Bishop of St. Andrews, who was known as *Episcopus Scottorum*, and retained this title long after the establishment of various dioceses. It was not till 1472 that the See of St. Andrews was raised to archiepiscopal and metropolitan dignity, the church of Scotland being consequently up till then directly under the jurisdiction of the Pope. The paper contains interesting details as to methods of election as practised in the various dioceses. Mr. Alan O. Anderson gives an interesting account of Wímund, Bishop of Man and the Isles, ordained 1142, who carried on warfare with King David of Scotland. William of Newburgh relates that Wímund announced that he was a son of the Earl of Moray, and had the courage to prosecute his right and avenge his wrongs, while Ailred of Rievaulx (1153-1166) asserted that his claim was false. The question raised by the author is which Earl of Moray is meant—Angus the last Earl or the then claimant Malcolm Macbeth. The latter is called Earl of Moray in the Orkneyinga Saga. He had a daughter after 1157, Hvarflada, who married Earl Harald Madad's son, which was a cause of offence to King William

and one of his reasons for war against Harald in 1196. In Brunanburh and Burnswark, Mr. Geo. Neilson attempts to locate the site of this famous battle at Burnswark in Dumfriesshire, but this is not the last word to be said on the subject. A book will shortly appear locating the site by place-names, topography and tradition beyond dispute.

*Douglas's London Scottish Association Year-Book*, 1909-10. London, John Douglas, Douglas Wharf, Putney, S.W., 6d. This useful annual contains, beside the usual information of societies and their fixtures, Presbyterian Churches, etc., interesting accounts of the following associations, etc.:—Royal Scottish Corporation, Strathnaver Fairy Circle, Orkney and Shetland Society of London, founded in 1819, the Viking Club, London Camanachd Club, and the Scottish Exhibition of National History, Art and Industry, to be held in Glasgow in 1911, Mid-Scotland Ship Canal. The Dollar Academy Club is not entered.

*Myths and Legends of the Middle Ages*, their origin and influence on literature and art, by H. A. Guerber, London, George G. Harrap & Co., 1909, illustrated, pp. 405, 7s. 6d. net. The illustrations are reproductions of the works of well-known artists. The subjects of interest to the Vikings are Beowulf, Gudrun, Nibelungenlied, the Song of Roland, Ragnar Lodbrok, etc. The author, in his introduction, remarks that the warmth that marked the Norse legends of Odin and Thor gives place in mediæval romance to tales of a colder conception. As regards Gudrun, he thinks the original poem was Norse and not German, for it is an undoubted parallel to the story of the kidnapping of Hilde in the Edda. The book is written in a bright entertaining style, which cannot fail to make it popular, embellished as it is with good illustrations of their kind—there is a great diversity of opinion as to the way in which these should be done—and a most useful glossary and index. The three volumes—Myths of Greece and Rome, Myths of the Norsemen, and the present volume, form a most useful series, for which the publisher is to be greatly thanked.

*The Antiquary*, for October, November and December, contains among numerous other valuable contributions, traditions of dwarf races in Ireland and in Switzerland in which reference is made to the Scottish Picts. Campbell's *Superstitions of the Highlands and Islands of Scotland* relates how a brownie in Shetland ground grain in a quern at night and who on being rewarded by a cloak and hood left for him at the mill disappeared with them and never returned. A similar tale is told of a Swiss dwarf. It is pointed out that in these tales from Ireland, Scotland and Switzerland there is a reminiscence of a conquered race of small stature. The Irish traditions relate to the Pechts and Danes as small people. The author conjectures that dwarf races had survived far into Christian times, perhaps until comparatively recent times? There is a very good paper on the letter M in Mason-marks in which reference is made to the puzzling reversed 4. It is pointed out by a correspondent that the reversed 4 forms the arms of the Stirling Guildry.

*Old Ross-shire and Scotland*, as seen in the Tain and Balnagown Documents. By W. MacGill, B.A., (Lond.), pp. xii., 435. Illustrated. Inverness : The Northern Counties Newspaper and Printing and Publishing Company, Limited. 1909. £1 net. This goodly volume gives evidence of great research and skill in the deciphering of documents in the Tain and Balnagown collections. The book opens with an exceptionally brief introduction by the author whose evident purpose is to let the documents speak for themselves. Wherever he thought it necessary he has added explanatory and historical notes. The book is a useful inventory of the documents, in some cases long extracts are given, in other cases the subjects only are referred to. These extracts throw a flood of light on the habits, social condition, religion, etc., of the people in the olden time. Mr. MacGill has shewn great skill in grouping his subjects, and much interesting information may be gathered from such headings as the following: Church Affairs, Education, Language, Medicine, Law and Order, Politics, Revenue; Social matters—Houses and Furniture, Dress, Food and Drink, Population; Industries—Agriculture, Fishing, Shipping, Building Trades, Leather Trades, Metal Trades; Commerce; Travel and Roads; Covenant—Commonwealth and Restoration, Revolution, Stuart Risings and Highland Regiments; Topography and Local History. All this is followed by an Appendix containing documents in the original Latin, etc., with an index of places and of persons. In the space at our disposal it is impossible to do anything like justice to a book crammed full of valuable and interesting historical material illustrative of the conditions of life in the days gone by in the part of Scotland to which these documents more particularly refer. To readers more specially interested in the northern counties, Sutherland, Caithness, Orkney and Shetland, there are many entries, such as reference to the Paips or Popes afterwards a family of some distinction in Sutherland, and the Grays of Skibo. The Sinclairs of Dunbeath and May also figure in the documents—they had connections with the Balnagown family through marriage. The book also contains letters by Captain John Sutherland, of Forse (1744-1763). To those interested in Northern historical research the volume is of the first importance, and the author deserves the heartiest thanks of all students of history for his painstaking labour. The book is well printed and has a number of beautifully executed photographs, and is a credit to author and publishers.

D. BEATON.

*Early Scottish Charters* prior to A.D. 1153, collected with notes and an index by Sir Archibald C. Lawrie. Glasgow, James MacLehose and Sons, 1905, pp. xxix. + 515, 10s. net. This useful book is a collection of charters printed in various publications and also of some which have not been printed before. There is a full index of 62 pp. double columns. The charters themselves number 271 and occupy 216 pp., with 237 pp. of notes. Among the charters of interest to our readers may be mentioned—King David to Earl of Orkney to protect the monks of Dornoch 1140-1145. The editor remarks that there seems to be no record

of a monastery at Dornoch; King David grants Hector Comon to the bishop of Caithness circa A.D. 1150. The editor of *Origines Paroch. Scotiæ* suggests that this place is Huchterhinche, assigned by Bishop Gilbert to the chantry; Bishop of Caithness grants Holy Trinity Church, Dunkeld, to the Abbey of Dunfermline A.D. 1150-53, it appears that Bishop Andrew was owner and patron of this parish church which was endowed with many lands, the bishop reserved his liferent. Although there are only a few charters dealing exclusively with Caithness and Sutherland, still there are numerous references in others, and valuable information is given in the notes (which are derived from all sources) in which Orkney figures frequently. In the notes it is stated that the bishopric of Caithness was founded by King David, between 1146 and 1150, Andrew being the first bishop, but the King was unable to put him in possession because Caithness was still under the rule of the Norse Earls of Orkney. The ordinary reader would have wished for a general survey of the period embraced by the charters (565-1153), but the editor regrets want of space for further notes. The volume, which is well printed, is unique and indispensable to students of Scottish history, and should find a place on the shelf of everyone interested in the north.

*The Galley of Lorn*, historical, traditional and other records of the chlann Dughaill, Sheffield; A. MacDougall & Son, 1909, 20 pp. 11½ x 9, No. 1. 6d. In this first number is a paper by our subscriber, Mr. Alexander MacDougall, on the house of Somerled and the chiefs of the clan, MacDougall, commencing with Somerled, thane of Argyll, who was killed 1164 A.D. His second wife was daughter of the King of Man, and his wife who was a daughter of Earl Hacon of Orkney. Somerled III. in 1221, transferred his allegiance to King Haco of Norway. On the final cession of the Isles to Scotland, Sir Edwin MacDougall, the 3rd chief, engaged to pay Alexander III. 320 marks as a yearly rent. The family pedigree is traced down to the present time. Another paper deals with 'The Raven,' the clan Dougall bird. It is suggested that the MacDougalls, through Norse marriages, borrowed from them the belief in the raven, being sacred to Odin. These articles are teeming with Norse references from beginning to end, and should prove of great interest to our readers.

*British Place-Names in their Historical Setting*. By Edmund McClure, M.A. 349 pp. London: S.P.C.K., 1910. 5s. This encyclopædic work includes (1) Roman occupation, A.D. 43-60; (2) Ditto, A.D. 60-287; (3) Ditto, A.D. 287-360; (4) Ditto, A.D. 360-410; (5) Ditto, Britain as known to Classical Geographers; (6) Teutonic Invasion; (7) The Coming of the Northmen. Norse Influence on Topography and Language. (8) The Wars of English and Norsemen and the Norman Conquest. The book rejoices in an index of 45 pp., double columns. The work is at once valuable from the numerous references, which should prove of the greatest use to students. Orkney, Shetland, Caithness and Sutherland place-names are dealt with. A curious misreading of Eyrbyggja Saga occurs, p. 224, f.n. 2, where the

statement in the Saga that the Vikings "used to keep themselves of a winter in the Southreys [Sodor Isles] or Orkneys" is quoted as the authority for the statement "Sudr-eyjar = South Islands or 'Sodor Islands,' applied to the Orkneys." It seems incredible that the author does not know that the Sodor Islands do not include Orkney, and that they were so-called because they lay south of Orkney, as did Sutherland. The name Hjalptland is thought to probably preserve a relic of the Pictish language, and its change to Shetland is paralleled by the "Hjaltands-ey of the Sagas and the Shapinsay of our maps." "Hjaltands-ey of the Sagas" is a fiction; there is no such name mentioned, but it has been suggested as probably the original form. Papey, little and great, in Orkney, mentioned in Flateyjarbók, ii., 417-18 (and in the Orkney Saga) are, p. 226 f.n., "now represented by the two Pabeyes of the Hebrides," where we are also referred to "Dingwall in Sutherland." *Skaill* = skál, a bowl, a hollow, whereas it is from *Skáli*, a hall, and applied to big houses. In the same note the author states, regarding Orkney and Shetland: "We should not expect to find in these wind-swept islands words meaning wood, such as Lund, Holt, etc., and they are absent." There are plenty of Lunds in Shetland, and other wood names in abundance. The peat-bogs, and even submerged sea-coasts, are full of tree-trunks, roots, etc. And did not Torf Einar show the inhabitants how to use peat when their wood failed them? Harold Harfager, p. 301, was slain at Stamford Bridge, 1066, in place of Hardrada. Yet another site of the Battle of Brunanburh is found at Bromfield in Cumberland, p. 272. However, these faults do not alter the fact that the work is of the greatest value and use to students in the vast mass of material brought together.

### **NOTICES TO CORRESPONDENTS.**

All communications must bear the name and address of sender, and should reach the Editor at least one month before date of publication.

Each note, query or reply must be written on one side only of a separate slip of paper, with the writer's name and address, or initials, as desired to be printed.

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PARISH CHURCH AND OLD MANSE, REAY, CAITHNESS. (See p. III.)

*From photographs by Alexander Macdonald, Thurso.*

# Old-lore Miscellany

OF  
ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. III.                      PART II.                      APRIL, 1910.

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## NOTES.

RECORDS.—It is now proposed to issue two large annual numbers of *Records* instead of eight small quarterly numbers as hitherto.

MISCELLANY.—Index to Vol. II. is issued with this number.

DARRAÐA-LJÓÐ.—As promised in our last number, we now print what is the first exhaustive and thorough edition and literal translation of “The Fatal Sisters,” “The Arrow Lay,” or “The Enchantresses,” as it is variously known in English, by the distinguished Icelandic scholar, Mr. Eiríkr Magnússon. The subject is of equal interest to all readers, and is a valuable contribution to the history of the Old Norse Earldom. In our next number we hope to give the text and translation of the *Grotta Söngur* or Mill Song, associated with the swelkie in the Pentland Firth, by the same editor.

THE WITCH AND THE WELLS OF SWONA.—The following tale, like the Pentland Firth quern story, may possibly also date back to Norse times. Both may still be heard in South Ronaldsey.

A witch once fell in love with a young man who was already in love with a girl. The witch persuaded the girl to go into a boat, and the young man accompanied them. When they were near Swona the witch overturned the boat. The young man seized hold of the girl, and the witch caught hold of the young man's hand to save him. All three sank and the lovers were drowned. The witch was unable to detach her hand from that of the dead young man and her frantic struggles, still going on, cause the whirlpools known as the Wells of Swona.—J. M. L.

SHETLAND COUNTING-OUT RHYMES.—The following are versions of counting-out rhymes as they were in use in my native place (Sullom, Northmavine, Shetland), when I was a boy. What the original form of these rhymes may have been it is hard to say, as I observe that they appear in various forms and with many modifications in different localities. I give them as they linger in my memory. The spelling, of course, is phonetic. One ran as follows:—

Eetam, peetam, penny pie,  
 Jinkam, jooram, janny jie,  
 White fish, black troot,  
 Gibbie gaa, doo's oot.

The other ran thus:—

Een-a-rie, twa-a-rie, tuck-a-rie, seeven,  
 All-a-pie, crack-a-pie, ten-a-pie, leeven,  
 Een, peen-pan, musca, dan,  
 Tweedlum, twaddlum, twinty wan.

—L. WILLIAMSON.

PAUL JONES IN SHETLAND.—The following tradition has been taken from a communication sent by Mr. W. Thomson, Hoswick, Shetland. [In the year 1779] when Mousa was inhabited, the men were out fishing in a boat one day when a ship came sailing down on them, upon which they fled but were chased and fired upon. They were asked if any English warships were in Lerwick, and replied that there were two. The captain had the boat and men hoisted on board and put to sea, saying they would heave her head to the eastward till daybreak. This was done in sight of the women on shore. A storm coming on, the vessel drifted along the Scotch coast and finally engaged the “Serapis” in battle. The Shetland men were kept under the hatches among the prisoners. A man, they said, promised to open the hatch if the ship began to sink. After the return of the men to Shetland an old man was asked what he thought of it, to which he replied that he heard nothing but *canoks* roaring during the battle, after which he was called “Old Canoks.” Before the ship sank one of them, a very strong man, burst open the hatch with his shoulder, it being weighted down with dead bodies, and threw the sentry down in the hold. The Shetland men were carried to Holland, and it was long before they got back to Shetland. A smuggler going to Shetland took them back in winter. These men might have been rewarded for saving Shetland by telling a false story, there being no warships in Lerwick. The smuggler

got them to keep the matter quiet in case it might lead to his capture. They walked home in the night from Lerwick to Sandwick, 14 miles, carrying the sail of their skiff on their shoulders. As they passed the Booth of Quarff, there was a dance or rant going on. They were long given up for lost, but on their return they sung out "Here we come," and having a jar of Hollands, given to them by the smuggler, there was a happy meeting. Their proprietor, Mr. John Bruce, of Sumburgh, gave some of them their land for having saved Shetland, and no rent has since been charged. There is an old woman, 98 years of age, still living, who remembers the story.<sup>1</sup>

In Tudor's *Orkneys and Shetland*, p. 453, and in Cowie's *Shetland*, it is related that "the women clad in red wadmell petticoats, coming in to market on the Knab, are said to have frightened away Paul Jones, when he intended as was his wont, making the Lerwegians "bail up," as they say in Australia."

John Paul Jones, son of John Paul, was born in Kirkcudbrightshire, 1747, and died 1792 in Paris. Having succeeded to the estate of William Jones, in America, whose name he had to take; he settled there and took part in the war of independence on the side of America. In 1778, in his ship "Ranger" he landed at Whitehaven, in Cumberland. In 1779, in command of a small squadron consisting of his flag ship "Bon Homme Richard," the "Alliance," the "Pallas," and the "Vengeance," he cruised round the British Isles, sailing northward along the west coast of Ireland and the west coast of Scotland as far as Fair Isle, north of Orkney, then south along the east coast of Scotland, entering the Firth of Forth, where a storm prevented his attacking Leith. He then sailed southwards along the east coast of England, and off Flamborough Head attacked the

<sup>1</sup>The tradition related by Mr. Thomson might, of course, refer to an incident in the "French Wars," (of which, we are told, on good authority, such stories were current) and got tacked on to Paul Jones and his memorable expedition.

Baltic Fleet under the convoy of His Majesty's ships "Serapis" and "Countess of Scarborough." A desperate engagement ensued in which the "Serapis" surrendered, of which Jones took command (his own ship going to the bottom), and sailed her to Texel.<sup>1</sup>—A. W. JOHNSTON.

SUTHERLAND PLACE-NAMES.—Arkle, the mountain in Eddrachilis, is one of the barest and most scarred of grey rock hills. An obvious derivation is from O.N., *arr* or *örr*, a scar, and *kollr*, a bare bald crown or summit. *Arr-kollr*, "the scarred shaven crown," describes the hill exactly.

Since writing as above, I find in Mr. H. M. Cadell's "Geology and Scenery of Sutherland" (pp. 30 and 31) a strong unsolicited confirmation of my description of Arkle and the quartzite hills round it, which is as follows, viz. :—"The crests of the quartzite peaks, with their long white screes, resemble, to my mind, in many cases, the smooth bald head of some venerable patriarch, whose fringe of snowy locks descends in streams far down on his rounded back and shoulders."

Surely Ben Hee is Norse. One is afraid that it, like all else, may be really of Gaelic origin, but *Há-fjall* (High Hill) is very usual in Norse, as a combined word.


May one be so bold as to say that Evelix (in Dornoch Parish) spelt Aveleche in 1222, Awelec and Awelech in 1275, and Euleh in 1360, has something to do with the name Olaf, which is known to have been the same as Aulay, the commonest form of which in Norway still is *Ole*, pronounced like Aulay? If it be not simply the name Avelok or Havelock, with some

<sup>1</sup>Proceed. Soc. Ant. Scot. Vol. xl., pp. 77-127, where under date September 13th, 1779, we are informed that "Captain Strong of the Shetland Packet, arrived at Leith this day, reports that this day se'enight on his passage from Shetland, he saw 2 two-deckers with a brig, or snow, which from their appearance he took to be French, having in tow two sloops, which he supposed to be prizes."

suffix or prefix now wanting, may one hazard the conjecture that Evelix or Awelech or Aveleche may have been *Ole-lækr*, contracted into *Ol-lækr*, “Olaf’s stream or burn,” or *Ol-ekra* (acre), “Olaf’s cornfield.” But Mr. Watson says “Evelix (Dornoch) is an English plural form of G., Eibhleag, a live coal, and applies primarily to the sparkling Evelix burn.” Can we yield to the Gaelic?

Uppat; this is no doubt the same as the Icelandic place-name Apavatn or Upper Water, the final “n” being dropped.—J. G.

DR. JAMES WALLACE’S ARM-CHAIR.—An arm-chair, originally the property of the Rev. James Wallace, Minister of Kirkwall, may be seen in a house in Birsay. The initials of Mr. Wallace, with others, appear on the back, along with the date and a Scotch thistle, thus :—

M.  
J. W.  
E. C.  
  
16 72

This chair came into the possession of an ancestor of the present owner through the servant of a woman called Traill, who stayed in Greeny, and was designated the “Lady of Hammer,” a farm there. She appears to have been related to the Traills of Rousay, who at one time owned some property in Birsay. Besides land in Greeny, they owned part of Twatt, also Hyval, Scogar, &c., in the township of Isbister.—WM. SMITH, Sandwick, Orkney.

NOTE.—E. C., Elizabeth Cuthbert, his wife, who died July 14, 1685. Dr. Wallace was translated from Ladykirk to Kirkwall in 1672, where he died Sept. 18, 1688, aged about 50 years.—A. W. J.

### QUERIES.

MODAN, MODDAN, MADDAN, OR MADDAD.—Is there any survival of this name now in Caithness or even in Scotland? Saint Modan, who lived about the beginning of the sixth century, is said to be commemorated in the place-name Bower Maddon. Torfæus mentions two men in the guards of Sigurd Earl of Orkney (who fell at Clontarf in 1014), having been brought to his notice after killing two pirates, sons of Count Maddan of Dungalsby. This could hardly be the same as the Moddan who got the earldom from the king, his uncle, and who was slain in Thurso, about 1040, by Thorkel fosterer, the ally of Earl Thorfinn. Torfæus also mentions a rich and powerful man, called Maddanus or Maddadus, about the year 1100, living in the Dales of Caithness, whose daughter, Helga, was married to Hacon, Earl of Orkney, and was the mother of Harald, “the orator,” and two daughters, Ingibiorg and Margaret. This Margaret became the wife of Maddad, Earl of Athol, cousin of King David I.

The Rev. A. Mackay, in his most interesting work, *The Book of Mackay*, seems to identify the name Modan with his own, and on the authority of Professor Mackinnon, translates it “a votary of St. Aidan,” and makes Aidan a diminutive of Aodh. As to this I cannot say, not knowing Gaelic. Mackay also quotes an entry in the *Book of Deer*, in which two sons of Matan “da Mc Matni,” witnessed a deed at Ellon, about 1133, and concludes that they might be the sons or grandsons of the Maddan who lived in the Dales of Caithness about the beginning of the twelfth century. Harald, the son of Madad, Earl of Athole, and his wife, Margaret, soon after (in 1139) became joint Earl of Orkney with Rognvald, the founder of Saint Magnus Cathedral. It seems to me that the name Modan still survives, though in the course of time much altered, in the form of Mowat, for the following reasons:—

1. The dedications to St. Modan occur in Aberdeen, Banff, and Caithness, just the localities where the Mowats have been and are still located.

2. The place where Count Moddan lived (Duncansby), still abounds with Mowats.

3. In Caithness, as well as in Orkney, "Mowat" is pronounced "Mode" by the common people. This, with the Gaelic suffix, just becomes Modan. And moreover :—

4. There was a tradition that there was a Mowat at one time Earl of Caithness.

None of these reasons is conclusive I know, and I give them merely as suggestions, in the hope that some one better versed in the history of the North may throw some light on the subject. The above may not, and is not meant to refute the opinion commonly, and on the highest authority, entertained, that the Mowats trace their origin from Monte Alto (now Mold) in Flintshire.—J. M.

If the name Modan survived in the form Mode it is quite possible that this might have got transformed into Mowat. The practice of name-changing is old and is still going on; *e.g.*, Meal becomes Melville; Osie or Aasie (Oswald) becomes Hosea; Ogstoun, Houston; Burness, Burgess; Olaf, Oliver, etc.—A. W. JOHNSTON.

TEMPLEBAR, DORNOCH.—In the *Trans. of the Inverness Scientific Society and Field Club*, vol. iv., p. 341, Dr. Grant, in an article on Dornoch in the Eighteenth Century, gives a quotation from the Presbytery Records setting forth that the Presbytery had ordered "the church to be erected upon the ground commonly called *Templebar*, as being judged the most convenient place." *Templebar* is evidently the Gaelic *Teampull-Barr*, *i.e.*, Barr's Church having reference to Barr's or Finbarr's Chapel. Where was this spot? Does it still go under this name?—HISTORICUS.

### REPLIES.

PRONCY.—Is it a plural? O.N. *profenda*, Lat. *praebenda*, becomes *bronnagh* in Macdonald's charter to Brian Vicar Magee of lands in Islay (1408). "Ataimse Mac Domhnaill ag *bronnagh*, etc., "I, The Macdonald, am *granting*." This is the origin of Ach-breannaidh (*achadh-bhreannaidh*) of the Brora church (*cill*) referred to in Dr. Watson's paper; and of *Proncy* if there are two or more of them. The *s* would appear in later times for the plural (The Pronnies). cp. also *a' Phronntanaich* (developed *t*.)—A. G.

DORNOCH.—An old Gaulish coin, No. 167, has the legend "*D v r n a c o s*," suggesting to Whitley Stokes Ir. "*dornach*," *well-fisted*. Evidently *Dornoch* is pre-Norse and Pictish. *Durno* is a common surname also place-name in Pictish territory. *Dornag-äch*, the place of hand-stones, suits the phonetics. In the famous battle with the Danes they came in *handy*, and wrought more execution than the mythical horse-shoe!—A. G.

BEATONS.—Twenty years ago there died in Durness an old man (Mackay), who claimed to be a lineal descendant of Farquar Leche, and who felt sure of making good his claim to the islands mentioned in the Royal Charter of 1386. According to his version, the grant included "Every island to be seen, Between Storr and Stroma's stream." "Na h-uile h-eilean tha 's a mhuir Eadar Stòrr is Stroma 'n t-sruth."—A. G.

DUNROBIN.—"Robin" for Robert, is impossible at that early date, the time of the *floruit* of Earl Robert, 1401. It should be *Dun-roib* at that time. Besides, there is no such *place-name* as *Dunrobin*. It is always *Dun-reabyn* to the natives—the actual spelling of 1512. Is there a charter of date 1401 giving the word as *Dunrobin*? If so, it must be a mis-reading. The 17th century is the earliest date for this *pet-name* in the North, and it never influenced the native pronunciation, which has ever been

Dun-reabyn, clearly pointing to Rafn (hrafn, raven), the Chief Prefect of the district in William's reign.—A. G.

ORKNEY HORSES.—In answer to "J. M. L." Vol. II., p. 192, the writer is informed in Orphir that the Caithness horse trade with Orkney continued up till 1830. There is a natural rock landing place called Langaber at Head of Banks, Orphir, where big boats used to discharge cargoes of horses from Caithness. An Orkneyman's method of testing a good horse was to pull it by the tail, and if it backed, or went forward, it was considered a bad or good horse, as the case might be.—A. W. JOHNSTON.

ORKNEY HORSES.—In reply to J. M. L. I think I am not far wrong in saying that the trade referred to ceased in the second decade of last century. My reason for saying so is that my ancestor, William Leask, of Aglath, who was a famous horse dealer, died in 1813 from injuries received in an attempt to capture a stallion he had bought from the Caithness dealers, and I never heard of "droves of horses" being seen in the district afterwards. I remember old folks speaking of them as "droves o' horses fae Caithness." So far as I was able to learn they seemed to be either Highland garrons or crosses from that breed, and I understood it was their descendants who, a generation later, were referred to as "the guid ald Orkna breed."<sup>1</sup> As those droves were driven like a flock of sheep, known horse dealers and some others I was told, built their peat stacks in circles for the purpose of

<sup>1</sup> The *Eng. Dial. Dict.* explains *garron* as a small breed of horses used for rough work, this name being used in Scotland, Ireland, and north of England. Gaelic, *gearron*, a gelding. Shirreff in his *Agriculture of Orkney*, 1814, p. 142, remarks that the original breed of horses probably came at first from Norway, but at the time he wrote the horses used in Orkney appeared to be descended from those in the north of Scotland. He further states that it had been the custom for a long time back till within a few years before he wrote, to bring them from Caithness and Sutherland when a year or two old, and to sell a part of them back to these counties at reduced prices when advanced in age. "Very few colts are now imported from Caithness; but about 300 horses, of all ages, are annually exported from Orkney to that country in the month of August, after the great Lammas fair held at Kirkwall."

being used as “whys”<sup>1</sup> or “bouchts”<sup>2</sup> or “beulds”<sup>3</sup> in which to drive the horses when one or more had to be caught for delivery to the purchasers. As to the quality of those horses or their descendants, I have very frequently heard a story which is worth repeating, and while I do not vouch its veracity, I have every reason for believing it is correct. When the late Mr. George Allan bought Heathhouse, in Stenness, the greater part of it had never been cultivated, and there were few men then in Orkney who would have had the pluck to attempt the cultivation of it. Mr. Allan, however, was no ordinary man and without any great stretch of imagination it may be said he made “the desert to blossom as the rose,” but in doing so spared neither money nor labour. He bought heavy Clydesdales from Aberdeen, thinking they would be most suitable for the heavy work he had undertaken, but they fell dead in the furrows, the strain being too much for them. He then bought some of the old Orkney breed, and it was with them that he managed to make the farm the beautiful place it is. I may add that while it may have happened, I never heard that any of them died as the Clydesdales did.

It may be interesting to mention that William Leask, of Aglath, had the reputation of being the first man in Orkney to give the then exorbitant price of £5 for a horse.—J. T. S. L.

BIRDS' NAMES.—In answer to Mr. A. W. Johnston's query *re* above (Vol. III., p. 10), I may say that in Whalsay, and indeed I think pretty generally over Shetland, the bird he gives as *Longvie*, is known as the Longie or *Lungie*. It is the common Guillemot (*Uria troile* of Yarrell). I have sometimes heard the Razor-bill called *Longie*. The *Skitter-Broilte* I do not know.—R. STUART BRUCE.

<sup>1</sup> Quoys, O.N. *kví*, an enclosure.

<sup>2</sup> Bought, the name in Scotland and Northumberland for a sheep-, or cattle-fold.

<sup>3</sup> Buil, O.N. *ból*, a pen for cattle or sheep.

O.N., in Edda, Langvé; Icelandic, langvía; Norweg., Lomvie. It is known as *lamh* in Lewis, *lavy* in St. Kilda; Gaelic, *lamhaidh*, *lamh*.

“J. C.” is also thanked for reply.

DALZIEL IN SHETLAND.—I notice a query by “E. F.” in the issue of the “Shetland News,” 20th November, *re* the name of Dalziel, in which the inquirer questions the probability of the name of Dalziel in Shetland being derived from Yell. I may state the popular opinion in Shetland is that such is the case. The two names are probably quite distinct in origin, but there is no doubt the spelling of Dalziel has been substituted for that of Yell by most families in Shetland, and thus the name Yell has passed to Dalziel. People in most parts of Shetland still pronounce the name Yell or Yall, although the bearers now write it Dalziel or Dalzell. An intermediate spelling of the name quite common one and two generations ago, and still used, is Deyell or DeYell. A few families continue to spell the name Yell. It is peculiarly a West side name, and appears there as early as the end of the 16th century, under the spellings Yall, Yell, Zell.<sup>1</sup> I have never heard any traditions regarding the settling of any Dalziel in Shetland, and it seems the name Yell is of native origin, probably taken from the island of that name.—MAGNUS.

POTTINGER.—With regard to Mr. W. Pottinger’s statement, *Miscellany*, Vol. II., page 197, that he has never heard that the Shetland Pottingers claimed that their ancestors came from Orkney, the following notes with regard to Pottinger tombs in St. Magnus Cathedral, Kirkwall, may be of interest:—

Katherine Cragie (died 1612), spouse to M. Pottinger. This bears a defaced shield.

<sup>1</sup> Cf. Ola Zell, in Easter Skeld, Sandsting, Sept., 1615.—Comissariot Register of Shetland.

Thomas Tayleor, "merchant burgess in Kirkwall, spous to Jannet Potinger, who departed the 10th March, 1666." This bears a shield much defaced, which seems to be charged with the arms of Taylor impaling Pottinger.

Marjorie Potinger, spouse to Thomas Dischengtoun, objt. 23rd February, 1665. This is surmounted by a shield bearing the arms of Pottinger, viz.: Three pelicans, on a chief as many mullets.

These three tombstones were noted by me in my "Collection of Armorial of the County of Orkney," published in 1902. I seem to remember having come upon traces of other early Pottingers in Orkney, but at the time I was only interested in those who used a coat of arms. I believe there is a baronet of the name who bears three pelicans proper on a field vert.

Mr. W. Pottinger states that "there have been nine generations born of the Nesting Pottingers since coming to Shetland," and by calculating thirty years to a generation, he places the date of the arrival of the first of them at, in or about 1639.

The tombs in St. Magnus Cathedral of the spouse of M. Pottinger, who died in 1612, and of Majorie, who died in 1665, and Janet, who died in 1666 (who may have been daughters of the above), rather looks as if there were Pottingers in Orkney before 1639. I believe, however, that thirty-three years is the usual calculation for a generation, and this would place the date of the arrival of the Shetland Pottingers at, in or about 1612. Could the M. Pottinger, the tomb of whose spouse, Katherine Cragie, is in St. Magnus Cathedral, be the third of the three brothers, whose name, Mr. W. Pottinger does not remember? If so, he may have settled in Orkney while his brothers Laurence and James settled in Shetland.—H. L. NORTON TRAILL.

## DARRAÐALJÓÐ.

THE poem which is currently known as Darraðarljóð was, according to the tradition preserved in *Níálssaga*, sung by preterhuman female beings who clearly put themselves in class with the *Valkyrjur*, on Good Friday, April 23rd, 1014; the day on which King Brian Borumha fought the battle of Clontarf against Sigurd Silkbeard, King of Dublin, and his allies, in which he won the victory but lost his life.

One of the Dublin King's allies was the Earl of Orkney, Sigurd, son of Hlöðver. He, too, lost his life in the battle.

Under Earl Sigurd's standard fought his henchman, the Icelandic noble, Thorstein, son of the mighty and much respected chief Hall o' Side, in eastern Iceland. At this date Thorstein was twenty years of age. In course of time he returned to Iceland, and in his turn stepped into his father's chieftaincy over the men of Side, some time between 1012-24, and was assassinated at Swinefell at an uncertain date after 1047, when we know he returned to Iceland from a pilgrimage to Rome.<sup>1</sup>

It is of some interest to draw attention to these facts in connection with the poem, because it seems really anything but improbable that the information the *Níala* supplies in respect of the battle of Clontarf, as well as in respect of the portents it links to that event, owes its source primarily to Thorstein himself. Returned to Iceland, he was, so far as we can tell, the most important eye-witness living in the east of the island of all that

<sup>1</sup>In this journey he visited King Magnús the Good on his death-bed, and obtained his permission to introduce his name, Magnús, into his family, *Fms.* VI., 228-229.

happened on the stricken field of Clontarf on April 23, 1014. Nor should it be lost sight of that the story of the weirds or Valkyrjur in Niála who ultimately ride six to the north and six to the south reminds one forcibly of the story of the weirds who, in the midnight hour, came nine from the south to attack and nine from the north to defend without avail the life of Thidrandi, the brother of Thorstein.<sup>1</sup> The latter part of Niála is pre-eminently occupied with tradition current in the east of Iceland.

It is not necessary here to introduce Niála's account of the battle of Clontarf, but the legend of the vision of the so-called Dörruðr must be given here in order to make clearer the remarks that the consideration of the frequently recurring forms "*darraðar*," etc., calls for.

"On Friday" (Good Friday, April 23, 1014), says the Niála, "it happened in Caithness that a man, called Dörruðr, went out of his house and saw that twelve "men" together rode to a certain bower—*dyngja*<sup>2</sup>—where they all disappeared. He went to the bower and looked in through a window which was on it and saw that within there were women who had set up a web . . . They sang"—then follows the poem winding up with their calling on the listener, Dörruðr (though nothing indicates their knowledge of his presence) to learn the song by heart and to indite it to others. The song finished, "they tore down the web, each one retaining what she held in her hand. And now Dörruðr went away from the window and returned home while they mounted their horses riding six to the north and six to the south. A similar vision appeared to Brand the son of Gneisti in the Faroes. At Swinefell, in Iceland, blood fell on the cope of a priest on Good Friday, so that he had to doff it. At Thvátta (Thorstein's family seat) a priest saw on Good Friday

<sup>1</sup> Saga Olafs Tryggvasonar, Fms. II., 194-195.

<sup>2</sup> For the history of the *dyngja* see Eiríkr Magnússon, *Dyngja*, Cambridge Antiqu. Soc. Communications, Vol. XI., pp. 480-493.

deep sea before the altar and many terrible wonders therein, and for a long while he was unable to sing the hours."

It seems pretty clear that here we have to deal with a tradition which, from the descendants of Thorstein Hall o' Side's son, ultimately found its way to the author of *Níálssaga*.

There is an obvious connection between the name of *Dörruðr* given to the listener to the spear-maidens' song and *darraðar* in "vef darraðar" of the poem. Tradition wanted some name whereby the poem could be quoted. To name it after the twelve female authors was difficult. And their own designation of it: *Geirflióðalióð* or *Geirlióð* was not definite enough to serve for a title. For the tradition, which always is easy-going and slipshod, the handiest means of distinguishing the poem from other poems was to attribute it in some way to one person. *Darraðar* in "vef darraðar" was evidently not understood but taken to be gen. sing. of a personal proper name *Dörruðr*. That discovery once being made folklore fancy soon made *Dörruðr* a listener too and ultimately an inditer to others of the spear-maidens' lay. In this or some similar way the title *Darraðarljóð*=*Darrad's* lay, which is now the current one, became, probably at an early date, the designation by which the poem was known.

The nominative form of *Darraðar*, the gender and the sense thereof seem to be matters of some uncertainty as yet with students of old northern literature. A chronological review of passages containing the word may then be of some use.

The expression "vefr darraðar" occurs for the first time in Egill Skallagrímsson's poem the *Höfuðlausn* (Headransom) composed at York in the autumn of A.D. 936. The fifth strophe reads: *vas-a villr staðar vefr darraðar fyr grams glöðum geir-vangs röðum*=*vefr darraðar vas-a villr staðar fyr grams glöðum röðum geir-vangs*=the web of d. . . was not bewildered of its

place for (=in, or at, the hands of) the king's (Eric Bloodaxe's) merry roans (bushes) of the spear's field.<sup>1</sup> It is difficult to imagine that the author could have attributed here to darraðar (collectively used) any other sense than "of spears." That being so, *vefr darraðar* seems most naturally to mean a dense flight of spears (in one direction). It was that flight of spears from the hands of the king's merry warriors which did not miss its mark (*vas-a villr staðar*). What form Egill gave to the nominative of darraðar we cannot tell with certainty. But he, a whilom commander in Athelstane's army, could not but be familiar with the Anglo-Saxon *daróð*, *-að*, *-eð*, a common masculine term, meaning spear. It is taken as a matter of course by scholars that the word, of which the form darraðar occurs several times, is an A-S. loan word. Egill, as far as we know, is the first borrower. If he borrowed the form, surely he borrowed the gender with it. And we cannot pretend to any shyness in accepting as a certainty that Egill knew the nominative of the word in the form of *darröðr* or *darraðr* and regarded it as of the masculine gender.

Egill spent about two years at the court of Athelstane, 924-26, but very soon after his departure there came to the famous English King another visitor from Scandinavia in the person of Hakon Haraldson, who enjoyed the fostering care of Athelstane from about 927-934 when he became King of Norway and ultimately known to history as Hakon the good. That he returned to Norway a perfect master of the spoken Anglo-Saxon idiom goes without saying. His court poet and intimate friend was Eyvind Finnson, *Skaldaspillir*, who composed in the memory of the popular King the famous *Hákonarmál*. It stands to reason that Eyvind should have learnt from his affable master the Anglo-Saxon name for a spear, *daróð*, and in that manner we may be allowed to account for Eyvind's expression *darraðr*

<sup>1</sup> *Egilssaga*, F. Jónsson 219-226, 345-46, 350-356, 406-412.

hristisk=spear was shaken, Hák. m. v. 2,<sup>1</sup> where we are supplied with the form of the nom., and the gender as well. The poem was composed a short time after the fall of Hakon the Good, 961.

Next in chronological order we may, perhaps, put *Atlakviða* of the Elder Edda, which by some Edda scholars is supposed to have been composed some time in the course of the last five-and-twenty years of the tenth century. This piece of chronology, however, is the merest guesswork. In the 4th strophe we read: *skioldo knegoð þar velia*, there you can choose shields; and a number of objects, all in the accusative, are enumerated, to which the poet avers the same act may be applied, *dafar darraðar* among them; now as *dafar* must be an accusative plur. of a fem. word it follows, that nom. sing. must be *döf* (a pure *ō*-stem), which in Sn. Edda I. 569 is given as a term meaning spear. As to the form *darraðar* it can be gen. sing. of masc. *darraðr*, *darröðr*, *dörruðr*, or of fem. *darröð*, *dörruð*; it could also be acc. plur. of the fem. forms already given, and *dafar* (*hastas*), *darraðar* (*jacula*, acc. pl.) could conceivably be the intended reading, *i.e.*, you can choose *dafar*, and *darraðar* too.

But in the 14th strophe we read *dafa darraðar* in a very uncertain position. Grundtvig eliminated it altogether from the text and he has been followed by Sijmons, no doubt rightly. It is of no relevancy to the *Níala* text to devote any discussion to this particular instance which on the very face of it is a confused repetition of v. 4.

In his *Háttatal* ab. 1230, str. 52<sup>2</sup> Snorri Sturluson brings in the kenning: *skúrir*, (*skúrum*) *darraðar* which he evidently means to signify "showers of spears," *i.e.* brunt of battle. But he leaves us in uncertainty what form he ascribed to the nominative, and what gender to the term. But being familiar with Eyvind's *darraðr hristisk* we may

<sup>1</sup> *Heimskringla*, F. Jónsson I, 212, 219-222, IV, 59-61.

<sup>2</sup> Sn. Edda I., 664; Möbius. *Háttatal Snorra Sturlusonar*, 9,94.

take it for granted that to him the form of the nom. was darraðr, and the gender masculine.

In A.M. MS. 748 I. 4to from ab. 1300 Sn. Edda II. 494<sub>20</sub> darraðr is given as the name apparently of some object connected with spear or sword, the form is nom. and the gender masculine.

In Fornaldar Sögur II. 279<sub>22</sub> Arrow-Odd (Örvar-Oddr) recalls to memory, how in youth he “bar fyr stilli stöng darraðar=bore before the king the staff of d. . . . Whatever form of the noun and gender the author thought of here, it would seem almost certain that the sense he gave the word was “banner,” “standard.”

We have now passed in review the instances where the forms darraðr, dörruðr, darraðar occur in the literature, and have seen that the earliest evidence goes to show that darraðr, darröðr or dörruðr, m., is probably the authentic one, but darröð or dörruð, f. hypothetical. The sense, by the earliest evidence, seems almost certainly to be spear. But later instances go to show that that sense got obscured or even forgotten, so that darraðr, m. or darröð, f., came even to mean a standard.

Returning finally again to our song, we must confess to a difficulty in believing that darraðar, in the thrice repeated phrase: vindum, vindum vef darraðar was the original form. If by the words vef darraðar the spear-maidens mean battle and by the whole phrase: let us bring about battle by witchcraft, the singular darraðr is as inappropriate—though it be granted that it can be used in a collective sense—as the plural would be suitable. In the case of Egil's Höfuðlausn two considerations go to justify the fitness of vefr darraðar (sing); the first is that the poet had to find an end rhyme to staðar, the second is that he has in his mind each single spear (in the thick flight of spears) not missing its mark, and moreover is thinking only of the flight of spears from one side only, the battle ranks of King Eric. No consideration of this kind can be supposed to have of necessity entered the

mind of the author of *Darraðarljóð*. But we can easily imagine that Egil's famous poem so influenced tradition that the original *darraða* in our poem was changed thoughtlessly into the singular *darraðar*. And confidently we venture to alter *darraðar* into *darraða* in spite of the authority of all the vellums to the contrary, for we are supported by the text of the poem itself: *grár fyr geirum* = hoary with spears (the web).

## DARRAÐALJÓÐ

is found in the following MSS. on vellum of the *Níals Saga* :—

- A. A.M. 132 fol., first half of the xivth century.
- E. A.M. 466 4<sup>to</sup>, xvth cent.
- F. A.M. 468 4<sup>to</sup>, ab. 1300.
- I. Gamle kong. Saml. Royal Library, Copenhagen 2870 4<sup>to</sup>, ab. 1300.

## EDITIONS AND TRANSLATIONS.

I. In Th. Bartholin's *Antiquitates Danicae* . . . with Latin translation. Hafniæ 1689, pp. 616-624. On Bartholin's work is based Th. Gray's English rendering 'The fatal Sisters,' Glasgow, 1768.

II. In *Sagan af Níali Þorgeirssyni ok Sonum Hans*. Edited by Olaus Olavius (Ólafr Ólafsson), Kaupmannahavn, 1772, pp. 276-279.

On this text are based the following translations :

*a.* German by J. G. Herder, in: *Von deutscher Art und Kunst*, Hamburg 1773, I., pp. 36-38. Reprinted in *Herders Volkslieder*, II. Leipzig 1779, pp. 210-212.

*b.* Danish by B. C. Sandvig in: *Danske Sange af det ældste Tidsrum* . . . Kjöbenhavn 1779, No. xx.

*c.* Latin in: *Nials Saga*. *Historia Niali et Filiorum*, Latine reddita (by Joh. Johnsonius) Havnæ 1809, pp. 606-620.

III. In *Skýringar á vísum í Njáls sögu samdar af óni Þorkelssyni*, Reykjavík, 1870, pp. 29-32.

IV. In *Islendingasögur* III. (Njála I., ed. by Konráð Gíslason and Eiríkur Jónsson) Kjöbenhavn, 1875, pp. 899-901.

V. In *Corpus Poeticum Boreale* I. Oxford, 1883, with English translation, pp. 281-283,<sup>1</sup> and notes, pp. 553-556.

VI. In *Icelandic Sagas* (Rolls' Series) I. (by Guðbrandr Vigfússon), London, 1887, pp. 335-336.

VII. In *Islendingasögur* IV. (Njála II.), Köbenhavn, 1889, pp. 579-595. The text of all the above-mentioned MSS. is here reproduced with diplomatic exactness, accompanied with notes by K. Gíslason.

On this reprint the following text is mainly based.

I.	Vítt es orpet Fyr valfalle rífiar reiðe— rigner blóðe ! Nús fyr geirom grár upp komenn vefr ver-þjóðar sás vinor fylla rauðom vefte Randvés bana.	Widely 's warped To warn of slaughter The back-beam's rug— Lo, blood is raining ! Now grey with spears Is framed the web Of human kind With red woof filled By maiden friends Of Randver's slayer.
II.	Sás orpenn vefr ýta þormom ok harð-kléaðr haufðom manna ; ero dreyr-reken dörr at skóftom, iarnvarðr yller, enn grom hrælaðr ; skal slá sverðom sigrvef þenna.	That web is warped With human entrails, And is hard weighted With heads of people ; Blood-stained darts Do for treadles, The forebeam's iron-bound, The reed's of arrows ; Swords be sleys For this web of war.
III.	Gengr Hildr vefa ok Hiörþrimol, Sangríðr, Svípol sverðom tognom.	Hild goes to weave And Hiorthrimol Sangrid and Svípol With swords unsheathed.

<sup>1</sup> In his introductory notes Vigfússon says :—"Our best MSS. are A.M. 468, A.M. 132 fol. and Royal Library 2869 and 2870." But 2869, besides being a xvth cent. codex, contains nothing of the poem beyond the first two lines, cf. Njála II., 696, Kålund *Kalalog over de oldnorsk islandske håndskrifter i Kjøbenhavns offentlige biblioteker*, p. 54.

	Skaft mon gnesta, skiðldr mon bresta; mon hialm-gagarr í hlíf koma.	Shafts will crack And shields will burst, The dog of helms Will drop on byrnies.
IV.	Vindom, vindom vef darraða þanns ungr konungr átte fyrre. Fram skolom ganga ok í folk vaða, þars viner órer vópnom skifta	Wind we, wind we Web of javelins Such as the young king Has waged before. Forward we go And rush to the fray, Where our friends Engage in fighting.
V.	Vindom, vindom vef darraða, þars vé vaða vígra manna. — — — — — — — — — — — — — — — —	Wind we, wind we Web of javelins, Where forward rush The fighters' standards.
VI.	Vindom, vindom vef darraða, ok siklenge síðan fylgiom. Látom eige líf hans farask; eiga valkyrior vals of kosto.	Wind we, wind we Web of javelins, And faithfully The king we follow. Nor shall we leave His life to perish; Among the doomed Our choice is ample.
VII.	— — — — — — — — — — — — — — — — þar sá bera blóðgar rander Gunnr ok Gøndol þærs grame hlífðo.	There Gunn and Gøndul Who guarded the King Saw borne by men Bloody targets.
VIII.	þeir mono lýðer londom ráða, es útskaga áðr of bygðo. Kveðk ríkiom gram ráðenn dauða. Nús fyr oddom iarlmaðr hnigenn.	That race will now Rule the country Which erstwhile held But outer nesses. The mighty king, Meweens, is doomed. Now pierced by points The Earl hath fallen.

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|------|--|--|
| IX.  | Ok mono Írar<br>angr of biða,<br>þaz aldre mon<br>ýtom fyrnask.<br>Nús vefr ofenn<br>enn vøllr roðenn,<br>mon of lond fara<br>læspiøll gota.   | Such bale will now<br>Betide the Irish<br>As ne'er grows old<br>To minding men.<br>The web's now woven,<br>The wold made red,<br>Afar will travel<br>The tale of woe.                  |
| X.   | Nús ógorlegt<br>um at lítast,<br>es dreyrog ský<br>dregr með himne;<br>mon loft litat<br>lýða blóðe,<br>es sókn-varðar<br>syngia kunno.        | An awful sight<br>The eye beholdeth<br>As bloodred clouds<br>Are borne through heaven;<br>The skies take hue<br>Of human blood,<br>Whene'er fight-maidens<br>Fall to singing.          |
| XI.  | Vel kveðo vér<br>um konung ungan<br>sigrhlióða fiøld—<br>syngiom heilar!<br>Enn hinn neme<br>es heyrer á<br>geir-flíóða hlióð<br>ok gumom sege | Willing we chant<br>Of the youthful King<br>A lay of victory—<br>Luck to our singing!<br>But he who listens<br>Must learn by heart<br>This spear-maids' song<br>And spread it further. |
| XII. | — — — —<br>— — — —<br>— — — —<br>— — — —<br>Ríðom hestom<br>hart út berom.<br>brugðnom sverðom,<br>á braut heðan.                              | On bare-backed steeds<br>We start out swiftly<br>With swords unsheathed<br>From hence away.  |

## NOTES.

As this poem dates presumably from the eleventh century the orthography of it, irrespective of the vellums in which it is still preserved, has been brought back to the standard of the oldest Icelandic MSS.

We have deemed it necessary to depart from the MSS. and former editions of the poem in the following rearrangement of the verses: we maintain that V. 5-8: "Látom eige | líf hans farask; | eiga valkyrior | vals of kosto" are, in the MSS. and edd. in the wrong place and

come in properly as ll. 5-8 of v. VI., for there "hans" in líf hans (VI. 6) naturally links itself to "siklenge" (VI. 3). This involves that V. 5-8 are really missing; a lost battle picture. A further consequence of this change is that VI. 5-8 of the MSS. and edd.: "þar sá bragna | blóðgar rander | Gunnr ok Gøndol | þærs grame hlífðo" cannot have originally belonged to that verse, following as it does immediately on the self-exhortation in the present tense: "Let us bring about a battle and afterwards follow (be followers of) the king." For the words: "þar sá . . . hlífðo" refer to the battle as an already accomplished fact, and form, in our opinion, the appropriate conclusion of the verse that terminates the treatment of the battle itself. This we hold was originally verse VII. of which the first half now is lost. This argument is not contradicted by VIII. 5-6: "kveðk ríkiom gram, ráðenn dauða": "the mighty king, meweens, is doomed," for king Brian had already won the day, and his army was pursuing the routed enemy, when Bróðir, from an ambush in the wood, took advantage of the king's deserted headquarters and slew him (Níala I., 157, 72-76). By adding a new verse (VII.) to the poem the number of its stanzas is brought up to twelve, the last, we take it, having lost its beginning. This may be only accidental, but it may as well be noticed that the singing spear-maidens themselves were twelve. And if the identity of the number of the singers and that of the verses of their song entered into the original plan of the poem that of itself would serve to support our stanzaic rearrangement of Darraðaljóð.

#### VERSE I.

Line 2, fyr=fore, before, *i.e.* foreboding. l. 3, rifar reiðe, emend. rifs reiði E.F.I.; rifs reiði ský A. and the edd. Rifs reiði by itself is a faultless kenning for warp; rifr=back-beam in a loom, reiði, n., that, which is made to ride, that, which is up-borne; but specially horse-rug áreiði, n., and saddle-cloth sǫðul-reiði, n.; rifs reiði there-

for the rug spread or stretched over the back, as it were, of the back-beam, viewed as a horse=the warp. But *rifs reiði* as a verseline in *fornyrðislag*—meter of old saws—is too short by one syllable. This the scribe of A. or some predecessor of his has realised and added *ský*=cloud, making the line normal but blurring the kenning. Replacing the later gen. s. *rifs* by the older *rifiar*,<sup>1</sup> the line becomes normal and presumably presents its original form. l. 5, *Nús*=*nú es* *i.e.* *nú er*, now is, cf. I. 8, *sás*=*sá es*, *sá er*, is qui; but in the context *ea* [*tela*] *quae*; and II., *ea* [*tela*] *est*; IV. 3, *þanns*=*þann es*, *þann er* (*eam* [*telam hastarum*=*pugnam*] *quam*); IV. 7, V. 3, *þars*=*þar es*, *þar er* (*ibi ubi*); VII. 8, *þærs*=*þær es*, *þær er* (*eae quae*); IX. 3, *þaz*=*þat es*, *þat er* (*id* [*malum*] *quod*). ll. 5-6, *grár fyr geirom* grey with, hoar with=densely filled with, spears, cf. *grár fyrir hærum* hoary of hair, *Stiörn* 447. l. 7, *vefr verþjóðar* a web made of men- (ver) host (*þjóð*), of multitude of people, but meaning, in the light of the next verse, corpses, or rather certain details of bodies of slaughtered men. l. 8, *sás* Gíslason's alteration of the thoughtless slip of the MSS. *þær* A.E.I., *þær* F. Jón Þorkelsson proposed *þann er*, Vigfússon *þann es*, less strictly grammatical. ll. 8-10, *vinor Randvés bana* 'maiden friends of Randver's slayer' is evidently meant for a kenning for Valkyrrior. This is the reading of A, *randves líka* I. The readings of E.: *randverks bla* and F.: *randversk* (*sk* a slip for *ks*) *bla* F. cannot be fitted into the context so as to make sense and seem to be corrupt. And yet the kenning suggested by the reading of A. (I.'s seems out of the question) is only valid if it can be proved or, at least, made probable, that the slayer of Randver was Odin himself, which Vigfússon positively asserts was the case, without however adducing any proof. Now Randver, apparently the only person of that name which can come into consideration here, was the son of Eormenric, the mighty king of the Goths. He had been incited by Eormenric's evil counsellor Bikki to indulge illicit intimacy

<sup>1</sup> Cf. *Rígs mál*, 15.4: *Maðr telgðipar meið til rifiar*.

with Swanhild (d. of Sigurd Fafner's-Slayer) his father's young queen, which secret Bikki himself took an opportunity of betraying to the latter, who promptly sentenced Randver to be hanged. On receiving, however, from the latter his hawk stripped bare of all its feathers and realizing that this was meant to remind him that Randver's death would leave no successor to Eormenric's throne, the father issued his reprieve at once, but Bikki took care to execute the sentence before the reprieve was handed in. The real slayer of Randver therefor was Bikki, who reminds one of Odin as he appears in later folklore tradition, and not unlikely is the Randves bani our author here had in his mind. Gíslason puts the query who was Randvés bani? But he contents himself with quoting J. Þorkelsson's explanation that he was Eormenric. But to designate Valkyrrior as the friends of an earthly commander whose warriors it is their official function to decimate from life is, even though he be a victorious leader, not natural. But whatever the logical solution may be there can be no doubt that vinor Randvés bana is meant for a kenning for Valkyrrior.

#### VERSE II.

l. 1 sás, see I. 5, p. 89. l. 2, þormom dat. pl. of þarmr gut, intestina, interanea. l. 3, harð-kléaðr hard, heavily weighted; kléaðr Gíslason's emendation of kliaðr of the MSS. which makes the line too short, pp. of kléa to weight with weaver's stones, from klé, m., pl. kléar (later kliár), Gr. λαῖαι, pl. l. 5, dreyr-reken inlaid, as it were, with blood, blood-stained. l. 6, dorr, pl. of darr, n., a spear, akin to O.E. dar-eð -oð, m., id.—at skoftom (*i.e.* hofð? at skoftom) used as, serving as treadles. l. 7, iarnvarðr yllir (A. and I. resp. yllir -er, E.F. ylli) iron mounted 'fore-beam,' I take it. Vigfússon, Dict. s.v.: "the name of a beam in the upright loom." It cannot be the back-beam which the poem knows by the name of rifr. In Sn. Edda II. 482 yllir figures as the name of a tree, perhaps Lat. ulmus? l. 8, hrælaðr, pp. of hræla which seems to mean to separate:

hr. dún to separate from eiderdown the mossy and other impurities from the nest; hræll, m., the instrument by which this act of separation is performed, Engl. reel. Here I think hrælaðr (vefr understood) refers to an instrument by which the threads of the warp are separated so as not to become entangled in the process of weaving, *i.e.*, provided with *reed*; þrom hrælaðr therefor = provided with reed made of arrows. The reading adopted is that of A.E.I.; hrælar, F., may, however, be even better, for the idea seems to be that arrows did the service of those flat strips of wood (or iron?) which are fitted in the frame of the reed and through which the warp threads pass, so that the name of these hrælar in the plural indicates familiarity with the advanced state of weaving when a hand-reel had passed into the fixed multitude of reels within the frame of the reed. l. 9, skal, so I., the others skulum; slá sverðom beat with swords, *i.e.* swords shall be used for the purpose of beating home the thread of the woof, or swords shall be sleys, batten for the web. l. 10, sigr-vef may mean either web of war, or web of victory; in view of vefr darraða IV-VI. the former seems most suitable here.

### VERSE III.

ll. 1-3, the Valkyrior mentioned here, are, with the exception of Sangríðr, known from elsewhere, notably from Sn. Edda II. 490. Hildir goes back to Frank. childis a term for warlike amazons, *cf.* Brunichildis, Brynhildir. Hiqrþrimul Egilsson explains as Hiqrþrifull apt to seize, in the habit of seizing the sword. Sangríðr A., savg níðr E., sangniðr F., sanðgriðr I., look suspicious; none of these forms occur anywhere else. Perhaps sang- may be connected with sang- in sangvan murmuratio, indicating chant, enchantress; or is it a corruption of Rann-, Rand-gríðr, we have to deal with?—Svipol=swiftly shifting. l. 7, hialm-gagarr, helmet dog, a kenning for a battle axe. l. 8, hlíf is any protective weapon, and especially the shield; but it seems probable

that the author, having just mentioned shields to avoid tautology, meant by hlíf not shield but rather coat-of-mail.

#### VERSE IV.

Missing in I.

l. 2, vef darraðar, in all. In the introductory remarks reason is rendered for the change. Evidently these words are meant for a kenning for "battle," and so plain did the author want to make this intention that he plainly adds: "such" (vef darraða = battle) as he has had (átte) (= fought) before. Of course the weaving of the spear-web is a magic function producing the action which is going on on the stricken field of Clontarf. Thus the Valkyrior here are acting in the capacity of their not very distant relatives, the Norns. l. 3, þanns Gíslason's, þann er Þorkelsson's emend.; sa er, all the MSS., meaningless; ungr konungr, king Sigtryg Silk-beard. l. 6, folk, battle array, battle fray; í folk vaða, in medios hostes ruere. l. 7, viner, the army of king Sigtrygg; but it may, considering the reciprocity of action involved in the sense of the verb skifta, refer to warriors on both sides eligible to Valhall's bliss and therefor in a sense friends of the Valkyrior; órer, Vigfússon órir; varir A., F., vorir E. l. 8, vópnom; vapnum A., uopnum E., vaftnum F.; skifta vópnom rather unidiomatic, but not suspicious = skiftast høgum við.

#### VERSE V.

(See page 87 above.)

l. 3, vé, n. pl., banners, standards. l. 4, vígra g.pl. of vígr able-bodied (of warriors), fit for fighting.

#### VERSE VI.

l. 3, siklenge, the king, refers presumably to k. Sigtrygg. ll. 5-8, sense: Let us not permit his life to (destroy itself) perish, for we, Valkyrior, can well afford to spare him, having plenty of other doomed men to choose from. l. 8, vals E.F.I., vígs A.; valr, collect., the mass of fallen combatants in battle from whom, at the discretion of the

Valkyrrior, Valhall—the Hall of the Elect—is supplied with inmates—the Einheriar. Of *kosto, um (vm) kosti* all the MSS.

VERSE VII.

(*See page 88 above.*)

ll. 5-8, Þar sá bera A., þar sia bera I., þar sia bragnar E.F.; sia of E.F.I. must be a mistake in face of the past tense fylgðu F., hlífðu A.E.I.; and bragnar of E.F. cannot stand, wherefor Þorkelsson and Gíslason, who adopt this reading, have been obliged to alter it into bragna (gen. pl.) governed by rander. Adopting A.'s reading involves no departure from a MS. authority (Vigfússon's change of sa, sia into skolo is uncalled for). Bera is here impersonal, and quite classic. þar sá bera = ibi viderunt gestari, *i.e.* there Gunnr and Gondol saw borne, saw men bear bloody shields (in reviewing the stricken field).

VERSE VIII.

l. 1, lýðer people, must, it seems, refer to northern invaders. l. 5, the ríkr gramr, mighty king, must be K. Brian Borumah, and l. 8, iarlmaðr, Earl Sigurd Hlodversson of Orkney.

VERSE IX.

l. 3, þaz=þat es=þat er (I. 5) mono þat angr bíða es . . . malum tale oppetent quale . . . l. 4, ýtom to men, dat. pl. of ýtar which in the older poets occurs only in plur., as if it were a proper name. May not ýtar be taken as the mutated form of Jútar (Jutæ, so common in Engl. records) and to stand for Jótar (mod. Dan. Jyder) used as an appellative noun for man, like, indeed, gotar in this same verse? l. 7, of: um all codd. l. 8, læspiöll: læspiöll A.E., le spioll F., le spell I. Egilsson, following F. takes le=hlé (Eng. lee) peace, quiet, and spjöll, n. pl. "sine sing" vitium, damnum, detrimentum: "le spjöll detrimenta, violatio pacis." Þorkelsson, following A.E., takes spioll as pl. of spjall utterance, and interprets læ loss (of life) "læspjall news of loss" (of life), "læspjöll

gota, the news of loss of life." Vigfússon takes læ gota to mean devastation of the Goths (Norsemen?) *i.e.* by the G., and that seems to be the most fitting interpretation.

## X.

l. 3, dreyrog: dreyrug E.F., dreyrugt (-kt) A.I. ll. 7-8, sokn-varðar syngia kunno, I., spar vardar (-er ?) syngia A., spar vorar springa kunnu E., spar varar springa kvnnv F.; Egilsson and Þorkelsson follow E.F., the latter hesitatingly, observing that in spár springa prophecies burst (open) come true, springa is used in a sense in which it scarcely occurs elsewhere. Varðar Gíslason takes to be the same word as varðer (Lokas. 33<sup>2</sup>) the nom. sing. of which we seem perhaps to have in the form of vǫrð (which however is a doubtful form since Cod. Reg. reads vorþr) Guðrúnarkv. III. 3<sup>4</sup>; but the sense of varþer in Lokasenna is sure: women, wives; sókn-varðar, therefore, fighting women, sókn=attack in battle, is in sense identical with geirflióð XI. l. 7. Kunno (with inf.) to chance, happen to (sing).

## VERSE XI.

l. 3, Sigrhlioða [hlioða F.] fiolð A.F., sigrhlioða flioð (repetition by anticipation of [geir] hlioða flioð in l. 7) E.I. A.'s reading seems above suspicion, excepting fiolð = multitude; but it need not be taken so emphatically and means probably only that the song consists of sundry verses; unless we are to take it that we have here but a fragment of a much longer poem.

l. 7, geir flioða hlioð I., geir hlioða flioð E., geir lioða [hlioða, F.] fiolð A.F. I.'s reading: spear-maidens' lay, seems to be the most suitable to the context, giving the song the title the author apparently wanted it to go by, and exhorting the listener to indite it under that title to other people. l. 8, sege: segi A.I.; skemti E.F. 'entertain,' which is out of tune with the serious tenor of the whole poem.

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MRS. HIDDLESTON,  
(née Isabella Sands).  
b., Sept. 1, 1811, d., Aug. 10, 1889.  
*From a photograph.*



THOMAS SANDS, of Swanbister.  
b., March 18, 1778. d., July 13, 1850.  
*From a miniature in the possession of  
Miss Josephine M. Caskey.*



MRS. SANDS  
(née Margaret Watt).  
b., 1778, d., Aug. 8, 1851.  
*From a silhouette in the possession of  
Miss Josephine M. Caskey.*

## VISITATIONS AND PORTRAITS.

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### SANDS OF SWANBISTER, ORPHIR, ORKNEY.

The late Mrs. Hiddleston (*née* Isabella Sands), of Houton, Orkney, told the writer that the Sands were descended from Edwin Sands, Archbishop of York, who married a Sands, his cousin.<sup>1</sup> They are said to have had a son Patrick, a professor in Edinburgh, who married a Blackadder, an heiress. Their son, William, is stated to have married Lady Elizabeth Douglas, daughter of the Earl of Morton.

James Sands, A.M. (son of the latter), minister of Birsay, Orkney, 1701-1723, born about 1673, died 1723. Married Jane, daughter of the Rev. John Keith, minister of Walls. Their son:—

Robert Sands, A.M., minister of Hoy 1742-1796. Born 1712, died 1796, married<sup>2</sup> Jean, daughter of George Stewart, of Massater, and had 22 children.

James Sands (son of Robert), minister of Tingwall, Shetland, born 1742, died 1805, married, 1769,

<sup>1</sup> Mr. A. Francis Steuart has kindly supplied the following particulars. Edwin Sandys, third son of William Sandys and Margaret, daughter of John Dixon of London, lived 1516?-1588, was Bishop of London, and was translated to the See of York in 1575-6. He married (1) a daughter of Sandys of Essex, by whom he had no surviving issue; (2) Feb. 19th, 1558-9, Cicely, daughter of Sir Thomas Wilford of Cranbrook, Kent, by whom he had two daughters, Margaret, *b.* 1566, *m.* Anthony Aucher of Bowen, Kent, and Anne, *b.* 1570, *m.* Sir William Barne of Woolwich; and seven sons; (1) Sir Samuel Sandys, 1560-1623, ancestor of the Lords Sandys; (2) Sir Edwin, 1561-1629; (3) Sir Miles of Wilberton, Cheshire, Bt., 1612 (1563-1644); (4) William, *b.* 1565, died young; (5) Thomas, *b.* 1568; (6) Henry, *b.* 1572; (7) George, the poet, 1578-1644, *d. unm.*

<sup>2</sup> In *Fasti* it is stated that he was *m.* Oct. 16, 1744, which cannot be correct, as his own son James was *b.* 1742. His wife is stated to have *d.* 1788.

Elizabeth Craigie (*d.* 1837), and had a daughter, Wilhelmina, who married the Rev. John Turnbull, the succeeding minister of Tingwall, whose daughter, Miss Turnbull-Stewart, of Massater, died 1907. (See *Miscellany*, Vol. I., p. 235).

William Sands, son of Rev. Robert Sands (above), married November 26, 1775, Mary Halcro, co-heiress of Coubister, who succeeded to the Swanbister estates, daughter of William Halcro of Coubister, and Margaret, daughter of Robert Honyman of Gramsey. She was born November, 1743. Their only daughter Margaret, *b.* 1776, *m.* 1799, George Minto; issue, George, *b.* 1805, Thomas, *b.* 1807, and Mary, *b.* 1800, *m.* 1823, John Nichols, with issue. Their son:—

Thomas Sands, of Swanbister, born March 18, 1778, died July 13, 1850,<sup>1</sup> together with Mr. Johnston, of Coubister, disentailed the estates, upon which Mr. Sands sold Swanbister to Mr. Archer Irvine Fortescue, in whose family it now remains. Mr. Sands married 1800, Margaret, daughter of Alexander Watt (brother of William Watt, first of Breckness), and Isabella, youngest daughter of A. Stewart of Brugh. She died August 8, 1851, aged 73 years. They had issue:—

- (1) Robert, *b.* July 29, 1801, *d.* in London, 1841, aged 39 years, *m.* 1828, Mary Champion, and had issue an only son, Robert Halcro, *b.* 1829. An only daughter, Robina, *d.* 1860, on the birth of her daughter, and was buried in St. Cuthbert's Churchyard, Edinburgh, married, 1859, Charles Hubbard; their only daughter, Margaret, *b.*, Edinburgh, March 9, 1860, *d.*, May 17, 1891,

<sup>1</sup> On the original tombstone in Orphir churchyard it is stated that he died 1850, aged 72, while on a later stone erected by his daughter, Mrs. Hiddlestone, it is stated that he was born 1788. On the original stone his wife, Margaret Watt, *d.* Aug. 8, 1851, in her 74th year, while the later stone has *d.* July 8, 1851, *b.* Jan. 24, 1788. These two dates 1788 must be in error for 1778.

married, August 12, 1881, Rev. Wm. Caskey, minister of Orphir, *b.* in Stronsey, September 27, 1850, *d.*, May 17, 1909 (see *Miscellany*, Vol. II., 181), with issue.

- (2) Alexander Watt, *b.* March 19, 1803, drowned at sea, February 8, 1848.
- (3) William Watt, *d.* March, 1807, aged 18 months.
- (4) Isabella Stewart, *b.* September 1, 1811, *d.s.p.*, August 10, 1889; married, 1st, Hector Moncrieff, of Houton, who died 1848, and left the estate of Houton to his widow. She married, 2nd, Rev. Robert Hiddleston, minister of Orphir, who predeceased her. Mrs. Hiddleston left the estate of Houton to the Indigent Gentlewomen's Fund.
- (5) Mary Halcro, *d.s.p.*, August 19, 1843, aged 25.

ALFRED W. JOHNSTON.



## THE REV. ALEXANDER PITCAIRN AND THE SKIPSIES.

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**M**R. PITCAIRN, who was a native of St. Andrews, was presented to the church of Sandwick and Stromness by Bishop Honeyman in 1666, and in 1672 he was translated to South Ronaldsey. His wife, Elizabeth Alexander, also came from St. Andrews. They had one son and six daughters. Mr. Pitcairn was dean of Orkney, and parish minister of South Ronaldsey for 26 years. He retired in 1698, and spent the remainder of his life in Kirkwall, where he died after 1715. His manse was the house of Newark, in S. Ronaldsey, the remains of which can still be seen at the south end of the links there.

One year, about Christmas time, Mr. Pitcairn and his wife went to spend a few days with Sir James Stewart at his mansion house, Bu of Burray. After enjoying the festive season there with their friends, they were horrified to find, on returning to their house at Newark, that it had been broken into by thieves. A considerable quantity of valuable goods had been carried away and the place had been turned upside down. Mr. Pitcairn lost no time in putting the law into force, according to the custom of the time, in order to recover his stolen property. Mr. Patrick Kinnaird, of Burwick, was bailie of the district, and had a number of ransellmen at his command, and so Mr. Pitcairn rode over there and made known his loss. Kinnaird at once summoned his ransellmen to meet at Newark next morning. In the meantime, however, suspicion had fallen on an old man and his wife, named Kitchen-Voy, who lived in the neighbourhood of Newark. Some of

the goods, apparently dropped by the thieves, had been found on the way to his house, and others were found in his barn.

When Kinnaird arrived at Newark with his men and was informed of this, he immediately sent for Kitchen-Voy and his wife, who were brought before him and put under examination. Finding that they would not confess, in spite of the strong evidence against them, he determined to try the effect of force, and accordingly he had the old couple strapped down on a pair of harrows side by side, while threats were used that if no confession was made, the tongues of both would be burnt. In the meantime the bailie joined some of his men, who were continuing the search. They had spent the greater part of the day without result when they suddenly came upon all the remainder of the goods stored in two houses at Aikers, one of which was occupied by a man named Donald Bruce. The few articles found on the way to Voy's house and in his barn, had been intentionally put there by the thieves as a false scent.

Kinnaird now lost no time in despatching a special messenger to Newark with orders to have Kitchen-Voy and his wife released. This was done immediately, but Bruce and his accomplices—some half-a-dozen in number—were that night conveyed across the Pentland Firth by the aid of friendly neighbours and, doubtless fearing vengeance, were never heard of again.

Tradition does not say whether any amends were awarded to Kitchen-Voy and his wife on account of the torture which they had endured on the harrows. Though the name is now extinct, some of their descendants are still living in the neighbourhood. Bruce and his accomplices were ever afterwards known as the Skipsies, on account of their flight.

SCATTALD MARCHES OF UNST IN 1771.

WITH NOTES BY A. W. JOHNSTON.

I.

*The MS., from which the following is taken, is in the possession of Mr. J. W. Cursiter, Kirkwall, who would be glad to know to whom it formerly belonged.*

SCATTALD MARCHES OF UNST.

From Busta's Scatt Rental.<sup>1</sup>

The different scattalds<sup>2</sup> of Unst and No. of m[ark]s land contained in each that pay scatt, viz. :—

	MS. Land.		MS. Land.
Ska Scattald contains	.. 64	Sandwick and Hannigarth	70
Norwick .. ..	.. 148	Clivocast, Murister and	
Burrafirth .. ..	.. 24	Uyea .. ..	111
Sotland and Ungersta	.. 54	Snabrough .. ..	24
Papil .. ..	.. 132	Week .. ..	104
Harlswick .. ..	.. 156	Coldback .. ..	68
Quoy-house or Kews <sup>3</sup>	.. 12	Framgord .. ..	40
Cliff .. ..	.. 40	Muness and Ramnagoe	124 <sup>8</sup>
Balista .. ..	.. 298 <sup>14</sup>	Wedbister .. ..	24
Colvadale and Clugon <sup>5</sup>	.. 90	Snarravoe .. ..	36
Besouth the Voe ..	.. 129 <sup>12</sup>	Hoversta and Mailand	36
Underhoal .. ..	.. 69 <sup>6</sup>	Sound .. ..	78 <sup>9</sup>
Hogaland and Moula	.. 36		
Selasetter .. ..	.. 123 <sup>7</sup>		2091 <sup>10</sup>

<sup>1</sup> Thomas Gifford of Busta, whose MS. Rental for the year 1716 is now in the possession of Mr. Harry Cheyne, of Tangwick. The names of the Scattalds are taken from pp. 91-96.

<sup>2</sup> Scattald is here used in its original sense, viz., a district of cultivated land, including its exclusive *hagi* or common pasture.

<sup>3</sup> Kehouse, in *Rental*.

<sup>4</sup> In *Rental* 300, but items amount to 344<sup>12</sup>, including Balta 24 marks.

<sup>5</sup> And Hunie, *R*.

<sup>6</sup> 94, *R*.

<sup>7</sup> 123<sup>12</sup>, *R*.

<sup>8</sup> 130, *R*. One item of which is Litligarth, 6 marks.

<sup>9</sup> 77, *R*. The following scattalds mentioned in the *Rental* are omitted, Saxaburness, 6 marks, Gerdon, 12 marks.

<sup>10</sup> 2133, *R*.

All lands that pay scatt draw their proportional shares of tang,<sup>1</sup> sea-ware<sup>2</sup> or weed, raga<sup>3</sup> or driven wood, whales and wrecks within their respective boundaries.

The lands that pay no skatt are called grass lands, and paid nothing but eight merks butter each merk of land to the proprietor and draw no share of wrecks, whales, etc.

Note.<sup>4</sup>—Framgord is included in Sandwick scattald, so that there are but twenty-four scattalds in the island. Caldback is not separately described, though its boundary may be learned from the description of other scattalds. It is a mistake to include Clugon in Colvaldale.—G. SPENCE.

Scattald marches of Unst, from written and other best authority that could be had, *anno* 1771, described.

SOUND scattald, comprehending the 66 merks scatt gild<sup>5</sup> land in Ronan [18],<sup>6</sup> Gardie [16], Umboth [16], and Clipragarth [16], with the separate rooms of Sundraquoy [6] and Bracknagarth [5]. Begins the east, sea march near the middle of the Black Skerries, to the eastward of Scatta Water, at a stone called the Daa, which, in the year 1710, was in the flood mark, where it meets Hoversta and Mailand scattald, and so going north, near the east end of the house called Coutis Miln, to a green know called Earnahoul, or Eagles know, near a small loch, and so northward to a green know near the Ford or passage over Little Lieusvoe, then northwestard to the first green know, over, or to the northward of this little burn where it meets Week scattald, so westward to a march or Tuick on the

<sup>1</sup> O.N. *þang*, sea-weed.

<sup>2</sup> O.N. *ver*, the sea. Drift sea-weed.

<sup>3</sup> O.N. *reki*, things drifted ashore.

<sup>4</sup> In different handwriting marked in pencil "by Mr. Spence."

<sup>5</sup> O.N. *gildi*, tribute, payment.

<sup>6</sup> The number of marks in the *Rental* are given in brackets.

height of the know or hillock called Turfhoul of Gardie, then southwesterly up to the Pund of Gardon, and so on the ridge of the hill, keeping sight of both seas to the Gallow-know, or heap of stones so-called, where it meets with Hogaland and Moula, then along the remains of an old stone dyke that joins the hill dyke twixt Umboth and Bracknagarth, so over to the dyke of Hogaland below the grind<sup>1</sup> thereof, and so following said dyke to the seaside, which dyke divides the Week of Bracknagarth from Hogaland.

HOGALAND and MOULA scattalds begin the east sea march at their dyke-end, which divides them from Bracknagarth, and following their own dyke to a little below the usual grind<sup>1</sup> above the old dyke steeth of Millia Gorda, then stretch over to the aforesaid old stone dyke steeth which divides them from Sound, and up to the Gallows Know, a heap of stones on which the gallows was affixt and where some human bones are yet to be found, where this scattalt meets Wedbister, and stretches together in a line to a place on the sea-shore twixt the dyke-ends of Moula and Wedbister, called Little Sheets, or Scats- [*Sheets- deleted*] berg.

*(To be continued).*

<sup>1</sup>O.N. *grind*, gate.

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## FETLAR FOLK IN 1716.

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IN answer to a subscriber in Canada, I have pleasure in giving a list of the names of those who paid skatt, and of the tenants of the earldom farms in Fetlar, Shetland, taken from Gifford's MS. Rental of Shetland, 1716-17. The skatt-roll and rental are here placed side by side for comparison and to avoid duplication of names, but the amount and description of skatt and rent are omitted. It will be noted that the summations of marks of land are not correct. Ley land paid no skatt so long as it remained ley or uncultivated.

The whole of this Rental of Shetland, together with that of *circa* 1500 and 1628, could now be printed, if some patriotic subscriber would give £100 for this purpose.

### LIST

of persons who paid skatt for all lands (odal and earldom), and of those who paid rent for earldom lands in Fetlar, 1716.

NOTE.—The first column gives the total number of marks of land which paid skatt, "M.S."; and the second column gives the number of these marks which were also earldom lands paying rent, "M.R." The amount of odal land in the possession of each person can be ascertained by deducting the marks in the second column from those in the first, the balance over being odal. But of course it is quite possible that in many cases the persons who paid skatt for these odal lands may have been only the tenants of other odallers.

FINIE scatald,  $81\frac{1}{2}$  marks of  
land [divided into the follow-  
ing rooms]:—

Finie,  $71\frac{1}{2}$  marks.

	M.S.	M.R.
Hend. Sinclair ..	6	6
Rot. Sinclair ..	9	7
Hend. Anderson ..	8	8
Jacob Johnson ..	11	4
Bess Johnsdaughter ..	8	—

La. Grot ..	6	—
'Bigtoun,' ley ..	6	—
Superior, ley ..	$18\frac{1}{2}$	$18\frac{1}{2}$
Tho. Heart ..	—	2

Litluland, 14 marks.

'Muness,' ley ..	$5\frac{1}{2}$	—
'Urie,' ley ..	2	—
Jno. Ross, ley ..	$\frac{1}{2}$	—
Superior, ley ..	6	6

## AITH, 81½ marks.

	M.S.	M.R.
Agnus Sinclair .. ..	6	1
Helen Edward's daughter	4	—
Ursilla Cheyn .. ..	3½	1
Geo. Jamson .. ..	4	1
Ja. Goodlad .. ..	4	—
Sala William's daughter	4	—
And. Henderson .. ..	6	—
Hend. Grot .. ..	6	2
Jno. Mouat .. ..	5¾	—
Superior, ley .. ..	4¼	4¼
'Stove,' ley .. ..	3½	—
'Skerpo,' ley .. ..	4	—
'Urie,' ley .. ..	6	—
'Muness,' ley .. ..	4	—
And. Henderson, ley ..	3	—
La. Garden, ley .. ..	¾	—
Ja. Scola, ley .. ..	¼	—
'Vosgarth,' ley .. ..	½	—
'Bigton,' ley .. ..	5½	—
Ja. Peterson .. ..	6½	5

## TOWN and VELIE, 28 marks.

	M.S.	M.R.
'Urie' .. ..	12	—
Feued to 'Muness' and charged to 'Urie' ..	—	17
Wm. Thomson .. ..	4¾	—
Ed. Sinclair .. ..	7½	—
'Muness,' ley .. ..	3¾	—

## GRUTEN, 81 marks.

	M.S.	M.R.
Hend. Sinclair .. ..	19	—
Do., feued .. ..	—	16
Ja. Heart .. ..	3	—
Jno. Mouat .. ..	3	—
Ja. Fea .. ..	11	—
Ja. Bruce .. ..	3	—
Hend. Sinclair, ley ..	34½	—
'Vosgarth,' ley .. ..	6	—
'Urie,' ley .. ..	1½	—

## [A Scatald] 80 marks.

## \* Still, 37 marks.

## \* Clugon, 12½ marks.

Superior, ley .. .. — 6

## \* Mukligarth, 12½ marks.

## \* Northerhouss, 12½ marks.

Superior, ley .. .. — 1

## Mongersdell, 6 marks.

Ja. Winweek .. .. 6 —

'Urie' .. .. — 6

## TRESTA, 81 marks.

'Urie' .. .. M.S. 60 M.R. —

Feued by 'Muness' and  
charged upon Mrs.

'Urie' .. .. — 25

## RUSATER scatald, 54 marks.

Divided into the following  
rooms:—

## Rusater, 18 marks.

	M.S.	M.R.
Danell Thomson .. ..	12	—
Danell Thomson, ley ..	1	—
'Muness,' ley .. ..	2½	—
'Brogh,' ley .. ..	2½	—

## Culbinstoft, 18 marks.

Alexr. Peterson .. ..	9	—
Tho. Alexanderson ..	6	—
'Urie,' ley .. ..	3	—

## Crosbuster, 18 marks.

Jarm Jamson .. ..	6½	—
Da. Robertson .. ..	5½	—
Nicol Peterson .. ..	5	—
Da. Thomson .. ..	1¾	—
'Urie' .. ..	—	3½

UDSTA scatald, 136 marks,  
divided into the following  
rooms:—

## Urie, 60 marks.

	M.S.	M.R.
Rot. Danelson .. ..	8¼	¾
Wm. Gardner .. ..	4	1
Jean Gardner .. ..	2	—
Wm. Meall .. ..	5½	—
Hend. Gardner .. ..	6	—
'Urie' .. ..	26¾	6

\* The above names are inserted in the Skatt-roll by another hand and are grouped with Mongardell under a nameless scatald of 80 marks.

	M.S.	M.R.
La. Gardner ..	3	—
'Muness,' ley ..	1	—
Superior, ley ..	5½	5½

Udsta, 24 marks.

'Urie' ..	12	1½
'Muness,' retained ..	12	—

Udseter, 12 marks.

Ja. Brown ..	9	—
Hari Robertson ..	2	—
Superior, ley ..	1	1

Frackaseter, 6 marks.

Wm. Gardner ..	6	2
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Hamer, 17 marks.

And. Pitcarn ..	3	—
Olla Jamson ..	4	—
Ja. Tait ..	4	—
Superior, ley ..	2	—
'Muness,' ley ..	2	—
'Urie,' ley ..	1	2
Ja. Scola, ley ..	1	—

Snawbrogh, 8 marks.

Her. Danelson ..	8	—
Mrs. of 'Urie' ..	—	4½

Uraseter, 6 marks.

And. Willson or Williamson ..	6	½
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Fogravell, 6 marks.

Geo. Fordyce ..	6	—
"Not to be found" ..	—	½

DEALL scatald, 65 marks, divided  
into the following rooms:—

So. Deall, 18 marks.

	M.S.	M.R.
Ja. Jamson ..	6½	—
Wm. Johnson ..	6½	—
'Muness,' ley ..	5	—
Superior, ley ..	—	3

No. Deall, 18 marks.

Wm. Thomason ..	13	1½
Jno. Scot ..	2	—
Mag. Horre, ley ..	4	—

Uckaseter, 8 marks.

'Muness,' ley ..	1¾	—
Superior, ley ..	2½	2½
Tho. Johnson ..	4	2½

Sand and Brogh, 13 marks.

And. Murray ..	9	1
Hend. Red ..	4	—

Forland or Fourland, 3 marks.

Superior, ley ..	½	½
Wm. Bruce ..	2½	—

Clodon or Clothan, 7 marks.

Jno. Scot ..	[7]	½
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HUSBIE scatald, 89 marks,  
[divided into the following  
rooms]:—

Gord, 23 marks.

	M.S.	M.R.
'Voisgarth' ..	22	16
Do. ley ..	1	—
'Muness,' ley ..	3	—
Superior, ley ..	7	—

Seter, 8 marks.

John Thomason ..	8	—
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Goodmanshuss, 23 marks.

Jon. Scot ..	8	5
Wm. Rosie ..	8	5
'Muness,' ley ..	4	—
Superior, ley ..	3	—

Baila, 13 marks.

Tho. Jamson ..	4½	1
Jno. Thomason ..	4½	—
'Muness,' ley ..	4	—

Fraile, 20 marks.

Jno. Demster ..	11½	11½
Ketrin Gardnr ..	3¾	—
Superior, ley ..	3¼	—
'Muness,' ley ..	1¾	—
Superior, ley in Husbie ..	—	14¾

STRAND scatald, 81 marks,  
divided into the following  
rooms:—

Kirkhouss, 21 marks.

	M.S.	M.R.
Mistrs of 'Urie,' ..	14	4
Mistrs of 'Urie,' ley ..	6	2½
Superior, ley ..	1	—

Bigtoun, 14 marks.

Gilbert Tait ..	14	—
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Langhouss, 8 $\frac{1}{4}$ marks.				Wm. Horison .. ..	3 $\frac{1}{2}$	—
Mag. Anderson ..	8 $\frac{1}{4}$	M.S.	M.S.	Gilb. Tait, ley .. ..	3 $\frac{1}{2}$	—
		—	—	'Clivacast,' ley .. ..	3 $\frac{1}{2}$	—
Tofft, 24 marks.				* BAILAGORD.		
Gilb. Tait .. ..	2	—		Superior, ley .. ..	—	2 $\frac{1}{2}$
Peter Williamson ..	7 $\frac{1}{2}$	—		* HELINESS.		
Ni. Edwardson ..	6 $\frac{1}{2}$	—		Superior, ley .. ..	—	3
Superior, ley ..	2	—				
'Muness,' ley ..	5	—				
'Clivacast, ley ..	1 $\frac{1}{2}$	—				
Everland, 13 $\frac{1}{2}$ marks.					784	240 $\frac{3}{4}$
Barbra Mout .. ..	3	—				

In the abstract at end of Rental the marks of land are divided as follows :—

Property land [earldom]	198
Feued land [ do. ]	42
Odal land	544
Total marks of land in Fetlar	784

To this should be added the places inserted in the skatt roll, viz., Still, etc.

The persons mentioned by the names of their estate, etc., are:—Bigtown, Charles Steuart; Superior, Earl of Morton, who was in possession of earldom; Muness, intromitters with the estate; Mrs. of Urie [Andrew Bruce of Urie *d.* 1716, so that this must refer to his widow]; Stove [was this Dr. John Ogilvy of Stove?]; Skerpo, John Scott; Vosgarth, Andrew Scott, tutor of [James Scott of] Voesarth; Brogh, John Gifford, factor; Clivacast [Gilbert Bruce].

\*\* These places are only mentioned in the rental of earldom lands. Can they be identified with any of the other lands mentioned above?

ALFRED W. JOHNSTON.

## PICTISH TOWER AT SALZCRAGGIE, HELMSDALE.

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THIS little known broch or hill fort is situated near the lower end and on the north side of the Kildonan Strath, which here runs nearly east and west, and is about three miles from the sea. It is worthy of note as being in a remarkably good state of preservation, and is interesting not only on account of its earthwork ditch and rampart, but also from the unusual altitude of its site.

In its palmy days it must have been of importance as a fort, and may have been the commanding post from which directions were issued to the numerous other forts around, its situation rendering it quite impregnable by the engineering skill of these early times, though, at the same time making it very conspicuous to the view of an invading force, especially if it was built of the height to which such structures are supposed to have attained.

Its site, an oval shaped plateau, measuring about 130ft. by 60ft., shelving out from the higher hillside, and joined to it by an inclined neck, is nearly 700 feet above sea level. On this site the tower was built in such a skilful manner that, from the valley below, it is impossible to say where it begins to rise from the hill, both seeming to blend in the most natural manner, as if they had grown up at the same time and formed one complete whole for about 150 feet from the top; a deception which the early engineer was not slow in availing himself of, and utilising for his own protection, in which, it must be allowed, he succeeded admirably.

The place-name, Salzcraggie, has long been known as Solus Craggie, the celtic for "The Rock of Light." A most appropriate name, when its ancient tower is seen

gilded with the golden sheen of a winter sun striving to throw its beams over the high hills on the south side, and leaving valley and river between in comparative obscurity. Sage, who was born within six miles of the place, was apparently not aware that a building crowned its summit. In his *Memorabilia* he describes it thus:—

Here a conical rock, about 100 feet high, rises from the middle of the farm, and on this the sun shines during the very few hours it was visible in winter. This was the only ocular demonstration to the inhabitants of “Taobh Dorcha” (the dark side) that it had risen at all.

Salzcraggie is at present the only broch in the Strath of Kildonan shewing in any way what its original design must have been. The remains and sites of about twelve others are yet visible, but are mostly ruinous and shapeless heaps of rough stones, which up to a short time ago have been used as convenient quarries and even for converting into road metal, a much to be deplored practice, to which it is hoped an end has now been finally put.

In this strath, extending from the sea for a distance of 17 miles to Kinbrace, where Norse place-names thin out, doubtless a considerable number of sites are now obliterated and forgotten. Enough remains to show that ancient Strath Ullie contained a large population and probably a heathen one, a fact which must have strongly appealed to St. Donan and his disciples, several of whose names, along with his own, have ever since been recorded in its topography.

Salzcraggie Tower itself possessed no features unusual to such structures excepting perhaps that it contained no chambers or cells in the thickness of the walls. The entrance passage looks towards the west, and is perhaps only about  $3\frac{1}{2}$  feet high, lintelled over with heavy stones. It is quite blocked up, which in

view of the lintels being still in position, has probably been done for some purpose. Seemingly it had no guard chamber in connection with the entrance. The central area is about 31 feet in diameter and is littered with fallen débris, among which there are indications of a sunk chamber, perhaps a well, nearer to the eastern side. The entrance of the stairway to the galleries is only from 24 to 27 inches wide, the stairway turning to the right. This entrance is in the eastern part of the wall exactly opposite to the entrance to the Court. The wall of the tower is still over 8 feet high and about 13 feet thick, the inner part of the wall at the side of the gallery being  $3\frac{1}{2}$  feet thick. It has been well built of rough rounded boulders of good size, which are of the reddish coloured syenite of this part of the strath. These materials by no means lend themselves to good or easy manipulation, but the good preservation of the remains of this building proves that skilful work had been done here.

The earthen rampart and ditch seem to be unique in the district, and there is certainly no other instance of the same kind in the east of Sutherland. Excepting for about four yards on the western side, opposite and leading up to the doorway of the fort, the rampart runs quite round the crest of the hill and about 20 feet below it, and measures 240 paces in circumference. The ditch has been formed by digging out the steep hill side and throwing the excavated material to the lower side, thus forming the rampart, which is about 6 feet high, the ditch being about 10 feet wide at the top, diminishing to about 3 feet in the bottom. It has been cut fairly level all round, excepting a dip on the north side at the place where it is joined to the hill by the neck; and indeed the ditch is not so deep at that point, a fact the more remarkable in that it was the most vulnerable part and the most likely to be used by an attacking party.

The sites of three other brochs can be seen from the top, but a view of the sea cannot be obtained, owing to the bend of the strath to the south-east, and the higher hills on either side shutting it out. This leads to the supposition that there may have been three or more watch-towers or beacons between it and the sea, slight traces of which remain visible.

The difficulty of making the ascent from the strath road below is more apparent than real, but it has, no doubt, acted as a deterrent to visitors. When one arrives at the top, the view of the fort and of the river and strath bounded by heath-clad hills on either side and in the distance, amply makes up for the fatigue of the ascent.

The following events, narrated by Sir Robert Gordon, may have a significance in connection with Salzcraggie, as they occurred in the neighbourhood. Whether its shelter was sought or not we have no means of knowing, however interesting such would be.

Sir Robert relates that in the year 1587, the Earls of Sutherland and Caithness assembled their whole forces at Helmsdale:—

“The ryver of Helmisdail keiped the armies from joyning battell: yet they skirmished daylie, and divers were hurt on either side with gunes and arrowes, which were shot from the bankes of the river. The Southerland archers so galled the Catteyness armie, that they were forced to remove their camp from the river syd wher they did ly, and to encamp among the rockes above the village of Easter Helmisdale.”

Mackay, of Farr, was in alliance with Caithness on this occasion, and incidentally we learn that he was encamped on the green and sunny slopes of Caen, a place in the vicinity of Salzcraggie.

JOHN NICOL.

## THE REV. ALEXANDER POPE, REAY, CAITHNESS.

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THE County of Caithness, far removed as it is from the centres of ecclesiastical life, has had the honour, not only of giving birth, but of enjoying the ministrations of a number of distinguished literary divines with more than a provincial reputation. Among the former may be mentioned the Rev. Daniel Campbell, Glassery, Argyllshire, a native of Quoycrook, Halkirk, distinguished as a Gaelic scholar and author, and the Rev. Dr. John MacDonald, Ferintosh ("the Apostle of the North"), a native of Reay, whose fame as a preacher has given him a place among the great orators of the Scottish pulpit. Both these divines, born in a county not distinctively Celtic, were successful and diligent students in the field of Gaelic translation. Of those who were not natives of the county, but who spent the greater part of their lifetime within its bounds, may be mentioned Dr. Morison, Canisbay, the author of a number of the Scottish paraphrases, and Rev. Alexander Pope, Reay, the subject of this sketch, distinguished as a pastor and an antiquary. Mr. Pope's fame has travelled far beyond Caithness. His strong personality and the roughness of the material with which he had to deal and his characteristic methods in subduing his untrained parishioners, all help to give a picturesqueness to the pastor of Reay that appeals to the imagination and awakens an interest in minds not usually interested in the doings of a pastor in a quiet, out-of-the-way, country parish. Added to this is the fact that Mr. Pope was one of the most distinguished antiquaries of his day, and through his interest in

antiquities he was brought into close touch with Pen-  
nant and Cordiner, whose writings made him known to  
the literary world. All these circumstances have  
played a part in making the name of Pope of Reay to  
be better known than that of any other Caithness  
minister either of the Episcopalian or Presbyterian  
persuasion.

Alexander Pope was a native of Sutherland, the  
eldest son of the Rev. Hector Pope (Pape, Paip), Loth.  
His father was among the Episcopal incumbents who  
were left in charge of their incumbencies after the  
restoration of Presbyterianism at the Revolution;  
he was the last that appeared in the pulpit  
clothed in a surplice.<sup>1</sup> One of the earliest references  
to the family of this name is found in a charter of  
William Pop, son and heir of William Pop, burgess  
of Elgin, which is witnessed by Malcolm of Alves,  
dean of Caithness.<sup>2</sup> Several members of the family,  
previous to the Reformation, were engaged in the legal  
profession at Aberdeen.<sup>3</sup> Dr. Craven gives the follow-  
ing information which he has gleaned concerning the  
family in the north: "William Paip was a native of  
Ross-shire, and a graduate of St. Andrews in 1587.  
He was appointed schoolmaster at Dornoch in 1585.  
As Commissioner of Sutherland he was associated  
apparently with Pont, from 1593-1599, being parson of  
Dornoch from 1588. He had a presentation to the  
chantory of Caithness, 22nd November, 1599, from  
King James. In 1606 he was appointed Constant  
Moderator of the Presbytery. A consistent supporter  
of Episcopacy, he was a member of the Assembly of  
Glasgow in 1610, when along with his name appears  
that of his brother Thomas, parson of Rogart, Chan-  
cellor of the Diocese. 'Master William Pape was

<sup>1</sup> Scott's *Fasti Eccles. Scot.*, III. 341.

<sup>2</sup> *Orig. Par. Scot.*, II. 616.

<sup>3</sup> Dr. Craven's *Diocese of Caithness*, 43.

chanter [of Caithness] in 1602; and in 1607, with consent of the bishop, dean and chapter, he leased to John, Earl of Sutherland, for life and to his heirs, etc., for 19 years, reserving his own liferent the tiend sheaves of the chanter's quarter, town and lands,'<sup>1</sup> all in the parish of Dornoch."<sup>2</sup> Thomas Pope, Rogart, referred to in the preceding extract, was afterwards parson of Cullicudden, Ross-shire, now joined with Kirkmichael, and better known as Resolis. He was succeeded at Cullicudden by Charles Pope, who was admitted to the charge prior to 2nd November, 1638. It was from this Charles Pope that Alexander Pope, Reay, was descended.<sup>3</sup> Sir Robert Gordon's account of the coming and rising to opulence of the Sutherland branch of the Popes is interesting and not lacking in piquancy. It may be here quoted at length: "In the days of Earl Alexander," he says, "about the year 1585, there came into Sutherland one called William Pape, a reasonable good scholar, and of a quick and ready wit. This man was first admitted to be school-master in the town of Dornoch; then he was appointed to be resident minister in the same place; and withal he became to be chanter of Caithness. In progress of time, by his virtue and diligence, he became wealthy, and of good account in the country of Sutherland. His two brethren, Charles and Thomas, perceiving his good success, came also thither out of Ross, where they were born, thinking to settle their fortunes with their elder brother. Thomas Pape was made Chancellor of Caithness, and minister at Rogart. Charles Pape was a public notary and a messenger-at-arms; who, being of an affable and merry conversation, did so behave himself that he procured the love of his master, the Earl of Sutherland, and the good liking of all the

<sup>1</sup> *Orig. Par. Scot.*, II. 618.

<sup>2</sup> *Diocese of Caithness*, 43.

<sup>3</sup> *Sage's Memorabilia Domestica*, 43.

country men, so that in end he was made sheriff-clerk of Sutherland. These three brethren married in Sutherland and anchored their fortunes in that country; but as wealth and prosperity begets pride, so doth pride bring with it a certain contempt of others. These brethren, dwelling for the most part in Dornoch, being both provident and wealthy, thought, by progress of time, to purchase and buy the most part of the tenements of that town, and drive the ancient and natural inhabitants from their possessions; which the townsmen in end perceiving, they grudged in their hearts though they could take no just exceptions thereat, seeing these brethren did purchase the same with their money; yet they concluded with themselves to utter their hatred and revenge when occasion should serve. So, at last, upon a particular quarrel which began between one of these brethren and one of the inhabitants of the town, their ruin thus followed: Every man being departed from the town of Dornoch unto this convention at Strathully, the year of God, 1607, except William Morray, a boyer, and some few others, who were also ready to go away next morning, Mr. William and Thomas Paips, with some others of the ministry, had a meeting at Dornoch concerning some of the church affairs. After they had dissolved their meeting, they went to breakfast at an inn or victualling-house in the town. As they were at breakfast, one John Mackphaill entered the house, and asked some drink for his money, which the mistress of the house refused to give him, thereby to be rid of his company, because she knew him to be a brawling fellow. John Mackphaill, taking this refusal in evil part, reproved the woman, and spoke somewhat stubbornly to the ministers, who began to excuse her; whereupon Thomas Pape did threaten him, and he again did thrust in Thomas' arm an arrow, with a broad forked head, which then he held in his hand. So, being

parted and set asunder at that time, Mr. William and his brother Thomas came the same evening into the churchyard, with their swords about them; which, John Mackphaill perceiving, and taking it as a provocation, he went with all diligence and acquainted his nephew, Honcheon Mackphaill, and his brother-in-law, William Morray, the boyer therewith; who, being glad to find this occasion whereby to revenge their old grudge against these brethren, they hastened forth, and meeting with them in the churchyard, they fell a-quarrelling, and from quarrelling to fighting. Charles Pape had been all that day abroad, and at his return, understanding in what case his brethren were, he came in a preposterous haste to the fatal place of his end and ruin. They fought a little while; in end, Charles hurt William Morray in the face, and thereupon William Morray killed him. Mr. William and Thomas were both extremely wounded by John Mackphaill and his nephew Honcheon, and were lying in that place for dead persons, without hope of recovery; but they recovered afterwards beyond expectation. The offenders escaped, because there was none in the town to apprehend them (except such as favoured them), the inhabitants being all gone to the assembly at Strathullie. John Mackphaill and his nephew, Honcheon, have both since ended their days in Holland. William Morray yet lives (reserved, as should seem) to a greater judgment.

HISTORICUS.

*(To be continued).*

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**OBITUARY.**

We regret to have to announce the death of the following subscribers and others:—

**SIR ANDREW MURE.**—Died at 4, McLaren Road, Edinburgh, October 10th, 1909. The son of Dr. George Mure, R.N.; educated at Edinburgh High School and Edinburgh University; admitted a member of the Faculty of Advocates, 1853; Honorary Advocate-Depute, 1860; Sheriff Substitute of Shetland, 1867-1878; Judge of the Supreme Court of Mauritius, 1880-1895; created a knight, 1899. He was an enthusiastic member of the Franco-Scottish Society, and a member of the Edinburgh Galloway Society. Former pupils of the Lerwick Anderson Educational Institute remember the interest he used to take in their education, especially their study in Latin and Greek, and the present writer still preserves with great care a silver medal he won in 1877, which was gifted to the best general scholar of that year by the Sheriff. Lady Mure only predeceased her husband by about a month.—  
T. M.

**SIR ARTHUR MITCHELL, K.C.B., M.D., LL.D.**—Scottish Archæology has sustained a severe loss by the death of Sir Arthur Mitchell, which took place at his residence, 34, Drummond Place, Edinburgh, on October 12th, 1909. The son of Mr. George M. Mitchell, civil engineer; born at Lane End, Staffordshire, January 19th, 1826; educated in Elgin, and at King's College, Aberdeen, where he graduated M.A. in 1845, and three years later M.D. He continued his studies at Paris, Berlin, and Vienna. In 1857 he was appointed Deputy Commissioner in Lunacy for Scotland, and afterwards upon being appointed to a Com-

missionship he was made a Fellow of the Royal Society of Edinburgh. In 1880 he was made a member of the Commission on Criminal Lunacy, and from 1888 till 1891 Chairman of the Commission. In 1886, Queen Victoria bestowed on him a Civil Commandership of the Bath, and in the following year he was made a Knight Commander. He held the Morrison Lectureship on Mental Diseases to the Royal College of Physicians. Notwithstanding his many engagements he took a keen interest in archæology, being one of the Councillors for the Society of Antiquaries of Scotland, and was Rhind Lecturer during 1876, 1877, and 1878. From 1878 he had been Professor of Ancient History to the Royal Scottish Academy, and was a president of the Early Scottish Text Society. For several years he was vice-president of the Scottish Meteorological Society, and from 1890 to 1897 a member of the Scottish Universities Commission. The following are some of Sir Arthur Mitchell's publications:—"The Insane in Private Dwellings," 1864; "The Past in the Present: What is Civilisation?" 1880; "List of Travels in Scotland," 1296-1900; "Archæological Materials, 1902," only 100 copies printed; "About Dreaming, Laughing and Blushing," 1905; "Macfarlane's Geographical MSS. relating to Scotland." Sir Arthur was a very interesting and charming personage. On calling on him, it was a delight, never to be forgotten, to be shown over his extensive "Collection of Travels in Scotland from 1296," a list of which works was published by him and is of the greatest value. He was married to Margaret, daughter of the late Mr. James Houston, Tulloch-griban, Strathspey, who predeceased him in 1904.—T. M.

MRS. JAMES IRVINE.—In the Old Ha' Brough, Burravoe, Yell, on the 15th January, Jane Tyrie, widow of the late James Irvine, died in her 90th year.

Mrs. Irvine is the last of the name of the Tyrie family, well known a century ago as proprietors of the lands of Queon, East Yell. It is rather remarkable that Mrs. Irvine should have spent the last part of her life and ended her days in the house which was built in 1672 by an ancestor of hers, Robert Tyrie. His initials, "R. T.," are still distinctly to be seen on the Tyrie coat-of-arms placed above the arch leading to the main door. Local tradition says that Robert Tyrie died the night before the Old Ha' was finished.—T. M.

THE VERY REVD. JAMES MYERS DANSON, D.D., DEAN OF ABERDEEN AND ORKNEY.—Died at his residence 19, Bon Accord Crescent, Aberdeen, on December 29th, 1909, in his 64th year. Born at Ingleton, Yorkshire, April 26th, 1846, where he received his early education under the Revd. Samuel Hartley, and continued his studies at Trinity College, Dublin. For three years he was Assistant Master in St. Mark's College, Chelsea, when he was appointed President of the North Wales Association of Elementary Teachers. He was ordained by the Bishop of Bangor in 1871, and in 1873 took duty at St. Mary's, Aberdeen, and on the death of the Revd. H. D. Jones was appointed to the charge. In 1879 he was translated to St. Mary's, Arbroath, but within two years returned to Aberdeen to the charge of St. Andrew's Church, which charge he held until the time of his death. He was twice returned to the School Board of Aberdeen, and was elected Chairman on the second occasion. In 1892 the Senatus of Aberdeen University conferred on him the honorary degree of D.D. His name was thrice brought forward to fill the Episcopal Office; first in 1883 for Aberdeen and Orkney, when he retired in favour of Dr. Dowden, late Bishop of Edinburgh, who, however, was unsuccessful; again in 1903 for Glasgow on the resignation of Bishop Harrison; and in 1906 for Aberdeen and Orkney. In 1907, the Very Revd. Dean Walker having retired, Dr.

Danson was elevated to the Office of Dean of Aberdeen and Orkney. The late Dean was a man of very versatile abilities. He had a pleasant and kindly manner towards all with whom he came in contact. He was a charming reader, and a very interesting and instructive preacher and lecturer. His interests being very wide, he had not omitted Northern studies, and had more than once visited Norway, Orkney, and Shetland. Several years ago he contributed to the "*Scottish Guardian*" a very interesting article on one of his visits, in which his impressions on Trondhjem Cathedral are recorded. To him we are indebted for a translation of the hymn of St. Sunniva from the "*Acta Sanctorum in Selis*," contained in Dr. Gustav Storm's "*Monumenta Historica Norvegiæ*":—

"From his mother's bosom mild,  
Through the breach fell dead a child.  
Again he ope'd his eyes and smiled,  
O praise the Saints and Sunniva, &c."

The Dean is survived by a widow, five sons, and three daughters, for whom much sympathy is felt.—T. M.

HENRY FINLAYSON.—Died at 114, Lavender Hill, London, S.W., on 18th February, in his 88th year. Son of the Revd. John Finlayson, M.A., Minister of Mid and South Yell.

ARTHUR LAURENCE WILLIAMSON.—Original Subscriber. Died at his residence, Millbrae, Baltasound, February 21st, 32 years of age; manager of the business of Messrs. M. Williamson and Sons; Clerk to the Unst School Board, the duties of which he discharged in a very careful and thorough manner. Mr. Williamson was a cultured and well-read man, and it was always a pleasure to meet one who was so kindly and interesting. His death will be very much felt by all who knew him. We deeply sympathise with his mother and brothers in their great loss.—T. M.

DR. ROBERT SPENCE.—On Thursday, the 24th February, there passed away in the person of Dr. Robert Spence, St. Ninian's, Burntisland, a member of an old family, which has held property in Shetland from 1450 to the present day. He was the third son of Dr. Basil Spence, of Reafirth, and Anne Christina Winifred, daughter of Thomas Leisk, of Uyea, his grandparents being Basil Spence and Anne Neven, last of the Nevens of Windhouse. Born at Gardiesfauld, Unst, on the 8th August, 1847, he was thus only 62 years of age. He received his early education, in company with his brothers Basil and Thomas, at the Aberdeen Grammar School, and afterwards went to the Royal High School, Edinburgh, of which he was Dux at the age of 19. He matriculated at Edinburgh University, and graduated M.B., C.M., with honours, in 1870. Three years later, after having acted as assistant to Dr. Logie in Orkney, and Resident Physician to the Royal Hospital for Sick Children, Edinburgh, he settled down to general practice in Burntisland. Shortly afterwards he was married to Annabella, daughter of Alexander Bain, writer, Provost of Kirkwall, by whom he had five sons and one daughter. The death of his wife in 1902, followed in 1905 by that of his eldest son, Dr. Basil A. Spence, whilst officiating as ship's surgeon at Rio de Janeiro, and in 1908 by that of his second son, Dr. Alexander B. Spence, who had settled as a practitioner in Kinghorn, told heavily upon him, but there was no reason to anticipate his sudden end.

He took a lively and active interest in all local affairs; he was a Justice of the Peace for the county of Fife, Medical Officer of Health for Burntisland Burgh and Parish, and for the Parish of Aberdour, Admiralty Surgeon, Surgeon to the Territorials, and medical adviser to nearly all the Friendly Societies in the town. He was also senior elder of the Parish Church. He

took a keen interest in all forms of outdoor sport, was himself an enthusiastic and skilful angler, and always looked forward to spending his summer holiday in either Shetland or Orkney, to which he always remained devoted.

The deceased was a popular and beloved physician; possessed of a genial and happy disposition he combined to perfection the qualities of physician and friend. He is survived by his elder brother Mr. T. W. L. Spence, of Uyea, Secretary to the General Board of Lunacy for Scotland. He leaves behind him a grown-up son, Mr. T. R. M. Spence, a grown-up daughter, Miss Catherine W. Spence, and a young son, Gilbert, now at Merchiston Castle School.

W. H. BEEBY, F.L.S.—Our readers will much regret to hear of the death of Mr. Beeby, who has done so much in the investigation of the botany of Shetland. A notice will appear in our July number.

### NOTES ON BOOKS.

*The Norse Influence on Celtic Scotland*, by George Henderson, M.A., B.Litt., Ph.D., Lecturer in Celtic, University of Glasgow, Examiner in Scottish Gaelic, University of London. Glasgow: James MacLehose and Sons, xiii. + 371 pp., illustrated, 1910. 10s. net. All students of the Viking Path will hail with delight this work, dealing, though it does, with only a small district—Celtic Scotland—but with that fulness and clearness of detail and on methodical lines, which make a work of this kind a happy hunting ground for the enthusiast. Mr. Henderson feels that the influences of the Norse Invasions have not received justice at the hands of historians. What Skeat and Björkman have done for Scandinavian loan words in English remains to be done for Gaelic—but this, Mr. Henderson now puts to rights in a work which must be a revelation to many. The author states: "If I cherish the conviction that in the Highlands we have more Norse elements in our making than we may have thought, I do so on a chain of evidence which confirms the fact that this influence has been well absorbed in the richness of Gaelic speech." The Norse influence on Gaelic is traced in language, surnames, place-names, belief, archaic ritual and literature. The author records his

obligations to, among other sources, the Viking Club, whose publications are copiously referred to, bearing witness to the usefulness of this Orkney-founded Society. A brief description of the book will suffice, as criticism is impossible through the great mass of detail, which is, however, treated in a scholarly, judicious, and cautious manner, excepting the suggested Norse derivations of place-names in which the author has been too speculative.

I. The historic background—This treats of early history and the coming of the Norsemen. In this connection the author disputes Dr. Bugge's contention that the burning of the religious houses at Eigg, in 617, was due to the Vikings, and he prefers to follow the evidence of the Irish annalists. The *Orkney Saga* is subjected to criticism, pointing out blunders in details.

II. Scoto-Norse Art. Various well-known sculptured stones, ornaments, etc., are described. This subject is open to much more exhaustive treatment, and should provide valuable results.

III. Scoto-Norse personal names. "Better witnesses than fragments of early art-work are the names borne by the people." There is nothing like leather to the shoemaker, and the same holds good here. There are a score or so of personal names which testify to the Norse influence, e.g., *MacLeod*, of which the original form probably was *Ljót-ulf*, fierce wolf; Torquil, etc., etc. IV. Norse influence in belief and ritual among the Gaidheal. Hell as a place of cold is met with in Highland poetry. *Frith*, an incantation to discover if distant persons are alive, derived from Norse *frétt*, enquiry of the gods about the future. *Oda* or *ota*, a horse-race, from Norse *at* in *hesta at*, a horse-fight. *Uruisg* or *aorisg*, a brownie, is derived from the Norse *ófreskja*, monster. The Hebridean old custom of carrying fire in the right hand round the cattle and land is regarded as of Norse origin. For a description of this custom in Orkney, see *Miscellany*, vol. i, p. 182. The Sutherland legend about Fearchar Leiche, who acquired his healing powers through having partaken of the bree of a white serpent boiled over a fire of hazel twigs, a variant of the legend which tells how Fionn acquired supernatural wisdom, is attributed to the influence of the Sigurd-Siegfried belief, illustrated in the Max crosses, where Sigurd is actually depicted in the act of slaying the dragon Fafni. The *crann-tàraidh*, fiery-cross, is also derived from the Norse. *Shony*, a sea-god in Lewis, where ale was sacrificed to him at Hallowtide, is suggestive of *Sjöfn*, one of the goddesses in Edda—the transition from Norse to Gaelic being *ö* = *o*, *fn* = *nn*. V. Norse linguistic influence—two kinds, speech-sounds and words. The North Highland use of *str-* initially where Argyll prefers *sr-*, for example, *strath*, for Argyll *srath*, is due to Norse for certain. The English sound given to *d* in Sutherland and Lewis, and the peculiar Lewis pronunciation of slender *r*, for example *air*, 'on,' as *eð*, is definitely ascribed to Norse. The difference in intonation and modulation is also apparent in the Norse districts. The words of Norse origin are classified under the

following subjects:—house and family life, dress and armour, pasture and agriculture, peat, carpentry, fish and fishing, birds, animals, time and measure, government, trees, sea and ships, scenery, miscellaneous. We can only note one or two words—*Ballan*, a tub, from Norse *bolli*, a bowl, appears in the Shetland *bull*, an oil measure. In land-measures we find *merklands* in Argyll, *ounce-lands* in the Hebrides, *penny-lands* in Galloway, Skye, etc., *skattr* occurs in many place-names. The Norse *bismari*, Shetland *bismer*, is represented by the Gaelic *biorsmaid*. *Rotach*, stormy weather, is derived from N. *róta*, but there is another possible derivation—*hryðja*, sleet-squall (Magnusson in *Miscellany*, vol. iii., p. 41, s.v. *röd*). Ireland in Orkney and Shetland cannot be derived from N. *eyrr*, as no gravelly beaches exist there. The G. *gluip*, N. *gljúf*, chasm, is in Orkney *gloup*; 56 pages are devoted to place-names, giving the results of the latest researches on the subject, but one cannot help feeling that this is only the commencement of this particular study from the Gaelic point of view. VI. Continuation of Norse influence—"That the Gadhelic language possess the grandest sea-poem in the whole of the sea-poetry of Britain is due partly to Norse influence"—the *Bark of Clanranald*, by Alexander Macdonald, in the 18th century. The text and translation of this poem are given together with a glossary of Norse words. Various legends are dealt with showing Norse influences. "Prose romance is the Celtic form of epic narrative. And the rise of the prose sagas in Iceland seems intimately connected with the contact of the founders of Icelandic prose literature with the Gaidheal in the Hebrides and in Ireland."

Appendices include mills with horizontal water-wheels, which are of Norse origin—these mills were, until recently, in use in the Highlands, Orkney and Shetland, and they are also to be found in Iceland, as the reviewer is informed by Mr. Eiríkr Magnússon. Non-Norse origin of Drumrafn and Dunrobin. The author, in dealing with Dr. Joass's statement (*Miscellany*, Vol. II., p. 199), that *Rafn* was pronounced Rabin, writes: "There is no evidence to show that *Rafn* was ever pronounced Rabin." Mr. Henderson ought to have known that *Rafn* was and is pronounced Rabin. In these circumstances his suggested Old Norse forms of place-names cannot be expected to be more than a happy-go-lucky piece of guesswork, similar to and by no means an improvement on Mr. Watson's similar attempts. The *Fearchar Lighich Tradition*. Cure for epilepsy as practised in 1909 in Lewis and in West Sutherland. Gadhelic sounds in loan-words from Norse, giving the laws which regulate the changes which take place in loan-words, to quote a few:—*p* becomes *b*, e.g., *hóp*, *hob*; *-tr*, *der*,—*setr*, *shader*; *-pt*, *-bht*.—*þopta*, *tobht*; *-rg*, *-ary*,—*-erg*, *-ary*; *-rð*, *-rr*,—*gerði*, *gearraidh*; etc., etc.

It is important that everyone who is interested in the Norse influence on Britain should become familiar with this work. It has an important bearing on the place-names and dialect of Orkney and Shetland, where we find Gaelic influence perpetuated. The paper,

printing and illustrations are all that can be desired and are up to the publishers' well-known high standard of workmanship. So far, only two misprints have been detected—p. 205, dully, p. 199, charm for chasm. The term *Norse* appears to be used in a very wide and sometimes uncertain sense. One would like to know whether the Highland fishermen use tabu names when at sea, and, if so, whether they preserve any Norse names?

ALFRED W. JOHNSTON.

Dr. Jón Stefánsson supplies the following NOTE.—The Norse forms are often wrong, e.g., fjörða, sjáfjörða (p. 171), hestja (p. 168), but esp. vatrs, gen. of vatn. "The Norse form vatr is rare, the usual spelling being vatz."! "Fra Giljan" is quoted from Landnâma, frá giljum is meant (p. 175).

Other derivations for place-names from the evidence of earlier forms and of analogy, may be given, e.g. :—

	<i>Henderson.</i>	<i>Stefánsson.</i>
NERABUS	Knörr-bólstaðr	Neðri-bólstaðr
BOISDALE	Slight bay dale	Bœgisdalr (Iceland)
RÅRSA, RAASAY	rår-ås-ey	Reiðars-ey <sup>1</sup>
VATERSAY	Vatrs-ey	Veðrs-ey <sup>2</sup>
VATERNISH	Vatr-ness (Vatns-ness)	Veðr-nes <sup>3</sup>
SNIZORT	Snowfirth or Snið-fjörðr ( <i>i.e.</i> , sneið)	Sneis-fjörðr Sneris-fjörðr <sup>4</sup>
LIDDESDALE	hliðdalr	Liddeles-dale (R. Liddel)
HARRIS	hærri	hérað
SADDELL	Sag (saw-) dalr	Sauða-dalr (Gaelic-Sà'adal)
STORNOWAY	Stjörnvágr	Stjörnu-vágr
ULLAPOOL <sup>5</sup>	Ulli-bólstaðr	Óla-ból
Melasbhal	Melr-stað-fell	Mels-fell, Mœlis-fell
Cadboll	kattar-ból	Kata-ból <sup>6</sup> (Kati, nomen)

*Jamieson's Dictionary of the Scottish Language*, abridged by J. Johnstone, and revised and enlarged by Dr. Longmuir, with supplement, to which is prefixed an introduction by W. M. Metcalfe, D.D., F.S.A.Scot., 9 inches by 6 inches, pp. lxi. + 635. Supplement. pp. xlviii. + 263. Paisley, Alexander Gardner, 1910, 12s. 6d. net. The Supplement may be had separately for 6s. net, and forms a supplement as well for the five volume edition (1880-1887). All students of English Literature are much indebted to Mr. Alexander Gardner for his patriotic and monumental work. The present vol. contains a memoir of Dr. Jamieson, and his Dissertation on the

<sup>1</sup> *Reiðars-ey*, cf. Norway, Restad, Reistad, Ræiðarstodhum, 1413, pronounced Ræssta.

<sup>2</sup> *Veðrs-ey*, cf. Viðris- (Veðrs-) fjörðr, Iceland, from *Veðr*, ram, used as a nickname.

<sup>3</sup> cf. Waterford, Ireland, Veðra-fjörðr.

<sup>4</sup> *Sneris-fjörðr* cf. Norway: Snes-böl, Snes-rud from Snerir, nomen.

<sup>5</sup> Ullapool cannot be from Ullr, Ulli, a god's name, but Aalbu, Norway is Olabu, 1430, from Óli.

<sup>6</sup> Cadboll, Kataböle, from Kati, nomen occurs in Norway, 1400.

origin of the Scottish language. Dr. Metcalfe's Introduction to the Supplementary Dictionary refers to the early inhabitants and their language. Iberians supposed to have arrived 8th—6th cent. B.C., followed successively by Goidels speaking Gaelic, Brythons speaking a Celtic dialect known as Welsh or British, the Dalriadic Scots from Ireland speaking Irish Gaelic, and then the Picts. When the Angles arrived there the foregoing dialects were in use, excepting perhaps the Iberian. Literary material for a history of the language is abundant from the opening of the 14th cent., and is divided into the early (1320—1475), middle (1475—union), and modern periods. It is pointed out that early Scots is a direct descendant of old Anglian. The changes that took place in middle Scots are pointed out, and the large infusion from French and Latin, *e.g.*, the addition to long vowels of *i* or *y* as in *airt*, art, *gairding*, garden; addition of *u* or *w* to *a* or *ā* as *auld*, ald, *bawd*, bad; change of *i* and *y* into *u* and *vice-versa*, as *thus*, this, *thrist*, thrust; change of *'t* into *'d*, as *for'd*, for it; intrusion of *l*, chiefly after *ā* and *ō*, but not sounded, as *palpis*, paps, *waltir*, water; *l* sometimes elided, as *scauwe*, scald. Examples of this occur in Orkney and Shetland, where *foud* became fold; *Kirkwaa*, Kirkwall; *bu*, bull; *waas*, walls, etc. Metathesis—as *thristy*, thirsty; *brunt*, burnt. The grammatical changes are also pointed out, *ane* for *ane*, *an*, *a*. Plural *s* (not *es*) for earlier, *is*. Plural adjectives and pronouns with plural nouns. Relative *at* supplanted by *quhilk*, which gives place to *quha*. *The day* for *to-day*, *and* and *gif* used for *if*.

The third period is one of decadence which began to appear at the Reformation, when English words and idioms were adopted—*boith* for *baith*, *one* for *ane*.

Copious illustrations are given from well-known authors. Dr. Jakobsen's work on Shetland Dialect has not been made use of. *s.v. Roich* and *udalman* occurs a puzzling reference to *Fea*, which should be *Mackenzie's Grievances*, which work was at one time credited to *Fea*, and the interpretation given in that work to *roith* is now known to be wrong. It is much to be regretted that the Orkney and Shetland words have not been thoroughly revised. Edmonston's *Glossary*, which is used, needs a great deal of correction. This is now being done by Dr. Jakobsen in his Shetland *Ordbog*.

The publisher is to be congratulated for providing this cheap abridged dictionary, which will be invaluable to those who do not possess the large edition, while the Supplement brings the latter up to date.

We should advise our readers to secure a copy at once, and we shall be glad to receive for publication words which do not occur in the dictionary, as well as corrections and variations in meanings.  
—ALFRED W. JOHNSTON.

*Nordische personennamen in England in alt und frühmittel—Englischer Zeit* Ein beitrage zur Englischen namenkonat, by Erik Björkman. Halle, A. S., 1910, 217 pp. This is an important addition to Professor Björkman's works on English subjects. The surnames are arranged alphabetically, with full references. Among the names there are a few of local interest to our readers, *e.g.*, Teit, in Domesday, from *teitr*, joyful. Skarf, from *skarfr*, the cormorant. This name has been elsewhere wrongly identified with Scarth, a place-name in Orkney, from *skarðr*, a mountain pass, this also occurs in Cumberland.

*The Antiquary*, January—March, 1910. London, Elliot Stock, 6d. each, contains an interesting article, by James Baker, "In Mediæval Gotland." The Drama of Mediæval Leprosy, by Walter Shaw Sparrow, in which he gives an account of the infirmaries, lazars or leper homes, and semi-collegiate hospitals, and laws and customs relating to lepers in England. It would be interesting to know how lepers were treated in Scotland, Orkney and Shetland, and Norway.

*Scotland's Work and Worth*, Vol. II., by Charles W. Thomson, Edinburgh and London, 1910, in 7 parts, at 7d. net each. This volume treats of the nineteenth century, and deals with every phase of society during that period, and should prove useful in collecting together such varied materials for the history of Scotland. Notices are given of the following Orcadians, Dr. Baikie, African traveller, Dr. John Rae, Tom Graham, and Sir Robert Strange.

*Studies in Lowland Scots*, by James Colville, Edinburgh, 1909, William Green and Sons, 7s. 6d. net. "Such apparently remotely-connected subjects as Aryan Culture and the Gothic Gospels have been treated at length." There are numerous references to the dialects of Caithness, Orkney and Shetland. The Shetland term *gur-pug*, for a small horse, is derived from Gael; *paeg*, small, and *garron*, a nag, p. 71; whereas Jakobsen, *s.v. gor-pug*, a derisive name for a small person or for a little horse, suggests that the original form was *gor-poki*, from O.N. *gor*, half-digested food in an animal's stomach, and *poki*, a bag, in which respect he compares the Norse gorpose, big stomach, glutton, as a derisive name for a page, more clever at eating than work. The Orkney and Shetland *ger-bick* (gardbalk), a strip of grass between corn-rigs, is derived from *ger* (gerss or grass) and *bank*; whereas it is from O.N., *garðbálkr*. An extraordinary statement appears in p. 166, where it is said that: "The Norse kingdom in Scotland was in two parts, the Norder-ey or Northern Isles (Hebrides), and the Suder-ey or Southern Isles (Man and others)." The author does not appear to know that the Suðr-eyjar or Sodor are the Hebrides, the Southern Isles, so-called, like Sutherland, in their relation to Orkney, and do not include Man—hence Sodor and Man to this day. In

*Heimskringla*, "norðreyjar," as a generic term, is applied to the Lewes or Northern group of the Suðreyjar or Hebrides, and also to some of the northern islands of the Faroe Archipelago. The Orcadian *ruz*, p. 210, to praise, need not be singled out for comparison, seeing that this word (*roose*) is the common property of England and Scotland, and is from O.N. *hrósd*, to praise (See Eng. Dial. Dict.). The book is provided with a classified index and a glossary, and should prove a fertile source of disputation and education.

*The Scottish Historical Review*, Glasgow, James MacLehose and Sons, January, 1910, 2s. 6d. net. This number contains "Portraits of the First Five Jameses, works of the latter part of the sixteenth century, and evidently from authentic models, the oldest series of the kind extant. It is pointed out that conditions were more favourable for art in England than Scotland. Scottish portraits earlier than the beginning of the seventeenth century are comparatively rare, and the few that exist are almost invariably the work of foreigners who found their way there or painted Scots abroad. The Franco-Scottish League in the Fourteenth Century (by Prof. Mackinnon), arose from the common hostility of France and Scotland to England, and endured for nearly three hundred years. "The Scottish Crown and the Episcopate in the Mediæval Period," by Bishop Dowden, is full of interesting details as to investiture, etc. A page and a half is devoted to a review of the Viking Club periodicals.

*The Danes in Lancashire and Yorkshire*, by G. W. Partington. Illustrated. Sherratt and Hughes, London, 1909, 5s. net. It would be charitable to suppose that the publisher has, through some extraordinary oversight, submitted a bound copy "of uncorrected printer's proofs" of this book, otherwise we should sympathize with the misters, squires, plain bodies and other authorities who are cited in its pages. We sympathize with the publishers who have hitherto turned out such good and creditable work. The only original information we can find in it, and it has nothing to do with the subject, is an indication that the author is a tariff reformer. However, the work cannot fail to be amusing to reviewers from its grotesque author's errors, *e.g.*, grafas for Grágas (p. 9), hoop for hóp (48), gopr for goðr, ilia for ilca, sages for sagas. In the contents we find *bractaetes*. In the preface a certain person is designated "of the Battle of Brunanburh." The index has not been corrected, and is not arranged alphabetically throughout. Dr. Worsäac or Wörsæ is cited. Messrs. Williams and Norgate are now "Williams, Norgate and Co." Under these distressing circumstances it would not be fair to criticise the book until a corrected edition is issued. But criticism apart, the collection of place-names, map, and other interesting material should be of some use to the wary student.

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All communications must bear the name and address of sender, and should reach the Editor at least one month before date of publication.

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THE STANDING STONES OF STENNESS, ORKNEY.

*From the original water colour drawing by John Spottiswoode, 1802.*

*In the possession of Mr. A. Francis Stuart.*

# Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

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VOL. III.

PART III.

JULY, 1910.

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### NOTES.

STANDING STONES OF STENNESS, ORKNEY. — The *frontispiece* is reproduced from the original sketch made by Mr. John Spottiswoode in 1802, of which an engraving will be found in Barry's *History of Orkney*, which is reproduced in *Monumenta Orcadica*. The difference between the engraving and the original is sufficient to make an exact reproduction of value to the antiquary. The original water-colour drawing is in the possession of Mr. A. Francis Steuart, to whom it was given by the late Mr. Alexander Græme Groat (late of Newhall), advocate.

NEW EDITION OF SCOTT'S "FASTI ECCLESIAE SCOTICANÆ." — The Committee appointed by the Church of Scotland to revise and to bring this monumental work up to date are making good progress. At present the synods and presbyteries of the northern counties are being revised, and those who may have come across errors in the *Fasti*, or are in a position to give additional information, should communicate with the Rev. W. S. Crockett, The Manse, Tweedsmuir, the convener of the above committee.

ANCIENT MONUMENTS (Sutherland and Caithness). — The Royal Commission on Historical Monuments are gradually getting over a number of counties. Last year the Commission's attention was directed to Sutherland, and owing to the large number of unrecorded monuments much longer time was taken than was anticipated. At a recent meeting of the Commission the report on Sutherland was read and ordered to be printed. Mr. Curle, W.S., the Secretary of the Commission, is at present working up Caithness. From the thoroughness of the work done, as seen in the Commission's first report on Berwickshire, all readers interested in northern antiquities would do well to procure the report on Sutherland whenever it is ready.

SUTHERLAND PLACE-NAMES.—Ben Hee: This is Gaelic *sìth*, oblique case *shìth*, the aspirate silencing *s*. *Fairy Hill*. Its diminutive *Sithean* is frequent in place-names, *Fairy Knoll*.

Horrisdail: Dal-Thorrisdail, *h* silences *t*; about Torrisdale there can be no doubt. It is Thorir's dale.—A. G.

Evelix: Aveleche 1222, Awelec and Awelech in 1275. Another suggestion nearer the truth than that at p. 69 is *á-völlr* = River field or flat grass land lying near the river. Dr. Jakobsen at p. 168 of his *Shetlandsøernes Stednavne*, *sub voce*, *völlr*, explains it as equivalent to "mark, græsgroet slette." He finds the following variants, amongst others, in Shetland, *val*, *wal*, = slette land. It is *Vell* in Fetlar, *Vellens* at Haroldswick, *Velleks* or *Valleks* at Hamnavoe; and he explains that it is used with prefixes as *lek* in *Lekvellins*, *lege-plads*, and with suffixes as in *Vallar-nes*. The description, "the flat grass land of the river" suits the place, Evelix.—J. G.

Col Bheinn—Collieben, N.N.W. of Kintradwell, whence flows the Collie-burn seems to be of Norse origin, from *kollr*, rounded top or crown. *Kollifell* occurs in Sandness in Shetland; *Kollaster* also. And if so, why should not *Collaboll*, near Lairg, have the same derivation?—J. G.

Crakaig.—I suspect this of being Norse, *Kraka-vik*. A large vik or creek there certainly was below Crakaig until about the year 1605, "when the old course of the water of Loth was stayed and diverted by Earle John, and was maid to run in a direct passage from the hill to the sea." Are there crows at Crakaig? I forget.—J. G.

Eaglefield.—I believe this to be Norse, and to have been originally *Egils-völlr*. Egil's meadow or flat pasture. It is on the links south-east of Cyderhall.—J. G.

BURIED WITHOUT BLOOD.—The following is the summary of a story, called “The Man of ——’s Prophecy,” which was related and taken down in writing in Orkney in 1888, the events of which are alleged to have taken place about a hundred years before. At this period the sheep of tenant farmers and cotters grazed promiscuously over the commons, and it is asserted that in a particular island “It was customary at such a time for the landlord to select a lamb from the flock after the sheep had been penned in a fold or yaird prior to their being shorn, which was set apart as a present for his lady, and for which no remuneration was made to the rightful owner. In the present instance, as ill-luck would have it, the landlord’s selection fell upon a grey lamb belonging to a man who . . . had nought but one sheep and the lamb in question, and, further, his wife had died some months before, leaving two helpless children to his care. On hearing that the landlord had selected his lamb, he went up to him and stated his case, stating that his motherless bairns had more need of the lamb than the mistress. . . . Be that as it may, the landlord refused to give up his claim to the lamb, and gave instructions to have it brought to . . . . House, upon which the man of . . . . goaded beyond endurance by his poverty and the hard-heartedness of his landlord, exclaimed: ‘You may take the lamb, but the mistress will never see it, and moreover your body shall be buried, but without your blood.’ On returning to . . . . House they found Mrs. . . . . dead in bed with her head twisted under her arm, death having been caused by a paralytic attack. This was the first part of the prophecy fulfilled. Sometime afterwards Mr. . . . was taken unwell and died in ‘great bodily seekness’ after a short illness. His coffin was put together with ‘eight score o’ nails.’ The morning of the burial, when the coffin was set out in state in the hall, two ravens came down the chimney and fought

on the coffin, and, when driven off it, perched themselves on the chimney brace, and continued their conflict intermingled with their harsh croaks, and when the mortal remains of old . . . . were being borne to their last resting place, they hovered overhead. When the funeral started . . . . the pall-bearers were horrified on beholding a bloody stream issuing from the coffin, and this continued till the churchyard was reached. Thus the second and last part of the prophecy was fulfilled. . . . 's body was indeed borne to the grave, but all his blood was spilt on the way, and the gory tracks were obliterated by a person who followed the funeral company with a spade."

The above is undoubtedly an old story tacked on to a modern person, against whom there may have been some ill-will. The folk-lore of the raven and its croaks in connection with a corpse is well-known. Can any other instances be given as regards a bleeding corpse, and what it popularly implies? Did the custom of the landlord claiming a lamb at shearing time exist anywhere else in Orkney?

### QUERIES.

MAJOR BEATON OF THE CAITHNESS FENCIBLES.—Can any of the readers of the *Miscellany* give me any information about a Major Beaton of the Caithness Fencibles—such as his descent, etc.?—HISTORICUS.

WHAT IS THE DERIVATION OF ORKNEY?—Is it Celtic or Norse? MacBain says "The name *Orcades* is distinctly Celtic; the root is *orc* pig, allied to Lat. *porcus* and Eng. *farrow*, for the Celtic languages have lost initial *p* in every native word." This, however, does not account for the ending *ey*—which is apparently Norse for *island*, and there is some difficulty in looking upon it as a hybrid. The meaning is not satisfactory—*pig* islands, even though whales be meant. In Gaelic the whale is *muc-mhara*—sea pig, and this is the

origin of the island of *Muck* in the Hebrides. Ptolemy has "Orcades" on the West Coast, which are identified as the Orkneys; and Cape *Orcas* is supposed to be Duncansby Head.

Over against this must be placed the fact that one species of the *seal* was called by the Norse *erkn*, *ærkn*, *örkn*, a word which gave rise to many proper names and nicknames. One of the latter occurs in Runic characters in St. Molio's cave, "Seilgr *Orknese*," Selkir of the seal-nose. This is claimed as the origin of Orkney (Soc. of Ant. Scot., 1882-3, p. 82).

The Gaelic name for Orkney is *Arcu*, which favours the Norse origin; for Norse *ö* appears frequently as *a*, on Celtic ground. Can Norse readers throw any light on this question? Is the present place-name *Orkney* Celtic or Norse?—A. G.

### REPLIES.

NEIL MACLEOD OF ASSYNT.—Vol. II., pp. 81, 141.—An interesting series of articles on the above appeared in the *Northern Chronicle* (Inverness) from 13th April to 4th May, 1910. The writer, who has access to original documents, gives a number of interesting facts in MacLeod's chequered career. He absolves him from any complicity in the betrayal of Montrose. "He was twice accused on that head," says the writer. "Before Parliament and jury he offered to prove that he was sixty miles distant when Montrose was captured, and the charge was twice withdrawn. We may be sure of this, that those who placed the charge in the indictment, in face of the King's letter and Treaty of Breda, would pay little attention to any treaty if they had the necessary proofs to secure Neil's conviction."

THE OSWALDS OF CAITHNESS.—Vol. II., p. 137.—Two interesting articles on the above subject appeared in the *Northern Ensign* (Wick) on 19th and 26th April.

The writer, who has already done useful work in the local history of Caithness, brings to light a number of new facts in connection with the Oswald family, overturning certain points in the genealogies of Henderson and others. He points out that the Rev. James Oswald, Episcopal Minister of Watten, and Rev. George Oswald, his brother, Presbyterian minister of Dunnet, were sons of Alexander Oswald, a bailie in Thurso, as correctly stated in Scott's *Fasti*, and not sons of James Oswald, the Wick bailie, as stated in Henderson's *Notes on Caithness Family History*.

BIRDS' NAMES, p. 10 *ante*.—The bird called Skitter Broltie in Orkney is the Common or Corn Bunting (*Emberiza Miliaria*). This name, though anything but euphonious, is thoroughly expressive. A short, thick-set person is dubbed in Orkney *a broltie*. The bird answers to this description. The qualifying adjective is applied to it, no doubt, on account of the great amount of droppings always to be seen where it perches. Other names given to it in Orkney are the Broltie Teeting, and the Thistle Cock, the latter because of the habit that the male has of perching on a thistle or on a dochan stem in proximity to the nest where his mate is sitting.—JOHN FIRTH.

Mr. Magnus Spence is also thanked for his reply, in which he says that the bird is fairly common during the summer months.

ORKNEY SHIPWRECKS.—In reply to Mr. John Smith, Kirkwall, in *Miscellany*, Vol. I., p. 205, James Fea, in his "State of Orkney and Shetland," says the vessel wrecked at North Ronaldsay in 1740, was an Indiaman named the "Suetia," of Gottenburgh, with a cargo valued at half-a-million. Fea also says the "Crown Prince of Denmark," another Indiaman, with thirty chests of treasure on board, was lost there in 1744.—ISLESMAN.

OBSERVATIONS UPON QUERIES AND ARTICLES IN  
“ MISCELLANY,” VOL. I.

KENNEDIES OF STROMA.—Vol. I., p. 23.—Useful information about this family is to be found in “ Caithness Events,” 2nd edition, pp. 180 *et seq.*

EARLIEST ORKNEY SURNAME.—Vol. I., p. 32.—The earliest native Orcadian surname is that of Rendall. Ronald de Rayndal has notice in 1325-26.

THE CONNECTION OF ORKNEY FAMILIES WITH LAND.—Vol. I., p. 32.—This has been seldom continuous with the same property, but in many cases has been permanent nevertheless. Owing to the use of patronymics it is difficult to decide which family now holding property was earliest in possession. Overbrough, in Harray, has been held by Sinclairs since 1595 or earlier.

FLAWS.—Vol. I., pp. 57, 93.—This name appears in Paplay and Greenwall in the Rental of 1502, and in attestation of the Halcro Entail of 1544-5.

HJALT LAND.—Vol. I., p. 57.—Had this group been called after a man, the name would have been genitive in form, viz., Hjaltisland.<sup>1</sup> The meaning is almost certainly “ Hilt ”-land.

MOWAT.—Vol. I., p. 58.—Ferguson does not style the Mouats “ Royal.” He states that the Mowats of Feera, who were engraved in the churchyard of Flotta, were a branch of the *noble* Mowats of Hoy, whose baronetcy was allowed to drop. The only baronetical family was that of Inglistoun, deriving from Roger Mowat, of Dumbreck, advocate, slain at Alford,

<sup>1</sup>Genitive *Hjalta*, Hjaltaland; one of the settlers of Iceland, Hialti, took settlement in Hialta-dal. His sons went from the north and walked south over the Heath “by what is now called Hialt-dæla-laut”—translated by Vigfússon, Shalt-dale-dip.—A. W. J.

1645, *ex parte regis*. Roger had no connection with Hoy, and that with Balquhollie is not clear.

ORKNEYINGA SAGA.—Vol. I., p. 65.—That Bishop Bjarne was author of this is not at all probable. The Saga stops at 1222. The author states that Heinrek, son of Earl Harald, had Ross in Scotland; that Jon and David were sons of Earl Harald is in conflict with the contemporary chronicle of Roger de Hoveden, who instructs us that Earl Harald, c. 1197, brought to King William, two boys, his grandchildren, saying “My son (Thorfinn) I could not bring, for there is no other heir to my lands.” There is here no room for David, Jon, and Henry, whose births the Saga implies to be before that date. Nor does the author of the Saga make any reference to marriages of Earl Harald’s daughters. Bishop Bjarne could not have omitted to record facts of such importance. There is no record of Heinrek in Ross.<sup>1</sup>

COUPLAND.—Vol. I., pp. 166, 208.—A district in Cumberland was the name of an important Yorkshire

<sup>1</sup> The Saga ends c. 1170 (in the Rolls translation the date is 1171-78), with: “Earl Harald now ruled over the Orkneys, and was the greatest chief; he had to wife afterwards Hvarflada, Earl Malcolm’s daughter, of Moray. Their children were those: Thorfinn, David and John, Gunhilda, Herborga and Longlife.” Under date 1159, *ante*, it is stated “he had to wife Afreka; their children were these: Henry and Hacon, Helena and Margaret.” The translator of the Rolls Edition adds a note: “When Earl Harald quarrelled with the Scottish Court during Earl Rögnvald’s absence in the Holy Land, he repudiated her, and married Hvarflada, daughter of Malcolm McHeth, Earl of Moray.” The statement that “Henry had Ross” only occurs in Flatey Book and not in the Saga, although it was, in error, included in the printed edition of 1780, which was translated by Goudie and Hjaltalin. It would have been only discreet on the part of Biarni to limit his remarks on the contemporary Earls, seeing that his sympathies were with St. Rögnvald. It should also be noted that the Danish translation of the Saga omits reference to Harald’s second marriage, so that Biarni may not have written that.

The Saga ends with 1170, and as Harald’s death (which is not recorded in the Saga) took place in 1206, it must have been written 1170-1206; “probable about or shortly after 1200” (*Islandica*, vol. iii., p. 54). Biarni died 1223.—A. W. J.

family, of whom, John de Coupland, captured King David Brus at Durham, 1346. The name arrived in Orkney in 1455, and is found in the Skatt-Book of Zetland, c. 1500.<sup>1</sup>

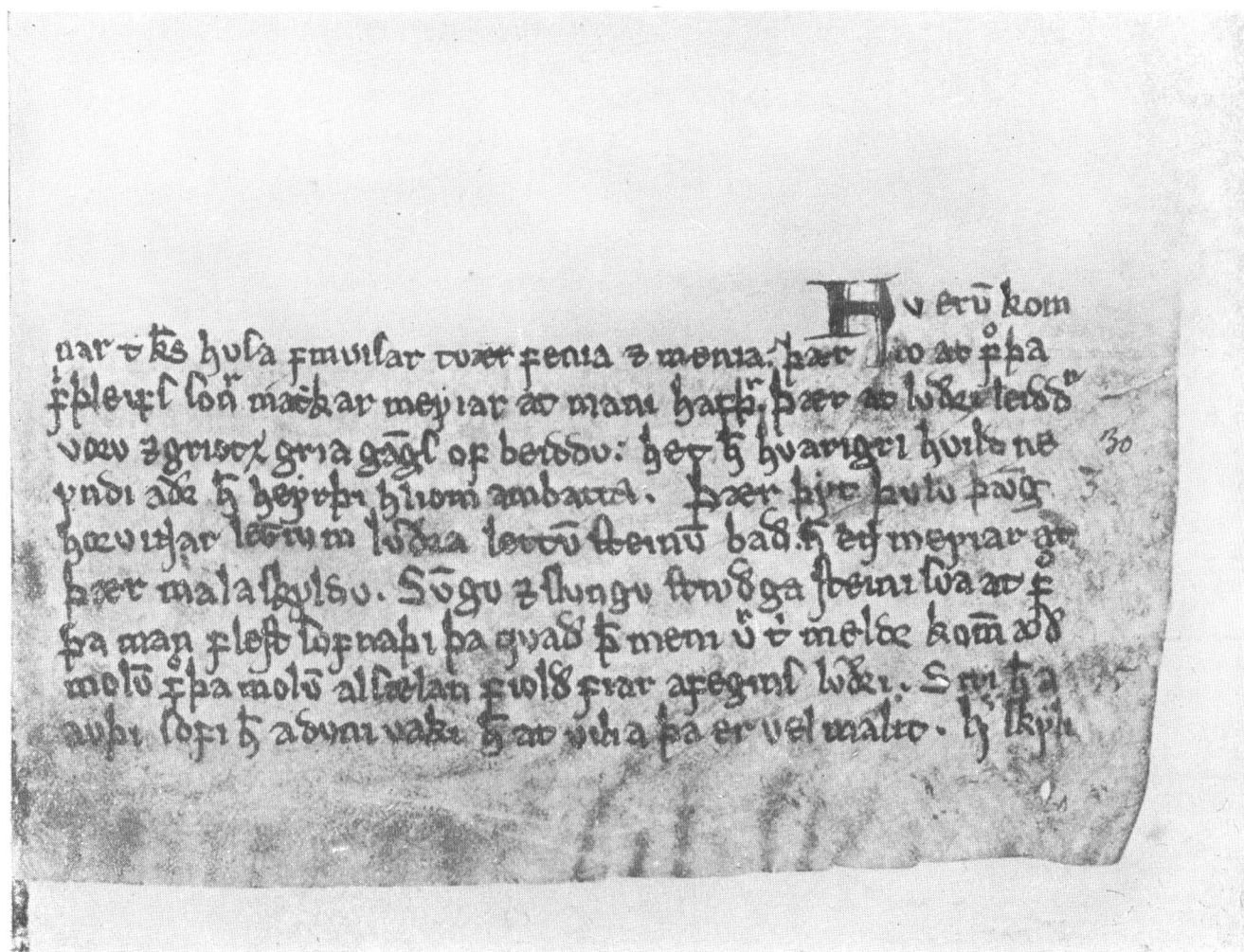
ELPHINSTONE.—Vol. I., p. 249, Vol. II., pp. 153-4.—The earlier portion of the genealogy cited is totally unreliable. René Elphinstone, stem-father of the Orkney Elphinstones, is a mistake. His name was Ronald, his parentage undetermined, and it is doubtful if he ever saw the land of France.—ROLAND S : T CLAIR.

<sup>1</sup> Thomas Copland [in Scatness] Dunrossness.—A. W. J.

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## of Gróttasongr in Codex Regius of Snorra Edda.

The facsimile represents ll. 27-36 of p. 61 and ll. 1-31 of p. 62 of Codex Regius of Snorra Edda (cf. p. 139). This cod. emerged out of a total obscurity of some 300 years in 1640, when, according to an autograph notice on its 55th page by the famous Skalholt Bishop Brynjólfur Sveinsson, dated Jan. 31st, it was purchased by him from a person named Magnús Gunnlögsson, otherwise unknown. The Bp. made a present of the precious book to King Frederick III. of Denmark in 1662 (see Vigfússon, Sturlunga, Proll. cxlv.) From 1682 to 1704 it was in Norway, lent to Torfæus (Þormóður Torfason), historiographer Royal. In 1794 it was lost, and not re-discovered till 1824; since when it has been carefully guarded in the Great Royal Library of Copenhagen. With the exception of one page it is all written in the same beautiful hand that the present photograph of Gróttasongr exhibits.



Nv ervm kom

nar til konungs hvfa framvifar tvær þenia ok menia : þær ro at froþa  
friþleif sonar mattkar meýiar at mani haþþar. Þær at lvðzi leiððar  
vozv ok griotz gria gangf of beiððv : het hann hvarigri hvilð ne  
yndi aðz hann heýrþi hliom ambatta. Þær þýt þvlv þagn  
hozvinar legivm lvðza lettvm steinvm bað hann en meýiar at  
þær mala skylðv. Svngv ok ilvngv stnvðga<sup>1</sup> steini fva at fro  
þa man flest soþnaþi þa qvað þat meni<sup>2</sup> var til melðz komin að  
molvm froþa molvm alfælan þiolð þiar aþeginf lvðzi. Siti hann a  
avþi soþi hann aðvni vaki hann at vilia þa er vel malit. Her skyli

<sup>1</sup> Phonetic spelling, looking like ftivðga ?      <sup>2</sup> read menia.

engi aðzvm granda til balf bva ne til bana ozka ne havgva því hvosv sverþi þo at bana bzoþvr hvndin fini. En hann qvað ecki ozð it fyra sofit eigi þit ne ofsal gavkar eþa lengr en sva lioð eit qveþac. Varattv fropi fvlfpakr of þic malvinr manna er þv man keyptir : kaflþv at aþli ok at alitvm enat ætterni ecki spvrþir. Harðz var hrvggnir ok hanf faþir þo var þiazi þeim avflgari iþi ok

arnir okrir niðiar bzæðz bergriða þeim ervm boznar. komia grotti oz griða fial li ne fa hin harþi halr oz iozþv : ne moli sva mærr bergriða ef viffivitt vetr til hennar. Vær vetr niv vozvm leikvr avflgar alnar firir iozð neþan : stoþv meýiar at megin verkvm færþvm sialfar setberg ozstað. Velltvm grioti of garð rifa sva at folid firir foz skialfandi : sva flongþvm vit invð ga steini hoþga halli at halir tocv. En vit siþan afviðioþv framvisar ij. ifolk stogvm : beiððvm bioznv en bzvtvm skioldv gengvm igegnvm graferkiat lit. steiptvm stilli stvððvm anan veittvm goþvm gothozmi lið vara kyrseta aðz knvi þelli. Framm heldvm því þav misseri at við aðkappvm kenðar, vorv : þar skoþv vit skarþvm geirvm bloð oz benivm ok brand rvþvm. Nv ervm komnar til konungs hvfa miskvnlavsar ok at mani haþþar : avr etr iliar enoþan kvliði ðrogvm ðolgf fiotvl ðaprt er at fropa. Hendz skvlo hvilaz hallr stan ða mvn malit hefi ec firir mic mitt of leiti : nv mvna honðvm hvild vel gefa aðz fvlmalit fropa þycki. Hendz skvlo hqlða harðar trionoð vapn valðzeyrvv vaki þv fropi. Vaki þv fropi ef þv hlyþa vill songvm ockrvm ok sagvm foznvm. Eld se ec bzena firir avstan bozg vigspioll vaka þat mvn viti kallaðz : mvn her koma hinig afþragþi ok bzena bæ firir bvðlvngi. Mvnatþv halða hleiðzar stoli raþvm hringvm ne regin grioti. Tokvm amonðli mærr skarpara erv ma val,mar ivalðzeyra. Mol minf favþvr mærr ramliga þvit hon feigð fira fiolmargva fa : stvkkv stoðar steðz fra lvðzi iarnar fiarþar molvm en frammar. Molvm en frammar mon yrfv sonr vit halþðana heþna fropa : fa mvn hennar heitin verþa bvr ok bzoþir vitvm ba þar þar. Molv meýiar meginf kaftvþv vorv vngar ijotvn moði : skvlþv skaptre skatz lvðz ofan hravt hin havþgi hallr svndz itvav. En bergriða bzvðz ozð vm qvað malit hoþvm fropi sem mvnvm hætta haþa fvlfstapiþ flioð at melðzi.

engi aðu gíba t bálfr bane t bana æka ne hauf þ hvesu lífi þo  
at bana þeop bündi fíh. En h gvað ecki að þra lopt t þit ne  
ofsalgavk eða lengr en swa lioð er qpac. Varattu þi fullþakv of  
þie malvnt m er þu man keypt. kallþy at apli z at alitv enat  
ætni ecki sporp. harð v hrugn z h þaf þo þiaxi þ avflgi tpi z  
vnt okr nidiar kæðe bgrila þ eru boenar. komia giti ægria fial  
line la hui harþi halr æmþu: ne moli swa mæx bgrila ef viltvnt  
veto t hnar. Gær vetr nu vœu leikv avflg aln fír iorð nef.  
ftoþu meþiar at meg vku þærþu hialf leobg ælþað. Veltv gó  
ti of garð rila s at fols fír þæ skialfandi: swa slongþv vtt lnoð  
ga þeini hafga halli at hal tocu. En vtt líþa alvðiþu þm vís ij.  
ifolk lögū: beiddo biozv en lertv lkuoldv gengv igegn gferknt  
lit lte þptv lilli ltoððv aþan vettv gopv gotuæmi líð vā kva lera  
aðe knvi þelli. fram helv þ þau miferi at vís aðkappv keyð  
v: þar lkoepv vtt lœvþv geirv blóð æ beinv z bnd rupv. Hv ev  
komi t k s hyla mltvslausar z at mani þaff: avæ er ihar enof  
kuld: ogv dolgl liotv lðapv er at fþa. hende llo hvilaz hallr lta  
þa mon malv hefi ec fír mic mtt ofletti: nu mona hōðv huld  
vel gefa aðe fullmalv þroþa þycki. hende llo hplða harðar tōnæ  
vapn valvæþrug vakv þv fþi. Vakv þv fþi ef þv hlyþa vll lōgv  
ockrv z lvgv fœnv. lto lo ec bæþa fír avlta bæg vigsþioll vaka  
þ mon vtt kallaz: mon hez koma hinig apþgi z bæþa bæ fír  
boðlgi. Gynatþv halða hleikar loli rapv hngv ne regv grioti.  
t okv amonli mæx lkarþa erv ma valmar valvæþra. Mol mlt fapv  
mæx ramliga þt hō þeigð fira fvlmarg la: lto llo lto lto f lvtv  
iarnar fjarþar molvm ey fmar. Molv ey fmar mō þrlv lōnr v  
halþana þoþna fþa: la mō hnar hettv vþa þvæ z þeop vttv ba  
þar þar. Molv meþiar megil kavtþv v vgar yotv mōði: skultv  
læptv lkarv lvdv ofa hoavt hui hævgi hallr lunde vav. En bgrila  
beide æð v gvað malv hōþv fþi lām munnv hæta hafa fullþapv  
flvð at mæto.

## GRÓTTASQNGR.

## THE SONG OF THE QUERN GROTT.

With photographic facsimile from Cod. Reg.

## PART I.

By EIRÍKR MAGNÚSSON, M.A.

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UNTIL eleven years ago the text of this poem depended on one MS. source only, with the exception of the first verse, which was derived from two.<sup>1</sup> The main source was the Codex Regius of Snorri's Edda No. 2367 4° in the "Old Collection" of the Royal Library at Copenhagen, dating from the first quarter of the XIVth century (ab. 1325 F. Jónsson), in modern editions of the Eddas often referred to as *r* to distinguish it from *R*=Cod. Reg. of the Elder Edda in the same collection. In the great Arnamagnæan ed. of Snorri's Edda, 3 vols., Hafniæ 1848-87 the song is printed I 3783-39022.

In the University Library of Utrecht is found under number 61 of the section "ævi medii scriptores historici" a paper codex of Snorri's Edda written before A.D. 1600, consequently the oldest of all the known paper copies of the work. Prof. F. Jónsson in his preface to the A.M. ed. of Sn. Edda, p. cxiv. informs us that the book came to public notice first through C. L. Schüller Tot Peursum's "Berigten van het historisch gezelschap te Utrecht," 1846. Some time before his death (Dec. 7th, 1879) Jón Sigurðsson had had an opportunity of examining, collating and excerpting this MS. which on grounds of orthography he declared to be a copy of some sister transcript to *r*, apparently from ab. 1280. A copy of this codex is now accessible among the A.M. library's Accessoria, 18, marked T (*i.e.* Trektarbók, the Utrecht book). For his critical ed. of Sn. Edda, København, 1900, Prof. Jónsson made an exhaustive ingathering of text emendations and variant readings from this source,

<sup>1</sup> Cod. *r* and Fragm. A.M. 1 es fol. = A.M. 748 II. 4°.

including, of course, the prose resumé, D below, of the Grotte tradition, as well as the song itself, which in this edition are found printed respectively on pp. 106<sup>20</sup>—107<sup>25</sup> and 191<sup>26</sup>—194<sup>27</sup>.

In the present reprint of *Gróttasöngur* it has been found expedient to follow in the main this edition of it, the first based on the texts of *r. T* conjointly.

The earliest edition of this poem is due to Skúli Thorlacius (1741-1815) who in the capacity of head Master of the Cathedral school at Copenhagen, issued it, accompanied by a Dan. and Lat. translation, in 1794 as No. V. of a series of school programs entitled: *Antiquitatum borealium observationes miscellaneæ*.

Since 1848 it has appeared in all edd. of Sn. Edda.

It was first included among the poems of the Elder Edda by P. A. Munch in his ed. of "*Den ældre Edda . . .*" Christiania, 1847, and has been so treated by all subsequent editors of that work. For Vigfússon's edition of the poem, see *Corpus Poeticum Boreale* I., 184-88, and notes, *ib.* 499-500.

Prose statements relating to the Grotte tradition, other than those of *r* and *T*, met with in vellum MSS. of Snorri's Edda and elsewhere may conveniently be arranged in the following order:

A. Short notice in Upsala Edda (U) No. 11 4<sup>to</sup>, in the Delagardian Collection of MSS, belonging to the University of Upsala, from ab. 1325 (F. Jónsson), printed in Sn. Edda (1852), II 362<sup>28</sup>—363<sup>2</sup>.

B. Another brief notice in A.M. 748 I 4<sup>o</sup>, ab. 1300; printed in Sn. Edda II. 431<sup>18-24</sup>. Of this a copy with slight variants is preserved in A.M. 757a 4<sup>o</sup> from ab. 1400, Sn. Edda II. 515<sup>8-15</sup>. This latter scrap is omitted here.

C. A somewhat lengthier allusion in A.M. 730 4<sup>o</sup> from beg. of 18th century, but obviously deriving its origin from an ancient source through no great number of intervening links; according to Vigfússon: "probably from Are's lost *Skioldunga*." Printed in *Rymbegla*

Hafniæ 1780, III., §§ 1-2, p. 317-18. The modern orthography of Rymbegla has been discarded for that of the 14th century.

D. The fullest statement of the tradition and practically in close agreement with the texts of *r* and *T*, is represented by A.M. 748 II. 4<sup>o</sup> (formerly A.M. 1 eð fol.), ab. 1400, printed in Sn. Edda II. 577<sup>9</sup>-578<sup>16</sup>. This record differs from *r* *T* in quoting, in support of its statement that the bond-maids sang Gróttasǫngr, the first verse of it, with the guiding remark: "and whereof this is the beginning" (see below, p. 145). This is exactly in Snorri's style. But *r* and *T*, in cutting out this guiding line and the quotation, go straight on with the prose narrative to the end of the story: "Then the sea became salt"; and then, without any connecting remark, bring in the poem bodily. This, as F. Jónsson has shown, is obviously the workmanship of an interpolator. Beyond the first verse nothing of Gróttasǫngr was included in Snorri's own edition of Edda. D. therefor has preserved the genuine tradition, disfigured only by some verbal mistakes; we give this text the preference here, making use of *r* *T* as correctives where needed.

All these texts (except C.) are copied and printed in Sn. Edda II., 1852, from their respective MSS. with diplomatic exactness, and in that form are carefully transferred to these pages without any attempt at normalizing the orthography. All texts here are paralleled by a literal translation.

## A.

Gvll er kallat miol froða því at froði konvngr keypti ambattirnar fenio ok menio. ok þa fanz kvernsteinn einn sva mikill i danmorkv at engi feck dregit. en sv nattvra fylgði at allt miol þat er vndir var malit varþ at gvlit.<sup>1</sup> Ambattirnar

Gold is called the meal of Frodi because King Frodi bought the bonds-women Fenia and Menia, and then was found a quernstone in Denmark so great that no one might turn it, but this was the nature that went with it that all

<sup>1</sup> Read gulli, t a homöotelevtic repetition of the t in at.

fengv dregit steininn. konvngur let þær mala gvll vm hrið. Þá gaf hann þeim eigi meira svefn en kveða matti lioð eitt. Síðan molo þær her a hendr honvm. sa var havþingi fyrir er mysingi het spekingr mikill.

meal which was ground under (the stone) became gold. The bondswomen had the strength to turn the stone. The King let them grind gold for a while. Then he granted them no more sleep than while a song might be sung. Thereafter they ground an armed host on his hands; he was a captain thereof who was called Mysingé, a man of great wisdom.

## B.

Kvern hæitir grótti ær atti fróði konvngur. hon mól hvetvætna þat ær hann villdi gvll ok frið. Fænia ok mænia hætv ambáttir þær ær mólv. Þá tók mysingr sækonvngur grott<sup>1</sup> ok let mala hvita salt a skipvm sinvm þar til ær þav svkkv a petlandz firði. Þar ær svælgr síðan ær sær fællr i avga grottv. þa gnyr sér ær hon gnyr ok þa varð siorinn salltr.

A quern is called Grótti which was owned by King Frode, it ground whatever he wanted, gold and peace. Fenia and Menia were called the bondswomen who ground. Then took Mysing, a seaking, the "Gróttá" and let it grind white salt on his ships, until they sank in the Pentland firth. There is a swelkie ever since as the sea falls into the "eye" (opening) of the "Grotta." Then grates sea when she grates and then grew the sea salt.

## C.

Upphaf allra frasagna i norrenni tungu, þeirra er sanninde fylgia, hefz þa er Tyrker ok Asiæmenn bygðo norðreð. þvi er þat með sönnu at segia at tungan kom með þeim norðr hingat er ver kóllum norrœnu, ok gekk su tunga um Saxland, Danmörk ok Svíþjóð, Noreg ok um nokkurn hluta Englands. Höfuðsmaðr þessa folks var Óðinn sonr þors. Hann atte marga sonu. Til Óðins telia marger ætter sinar. Hann skipaðe sonum sinum til landa ok gerðe höfðingia. Einn af sonum hans er nefndr Skjöldr, sa er land tok

All truthful records in northern speech commence from the time when Turks and the men of Asia settled in the north. Therefore it may be truthfully said that with them came hither north the tongue which we call "norrœna," which tongue prevailed throughout Saxland, Denmark and Sweden, Norway and some part of England. The head of this folk was Odin, the son of Thor. He had many sons. To Odin many people trace their descent. He conferred dominions on his sons and appointed them chiefs thereof.

<sup>1</sup>The form grottv, acc. of fem. gróttá, is noteworthy as showing that the scribe was familiar with the Icelandic local name Gróttá, a farmstead on the western point of Seltjarnarnes, a mile W. of Reykjavik, where sweeping past the point the tides form eddying whirlpools.

ser þat er nu heiter Danmörk . . .  
þar varo sett endemörk mille  
Skialdar ok Yngvi-Freys broður  
hans er þat ríke bygðe er nu kalla  
menn Sviaríke. . . . Skiöldr var  
mik agætr. . . . Hann atte son  
einn er Leifr het . . . a hans  
dögum var sva goðr friðr, at i hans  
ríke varð ekki vig ok fyrir því var  
hann Friðleifr kallaðr.

Friðleifr var hinn mestespekingr.  
Hans son var Froðe, hann var sva  
vittr ok margkunnegr, at af hans  
nafne er sa hverr fróðr kallaðr, er  
margkunnegr er. A dögum Froða  
var sva mikell friðr, at enge vilde  
mann drepa, þott hann sæe fyrer  
ser bundenn fōðurbana sinn eða  
broður. Þá lögðusk niðr ran ok  
stulðer, svá at gullhringr la marga  
vetr a þjóðleið á Jalangrs heiðe.  
Þat er ætlan manna, þa er Friðfroðe  
var, at i þann tíma være i Rúma-  
borg Augustus keisari, sa er  
frið sette of allan heim. Þa var  
Christus borenn. Þa er Friðfroðe  
reð ríkenu var ar sva mikið, at  
akrar urðo sialfsaner ok þurft eige  
við vetre at buask, ok þa fansk i  
iqrðu alls konar malmr. Þat var  
a eino are, þa er Frode var gamall,  
at reiðar þrumor komo storar ok  
eldingar; þa hvarf sol af himne  
ok skalf iqrð sva at biqrgr bruto  
or stað ok þa komo biqrgr or iqrðo  
ok viltusk aller s adomar.

One of his sons is named Skiöld,  
who appropriated the land which  
now is called Denmark. . . .  
Boundaries were established be-  
tween Skiöld and Yngvi-Frey, his  
brother, who occupied the realm  
which men now call Sweden. . . .  
Skiöld was exceedingly famous.  
. . . He had a son called Leif. . . .  
in his day was peace so secure  
that no manslaughter befell in his  
realm, wherefore he was called  
Friðleifr (Peace-Leif).

Friðleifr was the greatest of wise  
men. His son was Froði, he was  
so wise and knowing in many  
things that from his name he is  
called "fróðr" who knows much.  
In the days of Froði was peace so  
great that no one wished to kill a  
man even should he see bound  
before him the slayer of his father  
or brother. Then fell into abey-  
ance robberies and thefts so much  
so that a gold ring lay for many  
winters on the high-way on the  
Heath of Jellinge. It is the opinion  
of men that when Peace-Frode  
lived Augustus was at the same  
time emperor in Rome, he who  
proclaimed peace over all the  
world. At that time Christ was  
born. While Peace-Frode reigned  
seasons were so good that the  
fields ripened self-sown and there  
was no need to prepare for winter  
and at that time was found in the  
earth every sort of metal. One  
year it happened when Froði was  
an old man that there befell  
mighty thunderings and light-  
nings; at that time the sun disap-  
peared from the heavens and the  
earth quaked so that crags tumbled  
about and rocks came out of the  
earth, and all prognostications got  
bewildered.

## D.

Hvi<sup>1</sup> er gull kallat miol froda til þess er saga su at skioldr<sup>2</sup> het son opins er skioldungar eru fra komnir. Hann hafði atsetu ok red londum þar er nu heitir danmork en þa het gotland. Skioldr<sup>2</sup> atti þann son er fridleifr het er red londum eptir hann. Son fridleifs het frodi hann tok kouungdom eptir fedr sinn.<sup>3</sup> J þenna tima red Augustus keisari fyrir romaborgar riki ok lagði frid vm allan heim ok þa var kistr borinn ok fyrir því at frodi var allra konunga rikaztr aa norðrlondum þa var honum kendr fridrin vm alla danska tungu ok kalla menn þat froða frid. Engi madr grandadi þa audrum þott hann fyndi fyrir ser broþurbana eða fopurbana lausan eða bundin þa var ok eingi piofr ne ransmadr sua at gullhringr laa [iij. vettr vid þiodueg aa ialangrs heidi.<sup>4</sup> Frodi konungr sotti heimbod i suiþiod til þess konungs er fiolnir het. þa keypti hann ambattir ij þær er hetu fenja ok menja þær voru miklar ok sterkar. J þann tima funduz<sup>5</sup> i danmorku kuernsteinar ij sva miklir at engi madr var sva sterkr at dregit gæti. En su nattura fylgdi kuerninni<sup>6</sup> at þat molz aa<sup>7</sup> er sa mælti fyrir er mol su kvern het grotti. Hengikioptir [het sa bondi<sup>8</sup> er froda gaf kuernina.<sup>9</sup> Frodi konungr lett ambattirnar leida til kuernarinnar ok bad þær mala gull<sup>10</sup> ok frid ok sælu froda. En hann gaf þeim eigi lengri huilld ne suefn en meþan<sup>11</sup> gaukrinn þagdi eða hliod matti kueda. Þat

Why is gold called the meal of Frodi? The story thereof says that a son of Odin was called Skioldr, from whom the Skioldungs are descended. He dwelt and ruled over lands there where now is Denmark, which then was called Gotland. Skiold had a son called Fridleif, who ruled in the land after him. The son of Fridleif was Frodi, who overtook the kingdom after his father. At that time the emperor Augustus ruled over Rome realm and settled peace throughout the whole world, and at that time Christ was born. Now, because Frodi was the mightiest of all kings in northern lands the peace was attributed to him throughout all the range of the Danish tongue, and that is what people call Frodi's Peace. No man at that time harmed another, even though he should meet face to face the slayer of his brother or father, free or fettered; at that time, too, there was no thief or robber, witness: that a gold ring lay for three winters beside the highway on the Heath of Jellinge. King Frodi bidden went to a feast in Sweden to a king called Fiolner; at that time he bought two bondswomen, called Fenja and Menja; they were great and strong. At that time were found in Denmark two quern-stones so big that no man was found strong enough to turn it (*i.e.*, the upper). But the nature of the quern was that on it was ground whatever he bespoke who ground. That quern

<sup>1</sup> So r T; því, D. <sup>2</sup> Skioldungr, D. <sup>3</sup> í þann tíð er Augustus keisari lagði frið of heim allan, add r T. <sup>4</sup> from [á Jalangrs heiði lengi r T. <sup>5</sup> fannst r, fanzk T.? <sup>6</sup> kvernunum r T. <sup>7</sup> kverninni adds r, kvernunum T. <sup>8</sup> er sá nefndr r T. <sup>9</sup> kvernirnar T. <sup>10</sup> ok svá gerðu þær, mólu fyrst gull, adds T, spuriously. <sup>11</sup> om. r T.

er sakt at þa kuædi þær hlíod þau  
er kallat er grottasaungr [ok er  
þetta upphaf at.

Nú ero komnar þær ero at froda  
til konungs hús fridleifs sonar  
framvisar tuær mattkar meýiar  
fenia ok menia at mani gioruar<sup>1</sup>

Ok adr letti kvæðinu molu þær her  
aa hendr froda sva at aa þeirrí nött  
kom þar sækonungr sa er mysingr  
het ok drap hann froda ok tok  
þar herfang mikit. Þa lagdiz  
frodafridr. Mysingr hafði með  
ser grottakuernina<sup>2</sup> ok sva feniú  
ok meniú ok bad hann þær mala  
sallt. En at miðri nött spurdu  
þær [huart mysingi leiddiz eigi<sup>3</sup>  
sallt hann bad þær mala<sup>4</sup> leingr  
þær molu litla hrid adr nidr [sucku  
skipín<sup>5</sup> ok var þar eptir suelgr i  
hafinu er siorrinn fell i kuernar  
augat. Þa uard siorrinn salltr.

was called Grotti. Slouch-chaps  
was the name of the peasant  
who gave the quern to Frodi.  
King Frodi had the bonds-women  
led to the quern and bade them  
grind gold and peace and happi-  
ness for Frodi. But he granted  
them no longer rest nor sleep than  
while the cuckoo was silent or a  
song might be sung. It is said  
that then they sang the lay which  
is called Grotte-song and whereof  
this is the beginning:

See Gróttasöngur below, verse I.

And before the song ceased they  
ground an armed host on the  
hands of Frodi so that in the  
course of that night there came  
thither a sea-king called Mysing,  
and he slew Frodi and took there  
a great deal of booty. Then  
Frodi's Peace came to an end.  
Mysing took with him the quern  
Grotte and Fenia and Menia  
besides and bade them grind salt.  
But by mid-night they asked if  
Mysing was not getting tired of  
salt; he bade them go on grinding;  
and they ground for but a little  
while till down sank the ships  
leaving there a swelkie in the  
ocean where the sea fell into the  
"eye" of the quern. Then the  
sea became salt.

These fragments, where they touch the same persons  
or allude to the same incidents as the poem, are in sub-  
stantial agreement with the latter. In the prose state-  
ments Frodi Fridleif's son is the mythical prince of that  
name, as he also obviously is in the beginning of the poem.  
The description of his peace is practically the same in the

<sup>1</sup> from [ om. r T. <sup>2</sup> Grótta r T. <sup>3</sup> ef eigi leiddist (—sk) Mysingi r T. <sup>4</sup> mæla r.  
<sup>5</sup> sokk skipit T.

prose fragments as in the poem. His purchase of the bondswomen from Fiolnir, King of Sweden (D.), is a transaction that looms in the background of v.v. VIII.-XVI. of the poem. Frodi's treatment of the bondswomen is the same in either tradition. And the climax of the mill-drama, up to a certain point, is the same in both cases.

But between v. XXII. and the prose tradition there is no point of contact at all; the reason is set forth in the Excursus. Another discrepancy is to be noted. Frodi is not actually killed in the poem, nor is his slayer mentioned, but this is owing to the fact that the latter part of the poem is lost. It ends with a defective verse and a line so lame as to leave no doubt in the reader's mind that there was more to follow once upon a time. The episode of Mysing probably made up the concluding part, since all the best and fullest texts (r, A.M. 748 II. 4° and T) of the prose tradition agree in tacking it directly on to the Frodi chapter of the legend of Grotti. No doubt, the two legends flow from two different sources, but they must have amalgamated at a very early period, since tradition is unanimous in attributing to Mysing alone the overthrow of Frodi.

## GRÓTTASÖNGUR.

- |     |  |   |
|-----|--|---|
| I.  | <p>“ Nú erum komnar<br/>til konungs húsa<br/>framvísar tvær<br/>Fenia ok Menia;<br/>þær ró at Fróða<br/>Friðleifs sonar<br/>máttkar meyar<br/>at mani hafðar.”<sup>1</sup></p> | <p>“ Now we have come<br/>To the king's abode<br/>Fore-knowing twain,<br/>Fenia and Menia;<br/>By Frodi king<br/>The son of Fridleif<br/>As slaves the mighty<br/>Maids are holden.”</p>          |
| II. | <p>þær at lúðri<br/>leiddar vöru<br/>ok griót griá<br/>gangs of beiddu;<br/>hét hann hvárigri<br/>hvíð né ynði<br/>áðr hann heyrði<br/>hlióm ambátta.</p>                      | <p>Unto the bin<br/>They both were led,<br/>And gritty stone<br/>They started turning.<br/>He promised to neither<br/>Pleasure nor rest,<br/>Till he should hear<br/>The hand-maids' singing.</p> |

- III. Þær þytu þulu  
þognhorfinnar,<sup>1</sup>  
"leggium lúðra  
léttum steinum";  
bað hann enn meylar  
at þær mala skyldi.<sup>2</sup>
- IV. Sungu ok slungu  
snúðga-steini<sup>3</sup>  
svát Fróða man  
flest sofnaði;  
þá kvað þat Menia,  
vas til meldrs komin:
- V. "Auð mǫlum Fróða,  
mǫlum alsælan,  
mǫlum<sup>4</sup> fiðr féar  
á fegins-lúðri;  
siti hann á auði,  
sofi hann á dúni,  
vaki hann at vilia;  
þá es vel malit."
- VI. Hér skyli engi  
gðrum granda,  
til þols búa,  
né til bana orka,  
né hoggva því  
hvossu sverði,  
þó at bana bróður  
bundinn finni
- VII. En hann kvað ekki  
orð et fyrri:  
"sofit eigi þit<sup>5</sup>  
né of sal gaukar,  
eða lengr an svá  
lióð eitt kveðak."
- VIII. "Varattu,<sup>6</sup> Fróði,  
fullspakr of þik,  
málvinr manna,  
es þú man keyptir;  
kauss þú at afli  
ok at álitum,  
en at ætterni  
ekki spurðir.
- They kept sustaining  
The grating whir  
Of grinding mill  
Bereft of silence;  
"We lay the bin,  
We light the stones;"  
Bade he the maids  
Again start grinding.
- Singing they swang  
The swirling stone  
Till Frodi's servants  
Sank in slumber;  
Quoth Menia, taking  
Her turn at grinding:
- "Wealth to Frodi  
We grind and blessings,  
We grind him riches  
On coveted bin;  
'Midst wealth may he sit,  
On down be sleeping,  
And wake up happy;  
Then well we have ground."
- Here ne'er a man  
Should harm another,  
Nor do him evil,  
Nor death design,  
Nor cut with any  
Keen edged sabre,  
Though bound he find  
His brother's slayer.
- No word he spake  
Until he uttered:  
"Sleep ye no more than  
Cuckoos in precincts,  
Nor longer than while  
A song I sing."
- "Not fully wise  
Thou wast, O Frodi,  
'Word-friend' of men,  
In the maidens' purchase;  
Thou chocest by strength  
And slightly presence,  
But mad'st no question  
About their kindred.

1 ll. 1-2 om. T. 2 so T., skyldu R. 3 so F., steina T. 4 so T; om. F. 5 om. T.  
6 so F., vartattu T., vasattu F.J.

- IX.       “ Harðr vas Hrungr,  
ok hans faðir;  
þó vas Þíazi  
þeim ofgari,  
Íði ok Aurnir  
okrir niðjar,  
bræðr bergrisa  
þeim erum bornar.
- X.       “ Koemia Grótti  
ór gría fialli,  
né sá enn harði  
hallr ór iorðu,  
né möli svá  
mærberrisa,  
ef vissi vit  
vætr til hennar.
- XI.       “ Vër vetr níu  
vörum leikur<sup>1</sup>  
ofgar alnar  
fyr iorð neðan,  
stóðu meyar  
at<sup>2</sup> meginverkum  
færðum<sup>3</sup> sialfar  
setberg ór stað.
- XII.       “ Veltum gríóti  
of garð risa,  
svát fold fyrir  
fór skialfandi;  
svá slængðum<sup>4</sup> vit  
snúðga<sup>5</sup>-steini,  
hofga-halli,  
at halir tóku.
- XIII.       “ En vit síðan  
á Svíþjóðu  
framvísar tvær  
í folk stigum;  
beiddum<sup>6</sup> biornu,  
en brutum skioldu,  
gengum í gegnum  
gráserkiat lið;
- XIV.       “ Steypðum stilli,  
studdum annan,  
veittum góðum<sup>7</sup>
- “ Hard was Hrungr,  
Hard his father,  
Yet stronger than these  
Was even Thiaz;  
Idi and Orner,  
Of our kindred,  
Were brothers of giants  
Who begat us twain.
- “ From grit-fell never  
Had Grotti come,  
Nor that hard stone  
Come up from earth,  
Nor would so grind  
The giant maiden,  
If we had known  
The least about her.
- “ For winters nine  
We both as playmates  
Were bred to might  
Beneath the earth;  
As maids we toiled  
At mighty labours,  
And tossed about  
The terraced mountains.
- “ And rocks we rolled  
O'er giants' dwellings,  
So that the earth  
Thereat went trembling;  
And so we flung  
The swirling stone,  
The mighty rock,  
That men came by it.
- “ And soon thereafter  
In Sweden's realm  
We fore-wise twain  
Did follow armies;  
We baited bears  
And battered shields,  
And rushed through ranks  
Of gray-mailed warriors;
- “ Undid one king,  
Upheld another,  
To goodly Gothorm

<sup>1</sup> so r., leikom, T.   <sup>2</sup> á, T.   <sup>3</sup> haufom, i.e., hófom, heaved, lifted, T.   <sup>4</sup> Slaungdu, T.  
<sup>5</sup> snuðugsteini, T.   <sup>6</sup> beittum, T.   <sup>7</sup> vitrom, T.

- Gothormi lið,  
vasa kyrrseta  
áðr Knúi felli.
- XV. "Fram heldum því  
þau misseri,  
at vit at köppum  
kendar vörum;<sup>1</sup>  
þar skorðu<sup>2</sup> vit  
sköppum geirum  
blóð ór benium  
ok brand ruðum.
- XVI. "Nú erum<sup>3</sup> komnar  
til konungs húsa  
miskunnlausar,  
ok at<sup>4</sup> mani hafðar;  
aurr etr iliar,  
en ofan kulði,  
dögum dolgs sigtul,  
daprt es at Fróða.
- XVII. "Hendr skolu hvílask,  
hallr standa mun;  
malit hefk fyr mik  
mitt of leiti."<sup>5</sup>  
"[Nú muna höndum<sup>6</sup>  
hvíð vel gefa,  
áðr fullmalit  
Fróða þykki."
- XVIII. "Hendr skolu hólða  
harðar triónur  
vöpn valdreyrug,<sup>7</sup>  
vaki þú, Fróði!  
vaki þú, Fróði,  
ef þú vill hlýða<sup>8</sup>  
söngum okrum  
ok sögum fornum.
- XIX. "Eld sék brenna  
fyr austan borg,  
vígsþiöll vaka,  
þat mun viti kallaðr;
- We granted aid,  
Nor heeded quiet  
Till Knué fell.
- "Thus on we went  
Throughout those seasons,  
That fame we earned  
For feats in battle;  
With sharpened spears  
We sheared asunder  
Bleeding wounds,  
While brands we reddened.
- "Now we are come  
To the king's abode,  
In all the pitiless  
Plight of bond-maids;  
Grit gnaws the sole,  
Nips cold the body;  
Drawing 'hate's settler'  
Makes dull life at Frodi's.
- "Hands must take rest,  
The stone stand quiet;  
For me, I've had  
My spell at grinding."  
"Now scanty respite  
These hands will have  
Ere Frodi deems  
That enough is ground."
- "Mens' hands will turn  
Into hardy club-poles,  
To gory weapons,  
Wake thou, Frodi!  
Wake thou, Frodi,  
If wilt thou hearken,  
Our songs and tales  
From times of yore.
- "A fire I see  
Aflame to eastward,  
By so-called beacons  
Bide the war-spies;

<sup>1</sup>So F. Jónson's ed.; voru, r. <sup>2</sup>skerðu, T. <sup>3</sup>eru, T. <sup>4</sup>om. T. <sup>5</sup>So F. T., "fere ut letti scriptum," A.M. ed.; létti, F. Jónsson. In the letter combination it, itt, at first sight looking like tt tti, the photographic facsimile of Gróttasöngur distinguishes i from the t throughout by giving an acute angle to the upward bottom stroke of the i, and a more obtuse one to that of the t. The spelling leiti for leyti (=hleyti) is of frequent occurrence. <sup>6</sup>from [Munuma höndum heldr, T. <sup>7</sup>line om. in T. <sup>8</sup>So T; hlýða vill r.

- mun herr koma  
hinig af bragði  
ok brenna bæ  
fyr buðlungi.
- XX,        " Munat þú halda  
Hleiðrar stóli  
rauðum bringum  
né regingrióti;  
tökum á mǫndli,  
mær, skarpara;  
eruma valmar<sup>1</sup>  
í valdreyra.
- XXI,       " Mól mins fǫður  
mær ramliga,  
þvítt hún feigð fíra  
fiqlmargra sá;<sup>2</sup>  
stukku stórar  
steðr frá lúðri  
iarni<sup>3</sup> varðar.<sup>4</sup>  
Mólum enn framarr! "
- XXII.       See Excursus.
- XXIII.      Mólu meyar,  
megins kostuðu,  
óru<sup>5</sup> ungar  
í iqtunmóði;  
skulfu skafttré,  
skauzk lúðr ofan,  
hraut enn hǫfgi  
hallr sundr í tvau.
- XXIV.       En bergrisa  
brúðr orð of kvað;  
" malit [hǫfum, Fróði,<sup>6</sup>  
sem munim,<sup>7</sup> hætta;  
hafa fullstaðit  
fljóð at meldri."
- A host will swoop  
Upon us swiftly  
And burn right out  
The burg of the king.
- " Thou shalt not save  
The seat of Hleithr,  
Nor ruddy rings,  
Nor mighty quernstone;  
Seize we the handle  
Harder, maiden;  
We sicken not  
At seeing bloodshed.
- " Mightily ground  
My father's maiden,  
Fore-seeing the doom  
Of hosts of people;  
Sprang from the bin  
The big supporters,  
Iron mounted.—  
Yet on we grind! "
- By might and main  
The maidens ground,  
Both young in years,  
In giant fury;  
Shook the pole-frame  
Shot down the quern-bin,  
In twain the big stone  
Burst asunder.
- The rock-giants' wench  
The word did utter:  
" So we have ground  
That cease we mean.  
Full long this mill  
The maids stood grinding."

<sup>1</sup> val,mar r, valnar, T. <sup>2</sup> fiqlð of vissi, T. <sup>3</sup> iarnar, r. <sup>4</sup> fiarðar, r. <sup>5</sup> so T.; voro, r.  
<sup>6</sup> from [ hefk fyr mik, T.; reminiscence from XVII. 3. <sup>7</sup> Conjecture; mvnṽ=munum r T.

(To be continued).

## BISHOPS OF ORKNEY

DURING THE PAPAL SCHISM, 1378-1429.

**N**ORWAY acknowledged the Popes at Rome, while Scotland acknowledged those at Avignon until 1417.

1382. Bishop William slain (Icelandic Annals).

*Bishops nominated by the Popes at Rome.*

- [1382]-1394. Bishop John, former parish priest of Fetlar, chosen by chapter on death of Bishop William, nominated by the Pope 1384, confirmed by next Pope 1389, translated to Greenland 1394. D.N. XVII., 134, 147.
- 1394-1396. Bishop Henry, translated from Greenland, died [1396]. D.N. XVII., 147, 149, 153.
- 1396-1410. Bishop John of Colchester, appointed on death of Bishop Henry, resigned [1410]. D.N. XVII., 153, 255.
- 1410-1418. Bishop Peter Michaelis de Incola, appointed in place of late bishop resigned, died [1418]. D.N. XVII., 255, 901.
- 1418-1461. Bishop Thomas of Tulloch, appointed on death of former bishop, resigned 1461. D.N. XVII., 552, 917, 290, 291.

*Bishops nominated by the Popes at Avignon.*

- 1383-1391. Bishop Robert Sinclair, to be con. by any bishop, allowed to retain deanery of Moray. D.N. XVII., 859, 128, 123, 129, 860, 283; mentioned as Dean of Moray, 1387 (Walcott). Translated to Dunkeld Feb. 1, 1391; his successor to Dunkeld appointed 1398 (Bishop Dowden in *Scot. Hist. Rev.* I, 421). "Recently deceased," May 4, 1415. D.N. XVII., 283.
- 1407-8, Feb. 12. Alexander, bishop of Orkney, *munus consecrationis* (Reg. Avn. 330, 376), he was provided to Orkney, but not consecrated. D.N. XVII., 928. Bishop of Caithness, Alexander de Vaux appointed 1415, to manage the Bishopric of Orkney for two years. D.N. XVII., 283, 986. He was translated from Caithness to Galloway Dec. 4, 1422, and resigned that see before Jan. 7, 1449-50. He had held a benefice in Galloway as early as 1381. Date of death unknown. (Bishop Dowden's MS., by the courtesy of Dr. J. Maitland Thomson).
- 1416-1419. Bishop William Stephani, allowed to retain canonry of Moray. In 1419, after Scotland had transferred its allegiance to Rome, the Pope of Rome permitted Bishop William to retain any rights conferred on him by the late Pope of Avignon, and in same year translated him to the See of Dunblane. D.N. XVII., 912, 282, 919, 302, 204, 921.

ALFRED W. JOHNSTON.

## AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

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### I.

THE township of Redland, in the Parish of Firth, lies about three miles north of the village of Finstown. From time immemorial it had been enclosed on the north, east and west sides by a turf dyke, which was kept in good repair until about sixty years ago, after which it was allowed gradually to go down; because, after the commons were divided, there was no longer any need for it. There were several slaps, or gates, in the dyke, each with a distinctive name. The slap on the north side of the dyke was called the Slap of Quoybeezie, through which passed the old public road to Rendall and Evie. Travellers were expected to shut the gate when passing through it, but, as dismounting was rather inconvenient for gentlemen on horseback, and still more so for people in gigs, of which there were in those days very few, toll had to be paid to the nearest herd-boy, or else the party had "to light and lead." On the west were four slaps, the Slap of Geerons being the most northerly; next came the Slap of Langiegar, then the Slap of Onbrid, and last the Slap of Smeravill. These were outlets through which the cattle were driven to the hill pasture on favourable days in winter. The Slap of Faravill on the east was used for putting the cattle out to the summer pasture on the peat moss.

The peat mosses on the commons were of three different kinds. That lying nearest the moss dyke was called the Moss of Broonalanga, the peats of which when burning gave out a great heat and a strong

sulphurous smell, and the ashes were of a deep terracotta colour. The peats were difficult to cut owing to there being in the moss what had evidently been the remains of an ancient forest, trunks and branches of a large size, bearing the name of scroggs, being found deep buried in the moss. Then came the Moss of Cruan, near the meadow of the same name, where the flocks of geese belonging to the township were beulded<sup>1</sup> every night during the summer months. The peats cut in this part of the moss were of a light spongy nature, easily ignited, wasting fast in the fire, and producing white ashes. Beyond that, to the eastward, lay the Moss of Hyon, remarkable for its depth, which in parts was as much as ten feet. The peats cut here were of a dark blue colour, and when dry were almost as hard and heavy as coal. These, when burning, made a hissing noise, produced white ashes, and were considered the finest fuel. These moss commons, besides supplying fuel, afforded pasture for horses, young cattle and geese, particularly the latter, as they there could find plenty of water and roots of plants which suited their taste.

To the north of Broonalanga, immediately below the moss dyke, lay a piece of pasture ground called the Wheethersinnins, through which ran the Greeny Grip, a small stream. This taking its rise at the Well of Sinniekelda, and fed by ditches outside the moss-dyke, formed a substantial tributary to the burn of Cruan. The Greeny Grip flowed for about three chains from the moss dyke, when it suddenly disappeared underground for the length of four chains, and then it burst out in a strong stream. About the centre of the ground, covering the grip, there was a round hole one foot in diameter, locally known as Pelkie's (Satan's) Hole. When herding in the Moss I remember pushing a fishing rod, over twelve feet long, down into this hole,

<sup>1</sup> O.N. *ból*, a pen.

and the fact of it being short of reaching the bottom, was considered thoroughly corroborative of the old people's notion that the hole was bottomless.

On the west or upper boundary of the commons of Redland lies the highest point of the north range of Firth hills. From this summit, named the Wart of Redland, can be seen all the North Isles of Orkney, except Westrey and North Ronaldsey, most of the South Isles, and across the Pentland Firth, several of the heights of Caithness and Sutherland. To the west are seen the parishes of Harray, Birsay and Sandwick, and ships sailing past the Bay of Skaill may be easily distinguished with the naked eye. The writer of this distinctly remembers a pillar being built on this Wart by Captain Thomas of H.M. survey ship, "Mastiff," in 1848. A little distance below this beacon was a strip of grass, which ran down the brow of the hill, and was called the Gayro of the Wart. As one travelled southward on this hill-top the next thing worthy of notice was the Loch of the Virigens, holding water for about eight or nine months of the year and depending on the rainfall solely for its supply. Around the edge of this little loch was found a fine quality of sandstone, which provided "sharping-stones" for the hooks which in those days were the sole instruments for reaping the harvest. Starting from this loch and keeping on the ridge of the hill towards the south one passed over the north and south Liscups, then a beulding place for native sheep. Beyond that, further to the south, you came to the plain of Rowamo, which is the farthest extent of the Redland commons to the south. Further down the hill and just where the heather and the grass of the dale met, was a natural hillock called the Knowe of Bakkan Swarto. Passing down the once pretty green dale, now covered with short heather and tufts of withered grass, at about two chains from the hill dyke, you came



to a waterfall called the Gaifirs, where there were big boulders with pyrites glistening on their smooth surface. Another variety of stone was found further down the burn. This was useful to the pupils of that time, providing them with slate pencils. About 100 yards within the old dyke was another and higher cascade, called Campierowa, from which the Burn of Redland followed a fairly straight course except below the old public road, where it took a sudden bend to the south, round a flat of grass, which was called Cupster Nelster. As one followed the course of the burn from the old road to the point where the new road now crosses it, one came upon the ruins of an old Roman Catholic chapel, the doorstep of which was still to be seen forty-five years ago, the ground around it being called the Kirk Sheed, while the land on the opposite side of the burn bore the name of Oirne. The land below what is now the new public road was infield common pasture land, and was known as Tooressin. The Burn of Redland, though only a small stream in summer, in winter assumed the proportions of a river, and often swelled out to the full extent of its banks, which below the ruins of the chapel were of a considerable height, and afforded a home to swarms of rabbits, which were almost exterminated by a flood during an "ice-lowsing."<sup>1</sup> This burn, besides providing sport for the trout-fisher, was a favourite haunt of botanists, some fine specimens of rare flowers flourishing in the shelter of its banks. Here the Enchanter's Nightshade (*Circea Alpina*) has its home, the only place in Orkney, I believe, where it can be found. This burn, now nourishing on its banks a modest plantation of trees planted by Charles Spence, S.S.C., the then proprietor of Redland, about the year 1852, is not without its little romance. An old man, just recently deceased, who claimed Redland as his birthplace, used to tell that he, after a long life of travel

<sup>1</sup> O.N. *isa-leysing*.

and adventure, had searched for and found on the rocks at the Gaifers the initials of a pair of sweethearts. When a boy he heard of them going to the Gaifers, and there, in rude fashion, cutting out their names as a sort of betrothal ceremony, before a parting which proved to be a parting never to meet again.

The most remarkable feature outside the hill-dyke was the now demolished Knowe of Steeringlo, situated, strange to say, in the middle of a moor of peat at least three feet deep. It was of circular shape, was surrounded by a moat, and outside the moat was a ring of stones planted about five feet apart. These stones had never been of great dimension, and at my earliest recollection were mostly broken down, but enough remained to show that there had been a complete circle. Tudor gives the measurements of the mound as follows:—"Exterior diameter 45 feet, interior diameter 27 feet, the thickness of wall 9 feet," and the height may be given at 15 feet. The building really consisted of two walls, the inner three feet thick, the outer three feet six inches, there being an intervening space of two feet six inches wide filled with broken stones. Close to the outside wall was a well with steps leading down to the water. Unfortunately about the year 1874 the then proprietor of Redland had nearly all the stones of the walls and a great part of the mound removed for dyke-building purposes. The knowe itself, however, was never properly opened and searched, so that all chance of finding antiquarian relics is now hopeless. The formation of the mound may yet be plainly seen in the cultivated land of the farm.

To the north-west of this knowe, on the infield property of Estaben, and just above the new road to Evie, is a piece of rising ground called the Brae of Muckquoy, covered with a fine natural grass, and used as permanent pasture till about 40 or 50 years ago, when it began to be cultivated. In the course of ploughing

there were found a great many stone cists containing burnt bones; and large quantities of yellow flint chips were seen to turn up with each winter's ploughing. (The writer has in his possession a number of these chips). On the north side of the brae lay two large boulders, one about four feet square and two feet thick, with five indentations on the upper side said to be the finger-marks of a giant who lived in the island of Gairsay, and who, with one foot on Gairsay and the other planted on the shore of Gorsness, aimed the boulder at a man who lived in the old house of Estaben, against whom he had a feud. This stone falling short of the mark, he took another of triangular shape, about six feet long, two feet wide at one end and nine inches at the other, and it when thrown falling still shorter of the mark, he gave up in disgust his attempt at murder. Such is the legend of the two stones told in all seriousness by our forefathers.

There were four springs that supplied the township with water. The Well of Gemuglo, below the house of Barm, was near the south boundary of the township, the Wells of Deealt and Ragan in the centre, and the Well of Sinnikelda at the north boundary.

About sixty years ago the township consisted of seven farms, each with a pair of working horses. There were also four cot-houses, the tenants of which depended on the larger farmers for assistance to plough and sow their small patches of ground, and to cart home their peats. There were four proprietors, the largest of whom were Mr. Charles Spence, S.S.C., Edinburgh, owner of South House, North House, and half the farm of Nether House of the bigging of Estaben; and Miss Baikie Stewart, Kirkwall, who owned the other half of the farm of Nether House, and the whole of the farm of Muckle House of Estaben, with the farms of Nistaben and Badyateun and the cots of Sinnikelda, Ragan, and Barm. James Corrigall was proprietor and occupier of

Langalour, and Adam Corrigall, owner and occupier of the Cot of Brae-Vingus.

The tenants under these proprietors were :—William Isbister, South House; James Goudie, North House; George Hourie, Nistaben; James Firth, Nether House of Estaben; John Firth, Muckle House of Estaben; Christopher Marwick, Badyateun; Douglas Hemmigar, Cot of Barm; John Marwick, Cot of Ragan; William Holland, Cot of Sennikelda.

At that time the grounds of the chief proprietors were not laid off in separate farms, but were cultivated in small patches called planks and half-planks; and the working of these planks by the different farmers with different kinds of crops led to constant disagreement. This mode of farming continued until about fifty-five years ago, when Mr. Spence and Miss Stewart mutually agreed to have their lands “squared,” so that the property of one might lie separate from that of the other, with a boundary line between them. From this time the township name of Redland gradually fell into disuse, and the name “Redland” is now applied to the farm which is made up of the lands of South House, North House, Nistaben, and half of the Netherhouse of Estaben, all of which at the squaring were apportioned to Mr. Charles Spence, and called by him Redland Dale. Miss Stewart’s share consisted of half the lands of Netherhouse, the lands of Muckle House, and of Badyateun, with cots of Ragan and Sennikelda. These without exception yet bear the old names.

JOHN FIRTH.

*(To be continued.)*

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## A VISIT TO SHETLAND IN 1832.

*Notes from the "Journal of a visit to and residence in the Shetland Islands in 1832, during the months of July, August, September and October," of Edward Charlton, M.D.\**

### I.

DR. EDWARD CHARLTON embarked at Leith on board the schooner "Magnus Troil," on July 7th, 1832, on his first voyage—to Shetland, "to explore the 'savage north' . . . The main cabin, about 12ft. by 8ft., had to contain as constant residents, not less than nine gentlemen, and at dinner, ladies and all, we mustered twenty-one." His fellow-passengers were: "Mr. Deans, a rich East India merchant, of Shetland extraction, who had come out on a visit to his father, a retired shipbuilder of Lerwick. Captain Cameron, a gentleman of Unst, with his lady and three daughters,<sup>1</sup> Miss Macrae, and Mrs. Henderson, of Gloup, with her two sons,<sup>2</sup> formed the elite of this motley crew. Gavin Goudie, Hugh Jameson, Thomas Strong, Wm. Hunter, and Wm. Johnson, all mer-

\* This series of Papers will give a summary of the Journal, with extracts of its more important passages. The illustrations will be reproduced from the original drawings. The MS. of the Journal is in the possession of Mr. W. L. Charlton, the author's son, who has kindly lent it to the Viking Club. Notes by the editor are given as footnotes.

<sup>1</sup> Captain William Cameron, *d.* 1855, *m.* 1809, Margaret Mowat, of Garth; their daus. were Jane Elizabeth, *d.* 1890, *m.* Henry McCulloch of Glenquicken; Elizabeth, *b.* 1813, *d.* 1898, *m.* 1845, Rev. Zachary Macaulay Hamilton, D.D.; and Margaret Anne Cameron Mouat, of Bressay, *b.* 1816, *d.* 1900.—Grant's *Zet. Fam. Hist.*

<sup>2</sup> Amy, dau. of General Archibald Campbell of Arbeth, widow of Lieut. Wm. Henderson of Gloup (who was wounded at the battle of Waterloo), and her sons John Charles of Gloup, *d.* 1849, and Archibald Campbell.

chants of Lerwick, and, lastly, an old man of the name of Charles Scott, who was a singular example of extensive reading, but with very little previous education." Dr. Charlton shared the berth of his friend, Mr. Henderson, of Gloup.<sup>1</sup> Mr. Charlton, who had only completed one year of his medical study, was called on to attend a fore-castle passenger, who was unwell, on July 10th.

While off Fair Isle "I was standing on the fore-castle, watching the ship's bows as they plunged heavily into the huge masses of water; the sun had set, but a strong light still beamed in the north, as is always the case in these high latitudes in summer. Suddenly a small shadow, as of a spirit of the deep, flitted under the bow-sprit, passed and repassed, and at times hovered with a fluttering, uneasy motion on the surface of the ocean, keeping generally two or three yards in advance of the ship. Hardly light enough remained to see distinctly the nature of the apparition, but I guessed it in a moment to be the terror of the sailors, the wandering, persecuted Stormy Petrel. But to us it betokened no ill, and I hailed its appearance as a native of the isles I was about to visit." July 11th. Fair Isle, on the weather quarter, distant about eight miles; then Sumburgh and Fitful Heads "rose in blue and rounded masses before us." In Sumburgh Roust, which was calm, "on a sudden, as I was leaning over the bow, two yawls full of strange-looking mortals, broke through the mist, pulled astern of the ship without hailing, and disappeared in the driving fog. They were Shetland fishermen, the first I had ever seen, and I shall never forget the impression their strange garb made upon me. Dressed in their skin coats and breeches, with their nether limbs encased in high boots, they rather resembled the pictures we have seen of some of the Esquimaux tribes, though having since had an

<sup>1</sup> See *f.n.* 2 p. 159, *ante*.

opportunity of comparing these strange garments, I must confess those of Shetland to be decidedly inferior in point of manufacture. However, the long fair hair of the Shetlanders, escaping in coils down upon their shoulders from beneath their large pendant caps of variegated worsted, certainly gave them a more picturesque appearance than the inhabitants of a still more northern clime. These boats, extremely sharp at both ends, with an extraordinary spring fore and aft, were not the least curiosity about them, and the rapid glance I caught of the whole, as they burst suddenly through the fog and were as quickly re-invested in its heavy canopy, imparted an air of romance exceedingly in accordance with my feelings of enterprise." Reached Bressay Sound in the evening, "the best harbour in the British dominions, and which, perhaps, has not its equal in the whole world. . . . I have since visited several countries, but with none, excepting perhaps Norway, have I entered with that feeling of awe, if I may so term it, which impressed me when entering the harbour of Bressay Sound on 11th July, 1832." He was surprised to see that many of the boats were rowed by women. They now found themselves in quarantine, the people "being in the utmost terror of the cholera." Thursday, July 12th, "at anchor in a smooth and glassy sound."

*(To be continued).*

## SCATTALD MARCHES OF UNST IN 1771.

WITH NOTES BY A. W. JOHNSTON.

## II.

(Continued from p. 102).

WEDBISTER scattald begins at the said place, Little Sheets or *Scats*- [*inserted*, Sheets-, *deleted*] berg, and stretches up with Hogaland and Moula scattalds to the said Gallow Know, where they meet with Sound scattald, then stretches along with Sound, keeping the top of the hill in sight of both east and west seas till it comes near to a valley or breach in the hill called Scord, then stretches down with Snarravoe scattald on the right hand to the east side of the Loch of Snarravoe, at a place called The Sheep Pund, which pund is common to Wedbister and Snarravoe scattalds, then over the Loch to the Vaddle, and so down to the west side of the burn, opposite to the place where the dykes of Wedbister are divided from those of Snarravoe, and so down on the Ness side of the dyke to the voe called Snarravoe (on the west side of which and close to the dyke-end is the boats Noust of Wedbister, lime-kiln and lime-house built there by *order of* [*inserted*] Willm. Mouat, proprietor of Wedbister), and so stretching along the sea-shore southward on the west side to Oganess or Saxaberness, and then by Vatswick to the eastward along to the foresaid place called Little Sheets-berg, which divides Wedbister from Hogaland and Moula scattald. In the point of the Ness of Wedbister lies the little room called Oganess or Saxaburness, which has no privilege without its dykes, as it pays no part of the scatt of Wedbister scattald, but by allowance from the heritor

of Wedbister, to whom it pays yearly an agreed sum for peats and pasture.<sup>1</sup>

SNARRAVOE scattald *begins* [*inserted*] at the dyke-end thereof on the south side of the voe called Snarravoe, runs up with [*Weth, deleted*] Wedbister on the right hand to a place in the hill-dyke where the division of hill-dyke twixt it and Wedbister is, then stretches over to the burn, and runs up on the north side thereof to the Vaddle at the loch, and then over the loch to the Sheep Pund, so up with Wedbister scattald to a height on the Shore Hill, a little to the southward of Scord, in sight of both seas, where they meet Sound scattald, and then stretches along with it, keeping the height of the hill till you come to a pund called the Pund of Gardon, which pund is in common to [*Snabrough, deleted*] Snarravoe [*and, deleted*] Gardon *and Snabrough* [*inserted*] scattalds, where it meets Snabrough scattald, and then stretches down to the dyke of Gardon, along which, on the outside thereof, it runs southward of Scarpegarth to the north-end of the loch called the Loch of Snarravoe, then westward up the place called the Strodie<sup>2</sup> or Silla<sup>3</sup> Grind, and so up to the middle place betwixt Snarravoe town and Snabourgh, and then westward with Snabourgh scattald on the right to a geo called Scurdageo, which is the sea-march twixt Snarravoe and Snabourgh scattalds.

<sup>1</sup> In *Rental*, Saxaburness, 6 marks of land paying wattle, is entered as a separate item from Wedbister, 24 marks; the order of entries being Wedbister, Snarravoe, Saxaburness. It may have been a *quoy* without any privileges.

<sup>2</sup> O.N. *Strati*, a path between farms.

<sup>3</sup> N. *Søyla*, mud.

(*To be continued*).

## SOME OLD-TIME SHETLANDIC WRECKS.

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### PART X.

The Rev. John Mill says in his "Diary":—

"1776. In January, a large ship load with masts from Russia for Liverpool, was driven by a violent gale of wind upon Nesting Parish . . . 'Tis said about 27 men were all drowned, while 2 were saved."<sup>1</sup>

On 1st December, 1776, a Danish West India ship, the "Christian den Syvende," Captain West Bohn, was wrecked in the Voe of Symbister, Whalsay. She was bound from Copenhagen to Santa Cruz, and both ship and cargo were totally lost. The master, twenty-one seamen, and six passengers, saved their lives with great difficulty. Captain Bohn, the mate, and the passengers, were taken to the old house of Symbister by Mr. John Bruce Stewart, and the crew were housed in booths near at hand. On 13th February, 1777, the crew and passengers were sent to Norway in one of Mr. Bruce Stewart's vessels, but Captain Bohn and two sailors remained in Whalsay until 15th May, when they took passage to Leith in a sloop belonging to Mr. Bruce Stewart.

The particulars of the loss of this ship have a particular interest for the writer, inasmuch as they completely disprove the oft-repeated story of a dinner service being presented to Mr. Bruce Stewart by the Empress Catherine of Russia, as a token of her goodwill in connection with services rendered by him to certain seamen saved from the wreck of the Russian frigate, "Effstaffie," near Whalsay, in the year 1780. The true story of the dinner service is as follows:—

<sup>1</sup> Mill's "Diary." Statistical Account : Midbrake Papers, etc.

When Captain Bohn arrived in Denmark he had what is described as "a very fine set of table china" prepared, having the Bruce crest painted on it, and with a letter of thanks for kindness and hospitality shown to him and his men. It was despatched to Mrs. Bruce Stewart, to the care of Mr. Alexander Wallace, Consul in Bergen, who shipped it to Shetland in a small sloop called the "King of Prussia," belonging to Robert Hunter, of Lunna. When the sloop arrived at Dunrossness, Mr. John Mouat, Surveyor of Customs, seized the china on the ground that duty had not been paid on it, and lodged it in the Custom House at Lerwick. Mr. Bruce Stewart petitioned the Commissioners of Customs to have the china restored to him, but in the meantime it had been sold to a Mr. Reid. It is understood that some pieces of the set are in Orkney to the present day. The selling of the china is reported to have been done as a piece of petty spite on the part of Mr. Mouat, who had quarrelled with Mr. Bruce Stewart.<sup>1</sup>

In the year 1777, a Dutch Greenland whaler was lost on Hamera Head, Levaneap, Lunnasting, during a heavy gale of wind from the south-east. The cliffs, at this part of Lunnasting parish, are very bold, and with a heavy sea rolling in from the south and east, a vessel would be smashed to fragments in a very short time. Robert Hunter, of Lunna, was at this wreck, and it is said offered the people of the place £5 for each man saved, but the dreadful weather prevailing at the time, combined with the dangers of the place at which the vessel was wrecked, prevented any aid from being given to the Dutch seamen, who were drowned before the eyes of the people on shore. One account says that a sailor was saved, but I have no proof of this.<sup>2</sup>

<sup>1</sup> Symbister Papers : Midbrake Papers.

<sup>2</sup> Midbrake Papers, &c.

## THE REV. ALEXANDER POPE, REAY, CAITHNESS.

### II.

(Continued from page 115 *ante*.)

Mr. William Paip and his brother Thomas thereupon left the country of Sutherland and settled themselves in Ross, where Thomas now dwelleth. Mr. William died in the town of Nigg, where he was planted minister. Thus did these brethren begin and end in this country; which I have declared at length, to shew us thereby, that man in full prosperity should never think too much of himself, nor condemn others, upon which it hath not pleased God to bestow such measure of gifts and benefits.”<sup>1</sup>

Prior to his settlement as parish minister of Reay it would appear that Alexander Pope acted as schoolmaster in that parish as is evident from one of the instructions given by the Caithness Presbytery to their Commissioner to the General Assembly of 1726, who had a recommendation “to the Assembly for encouragement of Alexander Pope, schoolmaster at Reay, a hopeful young man having the Irish [*i.e.*, Gaelic] language.”<sup>2</sup> He had graduated at Aberdeen the previous year, and it would seem, as was then customary, that he had been appointed schoolmaster at Reay preparatory to beginning his theological curriculum. On 28th July, 1730, he was elected session-clerk and precentor of Dornoch. Two years after this the young enthusiast set off for Twicken-

<sup>1</sup> *Genealogical History of the Earldom of Sutherland*, 256-258.

<sup>2</sup> Quoted by Rev. D. Beaton in his *Ecclesiastical Hist. of Caithness*, 266.

ham to have an interview with his illustrious namesake, the poet. Carruthers, in his "Life of Pope," makes reference to this visit, and there is a number of mementoes still in existence which show that the acquaintance so romantically begun was not distasteful to the poet. Writing in 1883 Mr. James G. Duncan, Wick, says:—"We are told that our Caithness parson rode all the way from Reay to Twickenham, to visit his celebrated namesake, Pope the poet. The latter ought to have been proud of such a visit, and doubtless was, for we learn that he presented the parson with a handsome copy of his works. His presentations, however, seem to have extended to other works as well; for I have before me two old volumes containing the following inscription, '*Ex dono Alexandri Pope, armigeri, Twickenham, Julii 6to, 1732,*' (From the gift of Alexander Pope, esquire, or arms-bearer, Twickenham, the sixth of July, 1732), written in a fine clear hand. The work is a translation of the Abbot de Vertol's '*History of the Roman Republic,*' published 1732; and coming from the hands of Alexander the Great to those of Alexander the Less, was doubtless highly prized, as well on that account as for its intrinsic merits."<sup>1</sup> Another letter, written in the same year by Mr. W. Reid, Langley Park, Wick, shows that these were not the only book gifts received by Mr. Pope from the poet. "I happen to be the possessor," says Mr. Reid, "of the subscription copy of the five volume quarto translation of the '*Odyssey,*' and in one of the volumes I read, in the author's own holograph, the following:—"Twickenham, July 6th, 1732. Gift. Alexander Pope, Esquire, Poet-Laureate of England, to Alexander Pope, Doctor of Humanity, at Dornoch."

<sup>1</sup> *Northern Ensign*, 14th April, 1883. Quoted by Mr. Thomas Sinclair, M.A., in his *Caithness Events*, 129. On comparing the writing of the inscription in Mr. Duncan's volumes with the MS. of Pope's translation of Torfaeus, I am inclined to think the writing of the inscription is the Rev. Alexander Pope's.

In two of the other volumes, in the author's handwriting also, is this, '*Ex dono Alexandri Pope, armigeri, Julii 6to, 1732, Twickenham*; (From the gift of Alexander Pope, armorials-bearer, on the sixth of July, 1732). These volumes, I am glad to say, are in perfect condition, as fresh-looking as when they came from the printer 158 years ago. They are printed on stout hand-made cream laid paper, with large margin, for Bernard Lintot, of the city of London, who had a guarantee from George Rex (George the First) that no one else could publish the work in any shape for fourteen years."<sup>1</sup>

Another memento of his visit to the poet was a gift of a handsome snuff-box which, in 1854, was in the possession of James Campbell, Esq., Assistant Commissary-General, and grandson of the minister of Reay. In a paper read to the Society of Antiquaries by Robert Chambers, F.S.A. Scot., on "Notes Regarding a Box which was presented by Alexander Pope, the Poet, to his Supposed Relative, the Rev. Alexander Pope, Reay, Caithness-shire," the writer gives some interesting details about Pope and the gift received from the poet.<sup>2</sup> The box, which was exhibited to the Society, is described as being of an elegant form and gilt, with a Watteau-like allegorical scene ornamenting the lid, and the proprietor caused the following inscription to be carved upon it:—  
 "This Box, with a copy of his published works, was sent by Alexander Pope, Esq., the poet, accompanied by a written note, in which he claimed a distant relationship to my grandfather (on my mother's side), the Rev. Alexander Pope, minister of Reay, Thurso, Caithness, who was himself something of a literary

<sup>1</sup> *Northern Ensign*, 10th May, 1883. Pope was not Poet-Laureate in 1732 and the likelihood is that the English inscription is not the poet's holograph but was added as an explanation and amplification of the Latin inscription.

<sup>2</sup> *Proceedings of the Soc. of Antiquaries* (1855), 19.

character. The books, so received, were, on the death of Mrs. Pope, who survived her husband, taken away by the relatives of the family who usually attend on such occasions—and the Note also, which my elder brother distinctly recollected to have often seen and read during my grandfather's life. The loss of this latter memento of a very eminent man is to me, as now the only male representative of both father and mother's families, a source of deep grief. (Signed), James Campbell, *Assistant Commissary-General, Edinburgh, April, 1854.*"<sup>1</sup> Mr. Chambers, in this paper, gives a number of extracts from a letter of the poet to the minister, one of which may be quoted: "It is certain I think myself obliged to those persons who do you any service in my name, and I am always willing to correspond with you when it can in any way be beneficial to you, as you see by my speedy answer to your last. I should think it an impertinence to write my Lady Sutherland, or I would do so to thank her for the great distinction you tell me she shows me." This letter is dated 28th April, 1738.

HISTORICUS.

<sup>1</sup>*Proceedings of the Soc. of Antiquaries* (1855), 21.

(*To be continued*).

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A LIST OF BOOKS AND PAMPHLETS  
RELATING TO THE NORTH OF  
SCOTLAND, WITH SPECIAL  
REFERENCE TO CAITHNESS  
AND SUTHERLAND.

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III.

(Continued from p. 54, ante.)

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JOHN MOWAT.

(*To be continued*).

## FERCHARD, PHYSICIAN TO KING ROBERT II.

BY REV. A. MACKAY, M.A., *Corr. Mem. S.A. Scot.*

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ALEXANDER STEWART, known as the Wolf of Badenoch, a son of King Robert II., and lieutenant of the North, gifted the lands of Melness and Hope with pertinents to Ferchard, his father's physician, by charter, dated 4th September, 1379.<sup>1</sup> These lands lie in the parishes of Tongue and Durness, Sutherlandshire. On the same day the king at Perth ratified the above gift by a charter of confirmation, wherein Ferchard is designated "medicus noster" (our physician), and this document is witnessed by two others of the king's sons, viz., John of Carrick and Robert of Fife.<sup>2</sup>

Seven years after this (31st December, 1386), the king himself bestowed in heritage upon "dilecto et fideli nostro Ferchardo leche, pro suo servitio nobis facto et faciendo" (our beloved and faithful Ferchard the leech, for his service done and to be done to us), the Little Isles of Strathnaver, *i.e.*, all the islands lying around the north coast from Stoirhead in Assynt to Armadalehead in Farr.<sup>3</sup>

This later charter is witnessed, among others, by John of Carrick, Robert of Fife, and James of Douglas, three of the king's sons. It is also noteworthy that the king addressed his physician in terms of affection and

<sup>1</sup> Reay Inventory. This charter was among the papers of Lord Reay when the Inventory was drawn up c. 1710, but it has gone amissing since then.

<sup>2</sup> *Book of Mackay*, p. 371.

<sup>3</sup> *Ibid.*, p. 371.

gratitude, after many years of service, a service which was yet to be continued.

According to Froissart, a contemporary writer, King Robert suffered from chronic inflammation of the eyes, and the presumption is that in Ferchard we meet with an early example of the eye specialist, whose skill and devotion were highly appreciated by the afflicted king. That this man was a skilled physician and not a quack his long years of tried service at Court indicate.

It may seem idle to speculate where the ophthalmist received his professional training, but we venture to suggest that it was at Paris, a centre of great attraction then, and one to which many a Scot turned his wandering feet. A nephew of Ferchard, as we opine, Alexander Stewart, afterwards earl of Marr, son of the Wolf, passed over into France a few years later, on tournaments bound, accompanied by a company of young Scot bloods, the Master of Sutherland being one of the number.<sup>1</sup> How many more went from our northern parts is not recorded, but this incident of itself seems to show that the sons of the Far North visited France for sport and study.

As Ferchard held his lands in heritage of the king, he was in a position to establish a landed family, and he did so. For on 30th September, 1511, Donald MacDonnachy, "of Melness," resigned his lands of Melness, Mussel, Hope, and salmon fishings of Hope, by charter to Iye Mackay, of Strathnaver.<sup>2</sup> On the back of the vellum, but in the handwriting of a century later, Donald is described "as descendit fra Farquhar *leiche*" (the healer). The designation "of Melness" shows that he was heir of line to Ferchard. But be it noted that the Little Isles of Strathnaver, which also belonged to the family, were not included in the above charter.

<sup>1</sup> Wyntoun's *Cronykil*, iii., p. 112.

<sup>2</sup> *Book of Mackay*, p. 381.

On 6th October, 1624, however, William MacAllan sold the Little Isles to Sir Donald Mackay of Strathnaver for a sum of money,<sup>1</sup> and thus the remaining parts of Ferchard's estate passed at length to the leading family of Mackay. There is also abounding evidence in various wadset charters of this period, in the possession of Lord Reay, that the MacAllans were Mackays, the former surname being a patronymic,<sup>2</sup> and quite in keeping with the custom of the time. That is to say, when the last remnants of Ferchard's estate passed out of the hands of his family, that family is clearly shown to belong to the Mackay clan.

But that is not all. In an old genealogical account of the Mackays in MSS. found among the papers of Lord Reay in 1829, a Ferchard is represented as being the son of Iye, chief of Mackay, who was killed at Dingwall, *c.* 1370, and this Ferchard is also said to have founded a family of Mackays. The date and this latter fact point straight toward Ferchard of Melness, the physician, whose descendant of 1624, William MacAllan, belonged to the clan Mackay.

The Wolf of Badenoch married Eupham, widow of William, Earl of Ross, for the sake of her property, and soon discarded her. His earlier handfasted wife, and presumably the mother of his children, was Mariot, a daughter of Athyn, who is referred to in 1389.<sup>3</sup> Athyn is a Latinised form of Iye, a name that has been greatly twisted by early writers.<sup>4</sup> If Mariot's father was Iye of Strathnaver, then she was a sister of Ferchard, who was introduced to the king by her handfasted husband, the king's son, lord lieutenant of the country from Inverness northwards, and from whom the physician obtained the lands of Melness, etc., in gift.

<sup>1</sup> *Book of Mackay*, p. 418.

<sup>2</sup> *Ibid.*, pp. 19, 364.

<sup>3</sup> *Reg. Morau.*, No. 271.

<sup>4</sup> *Book of Mackay*, p. 6. This is a notorious fact.

Be that as it may, the clear and unanimous testimony of the Reay charter chests is that Ferchard was a Mackay, and a native of Strathnaver. But the minister of Edderachilis, writing upon his own parish in the *Old Statistical Account*, vol. vi., page 293, says:—

“All these islands [the Little Isles] from Roe-a-Stoir in Assint to Stroma in Orkney, were granted to one Ferchard Beton, a native of Isla, a famous physician, at his own request, by one of the Stewarts, kings of Scotland, whom he had cured of a distemper. This Ferchard was a physician to the Mackays of Farr, who gave him in exchange for these islands, lands near Melness, opposite Tongue, the possession of which they recovered long since, yet it is said that some of his posterity remain still [1793] in the country under the name of Mackay.”

The reader will be able to see for himself that the above statement is an inaccurate account of the transfer of the lands in question, and presumably also inaccurate in saying that Ferchard was a Beaton, a native of Isla. That the minister recorded an unwritten tradition we have little doubt, but there is no difficulty in accounting for the genesis of this tradition. There was undoubtedly a family of Beatons in Isla, hereditary leeches to the Macleans, one of whom became physician to King James VI., as his tombstone in Iona shows, dated 1657. In this tradition the ophthalmist of King Robert II. got mixed up with the physician of King James VI.

Mr. James Loch, commissioner to the first Duke of Sutherland, and Mr. John Campbell of Isla, the former a bit of an antiquary, and the latter a folk-lorist, took up this tradition from the *Statistical Account* and made it current.<sup>1</sup> With their imprimatur the tradition

<sup>1</sup> Loch's *Dates and Documents*, pp. 68-70.

is still going strong in print, and may amble along for many a long day yet. Moral: Give a story a start and there is no overtaking it.

In the last issue of the *Old-Lore Miscellany* of the Viking Club, vol. ii., p. 10, "Historicus" has a query on the above tradition. He finds in the Records of Caithness Presbytery that the people of Durness expressed strong disapproval of the Presbytery's dealing with the Rev. Neil Beaton, Episcopal incumbent of Latheron, who died in 1715, and imagines that the Durness folks did so because Mr. Beaton was a native of that parish. This is a wrong inference. The Durness people sympathised with the Latheron clergyman not because he was a Beaton, but because he was an Episcopalian, like themselves.

The Rev. Mr. Munro, Episcopal incumbent of Durness at that time, had such a strong hold upon the affections of his flock, that even Lord Reay, ardent Presbyterian though he was, advised the Presbytery not to meddle with them at Durness, as the Presbytery Record also shows. The sympathy between Durness and Latheron was demonstrably sectarian, and not clannish.

Further, I may say that I have carefully studied the Reay Papers and the Public Records bearing upon the history of Strathnaver, but I never once came across one of the name of Beaton connected with that part of the country. There were, and there may be yet, Beatons in the parish of Creich, but they were descendants of an imported pre-Reformation cleric.

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## A REVIEW OF SUTHERLAND PLACE-NAMES.

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By

REV. ADAM GUNN, DURNES.

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WITHIN the last decade quite a mass of literature has accumulated on the place-names of Sutherland. The late Mr. John Mackay, Hereford, was the pioneer in this as in so many patriotic movements. The volumes of the *Inverness Gaelic Society Transactions* prove his industry in this field. Dr. Alex. MacBain, in the XIX. Vol., expounded the Norse element in Highland place-names in a scientific manner; while Mr. W. J. Watson, now Dr. Watson, Edinburgh, provided the readers of the *Celtic Review* with a masterly treatment in the April issue of 1906. The subject is one which could not long escape treatment in *Old-Lore Miscellany*; and Mr. Gray, in recent issues, has brought to bear upon the matter the two indispensable requisites of enthusiasm, and an open mind. In response to his invitation the following notes are submitted by one who is also a native of the county, and who has given the matter some attention for more than twenty years. Needless to say that many derivations which served at first, have had to be abandoned. The scientific application of phonetic laws has placed the subject on a sure foundation; and there is little room left for the play of imagination. The following are some of the requisites for a successful exposition of Sutherland names:—

(a) A knowledge not only of Gaelic, but of the Gaelic *dialect* of the county.

(b) Personal inspection of the place, before venturing upon the derivation.

(c) Acquaintance with Norse Gaelic phonetics. Dr. Watson has made a good beginning in the table he has furnished in Ross-shire place-names. This must be expanded so as to embrace all the changes that take place in the initial, medial, and final positions of the Norse consonants, vowels, and combinations, when they pass to Celtic ground. Did one possess a scheme of such interchanges as M. Brachet supplied for the French language in its passage from Latin to modern French, the Norse names in Scotland should be readily accounted for.

(d) A good ear to catch the sound of the local Gaelic pronunciation. In Gaelic the consonant has two sounds, as it is flanked by *broad* (a, o, u) vowels, or by small vowels (e, i). Lack of attention to this matter is a frequent source of error. A discussion on the origin of *Ayr* recently appeared in the *Glasgow Herald*, when it was stoutly argued that it comes from N. *eyrr*, beach. But the oldest form is *Ar* (13th century), and the Gaelic (which is intensely conservative) supports this spelling, viz., *Inver-àr* (the mouth of *Ar*). So *eyrr* is out of the question; but Norse *ár*, the genitive of *á*, river, suits alike the phonetics and the ordinary usage of a river giving its name to the town.

(e) Acquaintance with the form which the old Norse word takes on Scandinavian soil. In this connection Dr. Jakob Jakobsen's *Dialect and Place-Names of Shetland* is indispensable to the student of Sutherland place-names. Many of the terms used to describe the physical features are the same in both; and it will be found that on Celtic soil the old Norse word has suffered less mutation than it has on its native heath. For instance O.N. *gnúp-r* peak, appears in Shetland as *Noop* (and *Neep*, from *gnípa*); but in Strathnaver not only is the g-sound preserved, but the vowel-sound also

in *Grumbeg* and *Grumbmore*, big and little *gnúp*, peak.

These five requisites are essential to ensure accuracy; and the lack of one or other of them is responsible for the wrong derivations in recent publications of Sutherland place-names.

Whiten Head. Gael. *An Ceanna-gheal*, white head, with reference to its limestone rocks. The second *a* is sporadic, and aspirates the following consonant by rule. Unlike *Kenmore*, Perthshire, it is a masc. noun here. The variation of gender in *ceann* arises from the fact of its being neuter in Old Gaelic, and there is no neuter in the modern language.

Sutherland. The county name is N. *suðr*, south; not with reference to Orkney and Norway, as Worsaae, the historian, states, and as Mr. Gray suggests. It is *southern* with respect to Caithness, extending, when applied from the Ord of Caithness to Ross. No part of Norse Sutherland touched the North Coast. That district was added in 1601 and Assynt in 1631.

Farrid Hd. G., *an fhaireid*. Anglified into Far-out-head. This *point* has given much trouble to etymologists. The *projecting idea* (prep. *fo*, *for*, *faithir*) has been suggested; also Ptolemy's Virvedrum. It is now agreed that Ptolemy's map does not refer at all to the north-west of the county (Macbain). Be that as it may, the difficulty here arose from neglect of a dialectic feature—the prevalance of prosthetic *f*. It offers no difficulty as "An Aireid," from N. *eyrr*, beach and N. *oddi*, point. The headland is just a continuation of the Balnakiel-bay beach, terminating in a *point* called "rudha na faireid" (Point of Farrid). The double *d* in *oddi* has saved it from being entirely vocalised in the final atonic syllable. It is *beach-point*. Cp. Shetland Ayre-blaa beach-point. The phonetics are all right, namely, *slender r* and *short diphthongal æi*.

Solamar in Durness is from N. *hamar-r*, rock, not

*heimr*, town. A short distance from the beach, there is on the rising ground a ridge of rocks jutting out perpendicularly, which gives the name to the place. On the opposite side of the kyle is Beinn *Amar*, of similar origin.

Clibreck. The Gaelic is Beinn Chlìbrig. The *i* is long and accented. The outstanding feature of this beautiful hill—one of the highest in Sutherland—is its even sloping ridge or brink—so different from its turreted neighbour, Ben Loyal. The Norse called it hlið(ar)-brekka, sloping brink, and the initial *hl* developed the *c*, in the Gaelic combination, Beinn(c)hlibrek.

Drum-basby. Bassby is the top of a steep ridge, and is clearly from N. Hvass-bær, the dwelling on the tapering point. It is now, with *drum*, ridge, a tautology.

Flirum, in Durness, is in Gaelic, Leac-fhlírum (*leac*, rock). It is not an islet, but an expansive sloping rock jutting far out into the sea, where the natives fish for sillocks—a *craig-seat*. At its outer end there occurs a “slack,” which has to be watched when the flow begins, or one may be thoroughly drenched in re-crossing it. This it is which justifies the *holm* of hliðar-holm, the sloping islet. The phonetics suit. Vowel-flanked ð goes out, leaving Leerum, which has taken on permanently prosthetic *f*.

Renevy. In Strathnaver. A proto-celtic Rindomagos is impossible; for there is no *magh* (plain). A spur of the mountain throws the river into a sharp bend at this place, and the character of the steep incline answers ideally to the Norse *hraun*, rocky and *bær* (*by*) homestead. The second *e* is merely the “off-glide.”

Fis-cary, in Farr. *Fish-shieling* is incorrect. We have here the Norse *gerði* (enclosed pasture land), or its cognate, N. *garðr*, whatever *fis* may be. The Achadh-an-iasgaich in the neighbourhood is a modern name for

the *flat*, where the bag-nets of the salmon-fishers are dried—an industry of modern times.

Kirtomy. G. *Ciurstami*. From N. *Kjarr*, copse-wood, and N. *hvamm-r*, valley. The *firmative t* is scarcely heard in Gaelic.

Scullomy. N. *skáli* and *hvamm-r*, valley of the booths. *Cp.* Scalloway, the *voe* of the booths, Shetland.

Rispond. Gael. *Ruspuinn*, from N. *hross* and *pond*, enclosure. The peninsula here forms an excellent “pund” for animals, by erecting a dyke at its narrowest part. (*Cp.* Shetland Russaness, horse point).

Skibberscross. G. *Siobarsgaig*. N. *djúpr-skiki*, deep stretch. This word gave trouble for the reason that N. *dj-* and *dý-* yield a slender *s* in Gael. as well as *d*. Examples are *George*, G. *Seoras*, and *Deorsa*.<sup>1</sup>

Hoan. N. *sauð-r*, sheep. *Hoa* appears in record very early—the oblique case of *Soa*, sheep isle; *n* may be the suffixed article or a resting place for the voice.

Heilim. N. *eið-holm*—the peninsula *holm*, thoroughly descriptive. *Uidh* is the Sutherland form which *eið* takes, and *Uidh-learn* is the pronunciation of the place with euphonic *h* (*h-Uidhlearn*). In church records *Unlearn* is frequent, the *n* developed by nasalization and sympathy.

Talmine (Melness) is another *holm*, much disguised, and furnishes an example of initial *t* in Sutherland for N. *h*. There is a small *holm* at the mouth of the bay, and takes the G. article *an tealmuinn*, N. *hólm*, and *munnr*, mouth, entrance.

Glengolly. G. *Gleanna-gallaidh*. G. *gabhal*, fork; the forked glen, a most apt designation of the place, a square-shaped, steep-sided glen, level valley—a gen. plur.

<sup>1</sup> An oblique case of *Siobarsgaig* occurs in 1529, namely, *Hibber(i)cors* for *Shiobarsgaig*.

Raffin. Either G. *rath*, *fionn*, white fort, or G. *rabhan*, which in the Sutherland dialect has the secondary meaning of "the accumulations left by the tide, or by a river after a flood." (I cannot speak from personal inspection in this instance). The derivation given of Àpigill, suits the phonetics and physical features, viz., á-bý(r)-gil; and Bàli-gill is a proper name, Báli.

Fleuchary is Gael., wet shieling (monosyllabic adj. may come *first*) from G. *fliuch*, wet, soft, spongy.

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**OBITUARY.**

MRS. HAY, OF HAYFIELD.—Original Subscriber.—There passed away, at Hayfield, Lerwick, on 19th April, 1910, in her 80th year, Ursilla Katherine Bruce, widow of George Husband Baird Hay, of Hayfield. Of the sixteen children of William Arthur Bruce of Symbister, Advocate, and of his wife Agnes Macrae, she was the eldest daughter, and was born in 1831. Educated in Edinburgh, she became early known there as a great beauty, and she was married 1st March, 1854, to James Linning Woodman, Writer to the Signet. He died 1st February, 1856, and she was married, secondly, 3rd June, 1859, to George H. B. Hay, of Hayfield, and so returned to her native islands. Until his death, 13th November, 1890, she was a prominent figure in Shetland society, and exercised an extensive and kindly influence in many directions. Mrs. Hay, who had no children, was much interested in the ecclesiastical affairs of Lerwick and in every philanthropic work. The Dorcas Society found in her one of its strongest supporters, and she was always ready to assist any benevolent scheme. The House of Hayfield under her sway will long be remembered as the centre of a patriarchal hospitality rarely met with in modern days, and to the many branches of her own and her husband's families who enjoyed it, her loss will cause a great blank. She will also be greatly missed by her many friends in the South, with whom she kept up a constant and affectionate correspondence to the very last.

William Haddon Beeby, the only son of William and Elizabeth Beeby, was born on June 9th, 1849. He left school at an early age, and eventually became an official in the Bank of Tarapaca and London. In 1892 he married Miss Florence Emma Hardcastle. For the past two years he suffered from angina pectoris, which compelled him to retire from business last summer; and

he died on January 4th, 1910, after a short illness. Mr. Beeby soon interested himself in Natural History, more particularly in the study of our native plants. He added a good many species and varieties to the British list, and speedily made his reputation as an exceptionally acute and accurate botanist. In 1887 he was elected an Associate of the Linnean Society (a distinction which implies special merit, and which he greatly valued); and he became a Fellow three years later. Since 1886 he systematically explored in his summer holidays the limited, but extremely interesting, Flora of Shetland; not only discovering about sixty additional species for these islands (some of them being first records for Britain), but also finding several plants quite new to science:—*Caltha radicans*, Forster, var. *setlandica*; *Hieracium Schmidtii*, Tausch, var. *fealense*; *H. dovrense*, Fr., var. *Hethlandiae*; *H. breve*; *H. setlandicum*; *H. subtruncatum*; *H. demissum*, Strömfelt, var. *australius*; *H. strictum*, Fr., var. *humilius*; *H. crocatum*, Fr., vars. *congestum* and *vinaceum*; *Taraxacum spectabile*, Dahlstedt, subspecies *Gerhildae*; *Euphrasia foulaensis*, Townsend; *Glyceria distans*, Wahlb., var. *prostrata*, &c. I am informed that he visited Iceland and the Faeroes; but he never told me anything about this excursion, so perhaps he did not collect there. He was, however, deeply interested in the plants of arctic and sub-arctic Europe, and was in touch with several of the leading Scandinavian botanists. Mr. Beeby was no mere rarity-hunter, but investigated the commonest species with equal attention, and made great use of the compound microscope; he was formerly a Fellow of the Royal Microscopical Society. For over twenty-five years we corresponded pretty regularly; and he was, I think, the most thorough and painstaking of all my botanical friends.—EDWARD S. MARSHALL, West Monkton Rectory, Taunton. April 11th, 1910.

REV. JAMES M'HARDY, M.A.—Born in Tomintoul, Banffshire, died in Edinburgh, May 29, 1910, where he had gone as a Commissioner to the General Assembly; educated Aberdeen University. After teaching for some time in Cheltenham College, he was appointed assistant and successor to the minister of Alness, Ross-shire. In 1880 he received a call to Latheron, where he remained until his death. Member of the School Board and Parish Council. He is survived by his wife (a daughter of Mr. John Sim, North of Scotland Bank, Aberdeen), two sons and three daughters.

REV. J. STEWART MILLER.—Subscriber. Born in Edinburgh, August, 1829, died May 21, 1910. Educated at Edinburgh University, a prizeman in Natural Philosophy and Greek. A member of the last class of Professor John Wilson ("Christopher North") and won the Professor's last silver medal. Tutor to the late Earl of Northesk, with whom he travelled over the greater part of Europe. Became minister of Thurso in 1860, and remained there till he died.

### NOTES ON BOOKS.

*On the History of the Ballads, 1100-1500*, by Professor W. P. Ker, Fellow of the British Academy, London, 1909. Henry Frowde, 1s. 6d. "Ballad" is taken as meaning a lyrical narrative poem, either popular in origin or using the common forms of popular poetry and fitted for oral circulation through the whole of a community. They may be contrasted with the folk tales in prose. The ballads of the Teutonic languages fall into three groups, English, Danish, and German; and those of Norway, Sweden, the Faroes and Iceland are not distinct from the Danish. The author remarks: "It is possible for themes of the early centuries to come through all the changes of languages and poetical taste, and to accept the comparatively modern rhyming forms of the *Nibelungen* in one instance, of the *Hammer* ballad in another. So there is nothing unreasonable in thinking that other ballad-plots may have come through in the same way, though nothing happens to be extant to show them in their older form." The author gives a most interesting account of Icelandic and Faroese ballads and a comparison is made with the Elder Edda.

*The Scandinavian Origin of the Hornless Cattle of the British Isles*, by Professor James Wilson, Dublin, Royal Dublin Society, 1909, 1s. Hitherto the prevailing opinion has been that the British hornless

cattle have originated independently. An account is given of the various hornless breeds in Britain, and the conclusions arrived at are that the districts of the breeds are maritime and situated upon the Norsemen's tracks which suggest that these cattle are of Scandinavian origin. The whole subject is carefully considered, in which the breeds in Sutherland and Caithness are dealt with, as also Orkney and Shetland. The author has written a most interesting paper and has produced evidence which leaves no doubt that the conclusion arrived at is correct. The old Norse name for hornless is *koll-óttir*, and this term is still used in Shetland in the form *kollet*, a kollet coo. In the Orkney Saga nuns are described as "*kollóttar meyjjar*"; the word being also used of hair cut short.

*Islandica*, an annual relating to Iceland and the Fiske Icelandic Collection in Cornell University Library, ed. by G. W. Harris, Vol. III. Bibliography of the Sagas of the Kings of Norway and related Sagas and Tales, by Halldór Hermannsson: Ithaca, New York, 1910, Cornell University Library, price one dollar. The value of this book will be obvious when it is noted that all works, reviews, etc., relating to the Sagas and translations are carefully noted; it is thoroughly exhaustive. Six pages are occupied with literature relating to the Orkney Saga, in which "*The Orkney Book*" and "*Old-lore Miscellany*" find a place.

*A concise dictionary of Old Icelandic*, by G. T. Zoëga, Oxford, Clarendon Press, 1910, 10s. 6d. net. This dictionary is founded on the Oxford Dictionary. The purely poetic vocabulary has for the most part been omitted, so that the larger Dictionary will remain indispensable to the student, filled as it is with valuable references. Outlines of Grammar are given as an appendix. The cheapness of this work will be a great boon to the ordinary student, while it corrects many mistakes in the larger work.

*The Antiquary*, April—July, 1910. London: Elliot Stock, 6d. each. The April number contains a review of Dr. Jakobsen's *Shetland Ordbog*, in which the reviewer makes a curious slip—"Some terms are mythologic and as old as the Edda: *milla gorda* used of the sea connects with 'midgarth'!" Now, *milla gorda* is not used of the sea but of an island called Uyea, which is said to be *milla gorda* when it is seen, as the term implies, to lie between two other places,—the fisherman then knows that he has reached his fishing ground. The July number contains an interesting article on "*The Earliest printed Maps*," by T. W. Huck, with illustrations, and a note by Sir Charles Robinson on an "*Anglo-Saxon Brooch*," a silver brooch engraved and inlaid with niello, of the tenth century. It is compared with the Wallingford sword-hilt which was believed by the late Sir John Evans to be of Scandinavian work, "but the evident fact that the present brooch is of Christian origin seems to render it more likely that both are Anglo-Saxon." These numbers are full of instructive and interesting articles and notes.

*The Scottish Historical Review*, Glasgow: James MacLehose and Sons, April—July, 1910, 2s. 6d. net each. The April number contains an

article by the late Bishop Dowden on "The Parish Church and its Privileges during the Mediæval Period." It appears that in Scotland as in England the font had to be of sufficient size for infants' immersion, and it had to be kept covered and locked "implying there was danger of the water being employed for some superstitious purpose connected with conjuration or magical arts." In 1527 the priest was put in possession by delivery to him of the door-key, chalice, missal, vestments, and of the lock of the font. The water in the font was to be kept for seven days only after a child had been baptised in it. Parish Churches alone had fonts. There is much valuable information as to the regulation of churchyards and right of sanctuary in the "girth," which was marked off by four crosses. Possibly one of the names of the Round Church of Orphir, "the Girth House," is derived from this. The July number contains an appreciative note on the Viking Club publications.

*The Cradle of our Race* (souvenance of a cruise on Northern seas), by Jessie M. E. Saxby. 4 $\frac{3}{4}$ " x 6 $\frac{3}{4}$ ", 64pp. 1910, Edinburgh, J. and H. Lindsay, Ltd., 18, South St. Andrew Street. This bright booklet gives an entertaining account of a voyage in Northern seas on board a cargo vessel, "Embla," the captain and most of the crew being Shetlanders. Starting from Leith, reached Stockholm on the Danish King Christian's Golden Wedding day. Mrs. Saxby gives a glowing account of the "Gay Metropolis," from which excursions were made to various places. From Stockholm to Kubekemborg, a timber station near Sundsvall, then on to Dordrecht in Holland, and so back to Leith. The pamphlet is champagne throughout, and touches on innumerable topics, from the Viking Age to Free Trade.

### **NOTICES TO CORRESPONDENTS.**

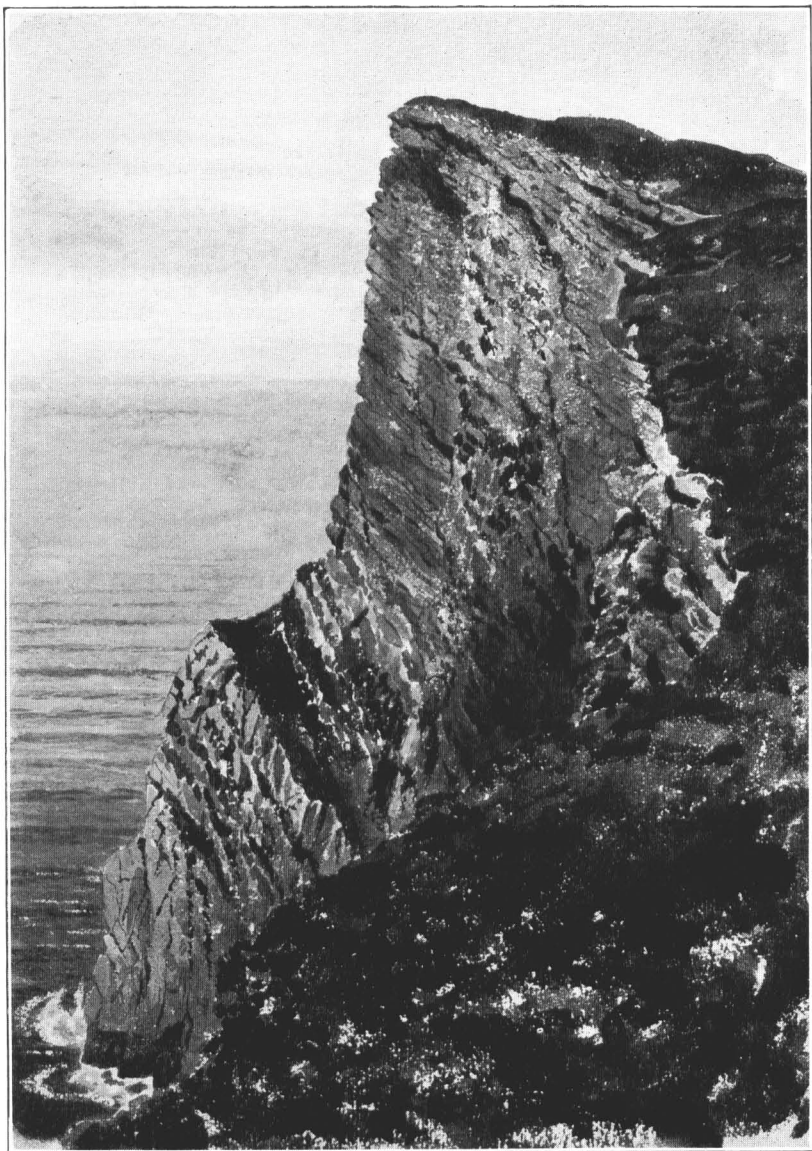
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THE KAME, FOULA, SHETLAND.

*From the original water colour drawing by Sir Henry Dryden, Bt.,  
August 1st, 1855.*

In the possession of Mr. A. W. JOHNSTON.

# Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. III.

PART IV.

OCT., 1910.

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## NOTES.

DR. JAKOBSEN IN CAITHNESS.—Dr. Jakobsen paid his first visit to Caithness in the month of August and remained for a few days ere setting out for Orkney where he hopes to finish his researches as far as it is concerned this year. Caithness, though not virgin soil in the

departments of dialect and place-names, will not regret that a master-hand is appearing on the scene to deal with these interesting subjects.

THE LAY OF DARTS—ORKNEY VISION.—It will be of interest to our readers to give a translation of the Orkney Vision, as recorded in *Njála* (see p. 79 above).

In Orkney it happened that Harek dreamt that he saw Earl Sigurd and some men with him. Harek then took his horse and rode off to meet the Earl; people saw that they met and rode behind a certain hill-rise; but never again were they seen, nor was any trace found of Harek.

Mr. Eiríkr Magnússon is of opinion that the tradition is of no worth whatever, and that Harek is an utterly unknown person, who comes in as a *deus ex machina*. In Torfæus' *Orcades* this name is rendered *Harekus*, and appears in Pope's translation as *Harecus*, which the translator identified with the names Harcus and Halcro!

Sir Walter Scott, in his *Diary* (see *Memoirs*, 1837, vol. III., p. 190, also Note C in *The Pirate*) records the fact that this lay was recited in Norse in North Ronaldsey (Rinanseý) by the inhabitants in the 18th century.—A. W. JOHNSTON.

OLD NORTHERN POETRY AND THE NORSE EARLDOM.—It will be as well to remind our readers that, by the invitation of the Editors, Mr. Eiríkr Magnússon is giving a series of carefully edited texts and literal translations of such Old Northern Poetry as is of immediate interest to students of the history of the Old Norse Earldom. "Darraðaljóð," or "The Fatal Sisters," the first of the series, has its scene laid in Caithness, and relates to the battle of Clontarf, in which the Norse Earl Sigurd was killed in 1014. See also the preceding Note, "The Lay of Darts." The reciters of this lay in North Ronaldsey gave its title as "The Enchantresses."

"GRÓTTASQNGR," THE SONG OF THE QUERN GROTTE.—It will be noted on p. 142 that at an early date this wishing-mill got located in the Pentland Firth, where it grinds salt to make the sea salt. This tradition

and the actual names of the Valkyrior, Fenia and Menia, are still living in Orkney folk-lore, and it is believed by Dr. Jakob Jakobsen that the Gróttasongr is founded on the Orkney tradition in which Fenia and Menia are associated with the Salt-mill.

We hope next to give the text and translation of Earl Rögnvald's "Hátta-lykill," or Key to Metres. This will form a most important contribution to Northern literature, as hitherto no reliable text has been printed, and no English edition or translation has ever been made.

As the result of Mr. Magnússon's scholarly work we now have (1) the re-arrangement of the verses in Darraðaljóð, which thereby read sense, and (2) the detection and exclusion of the spurious verse XXII. of Gróttasongr, and the certainty that the song is incomplete—the original having included an account of the slaughter of Fróði by Mýsing and of the final rôle of Fenia and Menia as the grinders of salt for the sea on the quern Grotte. The prose introduction is maintained to be contemporary with and descriptive of the original song, and not a later addition, as was suggested by Vigfússon. Bishop Biarne's "Jómsvíkingadrápa" will also appear in due course. It gives an account of the defeat of the Vikings of Jómsborg in 994. It contains "references to the author's luckless love for the daughter of an Orkney gentleman," and Vigfússon was of opinion that from it "we can gather a fair view of the internal phonetic phenomena of the Orkney speech in the Bishop's day."

A. W. JOHNSTON.

ORKNEY MUSIC.—The late Mrs. David Balfour, of Balfour, sent me in 1893 the following version of the "Reel of Barm." It was taken down by the late Lady Burroughs from the late Colonel David Balfour some years before that. Mrs. Balfour said that "the Reel of Barm was used as the winding up of the evening. There is not the least melody in it, but I understood it began with one couple and went on till everyone in the room

was on the floor." The last dance at a country wedding in Orphir was called "Babbity Bowster," when everyone was on the floor; was this reel used?

### REEL OF BARM.

Arranged by

LADY BURROUGHS AND COLONEL DAVID BALFOUR.

ORKNEY AIR.



Mrs. Balfour also sent me the first verse of the reel of "The Westrey Wives," all that she ever heard of it; the *ee* in *reel* and *heel* were continued for several notes at the end of the line.

#### THE REEL OF THE WESTREY WIVES,

"A' the wives o' Westrey rinnan in a reel,  
Sauty butter, hairy butter, clinkan at her heel,  
Was I reed when I ran, oh! gin he wasna  
Lookan at me then, oh! gin he didna."

Mrs. Balfour thought that—

“King Arthur's daughter ayont the sea,  
With a glimpan glimpan lilltee,”

was “another of the same ditties which seem to have been intended for the amusement of the children, or it may perhaps be a verse of the Wives of Westrey, as the *lilltee* has some similarity to the *reel* and *heel*.”—A. W. JOHNSTON.

ORPHIR CHURCH DEDICATION.—The dedication of this church would now be quite unknown if it had not been for the preservation of an invitation to a funeral in 1757, in which it is called “St. Nicolas' Church, Orphir” (SAGA-BOOK, Vol. III., p. 184). This has now been corroborated by a “summons” at the instance of Robert Halcro, of Houton, dated March 22, 1682 (in the possession of Mr. W. Isbister, of Bigswell), in which the church of Orphir is called “St. Nicoll[a]s Kirk.” This document is also interesting as giving the names of the tenants on the estates of Houton and Cava at that time, viz.:—In Cava—George Allan, James Birnay, Andro Nicollsone, and Elizabeth Swan, now spouse to James Mudie. In Ireland—Thomas Halcro and Margaret Halcro, his spouse, sister to Robert Halcro of Cava (proprietor), Harry Spence in Cumennes, Robert Gorrie, there, Robert Spence in Biggings, John Gibson, George Spence in Cleken, Malcolm Loutit in Brecken, Edward Verten (?) in Quoyes, Thomas Beaton and John Beaton in Fea, And. Germiston in Ramisquoy, Magnus and Robert Spence in Bea, John Gorrie in Agglath, Adam Hay, Magnus Barnay in Nes, Francis Spence in Ottirgill. In Cubister—William . . . . In Houton—Robert Grott in Houtain, David Sinclair of Rysay, Gilbert Knarstone in Estaquoy.—ALFRED W. JOHNSTON.

### QUERIES.

CANISBY CHARMS.—Can any of your readers who are experts in folk-lore inform me if they have come across any charms like the following:—"The Lord God road ; His foal's foot slaide ; doun lighted sent brighten. Our Lord's foall's feit righted. He sett bone to bone, flesche to flesche, hair to hair, skin to skin in the name of the Father, the Sonne and the Holie Ghost."—"Bittin be they that beatt ; be they at the heart, coole thair tooth and thair tounge, thair liver and thair lung, thair heart within thair breast ; if it be a maiden God give sche mercie ; if it be a wyff God, if sche spurne, if it be a kneane [crying] child a scharpe sword to his breist bane till he turn his tounge againe." These two charms are given in the Canisby Kirk-session records ; they are extremely difficult to decipher and the above is an honest, though it is to be feared, unsuccessful attempt. In the records they are spoken of as lebbes (libbes or libs). What does this word mean ? The latter was done with small salt.

Note.—For Orkney variants, see Vol. I., pp. 200, 252.

NAKKA SKERRY.—Near the island of Whalsay lies a small holm or islet, called Nakka or Nacka Skerry. Can anyone tell me the derivation of this word Nakka ? Can it originally have been named Snekka or Snekkja Skerry ? The Snekkja, as is well known, was a type of Dragon ship used by the Norsemen, and it might be either from the fact of a snekkja being wrecked on the islet, or from some fancied resemblance to a longship, that the name springs from this word.—R. STUART BRUCE.

Dr. Jakob Jakobsen (*Shetlandsøernes Stednavne*, p. 136 s.v. nakki) mentions Nakka Skerri, a skerry which lies east of Whalsay, and which he derives from Old Norse *nakki* or *hnakki*, the nape of the neck, back of the head, occiput. He mentions that Nekkavord (nakka-varða) is also probably derived from the same word, which is scarce in Shetland place-names.—A. W. JOHNSTON.

### REPLIES.

FERCHARD, PHYSICIAN TO KING ROBERT II. (vol. III., 10).—Since sending you the query *re* Ferchard Leche, I have discovered that the subject is very fully dealt with by Capt. Wm. Morrison in the *Celtic Review*, II., 246, and by Dr. Henderson in his *Norse Influence on Celtic Scotland*. Mr. Mackay has already dealt with it in his *Book of Mackay* and I have to thank him for his reply in the July number of the *Miscellany*.—HISTORICUS.

RÉNÉ ELPHINSTONE OF LOPNESS.—In reply to Mr. Roland S:t Clair's observations (p. 138 above) I would point out that the "Genealogical Account of the Elphinstones of Lopness" was considered by Mr. Malcolm Laing, when he wrote in 1815, to be "quite correct, as it coincides with the information I received from my father and from Mr. John Scollay, minister of Tankerness, two old men whose grandmother was the first John Elphinstone of Lopness's daughter" (Vol. I, p. 92). In this Account it is stated that "Rainy Elphinstone of Henderson succeeded to Peter Elphinstone of Henderson, was born in France, came to Orkney with Robert Stewart, Earl of Orkney." Mr. Laing remarks that "The preceding part of the genealogy is confirmed by this circumstance, that Rainy is actually the French name René, not Ronald, for which it has been mistaken by Captain John Elphinstone, whose information was obtained in my presence from old Mr. Scollay."

This pedigree is corroborated by Sir George MacKenzie in his Notes (MacKenzie's Genealogical Collections, p. 66 of MS. 34, 6, 8, Advocates' Library, Edinburgh), in which he quotes the following from Moréri's Genealogical Dictionary, 1694: "The prediccursors of Lopnes's family went over into France quhare they had honorable imployments, and returned again about one hundred years ago; particularly one Raney, with the Earl of Orkney, King James V. his

naturall son, begot on my Lord Elphingstoune's daughter. From him descended Robert Elphingstoun, quho was page to Prince Hendry, and from him, John, father to Collonell Robert Elphingstoun, now of Lopnes and Steward of Orkney, for his Majesty K. William. The said Collonell Elphingstoun, now of Lopnes and Steward of Orkney and Scotland [Shetland], for his Majestie K. Wm. The said Collonell having suffered much and being forfaulted for his nonconformity in the late reigns, went over to Holland, quhare he maryed Clara van Overmeer, of honourable parentage, in Utrecht, by whom he hes two sons, John and Albert. He came over with the Prince of Orange, now K. Wm., in his descent upon England, quho hath given him particular marks of his favour."

In further proof of René's name I would cite the Protocol Book of Alex. Lawson, Notary Public, Lanark, &c., 1570-1590: 16th July, 1572. Sasine in favour of Lord Robert Stewart, feuar of Orkney and Zetland, Dame Jeane Kennedy, his spouse, and Henry Stewart, of the lands and islands of Stronsay, Shapinsay, Fairisle, Egglesay, with the bishop's lands lying in the parish of Deerness, and other lands lying in the sheriffdom of Orkney, on resignation of the same for new infestment. Narrates procuratory, which is addressed to Wm. Elphinstone, brother germain of Robert Lord Elphinstone, as procurator for the said Lord Robert, and is dated at Kirkwall, 30th March, 1572, and witnessed thus:—"Coram his testibus, Roberto Logane, *Renardo Elphingstoun*, Jacobo Menteith, et Cuthbert's Hennesoun." Witnesses to the Sasine are Sir John Bellenden of Auchnoull, Justice Clerk; John Grahame, rector of Sanday; Oliver Kennedy, son of John K. of Drummellane, and others.

Renardus is the Latin form of René or Rénard, and is found in many ancient French documents. *Rany*, of course, is the Scotch phonetic spelling of *Réné*, just

as the French name *Moréri* is spelt *Morary* in the English edition of his work.—A. W. JOHNSTON.

CONNECTION OF ORKNEY FAMILIES WITH LAND (see p. 136 above).—The chief fact concerning the permanence of this connection seems to be this: that up to the latter half of the 16th century all private landowners in Orkney held their estates by odal right (whether inherited or acquired by purchase); and that the earldom and bishopric estates had not then been feued out, but were only held by various individuals on tack. While these conditions existed, a connection prevailed between a family and its estate so intimate that one is safe to assume that the majority of the native landowning families in the beginning of the 16th century had possessed their properties for generations, and many for centuries, previously. Not only did the odal law entail an estate on the family of the original holder in the strictest fashion conceivable, but, owing to the wide gulf between the landed and the landless classes and the impossibility of obtaining property by the ordinary method in other countries of feudal grant, there was the strongest inducement to retain land so long as it was humanly possible. Many small properties and many outlying portions of larger estates were certainly sold for those economical reasons which nowadays occasionally lead a man to part with an article so necessary as his watch. The large purchases by Earl William Sinclair recorded in the earliest rental are sufficient proof of this; but an equally convincing proof of permanence of connection, certainly in the case of the chief families, is afforded by the valuation of 1653 and other deeds of that period, in which we find the greater proportion of the very earliest mentioned of these still on the estates from which they derived their surnames. (See Vol. II., pp. 160, 233).

On the other hand, after the feuing of the church and earldom lands in the latter part of the 16th century, and

the abolition of odal law in 1611, land became infinitely more fluid, and the first thing that strikes one in examining the title deeds of an average Orkney property is the number of hands it has passed through within the last three centuries. In fact, this change was in its way as striking as the change in the personnel of the chief landowners. The consequence is that while the bulk of Orkney land has had no very long connection with the families of its present owners, there are a few surviving examples of great antiquity.

As to the individual instances to-day of what one may call longevity in connection with a property, that quoted by Mr. St. Clair ("since 1595 or earlier") is a comparatively brief record. The following cases are merely a few that come readily to mind. The Balfours obtained Trenaby in 1560 and still own it. The Corrigalls and Cloustons still hold part of the estates from which they derived their names, and as the name Corrigall is found in 1500, and Clouston in the first half of the previous century, one knows the *minimum* tenure in each case. Leiths have owned part of Onston since 1546. The Isbusters of Bigswell represent in the female line the Louttits of Bigswell, found there in 1500. And no doubt many more perfectly well authenticated instances could be named by other readers of *Old-Lore*. One interesting fact in this connection, illustrating the antiquity of the old odal families flourishing both in Orkney and Shetland in pre-Stewart days, is a reference, among the evidence in the Mowat-Nisbit case in 1624, to "ane callit Swanie Johnsoun in Zetland guha wes the elevint man that haid succedit and possest the 40 mark land of Windhouse in Zell in Zetland as their heritage." Traditional descents of this kind (*i.e.*, that so many generations have owned a certain property) did exist, and, I believe, still do exist, in Orkney—and presumably in Shetland, too. Can any reader of *Old-Lore* give examples of these?—J. S. C.

## AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

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### II.

(Continued from page 158).

In the district of Redland the house of the cottar and that of the landlord were very much alike, and, with few exceptions, consisted of only two rooms, a *but* and a *ben*, both doing duty as sleeping apartments, dining halls, and reception rooms, as well as providing accommodation for the household pets—a miscellaneous order, including dogs, pigs, geese, &c.

The outward aspect of these houses or huts, as they might more correctly be called, was dull and uninviting. The low-pitched, thatched roof was supported by walls three feet thick and not above six feet high, devoid of cement or lime, and unbroken by windows. In more primitive times the stones for building purposes were gathered off the land, and were of a small size, but here and there in the walls a large boulder acted as a binder.

Though the Orcadian of those days did not go in for horticulture, nevertheless his dwelling was adorned with vegetation of the lower orders, lichens of varied hue hiding the unevenness of the masonry, and weeds flourishing abundantly in the thatch, while the chance ears of unthrashed bere, or black oats readily sent up hardy sprouts, which waved green above his roof-tree. One of the houses in this district was built so near to a braise that the roof was easily accessible to the four-footed animals. On one occasion, a neighbour's ox, being tempted by the plenteous tufts of growing corn, ventured on the roof to secure a bite, with the result that

he plunged right through the thatch, and the cupples being wide apart, there was nothing to stay his fall, which resulted in a broken back and ultimate death.

The byre was usually built at the *but* end of the house, and the one house door was often used as a byre-door as well, but whether the cows entered by a separate door or not, in every case a door led from the dwelling-house directly into the byre, and where the other farm buildings were connected to the byre the farmer could walk from his ben-end in a direct line through byre, stable, and barn.

The entrance door was made of deal boards nailed to the back bars with wooden pegs, the orderly arrangement of which was the only attempt at ornamentation or finish. These pegs or pins, as they were commonly called, were made with a square head, which was set diamond-wise in the outside of the door. On the inside the ends of the pins were wedged or orrowed to render them secure. Locks and elaborate door handles were unknown, a wooden latch with string of tanned hide or alum skin being the only fastening; while for extra security a wooden running bar notched on one edge took the place of the modern lock, the key being simply a rod with a crook on one end, which reached the bar through a small hole in the door. The hinges, too, were of wood, and were home-made. They were nailed to the jambs with large nails made by the local blacksmith, as were all the nails then in common use. Though knockers were unheard of, and indeed the ceremony of knocking dispensed with altogether, each having free access to his neighbour's house, the visitor was loudly announced by the unmusical creak of the wooden hinges, which could easily be heard half-a-mile away; and should the creaking be prevented by a liberal application of grease, the household pets never failed to set up a chorus of welcome. In every case the house-door was placed in the but-end of the house near to the

gable, and opened into that part designated "oot-by," which in addition to being the entrance hall, served as a convenient place for rearing calves. These were usually tied to the gable end just beyond the byre door. In the further corner the brood sow and her litter of grizes were separated from the calves by a rough flag-stone set on edge to form a pen, while along the side wall two flag-stones were set up to form the "paetie-neuk," where the day's supply of yarpha and good "coal-peats" was stored. Aloft along the gable ran two horizontal bars of wood, eighteen inches apart, laced or "wupped" with straw simmons. This was the *hallan* or hens' roost, where—

"Chanticleer shook aff the poodry snaw,  
And hailed the morning wi' a cheer—  
A cottage rousing craw."

The only division between all these animals, and the but-end or kitchen was the "back"—a low, crow-stepped wall about eighteen inches thick, and not more than four or five feet high at the highest point. Down at the floor a hole about one foot square passed through the "back," and in front of this hole was placed the back-peat—a wet, sandy peat, against which the fire of coal peats was built, supported on either side with heavy yarpha peats. When the fire was built up in the morning a fresh back peat was set up, the ashes were pushed through this hole to the out-by end, and were confined within a circle of wet sandy peats, which were broken up or hacked with an *eetch*. The hot ashes soon reduced the sandy peats to a fine powder, and this mixture was cleared off every morning, and carried in caseys to the byres for bedding to the cows, instead of straw, which in those days was a scarce commodity. The frequent scooping up of the ashes soon made a hollow in the earthen floor. This was termed the *assie-pow*. Housewives had an art of their own for preserving live "coals" to light the morning fire,

matches and paraffin being then unknown. Half-burnt peats were laid flat on the hearth stone and covered with cold ashes. If by any mischance the raking peats burned out and a "gleed," or a half-burnt peat had to be borrowed from a neighbour, it was considered unlucky if the borrower caught her neighbour in the act of churning, for no butter would be got. The burnt peat was always given, but should it fail to light the fire and she return again, the evil influence of her visit was counteracted by her taking a turn at the churn.

Cooking was of the simplest kind. The only utensils in use were the brand-iron for bannock baking, the yetlin' (girdle) of cast-iron for baking sowan scones, and the three-toed pots of different sizes, varying from the muckle pot of ten gallons to the peerie pot for the bairns' milk-gruel. These cooking utensils were suspended over the fire by a long iron chain or by four folds of straw simmons wound together, with five or six iron links next to the fire. Any danger of fire in the simmons was prevented by the coating of wet soot which streamed down from the roof. The pots were hung from this suspender by a crook, which was linked up or down according to the degree of heat required for cooking. The chain or simmon was fixed to a round stick of Highland birk, which crossed the house just above the fire, either end being built into the side wall just at the eaves or easings. This stick was called the pauntree, and may yet be seen in some of the older farm-houses, which have been renovated and fitted with more modern fire-places. The *lum*, made of boards and projecting eighteen inches above the ridge, was nailed to the cupples in the centre of the roof, and formed an aperture two feet square. This was the only outlet for the smoke, while it served the purpose of a window as well as being the only means of ventilation. The clouds of smoke eddied and whirled some time through the air of the room before they reached the lum, it being

placed near the oot-by gable, and not over the fire, as one would naturally expect. Conflicting draughts from the doors sent the strong-smelling peat smoke through every corner of the dwelling, and it may be that it acted as a disinfectant as well as a deodorizer where man and beast were herded together in such limited space.

JOHN FIRTH.

*(To be continued.)*



## GREENIE HILL AND “THE GOOD NEIGHBOURS.”

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**I**T is most interesting to look towards the brow of Greenie Hill, but more so to wander up at your leisure and see the magnificent panorama of sea and land. Away to the west is the mighty Atlantic Ocean, grand in either storm or calm, while to the south are the magnificent hills of Hoy, the home of the grand Old Man :—

“With time and tempest thou art bent,  
A drear neglected monument.”

Turning the eye to the south-east are the Bigswell hills :—

“Within thy valley dark,  
Heath covered mounds may still be seen,  
The warriors place of rest they mark.”

Turn the eye whichever way one likes, from the brow of Greenie, a picturesque view of nature always meets the gaze. To the north-west is Birsay Palace, with the memory of a greatness gone. Yes, a climb up to the brow of Greenie Hill has a bracing experience, which brings out the whole exuberance of human nature. More especially when a Johnsmas fire was all aglow, and the youth and beauty of the hillside, vale, and meadow had gathered. Well does the writer remember incidents of a Johnsmas eve, some forty years ago, when in the grimlings of an evening glimpses of the shadowy figures of the real could be caught, while much of what was unreal would come to mind, as, for instance, fairy stories. Indeed the whole district is rich in lore of a past age. The township of Greenie has its fairy knolls. Every nook and crannie of Greenie Hill is rich in legendary lore of the past.

From the Kame of Corrigall to the Brough of Birsay, and by Kate Huntley's Burn, is classical soil, rich in the memory of the past. From Greenie Hill the archæologist can feast on the memory of departed brochs, as each township possesses one.

At the time the writer first became acquainted with Birsay there lived a man called "Blind Tom," who had a lot of old-lore relating to Greenie and the surrounding districts. Once Tom left his home to spend the evening in the houses of Greenie, distant about half-a-mile, when, as he related: "I had no sooner got out from our house, fellow, when what did I hear but a lot of swine gowing about my feet. I gave them a whang with my stick. Man, there must have been hunners of them. I got the hold of one of them by the tail, and got on his back, but what a ride, fellow. He ran to the fairy knowes of Furs-a-Kelda, where there was the finest fiddling I ever heard in all my life, fellow. I got down off his back and had a proper dance. What a folk was there. I got had<sup>1</sup> of lots of them, but they got through my fingers like water. I danced and better danced, and heuched and danced; they were all dancing. But faith, fellow, I would not take any of their drink. I just went to the well of Furs-a-Kelda and had a good drink, and danced again. While dancing, one of the dancers came up to me and said, 'Now, Tom, do not take any of their meat or drink, or if you do you will never get back to Norton. Put this in your pocket, and see what it will be when you get home. Slip it in your pocket and put up your hand to your mouth the same as if you were eating, they are watching us.' I did as I was ordered. I kent fine who I was speaking to; it was . . . cross the loch. The one they left was a 'changeling.' And next morning when my father examined my pockets they were full of sheep pirlags and horse dung, and they melted out of

<sup>1</sup> Hold.

his fingers in smock and left a smell of sulphur in the house. Faith, it was a ride, fellow."

Many is the evening the writer has spent while Tom was unostentatiously recounting tales of the past. "The adventures of the old horse of Hammer and the Fairies" was another of Tom's adventures, or, as he used to call them, "Our good neighbours."

The writer will now relate an instance of what has been seen by himself in Greenie. One morning, about 8 a.m., the writer and family were having breakfast, when the dog, who was on the doorstep, commenced to bark viciously. One of the family went to the door and called to the dog, which continued to bark, and became more violent. The writer then went out and called to the dog, who paid no attention, but seemed to be snapping viciously at something, as though preventing someone from entering the gateway in the dyke. The writer stood looking around, but while he could see nothing anywhere, he quite distinctly heard the tramp of men, such as of Volunteers marching. The sound seemed to be very near, and was quite distinct. The writer seemed to be fixed to the ground, the dog was still barking, and seemed as if trying to get hold of something. All at once the writer saw a troop of men, six deep, and about seventy yards in length, marching past with guns on their shoulders, and officers with drawn swords. They all passed about 60 yards from where the writer was standing, and marched to a dyke at the public road, and as each rank came to the dyke it disappeared. The officer in the front rank put his sword on the dyke, as though giving directions to march through. The writer afterwards found the cope stones and tabling of the dyke lying in the side drain of the road. When they had all disappeared the dog ceased to bark and went quietly into the house. The most marvellous point of the whole incident comes now—whether it was the same day, or some time afterwards

or before, a farmer standing on the rising ground above the knowes of Furse-a-Kelda, saw a body of men coming out of a small knoll on the farm of Norton, marching direct for the knowes of Furse-a-Kelda. When about half of the distance was covered, a number of men came out of the knowes of Furse-a-Kelda and met the other company. He described it as an awful fight—lots of men were killed on both sides and wounded. Both armies drew off and marched back to their respective knolls, while a number were engaged in carrying the dead and wounded off the field of battle. The writer received this information from a third party, as the second party did not know anything of what the writer had seen. The second party described the dress of the army that went from Norton, which corresponded with what the writer had seen. The writer also had interesting old-lore stories from a Mr. George Linklater who, for long, was tenant in Norton, and the doing of the "good neighbours," or, in other words, the fairies.

D. S.

*Note.*—If the fairy battle of Furse-a-Kelda has been seen more than once, as it undoubtedly has, it would remind one of the Everlasting Battle at Hoy, in which the dead are brought back to life every morning in order to continue the fight, which is to last till the Crack of Doom.

It is hoped that our contributor will give us Blind Tom's "The adventures of the old horse of Hammer and the good neighbours," and any other stories of Blind Tom which he can remember, as also George Linklater's folk-lore.—A. W. J.

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## A VISIT TO SHETLAND IN 1832.

*(From the Journal of Edward Charlton, M.D.).*

### II.

(Continued from p. 161).

The fore-castle passenger, Alexander Robertson, was still ill, and got worse on the 13th, when medical assistance was asked for from Lerwick by Captain Cameron, who wrote to Dr. Spence, who replied on 14th that he did not think the case required immediate attention. On Saturday Drs. Barclay and Cowie came on board. On Sunday Dr. Barclay came. Robertson was fast sinking. "The poor wife of Robertson was a really handsome young woman, and had been born to a better station in life than that which she now occupied. They had four children, the eldest not more than six years of age, and the poor little things played quite unconsciously about the cabin. . . . The second boy was a particularly handsome child." Monday, 16th July, "closed the sufferings of poor Alexander Robertson. I was at his bedside till a late hour on the previous night and early in the morning was again at my post. The crew, I observed, had almost all slept on deck, for fear of a dying man, and the still more potent terror of the cholera had driven them entirely from the cabin where the sick man lay." All three doctors paid another visit, "one of whom ventured no further than the gangway, the second looked down the fore-hatchway upon the face of the dying wretch, and but one, Mr. Cowie, descended to his bedside." He died at 6.30 p.m. Upon hearing the news the magistrates held a council, and ordered the schooner to hoist the yellow flag, and placed the ship

under martial law, under the guns of a cutter, and was condemned to ride quarantine for at least ten days. The doctors refused to come on board to open the body, "nor would the magistrates allow the only man of talent in Lerwick, Dr. Arthur Edmonston, to perform the necessary duty." The corpse was ordered to be committed to the deep. "The remains of poor Robertson were sewed up in a hammock, some heavy stones, for we had no 12lb. shot on board, were tied to his feet, and the body was laid out on some planks in the jolly boat at the stern. Had it not been for the cheerful good sense of one of our passengers, Mr. Deans, whose real goodness of heart began daily to show itself more and more, we should scarcely have passed this night without some recrimination of no gentle kind. And what a day of storm was on the morrow, the wind whistled through the shrouds, the sea even, in this quiet harbour, rolled and roared as if impatient to burst the bounds of the land, and as the sun went down the gale increased and blew with tenfold fury. . . . Sunday night had been tranquil and cloudless, all on board had rejoiced in the anticipation of a good fishing on the morrow, and the sun rose on the Monday in all its splendour over a sea unruffled by a breath of wind." Tuesday, 17th July. Alexander Robertson buried. "I little thought that this day would be one ever-remembered with terror in Shetland, and that 'da grit gale,' as it has always since been termed, was then dealing such destruction among the poor Shetland fishermen. The melancholy details of this catastrophe are written partly from my own observations and partly from the many accounts I received from the relatives and companions of the sufferers. On the day of Alexander Robertson's burial the storm was at its height. On the night he died the wind howled through the rigging, and the lamp which, as an infected vessel we were obliged to hoist at the foremast head, was frequently extinguished. . . . Sud-

denly a boat was seen approaching 'The Swan' cutter, then alongside of us. For a moment it was visible topping the foaming waves, and then disappeared on the other side of the cutter. A passenger on board of our vessel expressed a fear that some boats had been out and might be missing. His surmise proved to be but too true. Immediately after communicating with the boat the cutter slipped her cable, and carrying all the sail she dared, swept out of the south entrance of the harbour. . . . From the quarantine officers we soon learned that sixty boats of six men each were that morning missing from the eastern shores of Shetland. . . . By means of the telescope we could see that the whole town was in a state of commotion. Groups of people were assembled on every small landing place anxiously awaiting the return of the cutter." Presently a Dutch herring buss sailed in with two boat's crews she had rescued. Another Dutchman passed them, which was hailed, "Six boats' crews on board and many seen bottom upwards was the answer!" A few more Dutch herring busses came in with some boats' crews on board. "Throughout the whole night the lights in Lerwick remained unextinguished, and the inhabitants appeared to be all anxiously expecting further accounts of this terrible disaster."

"Wednesday, July 18, dawned, and the storm was unabated. . . . One of the first objects that met my eye on issuing from the cabin was a six-oared boat driving gallantly in through the north entrance of the harbour. She had saved the crew of another boat that had been swamped alongside of her, and she consequently contained twelve men instead of six. . . . It was a really beautiful and anxious sight to watch these poor fellows, of whom eight were lying at the bottom of the boat, one managed the helm and the other three trimmed the sail, as the boat dashed on through the heavy surf. As every white squall approached, dashing up the spray

like sleet into the air, we saw the sail lowered and then cautiously raised again. . . . The boat came safely and gallantly to the town, and their charitable assistance to their distressed brethren did not pass unawarded." The cutter returned, having saved one boat's crew. "Though I could not mention the fact as certain, it was afterwards told to me that the commander of the cutter was misled or misinformed with regard to the true situation of the boats, and indeed had quite enough to do to take care of his own vessel in such a storm. Such is all I know from personal observation of this terrible misfortune, by which the crews of eighteen boats, amounting to above 100 men, and the flower of the Shetland fishermen, met with a watery grave.<sup>1</sup> . . . The wind for two or three days previous had been blowing steadily from the south-east, but the practised boatmen on the western coast of Yell and indeed on the whole western side of Shetland had observed an extraordinary swell setting in from the Atlantic, while on the eastern coast the water was comparatively smooth. I was also assured that, for a day or two beforehand, the North Yell fishermen had heard hollow sounds proceeding from the deep. . . . But perhaps the most remarkable phenomenon of this storm was that the pillocks, or young of the *Gadus carbonarius*, which was generally used as bait for the deep-sea fishing, were found in abundance, and took freely on the east coast, while on the west there were comparatively none, at least few or none could be seen about the baits. Perhaps the seeing of the fish at the bait may appear extraordinary to some,

<sup>1</sup> Tudor, p. 141, states the storm commenced on July 16, 1833, lasted four days, 31 boats lost, crews of 14 saved by Dutch busses. Cowie's *Shetland*, 1879, p. 149: "In 1832 herring boats from Shetland were driven to Norway, where the men were hospitably entertained by the natives all winter and sent home in spring. That same season seventeen fishing boats from Shetland perished in the storm . . . three or four Dutch busses succeeded in rescuing seven or eight boats' crews." Fordyce Clark's *The Story of Shetland*, p. 124: "In 1832, when 17 boats and 105 men were lost."

but in the pure seas of these northern latitudes, anyone, and particularly the practiced piltock fisher, can discern at an immense depth beneath the surface, any object moving round the bait. It is, therefore, by the Shetlanders, considered a special interposition of Providence that the men of the west coast should have been prevented by the want of bait from going out on that day. . . . I was solemnly assured by an old white-haired fisherman of Fetlar that he and his companions saw a white boat! with six men in white leathern dresses the same, except in colour, as they themselves wore, and with similar white-worsted caps upon their heads, running broadside to the stormy sea and upsetting two boats alongside. . . . Three of the men belonging to this old veteran's boat were washed out of it by a heavy sea, but the returning wave, to their utter amazement and great joy, restored them to their former places. 'Oh! sir,' said the poor fellow to me, in a tone that indicated his acute remembrance of that dreadful day, 'da sea wis so hie dat she hidit da sun. We cud do noting else dan to back her on to da Norroway cuist and alwise seekin to kip her head to da wind and da watter, and dat did we not alwise.' And indeed I was told that some boats on sounding found themselves on the edge of the Norway bank in twenty fathoms water.

*(To be continued).*

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## SCATTALD MARCHES OF UNST IN 1771.

WITH NOTES BY A. W. JOHNSTON.

## III.

(Continued from p. 163).

N.B.—The room of Gardon pays no scatt and has no privilege without its dykes; even William Mouat, as heritor in Snabourgh, has a piece of arable land on the north-west side of Gardon, within its dyke and on both sides of the grind there, called and known by the name of the Quoy of Snabourgh, which was first enclosed by Andw. Sinclair, once heritor of a great part of Snabrough, and conveyed by him to his successors, who sold the same to Wm. Mouat, and who has yearly rent for it from the tenants in Gardon. Gardon has peats and thatch from Snabrough, for which they pay a yearly payment called hogaleave.<sup>1</sup>

SNABROUGH scattald begins with Snarravoe scattald at Scurdagoe on the side of Bloomelsound, and goes north-eastward therewith to the middle of the waste ground twixt Snarravoe and Snabrough, then eastward to the north-end of the Loch of Snarravoe, so up along with Snarravoe on the outside of the dyke of Gardon, called Scarpagarth, and northward, following it till opposite to the So. end of the loch called Garda Water, then eastward up to the top of the hill in sight of both seas, where they meet with Sound scattald, and so northward along the ridge of the hill, and down to a know or march on Turfhoul of Gardie, where it meets Week scattald, then westward with it to a black stone standing in the water edge on the east side of the Loch

<sup>1</sup> O.N. *haga-løfyfi*, permission to pasture and cut peats in another scattald.

of Gardon or Gardawater, then westward with Week scattald on the right-hand to the top of the hill or brae called Savesdaal, where is a square stone, *the crow's stane* [*inserted in pencil*], of considerable length, fixt and standing end-long in the ground, then westward to another known march betwixt the dykes of Valild and Snabrough called Roehenga-houla, thence stretching in the same line to the middle of the garths called wolmemning<sup>1</sup> or common garths, where is the northmost sea-march of Snabough. *Houlmamenga* [*inserted in pencil*]. N.B.—There is yet to be seen the vestige of two dykes twixt the dykes of Snabrough and those of Week; all to the southward of the southmost dyke belongs to Snabrough, and all to the northward of the northmost dyke belongs to Week scattald, and the ground between these two old dykes or rather dyke-steeths, called Gorstas, is in common to Snabrough and Week scattalds. In this scattald of Snabrough, on the east side of the Loch of Gardon, lies the pund or enclosure called Stourhoal belonging now to Wm. Mouat.

WEEK scattald begins with Snabrough at a march which divides them as before described at the seaside on Bloemelsound, runs with Snabrough eastward to Roehengahoula, then to the march on the top of Savesdale, then to the black stone on the east side of the water or loch called Gardawater, near the north end of said water, then to the *march on the* [*inserted*] height of the know called Turfhoul of Gardie, where it meets with Sound scattald, and with it stretches east no.ly to the march a little to the northward of Little Leesvoe, which is the northmost march of Sound scattald, thence so. easward to the Daal, below the Pund of Mousafield, where is a heap of stones erected, and is the corner or nuick march, where Hoversta and Sandwick scattalds meet with Week, running northward along the west

<sup>1</sup> O.N. *almemming*, common pasture.

side of the hill called Mousafeld, upon the northwest nuick, whereof stands a heap of stones set up, which march separates Week from Sandwick, and there meets with South-the-Voe scattald, then stretching downward to a great stone, whereupon lie some small stones, which march is called Wester Sabool, where Coldback scattald meets Besouth-the-Voe *and Week* [*inserted, scattald deleted*] then [*stretching, deleted*] down with Coldback to Yellaburn, on which is a great heap of stones, thence to the strype or burn called Little Leusvøe, where, parting with Coldback, it meets with Underhoal scattald, stretching then in a straight line to the brae above Gunnister, called Burdabreck, where stand several stones of a considerable length, then so. westward to the Standing Stone, and then no. ward to a know on the west side of the burn of *Vinstrick* [*altered from Unstrick*], near the sea, just keeping the Standing Stone in sight free of the Brae of Unstrick, where is the remains of a stone dyke, which is sometimes covered with sand, and which dyke is the north sea march of Week, and divides it from Underhoul scattald.

N.B.—It has been *said* [*inserted*] that Week scattald at the north sea march runs up eastward to a stone without the dykes of Underhoul, and so streight to the march on the Brae of Gunnister, called Burdabreck, but this takes in all the twon of Unstrick, and the greatest part (with the houses) of Crosbister, and consequently brings these two rooms into Week scattald and its previledges, which yet the maintainers of this march will not allow, nor are they in Week scattald, so that this late invented streight march serves only to countenance the taking of the garths, called Burgagarths, from Underhoul scattald and appropriating the same to Week scattald, which is sufficiently refuted by the old dyke of Burgagarths, which joins both ends, one on Crosbister, the other at the sea march above mentioned.

*(To be continued).*

## THE REV. ALEXANDER POPE, REAY, CAITHNESS.

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### III.

(Continued from page 169, *ante*.)

Two years after his visit to Twickenham Pope was licensed by the Presbytery of Dornoch, 19th February, 1734, and on 5th September of same year was ordained minister of Reay. And there thus began a life of strenuous endeavour, and true-hearted loyalty to the cause of righteousness. The chilling indifference that surrounded him, where there was not active opposition, might well have unmanned a less brave and resolute spirit. But undaunted, he set himself to the mighty task that lay before him, and tradition has been busy with the methods he took to bring about the desired reformation. Some of these setting forth the savagery and boorishness of his parishioners may be apocryphal, but unfortunately there is sufficient evidence in the church records to show that the parish of Reay at the period immediately preceding the incumbency of Pope, was in a deplorable condition. Through his diligence, pastoral activity and a courage that made light of his difficulties, the barren wilderness became a fruitful field. Not only had he to contend with his parishioners, but in his efforts to have suitable buildings for church, manse, and school, he had to wrest some of these from the heritors by the stern and costly instrument of the law. In 1738 a new church was begun, which is still in use. It is shown in the accompanying photograph.<sup>1</sup> It is by no means one of the attractions of northern ecclesiastical architecture,

<sup>1</sup> See facing p. 65 *ante*.

but it has a historical interest through its association with Pope and those far-away times when the minister of Reay required not only grace but strong muscular power for the discharge of his pastoral duties. In 1740 a new manse was begun, the small building, now used as an out-house as seen in the accompanying photograph.<sup>1</sup> In November, 1743, George Sinclair, Esq., of Ulbster, presented him to Halkirk, but on receiving promise from the heritors of Reay of carrying out some much-needed repairs, he decided to remain in Reay. In 1773 Pope, with the Moderator of the Caithness Presbytery, pursued the heritors of Reay to have a school provided according to the statute of 1696, and the decision of the Court of Session went in his favour.

No better idea of the condition of things existent in Reay during Mr. Pope's ministry and his characteristic way of dealing with his parishioners can be given than Sage's description in his *Memorabilia Domestica*. "His parishioners," says Sage, "when he was first settled among them, were not only ignorant, but flagrantly vicious. Like the people of Lochcarron, they were Episcopalians in name, but heathens in reality. Mr. Pope soon discovered that they required a very rough mode of treatment, and being from his strength furnished with a sufficient capacity to administer any needful chastisement, he failed not vigorously to exercise it. He usually carried about with him a short, thick cudgel, which, from the use he was compelled to make of it, as well as from a sort of delegated constabulary authority he had from Sinclair of Ulbster, the sheriff of the county was known as 'the bailie.' One Sabbath evening, after preaching to a small audience, he sat down on a stone seat at the west-end of the manse. About a hundred yards distant stood a small hut used as a tavern. Mr. Pope soon observed that the inn was better attended than the

<sup>1</sup> See facing p. 65 *ante*.

church had been, and discovered among those visiting it a number of his parishioners, whose little measure of sense and reflection was overpowered by the fumes of the liquor in which they had indulged. As he was revolving in his mind what he should do to break up this pandemonium, two stout fellows from the crowd moved towards him. On coming up they said that they were requested by their companions to ask him to come over and join their party. Mr. Pope declined the invitation, and told them that, while he commended their hospitality, he was very much grieved at their conduct in thus employing the day of sacred rest, instead of engaging in the services which God had enjoined. He accordingly exhorted them to disperse. 'You are most ungrateful,' said the deputies, 'to refuse our hospitality, and if you think that we are to give up the customs of our fathers for you, or all the Whig ministers in the country, you'll find yourself in error. But come along with us, for if we repeat your words to our neighbours they'll call you to such a reckoning that you will be wishing you had never uttered them.' Mr. Pope told them that he spoke the truth, that the truth he would never retract, that he was accountable to God, and that, in the path of duty, he never saw the man, or number of men, that would daunt him. Hearing this the men set off at a round pace to join their associates. In a few minutes after their arrival the inmates of the tavern turned out, and Mr. Pope saw nearly a dozen strong, able-bodied men advancing upon him, not so drunk that they could not fight, nor yet sober enough to refrain from so doing. Guessing their intentions, Mr. Pope rose from his seat, placed his back to the wall, grasped 'the bailie,' and stood firm. The foremost of the gang held in his hands a bottle and glass. When within three feet of Mr. Pope he deliberately filled the glass, asked the minister to drink, and told him that it would be far

better for him to warm his heart with a glass of whisky than, by refusing, to risk the safety of his head. Mr. Pope refused, and again renewed his remonstrances against such practices on the Lord's Day. This was the signal for battle. The fellow now threw the bottle towards the minister's head, when Mr. Pope prostrated him by a stunning blow with his bâton. Three or four strong savages next came forward in turn to avenge the fall of their companion, but these, one after the other, succumbed under the weight of 'the bailie' vigorously applied. The rest of the gang soon beat a hasty retreat, carrying with them their wounded companions. Mr. Pope visited his parishioners, when first settled amongst them, in the disguise of a drover, pedlar, or stranger on a journey, asking lodgings and hospitality which, in those days, were never refused even by the rudest. On one occasion, after partaking of hospitality, he by main force compelled his host to allow family worship to be conducted. When the poor man discovered that the guest was his minister, he was much impressed; ever afterwards he kept family worship himself, became a devout man, and was subsequently ordained as an elder. Mr. Pope chose as elders, not only the most decent and orderly, but also the strongest men in the parish, the qualification of strength being particularly necessary for the work which they often had to do, which was performed on what Dr. Chalmers would have called the 'aggressive principle.'

HISTORICUS.

*(To be continued).*

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counties evidently written from personal observation in 1726.

JOHN MOWAT.

(*To be continued.*)

## SINCLAIRS OF LYBSTER, CAITHNESS.

BY ROLAND S:T CLAIR.

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THE account of this family as given in "Caithness Family History" and the "S:t Clairs of the Isles" is stated to be subject to correction and continuation as immediately hereafter in terms of communication from N:o 16 to the Hon. Cha:s H. S:t Clair of Morgan City, L:a, U.S.A., and by him transmitted to the contributor hereof.

1. GENERAL [RAMSEY OR PATRICK] SINCLAIR (1), proprietor of the Lybster estate, Caithness, existed during the reign of George III. Most of his life was spent in active military service in the British Army. He led some troops in the Anglo-Franco campaign against Prussia. He finally died in residence in Lybster, and is buried in the family burial ground of the estate. All dates as to records of death have been lost, as also other important papers relating to events, useful and interesting, and of historic importance in connection with his life. At his death he left four of a family, one d:r and three sons :
  2. 1. Captain Thomas L. Sinclair, eldest son.
  3. 2. D:r Jeffery Sinclair, 2nd son.
  4. 3. Capt. Temple Sinclair, 3rd son.
  5. 4. Elisabeth Marion, m:d D:r Laing, of Thurso.

CAPT. THOMAS L. SINCLAIR (2) was engaged the greater part of his life in the Naval Military Service. He died aged 50 years, on a voyage home from London to Lybster, and was buried at sea with naval honours.

The exact date of his birth and death have been lost. He m:rd a d:r of the Rev. Edward Mackay. Issue :

6. 1. The Rev. Thomas Sinclair, 2nd and only surviving son.

D:R JEFFERY SINCLAIR (3) practised principally as Army Surgeon. In "C.F.H." he is described as Surg:n-Gen:l in the Bombay Army, with issue :

- 7, 8. 1, 2. Two daughters.

CAPT. TEMPLE SINCLAIR (4) was engaged up to the middle of his life in the Military Service, but after his father's death he had the management of the Lybster estate.

THE REV. THOMAS SINCLAIR (6) of Ridgetown, Ont., Canada, was born in Thurso, 16th August, 1835. After his school course he devoted his attention to the study of medicine at Edinburgh. In 1855 he was married to Miss Georgiana L. Miller, of Wick, who was born 25th December, 1834, in Pulteneytown, there. After a brief sojourn in the North, he decided to go into the ministry, and he returned to Edinburgh, where he received his theological education. He then located in the Orkney Islands, taking charge of the regular Baptist Parish of South Ronaldsha. In 1867 he bade farewell to relatives in Scotland and moved with his family to Wingham, Huron Co., Ontario, where he took charge of the Baptist churches of Vittoria, Schomberg, Port Berwell (?), Arkona and Ridgetown, at which last place he died 1st May, 1895. Issue :

9. 1. Æmilia, b. 6th January, 1857, in S.R., Orkney, d. 1st January, 1880, at Victoria, Ont., and is there buried.
10. 2. Adam Gordon Sinclair, b. 12th February, 1859, in S.R., druggist, in 1893 resident in Memphis, Tenn.

11. 3. Thomas Sinclair, b. 15th February, 1861, in S.R., principal of the Public School at Forestville, Norfolk Co., Ontario, 1881-94 . . . .; m:d 8th October, 1885, Ida M. Barnes, of Stratford, Ont.
12. 4. John R. D. Sinclair, b. 18th February, 1863, in S.R., in 1893 was resident of Butte City, Montana.
13. 5. Margaret Coates, b. 12th June, 1865, in S.R., in 1893 was resident with parents.
14. 6. Elisabeth Georgiana, b. 22nd July, 1867, in S.R., in 1893 also resident with parents; in 1895 is Mrs. W. J. Budd, of Shallow Lake, Canada.
15. 7. Louisa Jane, born at Wingham, Huron Co., Canada, and died there, aged one year.
16. 8. Ramsey Edward Sinclair (P.H.D.), b. 16th April, 1871, at Wingham, qualified as pharmacist 8th October, 1888, and in 1893 was managing the Drug business of Dr J. T. Munger, of Rodney, Ontario. He m:d 7th June, 1899, at Stouffville, Ontario, Mary E., dr of Mr. and Mrs. Joel Baker, of that place. Residence: London, Ontario.
17. 9. Temple Jeffrey Sinclair, b. 6th May, 1873, at Wingham; in 1893 was attending Ridgetown Collegiate Institute, and res:t with parents.
18. 10. William Ewing Sinclair, b. 1874, at Vittoria, Norfolk Co., Ontario, d. 1875, and is there buried.

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*Notes :*

In the obituary notice of the Rev. Thos. Sinclair in the East Kent "Plaindealer" of 2nd May, 1895, it is stated that his father was Capt. Thos. Sinclair of the British Army, his mother, a dr of the Rev. Edward Mackay, and his grandfather General Ramsey Sinclair.

Lieut. Gen:l Patrick Sinclair (son of Alex:r and Æmilia Sinclairs) of Lybster, m:d Catharine Stewart and had issue according to Henderson:

- (1) Capt. Temple Fredk, Br. army; d. unm:d; sold Lybster in 1868 (when Rev. Thomas was in Canada).
  - (2) Jeffrey, Surg.-Gen:l, Bombay Army, &c.
  - (3) Tho:s Aubrey, Stipendiary Magistrate at Granada, d. unm:d.
  - (4) Patrick, d. unm:d [read Ramsey?]
  - (5) Susan (d. 1865), m:d David Laing, surgeon in Thurso.
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## PICTISH TOWER AT KINTRADWELL, PARISH OF LOTH.

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SIR,—The coast of Sutherland, between the Helmsdale and Brora rivers, a distance of twelve miles, contained at least five brochs. Of these hardly any traces remain save of that at Kintradwell, which owes its present state of preservation to the fact that for centuries before it was opened in 1868, it was a grass-covered mound, slightly hollowed on the top, scarcely recognisable as the ruins of a broch.

In 1844 George Sutherland Taylor, the writer of the article on Loth Parish in the New Statistical Account, says :—

“Several of those very ancient edifices known as circular or Pictish towers stood formerly in the Parish of Loth, and one of them at Lothbeg was entire at the time Pennant visited the County in 1769. It is now only distinguishable as a circular Cairn of small stones. Another of these towers stood at Wilkhouse, one to the west of Midgarty, and a very large one called Dun-Phail crowned the brow of the high ground close to the Public road, and about half way between Port Gower and Helmsdale. The foundations of this last tower could only be traced of late years, and the large stones forming the foundations have been dug up recently for building purposes.”

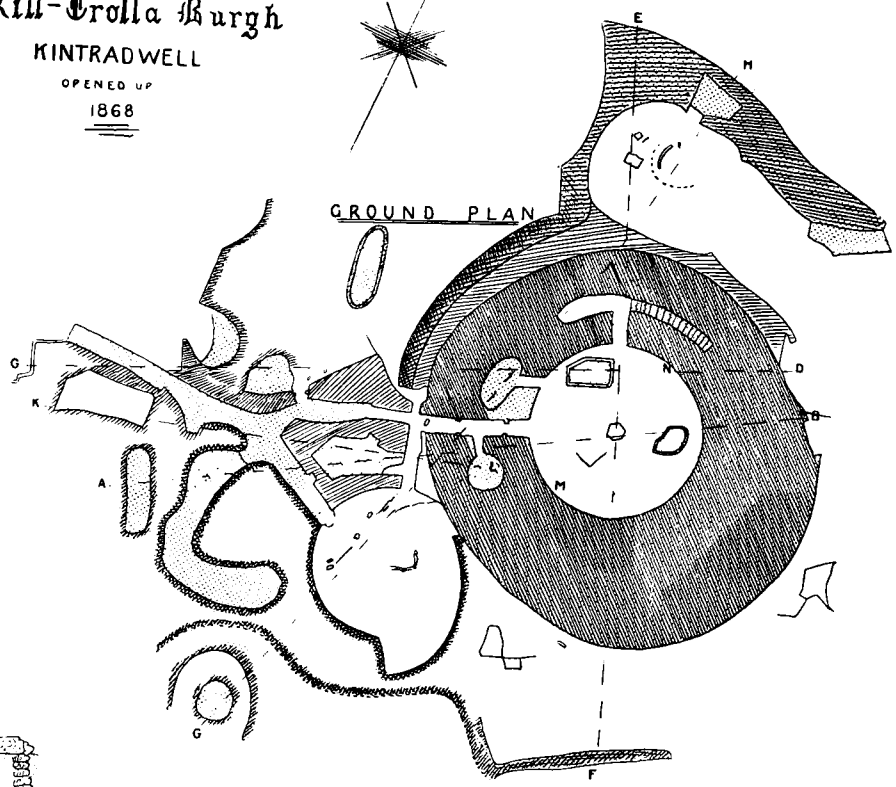
Beside those above enumerated at least one other stood in the Glen of Loth.

Kintradwell, anciently Clynetredwane (Gaelic, Kill trolla), is derived from St. Tredwane, a female saint of the sixth century. She is the Trollhæna of the Orkneyinga Saga, at whose shrine Bishop John had his sight miraculously restored, after his mutilation by Earl Harald. She had, it is believed, a Chapel dedicated to her here, as well as at other places in

PICTISH TOWER  
 at  
 Kill-Trolla Burgh  
 KINTRADWELL  
 OPENED UP  
 1868

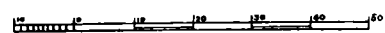
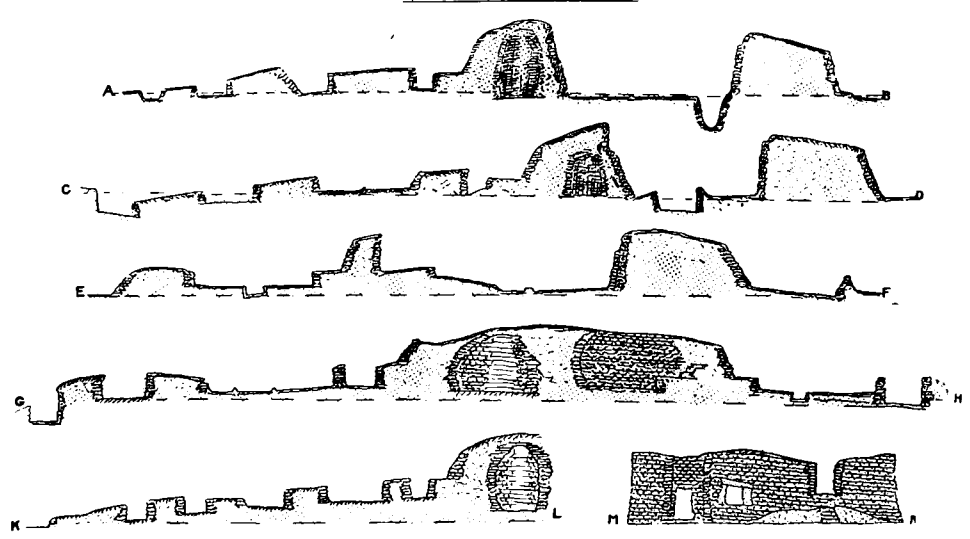


GROUND PLAN



ROADWAY TO HORN OF U

CROSS SECTIONS



Caithness, Orkney, and other counties, and although no traces of the Chapel here exist except the Gaelic place-name, the beautifully decorated stone now in the Dunrobin Museum, and said to be part of a Celtic Cross, found near here, may have had some connection with the Chapel.

The Broch of Kintradwell, details of which are shown on the accompanying plan and section copied from large scale drawings by the late Mr. A. L. Bauchope, Surveyor, is situated rather more than three miles to the north of Brora, and stood close to the edge of the natural terrace which marks the old sea-wall of the East coast of Sutherland. Within the mound, when excavated 42 years ago, under the supervision of the Rev. Dr. Joass, of Golspie, were found the original walls, nearly entire, to a height of about 14 feet and of a thickness of about 18 feet, the central area enclosed by them being 31 feet in diameter. The entrance passage has check pieces fixed in the walls for two doors, the first six feet from the outer end and the second eight feet further in, with a circular guard chamber seven feet in diameter between them on the right side. The whole length of the passage is 18 feet, and the heavy stones forming the lintels, have three spaces between them, formed into two well-built openings of 15 inches square and one of 10 inches by 8 inches. This feature is frequently seen, but is not often so well formed as in this case, and they no doubt served a special purpose in connection with the defence of the doorway, access to them being by an opening above the lintels from the court area. To the left of the entrance was an oval-shaped chamber in the thickness of the wall, 11ft. long and 10ft. high, access to which was obtained by the window-like opening shown on Section M-N. Still further to the left were the remains of the staircase, about twenty steps of which remain, with an oblong chamber at the foot. The entrance to the stair is in

some examples raised considerably above the floor level, and is so here, as may be seen in the accompanying section. On the east side of the central court was a well, seven feet deep, with steps leading down to about three feet from the bottom, near which was found a neatly made stone cup five inches in diameter, with a handle at one side, probably used as a drinking cup.

There were, however, some additional buildings which formed no part of the original structure, but which are due to what has been termed secondary occupation. At Kintradwell the traces of these buildings are very pronounced, although in other brochs they are either altogether wanting or difficult to trace. Round the open court in the interior of the broch there had been constructed a roughly-built wall, eight feet high and one foot thick, and only banded to the main wall at the door corners, the object of which was to supply a ledge or scarcement, it is supposed for supporting a wooden roof. Also outside the broch proper, the ground was covered for a distance of twenty yards, with a medley of the foundations of buildings of inferior architecture, with passages and doorways, communicating with the passage way leading up to the entrance to the tower. In these passages the check stones for three doorways are distinctly visible. These outbuildings were much less massive, more irregular, and less carefully formed than the main building, and probably the materials used in their construction were taken from the main building.

Among these ruins, at a depth of from 2 feet to  $2\frac{1}{2}$  feet from the surface, ten skeletons in a much decayed condition were discovered. Along with one of these there was an iron spear head, and with another the blade of an iron dagger, but probably these burials belong to a later date than either the broch or its secondary buildings, and had been made in the mounds, after they had become grass-grown hillocks.

The relics found were interesting and instructive. They included manufactured objects, in stone, bone, and iron. No articles of bronze were found, but three fragments of a crucible were discovered, with portions of the melted metal adhering to them. Among the stone objects were upwards of fifty querns or stone hand-mills, and an immense number of oblong naturally shaped stones, water worn, but wasted at the ends through use as hammer-stones or pounders. There were also a large number of stone mortars, irregularly shaped blocks, with rounded cavities worn smooth by use, also a quantity of fragments of rings or bracelets of lignite, and a considerable number of spindle whorls of various forms and sizes. The bone implements were mostly of the nature of handles made of deer horn and spatulae. The iron objects were a spear head, a dagger blade, a socketed chisel, and several fragments of other implements. The fragments of pottery found were for the most part portions of coarsely-made vessels, unglazed and unornamented. The refuse of the food was present in considerable quantity, among which were the remains of the reindeer, red deer, roe, ox, sheep, goat, pig, fox, wild cat, wolf, or a large dog, also among marine animal remains were those of the whale, grampus, porpoise, and the bones of many kinds of fish, including cod and haddock, while the shells of edible shell-fish, as the oyster, mussel, cockle, periwinkle and limpet were very abundant.

I am sending this description partly taken from my own observations on the spot, but mainly from Dr. James Anderson's "*Scotland in Pagan Times*," being "*The Rhind Lectures*" for 1881, vide pp. 202 to 216 sqq. in order that the valuable plan and section which I have photographed from copies in my possession may, through your journal, be preserved or at any rate rescued from oblivion.

JOHN NICOL.

## SCANDINAVIAN PLACE-NAMES IN SUTHERLAND.

*Notes on Articles in Miscellany, Vol. II., p. 213,  
Vol. III., p. 14.*

BY JÓN STEFÁNSSON, PH.D.

Abbreviations : G.—James Gray ; W.—W. J. Watson ;  
M.—John Mackay ; S.—Jón Stefánsson.

**Urigill.** Urra's gill, G. ; from *úrr*, wild ox, W. ; Urðar-gil, in Iceland and Norway ; from *urð*, a heap of stones on the seashore, or from an earth-slip, S.

**Keoldale.** Kolludalr, G. ; Kald-dalr, W. ; Keldudalr, from *kelda*, a well, is found in Iceland ; in Norway it occurs as Kjeldal (Nordland), which corresponds phonetically. Might also be kjöl-dalr (keel-dale), S.

**Heilim.** Hand-holm-et, G. ; the oldest form is Wnlem, 1530, *i.e.*, hólmm, hólmi (nom.), S.

**Blandy.** Blendingr, G. ; Blanda is the name of a river in Iceland ; from *blanda*, a mixture of two fluids, *e.g.*, whey and water, S.

**Apigill.** Uppi-gil, G. ; á-bæ-gill, W. ; Apavatn, Apagil, in Iceland, from *api*, an ape, probably as the nickname of a person, S.

**Baligill.** Bali-gil, G. ; bólgil, M. ; báli-gil, W. ; it is probably from *Balli*, *Bali*, nomen ; Balnes, in Norway, is Ballanes, in 1400 ; Balleby in England and in Sweden, S.

**Boursa.** Búrsey, W. ; Bárðsey, Norway, Baarset, Borstað, *i.e.*, Bárðs-setr, -staðr ; Bárðr, nomen, Norway, S.

**Syre.** Saurr, seyra, G. ; hagi, W. ; Saurar, plural, a common farm-name in Iceland, from *saurr*, mud, S.

- Halladale.** Hallaðar-dal or Helgi's dale, G.; helgi-dalr, W.; the Helgedall, Helwedall, Heludall of the Dunrobin charters prove that it is Helga-dalr, from Helgi, nomen, S.
- Torrish.** Torrowys in 1401, *i.e.*, Torfur, a farm-name in Iceland, with a Scotch plural s. The Norse plural is found in Torver, Lancashire, from *torfa*, turf; many farms built together are in Icel. called *torfa*, S.
- Guilable.** Gil-á-ból, W.; it is Galzeboll, 1566, and Gylziboll, 1610, *i.e.*, gilja-ból, *gilja*, gen. plural of *gil*, S.
- Suisgill.** Sús-gil, G.; Seyisgill, 1527, from *seiðr*, m. fish, or *seyðir*, m. fire, Seyðis-fjörðr, Iceland, or *seyð*, falling water, S.
- Golspie.** Gilsbú, geils-bú, G.; but gen. of geil is geilar, not gils: Gellis-bý(r), Golls-bý(r), Gellir, Gollr, nomina, S.
- Rogart.** Röð-garð, G.; it is Rothegorthe, 1225, *i.e.*, rauði-garðr, red garth, S.
- Unes.** Uggi-nes, ár-nes, auðnar-nes or haugs-nes, G.; it is Oweness, in 1275, from Úfr, Úvi, nomen (*úfr*, m. owl), cp. Uvaas in Trondhjem, Norway, S.
- Spinningdale.** Spenja-dalr, M.; *Spöng*, *Spangar*, G.; the 15th and 16th century forms are spanye: Spandet, pronounced Spanye, occurs several times as a farm-name in S. Trondhjem, Norway, from *spann*, n. (1) a measure or weight, *e.g.*, of butter, (2) land, paying rent amounting to one spann, (3) a farm-name, S.
- Skibo.** Skip, Skíði-(nomen), or skíða-ból, G.; Scitthebolle, 1275; occurs as Skíða-ból and Skíða-dalr in Iceland and Norway, from Skíði, nomen, S.
- Souardhill.** Sigurðar-dalr, G.; the Dunrobin charter forms Swerdel, Swerdisdale, show that it is Svar (faðar) dalr, as in Iceland and Norway; in the latter place it becomes Svardal, from *svarfaðr*, a desolater, a nickname, S.

**Migdale.** Mig-dalr, M.; the 15th and 16th century forms give Migge-, Mygge-, *i.e.*, Möggu, gen. of Magga, nomen, S.

**Ospisdale.** Ospis-dal, M.; hospen-dalr, G.; Ásviðs-dalr, *cp.* Aasve-stad, Norway, S.

**Colaboll.** Kolla-ból, G.; Kola-, Kolla-ból, from Koli, Kolli, nomen, S.

**Torboll, Torroboll.** Thor's farm, G.; must be Thóru-ból (gen. of Þóra) since Þórir, Þórr would give Þóris-, Þórs- in gen., and as Thoreboll, 1275, is the earliest form of Torboll which never appears with the masculine genitive s, I am inclined to think it is Þóru-ból, too, S.

**Asdale.** Asks-dalr, G.; the Askesdale, Askisdaill of the Dunrobin charters and Askisdaill, 1566, point to Askers-, gen. of Asker, Ásgeirr (Asker, Asger in Domesday Book), Ásgeirs-dalr, S.

**Sidera.** This is proved to be Sigurðarhaugr by the Sywardhoch, 1225, in the Dunrobin charters. In Norway Einars-haugr becomes Ense, one single vowel being all that is left of *haugr* in *both* cases, S.

**Scourie.** Skorri, M.; skógr and ary, W.; skor, a rift, G.; may be *skorir*, plural of *skor*, S.

**Rifagill.** Rifa-gil, G.; refa-gil, from *refr*, fox, 15th and 16th century forms Reve-, Rewe-gil, S.

**Skaill.** Skáli, M.; skál, f., a hollow, *skel*, f., a shell, S.

**Maovally, Maobhalaidh.** Magafjall, W.; but Máva- (Máfa-) hlið, in Iceland corresponds, from *már*, a gull, *máva*, in gen. plural, S.

**Mudale.** Móða-dalr, W.; Mowadell, July 4, 1583, Mowdell, 1565 (Reg. Great Seal Scot.). It might come from móða; mó(ð)u-dalr, S.

**Eldrable.** Eldr, ból, M.; *eldra-*, older farm, or *álptar-ból*, swan farm, S.

## GRÓTTASONGR.

THE SONG OF THE QUERN GROTTÉ.

## PART II.

*(Continued from page 150.)*

By EIRÍKR MAGNÚSSON.

## NOTES.

## VERSE I.

l. 3, framvísar: knowing forward, seeing into the future. Hereby the giantesses give themselves the character of vǫlur, or even nornir, seeresses, and repeat it again in v. XIII., where they figure further in the guise of valkyrior. l. 4, Fenia, from fen, n., deep, depth; she from the depths of the earth, cf. v. XI. Menia, from men, n., necklace, she of golden ornaments, the gold-endowed one. ll. 5-6, Fróði Friðleifsson, see Excursus on v. XXII.

## VERSE II.

l. 1, lúðr, the square case of boards within which the mill-stones of a hand-mill are placed. The same detail of a hand-quern is in Shetland also called lúdr to this day. (Johnston, SAGA-BOOK VI., 297). ll. 3-4: Without some emendation these lines will not make proper grammar. I have struck the s in grióts, my impression being that it is an involuntary imitation of s in gangs; and I construe: ok (þær) beiddu gria griót gangs: they bade the grey-stone go=set the grey-stone going, which accords exactly with the construction of beiða, which takes the agent in acc. the thing in gen. This agrees well with the action: in v. II. the bondmaids make a trial of the quern to find out whether it be too heavy; in v. III., finding that such is the case, they lighten the stone, *i.e.*, ease the quern accordingly. Although for the sake of convenience I have here tran-

slated griár grey, I have given "gritty" as the rendering in the metrical translation. Bugge (*Fornkv.* 442 a) connects griár with OS. and MHG. grīs grey. But would it not be equally suitable to compare it to O. and Mod. H.G. gries, gravel, grit, Mod. G. griesstein, gritstone sandstone, Fr. grè? This may be objected to on the ground that an adjective evolved from gries is not apparently on record, but it does not follow that in early Scandinavian no adj. griár existed meaning "gritty." All this, however, is but guesswork. Bugge changes beiddu into beiddar, *i.e.*, voru beiddar gangs griá grióts = voru beiddar gangs ens griá grióts, which makes grammar, but is very harsh. l. 5 hann must be supposed to refer to Fróði.

#### VERSE III.

In this verse, which in common with IV., VII., XIV., XXIV., consists of only six lines, ll. 2-3 of the original seem missing. In the translation a guess is hazarded at the tenor of the missing words. l. 3 lúðra, pl. would seem to mean the same as lúðr, sing. What is exactly meant by leggja lúðr (or lúðra) is uncertain. It seems to imply some manœuvering of the bin to make standing at, and grinding on it, easier. Leggium = lægium, let us lower, is scarcely to be thought of. l. 4, léttrum steinum; here again we have the plural where singular must be expected and meant. An obvious emendation is steini: let us lighten the stone. In a hand-mill, such as the diagram at the end represents, mechanical means were adopted [the lettetre in Norway, lightening-tree in Shetland, léttri-stong (?) or fleygr (?) in Iceland (my memory fails me here)], whereby the spindle (standr) on which the upper stone rotated could be raised and lowered at will. The standr was an iron pivot which went up through the floor of the bin and through a hole in the centre of the lower stone and fitted into a shallow socket in the "segl," Shetl. "sile," an iron plate across the "eye" of the upper stone fitted into a notch, Icl. "lið," Shetl. "lith," "at each side of the eye of the

underside of the upper stone" (Johnston, SAGA-BOOK VI., 298). From lines 3-4 we can see that when the bondmaids, after their first trial at the mill, as stated in verse II., found that the upper stone was lying too heavily against the lower—which always rested immovable on the floor of the bin—and eased it accordingly by means of some contrivance serving as "lightening tree." l. 5, hann must be supposed to refer to Fróði, who, when the stone was properly lightened, bade the maidens now go on grinding again (enn).

## VERSE IV.

l. 2, snúðga (snúðuga)-steini, def. inflection=enum s-st; snúðugr (-igr) steinn "lapis volubilis," "catillus," upper mill-stone. l. 3, man, n. coll. mancipium, bond-servants; here, probably, in the wider sense of servants, serving household. Between l. 4 and 5 probably two lines are gone, indicating, perhaps, that Fenia, having had her spell at the grinding, desired to be relieved.

## VERSE VII.

l. 1, hann must be supposed to stand for Fróði. l. 1-2, Hann kvað ekki orð et fyrra=the first utterance he made was. In this six-lined strophe something seems missing after the third line which took the form of a statement that, beginning with a hvartki, "neither," in some way contrasted with that which in l. 4 is introduced by né, "nor," and with that which in l. 5 is headed by "eða." l. 3, né of sal gaukar, seems really to mean: nor *about* the hall the cuckoos, *i.e.*, nor the cuckoos in the precincts of the hall, which presumably makes the verse run parallel with the prose account: meðan gaukrinn þagði. I don't believe that in sal gaukar we have a compound term made up of the stem of salr+gaukar, *i.e.*, sal-gaukar=salar-gaukar, meant to be a kenning for cocks. On the contrary I take sal to be acc. sing, governed by "of," a prep. here requiring the acc., meaning about.

## VERSE IX.

l. 1, Hrungrir, The Rattler (?), a famous giant, whose dealings with the Æsir are set forth in *Skaldskaparmál*, ch. 17, Sn. Ed. I., 270-284. l. 3, Þiazi, The Lumbering (?), a giant, son of Ólvaldi, Allwielder (?) and his wife Greip, Grip, brother to Iði and Aurnir, and father to Skaði, the wife of Niord, whom she left to be the wife of Odinn, and became through their son, Sæming, the ancestress of the line of the Earls of Hladir in Norway. Sn. Ed. I., 92-94, 212-214, 314, III., 47, *Ynglinga Saga*, *Heimskringla* (F. Jónsson's ed.) I., 21. l. 5, Iði, The Busy (?), The Fidgetty (?) Aurnir, -er He of the Gravel (?), or he of the gold (?). ll. 7-8. According to these lines the family relationship between Thiazi, Iði, Aurnir and Fenia and Menia was that the former were uncles to the latter, the names of whose fathers are not on record.

## VERSE X.

ll. 7-8, ef vissi vit vætr til hennar—difficult lines. Vit= we two, seems most naturally to refer to Fenia and Menia. But hennar does not seem referable to any person or object named in the context. It cannot refer to kvern, f., *i.e.*, to Gróttu, f. (statem. B, p. 14), for that would give the lines no conceivable sense; besides, the author of *Gróttasöngur* knows the name of the quern only as a masculine. It seems to us that Bugge has pointed out the way to at least a rational surmise, *Fornkvæði*, 443a: "Possibly," he says, "there is missing a verse between vv. 9 and 10, wherein Fenia and Menia have mentioned their mother, a mighty giantess, and possibly hennar, in v. 10, l. 8, is to be taken as referring to this mother of theirs, so that the sense of the verse should be:—"Not would Grotti have come out of the grey fell, or the hard stone (millstone) out of the earth, nor would the giant-maiden either now grind in this way, if we two had never known ought about her, *i.e.*, if we never could have called her our mother." If Rydberg (*Under-*

sökningar I., 712) is right in identifying Greip, daughter of the giant Geirrod, as grandmother of F. and M., perhaps hennar might be referred to her, in which case *vita til* = have hearsay knowledge of, would seem a more fitting expression than if the mother was in question. But here we are brought to a standstill by want of information.

VERSES XI., XII.

Between these verses and the prose statement C. above there seems to be this connection that both relate to the same mythic event; but what in C. is set forth as a convulsive earthquake of great magnitude, is here accounted for as the manifestation of titanic underground powers, personified in the giant maidens Fenia and Menia.

VERSE XIII.

By this verse and the two following the giant-maidens characterize themselves as battle-maidens, Hildas, or perhaps Valkyrrior, Sweden being the scene of their activity. l. 4, *i folk stigum* must mean: "entered the army," joined the ranks of warriors. Then follows immediately the statement both in *r* and *T* that they "baited bears" (*beiddum biðnu*), and immediately on that again another: "but broke shields." This cannot be right. Having joined the army their work could not be to hunt bears, but to perform deeds that would bear parallel relation to "breaking shields." This has led Bugge (*Fornkv.* 327 6) to suggesting as the right reading:

*sneiddum bryniur*

wherewith he compares

*brynjur sneiddum*

*ok brutum skjöldu* (A.M., 152 fol.)

in one of Starkad's narrative verses in Gautrek's saga (F.A.S., III. 21). Accordingly, though we have allowed the reading of the MSS. to stand in the text, we think

the proper reading may be as Bugge has it, and should translate :

we sundered byrnies.

The spuriousness of l. 5 comes also to light, as Bugge has shown, in the wrong sense in which *beiddum*, pret. of *beiða*, is used : we baited, as if the form was *beittum* from *beita*.

#### VERSE XIV.

In this six-lined verse probably two lines are gone after l. 4, descriptive of Knúi's unjust feud with Gothorm the "Good." No reference to any deeds by these persons is found anywhere else ; a bare mention of a person of the name of Knúi (alias Beini and Bendir) is made in Hjalmar's deathsong, *Örvarodds saga*, F.A.S. II., 221 ; he was Hjalmar's "*bekkjunautr*," bench-companion, at the court of King Hlöðver or Yngvi or Ingjaldr Illráði at Upsala.

#### VERSE XV.

l. 2, þau misseri, "those seasons," those (two) half-years, *i.e.*, for a year ; but probably the meaning is simply "for some time." ll. 3, 4, the sense of these lines is not quite as certain as at first sight it looks. *Koppum* can be dat. plur. of both *kapp*, n., "contentio," "æmulatio" ; "certamen," and *kappi*, m., "vir fortitudine præstans, heros." If with Prof. Gering we take the underlying form to be *kapp* in the sense of "certamen," fight, battle, the sense would be, either : we were known at fights, we showed in battles ; or, we signalled ourselves by fighting, we earned fame for martial ardour. This is possibly preferable to : *vit vorum kendar at koppum* (d. pl., m.), we were known, accounted of, as fighting champions.

#### VERSE XVI.

By this verse we find the giantesses striking the key-note of the poem by bemoaning the pitiless character of their bondhood. l. 7, *dólg*, n., enmity, hate, *siqtull*, m., settler, sedator (sedatrix) ; the words are meant for a kenning

for Grotti as peacemaker or creator of contentedness by means of its inexhaustible supply of gold.

## VERSE XVII.

In the first half of this strophe, it seems, one of the maidens says to the other: "I have now had my spell at grinding and must rest." Whereto the other taking her shift, says, in the second half: "There's plenty of work on *my* hands before I shall satisfy Frodi's greed. l. 5, muna=mun-a, will not.

## VERSE XVIII.

l. 1, after skolu supply verða; hendr hólða skolu verða, shall become. l. 2, triónur nom. pl. fr. trióna (older \*triúna, whence trýni) snout, beak, nozzle, *rostrum*; hence an object used for driving at, thrusting at; here probably club, or clubformed stick. l. 3, valdreyrug from valdreyrugr, adj., from valr the slain host and dreyrugr bloody, gory, = stained with blood of slain warriors.

## VERSE XIX.

l. 3, vígsþiðll vaka; the verb vaka, wake, shows that in vígsþiðll we must look rather for *persons* announcing war-news, than for war-news only which the term however literally means (víg. n., fight, spiall, n., "spell" say, utterance, news), víg-sþiðll therefor about the same as war-spies. l. 6, hinig=hinn veg, yonder way. l. 8, buðlungi dat. s. of buðlungr one who is of the kindred of a buðli (which however occurs only as a proper name apparently meaning a ruler, commander, swayer of men, king), hence buðlungr a kingly person, a prince, a king.

## VERSE XX.

l. 2, Hleiðrar, gen. sing. of Hleiðr, the name of the chief seat of the ancient kings of the Danes, from Skioldr the son of Odinn onward; the place, now called Lejre, is still in existence in the form of a little village in the

western neighbourhood of the Cathedral village of Roskilde, in the Danish island of Sjælland. l. 4, *regin-griót* "maingrit," must here be taken=mighty quern-stone. ll. 7-8: *eruma* (*eru ma*, MS.) *valmar í valdreyra*. It is the word *valmar* which makes the difficulty here. In the preceding verse the giantesses, either by magic intuition or actual sight, have seen a hostile army marching upon Frodi's capital, Hleiðr, and they confidently predict that it will be burnt down; in this verse, ll. 1-4, they predict Frodi's own destruction, and exultingly call out: *tökum á mǫndli*: let us now seize the turning pole=let us grind with all our might! Now the quern ground whatever the grinder demanded. The prose statements A. and D. declare in almost identical terms, that the giantesses, incensed at their ill-treatment, "ground an army on the hands of Frodi." Consequently it is they themselves who are, by their quern-labour, overwhelming Frodi with fire and bloodshed, and are mutually exhorting each other to put forth all their power to effect the avowed purpose. This exhortation they wind up by the assurance:—"we are not 'valmar' in (amidst, at seeing) the blood of slain hosts," which obviously seems to refer to their gory experience as battle maidens, and to mean: "we are not qualmy, squeemish, sick at seeing blood flowing profusely"; "we don't mind how thoroughly Frodi and his host is bled." *Valmar*, nom. pl., f., of an adj. *valmr* is an unknown form of an unknown word, and is probably a scribal mistake in *r*; the same seems to be the case with T's *valnar*. It is namely to be noted that when the scribe of *r* had already written *valmar* he inserted after the *l* a sign, resembling an elongated comma, or the right-hand stroke of an *h*, so that the form of the word looks somewhat like *val<sub>h</sub>mar*. As an *h* is altogether out of question here, this sign after the *l* must be meant, it would seem, for the purpose of drawing attention to the fact that there was some

mistake about the l. Two alternatives are conceivable : 1. the scribe wanted to indicate that the l should be excised; then we should obtain a form *vamar* which, since that is impossible, would have to read: *vámar*, from a possible *\*vámr*, adj. qualmy, sick. Such a form would have affinities in Icel. *vámr*, *vómr*, m., (mod. *vómr*, m.) a loathsome object (person, living thing), *váma*, f., (mod. *voma*, f.), nausea, etc.; *væma*, f., id.; *væma* w.v. (*við e-u*) to feel sick, to loath; *væminn*, adj., nauseous, loathsome; cf. the Dan. stem *væmme-* in *væmmes*, v. dep., to feel sick, to loathe; also OSw. *vami*, qualm; NSw. *vämjas*, v. dep, be sick; *vämjelig*, nauseous; *vämjelse*, nausea; or, 2. the scribe wanted to indicate that the l was misplaced, in which case it could only be meant to come after the m, and we should have a form: *vamlar* from a *\*vamall* or *\*vomull*; though unknown, such a form would have close affinities in Dan. *vammel*, plur. *vamle*, adj., nauseous, sick; causing nausea, sickening; *vamle*, w.v. <sup>1</sup>to cause—<sup>2</sup>to feel, nausea (cf. *vemmild*, *væmmild*, *væmmelig*, *væmmelse*) cf. also Engl. *wamble*.—We have here to deal with an otherwise unknown word, the proper form of which may be a matter of opinion, but about the sense of which there can hardly be a doubt. Of the conjectures on record: *val-mær*, bellica virgo, Egilsson; *válmar*, without an explanation, Möbius; *vafnar*, wrapped, Rask; *vaxnar*, grown, Munch, Lüning; *varmar*, warm, Bugge; “some such word as ‘whelmed’ should lie under *valmar*,” Vigfússon; *erum ár alnar*, Sijmons,—none seems to give a satisfactory solution.

## VERSE XXI.

ll. 1-2, *míns fǫður mær*, a sort of kenning for: I, i.e., one of the bond-maids. Foreseeing the doom of Frodi and his host fills the valkyria-minded giantess with revengful fury so much so that even the engine by which Frodi's fate is worked must come to pieces

amidst the ruins of Hleiðr. This is the theme of this verse and v. XXIII, which is merely a continued description in detail from this verse of the uncontrollable jötunmóðr of the grinders. See Excursus.

VERSE XXII., *see* EXCURSUS.

VERSE XXIII.

I. 5, skaftré: skaptré r T. The plural skulfu must refer to some contrivance appertaining to the mill which consisted of more than one piece of wood. The accompanying diagram of a handmill still in use in Iceland explains the meaning of the word for which I know no equivalent in English. Skap in skap-tré may, I think, be safely taken to stand for skapt and to mean "shaft," as being a term for the same object which otherwise is called mōndull, and sometimes goes under the name of stōng=pole, or kvarnar-stōng quern-pole, turning pole.

VERSE XXIV.

II. 3-4, malit hōfum (svá) sem munim hætta: "we have so done the grinding as if we were now about to leave off; our grinding is so done as to show that we *are minded* (munim) to have no more of this. The bondmaids must be supposed to point Frodi to the debris of the engine of his covetousness and to the enemies at his door. Some editors conjecture "senn" soon, for sem; which, as Sijmons rightly observes can hardly occupy an unstressed position; others read: "sem munr hvatti, as our passion urged, for: sem mvn̄ hætta. But the inimitably delicate irony of the MS. reading must not be interfered with.

This verse is imperfect as well as the poem itself. None of the bondmaids' predictions in vv. XVIII.-XXI. of an imminent catastrophe are fulfilled; but in the

original poem full effect must have been given to them.

## EXCURSUS.

## VERSE XXII.

Mólum enn framarr!	Yet on we grind!
Mun Yrsu sonr	The son of Yrsa
vígs <sup>1</sup> Halfdana <sup>2</sup>	Will for the murder
hefna Fróða;	Of Halfdan wreak
sá mun hennar	Revenge on Frodi;
heitinn verða	He shall be called
burr ok bróðer;	Her son and brother,
vitum báðar þat. <sup>3</sup>	As both we know.

There seem to be good grounds for assuming that this verse did not belong to the original Gróttasongr. It is wedged in between two verses, which obviously must have occupied from the beginning a consecutive position; for verse XXIII. carries out to the end the description of the ruin of the quern which began in v. XXI. This verse stands in no connection with the preceding or the following text, when we except the bare name Frodi, which, if it is meant for 'Fróði Friðleifsson' of the first verse, must be a sheer mistake, proving that both verses cannot be the work of one and the same author. The verse strikes us as a thoughtless marginal gloss, afterwards incorporated in the text by a mechanical copyist.

The principal character of the poem, King Frodi of Hleiðr (XX.), the royal seat in the Danish island of Selund (Sjælland), one of the descendants of Skiold, is, in the first verse, called the son of Fridleif (Friðleifsson). The description in v. VI. of the social state of things in Denmark during his reign agrees entirely with what we know about the subject from elsewhere during the reign of "Frið-Fróði" (Peace-Frodi) Friðleifsson, *i.e.* Frodi I. King of Denmark, who according to northern tradition

<sup>1</sup> vígs, so N.M. Petersen and Bugge; ú, r T., which ordinarily stands for vit, gives no sense. <sup>2</sup> Halfdana, so both r and T; Halfdanar edd. <sup>3</sup> þar, r.

was the great-grandson of Odinn,<sup>1</sup> and contemporary of Freyr and Fiolnir, third and fourth rulers after Odinn over Sweden; for in the days of Freyr, when he was laying the foundations of the wealth of Upsala, the "peace of Frodi" began.<sup>2</sup> But between Frey's successor, Fiolner, and Frodi intimate friendship seems to have obtained until the former's death.<sup>3</sup> According to the tradition preserved in statement D. above (p. 144), it was Fiolner who sold to Frodi the giant maidens Fenia and Menia. With that tradition the author of Gr.s. is intimately familiar (v. VIII.) and though he does not mention the name of Fiolnir, there is no ground for supposing that he was ignorant of it, or that he knew the owner, who sold the bondmaids, by a different name.

It is not altogether out of the way to draw attention to the genealogy of Frodi's bondsmmaids. They profess (v. IX.) to be daughters of Rock-giants who themselves were brothers of Thiazi, Idi, Aurner. But Thiazi had a daughter, Skadi, who, for a time, at least, was the wife of Niord, the predecessor of Frey on the throne of Sweden. If the nameless fathers of Fenia and Menia were the youngest of the sons of Olvaldi (the father of Thiazi, etc.), the giantesses could, even on genealogical grounds, be contemporary with Peace-Frodi; but with him alone, of all Frodis on record, which is the real point. Of course, the age and all the *dramatis personæ* to which the genuine Gróttasöngur refers are mythical. The author obviously regards Frodi as living at a time at which the contest for the hegemony of the world is still in full swing between the forces of life which are represented by culture-loving gods and men and culture-hating giants.

When we come to v. XXII. we find the Frodi introduced there in surroundings quite different to those of the Frodi of verse I. Provided that vígs (XXII<sub>3</sub>) is a

<sup>1</sup> Langebek. *Scriptores rerum Danicarum*, I, 5. <sup>2</sup> *Ynglingasaga*, ch. 10, *Heimskringla* (F. Jónsson) I, 23. <sup>3</sup> *Ynglingasaga*, ch. 11, *Heimskr.* I, 24-25.

sound conjecture, which seemingly it is, Frodi murdered one named Halfdan, and that murder "will be avenged" on Frodi by one who is the son of Yrsa, and "we both" (nos ambæ) know, that he will be called Yrsa's "son and brother." This somewhat enigmatic statement is no further explained; but it is obviously meant for a gloss on the relations in which Frodi of v. I. in the opinion of the glossator, stood, or ought to stand, to his kindred. The brevity of the statement is due to the author's assumed certainty of his readers' acquaintance with the tradition relating to the drama he hints at, and their ability to fill in his omissions.

The saga of Hrólfr Kraki opens with the statement that Halfdan and Frodi were brothers, sons of kings (konunga synir).<sup>1</sup> The father of Halfdan was "Fróði hinn frækni," but the name of the father of Frodi (Halfdan's brother) seems not to be on record. Frodi surprised Halfdan with an armed host and slew him. Halfdan left two sons, Helgi and Hróarr who, still as youths, by the aid of their guardian Reginn, took revenge on Frodi and burnt him in his hall. The son of Helgi by his own natural daughter, Yrsa, was Hrolfr Kraki. This is the same Danish family that holds the most prominent position in the epic of Beowulf: Healfdene, his sons Hrōðgar (=Hróarr) and Hálga "the good" (=Helgi), whose son is Hrōðulf (=Hróðulfr=Hrólfr Kraki). This is important on account of the tolerably certain chronological data which the poem of Beowulf supplies.

Beowulf the Geat, a nephew of Hygelāc, King of the Geats, returns after his exploits at Hrōðgār's hall, Heorot, to the court of his uncle. Not a long time afterwards the latter invaded Frisland, where he fell in battle some time between 515 and 520. (He is the Chocilaicus of Gregory of Tours' *Historia Francorum*, III.3<sup>2</sup> and of the *Gesta regum Francorum*, XIX.<sup>2</sup>).

<sup>1</sup> Fornaldarsögur, I., 3. They were perhaps half-brothers.

<sup>2</sup> Recueil des historiens des Gaules, II., 187, 555-6.

Hygelāc was succeeded by his son Heardred, still a minor. He gives shelter to Eadgils (Aðils) a fugitive Swedish prince in revolt against his uncle Onela (Áli),<sup>1</sup> and the latter invades Heardred's dominion and slays him in battle. This happened seemingly when Heardred had been King for but a short time. He was succeeded by the great Beowulf, who speedily furnished Eadgils with means for raising the standard of revolt once more against Onela, with the result that the latter was defeated and slain. These events happened, say, about 520-25. By these dates then the reign of Eadgil (Aðils) must extend from c. 525 over an uncertain number of years in the first half of the sixth century. He died by accident, so the reign was perhaps not a very long one.

Northern tradition is unanimous, not only in making contemporaries of Hrólf Kraki and k. Adils, but also in making the latter the former's stepfather (by marrying his mother, some say before, others after, she married Helgi Halfdanson, her own father). Hrólf's age, therefore, may synchronise roughly with the first half of the sixth century. His grandfather Halfdan and his grand-uncle Frodi (if he existed) ought then to have been flourishing about the middle of the fifth century. But at that time the mythic age of "Frið-Fróði Friðleifsson" is long passed; while, on the other hand, the age of Frodi IV. "hinn frækni," who is also "Friðleifsson," has just come to an end. Surely the author of vv. I. and IX. of Gr.s. had no idea that his Frodi Fridleifsson was living at so late a period; consequently, on this score, there seems to be but little probability of his being the author of v. XXII.

Other considerations lead to the same result. I cannot find in ancient genealogies any evidence, outside Hrólf's saga Kraka, of a Frodi, brother or half-brother of Halfdan Frodison, having existed. Anyhow, he could

<sup>1</sup> Snorri, Ynglingasaga, Ch. 29 calls him "Áli inn upplenzki; hann var ór Noregi" and knows nothing about their blood-relationship.

not very well be called by one and the same poet Fridleif's son in one verse, and in another, within the same poem, be handed over to the reader as probably a brother of Halfdan, and thus possibly a son of *Frodi*.

The theme of Gróttasǫngr is the revenge which befalls Frodi for indulging an insatiate greed for gold by inflicting on innocent slaves, left at his mercy, an unendurable amount of pain.

The theme of v. XXII., provided, as we said before, that the conjecture *vígs* is sound, is that in consequence of a murder, committed on Halfdan, the son of Yrsa will take revenge of Frodi.

This means that the author of v. XXII. traces the revenge that overtakes the Frodi of that verse to a cause which the author of the first verse has no idea of ascribing to the Frodi there mentioned. Obviously, therefore, the author of v. I. and he of v. XXII. are two different persons.

The prose statements of the Grotti tradition betray not the faintest acquaintance with any connection between Frodi and that prince of all legendary favourites, Yrsa's son, Hrólfr Kraki. No tradition links his name in any way with that of Grótti, save this one verse of Gr.s. That fact, we think, adds one more support to our contention, that the verse is spurious.

Lastly, let us see how the sense of vv. XXI. and XXIII. tallies with that of XXII. In v. XXI. the one of the bondmaids who has been having her turn at the grinding sees that a multitude of Frodi's people are on the point of being massacred (*feigð fira fiðlmargra sá*); this makes her wild with exultant enthusiasm (*mól mæð ramliga*) and the stays of the quern give way. Then (XXIII.), the frenzy seizes both of them, and in giant madness they jointly grind the mill until it is utterly destroyed, stones and all. Between the lines of these verses it is easy to read that it was the sight of Frodi's enemies marching into the precincts of his hall which

made the giantesses so uncontrollably wild at the success of their magic mill-work.

But the intervening v. XXII. has a totally different story to tell. There the "fore-knowing two" prophecy that "Yrsa's son" *will wreak* revenge on Frodi for having murdered Halfdan; but add that Yrsa's son *will be* called "her son and brother," and that this is known to them both (vitum báðar þat) which really must mean that *only* they two are as yet in possession of the knowledge of this particular secret. This enunciation is made by the giantesses at the very moment they see the avenger in the act of falling upon Frodi. The conclusion seems obvious that that avenger could not be the *future* son of Yrsa of whom no one as yet had any knowledge but the "Fore-seeing twain." How utterly impossible it is then that the poet who wrote vv. XXI. and XXIII. should have inserted v. XXII. between them for the supply of this sort of elucidation, seems to require no further proof. What has now been said to show that v. XXII. cannot be regarded as part of the genuine Gróttasǫngr goes also to show that most probably it is originally the work of a marginal glossator who mistook "Fróði Friðleifsson" of mythic times for some Frodi nearly related to Hrólfr Kraki, presumably "Fróði frækni," son of Fridleif.

Of course, there are points of affinity between v. XXII. and other sources of tradition relating to Hrólfr Kraki, old Norse, Saxo Grammaticus, Beowulf, but they are not directly relevant to the question respecting the genuineness of this verse as part of Gróttasǫngr.

P.S.—Commenting on v. XX., p. 245 above, I had overlooked G. A. Gjessing's in many respects meritorious translation of the E. Edda; his rendering: "ei er vi vamle," we are not sick, agrees entirely with my suggestions.

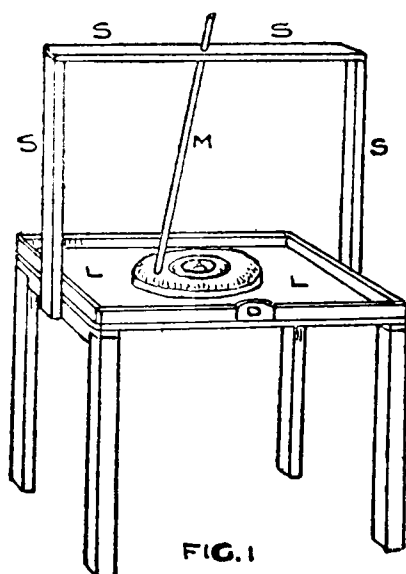


FIG. 1

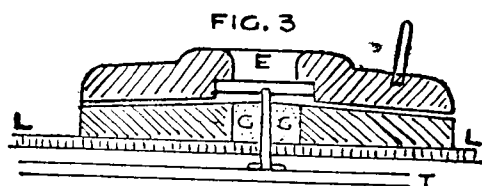


FIG. 3

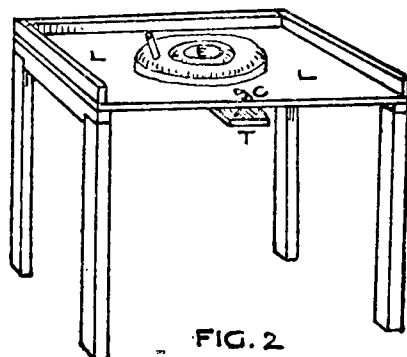


FIG. 2

FIG. 1.—Icelandic kvern. A, auga; L, lúðr; D, sliding door through which the meal was swept out with a dried tail-fin of a cod; M, mǫndull, with iron pin at its lower end which fitted into a slot in the snúðgasteinn or upper stone; S, skap-tré. In the Icelandic kvern (as also in the Scottish and a variety of the Orkney kwern) the spindle of the upper stone is fixed in the wooden nave of the lower stone, and the upper stone is lightened, or otherwise, by the spindle being knocked up or down. The cross bar in the auga of the upper stone, which rests on the spindle is called segl. The upper stone is turned withershins.

FIG. 2.—Orkney and Shetland kwern. E, eye; L, lúðr; T, lightening tree; C, pin and cord for regulating lightening tree.

FIG. 3.—Section of Orkney kwern. E, eye; L, lúðr; T, lightening tree; G, grotti, the wooden or cork nave of the lower stone. The cross-bar in the eye of the upper stone is called sile, and the notch at each side of the eye in which the sile is fitted is called lith, O.N., lið. The handle is inserted at an angle which prevents the stone being turned withershins.

**OBITUARY.**

We regret to have to announce the death of the following subscriber :—

THOMAS WILLIAM TRAILL, Fleet Engineer, R.N., M.Inst. C.E., an original subscriber, died at London on 10th January, 1910. The youngest son of Gilbert Traill, Lieutenant R.N., of Hatston, was born at Kirkwall, 13th August, 1829, and was thus in his 81st year. Trained as a Mechanical Engineer, he joined the Royal Navy in 1853 on the admiralty adopting steam as a means of propulsion for warships, and lived to see its complete triumph. In 1854-55 the vessel on which he was serving was employed in the Baltic, and among other engagements, took part in the bombardment of the Forts at Bomarsund, where it was under fire for seven or eight hours. In 1856, his ship was sent round to the Black Sea, and was at Sevastopol. In April, 1864, he was promoted to be Chief Engineer, and on retiring that summer, he entered the service of the Board of Trade, where he remained for over thirty-one years, finally retiring in 1895. During the time he was at the Board of Trade, as Engineer Surveyor-in-chief and Inspector of Chain Cable and Anchor Proving Establishment, he had to carry out experiments for framing the tests and regulations for this important Department, which showed its appreciation of his labours by retaining his services a year after he had passed the age-limit. Besides a number of professional papers, contributed to the various Societies of which he was a member, he was the author of "Chain Cables and Chains" and "Boilers, Marine and Land, their Construction and Strength." A keen genealogist all his life, he amused himself after his retirement in compiling "Genealogical Sketches" of some of the Orkney families with which he was connected, which he had printed and published privately, in 1907. He was twice married, first to Isabella

Glasgow, who died in 1877, and secondly, to S. A. G. McCorkindale, who, along with her son, Lieut. R. F. Traill, of the Worcestershire Regiment, survive him.

### NOTES ON BOOKS.

*Ancient Church Dedications in Scotland: Scriptural Dedications* by James Murray MacKinlay, M.A., F.S.A. Lond. and Scot., Author of "Folklore of Scottish Lochs and Springs," "Influence of the Pre-Reformation Church on Scottish Place-names." Edinburgh: David Douglas, 1910. Pages xxiii. + 419. Size 8½ inches by 5½ inches. Price 12s. 6d. In this beautifully printed and got up book, Mr. MacKinlay has gathered an extraordinary mass of interesting information on typography, ecclesiology, hagiology, and ecclesiastical architecture. The main purpose of his book, however, as he informs us in a prefatory note is (1) to give some account of the Cathedrals, Parish and Collegiate Churches, Chapels, Hospitals and Monasteries under the invocation of Saints mentioned in Holy Scripture, and (2) to trace the influence that these Saints have had on ecclesiastical festivals, usages, and symbolism. Twenty-three pages are devoted to a bibliography of works referred to in the book. This is followed by a Map, illustrating state of the Church in reign of David I., reproduced from Skene's Celtic Scotland. The opening chapter is devoted to a brief discussion of the subjects of Dedication and Consecration. Two chapters are devoted to dedications to the Holy Trinity. Chapter iv. deals with dedications to Christ, and references are made to Christ Kirk, Birsay and Norse Cathedrals (Christ-Kirks). Another chapter is assigned to dedications to the Holy Ghost, followed by three chapters to the Virgin. References are made to the Cathedral Church at Dornoch, Kilmuir (Kildonan), Lybster (Reay), Wick, Duncansby (Lady-Kirk), Lady-kirk (Stronsay), Lady parish (Sanday), Lady-kirk (Westray), St. Mary parish (South Ronaldsey), Damsay in bay of Firth, Parish of Harray, Shapinsey, Deerness, Quholme (Stromness), Sand (Sandsting), Cullinsburgh (Bressay), Haroldswick (Unst), and Weisdale. In the chapter devoted to St. Anne, the parish Church of Dunnet is referred to as a dedication to her. The chapter dealing with the dedications to the Family of Bethany, makes mention of the chapel at Overbister, in the Island of Sanday. The Apostles and Evangelists have six chapters devoted to their dedications, in which references are made to St. Andrew's Chapel (Golspie), parish of St. Andrews (Orkney); Peter—Kilphedder (Kildonan), Kilpedder (Clyne), Olgrinbeg (Halkirk), Thurso, Lybster (Reay), Sandwick (Pomona), Pentland Skerries, Chapel on the bank of Otterswick, near Newark in Lady parish, Brough of Birsay, Island of Wyre; James—Chapel of St. James, situated in the south nave of the cathedral at Dornoch;—Thomas—Abbey Church of Skinnet (Halkirk); Paul—Walls, Delting and Cunningsburgh; John—Dunmoy (Canisby), St. John's (Dunnet), Kirkabister (Bressay), Gutches (Yell), Baliasta

and Norwick (Unst). The Martyrs have two chapters, in which references are made to St. Barnaby's Chapel (Shetland), and Holy Innocents (St. Tears, Wick), St. John the Baptist Chapel (Kirkwall Cathedral). In the chapter dealing with dedications to the Holy Rood, mention is made of Crosskirk (Thurso parish), Cross (Westray), Crosskirk (Fair Isle), Crosskirk (Whalsay and Fetlar, and at Quendale in Dunrossness), Cross-kirk (Northmaven parish), Crosskirk (Haroldswick, Unst). There is also a chapter devoted to the Archangels, but it would appear that our northern clerics had not much confidence in these angelic beings. At least, I have not noticed any northern dedications to them. The Book concludes with a number of interesting appendices, in one of which the author quotes Rev. A. B. Scott's proposed explanation of St. Tear's. Mr. MacKinlay, himself, acknowledges that it appears that this is the only genuine dedication to the Holy Innocents in Scotland. This, in itself, while not conclusive, certainly lends a certain probability to the fact that, the peculiar name of St. Tears, has nothing to do with *tears*. There is also another dedication to the Virgin in Caithness, viz., the Chapel at Scoutal Woods, parish of Watten. As has already been remarked, Mr. MacKinlay has gathered an immense amount of interesting material around these dedications, and has placed all students interested in ecclesiastical antiquities or history deeply in his debt. He intends dealing with non-scriptural dedications in a future volume, and it is not too much to predict that it will exceed in interest his present book, though it will have to face a few difficult problems in hagiology.

D. BEATON.

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- Turnbull, W. J., F.S.A.Scot., 16, Grange Terrace, Edinburgh.
- Unst, Working Men's Society, per J. C. Jamieson, Baltasound, Lerwick.
- Vienna, Imperial Court Library, c/o Messrs. Asher and Co., 13, Bedford Street, Covent Garden, London, W.C.
- Weir, William, 46, Castle Street, Edinburgh, c/o George P. Johnston, 33, George Street, Edinburgh.
- White, Arthur, Busta, Lerwick.
- Wick Carnegie Public Library, per George Bain, Librarian, Wick.
- Williamson, David, North of Scotland Bank, Lerwick.
- Williamson, David J., Blacksness, Scalloway, Lerwick.
- Williamson, James, P.O. Box 257, Greenwood, British Columbia, Canada.
- Williamson, Rev. L., Congregational Manse, Inch, Aberdeenshire.
- Williamson, L., Messrs. Williamson and Co., Fish Curers, Aberdeen.
- Williamson, Wm., 19, Market Street, Lerwick.
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- Wingate, Miss, Hooland, Colinton, Midlothian.
- Wood, Alex., Thornly, Saltcoats.
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London, W.C.

Yule, R. Mortimer, C.M., M.D.Aberdn., Ordgarff, Lerwick.

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*Abbreviations* :—O, Orkney : S, Shetland : C, Caithness ; Sd. Sutherland.

For names of ships and shipwrecks, see under *Ships*.

*Genealogies* are indexed under the surname and locality of the family, and must be referred to for persons bearing the family surname who are not otherwise indexed, but all other surnames occurring in these *genealogies* are indexed.

*Patronymics* are indexed under Christian or first name only. These were in use in Shetland till the beginning of the 19th century.

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### ERRATA.

p. 84, last l., for *óni* read *Jóni*.

p. 233, for Dr. *James* Anderson read *Joseph*.

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