Old-lore Miscellany

OF

Orkney Shetland Caithness and Sutherland

VOL. IV.

OLD-LORE SERIES

VOL. IV.

OLD-LORE MISCELLANY

OF

ORKNEY SHETLAND CAITHNESS

AND

SUTHERLAND

EDITED BY

ALFRED W. JOHNSTON and AMY JOHNSTON

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ACKERGILL TOWER, CAITHNESS.
From a Photograph.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. IV. PART I. JAN., 1911.

Contents.

NOTES.

New Subscribers.

The following new subscribers for 1911 have been added to the roll:—

The Most Hon. The Marquis of Stafford.
Corsie, W. A. C., "Orcadia," Ashford Avenue, Hornsey, London, N.
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Pilkington, Thos., of Sandside, 19, Princes Gardens, London, S.W.
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Sinclair, J. E., Wyndham House, Aldeburgh, Suffolk.
Wales, National Library of, c/o Sydney V. Galloway, Pier Street, Aberystwyth,

MISCELLANY COVER.—The border design of the cover has been taken from that of the illuminated address which was presented to Mr. Eiríkr Magnússon last June in recognition of his services to Northern Literature and to the Club. This cover has now been adopted for the YEAR-BOOK and SAGA-BOOK of the Club, and is also appropriate for the *Miscellany* and *Caithness and Sutherland Records* seeing that Caithness and Sutherland are represented on it. The Arms of Iceland, Norway, Denmark and Sweden are placed on Viking shields at the four corners, and the Club badge—a Viking Ship—at the top. The latter is on a shield surmounted by a coronet, taken from the arms of the Norse Jarl of Orkney, the Club having been originally founded as an Orkney Society. Interlaced V.C.'s, for Viking Club, form the lower border; and O.S.C.S. for the Old Norse Jarldom of Orkney, Shetland, Caithness and Sutherland, form the other borders.

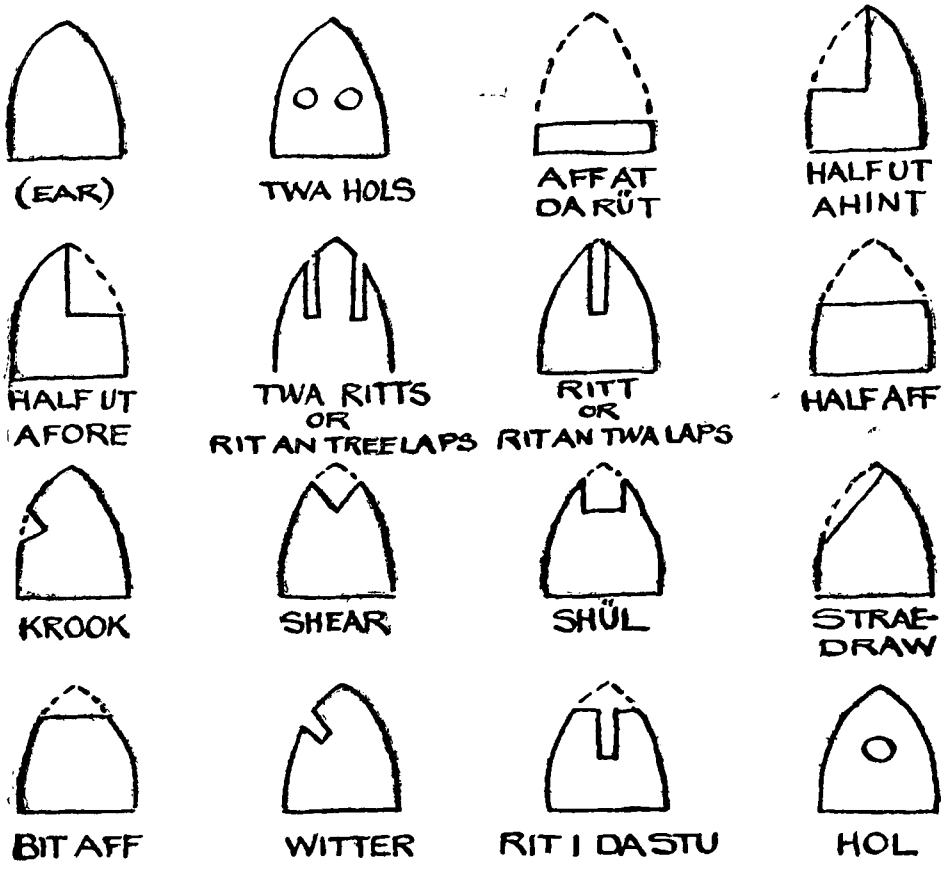
SANDWICK TROWS.—The house of Pow in Sandwick is still remembered as a place where people from the surrounding districts met to drink "change ale." Licenses in these days were obtained by any who wished them. A man from Hestwall, having been at Pow, fell asleep on the homeward journey, near the Howans of Hurtisgarth, a well-known fairy resort. He was awakened by a loud noise, and saw the brae covered with riders. Greatly excited he ran home without delay.

On relating his experience to an old woman who resided at Aith, she said, fortunately the fairies got neither of what they were after that night, a daughter having been born about that time in the house of Aith, and a cow was found in the byre nearly strangled at daylight.

A farmer in the township of Kirkness was long annoyed with water-trows from the adjoining loch. When drying corn in the kiln, if he went into the house, he always found the ingle or kiln fire put out on his return. They were continually playing tricks and putting things out of order about his premises. At length it occurred to him, when attending his kiln, that instead of going outside, he would conceal himself under some newly-thrashed straw in the barn. Having adopted this plan, in a short time two trows made their appearance and took a seat by the ingle. On attempting to get near them the straw moved slightly, whereupon one trow said to his companion: "Strae's gae'n," but was reassured by the reply: "Sit still and warm thee wame. Weel kens thoo strae canna gang." Eventually the farmer got quite near, and emerging from his retreat, belaboured the intruders with the flail, with such effect that he was never troubled with such visitors again.

In Yesnaby, Sandwick, a woman resided who is said to have had the power to stop bleeding without leaving her house, however far distant the subject might be. On one occasion she was visited by a farmer who implored her intervention, as one of his horses had met with an accident, and was bleeding so profusely that the blood was running out of the stable door. The woman expressed doubt whether she could help as the last one she had assisted had returned nothing for the cure. But she told him to go home and she would do her best. When he arrived the bleeding had stopped, and the animal came round all right.—WM. SMITH, Newark, Sandwick, Orkney.

SHEEP-MARKS.—The following illustration of sheep ear-marks as used in the krü of Catfirth, Nesting, Shetland, is supplied by Mr. James S. Augus, of Lerwick.



Records of sheep-marks in Holm, Orkney.

1767, June 2: Magnus Cromertie, son of deceased Magnus C., shoemaker—ane hole in right lug and a bit behind on the left lug. Extracted from Register of Sheep Marks, by Thomas Allan, clk. C. Allowed a skirt in the left nose. W. Craigie.

1750, June 1: Robert Langskeal, son of John L., in Blomore—a prick mark in the left lug, a hole on the right lug, a bit before and a skirt in the right nostril. Now sold by J. L., who lived in Westergraves, and now in Kirkwall, to David L., his brother's son.

1813, March 3: David Langskaill, son of deceased Peter L., in Ingastack—3 laps in left lug, a shear mark in right lug, a bit behind and the tail off. Extracted from New Register of Sheep-marks of the parish of Holm, by David Petrie, Junior, No. 53, p. 11th.

,, Isobella Langskaill, daughter of David L. in Ingastack—3 laps in left lug, a bit behind, a bit behind in right lug and a wool on the face.

,, Peter Langskaill, son of David L., Hensbuster-by-East—a helmin before and one behind on the left lug, a hole in the right and a bit before, and a skirt in the right nose.

,, David Langskaill, son of David L., in Ingastack—a shear mark in right lug and two bits before, 3 laps in left lug.

1814, June 27: Margaret Petrie Langskaill—a hole in right lug and crossbitted, a bit behind on the left

I am obliged to Mr. W. Laird, Kirkwall, for the above notes, from which it will be obvious that if any of these Registers of Sheep-marks are still available they would be of great value for genealogical purposes.—A. W. JOHNSTON.

EEL-LORE.—(Miscellany, Vol. I., page 296). The form I heard it in South Yell, was:—

Eele eele andi
Cast a knot abut di tail
I slip de whar I fan de.

—T. M.

SHETLAND COUNTING-OUT RHYMES, etc.—(Miscellany, Vol. I., page 296, Vol. II., p. 134, and Vol. III., p. 56).

Like the Revd. Mr. Williamson of Insch, the form I was accustomed to when a boy at Burravoe, Yell, was:—

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

About the year 1867, a family from Lunnasting settled

in South Yell, when we learned from the boys the following form:—

Eetam, peetam, penny plump,
A' the ladies in a lump,
First shu cust, an' dan shu drew,
And it must be gou.

I have been told that the following form was also used in South Yell:—

Eetam, peetam, penny pie,
Peppy lury, jinky ji,
Black fish, white troot,
Errie, orrie, ye are oot.

The following was also known in South Yell:—

Up hill and down dale,
And tho' ye gather a' da day (*or* ta doom's day),
Ye widna gather a hand fu (*i.e.*, mist).

—T. M.

EIKON BASILIKE.—The "Guardian" of Sept. 23rd, 1910, says that among the relics in the Loan Collection of the Ecclesiastical Art Exhibition in connection with the Church Congress at Cambridge, there was an early copy of the "Eikon Basilike," dated 1648, which was purchased in the Shetland Islands, and given by the purchaser to the present owner—Canon Ross Lewin. It would be interesting to know the history of this copy, whether it had been a long time in Shetland, and to whom it formerly belonged. The first edition of the "Eikon Basilike" was published a few days after the execution of Charles I., which took place on January 30th, 1648-9. It passed through fifty editions in twelve months.—T. M.

THE BUSH OF KAITNESS.—In Notes and Queries of the "Aberdeen Journal" for Sept. 28th, 1910, is a reply by R. R. to a query by W. Lachlan Forbes:—what is meant by "the Bush of Kaitness," in Mr. William Forbes' preface (page 3), to his continuation of Matthew Lumsden's Genealogy of the Family of Forbes, that from the year 1371 till Flowdowne in the year 1513, the said

Lord Forbes had the whole guiding of His Majesty's affairs betwixt the Cairne of Mount and the Bush of Kaitness. The explanation given by R.R. is that the Bush of Kaitness was a famous shrub, which grew at the extreme northerly point of Caithness, and the quotation referred to simply means that from 1371 to 1513, the Lords of Forbes held supreme command from the Cairn o' Mount over the whole north of Scotland, but excluding the Orkney and Shetland Islands.—T. M.

THE GREAT AUK.—In the "Shetland News" of Oct. 8th, 1910, is an interesting note by J. F., who says that the last pair—a male and a female—of the Great Auk in Orkney or Shetland, were killed at Papa Westray in 1812. The body of the male bird was sent to a Mr. Bullock, after whose decease it was purchased for £15 5s. 6d., and placed in the British Museum, where it still remains.—T. M.

GOLSPIE (SUTHERLAND).—Various derivations have been assigned to this place-name. The main feature of the place is undoubtedly the gorge or *gil* (old form *geil*, genitive *geilar*). The hamlet was originally at the burn's mouth, geilar-óss (or 'oyce' or mouth). Add *-bær* or -bú, Norwegian -bö, Gaelic -bigh, English -by, and you get geilar-óss-bú, which contracts into geil-ar's-by, geilsbigh, almost the old Gaelic name geishbigh, geilshpie, English Golspie.

But there is no oyce or óss at Golspie. The Burn runs straight into the sea. So, in spite of all temptations, it would seem more correct to attribute the first part of the word to a personal name, making its genitive case in s. Two such names, Kol and Gol, are available, and Golspie (p for b being *de règle* on a Highland tongue) means The Settlement of Kol or Gol—Kolsby or Golsby—probably the latter. An old variant is Gollesby.—J. G.

SUTHERLAND PLACE-NAMES.—The Rev. Adam Gunn has an interesting paper on "Some difficult Sutherland

Place-Names," in the November number of the *Celtic Monthly*. He deals with such names as Creich, Rogart, Golspie, Farr, Assynt, Kinlochbervie, etc. His derivation of Farr has novelty on its side at any rate. No satisfactory explanation, he says, has yet been given of Farr. The vowel is long in English, and short in Gaelic. There is a Norse word *far*, a boat, and the village of Farr bears some resemblance to a boat. Parish names, however, are very largely derived from the names of the parish churches, and these again from saint-names. The best known saint of Sutherland is St. Bar, founder of the Church of Dornoch; and the most likely solution of Farr is that it comes from Bar. *Clachan Bhar* or *Eaglais Bhar* evolves into Clachan *Far* in the northern dialect (cp. *bhar*, from, off, which is *far* in Rob Donn's and Mary MacPherson's poems). That his fame and name extended to the North coast is clear from the place-name Monàr, the holy loch of this parish, where his name is commemorated (*mo-fhionn-bhar*).

THE PLACE-NAME "REAY."—Mr. Gunn has also the following comment on Reay: "The Gaelic of Reay, Caithness-township is *Miogh-ra*. It is difficult to determine its origin. Lord Reay is always *Morair MacAoidh*, and has never been called Morair *Mhiora*, except in the Red Book of Clan-ranald, written by one who was not familiar with the usage in the Reay country. A Reay-countryman would not recognise his chief by the title 'Morair Mheagh-rath.' But his lady was always called in song and story, Bain-Tighearn *Mhiora*. The reason of this distinction is to be found in the fact that the title *Lord Reay* dates only from 1628, by which time the ancient Gaelic usage of *Morair Mac Aoidh*, was too firmly fixed to give way to the modern title. In the case of *Lady Reay* there was no earlier title to dislodge. The parish is known in Gaelic as *Sgire Mhiora*, and the village as *Miora*, never *Ra* (as stated in the *Celt. Rev.*). There is a hill in the parish of the name of Beinn *rath*,

which may possibly enter into its formation, and *magh rath* has been suggested, meaning 'plain of the fortified place.'"

ANCIENT MONUMENTS OF CAITHNESS AND SUTHERLAND.—A meeting of the Royal Commission on the Ancient and Historical Monuments of Scotland was held on 23rd November, at 5, St. Andrew Square, Edinburgh—Sir Herbert Maxwell, Bart., the chairman, presiding. An advance copy of the inventory of the ancient and historical monuments of Sutherland was laid on the table. It was decided that the forthcoming inventory for Caithness and succeeding inventories should be more profusely illustrated. The Secretary (Mr. Curle) made a verbal report on his examination of the ancient remains in Caithness. These prove to be more numerous and of greater importance than was anticipated. The remains of brochs number nearly 150, or almost double the number previously known. A large number of cairns of the Neolithic period not hitherto recorded were examined and reported on. A new class of megalithic structure, probably a dwelling with galleries supported on piers and covered with slabs so as to lessen the area required to be spanned by roof in the interior, was discovered in the parish of Latheron, and is of a type of which no remains are now known elsewhere in Scotland, though presenting an analogy to ruined structures recorded as existing in the Lews. The place-name "wag" given to the sites where several of these occur suggests that they are the structures referred to by Pennant as "hunting houses," called by the natives "uags." There were also discovered in the county a number of additional settings of rows of small standing stones, a class of monuments so far only known to exist in Scotland in this county and the adjacent strath of Kildonan in Sutherland. Mr. Curle expects the Caithness Inventory to be ready in the early summer. It is to contain about fifty illustrations, with a number of ground plans.

CAITHNESS, SUTHERLAND AND SHETLAND PAPERS.—Subscribers and readers in the possession of documents of the 18th century and before, should forward them as suggested in the following Note for the purpose of printing extracts from them. Documents of 1600 and earlier will be printed in the Record Series.

ORKNEY PAPERS.—It is proposed to give a Series of Notes about Orkney people, lands, customs, etc., taken from legal documents and other papers chiefly of the 17th and 18th centuries. The following Notes are taken from papers in the charter chest of Mr. James Spence, of Pow, Orkney. The Notes will be arranged according to date without any subject heading, for the simple reason that the various items of information given are all of equal interest—granters, grantees, lands, witnesses, etc. Subscribers and readers in the possession of documents should send them by registered letter post to A. W. Johnston, 29, Ashburham Mansions, Chelsea, London, S.W. Documents of 1600 and older date will also be printed in the Record Series.

1624, April 22: feu charter George (Graham), bishop of Orkney and Shetland and chapter. Mr. Daniel Callendar, Provost; Mr. James Cok, Chancellor; Mr. H. Smythe, Sub-Dean; Mr. Patrick Inglis, Prebendary of St. John; Thos. Swentoun, Archdeacon; Mr. P. Waterstoun, Cantor; Mr. J. Gardiner, Sub-chantor—to Alexander Chalmer, smyth, and Janet Firth, his spouse, of "our peice of waist ground on the west syd of our raid of Cairstane quhairupoun the saidis Alexander and his spous have alreddie buildit and plantit ane hous and yaird, with the samin hous and yaird buildit and plantit be thame thairupoun, the said peice of waist ground being bounded with the sea on the east and fra the sea directlie to the high craigstane on the south and therefra to many craigstanes lying togidder on the west and from the saidis craigstanes to the sink on the south syd of the burne on the north and down the said sink to the sea"

in the parish of Stromness, bishopric and sheriffdom of Orkney, with power to build houses, to cast peats to serve their own use upon the common muir and commonty of the parish, with pertinents, for a certain sum of money converted to the "weill and utilitie of our said cathedrall kirk for reparatioun thairof, the weill of ws our successouris and of our said kirk alwayis being foirsene and considerit,"[1] and paying yearly two dozen good and sufficient chickens at "Lambes" with suit and presence at three head courts "at our place of the yairdis in Kirkwall" or elsewhere. Written by Andre Ellis, servitor to David Heart, writer, witnesses: Adame Bellenden, of Stanehouse, David Grahame, eldest lawful son of the bishop and apparent heir, Patrick Smyth, of Braco, "our son-in-law," Robert Grahame, Andro Smyth, George Leslie, "our servitors."

On the back of the charter it is stated that:—1656, July: This charter was produced at Kirkwall before Pa. Blair and Hew Watson[2] and a duplicate thereof sent "alongst to the Honobl. Comsrs. of his heines excequers conforme to thair commissione given to vs and certane vthers for that effect bearing dait at Edinburgh, the 21 of March, 1656."

1666, Nov. 30: Sasine on feu charter (Kirkwall, Sep. 6, 1666), Andrew, bishop of Orkney and Zetland and chapter—Mr. Edward Ritchardsone, Provest; Will. Dauidson, Archdeacon; Mr. J. Hendre, Cantor; Mr. Johne Balvaird, Subdeacon; Mr. Ja. Douglas, Prebend. —to David Beaton, baillie of Stromness, of 6½d. land, of the 13d. land called Bischopisland in Innerstromness with pertinents. Sasine given by Francis Gordone, baillie, merchant, Stromness. Charter written by David Forbes, N.P. Witnesses: John Murray, writer, Edin-

[1] Since the disestablishment of Episcopacy the revenues of the bishopric have been appropriated by the Crown and diverted from such local uses as narrated in this charter.

[2] Governor Watson was Cromwell's representative in Orkney (Hossack's *Kirkwall*).

burgh; John Neven, Sheriff Clerk of Zetland; Johne Stevinsone, 'our servitour.' Witnesses to Sasine: Thomas Sutherland, John Broun, merchants and indwellers, Stromness; John Redland of that ilk, James Broun, John Caird and Hieronymus Tulos, inhabitants there, David Forbes, notary.

1776, Oct. 9: Inquisition at Kirkwall before John Riddock, Sheriff substitute of Orkney; James Blaw, merchant, Kirkwall, chancellor; James Stewart, Alexander Stewart, John Paterson, Andrew Liddell, Patrick Traill, Wm. Watt, junior, Alexr. Watt, Wm. Groat, John Weir and John Calder, merchants in Kirkwall, Hugh Sclaitter, lignarium; Wm. Irvine and Magnus Laughton, sailors, Kirkwall; Dr. Robert Groat, of Newhall, affirmed that deceased Charles Graham, of Hourston, brother of Alexr. Graham, merchant, Stromness, now of Hourston, died, and that said Alexr. Graham is legitimate and nearest heir male of tail and provision of said deceased Charles Graham, his brother, in accordance with deed dated Jan. 14th, 1737. Signed, Edward Keith, Clerk depute.—A. W. JOHNSTON.

QUERIES.

JAMES FEA, ORKNEY, AUTHOR.—(See *Notes and Queries,* 11 s. ii., 308, 412, 458, where information is given concerning the family of Fea). The particulars and date of the death are wanted of James Fea, surgeon, author of *The present state of the Orkney Islands,* 1775.

COMMUNION ELEMENTS.—A discussion is going on in *Notes and Queries* (11 s. ii., 188, 237, 278, 356, 396, 456) as to oatcake and whiskey having been used as eucharistic elements, in illustration of which the Rev. Dr. Craven's *Journal of Bishop Forbes* is quoted. In this connection it may be of interest to call attention to a letter of Pope Gregory IX., May 11, 1237, in answer to the Archbishop of Nidaros, who asked whether bread, other than wheaten, with ale or drink, other than wine, could be used in the Holy Sacrament, in which the

answer is given in the negative. There was a want of wheaten bread and wine in Norway at the time. (See Dipl. Norweg. I., No. 16). Can any one give an instance of elements other than wheat bread and wine having been used in Orkney, Shetland, Caithness, or Sutherland?

GILLATT.—In *Orkney and Shetland Records,* Vol. I., p. 257, l. 2 (issued with this number) is mentioned "ane gillat and ane horse foill." In Jamieson's *Dict.* two meanings are given of Gillat, viz., a filly or young mare, and a gelding or riding horse. Is this name now known in Orkney, and, if so, what is its meaning?

ODAL ROYTH.—Can anyone suggest a derivation for the word *royth, roith* or *roath,* which is applied in Orkney charters to the odal right of redeeming patrimonial lands. The correct O.N. term is *brigð.* In the charters the two terms *richt and royth* usually appear together.

REPLIES.

OBSERVATIONS UPON QUERIES AND ARTICLES IN "MISCELLANY," VOL. II.

BOTHWELLSSON (p. 21) is a Scots scribe's equivalent for Botulfsson.

SUTHERLAND (p. 27).—Those of this lineage first appearing in the Isles are probably of the family of Dunbeath, into which Earl William S:t Clair married c. 1450. In Orkney are Alexander S. (1441), vicar of Westray (1443); John S. (1448); both these were churchmen; Sir Robert S., 1481-1503; John S., slain c. 1500 by Sir William Sinclair of Warsetter; and ——— Sutherland, who *m.* c. 1500, Katrin, daughter of Thorvald of Brugh, of which marriage was Thorvald Sutherland, of Brugh, Hjaltland.

HAAKON (p. 27).—This is to be found in Aitken.

ROBERTSON OF NEWBIGGING (p. 41).—Geo. R. of N. was Chamberlain of Orkney, 25th July, 1710.

THE CATTI (p. 74).—The Ness, named arbitrarily Cat-ness, gave the name to the district and people, not the tribe to the Ness. The Norse Saga references are always to the Katanesingar and Katneskr—not to the Kater.

MOWAT (p. 86).—The contributor has a complete account of the descendants of Anders Mowat, Axelssen, who are now known as "Helviken."

STEWART (p. 88).—Jean, daughter of Sir James of Eday, *m.* (1) Sir James Young of Scotstoun, his relict in 1636. Captain Robert of Eday had a natural son John, mentioned 26th March, 1663. Robert S., 3rd of Eday, had a daughter, Isobell, noticed 31st July, 1734.

BRUS-HALCRO TRADITION (p. 93).—Before attaching importance to this tradition, the Orkney origin of the Halcro family requires to be established. Brus doubtless visited Orkney because of amity and relationship with Norway and friendship with Earl John. Halcro adjoins Hastigrow, both in the parish of Bower, Caithness, and although sometimes written Halkrick, is not to be confused with the parish of Halkirk. Halcro was in feu from the Bishopric of Orkney, as also lands in Halkirk. Halcro continuously so appears from at least 1537 to 1887. (See map in Calder's History of Caithness).

SOMERLED (p. 138).—A good account of this warrior is to be found in the Scots Peerage in Vol. V. in the article on the "Lords of the Isles." The nomenclature is defective. For *Ragnhildas* read *Ragnhild,* for *Roderic* read *Hrørek,* for *Donald* read *Dufnjal,* for *Dougal, Dufgall,* and for the Latin "*Reginald*" read *Rögnvald.* A Chart-Pedigree of scions of Somerled is given in Andrew Lang's "History of Scotland."

BLANCE (p. 138) is the genitive of Bljan, an old Norse person-name.

SHEWAN (p. 138) may be from Svein, but it also occurs in the Isles as a place-name, and is not genitival in form.

BANNISKIRK (p. 143).—May not this be Bjarniskirk, after the celebrated Bishop of Orkney.[1]

FRESKIN (p. 150).—This name has quite a Norsk appearance. Did he have heritage lands in Sutherland, or were they conquest, that is to say, acquired by gift or purchase? He was *sans* surname. One son (the eldest) became of Sutherland under the Earl of Orkney and Caithness, and another (the 2nd) became of Moray.

DUNROBIN (p. 199).—This place-name more probably derives from the name of the bird, than from Hrafn, the Lawman, appointed deputy *c.* 1198, for Rögnvald, royalet of the Hebrides, and who fled south the same year. *Cf.* Ravenscraig Castle in Fife. The change from Drumrafn to Dunrobin in 1401 is merely an orthographical mutation, and has nothing to do with the Earl Robert of that time.

FRANCIS S:T CLAIR (p. 244).—Read James.

ALEXANDER SINCLAIR IN ESTAQUOY (p. 245) died 1687, and Patrick, youngest son, is only executor. In 1680 Magnus was youngest son, and in 1707 received disposition of half E. Explain?

FLETT (p. 253).—This was a place in Orphir. See Peterkins Rental (27th April, 1503), p. 39.[2]

MEAL (p. 253) is an abbreviation of Michael.[3]

AASSIE (p. 253) is the diminutive of both Asmund and Augsvald, the former being in vogue in Hjaltland, while the latter rarely, if ever, appears.

—ROLAND S:T CLAIR.

[1] Bjarnakirk.—A. W. J.

[2] *Flet* in the Rental is probably a misreading of *Flec*, there is a place Fleck in Houton. The Rental, however, does not state that Flet is in Orphir, but merely that the Rental of Orphir was made at Flet.—A. W. J.

[3] *Michael* becomes *Michel* or *Mitchel* in Orkney, hence "St. Mitchell's Church," Harra. Michael, as a Christian name, is also pronounced Mitchell in Orkney. Meal is a common place-name in Orkney and Shetland; O.N. *melr*, sand hills, and the surname Meal is taken from the place-name. See Peterkin's Rentals, 1595, No. II., p. 13, where we are informed that part of the place called Male [now known as Græmeshall] had formerly "pertained to William Male, now escheat for theft."—A. W. J.

RANY ELPHINSTONE.—This name occurs on the assize of a "Sheriff Court callit Alhallo" held at St. Magnus' Kirk, Kirkwall, by Lord Robert Stewart, November 5, 1579. From a transcript in the Sheriff Court House, Kirkwall.—J. S. C.

CANISBY CHARMS (Vol. III., p. 198).—*Lebbes, libbes,* or *libs* resemble the Gaelic, *libberach,* a confused story; also *lebb,* to take food into the mouth with the tongue; but it is most probably *llabach,* pronounced lyab or lyabch, which means a piece of weak, incoherent talk. The verb is almost identical, and Dr. Walter Gregor, in his *Dialect of Banffshire,* gives its meaning as: "To speak in an unknown tongue," and "To speak much with little meaning." In Forfar we used to say of a havering person, "what a like leeberlechan he laid doon."—A. R.

THE BISHOPRIC OF ORKNEY.

REFERENCES TO LANDS IN CAITHNESS.

By Roland S:t Clair.

DOUBTLESS from quite an early period the Bishops of Orkney held lands in Caithness. The transactions in connection with these mainland properties have escaped notice, and yet there are indications of the existence of deeds during the xvith century that would prove of considerable interest. Perusal of the following excerpts may throw a little light on the appearance in Orkney of the families of Halcro and Moodie:—

On 30th May, 1537, there is a Charter (Reg. Grt. Seal, 17th March, 1543) of "Terras de *Schabuster*, Broubsterdaill cum piscatione eorundem Bowartour, *Acro*, Thuro, et Lune [Huna?] cum tenentibus, etc."

Adam, Bishop of O., in 1562 and 1564 gave charters of Downreay, Brubster, Thura, and other lands to W:m Sinclair of Dunbeath, who in 1557 (1567?) had confirmation from the Crown, These were apparently on the resignation of John, Earl of Sutherland.

On 20th April, 1593, there is a charter to James Sinclair of Murkle, of the lands of *Halcro*, etc.

In the 1595 Rental of Walls, O., there is deducted from the land-maill of Brims, there, the land-maill of the 6 merk-land called Skeebuster, which, in the Rentals of 1614 and 1642, is stated to have been excambed for Snelsetter. Is this Skeebuster in Brims, South Ronaldsey or Schabuster in Caithness?

The Bishopric Court in 1617, 13th November and 21st November, Enrolls:—Rob:t or Rore Mackbethson (sic) for *Halcrike*, Caithness; Geo. Earl of Caithness for his lands of Bortour in C.; Alex:r, Lord Forbes, for Dunray, there; James Sinclair of Murkle for Tubeg and *Shebister*, there; and on 1621, 8th November, Sir W:m

Sinclair of Catboll, for his lands of Daill, there. In 1624 Sir Donald McKay, first Lord Reay, was infeft on charter by the Bishop of Orkney in Thura, Borlum, Downreay, and Brubster. On 30th October, 1633, in the B/Court-Book are enrolled Geo., Earl of Caithness, for Bowertour and *Halkrige*; Lord Rae, Murkle and Catboll, as above.

In 1642, Bishop Graham makes reply to Propositions by the Town of Edinburgh :—"Your tenants in Caith-"ness are my Lord Caithness, my Lord Rae, the Laird "of Murchill, and the Laird of Mey. Their lands are "but small. The whole duty of them all is about £40. "They hold of the bishopric but little parcels of land, "*serving for the bishop's sojourning there when stayed* "*at the Pentland Firth.*"

"The mill of Bortour and lands of *Halkrick* lying in "Caithness, feued to the Earl of Caithness, and in your "possession, pay of feu farm duty 4 bolls meil and £4 "money."

"The lands of Daill and Scatts of Canesbie, lying "there, feued to the Laird of Mey, and in his possession "pay yearly of feu duty, £8."

"The lands of Towbege and *Schabuster*, feued and in "poss:n of the laird of Murkill, pay of feu-duty "£11 : 18 : 0."

"The lands of Rae and the pertinents feued and now "in poss:n, the one-half thereof by the laird of Murkill and "pays therefor in feu-duty £12. The other half in "poss:n of my Lord Rae, and pays therefor in feu-duty "£12."

"*Nota.*—There are sundry lands in the parish of "*Halkrick*, holden in blensch of the Bishops of Orknay, "for service in convoying them through the country of "Caithness, in which infeftments there are several other "conditions; the most part of their lands in poss:n of "the Earl of Caithness, and some in poss:n of the Laird "of Tackingae (sic) [Smith of Achengill]."

The lands of Bowertour [and *Halcro*] in Caithness pay yearly	£28	0	0
The lands of Doun in Caithness pay yearly	£23	6	8
,, ,, Tubeg and *Shebister* pay yearly	£11	0	0
The Scattis of Rae and Dounet	£8	0	0

In 1651 James Sinclair is of Borlum and Thura. His son Capt. Alex:r was of Bowertour, and another son Major William, of Thura.

In 1691-92 *Halcro* and Bowertour were acquired by Laurence Calder of Lynegar, who, in 1694, disponed them to his son James, who sold them in 1717 to John Sinclair of Barrock.

Notes:

Bowertour and *Halcro* are in the parish of Bower, Caithness. The place Halcro is not to be confused with either the place or the parish of Halkirk. Halcro is on the map of Caithness in Calder's History (1887). Just next Halcro is Hastigrow (possessed *c.* 1580 by the Bruce family). This Hawcrow—Latinised and Scoticised into Acro and Halcro may be the place of origin of the Halcro lineage. Bowertour = Bower-Thor and Bowermadden in the same parish = Bower-Maddan.

Schabuster: W:m Mudie of Schabuster, 30th June, 1560, is ancestor of the family of Melsetter.

Downreay, Thura, etc.: The deeds relating to these lands may enable affiliation of James Sinclair of Borlum (ancestor of the Holyhill family) with Murkle or Dunbeath I.

James Sinclair of Murkle on 4th November, 1617, appears in the Sheriff Court-Book of O. for the lands of Air, Copinshaw, and Maill.

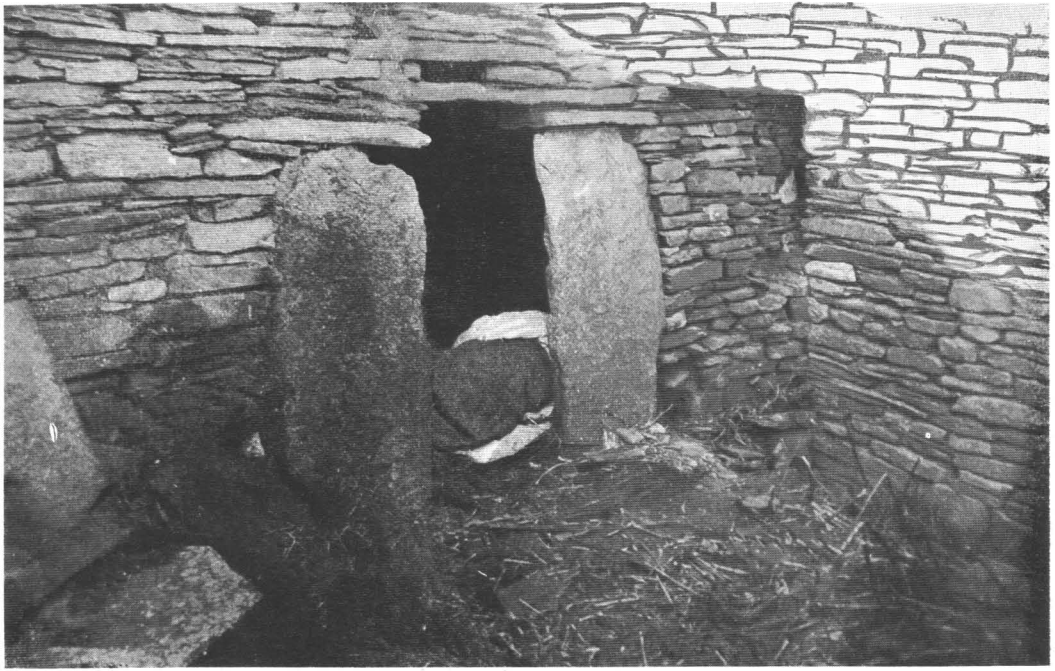
On 10th June, 1643, Nicoll Cromartie of Newbigging, has sasine of lands in Wydwall, S.R. on charter of alienation made by Magnus McBeath, son and heir of umquhile David McBeath in *Houstigrow*, and oy and heir of umquhile James McBeath of *Halcro*, and umquhile Margaret Cromartie his spouse, guddam to said Magnus, heritable udaller of the said alienated lands.

AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

III.

(Continued from Vol. III., page 207).

The furniture, like the cooking utensils, was of the plainest description. The high straw-backed and hooded stools were reserved for the master and mistress of the house, while the other inmates were content with the low, round straw stool, without a back, or with a *hasso* cut from a *tuack* of *burra*. Burra is a kind of grass which grows in moory soil in the hills and mosses. Being of a hard, bristly nature, and growing in a circle, with its mass of roots, it, when dug up carefully with a moor spade and dried in the sun, formed a neat stool. Another important article in the kitchen was the speune-cubbie, made of gloy and bent. The spoons were all made of rams' horns, and were chiefly the work of tinkers, though some houses had a spoon-set in which the horns were moulded. Except the gate-legged table, the largest piece of furniture was the *bink,* a large slab of blue, smooth stone, resting on a wooden frame or on two flag-stones fixed in the ground. The bink took the place of the modern dresser, and on it were arranged the bowls and tinnies for family use, while underneath were placed the pails, pots, and other cooking utensils. Another bink was the sae-bink—a round recess in the wall just between the out-by and the but-end. A flag-stone was here built in horizontally which, with its projecting edge rounded, formed a convenient shelf for the *sae*. The sae was a water-tub, with lugs formed by two opposite staves longer than the others, and having large



NEUK OR KRUB BED, COSTA, EVIE, ORKNEY.
From a Photograph by J. Omond, Kirbuster, Orphir.

holes in them through which a long, round stick, called the sae-tree, was passed, when the sae was carried to and from the well. The water was lifted or oused with a bummie, a wooden dish made in the same style as the sae, but with only one longer stave, which stave, projecting above the others about three inches, formed the handle. Water carrying was usually done by the women; and no light task it was even for two well-built women to swing a heavy sae with ten gallons of water shoulder high, and bare-footed to carry this home over broken road and heathery brae.

Though furniture was scanty, the storage capability of the kitchen of sixty years ago was provided for by the great number of recesses in the walls. First there was the *almery,* a pantry or meat press about four feet high and two feet wide, with three or four stone shelves eighteen inches apart. The limited supply of dishes was kept here as well as the food. The almery was usually built into the side wall of the house, and opposite it, on the other side wall, was a deeper and darker, recess, the neuk-bed.[1] This was formed on the outside of the house by building three sides of a wall with a shed roof of flags, leaving an apartment inside measuring six feet by four. The front of the neuk was on a line with the inside of the side wall, and the opening was narrowed by two large flag-stones, set on edge, one at each end of the bed, leaving an aperture about two feet wide for entrance.

The mid-gable, as it was called, was the thick stone wall dividing the ben-end from the but-end or kitchen. This latter room bore also the name of *in*-by or abune-the-fire to distinguish it from out-by or ahint-the-fire, and here a goodly number of the live-stock lived and throve in this combined bed-room, dining-room, and kitchen of the Orkney farmer. In the dividing wall opposite the fire, and near to the floor, there were four

[1] See illustration facing.

recesses, each about eighteen inches high by eighteen inches wide. Here the *brods* or mother geese laid their eggs and hatched their young, while a young pig or two and a litter of pups gambolled about the floor, and disputed the rights of the family to the surroundings of the kitchen fire.

Beyond the mid-gable was the ben-end, which was reached through the *cellar door*. On the ben side of the gable, and in the centre of the wall, there was a recess called the *quern-ledder* or quern-bink, where the burstin' and the malt made from bere were ground. This bink was of circular shape, and built after the fashion of the sae-bink, but on a larger scale. The only articles of furniture in the ben-end were a wooden box-bed, with long doors panelled and hinged, and a clothes press to match. Sometimes these box-beds had doors at back as well as front, and instead of long doors, had short ones, which ran in grooves when being opened or closed. This room was considered to be the best bed-chamber, and was occupied by the master and mistress of the house. When more sleeping accommodation was required, additional beds were so arranged as to form a small closet at the back. This got the name of the ale-hurry, and here the pigs (earthenware jars) of ale were kept.

Very few houses could boast of any flooring or pavement. The cold clay, devoid of any covering, carpet, or rug, was deemed comfortable enough for man as well as beast. Where the soil was of a damp nature, stones were placed under the four posts of the ben-bed to prevent the wood from rotting. Warmth, comfort, and sanitation, were little thought of in those days; this ben-end was a veritable cave, possessing neither fire-place nor windows, and destitute of light but that admitted by the small sky-lights which pierced the thatched roof. This light only served to reveal the fact that the plaster on the walls was of the coarsest description possible,

and decidedly unsanitary, being composed of clay, scrubbs (husks of oats), and cow-shaurn (cow dung). The scrubbs acted as binding material to the clay, while the shaurn both gave a smoothness to the compost, and lent to the yellow clay a dull kakhi shade.

The only pleasing thing to attract the eye in a rural hut of this kind was the neat way in which the straw simmons were laced from side to side over the *mane-tree* (the ridge) to form the inner side of the thatch, and make a firm foundation for the straw covering. For a time the new yellow simmons brightened the otherwise sombre colouring of the farmer's abode, but when the all-pervading smoke had done its work of dyeing, and the dampness of the atmosphere had turned the adhering soot into a substance resembling tar, which dropped more or less freely in accordance with changes of the atmosphere, the neat twist of the simmons was no longer recognisable as a thing of beauty. In wet weather liquid soot ran in slow streams down the walls from every cupple foot, while it dropped here and there from the ridge. It was no uncommon thing for an inmate to get one of these sticky drops in the cuff (nape) of the neck or in his porridge bowl or bummie.

Some skill was required to roof a thatched house. First there were the cupples of Highland birk twisted and knarled as they had come from the woods, and without any squaring or dressing. They rested on the slightly sloping wall head, and were secured there by the *aisens* or wa' plates—flag-stones fitted to the foot of each cupple and projecting over the outside wall about three or four inches. About three and a half feet above the aisens a lath or *laight* was nailed upon the cupples on either side of the roof, and a similar laight was fastened to the cupples on each side of the ridge. These four laights, extending the whole length of the roof, formed a framework for the thatch. The end of a simmon was fixed to the laight on one side, brought

over the upper laights, then round the laight on the other side, and over the ridge again, and so on the simmon was passed till the whole roof was shut in by a web-work resembling darning. This process was called "needling the roof." Thin flag stones, their lower ends resting on the aisens, and the upper on the side laights, were placed along the whole length of the roof on both sides. Simmon work and flag-stones were then covered over with straw spread to the depth of nearly a foot. To prevent the straw being blown away simmons were placed at intervals over the ridge from side to side, coming down nearly to the aisens. *Bendlin'* stones were hung in the loops of the simmons to weight them down, but such a precaution often failed to keep on the straw in a gale, and many a time after a stormy night the farmer awoke to find his roof *tirved* (stripped), and even the flag-stones shifted. But for the shelter of the close box-beds, the inmates would have been exposed to the full force of the gale and the drifting snow. In heavy rains precautions were taken to keep the beds dry. Small tubs called *ceulers,* tin pails, or wooden buckets, were placed on the roofs of the beds; and, if the thatch was faulty, there was a ceaseless splash until the rain abated.

JOHN FIRTH.

(*To be continued*).

A VISIT TO SHETLAND IN 1832.

(From the Journal of Edward Charlton, M.D.)

III.

(Continued from Vol. III., page 216).

"An old skipper and his crew of young lads, who did not reach Fair Isle till the Saturday, sailed on one tack for thirty-six hours, with a strong breeze, ere they came in sight of that island. A few hours more and their strength would have been exhausted, as they were almost lifted out of the boat by the inhabitants of the Fair Isle. These poor fellows had taken with them no other provision than their customary scanty stock of meal and water for the three days, and this they had consumed upon the Thursday morning, having been out from the Monday previous on the open sea. . . . Towards the end of the storm a boat containing several bodies was washed ashore on the beach near Lunna, on the Eastern Mainland. . . . In my excursions through Unst, Fetlar and the Mainland it was indeed often a melancholy task to enter a cottage. There sat the poor widow silent and sad, and her speechless grief contrasted strongly with the poor little children playing around the fire all unconscious of their heavy loss. Sometimes two or three of these poor widows would be met together to bewail their common bereavement, and again and again did a mother, a wife, or a daughter hurry out to me as I passed to ask for news of the boats. If perchance I had heard a report of any more having been saved, their grateful eyes would glisten with hope, and the simple pious exclamation of 'Oh, God! dat dere

may be mongst dem my guidman,' burst from their lips. Few cottages were there that had not to deplore the loss of a father, a brother, or a son. In general the male part of the inhabitants bore their loss with silent resignation, but often, in spite of all their firmness, a tear would steal down their cheeks as they recounted to me the closing scene of a brother's or a father's life, when they saw him at one moment pulling as stoutly and as strongly as they could do, and at the next he was swept away from their side, one cry as with outstretched hands he was hurried past, and then all was undistinguished amid the hissing waves and the roaring winds. But the grand anchor of the widows' hope was the account brought by the 'Norna' of an American outward-bound vessel, which had hailed them when running before the wind, to the effect that she had five boats' crews on board. This was indeed a strong ray of hope for the desolate. They told me they were sure of their husbands and friends being amongst the number; but, alas, the joy of hope realized was reserved but for a few. It was in the month of January, 1833, that five of the lost men returned to their native islands, having been actually carried out to America by a vessel which had hailed the 'Norna.' But their skipper, the pride of the east coast fishermen, was not of their number. He had been the last to leave the boat, and as he ascended the vessel's side a tremendous sea threw his own frail bark high into the air, and it descended with resistless force upon the head of the unfortunate man when thus on the very threshold of escape. Such are the particulars of this disastrous storm, and at the mention of it during the next hundred years the Shetlander will tremble and pray that such a calamity may never occur in his days. Thursday, July 26th. . . . The collector Fea came off and announced that the period of our detention had expired."

"As soon as we landed we called on Mr. Ogilvy, where, as I discover duly recorded in my journal, we found good wine and ugly children.[1] Thence in company with Mrs. Henderson's eldest son, John,[2] who was subsequently my constant companion throughout the islands, I walked along the shore to the south-east of the town and gathered some chitons among the stones within high water mark. They were almost all of the species *lævigatus,* but one *chiton ruber* rewarded me for my toil. How well do I remember the strange aspect that everything bore to me, how every corner of the beach was examined for specimens, and each, as I got possession of it, seemed in accordance with my hopes to be something that I had never seen before."

"The terminus of our walk was a lake on the right of the road to Scalloway.[3] It was, I believe, on the banks of this lake that Dr. Fleming shot a specimen of the red-necked phalarope, for this bird, though it breeds in Orkney, is yet extremely rare in Shetland, nor is it mentioned by Graba as occurring in Ferro.[4] But then there was an additional object of interest. On an island, near the centre of the lake, are the foundations of an ancient burgh or stronghold of the ancient northmen."[5] A description of the burgh is given from Hibbert's *Shetland,* p. 280. "Around the banks of this lake I found a large quantity of the *jasione montana,* which is also noticed by Neill,[6] but in fact this plant abounds

[1] ? Charles Ogilyy, of Seafield, banker and merchant, Lerwick (whose sister married Vice-Admiral William Hamley, whose son was the late General Sir Edward Bruce Hamley, K.C.B.) children alive in July 1832 were Charles *b.* 1826, *d.* in Victoria 1903, John *b.* May, 1832, *d.* in Melbourne 1895, and Jane Fea *b.* 1828.

[2] John Charles Henderson of Gloup. See Vol. III., p. 159, f.n. 2.

[3] The Loch of Clickemin.

[4] A breeding station is recorded in Unst in 1867, by Dr. Saxby, *The Birds of Shetland,* p. 215.

[5] Now attributed to the pre-Norse period.

[6] *A Tour through Orkney and Shetland,* 1806, p. 69.

in every part of the Shetland islands. Wherever there was any extent of soft turf it was covered with this plant, whose lovely blue contrasted with the equally abundant pink flowers of the *dianthus deltoides,* formed an agreeable carpet to conceal the rugged conglomerate rocks."

"We returned to dine at the house of Mr. Hay,[1] who is reputed to be by far the richest merchant in Shetland. Riches no doubt are necessary to him, for he has a family of 13 or 14 children. Strawberries are not unfrequently cultivated with good success around Lerwick, and we had a large dish of them to-day from Mr. Hay's garden." In the evening they crossed the Sound to Gardie and he "was much pleased with the excellent order in which Mr. Mouat's grounds were kept, and the house too would not have disgraced a gentleman's park in the south.[2] In the drawing-room a stuffed specimen of a wryneck[3] attracted my attention, and I was informed that this poor wanderer from the south had been taken in Delting a few years before. Returned to supper at Mr. Hay's and then proceeded to Lerwick to sleep at Mr. Ogilvy's."

Friday, July 27. Having got their luggage from the "Magnus Troil" they set sail for Cathool in Yell. Having "cleared the conglomerate rocks of Rovie Head, here I saw, for the first time, a great number of shags and black guillemots around me, which tempted me beyond all measure to thin their flocks with my gun. Green Holm, a low, but pretty perforated rock, next attracted my attention, and to me it appeared an

[1] William Hay, of Hayfield, merchant and banker, Lerwick, *b.* 1787, *d.* 1858, *m.* thrice and had 16 children by his first and second wives.

[2] William Mowat of Garth, *d.* 1836.

[3] Dr. Saxby in *The Birds of Shetland*, p. 141 reports that this bird was found in Shetland only twice, viz., a specimen shot by Major Cameron in the summer of 1867, in a field of his own at Gardie House where it is preserved, and another picked up dead on the sea-beach in Unst in 1871. What has become of the specimen which was in Gardie in 1832, in the possession of Major Cameron's predecessor and uncle, William Mouat?

object of great interest, as I was as yet unacquainted with the wonders of the Shetland coast. On our left the boatmen pointed out the situation of the Unicorn rock, a spot of no small note in Scottish History." After describing the well-known pursuit of Bothwell, Duke of Orkney, by Kirkaldy of Grange in 1567, in which the latter's ship, "The Unicorn," was lured, "when off the Holm of Krouster," on to a sunken rock now bearing the name of the ship, he continues: "A mile or two to the north of the Unicorn Rock[1] we passed the Kibisters Ness, on the summit of which promontory is a small green hillock named Luggie's Know." Here follows an account of Luggie from Brand, p. 110, and Sinclair's *Satan's Invisible World,* quoted in Hibbert's *Shetland,* p. 287. "The island of Whalsey now lay before us on the right, while the Sound bearing that name,[2] seemed as though completely closed by the projection of the Noup of Nesting.

[1] The location of The Unicorn here, does not correspond with that of Tudor's *Orkneys* and Cowie's *Guide,* in which it is placed off Hawksness, north of Green Holm, and before you come abreast of the Isle of Gletness. In Preston's and Collins' charts this rock is called Toagroad, while that off the Holm of Cruister is called Loofabar. In Captain Thomas's Admiralty Chart of 1833, Unicorn Reef is located off Hawksness.

[2] Whalsey Sound, between West Linga and Whalsey, so in Thomas's chart, but now called Linga Sound in the Ord. map.

(To be continued).

GIFFORD'S HISTORICAL DESCRIPTION OF THE ZETLAND ISLANDS.

Its History and Misfortunes.

THIS, one of the most important books ever issued in reference to the islands, was written by Thomas Gifford of Busta in the year 1733. He was owner of a considerable landed estate, which he enlarged during his lifetime; he acted for a number of years in the first half of the 18th century as Chamberlain in Shetland for the Earl of Morton, who was then in possession of the landed property, with the scatt, feu and other duties of the Earldom of Orkney and Lordship of Zetland; and he also held the office of Steward Depute of the County. His position in all these respects gave him unrivalled facilities for becoming intimately acquainted with every phase of life in the islands; while, as a man of education, he was able, at the same time, to make himself master of their history, so far as it was then known, and to describe, as no other man could do, the native laws, institutions, and customs which had prevailed from the Scandinavian era downwards. In point of fact Gifford is our most trustworthy guide in everything connected with Shetland in his own day and in the centuries immediately preceding.

The " Description " was first printed in 1786 from a copy of the original manuscript communicated by **Mr. George Paton, an eminent Edinburgh antiquary,** to the Editor of the *Bibliotheca Topographica Britannica.* It appears as a quarto publication, in the tenth volume of that series, with the title, " An Historical Description of the Zetland Islands. By Thomas Gifford, Esq. London. Printed by and for

J. Nichols, Printer to the Society of Antiquaries, 1786."

The work, issued in this form, was a meritorious one, but as it did not appear till several years after Gifford's death, which occurred in 1760, it had not the benefit of his supervision. Indeed internal evidence shows clearly that no one acquainted with the islands, or in any way capable of seeing to its accuracy, had been consulted. The misreadings and misprints are therefore appallingly numerous, though, for most part, so obvious that their rectification presents little difficulty to any one possessed of the requisite local knowledge.

This print of the "Historical Description" remained for 100 years the only form in which the work was known, and the first to undertake its reissue was Thomas George Stevenson, bookseller, Edinburgh. Stevenson was an industrious and careful editor so far as his knowledge went, but in this instance he was totally ignorant of the subject he had attempted to deal with. He assumed that the print, as issued in London, was correct and reliable, and rashly put it through the press at his own hand, with the result that the misprints which deface it were reproduced in his new volume *ad nauseam*. The following may be quoted as examples:—

Scath	for Seath (Saithe).	Ottaberse	for Ollaberrie.
Frondray	,, Trondray.	Pillocksfo	,, Piltocks.
Euphara	,, Eupham.	Scalsta	,, Scatsta.
Lawtainy	,, Lawtaing.	Whaley	,, Whalsey.
Forvd or Ship Magistrate	,, Fowd or Chief Magistrate.	Bulla Voe	,, Basta Voe.
		Mall Parish	,, Mid Parish.
Grista	,, Girlsta.	Uyor	,, Uyea.
Valisation of Tythes	,, Valuation, &c.	Northaven	,, Northmaven.

Florins of the Pikine for Florins "of the Rhine."
Douglas of Spynic ,, Douglas of Spynie.

The book appeared in 1879, disfigured by the above and many such like. When the sheets had been

printed off they were shewn to me by Mr. Stevenson, and it was my unpleasant duty to point out to him the prevailing inaccuracies. Pages 1 and 2, with the table of the parishes and their respective churches (many of these quoted in grotesque forms) were at once cancelled and the obvious mistakes corrected, with the least possible interference with the probable orthography of the author, and any other sheets which still admitted of revision were amended in the same way. But the mischief already done was irrevocable, and had to remain as it stood.

When the book was issued I found, to my dismay, that thanks were returned to me in the preface "for kindness and information received during the course of the volume through the press." This tribute, well intended, was in point of fact, as I have shown, wide of the mark, and could not be appreciated by me in the circumstances. I am now glad, after the lapse of more than thirty years, to have this opportunity of vindicating myself from any responsibility for the volume. At the same time, with all its errors, Gifford's "Description," as published, is of inestimable value for all students of Shetland history, and its re-issue, under competent editorship, would be an addition of great importance to the historical literature of the islands.

A transcript of the original MS. is said to have been presented to the Earl of Morton, and to be still in the family library. Another copy is that from which the book was printed by Nichols; and the original itself is understood to have been among the papers in the custody of the Busta Law Agents.

GILBERT GOUDIE.

SCATTALD MARCHES OF UNST IN 1771.

IV.

(Continued from Vol. III., p. 219).

UNDERHOUL scattald, containing Underhoul, Vinstrick, Baila, and Crosbister, begins with Week scattald at the before-mentioned sea march near the Burn of Vinstrick, keeping the Standing Stone in sight free of the brae foot of Vinstrick, and runs with Week to the said Standing Stone, then to Burdabreck, on the top of the brae above Gunnister, then to Little Lensvoe, where it separates from Week and meets with Coldback scattald, then runs along the west side of the Loch of Seater benorth Trondadale, to a large stone standing in the loch's edge, where it meets again with Coldback scattald, and with it runs upward benorth Houlspund to a march having several stones on it, and then with Selasetter scattald on the right over [against, *deleted*] Valafeild, down and westward through the Vadle of Baila to a goe a little benorth Osmans Goe, called Lugrood Goe, about the middle of which it separates from Selasetter scattald.

SELASETTER scattald, containing the rooms of Houlnon, Himron, Bigtown, Newgord, Quoy and Collaster, begins with Underhoul at the aforesaid march on the sea side at Lugrood Goe, runs up with Underhoul on the right through the Vadle of Baila, up to the march on Valafield benorth Houlspund, where it meets with Coldback scattald, and stretches therewith along the height of Valafeild to a place on the height thereof called the Height, a little besouth the Voard House, where Balista or Mid-parish scattald

meets with Coldback scattald and Sellasetter, then Selaster stretching yet northward along the height of the hill with Bolista on the right hand, keeping sight of both seas till you come to the height of the brae east from Cleve, above the place called Labahulter, and thence stretching in a straight line westward to the middle of the stack or rock called Cleavastack [*altered from* Clivestack], which is the northmost sea march of Selasetter scattald, and divides it on the west sea from Balista scattald.

BALISTA, or Midparish scattald, containing North the Voe rooms Skea, Balista, Rue and Mailland, Woodwick, Houlland and Petester, begins at the south sea march with Selasetter at the middle of Cleavastack [*altered from* Clivastack], runs up with Selasetter on the right hand, eastward to the height of the brae called Labahulter, then stretching with Selasetter along the height of the hill southward, keeping sight of both seas to the place on the top thereof a little besouth the Voard House, called the Height, which is the nuick march twixt Selasetter, Coldback, and Balista scattalds, from thence stretching east and northwards in a straight line with Coldback on the right through a place called the Garths of Coldback or Budagarths, and upward in the same line to the top of the Hill of Voesgarth, a little to the northward of the Cloven or Cliff Stone, to a green towick or hillock, where it meets with South the Voe scattald on the north side of the said hill, where lie some stones about it, and then stretching down and northward with South the Voe scattald on the right through the town of Voesgarth, keeping the Closs of Voesgarth open to a place on the Houbs or Vadle, called the Stepping Stones, which is the southmost sea march of Balista scattald, and separates it from South the Voe scattald. (N.B.—The Town of Voesgarth has no privileges without its dykes, nor on the seashore, but by permission of the

respective neighbouring heritors.) Then following the shore north and eastward round Sweenaness to a goe on the Town of Hagdeal [*altered from* Hagadeal], called Hagdealt or Hagmarks Goe in the middle thereof, where it meets Harlsweek scattald, and runs thence with Harlswick scattald on the right hand, to a heap of stones below and besouth the Little Heog, and thence keeping the south side of Cruisafiel to a place called Scotties Wart, where it meets with Cliff scattald, and then with Cliff on the right hand runs through a place twixt the dykes of Cliff and Balista to a pass or ford on the Burn of Balista, then northward along the west edge of the Loch of Cliff into Ling Garth, where a few stones are set, and thence westward to a round know, where is a stone set, so westward to a long point called Tonga, where there is a small stone set endlong with some stones about it, and is the west sea march separating Balista from Burrafirth scattald.

BURRAFIRTH scattald begins with Balista scattald at the aforesaid march in Tonga, and goes over with it to the march in Lingarth, and following the loch edge to the burn which separates Burrafirth or West the Burn from Sotland or East the Burn, ends in the sea, which burn also divides the Midparish at the north end from the North parish of Unst, West the Burn being part of the Midparish.

SOUTH THE VOE scattald begins with Balista at the stepping stones in the Houbs, runs up with Balista on the right hand, keeping the Closs of Voesgarth open to the above-mentioned march on the north side of the top of the Hill of Voesgarth, a little to the northward of the Clovenstone, then parting with Balista and meeting with Coldback, stretches southward be-east the Pund of Coldback, at some distance from the dykes of Coldback, Gudon and Wattlie, runs be-east the rocks on the east side of the public road, over the Burn of Watlie a little above the ford, down to Yellaburn,

where it meets Week scattald, then turns up east and northward, with Week on the right hand to a march on the north end of the Hill of Mousafiel, where it leaves Week and meets with Colvadale scattald, and so running north-eastward to the northward of Hellerswater, takes up the hill and following nearly the same direction with Colvadale scattald on the right hand, ends in the sea at a well-known place called Huqueyn.

COLVADALE scattald begins with South the Voe at Huqueyn on the east sea, runs southward with South the Voe on the right, till it comes to the march on the north end of Housafiel, where it leaves South the Voe and meets with Week, and then running southward with Week on the right hand till it comes to the march at Little Soobool, which is the corner march, twixt Colvadale, Week, Hoversta, and Sandwick scattalds, runs eastward over the hill through the town of Meal and over the Barn of Meal, straight to the sea. N.B.—Meal has no scattald.

(*To be continued.*)

THE REV. ALEXANDER POPE, REAY, CAITHNESS.

IV.

(Continued from Vol. III., p. 223).

A very coarse fellow, occupying a small farm, kept a mistress, by whom he had two children. Cited to appear before the Session, he obeyed the summons, and, in a few words, made his statement of the case. Mr. Pope pointed out to him the sinfulness of his conduct, and insisted that, in conformity to the law and discipline of the church, he should make a public profession of his repentance by appearing before the congregation on the following Sabbath to be rebuked. 'Before I submit to any such thing,' said the farmer, 'you may pluck out my last tooth.' 'We shall see,' replied the minister, dismissing him. This Session meeting was held on a Monday, and it was agreed before the close, that three of the strongest elders should repair to the farmer's house next Sabbath morning, and forcibly bring him to church. When Sabbath came this was done. The elders went to the man's house about ten o'clock, and, after a stout conflict, he was mastered, bound with a rope and marched to church. One of the elders now went to Mr. Pope for further instructions. 'Bind him to one of the seats before the pulpit,' said Mr. Pope, 'and sit one of you on each side of him till the service is finished.' His orders were obeyed. At the close of the service, before pronouncing the Benediction, Mr. Pope rose to reprove the offender. 'You told us,' said the minister, 'that we might pull the last tooth out of your head before you

would submit to be where you are, but,' pointing his finger in scorn at him, and uttering one of the most contemptuous sounds with his breath between his lips, which can be better imagined than described, he added, 'Poor braggart, where are you now?' The address was in Gaelic, and the peculiar expression is given below.[1] The fellow duly served discipline, but the epithet applied to him on this occasion stuck to him for life, and to his family for several generations. During the course of his ministry many of Mr. Pope's parishioners advanced in the knowledge of the truth and also in the arts of civilised life. Ale and whisky drinking was discontinued on the Sabbath evenings, though too much indulged in on week days. One evening the landlady of the tavern came to him with the complaint that six men from a distance, who had come in the forenoon, had continued drinking ever since, that they refused to leave, and were now fighting with each other, and that she was afraid they would break all her furniture, and set the house on fire. After reproving her for keeping so disorderly a house, Mr. Pope directed her to get a ladder and place it against the back wall of her dwelling, to fill so many tubs of water, leaving them at the foot of the ladder, and to await his coming. All this was done, and in about half-an-hour thereafter, when the topers were holding high carnival within, Mr. Pope, seizing one of the tubs, mounted the ladder, and, sitting astride the roof, removed some thatch and turf, and emptied the contents of the tub upon the Bacchanalians below. This was followed by a second and third downpour as quickly as Mr. Pope could be furnished with the tubs of water from below, with which he was readily supplied

[1] "Faire! faire ort! a mhic a' dùd! c'ait am bheil thu a nis?" This contains one of those idiomatic phrases of one language which cannot be literally translated into another; but it may be rendered thus:—"Shame! Shame upon thee! bragging son of a beggar! where art thou now?"

by the active co-operation of the landlord and his wife. The consequence of this ready method with the drinkers may be easily conceived. Their coats were drenched, and, like as many bull-dogs under similar treatment, they let go their hold of each other and rushed out. Coming to understand, however, that the landlord and his wife had a hand in the matter, they were about to deal with them rather roughly; but Mr. Pope had already descended from aloft, and, with 'the bailie' in his hand, stood beside them. It was enough, they all scampered off." [1]

During his arduous ministerial labours Mr. Pope was busy with his pen, and his writings dealing with antiquarian subjects place him in the front rank of antiquaries of his day. Appendix V. in Pennant's *Tour* is from Mr. Pope's pen, and deals with statistics and antiquities of Caithness and Sutherland. In 1777 a letter of Mr. Pope, entitled "The Description of the Dune of Dornadilla, by the Rev. Alexander Pope, Minister of Reay, in a letter to Mr. George Paton, of Edinburgh, communicated by Mr. Gough," [2] was read to the London Society of Antiquaries. From this letter it would appear that Pope had given much interesting information to Bishop Pococke for his *Tours in Scotland*, 1747, 1750, 1760, though the Bishop makes no acknowledgment of the same. Possibly the chief work on which Mr. Pope's fame as a writer rests in his translation of the *Orcades seu rerum Orcadensium Historiæ,* by Thormodus Torfæus. Extracts from this translation are given in Cordiner's "*Antiquities and Scenery of the North of Scotland in a Series of Letters to Thomas Pennant, Esquire.*" The translation is not quite complete.

[1] *Memorabilia Domestica*, 43-47. Mr. Sage's father, the Rev. Alexander Sage, afterwards minister of Kildonan, was employed for several years as assistant to Mr. Pope.

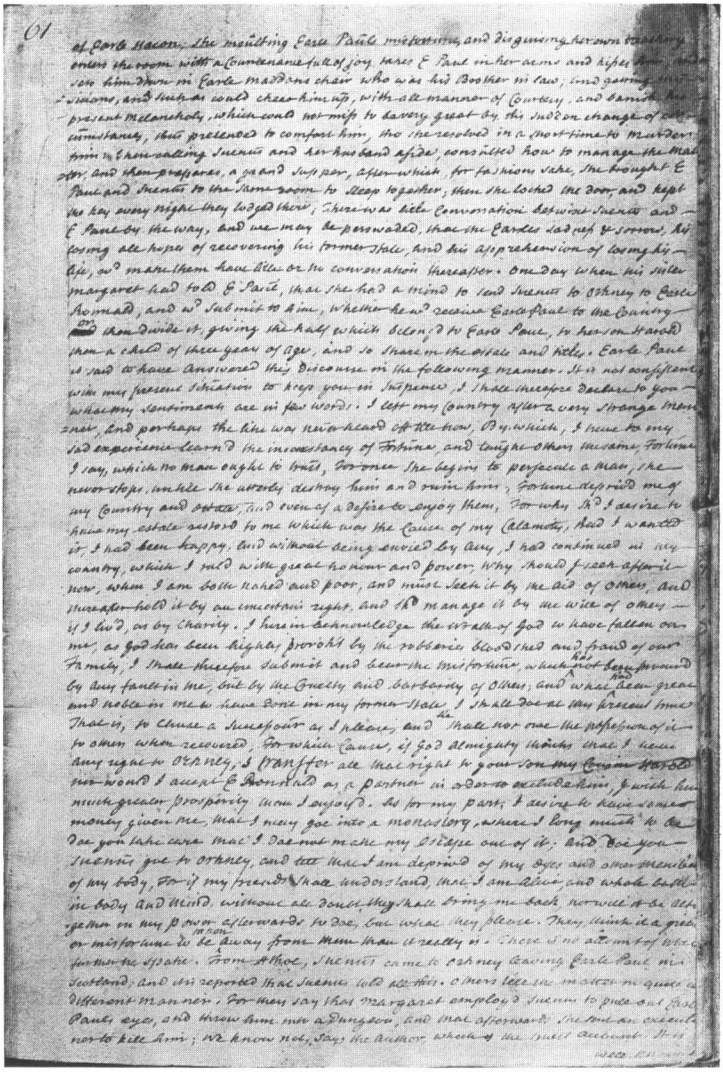
[2] The letter is given in full in *Archæologia*, v. 216. The letter is in main a description of the famous Dun of Dornadilla in Sutherland.

The translator says:—"I have omitted many passages contained in this author. But these were either genealogies of Norwegian families, or long chronological disputes, or else tedious paragraphs from the history of other nations, which had little or no connection with the history of these countries I have mentioned, but as to what concerned any part of Scotland I have not omitted the least hint, so that a connection is more visible thro' the whole by omitting these things." Pope's MS. has passed through certain vicissitudes which have given it an interest to Northern book-collectors. Prepared in 1780 for the Press its publication was delayed owing to Pope's death in 1782. After a lapse of sixty years it was printed in the columns of the *John O' Groat Journal* in instalments. When the work was nearly finished the transcriber died, and the MS., with a biographical sketch of the author, written by the Rev. D. Sage, Resolis, for the proposed volume, went a-missing. Publication was delayed for twenty years in the hope of discovering the missing copy, but without avail. The sheets that were printed were then bound together and issued from the *John O' Groat Journal* office in 1866, under the title, *History of Orkney, Caithness and the North, by Thormodus Torfæus*. It was only in 1905 the original MS. was discovered in the catalogue of a London bookseller by Mr. John Mowat, the author of *A Bibliography of Caithness,* and bought for the Wick Free Library, in whose custody it now is.[1]

HISTORICUS.

[1] *List of Books and Pamphlets relating to Caithness*, by John Mowat, in Horne's *County of Caithness*, p. 217.

(*To be continued.*)



FACSIMILE OF P. 61 OF REV. ALEXANDER POPE'S MS. TRANSLATION OF TORFÆUS, HISTORY OF ORKNEY.

(Original 7½ inches by 12 inches.)

ACKERGILL TOWER, CAITHNESS.

(See frontispiece).

THERE is no record of the building of Ackergill Tower, but the lands of Ackergill were first recorded as possessed by Sir Ranald or Reginald le Cheyne. Among those who joined in 1290 in recommending marriage between Edward, son of Edward I., and the maid of Norway, were Ranald le Chen, the father, and Ranald le Chen, the son. (*Acta Parl. Scot.* Vol. i. 5, quoted *Orig. Par. Scot.* ii. 2). There were three Ranald Cheynes.

Reginald Cheyne, "Morar na Shean," son of the daughter, and co-heiress, of Freskyn de Moravia (through whom says Calder's *Caithness*—ch. v.—he obtained Duffus in Moray) owned extensive lands in Caithness. He was made prisoner at Halidon Hill in 1333, when Kenneth, Earl of Sutherland, was killed. He died in 1350, and his estate was divided between his daughters, Marjorie and Mariotta (or Mary).

In 1337, Nicolas, second son of Kenneth, third Earl of Sutherland, ancestor of the Sutherlands of Duffus, married the elder daughter, and received with her Auld Wick and other lands to the south of the water of Wick, and the younger co-heiress married John, second son of Keith, the Earl Marischal, and received the lands of Ackergill and others. The story of the co-heiresses is given in ch. v. of Calder's *Caithness*, and however much be legend:—

> All the lands apperteyning to Reynold Cheyn, were divyded among his daughters (Sir R. Gordon's *Hist. Earls Sutherland*, 1651, section xii.) which wes confirmed unto them by King David Bruce, his charter of Confirmation. One of Reynold Cheyne his daughters wes mareid to Nicolas Southerland (this Earle William, his brother) with whom this Nicolas had the Cheines third of the lands of Catteynes.

Somewhere between 1350 and 1420 is probably to be placed the tragedy of the death of Helen Gunn, the "Beauty of Braemore," the ill-fated bride of Alexander Gunn, who threw herself from the Tower of Ackergill, rather than accept marriage with the man who had torn her from her affianced husband.

Marriages caused changes of ownership between the Sutherlands of Duffus, the Keiths and the Oliphants, one of whom William Oliphant married in 1479, Christian "heiress and successor of the deceased Sir Alxr. Sutherland, of Duffus, her great-grandfather"—(*Reg. Mag. Sig.*, Lib. xxviii. No. 9. *Reg. Sec. Sig.*, Vol. xv. ff. 39, 40, quoted in Orig. Par. Scot. ii. 2. 774). About this date, 1479, Christian possessed among other lands, "Aikirgyll, Reis, Harland" (*ibid*), and there is a deed recording the giving by her of a saisin at the Hill of Reiss.

These notes do not profess to give all the changes of inheritance fully and exactly.

In 1538 occurs the first recorded mention of the Tower itself. In that year James V. confirmed or gave to "William Earl Marischal and his wife, with remainder to heirs whomsoever, the half of certain lands . . . . . including the half of the half of the lands of Akergill, with the Tower and other pertinents . . . . . all resigned by Elizabeth Keith, the sister of Margaret" [The Marischal's wife.] (*Reg. Mag. Sig.* lib. xxvi. No. 146, quoted *Orig. Par. Scot.* (Wick) ii. 2, 773. In 1541, James V. granted in heritage to Alex. Innes . . . . "two thirds of Thrumbister," and other lands, which belonged to Margaret, Katherine and Helen, the daughters and heiresses of the deceased Andrew Oliphant of Berridale, heir and successor of the deceased Christina Sutherland, Lady Berridale" [see *ante.*]—*Orig. Par. Scot.*, ii. 2, 774.

In 1547, the Queen Regent granted remission to George, Earl of Caithness, for taking the Castle of Ackergill, belonging to William Earl Marischal. Alex. Keith was then "Captain of Ackergill"—Calder's *Caithness*, ch. v.

From 1561-1566, John Keith was Captain of Ackergill. (*Book of Assumptions, Orig. Par. Scot.*, ii., 2, 779.)

In 1623, "Sir Robert Gordoun marched with his armie to the strong castell of Acrigill, which in lyk maner (vpon the first summonds) wes rendered to His M^ties. use and the keyes delivered to Sir Robert."—Gordon's *Hist. Earls of Sutherland*, Ed. 1813, p. 379.

In 1644 George Earl of Caithness was served heir in "the half of the lands of Ackergill" and others.

Calder's *Caithness*, ch. x., states that Cromwell's troops garrisoned the Tower of Ackergill in 1651.

In 1668 there was a contract ("of vendition"?) between George, Earl of Caithness, and William Dunbar of Hempriggs, and between 1675 and 1691 the latter acquired Ackergill from John, Lord Glenorchy, who had bought all his lands from George, Earl of Caithness, in 1675, and among them the half of Ackergill.

In 1706 Sir James Sutherland, 2nd son of James, Lord Duffus, descendant of Nicolas Sutherland and Marjorie Cheyne, married Elizabeth, daughter and heiress of Sir William Dunbar of Hempriggs.

Macfarlane's Geographical Collections (quoted *Orig. Par. Scot.*, ii., pp. 778-9) note that in 1726 the Tower was yet in good repair, and that betwixt that "and the sea is a good new house, lately built." It is this house, a small part of which can be seen to the right of the Tower in the old print of Ackergill by Daniell, 1821.

In 1762 Bishop Forbes's Diary (edited by the Rev. J. B. Craven, D.D., Kirkwall), under 12th August, 1762, notes that "The wall of Ackergill Castle is at least ten feet thick. You enter into a Grand Vault equal with the ground in its floor, now a kitchen, where formerly there has been a large draw-well, now filled [*i.e.*, covered] up, but the circumvallation at the top is still entire. Above this a lofty hall, 32 feet by 18 feet and 26 feet high, of an arched roof, in which Sir William Dunbar has cut some large windows, and is doing it up in a very pretty and elegant manner. There are 32 steps

of a turnpike before you get on top of this Hall, where rooms go off at right and left. I went up to the top of the castle and walked round the roof, there being a balcony or little turret on each corner. . . . . Of old it had a fossee on the land side."

The water of the draw-well, about 25ft. deep, was used for washing purposes up to 1850-2, but after the drowning therein of a black man-servant, it was not used for drinking until the workmen, employed in building the addition to the Tower, drank it, rather than go to the Shore well for water during the great drought of that summer. The water is cold, clear and sweet. The windows put in by Sir William Dunbar, are now the laundry windows at Ackergill. One of the old arrow-slit windows, with the old glazing, still remains in place. When in 1850 Sir George Sutherland Dunbar pulled down the addition to the Tower mentioned by Macfarlane, and built the present addition, the corkscrew stair was removed as far up as the first floor. The doo-cots now standing, were erected in the 18th century.

Calder says that "the Tower . . . . . is of rectangular form, about 82 feet in height [to the top of the battlements] and in breath at each of the angles, 45 feet. It consists of four storeys, two of which are arched, and the massive walls are from ten to eleven feet in thickness"—(ch. v.).

L. D. D.

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V.

(Continued from Vol. III., p. 225).

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JOHN MOWAT.

(To be continued.)

ROB DOUN.

By the late George Sutherland Taylor.[1]

"Mie love is dedde,
Gone to his death-bedde
Al under the willowe tree."
—Chatterton.

MOST of our readers must have heard of the individual who is the subject of this short and imperfect sketch; but we suspect that many of them are merely acquainted with the simple facts, that he was an uneducated countryman, a native of Sutherlandshire, and that he composed several poems and songs in his native and only language, the Gaelic, which are enthusiastically admired by all who understand that language. The universal and extensive range of his delightful and truly poetic genius, the soul-stirring majesty of his solemn and moral compositions, the pathos and exquisite tenderness of his elegies and love songs, and the strength and boldness, and desperate severity of his sarcastic effusions, are now only fully known to a few of his countrymen. This ignorance of such a gifted individual as Rob Doun, and of the true tendency and character of his compositions, may be considered, at first sight, as indicating a want of taste in his countrymen, particularly as it must further be added that hitherto no authentic or correct copy of his works has been published; that few, very few, individuals now living can furnish such facts and information as are necessary to supply a full and connected account of his life; and that we experienced

[1] The following paper on Rob Doun or Rob Don was written for a Sutherland Magazine in 1826. By the kindness of Mrs. Taylor of Dornoch we are able to print the manuscript three quarters of a century after it was written.

great difficulty in obtaining the information that enables us to furnish the present notice of him. It is by no means complete or satisfactory; but as far as it goes, it can be relied upon as authentic and genuine, and is, besides, the only published account of the Sutherland bard.

Our poet's name was Robert Mackay, but he and his family were always designated by the patronimic of *Doun*. Such designations are common in the Highlands; we have Bain, Roy, Dhu, and several other significative appellations, which, in many districts, are necessary to distinguish the different individuals of a numerous clan as in the Reay country, where almost all boast of a *manu forte*.[1] The period of his birth is not known with any certainty, but he died in the year 1788, though by some mistake, the plain slab, which covers his grave in the churchyard of Durness, has the year 1777 marked upon it. His parents, who were poor country people, resided at Strathmore, in the parish of Durness, where our poet was born. At a very early stage, he discovered that innate independent spirit and talent for sarcastic versification which afterwards formed distinguishing traits in his character, by composing verses, even it is said at the almost incredible age of three years, in which he severely handled an unfortunate tailor, who made his first coat so as to button at the back instead of the front, while Robert could not brook the thoughts of being prevented from dressing and undressing himself without assistance. When able to tend cattle he was employed for that purpose by Mr. Mackay, then residing at Strathmore, and afterwards at Clashneanach, and with whom he resided as a servant for several years. In his younger years, he was long attached to a beautiful young woman (as all true poets are), whom he celebrates in many of his poems, by the name of " Ann i vie an Dhonil " (yellow-haired Anne,

[1] The motto of the Mackays.

the daughter of Donald); but he was ultimately married to another young and handsome woman, in honour of whom he composed a beautiful poem known by the name of "Dheanin Sugrue vi du chean dhu." After his marriage he resided chiefly at Balnakeil, first in charge of Donald Lord Reay's cattle, and thereafter in charge of those of Colonel Hugh Mackay at Balnakeil. In his person he was of low stature, and by no means a good-looking man, though remarkable for a lively and expressive countenance, and great activity. He was a keen sportsman, and a successful hunter of red deer; but his propensities in that way often involved him in trouble.

With regard to the characteristics of his poetry, it is no easy matter to point them out to an English reader; and that difficulty is increased by the absence of a published and authentic copy of his works. Some manuscripts are scattered through the country, and a copy of his works collected by the late Rev. Mr. MacLeod, of Rogart, from the bard's recital, was, we understand, promised to the public some time ago. Those accustomed to notice the value placed upon English poetry of the first class, will naturally accuse Doun's countrymen, who understand his productions, and who all, with one voice, speak with rapture of their surpassing beauty and poetical excellencies, of want of public spirit, and national pride in permitting his works to remain unpublished at a distance of *forty-eight years* after his death, thereby running the risk of losing some of the best of them or having them mutilated and contaminated by the additions and alterations of capricious and ignorant individuals. Indeed such charges we have repeatedly heard made, and they appear so plausible and apparently just, that we consider it necessary to explain the reason why his works were not published in his life-time or immediately after his death.

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The Highlanders, till their intercourse with a commercial people effected a change in their sentiments and manners, may be said to have held the knowledge acquired from writings in contempt; and he was the most esteemed and honoured among them who could relate the best and rarest productions of "the days of other years." During the long and tempestuous nights of winter, poetry and song, with the wild and romantic superstitions of the country, and the wise sayings and smart repartees of celebrated characters, filled every cottage with that delight and satisfaction which the effusions of genius always yield to those capable of perceiving their beauties; and thus, without the aid of writings or of books, Doun's poems and songs are better and more universally known among his countrymen, than any English work is among the natives of the South. England had its Bloomfield, and Scotland its Burns, both rustic and uneducated poets, but where is the individual who can repeat their whole works from memory; while many of the poorest and most humble individuals in the Highlands, particularly in the interior, and on the west coast of Sutherland, can recite all Doun's compositions. With the exception therefore of the higher ranks of society who understand Gaelic, the Highlanders in general had no occasion for, and did not consider it necessary to possess, a published copy of his works. It may, however, be asked why the educated part of his countrymen have neglected to publish his poems? Probably three or four families who understand Gaelic may, on an average, be found in each parish, who have been well educated, but these bear so small a proportion to the great body of the people, that we do not feel surprised that they have not concerted measures to publish a complete copy of Doun's works. If any class in the Highlands might be expected to provide the public with such a publication, it is the clergy. They might be expected, from

the nature of their education, and as judges of the merit of such compositions, to patronize and encourage every effort of genius. But poor Doun was of too independent a spirit to pass over the conduct of any person or set of men, however exalted, which required and deserved public censure; and a few particular traits in the clergy, which were at variance with the generous and open-hearted customs and habits of the North, drew forth severe but just remarks from our poet—and hence he was neglected and despised by those who might be expected, in their love for literature and genius, and anxiety for the fame and renown of the land that supported them, to have cherished and encouraged him, the rare and glorious Rob Doun, who under every disadvantage, elevated himself in the opinion of his countrymen, far more than every Gaelic poet of modern date. The clergy may maintain that no obligation lay upon them to encourage Doun or any other man. If the word obligation be taken in a limited sense, it may, with equal justice, be said that gratitude, benevolence, and charity and other moral duties, are not obligatory. But whether the neglect of a man of unquestionable genius, in the peculiar situation in which Doun was placed, will be considered as blameable in our Highland clergy or not, no person will deny that a contrary line of conduct towards him, would be held as highly honourable to them as men of learning and as Christians. It is but justice to add, however, that a few individual clergymen distinguished themselves by very friendly feelings towards our poet; and he, equally ready to honour all that deserved honour, as to censure what was mean and contemptible, has handed their names and their friendship down to posterity in immortal verse.

(*To be continued*).

OBITUARY.

THE RIGHT REVEREND JOHN DOWDEN, D.D., LL.D., BISHOP OF EDINBURGH.—In our last four numbers we have referred to the learned researches, "on the appointment of Bishops in Scotland during the mediæval period," of the late Bishop Dowden. His decease on January 30th, 1910, removes from Scotland—especially from Edinburgh—a very notable personage, who during a laborious life-time did much to elucidate Scottish History and Scottish Ecclesiastical Usages. John Dowden was born in Cork, 29th June, 1840, was educated at Queen's College, and in 1858 went to Trinity College, Dublin, where he took a distinguished place, and graduated in 1861. He was ordained in 1864 by the Bishop of Kilmore, and after holding several important charges, was in 1874 appointed Pantonian Professor of Theology and Bell Lecturer in the Scottish Epis. Theological College, then situated at Glenalmond, but afterwards transferred to Edinburgh; and later he became its Principal. On the death of Bishop Suther, in 1883, he was brought forward as a candidate for the Bishopric of Aberdeen and Orkney, but was unsuccessful. We who intimately knew him felt how much this united diocese lost. The chequered history of each would have kindled his romantic enthusiasm. He was intimately acquainted with the history of Aberdeen, and it was a gratification to him to visit Orkney in 1902, when he administered the rite of Confirmation to several candidates in St. Olaf's Church, Kirkwall. In 1886 he was consecrated Bishop of Edinburgh, since when the Church has made rapid progress. Bishop Dowden had a fascinating personality, was a profound scholar, a keen theologian and logician, an able administrator, and a thorough but kindly teacher. He is the elder brother of Dr. Edward Dowden, Professor of English Literature in Dublin University since 1867—the well-known authority on Shakespeare, Shelley, and Wordsworth.

The Bishop is survived by Mrs. Dowden, two sons, and four daughters, with whom much sympathy is felt.

Besides numerous articles in magazines, the following are some of the works published by the late Bishop:—"The Saints in the Calendar" (Dublin), 1873; "The Knowledge of God is a Spiritual Knowledge" (Dublin), 1876; "Reasons for Gratitude and Incentive to Duty in the Episcopal Church of Scotland" (Edinburgh), 1879; "The Beauty of Nature a Revelation of God," 1884; "The Annotated Scottish Communion Office," 1884: "The Celtic Church in Scotland," 1894; "Some Notes on Systematising Christian Knowledge"; "Theological Literature of the Church of England"; "The Early Christian Epigraphs at Kirkmadrine," 1898; "The Workmanship of the Prayer-Book," 1899; "Further Studies in the Prayer-Book," 1907. Since the Bishop's death "The Church Year and Calendar" (Cambridge), 1910, and "The Mediæval Church in Scotland" (Maclehose), 1910, have appeared, and there still remains to be issued his "Scottish Bishops in Mediæval Times," which is a complementary work to "The Mediæval Church in Scotland." Bishop Dowden was the first to suggest the formation of the Scottish History Society, and was present at the first meeting, which took place in the Theological College in Rosebery Crescent. He edited the Correspondence of the Lauderdale family with Archbishop Sharp; the Chartulary of the Abbey of Lindores; and the Charters of Inchaffray Abbey. The work which the late Bishop considered he would be most worthily remembered by was the compilation of the dates of Scottish Bishops through all history, and said that if he was remembered in future generations by the five and twenty persons who would be competent to judge of the value of this work, he should have a sufficient memorial.

It is proposed as his memorial to raise a sum of £2,500 wherewith to purchase his valuable library—especially the four collections on Historical, Liturgical,

Antiquarian and Theological subjects, and to add them to the library of St. Mary's Cathedral. It is to be hoped that the Executors will complete and publish the catalogue on which the Bishop had been engaged, as friends and admirers of Bishop Dowden, as well as clergymen trained by him, would love to possess such a memento of so distingushed an Ecclesiastic.—T. M.

SIR ARCHIBALD HAMILTON DUNBAR, BART., OF NORTHFIELD.—Died at his residence, Duffus House, Elginshire, on June 6th, 1910, aged 82 years. The deceased, who succeeded his father, Sir Archibald Dunbar, was the seventh baronet. He was a Deputy Lieutenant and Justice of the Peace for the County of Elgin, and for a considerable number of years served in the Army. His chief interest, however, was in historical and antiquarian subjects, and in 1899 he published a Chronology of Scottish Kings, which was dedicated by special permission to Queen Victoria. The second edition was reviewed in *Old-lore Miscellany* for July, 1907. It is an indispensable book of reference to all interested in history, whether Scottish or Norse.

Sir Archibald was a kindly and genial gentleman, interested in the welfare of his tenants, with whom he was popular. He was married to Isabel, eldest daughter of Mr. C. Eyre, of Welford Park, Berks, by whom he is survived. As there is no issue of the marriage, the baronetcy passes to his half-brother, the Venerable Archdeacon Charles Gordon Cumming Dunbar.—T. M.

GEORGE CLUNIES ROSS, OF THE COCOA-KEELING ISLANDS.—Died at Ventnor, Isle of Wight, on July 7th, 1910, aged 68 years. He had been unwell, and came to this country in May for a change. He was Chief and Proprietor of the Cocoa-Keeling Islands, which group was discovered in 1609 by Captain William Keeling, after whom they were named. They were taken possession of in 1825 by John Clunies Ross, who was succeeded by his son, John George Clunies Ross, at whose death in

1871 the late George Clunies Ross became possessor. About twenty years ago Christmas Island was added, at which time Mr. Clunies Ross paid a visit to Shetland, in which he and the other members of his family, who have been in Shetland, took much interest, it being the old home of their immediate ancestors. Mr. Clunies Ross was a man of great ability and energy, who had been over much of the world, had read widely, and was familiar with most subjects. He is succeeded by his eldest son, Mr. John Sydney Clunies Ross, who has been to Shetland several times.

Mr. Clunies Ross was descended from two old families —Cluness belonging to Cromarty, and Ross to Rossshire. According to the Notes given me by an intelligent member of the Cluness family, who died in 1886, the first of the Clunesses, who came from Cromarty to Shetland, were three brothers, one of whom settled in Northmavine, without issue; another settled in Unst, leaving descendants, and the eldest, John, settled at Gudon, East Yell. He was the father of Adam, who was the father of John, who had at least three children: (1) Adam Cluness, *b.* 1768, drowned 1832, *m.* Elizabeth Schollay, *b.* 1774; (2) Christina, *m.* Robert Johnson; (3) George Cluness, Teacher, Weisdale, *m.* Elizabeth, daughter, of John Ross, of Lund, whose son, John Clunies Ross, was the first King of the Cocoas.

The Ross family goes considerably farther back; the first we have being Malcolm, Earl of Ross, the father of (2) Ferquhard, father of (3) William, father of (4) William, father of (5) Hugh, father of (6) William, brother of (7) John, brother of (8) Hugh of Rarichies, first of Balnagown, father of (9) William, father of (10) Walter, father of (11) Hugh, father of (12) John, father of (13) Alexander, father of (14) Sir David, father of (15) Walter, eighth of Balnagown, who married Marion, daughter of Sir John James Grant, of Grant. He was slain at Tain, 12th May, 1528. He was the father of Alexander, first of Little Tarrell, father of (2) Alexander,

brother of (3) John, father of (4) Hugh, father of (5) John who married Janet, daughter of Colonel John Munro of Opisdale (whose eldest son was Alexander, sixth of Little Tarrell, and) whose second son was John Ross first of Lund who married (1) Ursilla, second daughter of John Ross of Uyeasound, and (2) Dorothea, daughter of William Bruce. He was the father of John Ross, of Lund, *m.* Margaret Scott, the father of John Ross, of Lund, *m.* Janet Scott, and of Anne who *m.* William Ferguson, of Thurso, whose daughter Margaret *m.* Walter Grey, of Cliff, whose daughters (1) Catherine and (2) Margaret were the mothers of the late Arthur Laurenson and Laurence James Nicolson. John Ross, of Lund, and Janet Scott had a large family, the most noteworthy being (4) John of Scarpoe, *m.* Annie Gauden (5) James of Quarff, whose daughter Jane *m.* Basil Robertson, of Gossaburgh, whose daughter Mrs. Henderson Robertson was the mother of Mrs. Hastie the mother of C. H. Hastie-Robertson, of Gossaburgh, (6) Henry *m.* Janet, daughter of Sheriff James Malcolmson, whose daughter Barbara *m.* George Henderson, of Petister, father of the late William Henderson, Brough, Burravoe, (9) Robert, Merchant Sound, Weisdale *m.* Eliza Jane, daughter of Rev. William Mitchell, of Tingwall, whose son John *m.* Barbara, daughter of Francis Heddell who had a son Francis George, (9) Elizabeth *m.* George Cluness, Teacher, Weisdale, whose son John Clunies Ross *m.* Elizabeth Dymoke, whose son John George Clunies Ross *m.* Sophie Deponge, whose son was the late George Clunies Ross, the father of the present King, John Sydney Clunies Ross.

—T. M.

HON. MRS. PELHAM SINCLAIR, OF MURKLE AND STEVENSON.—Died at St. Laurence, Ventnor, Isle of Wight, November, 1910, in her 94th year. Second daughter of Sir John Gordon Sinclair, Bt., and Anne, daughter of Admiral the Hon. Michael de Courcy, married October 15th, 1839, Hon. Dudley Pelham, who

died April 13th, 1851, and is survived by a daughter, Edith Charlotte, married August 10th, 1875, Captain Gilbert Spencer Smith (who is well known in the Reay Country) with issue. She succeeded her brother, Sir Robert Sinclair, in 1899, and in the terms of the entail the estates go to the deceased's sister, Lady Lennox.

NOTES ON BOOKS.

Annals of the Reigns of Malcolm and William, Kings of Scotland, A.D. 1153-1214. Collected, with notes and an index, by Sir Archibald Campbell Lawrie, LL.D., author of "Early Scottish Charters prior to A.D. 1153." 9 × 5½, pp. xxxvi. + 458. Glasgow: James MacLehose and Sons, 1910, 10s. net. This volume is a scholarly continuation of the author's previous work, and the two together form a *Diplomatarium Scoticum*, A.D. 565-1214. Many documents, a large number compared with the size of the Kingdom, were handed over to John Balliol by order of King Edward I., all of which have perished except a meagre inventory. Nothing written in Scotland before 1286 therefore remains except the Chronicle of Melrose and a Chronicle ascribed to Holyrood. We have therefore to rely on contemporary English Chronicles for the history of Scotland during these two centuries—John of Hexham, Reginald of Durham, William of Newburgh, Robert de Torigneio, Jordan Fantosme, Roger de Hoveden, and Benedictus Abbas. Extracts are given without translations. During Malcolm's minority it is surmised that Andrew Bishop of Caithness was one of the important personages. Sumerled established himself in the Western Islands, and was at war with Malcolm until defeated in 1164. William surrendered the independence of Scotland to England. He had trouble in Caithness, where Earl Harald asserted independence, and was with difficulty brought to terms. In 1155 Pope Adrian IV. placed Caithness and other Scottish bishops under the metropolitan see of York. In 1156 a naval engagement took place between Godred and Sumerled, when the Kingdom of the Isles was divided. In 1175, Laurence, Abbot of Orkney, was elected Abbot of Melrose, and died in 1178. The monastery in Orkney is now believed to have been in Eynhallow, where extensive monastic ruins still remain. Andrew, Bishop of Caithness, died in 1185 in Dunfermline. In 1196 a battle took place between the King's forces and Roderic and Thorphin, son of Earl Harald, after which there was an expedition against Earl Harald, and another in 1201-2. The death of Earl Harald took place in 1206. Adam, Abbot of Melrose, was elected Bishop of Caithness in 1212, consecrated in 1214, in which latter year he dedicated the church of Hawick, and was murdered in 1222. At p. 389 the date of Adam's election is 1212, whereas at p. 341 it is given as 1213. In the Index, the references to Earl Harald are divided, *s.v.*, "Harold" and "Caithness, Earl Harold," in which it is stated that he returned from

Orkney to meet King William, bringing his two sons with him, p. 308, which is an error for *grand*sons, and the p. should be 304. In p. 309 *Henry* should read Harald. The Orkneyinga Saga has not been made use of for references to events in Scotland, although it is more reliable than Roger of Hoveden, whose statement that Thorfin was Earl Harald's only heir is absurd, when he also states that he had two grandsons, and we know that he had also two sons, John and David, who were afterwards Earls.

Sir Archibald Lawrie has laid all students under a debt of gratitude for having brought together the few annals which survive of this period.

The London Inverness-shire Association, Twenty-eighth Annual Report. London, Dec., 1909. Hon. Sec., Mr. Stewart Bogle, A.C.A., 3, Great St. Helen's, E.C. The objects of this Association are to encourage education in the county, literary, charitable and social. Annual subscription, 5s.

The Antiquary, August—December, 1910. London, Elliot Stock, 6d. each. Annual subscription, 6s. These numbers contain the usual articles of general antiquarian interest. There is a note of Mr. David MacRitchie's lecture on "Cyclopean Structures in Scotland," in which he deals with brochs or doons which approximate closely to the *talayots* of the Balearic Isles and the *nurags* of Sardinia. He deprecated their being termed pre-historic. Dr. Joseph Anderson's estimate that they were probably built between 5th and 9th centuries of our era accorded well with the Norse chronicles, which ascribed such buildings to the Picts at the time of the Norse colonisation of Orkney in the ninth century.

Association of Professional Fire Brigade Officers, Proceedings of 8th Annual Meeting, London, 1910. Among the members present was our subscriber, Firemaster W. Inkster, of Aberdeen, who made many valuable contributions to the discussions, and by whom a paper was read on "Reciprocating *versus* Turbine Pumps." The President, Lieut.-Col. C. J. Fox, being in the chair.

Scottish Historical Review, October, 1910. J. MacLehose, 2s. 6d., contains: The Author of "Lancelot of the Laik," by Rev. Prof. Walter W. Skeat; The First Historian of Cumberland; The Chronicle of Lanercost (continued); History of Divorce in Scotland, by Lord Guthrie; Letters from Francis Kennedy to Baron Kennedy; The Siege of Edinburgh, 1745; Roderick Dhu, his poetical pedigree.

An Etymological Glossary of some Place-Names in Shetland. By James Stout Angus. 76 pp., interleaved, 8½in. × 5½in. Lerwick, T. and J. Manson, 1910. 3s. 6d. All lovers of "the Old Rock" are indebted to Mr. Angus for his past valuable contributions to the folklore of Shetland. The author states that the present treatise "is not meant for learned folk," as he has devoted his time to his business rather than to philology, and he is content "if it can be a help to some inquiring, striving youngster, such a one as I once

was." The value of the glossary lies in its definition of the accepted or popular meanings attached to place-names, a description of the places, and more especially the folklore attached to them. In a very few cases does the author trace the origin of names to Old Norse, the language from which the bulk of them are derived, nor does he refer to the indispensable guide in philological researches in place-names provided by the forms of the names in old records; he merely gives similar words in other languages, which again must of course be supposed to fulfil the laws of the interchange of consonants. The following are a few examples of the Old Norse derivations which are not given in the book. Ander, a porch, is from Old Norse *and-dyri,* a porch, *and,* a prefixed prep, denoting what is opposite, and which exists in English in *answer, and-,* against, and *swerian* to swear. Lodberri (*s.v.* berg) is from Old Norse *hlað-berg,* a projecting rock or pier where a ship is laden. Lūder, a quern table, which the author derives from Icel. *hloið* [hljóð], sound, is the genuine O.N. *lúðr.* Brenchiklett in Burra is derived by the author from "*branch,* the shoot of a tree, any offshoot, a thing stretching out like an arm; *Fr.,* branche; *W.,* braich, an arm; *Norn,* brank, a branch"; but the old forms of the name are, in 1628, Bransaclet, and, in 1716, Branceclet, and it is undoubtedly derived from a man's name, Brand, which occurs in Icelandic and Norwegian place-names in the similar form, Brans-. Vor, a bridge, "*San,* vri, to protect; *Dan,* vaerge, to defend; *Eng.,* weir, a dam," is from the O.N. *vörr,* a landing-place. Wa in Skallawa is O.N. vágr, voe or creek; and Walls or Waas, O.N. Vágar, is so-called from the number of vágar or voes in it. Willmans, all men's property, is, O.N., *almenningr.*

The author has not refrained from stepping where such an angel of philology as Dr. Jakobsen has feared to tread, and has suggested derivations for Fetlar, Yell, etc.

The work is highly suggestive, and interleaves have been conveniently placed at the disposal of students. It is to be hoped that Mr. Angus will follow up this book with another, giving all the folklore which he has collected.

The official Records of the Mutiny in The Black Watch, a London incident of the year 1743, compiled and edited by H. D. MacWilliam, with Introduction, Notes and Illustrations. 11 × 8½, pp. cxxviii. + 237. London: Forster, Groom & Co., Ltd., 1910. 12s. 6d.

The author is to be congratulated on compiling this monumental monograph on an important chapter in Scottish history, more important than the title would at first sight convey, seeing that there is good reason shown that "The Forty Five" might not have taken place if the Government of the day had not injudiciously withdrawn this regiment from Scotland.

The whole records and contemporary literature have been brought together with great pains and trouble, and leave nothing to be desired.

Briefly: In 1624, companies of "The Highland Watch" were raised in the Highlands for local purposes. These were disbanded in 1717. In 1725,

six companies were raised, who on account of their dark tartan—the Campbell—were called "The Black Watch," and were formed into a regiment in 1739, consisting of Highlanders, chiefly of good families, well affected to the King, for the purpose of disarming Highlanders, preventing depredations, hinder rebels, and generally maintaining law and order. They were given to understand that they were required solely for local purposes and not for foreign service.

The Government of the day arranged to send them to the Continent, and ordered the regiment to march to London ostensibly for the purpose of being reviewed. The rumour, however, gained credence that they were to be sent to Jamaica, which caused great dissatisfaction, while they also felt they were unjustly treated in being sent on foreign service. After being reviewed at London, over 100 deserted and started, armed, with the intention of returning to Scotland.

Their ultimate surrender and the execution of three of their number at the Tower is graphically and fully described. Their absence from Scotland is shown to have been the signal for "The Forty Five," which was further helped by the sore feeling in the Highlands at the bad faith and severity of the Government.

The High Deeds of Finn, and other Bardic Romances of Ancient Ireland, by T. W. Rolleston, with an Introduction by Stopford A. Brooke, M.A., LL.D., and with 16 illustrations by Stephen Reid. 8 × 5½, pp. lv. + 214. London: George G. Harrap & Co., 1910, 5s. net. The texts of the Bardic Romances of Ireland have already been printed with literal translations and commentaries. The present work is an imaginative recasting and modernising of the ancient tales within recognised limits, and always maintaining an Irish atmosphere. Dr. Brooke, in his valuable and instructive Introduction, groups the tales in three cycles:—(1) MYTHOLOGICAL—pagan and primeval nature myths, dealing with the early races, the Tuatha De Danaan (conquerors) of Celtic Stock, but not the ancestors of the present Irish, who were Melesians (Irish, Scots, or Gaels), who conquered the Tuatha De Danaan and ruled Ireland until overcome by the English. (2) HEROIC legends—*circa* A.D. and 1700 years after the mythical period—grouped around Cuchulain. The powers of 1st cycle became the gods of this one. (3) ROMANTIC or Fenian—in which Tuatha De Danaan continued in the character of fairies, and without any personages of the 2nd cycle. This cycle includes Feni or Fianna and Oisín or Ossian.

The tales were oral, recited with harp accompaniment. Their characteristics are briefly: The sea, the all-pervading theme in the early tales, but not so pronounced in the Fenian cycle, which is rather mountain, plain, and river. There were sea and land gods, but no supreme god of heaven, nor were the sun and moon specially worshipped. Trees have spiritual power, as also weapons—the latter is attributed to Norse influence. The Druids practised white magic for good, while wizards and witches worked for evil. The Gaelic nature combines extreme barbarity and tenderness, while the Viking is as savage, but without Irish tenderness. The Gaelic love of colour, absent in Teutonic

poems, is present in Scottish and not in English literature, which is traced to the Celtic blood in the Lowlands. The love of music connected with nature and sound of flowing streams. Fairy music heard in green hills. Patriotic love of country. Irish poets sent the lyric impulse into Iceland and Wales, and into England through Scotland. Irish poetry has never advanced beyond lyric, through the absence of lasting peace and continuity of national existence and unity. The softening down from the barbarity of the early tales to the tenderness of the later ones is a natural development.

The study of these tales is important in the elucidation of Norse legends, considering the early relations between the two races.

Hero-Myths and legends of the British Race, by M. I. Ebbutt, M.A. Illustrated. 8 × 5½, pp. xxix. + 375. London: George G. Harrap & Co., 1910. 7s. 6d. net. This charming continuation of the series of which we have already noticed several volumes, contains much of interest to the Northern student:—Beowulf, Havelok the Dane, Howard the Wolf, Roland the hero of early France, Robin Hood, Hereward the Wake, etc. etc. The British mixed descent is fully represented. The author describes the Aryan Celtic race, who followed the Iberians, as "tall, blue-eyed, with fair or red hair." "To these Iberians, and to the Celtic dread of them, we probably owe all the stories of dwarfs, goblins, elves and earth-gnomes which fill all our fairy-tale books."

Our Belovèd King Edward. Poems edited by Elizabeth Woodruff. 6 × 5, pp. 46. London: Elkin Mathews, 1910. 1s. 6d. Mrs. Saxby contributes two poems, "The Signal Fires" written 1863, and "The Spirit Band" written 1866. On the evening of the late King's wedding-day bonfires were ablaze throughout Shetland. On a hill-slope above Haraldswick is a "Kist" known as "Harald's grave." In the folklore of Hialtland, we are told that, the Aurora Borealis was said to be the spirits of Vikings. In modern Icelandic folklore the norðr-ljós is looked upon as warriors fighting in the sky, but nothing occurs in the sagas about it.

Old Times in Scotland, life, manners and customs. By Alex. D. Cumming, with introduction by Professor Cooper, of Glasgow University. 7½ × 5, pp. xvi + 10—184. Paisley: Alexander Gardner, 1910. 3s. 6d. net. This interesting and instructive work gives glimpses of Scottish life since the Reformation taken from the Kirk Session minutes, and other sources. As early as 1542 Parliament permitted any person to have the Old and New Testaments in "Inglis or Scottis." In 1603 the minister of Yester was ordered to "by aquavitee and make nane." In 1720 the General Assembly characterised the reading of sermons as displeasing to God's people, and as a hindrance to spiritual consolation. A custom dear to the people and encouraged by the church was to preach sermons for long periods from the same or successive texts. A Shetland minister early in 19th century preached for a year and a half on the "twelve wells of water and three score and ten palm trees," of Elim, devoting a Sunday to each well and each tree. The strict

observance of Sunday as a Sabbath did not become general till after the Commonwealth and the following pastimes were indulged in: dancing, archery, leaping, vaulting, etc., and the ministers were not to set any obstacle in the way of May-games, Whitsun-ales, and Morris-dances. As late as the middle of the 18th century Sabbath "never got aboon the pass of Killiecrankie." Smuggling was sternly forbidden on *Sunday*. To prevent sleeping in church a certain beadle was provided with a tarred stick to wake sleepers. Parochial education is fully described and the ancient rites observed on old holidays. The Kirk Session minutes are of the greatest value in genealogical and folklore researches and they should all be safely gathered in and preserved with the other national records in Edinburgh.

The Arts and Crafts of our Teutonic Forefathers, by Professor G. Baldwin Brown, $7\frac{1}{2} \times 5\frac{1}{2}$, pp. xviii. + 250, illustrated. Edinburgh: T. N. Foulis, 1910, 5s. net. This work is intended as a general introduction to the study of Teutonic art in Central Europe between 370 A.D. and the end of the 8th century. The Viking period, which is placed by the author as post Carolingian, is not dealt with. The artistic objects described are mainly taken from cemeteries in the shape of grave-furniture. The local production of these articles is believed in, and a common Germanic character is ascribed to them. In comparing Celtic and Teutonic artists, the author thinks the latter inferior in the distribution of ornament and in neglecting the value of contrast of richly treated portions with a plain back-ground. "His technical achievement was superb, and his bold but at the same time refined execution gives an unmistakable air of distinction to his work." A great part of the work is taken up with an account of early Teutonic migrations. The illustrations are too small and indistinct, making it almost impossible, even with the help of a magnifying glass, to see the details. This book should prove immensely useful for reference and suggestive for further research, leading up as it does to the opening of the Viking period; which however undoubtedly began at a much earlier time than the author would have us believe.

The Medieval Church in Scotland, its constitution, organisation and law. By the Right Rev. John Dowden, Bishop of Edinburgh, $9 \times 5\frac{1}{2}$, pp. xlviii. + 352, illustrated. Glasgow: James MacLehose and Sons, 1910, 15s. net. The period described is from the death of King Malcolm Ceanmore to the Reformation. This book is absolutely indispensable to students of the period dealt with, and explains everything necessary to a proper understanding of Church law and practice. It is also so well written as to be delightfully readable. Besides being a handbook it is full of local matters of interest to Orkney and Caithness.

For Love and Honour, a book of stories from history, by Douglas Stedman, B.A., $7\frac{1}{2} \times 5\frac{1}{2}$, pp. 248, illustrated in colours. London, etc.: Thomas Nelson and Sons, 3s. 6d. This delightful book has stories on such varied subjects as Beowulf, the Douglasses, the Maid of Galloway, the Fair Maid of Kent, Joan of Arc, Napoleon, etc., etc., told in truly Saga style—the

author is a member of the Viking Club and an adherent of *Old-lore*, and our readers will do well to procure a copy as a New Year treat. It is readable and instructive for old and young alike. The stories are romances based on historical events and placed in a historical setting.

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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FARMHOUSES IN SHAPINSEY AND ORPHIR, ORKNEY.

From the original water colour drawings by Sir Henry Dryden, Bart., 1851, 1846. In the possession of A. W. Johnston.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. IV. PART II. APRIL, 1911.

Contents.

NOTES.

FARMHOUSES IN ORKNEY.—The frontispiece shows farmhouses in Shapinsey and Orphir, Orkney, to illustrate Mr. John Firth's article on "An Orkney Township" in this number. The Orphir farmhouse, called "Murrays," was on the Swanbister estate.

ACKERGILL TOWER.—I am indebted to Mr. Curle, W.S., F.S.A.Scot., Secretary to the Ancient Monuments

Commission, for a mention of the Tower of Ackergill earlier than that given by me, p. 41 *ante*. It occurs in a Notorial Instrument, dated August, 1510, in which Gilbert Mowat, of Brabster Myer, is named as Captain. —L. D. D.

ORKNEY SURNAMES.—In certain old documents in the Graemeshall charter chest occur what seem to be the earliest known appearances of two or three Orkney surnames. The documents in due course will be published in *Old-Lore Records*, but in the meanwhile a note of these names may be of interest.

Scarth. To a charter of sale erroneously dated 21st Feb., 1402, but evidently of date 1482, "Fene Skatht" is witness. This must surely be intended for Finn or Finne Skarth.

Peace. James "Pase" is a witness to the same deed.

Pottinger. Alexander Potynger is a witness to a charter of sale dated 12th March, 1552.—J. S. C.

"UPHELLY A'" FESTIVAL, SHETLAND.—Sheriff Rampini, writing in *Good Words*, 1884, p. 747, states that a torchlight procession formed part of the revelry, and that formerly blazing tar-barrels were dragged about the town, and afterwards, with the first break of morning, dashed over the Knab into the sea. In reply to my query in the *Shetland Times* as to when the Norse galley was introduced, a correspondent writes in that paper, March 4th, 1911, stating that the galley made its first appearance in 1889, and that the master of ceremonies, the skudlar, had before that date assumed the title of Supreme Chief Guizer, and after the introduction of the galley he assumed the title of Guizer Jarl.

Can *skudlar* be derived from O.N. *skutill*, a plate, a small table, and *skutil-sveinn*, a page at a royal table?—A. W. JOHNSTON.

ORKNEY LULLABY.—I heard an old woman in Harray saying the following lullaby to her grandchild. She

was sitting in front of a peat fire, holding the bairn in her lap with a foot in each hand, heating the bairn's toes before putting it in its cradle.

Kent do hoo
Dae dogs gaed tae dae mill,
Trill, trill, trill.
Ap aboot dae clappars,
And doon aboot dae happars,
Dae dogs gaed tro' dae mill.
First in dis man's meal-pock,
And dat man's meal-pock,
An' in dae millar's meal-pock.
An' hame again,
Emly amly, emly amly,
Fill fill, fill.

"Emly amly," meant rolling from side to side, through being too full.

When a woman came in to see her neighbour's little child, she would say to the bairn:—

Hoo da lamma,
Hoo da lamma,
Hoo, Hoo, Hoo.

—J. E. W. T.

ORKNEY DIALECT.—The following words are taken from a communication from Mr. John Spence, Birsay, Orkney, in reply to the Editor. *Clather,* used of anything, such as an old cart, in the condition called *unfaensindry.* Also used of an old man who took what was called a "stunder afore daeth," and married a young woman, at which folks would remark: "I'm shure! whit's shu taen a ald clather like dat for?" *Golder* (similar to *gouster,* bluster), to shout boisterously. In E. D. D. it is compared to *galder,* used in Shetland for noisy talk or laughter; the Norw. dial. *galder,* a loud crying, is cited, and the word is derived from O.N. *galdr,* a charm, incantation. But compare O.N. *gjalla,* to yell; *gjallr,* ringing; *gjöll,* din. *Gilderin',* laughing lightly, is still used in Orkney; and "a golder o' a lauch," is much louder laughter. *Yolder,* is outright yelling. E. D. D. gives *yalder* and

youlder, Shetland and Yorks, to bark noisily and rapidly. Compare O.N. *jálmr,* a noise, bustle. This word occurs in the Orkneyinga Saga, in a verse, chapter 22 :—

> Hátt bar Hjalta dróttinn
> Hjálm at geira jálmi.
> High bore Shetland's lord
> Helm in clash of spears.

In Mr. Spence's earlier days a common word of familiar hailing in Birsay was *gully* or *gulloo,* according to sex. In Evie *gulloo* took the form of *gulloa.*

In connection with the *horse-gok,* the following saying is given as a variant of that quoted in Vol. I., p. 247 : " Da horse-gok, da water pleep an' da mire-snip, dat tree burds rin apae twa feet," meaning that these were but different names for one and the same bird. *Owercammoo* and *owerkemle* are often applied to horses striking down with their forefeet. *Kaimeran,* rearing up the forefeet. In regard to " *puir yearin,*" " the year '40," *i.e.,* 1740, was a puir year in Orkney. One story will suffice : Billy O' Batgith, Nortside, Birsay, told how he in one puir year " tuik in his crap an' troosh hid, pat hid tae the mill, tuik hid hame an' Malloo (his wife) sifted hid an' blamedy ting he hed bit tree gruels an' a half." Nortside grain was often spoiled by seagust.

ORKNEY PAPERS—1778.—The following papers are from Græmeshall MSS. in the possession of Mr. P. Sutherland-Græme of Græmeshall :—

Accompt Patrick Greme, Esqr., of Gremshall, his Majesteis Deputy Shirife for Orkney. To James Tait, one of the shirife officers, to my truble for delivering the precepts to the Commissioners and Justices of the Peace for the countie of Orkney.

Upon the fifteenth I dillivered precepts to Robert Backie of Tankerness, Walter Stewart of Hoy, Robert Groat of Newhall, Robert Laing of Strine, William Ballfour of Trenabie, and John Traill, of Westness,

Esqrs. Upon the sixteenth I dillivered one to Thomas Traill, of Holland, Esqr. Upon the eighteenth I dillivered one to James Stewart, of Brough, Esqr. Upon the twentieth I dillivered one to Thomas Backie of Burness, one to Patrick Huniman of Gramsay, one to Allexander Stewart of Maseter, and one to Robert Grahme of Redland, Esqrs. And upon the twenty-first I dillivered a precept to David Coventrie of Newark, Esqr.

	s.	d.
To my own personal truble and expence in travling thro the countrie and dillivering the above precepts	10	0
To going along with Mr. Traill's boat and giving drink to the boatmen that went to Papa	1	0
To fraught from Papa to Westrie	1	0
To fraught from Westrie to Eday	1	0
To fraught from Eday to Shapenshay ...	2	0
To fraught from Shapenshay to Carness ...	0	6
	15	6

Kirkwall, July 27th, 1778. Received from Greemshall payment of the above accompt, and it is discharged by James Tait.

Orkney, to wit, January 12th, 1780.

Report, the sheriff of Orkney and Zetland in obedience to the order of the House of Commons of the 18th day of June and 17th of December last.

There are but two prisons in this county—one in the borough of Kirkwall and the other in the village of Lerwick and lordship of Zetland. In the prison of the borough of Kirkwall there were no persons confined either for a civil debt or crimes on the first day of October last as is certified by Alexander Fraser, magistrate of said borough. Inclosed certificate.

As to the prison in the lordship of Zetland, tho owing to the great distance the sheriff has not yet

received a proper certificate, yet he has been well informed that there were no prisoners there on the first of October last.

Memorandum as to the State of Prisoners in Scotland.

The prisoners in Scotland, either for civil debts or crimes and judgments following thereon, are all almost without an exception confined equally to the prison house. With due submission might it not be worthy the wisdom and attention of Parliament to order that the prisoners in Scotland should, as is commonly the case in England, be provided with a small court-yard, where prisoners confined at least for civil debts, might have the benefit of a little fresh air and exercise; this, with the greatest submission, presumed to be mentioned by Patrick Græme, Sheriff of Orkney and Zetland.

SUTHERLAND PLACE-NAMES—CRAKAIG.—Here there was a twist of the Lothbeg Burn, which, diverted eastwards towards Kilmote, formed a lake or creek, drained (as stated in Vol. III., p. 131) by "Earle John." This twisted creek was the *Króka-* or *Kráka- vík* (crook-creek) of Norse times (see Henderson's *Norse Influence*, p. 189, Crācaig).

UPPAT.—There is a well-known ford here, over the Brora river. The name is from N. *Upp-vað*, and means the up or upper ford, *vað* being the same root as Eng. wade. We get Oppeva in Shetland.

UNES.—Possibly from *Unnr* or *Uðr*, the waves, the sea; and nes = ness, means sea-wave point—a good description of the point at Little Ferry, near Golspie. "Unesvoe" occurs in the Helge Lay I. See Collingwood's "Scandinavian Britain," introd. p. 38.—J. G.

CAITHNESS DIALECT.—Dr. Jakobsen's visit to the county awakened a keen interest in the old dialect, which is now fast disappearing. To encourage and to keep alive the interest Mr. Millar, the editor of the *John O' Groat Journal*, a paper which under his able and energetic editorship has stepped forward to the foremost place

in northern journalism, opened his columns to those interested in such subjects. Mr. David B. Nicolson, M.A., of Perth Academy, who had edited his father's researches in this field in Mr. Horne's *County of Caithness,* reprinted his lists, with the additions that he had gathered in the interval. Judging from the correspondence in the columns of the *Journal* there are more enthusiasts in these matters than one would suspect. It is to be hoped that when Mr. Nicolson has weeded out the unnecessary words supplied by many of the correspondents that he will place his lists at the disposal of the Old-Lore Series for the *Miscellany*.—D. B.

CAITHNESS SURNAMES.—A series of articles on "Some Caithness Surnames" is appearing in the columns of the *Northern Herald* (Wick). The subject has never been attempted hitherto as far as Caithness is concerned. It is full of difficulty, and like its kindred study, that of place-names, requires special training and care in elucidating many of the names. It is to be hoped that the subject will be dealt with in the *Miscellany,* not only for Caithness, but for all the northern counties. Old forms of names, now well-nigh forgotten, yet continually crossing the keen eye of the charter student, should be noted and listed.—D. B.

NORSE AND GAELIC.—It is quite evident, if there is to be an intelligent treatment of northern place-names, there must first of all be a sound grounding in the philological principles of Norse and Gaelic. At present we have distinguished Celtic and Norse scholars, masters in their respective languages. But we have no outstanding scholar who is quite at home both in Norse and Gaelic. The result is that the Norse scholar smiles broadly as he reads his Celtic brother's derivations and the Celtic scholar, if he be of a fiery temper, has cruel things to say about the Norseman when he nods over the mysteries of Gaelic etymology. This state of matters can be remedied. There is no reason

in the world why a distinguished philologist and linguist like Dr. Jakobsen should not be soon as complete master of Gaelic as he is of Norn. We know that he recognises to the full the absolute necessity of intimate acquaintance with these languages ere there can be a satisfactory explanation given to northern place-names. In Dr. Watson, on the other hand, we have a scholarly Celtic philologist who has made intelligent excursions into the old Norn, as his masterly book on *Place-names of Ross and Cromarty* clearly shows. Not only in place-names, but also in dialect, is knowledge of the two languages necessary; this applies most of all to Caithness, where the Norn and Gaelic have a large place in the dialect.—D. B.

THE GORDONS OF EMBO.—The "Highland Notes and Queries" column of the *Northern Chronicle* (Inverness) has recently had a number of articles of interest to Caithness and Sutherland readers, such as "A Gunn Foray," "Caithness Evictions, 1598," "MacKays and Rosses." And "The Gunn Papers" promise to be of much interest to northern students. To genealogists, however, the papers of most interest are those dealing with the Gordons of Embo, the first of which appeared in the issue of 18th January.—D. B.

DURNESS PARISH REGISTER.—Sir James Balfour Paul, Lyon King of Arms, in presenting the annual report of the Council of the Scottish Record Society, mentioned among other books in preparation for publication by the Society, the Parish Register of Durness (Sutherland). It is to be edited by Dr. Hew Morrison, Librarian, Edinburgh.—D. B.

QUERIES.

ALEXANDER WATERS, OLRIG.—On pages 213 and 214 of Calder's *History,* mention is made of Alexander Waters, a native of Olrig. Can any of your readers furnish more complete and detailed information as to the parentage and career of Waters?—D. R.

FEA'S JOURNAL.—Sheriff Alexander Peterkin, in his *Notes on Orkney and Zetland,* 1822, p. 144, mentions that he had communicated "the journal of Fea who took Gow prisoner, and the various depositions and memorials on the subject" to Mr. J. F. Denovan, who was then "preparing a separate life of the pirate." Can anyone give information as to J. F. Denovan, whether he ever printed such a work, and if not, what has become of Fea's *Journal*?

BAIKIE.—On March 2nd, 1616, Oliver Sinclair obtained from his mother, Margaret Cragie, relict of the deceased Henry Sinclair of Clumlie, Sasine in the following lands in the parish of Sandwick:—2 meals in Bakar, 1 meal in Voy, and 1 (settin?) in Wosbuster. Can "Bakar" be identified with any known place in Sandwick? It seems possible that if there actually be, or if there ever were, a farm or township of this name, it may be the origin of the surname Baikie. The Baikies apparently came from Sandwick originally; and the more one goes into the origin of native Orkney names, the more they seem derived from the land.—J. S. C.

Bakar is either O.N. *Bakkar*, banks, or a contracted form of Bakka-garth or Bak-garth, O.N. *Bakka-Garðr*. There is a place in Wasbister called the Knowe of Bakataing, and there may have been a farm near it called Bakkar. The place-name Bakki (bank), occurs frequently in Iceland. In 1739 there were five persons of the name of Baikie in Wasbister, but *c.* 1650 only one.—A. W. J.

REPLIES.

GOWING (Vol. III., p. 209, l. 13).—In answer to the Editor, Mr. John Spence, Overbist, Birsay, Orkney, writes that he has heard old people use the word *gowing* in cases where youngsters were crying on account of a hurt or cut finger: "Ye're gowing aboot dat like a dog gotten i the head wi' a bane," or more frequently: "Ye're settan ap a youp (or yonder) like a dog," etc. He also states that the bone in mutton with the hole in it,

and with the hemispherical socket, was called the *gow-bane*. He would explain the meaning of the word as "making a mournful sound." It is probably O.N. gá (pronounced *gow*), barking; *hund-gá*, barking; *goð-gá*, blasphemy against the gods.

CANISBY CHARMS (Vol. III., p. 198, Vol. IV., p. 16).—In Grimm's *Teutonic Mythology* (translated by Stallybrass) Vol. I., p. 224, founding on the Merseburg MS. is the following: "When Phol (Balder) and Wodan were one day riding in the forest, one foot of Balder's foal, 'demo Balderes volon,' was wrenched out of joint, whereupon the heavenly habitants bestowed their best pains on setting it right again, but neither Sinngund and Sunna, nor yet Frûa and Folla could do any good, only Wodan the wizard himself could conjure and heal the limb. The whole incident is as little known to the Edda as to other Norse legends. Yet what was told in a heathen spell in Thuringia before the tenth century is still in its substance found lurking in conjuring formulas known to the country folk of Scotland and Denmark, except that they apply to Jesus what the heathen believed of Balder and Wodan. . . . The horse of Balder, lamed and checked on his journey, acquires a full meaning the moment we think of him as the god of light or day, whose stoppage and detention must give rise to serious mischief on the earth. Probably the story in its context could have informed us of this; it was foreign to the purpose of the conjuring spell." In Vol. III., p. 1231, are the following charms. "The second Merseburg formula is for healing a *lamed horse:*

"Phol ende Wodan vuorun zi holza,
dô wart demo Balderes volon sîn vuoz birenkit (wrenched);
dô biguolen Sinthgunt, Sunnâ era suister,
dô biguolen Frûwâ, Follâ era suister,
dô biguolen Wôdan, sô he wola conda,
sôse bên-renki, sôse bluot-renki,
sôse lidi-renki . . . . . .
bên zi bêna, bluot zi bluoda,
lid zi giliden, sôse gelîmida sîn."

"Here is sung an adventure that befell the two gods, and how Wodan healed the sprained foot of Balder's foal by besinging it (bigalan). And now the repetition of the song cures other lame horses too. What the rest of the gods cannot do, Wodan can, just as the Yngl. Saga 7 says of him: 'Oðinn Kunni at gera með ordum (words alone) einum at slöckva eld ok kyrra siâ, ok snûa vindum kverja leið er hann vildi.' He is the greatest magician or wonder-man of all.

"Now observe in what shapes the same spell shews itself surviving in the popular superstitions of to-day. In Norway:

> "Jesus reed sig til hede,
> da reed han sönder sit fole-been (his foal's leg asunder).
> Jesus stigede af, og lägte det:
> Jesus lagde marv i marv,
> been i been, kjöd i kjöd,
> Jesus lagde derpaa et blad (thereon a leaf),
> At det skulde blive i samme stad."

"In Sweden, for a horse's ailment *flåg* (our anflug, fit):

> "Oden står på berget (stands on the hill),
> han spörjer (speers, asks) efter sin fole,
> floget har han fått,—
> spotta (spit) i din hand, och i hans mun (his mouth),
> han skall få bot (get boot) i samma stund (hour)."

"Whilst another begins thus;

> "Frygge frågade frå,
> huru skall man bota (heal),
> den flåget får (sheep)?"

"What sounds more significant is a Scotch tradition I take out of Chambers' Fireside Stories, Edinburgh, 1842, p. 37[1]: 'When a person has received a sprain, it is customary to apply to an individual practised in casting the wresting thread. This is a thread spun from black wool, on which are cast nine knots, and tied round

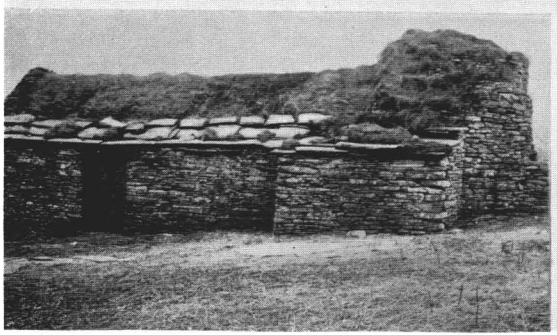
[1] Quoting from New Stat. Acct., Shetland, p. 141. For the Orkney variant see *Miscellany*, Vol. I., p. 200.

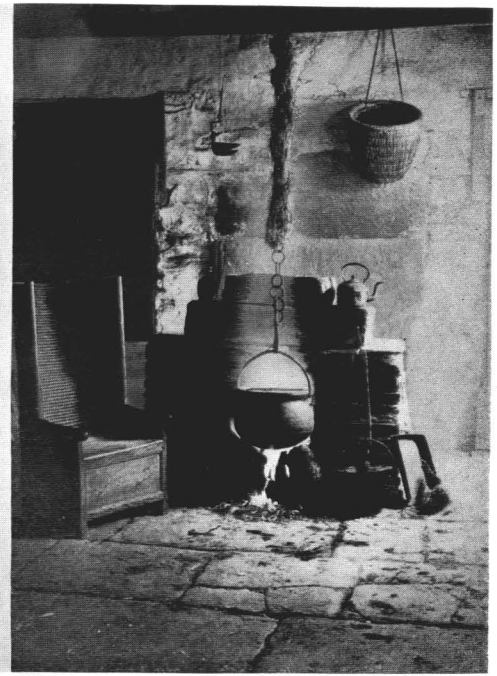
a sprained leg or arm. During the time the operator is putting the thread round the affected limb, he says, but in such a tone of voice as not to be heard by the bystanders, nor even by the persons operated upon :

The Lord rade	Set joint to joint
And the foal slade;	Bone to bone,
He lighted,	And sinew to sinew,
And he righted.	Heal in the Holy Ghost's name.'

" Here the spell serves for sprains even in the human body, though it sets out with the sliding of the foal; and to the whispered words is added a ligature of woollen thread in nine knots. How exact the agreement, in these perfectly independent versions, of their 'bên *zi* bêna, been i been, bone to bone,' their 'lid *zi* giliden, kjöd i kjöd, sinew to sinew'! Those who cannot believe in the faithful preservation of what is entrusted to popular memory, have here an example extending from the tenth century to the nineteenth over Germany, Scotland and Scandinavia. It is certain that the same or similar words have been superstitiously repeated countless times in all the countries of Teutonic tongue." Grimm also refers to still older Roman dislocation-spells. Mr. Eiríkr Magnússon informs me that the question of these formulas has been discussed in Bugge's *Studier over de nordiske Gude-, og Heltesagns Oprindelse*, pp. 285-88, 546-53.—A. W. JOHNSTON.

LIB, LIBBE, LEB (*Miscellany*, Vol. III., p. 198; Vol. IV., p. 16).—Dr. Joseph Anderson has very kindly directed my attention to what appears to be the true explanation of *Lib*, used in reference to a charm. In Cockayne's *Saxon Leechdoms* (II., 397) *lib* or *lyb* is thus defined—" something medicinal and potent, a harmful or powerful drug, Φάρμακον. *Cf.* lib-lac, *sorcery*; oxna-lib, 'medicine of oxen,' *black hellebore*; lib-corn, *cathartic grains*."—D. B.





OLD FARMHOUSE IN ORKNEY.

From Photographs by Alfred Wood, Finstown.

Inside of Barn looking towards Kiln door with Paety-neuk in right-hand corner. (Top illustration on left).

Outside of Barn, Kiln and Paety-neuk. (Lower illustration on left).

The Back or Fireplace in Dwelling House. (Illustration on right).

AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

IV.

(Continued from page 24, *ante*).

The Outhouses.

At a little distance from the outhouses there seemed to be nothing in their architecture to distinguish them from the dwelling-house. There was the same stretch of blank wall, and the same thatched roof with its small skylights; but on a nearer approach one could observe on the end of the barn the kiln resembling somewhat the chimney-stack of a factory. The *oddle-hole* on the front of the byre disclosed the fact that it was there for drainage purposes. On the stable front also there was a square hole half way up the wall, and through this the dung was thrown out. There was, with few exceptions, no direct entrance to either byre or stable, the horses having to enter by the barn door, and the cows by the door of the dwelling-house. These houses—dwelling place, byre, stable, and barn—built all in a straight line, had, close to the wall, a narrow pavement of flagstones called the *brig-stanes,* and closely adjoining them in front of the stable and byre was the midden. In wet weather the quagmire resulting from the want of drainage was avoided by stepping stones placed from the brig-stanes across the *oyres,* but pitiful was the plight of the unlucky wight who overstepped into the liquid part of the midden, where, in the summer sunshine, the *iper*

> "Like a witch's oils,
> Burned (shone) green, and blue, and white."

The cattle were generally stalled at one side of the byre. A piece of wood called a *lithie* or *hāvie,* was built into the wall at the head of each animal, and to this they were tied with a home-made band. The part of the band nearest to the *lithie* was called the *legband,* and was made of Sandey bent carefully twisted into a fourfold cord. Owing to need for the most rigid economy the farmer often made use of the material nearest his hand, so to save the cost of the bent, which could only be obtained in Kirkwall, he wound a rope of punds and floss for a neck-band or *craig-band,* as it was more commonly called. Flagstones set on edge formed divisions between the stalls. A gutter eighteen inches in depth and the same in width ran along the centre of the byre. This was the *sesters,* which drained off the liquid matter to the square culvert in the wall called the *oddle-hole.* The dung was, during the winter months, built up on the side of the byre opposite the animals until it reached the cupple feet; then when spring came two women were engaged to carry it out in *caseys* on their backs. The cows' bedding, being of ashes and sandy peat-mould from ahint the fire, readily absorbed the moisture of the dung, so that the mixture was quite firm, and could be easily packed into a casey. To protect her clothes in this work each woman was provided with a "bearing-skin," which consisted of a tanned sheep's hide with the wool on, the wool side being worn next the dress. Sometimes this article was composed of gloy bands or bent bands made in the form of a mat and woven in the same manner as the casey, but called a bearing-skin nevertheless. The cleaning of the byre usually entailed a whole day's labour, and this operation was termed "mucking the byre."

Like the byre the stable was not cleaned out daily, but only when the accumulation of dung was too deep for comfort. The dung was spread over the stable floor for bedding, and was quickly trodden into a compact

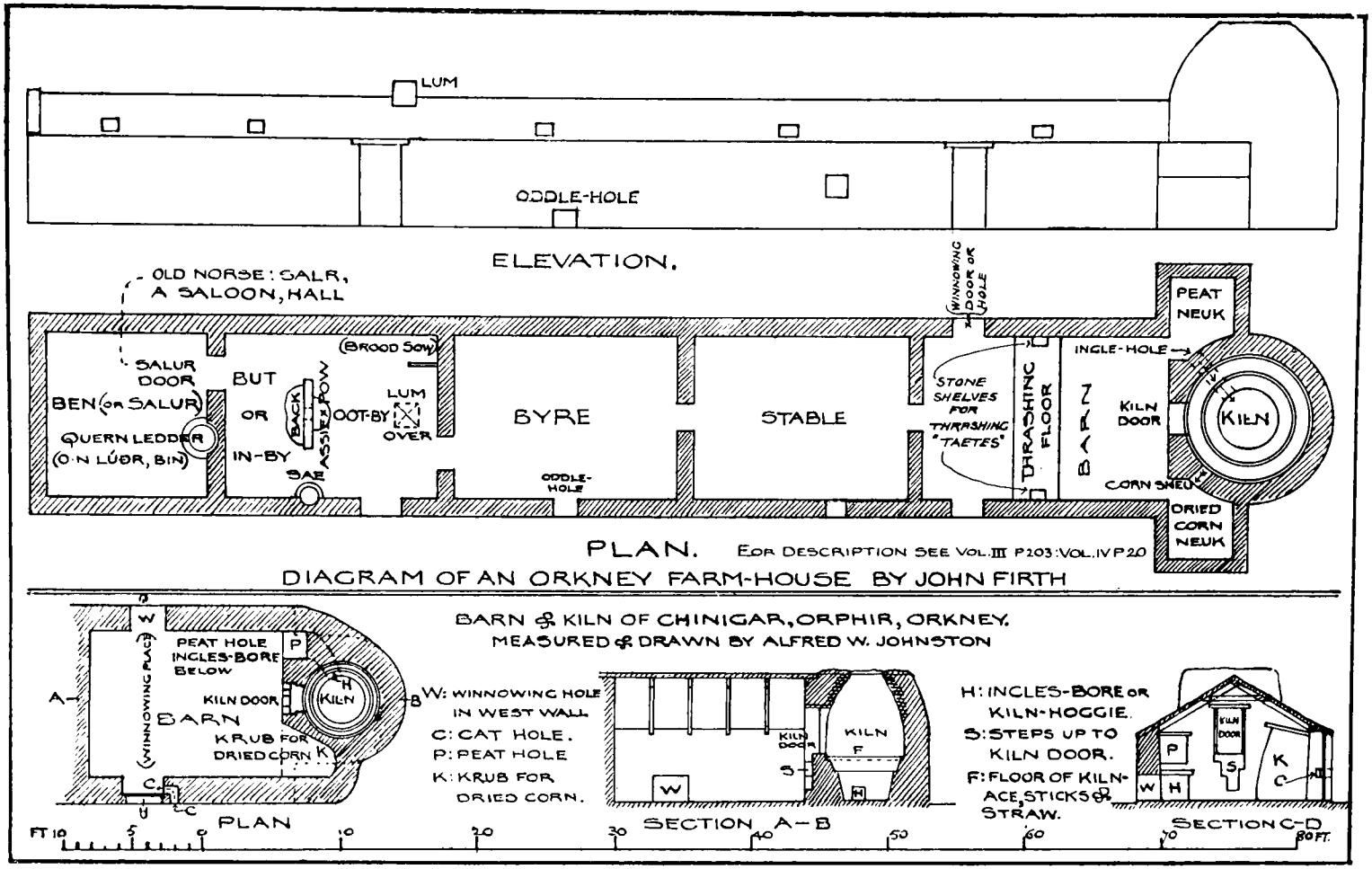
mass, which, when left for a month or more, raised the level of the floor; and to obviate any inconvenience in tying up the horses, some provident people had another range of lithies built higher in the wall. This was certainly needed when the height of the dung on the floor was so much that the heads of the horses neared the cupple feet. In each of the four corners of the stable, about half-way up the wall, there was a recess, in front of which a small flagstone was built in, so narrowing the aperture that there was only just enough space for the horse to get in his head. Here his feed of straw or bog-hay was placed, and to enable him to reach it easily after the stable had been cleaned out, a small platform of dung was left under his fore feet. Owing to the horses being tied in the corners of the stable, the droppings after a day or two formed a heap on the centre of the floor. The spreading of this over the stable floor was termed "casting i' the stable." "Easing the stable" was the term applied to the removal of a small quantity of dung and to the throwing of it out through the square hole on the front wall. This hole was carefully closed up with sods of earth named feals or divots; thus there was no system of ventilation for the stable other than the draughts between the byre door at one end and the door leading into the barn on the other end, by which latter door the horses entered the stable.

Like the floors of the other premises that of the barn consisted of earth beaten till smooth, but across the middle of the barn floor there was a slight mound of well-tempered clay raised to form the threshing floor, where the sheaves were beaten with flails instead of being thrashed by machinery as at present. Into each of the side walls, a few feet above the ends of the threshing floor, a small flagstone was built, projecting about six inches like a shelf. On these stones, when straw was required for making caseys, etc., *taetes* (small bundles) of black oats were beaten; because the straw, if thrashed, would be broken and crushed, and rendered

unfit for the desired purpose. The straw left after this process was termed *gloy,* and the flag-stones in question were called the *shacking-stanes.*

At the end of the barn nearest to the stable there were two doors directly opposite each other in the side walls. These were the winnowing doors, where the oats and bere were shaken to remove the chaff, the strong draught between the doors carrying it away. If the barn was of small dimensions the second door was dispensed with, and a small hole, designated the winnowing hole, two or three feet square made at the level of the floor, served the same purpose. Those primitive arrangements, along with the flail, constituted the whole machinery of that date for preparing the grain for the mill, where it was ground into meal.

Speaking of the flail, a word or two might be added descriptive of that very simple but effective implement for thrashing out the grain. It consisted of two hardwood sticks called respectively the *hand-staff* and the *soople.* The former was usually of hazel, and was about three and a half feet long and one inch and a half in diameter, tapering to slightly less at the hand grasp. At the thicker end a hole was bored about an inch and a half from the extremity. Through the hole a hardwood pin was driven projecting about an inch at each side. A stick two feet three inches in length and two inches in diameter formed the *soople,* one end of which was bored and a pin driven through the hole, similarly as to the end of the hand-staff. The two were then connected by two straps of untanned hide, two or three inches being allowed between the sticks so that the thrashing stick or *soople* might swing freely. The pieces of hide had a small hole in each end into which the pins in the ends of the *soople* and *hand-staff* were inserted. These two straps, one on either side, formed a sort of hinge, and were firmly served with a piece of cord or with a narrow strip of hide. To swing the flail round one's head and deftly bring it down on


LUM
ODDLE-HOLE
ELEVATION.
OLD NORSE: SALR, A SALOON, HALL
SALUR DOOR
BEN (or SALUR)
QUERN LEDDER (O·N LÚÐR, BIN)
BUT OR IN-BY
BACK ASSEL-POW
SAE
(BROOD SOW)
OOT-BY
LUM OVER
BYRE
STABLE
ODDLE-HOLE
WINNOWING DOOR OR HOLE
STONE SHELVES FOR THRASHING "TAETES"
THRASHING FLOOR
BARN
KILN DOOR
KILN
PEAT NEUK
INGLE-HOLE
CORN SHEU
DRIED CORN NEUK
PLAN. FOR DESCRIPTION SEE VOL. III P 203: VOL. IV P 20
DIAGRAM OF AN ORKNEY FARM-HOUSE BY JOHN FIRTH
BARN & KILN OF CHINIGAR, ORPHIR, ORKNEY.
MEASURED & DRAWN BY ALFRED W. JOHNSTON
W
PEAT HOLE
INGLES-BORE BELOW
P
H
KILN
KILN DOOR
BARN
KRUB FOR DRIED CORN
K
WINNOWING PLACE
A
B
C
PLAN
W: WINNOWING HOLE IN WEST WALL
C: CAT HOLE.
P: PEAT HOLE
K: KRUB FOR DRIED CORN.
KILN DOOR
KILN
F
S
SECTION A–B
H: INGLES-BORE OR KILN-HOGGIE.
S: STEPS UP TO KILN DOOR.
F: FLOOR OF KILN-ACE, STICKS & STRAW.
SECTION C–D
FT 10 5 0 10 20 30 40 50 60 70 80 FT.

the head of the sheaf was an art that required a good deal of practice, and entailed the putting forth of all the strength of muscle and tendon. The roofs of the barns being very low, it was quite a common thing at a first attempt to strike the cupple-baulks with the soople, and the rebound invariably raised on the head of the flailman bumps that defied the skill of the most expert phrenologist.

The fourth door of the barn was on its farthest end, and was named the kiln door. Three or four steps made through the gable led up to this door, which opened directly into the drying floor of the kiln, a round tower-like structure built of stone. Here the grain was dried. The kiln was built close to the gable of the barn, and stood two or three feet higher than the ridge of the barn, the top terminating in a dome. Great ingenuity was displayed in the construction of the kiln, and the ability of the masons of those days may be judged by the fact that despite the ravages of time and storm quite a large number of those old kilns remain intact at the present day. Close to the gable a small recess was formed in the side wall for the storage of peats for the ingle fire. Within easy reach of a person seated in this recess there was on the gable at the level of the floor a square hole called the ingle-hole, where the peat fire burned which dried the grain. The smoke was carried inwards by the strong draught through the tunnel-like passage, which slanted along the ground level from the corner of the gable, through its thick wall and that of the circular tower. From the bottom of the kiln upwards to the height of four feet six inches the walls gradually diminished in thickness, thus forming a cup-shaped chamber into which the smoke and heat issued after their passage along the draught-hole of the ingle. The lower chamber of the kiln measured four feet in diameter at the bottom, and widened to a diameter of eight feet where the kiln floor was laid. Here at the

height of four feet from the ground the wall was three feet thick, but from this part upwards the wall was thinner, leaving a ledge of four inches right round the interior of the kiln. A strong beam called the *kiln-laece,* about four inches square, was fixed across the opening at such height, as that sticks laid with one end resting on the beam and the other end resting on the projecting stone-work, formed a perfectly level floor. The sticks reaching from the circular wall of the kiln were placed alternately from each side, the ends passing some inches over the centre beam, thus forming a fan-like foundation for the straw, through which the hot air from the lower chamber oozed in the process of drying the grain, before finally escaping through the wide opening at the top of the tower. When the grain had been thoroughly dried, it was shovelled into the *sheu* (shoe), a passage fifteen inches square, which slanted downwards from the drying floor to a neuk built on the outside of the kiln opposite the ingle. While there were so many variations in the masonry in the inside of the kiln, the outside of it was perpendicular from the base till it reached the height of the side wall of the barn. From this height the kiln wall sloped inwards in the shape of a dome, leaving an opening at the top four feet in diameter. The tops of some of the kilns in this district were finished off with several rows of *feals* to the depth of about two feet.

A very fine specimen of those old kilns can be seen at the present day in a good state of preservation at the steading of Breckon, near Finstown.

JOHN FIRTH.

(*To be continued*).

ROB DOUN.

By the Late George Sutherland Taylor.

II.

(Continued from p. 52, *ante*).

We are not fully prepared to furnish in our present number a particular and critical examination of the peculiar beauties and style of the poet. We may, however, remark that though Doun was uneducated, there is nothing of that stiffness, and vulgar and harsh style in his productions, which distinguish the writings of rustic poets from the free and polite diction of a well educated writer. His poems are particularly marked by a terseness and smoothness of versification, and an elevated and pure current of thought, which cannot be surpassed in any language or by any poet. Some of his elegies, a species of composition which is considered the most difficult of all, are remarkable in these respects, particularly those to the memory of Donald Lord Reay, the Reverend Murdoch Macdonald, and Mr. Mackay, Clashneanach. The mournful and deeply interesting circumstances which attended the death of the last Earl and Countess of Sutherland, were sufficient to have given a more than usual inspiration to the Muse of Doun. The Earl is said, by those who recollect to have seen him, to have had a countenance and manner wonderfully expressive of all that can command the highest respect and the strongest attachment; and we have heard from a gentleman who had often been in company with him, that no individual ever entered into his presence without experiencing an indescribable feeling of pleasure and delight. This amiable nobleman and the countess died within a few days of each other, and in

the prime of life, leaving the noble successor to the illustrious family of Sutherland and premier earldom of Scotland, a child of one year old. Doun's elegy on the occasion is particularly beautiful and pathetic, and is well known throughout the country.

Independent of his poetical excellencies, Rob Doun's character stands very high; and, in particular, his independent and manly spirit, and opposition to every oppressive and selfish and mean act, must, considering the circumstances in which he was placed, and the then condition of the lower classes in the Highlands, command the admiration of those who now live in more favoured times. It must be recollected that he was an uneducated country man, very dependent in his circumstances, and living in a part of the empire, where, at that period, there remained so much of the old feudal authority, as to place an humble individual, if obnoxious to his superiors, in no enviable condition. But still no worldly motive, and no apprehended danger, could induce our poet, on any occasion, to act against his conviction of what was right, or to praise the undeserving. On one occasion he was rather roughly treated for indulging in his favourite rambles in the deer forest, and was confined, as he thought without sufficient reason or by due form, in a disagreeable cell in the Reay country. While in confinement, it was intimated to him that if he would compose verses in praise of a certain person in authority, probably a baron baillie, or some such terror to evil-doers of the olden time, he would regain his liberty. Robert instantly composed verses, but of an opposite character to those demanded of him, in which he so severely and sarcastically rebuked the man who wished to be immortalized by his muse, and in whose power he then was, that our poor bard narrowly escaped being transported beyond the seas. This reminds us of the observation of a late ingenious writer, who noticing the

case of a poor poet writing under the terror of the Inquisition, says "No wonder if the frightened author, haunted with such *sable spectres* (the Inquisition gentlemen) instead of *muses,* is delivered of a distorted production. Their ghostly appearance must damp every liberal thought." Probably the vengeance of the church is more severe than that of the *civil* power; but however that may be, and notwithstanding the confinement he suffered, the temptation held out to him, and the further punishment he had to expect in the event of a refusal, Doun not only denied the request, but managed to tune his pipe so severely as to taunt with great success and bitter ridicule the individual who expected to acquire fame by a promise of relinquishing his persecution. Many other anecdotes of a similar nature might be given, all of them highly honourable to the character and reputation of this extraordinary man.

Our readers, we suspect, will be anxious to have further particulars of Doun and of his companions, and we shall not be wanting in our efforts to procure such information as will enable us to record in our pages all that can, at this distance of time, be ascertained with certainty of him, whose ashes now moulder in Durness churchyard, beside the noisy and vast Atlantic, but whose genius and mental power have done more to elevate, to delight and to mollify the thoughts and passions of the natives of this county, than any other individual that ever lived.

We close our present remarks by copying a communication we were politely favoured with on this subject, from an admirer and well-qualified judge of Doun's compositions, and we are well pleased to find that the opinions contained in it corroborate those we have now expressed. He says: "I have seen two collections of Gaelic songs, one by two young men of the name of Stewart, and another by Patrick Turner, a native of Argyleshire, in which *a few* of Rob Don's

songs appeared; and I sometime ago understood that a gentleman in Ross-shire was to publish the whole of Don's poems from an original manuscript collection made by an intimate acquaintance of the poet. I also heard that it was intended to give an English translation of the whole, or of part of the collection. Now, my good sir, though at the risk of being perhaps singular in my opinion, I have no hesitation whatever in asserting that it is not possible to do anything like justice to these songs in an English garb. Even though it were possible that the celebrated James Macpherson, of *Ossianic* memory were alive to take it in hand, he would be no more able to render them into English with the same force and beauty as they shew in the original, than he would be able to give a Gaelic edition of the 'Merry Wives of Windsor' equal to Shakespeare's. An English version would at once subject them to the contempt and ridicule of those unacquainted with the originals. Don had a particular facility of expression and mode of phraseology entirely his own, which were equally original as his ideas. In support of this opinion I venture to say it will be found on reference to his songs that his words are generally, if not always, so apt and well-chosen, that the language pleases and surprises as much as the idea. This peculiarity of style, which distinguishes those admirable compositions from all other similar productions, is one of their principal beauties, and which, I suspect, cannot be infused into any translation. To instance a single example, I would beg to refer you to his admirable description of a sea voyage from Stornoway, and ask you whether the language is not an echo to the sense? In my humble opinion his talent lay particularly in satirical and comic humour, but there are many of his pieces of a different strain; in the *elegiac,* for instance, he was never surpassed. I will only cite his elegy on the death of the Reverend Murdoch Macdonald, beginning

'*'Scianail, 'Scianail, O! 'Scianail a ta mi,*' which for real simplicity and unaffected sorrow stands unrivalled. The unhappy bard, twelve months after the death of his firm friend and patron, bewails his loss in language which grief and sincere regret alone could dictate. Translate this little piece into English, and it will not be worth a farthing. Let linguists divine the reason of this; for my part I believe it impossible to give an English translation of it equal to the original.

"'Tis pity that none of Don's epigrams and repartees were ever collected and published. They are all extraordinary instances of ready wit and humour, and they display his genius much more than his other pieces, but it is a subject of regret that his talents in this respect have, very frequently, been prostituted to subjects of an indelicate and licentious order. As an instance, turn up 'Rann na Culaiadh' in Turner's collection, and I am sure you will join me in execrating it as an outrage on common decency and a disgrace to the collection in which it stands. Some of the very best of his songs are not free from this fault, a fault unpardonable in any person; but if we excuse a highly gifted individual in a sister island, who has erred grievously in this respect, we ought not to pass an unqualified sentence of condemnation on an unlettered Highlander moving in a sphere of life in which it cannot be denied that delicacy of sentiment was not in some respects very rigidly enforced."

A VISIT TO SHETLAND IN 1832.

(From the Journal of Edward Charlton, M.D.).

IV.

(Continued from p. 29, *ante*).

" A little before arriving off Whalsey we passed a high perpendicular stack or isolated rock near the shore.[1] On the summit of this rock the remains of a building are still visible. To this lone dwelling is attached a story similar to that accorded to the Froe-a-Stack or Rock of the Virgin in Papa Stour. In fact a somewhat similar tradition appears to prevail throughout the north of Europe. The tale, which varies in some particulars, is generally to the effect that an ancient knight secluded his only daughter in a solitary castle on a sea-girt rock to secure her from receiving the addresses of her suitors. One lover, however, bolder or more ardent than the rest, scales, in the gloom of the night, the fearful battlement, and carries off the young lady as the reward of his daring action. Such is the general tenour of the tale, but of Froe-a-Stack in Papa I have heard a different version of the romantic legend. The young and lovely daughter of the chief of Papa Stour, in accordance with the renowned sanctity of the Great Isle of the Holy Fathers, for such is the meaning of Papa Stour in Norse, had made a vow of perpetual virginity, and erected on the lone sea-girt rock a tower wherein to pass the remainder of her days secure from the dangers of this wicked world. But her fate was similar to that of the damsel of the eastern coast, her vows to God were not better kept than those she had sworn against man and the people in abhorrence of her

[1] Maiden or Frow Stack at Noup of Eswick.

unchaste conduct, destroyed the tower on the summit of Froe-a-Stack. Old Brand's account of this story is somewhat different." [1]

"Before arriving at Whalsey we could make out the skerries in the extreme distance on our right. These islands I never visited, for they presented nothing inviting to the naturalist, except that occasionally during the fishing season, some remarkable corals, fish, and shells are brought to shore by the boatmen." Having sailed through Whalsey Sound they landed on Lunna Holm for an hour or two to avoid the tide in Yell Sound. "The island consisted entirely of gneiss and was inhabited only by a few of the common gulls. Of course some sheep too were here, for the possession of a holm is here as well as in Iceland a valuable and desirable property." On sailing towards Yell, "on a low rock to the right I saw for the first time in my life a party of about twenty of the common green shag, *carbo cristatus*. They sat quietly on the rock, which was sometimes half covered by the waves, and occasionally spread out their wings to the fullest extent, and flapped them slowly in the light breeze as if to yet rid of the moisture that had accumulated upon them in the sea. The feathers of the shag and cormorant are well known to become sooner penetrated by water than those of most other water fowls. . . ."

"We ran past the low, rich green island of Hascosea, on whose eastern extremity may be observed one of the best examples of the basin-shaped formation that can be found in the world." They next rounded the point of Burraness, and the tide being against them, and the wind light, they had to pull to Cullivoe. "It was a lovely evening, all was still and quiet save a few black guillemots, which bobbed up and down on the edge of the boiling tide to pick up the numerous edible

[1] See Brand's *Description*, p. 109, *reprint* p. 164, also Tudor's *Orkneys*, p. 503, in which he calls attention to another Maiden Stack close to the Grind of the Navir, Northmaven.

substances carried along by the boiling stream. . . . A wild cackling cry of a bird attracted my attention, it was a harsher scream than any that had hitherto met my ear. Mr. Henderson pointed towards the head of the voe, across which two rain geese or red-throated divers were passing on their way to some lake in the interior of Yell. 'We shall see plenty of them again,' quoth he, as my hands almost involuntarily turned towards my gun, 'they breed on almost every loch among the hills.' In passing the north point of Hascosea I had for the first time in my life met with the shearwater petrel, and then procured the only specimen of that bird that I brought home from my first excursion."

"At six p.m. we landed on the beach at Cullivoe, and deposited our luggage in the buith or storehouse kept by Mr. Pole.[1] From hence we started for the mansion of Gloup, carrying with us nothing but our guns and ammunition. H[enderson] expected that I should prove but an indifferent trotter, but he had forgotten my apprenticeship on the wild moors of Northumberland. Like the good Methodist minister on his road to Scalloway, I did not walk, nor run, nor ride, nor drive, but 'just loupit awa'! o'er moss and moor and holt and hill, till we came in sight of the mansion of Gloup, a goodly building of right solid stone and fully exposed to every wind of heaven. But its walls would stand against a hurricane; two yards and a half of solid stone and lime would smile at a battery of canon, and in this country form no bad substitute for a grove of goodly trees. All the inhabitants of the neighbouring cottages came forth to meet us, and welcomed joyously Mr. Henderson home to his paternal property,[2] nor did they forget to bid good cheer to 'da strainger lamm' who had come so far to visit their rocks and wilds."

[1] William Pole of Greenbank, Yell, *b.* 1802, *d.* 1877.

[2] Mr. Henderson's father, Captain William Henderson of Gloup, died June 30th, 1830.

(*To be continued*).

SCATTALD MARCHES OF UNST IN 1771.

V.

(Continued from p. 36, *ante*).

SANDWICK and FRAMGORD scattald begins at the said sea-march in the town of Meal, runs westward through the same through the town of Meal up the hill to Little Soobool, where it meets in the corner march, Colvadale, Week and Hoversta, then runs south-eastward with Hoversta on the right below the milns of Vatnagarth to fixt marches well-known along the east side of the hill of Hoversta and Mailand to a place betwixt Murister and Sandwick, called Stienslabreck, where it meets Uya or Clivocast scattald, runs with it on the right to three stones in the myre called Rendaleog, which is a corner march with Uya and Clivocast scattalds, and there both meet Muness, where Sandwick turns east-northerly with Muness scattald on the right hand to a [place, *deleted*] set march on the north end of Midfield, then to a march on the west side of the burn of the Vaal of Hannigarth, then north-eastward on the east side of the Vaal of Hannigarth, to the east of the burn called the Burn of Voesgrind or East Booth, which is the sea-march separating Sandwick and Framgord scattalds from Muness scattald.

MUNESS scattald begins at the said burn mouth of Voesgarth [*altered in pencil to* Voesgrind], runs with Sandwick on the right hand up along and on the east side of the Vaal of Hannigarth, thence to the march on the west side of the Vaal burn on the myres, then with Sandwick still on the right hand to the march stones on the north of Midfield, thence in the same line to the stones in the myre called Rendaleog, which is the corner

march twixt Sandwick and Uya or Clivocast scattald, and so on in the same line to the [*repetition of* head of the, *deleted*] head of the Burn of Orwick, or where it begins, and then down to the burn mouth of Orwick, where the pund below the banks belongs to Muness scattald. Here there was some dispute, some swearing that Muness scattald run from the march on the north end of Midfield in a direct line right on the Wart of Uyea to the sea-side, betwixt Orwick and the dykes of Clivocast.

UYA or CLIVOCAST and MURISTER scattald begins with Muness at Orwick, goes up with Muness on the right hand to the head of the Burn of Orwick, thence to the stones in Rendaleog, where it parts with Muness and meets with Sandwick, keeping Sandwick on the right hand, thence up to the stone or stones on the height or near thereto of Stienslabreck, where it parts with Sandwick and meets with Hoversta and Mailand scattald, and then west near to a stone in the flood mark below the ovin at the south end of the booth called Claus Booth, now possessed by And. Ruslin, which is the northmost sea-march separating Hoversta and Mailand scattald from Uya or Clivocast and Mursiter scattald.

HOVERSTA and MAILAND scattald [begin with Uya or Clivocast and Murister scattald, *inserted in same handwriting*] at the stone below the ovin at the south end of the booth at Uyasound, called Claus Booth, and runs eastward with Muraster scattald on the right hand to the stones on the top of Stienslabreck, where it parts with Uya scattald and meets with Sandwick [scattald, *deleted*], then goes north-westward with Sandwick scattald on the right hand on the decline of the hill of Mailand and Hoversta, where are two well-known marches, thence northward with Sandwick and Framgord to the daal below the pund of Mousafield, where

is a heap of stones, there is the corner march for Week, Hoversta, Sandwick and Colvadale, and there parting with Sandwick, runs with Week scattald on the right to stones laid on a rock near a chun[1] or myre on the east side of the ford or passage of Little Leusvoe, where it meets with Sound scattald, and then downward and south with Sound on the right hand to the top of Ernahoul or Eagles Hillock, there with Sound still on the right hand, south through the little town called Coutts Miln, a little to the eastward of the houses thereof down to a stone called the Daa, in the flood mark in the middle of the Black Skerries, near the east end of the loch called Scattawater, above which stone on the banks are a heap of stones just at the east end of an old gorsta[2] or dyke steeth which runs out of Scattawater eastward, and inclining downward to the seaside, which is the west sea-march separating Hoversta and Mailand scattald from Sound scattald [*repetition of* from Sound scattald *deleted*]. N.B.—This dyke, which appears again at the west end of Scattawater, enclosed the beech called the Mid Ayre. Sigabad Ditken, merchant in Bremen, had the booth to the westward of the Burn of Scattawater on the sea shore, from Sumburgh,[3] and the trade of Unst in his hands, and dried his fish on the beech, about 200 years ago; his gravestone (the inscription yet very legible) lies at Week.

[1] O.N., tjörn, a tarn or small lake. [2] O.N., garðstaðr, wall site.

[3] *i.e.* from the laird of Sumburgh who had land in Hoversta.

(To be continued).

THE REV. ALEXANDER POPE, REAY, CAITHNESS.

V.

(Continued from p. 40, *ante*).

Mr. Pope also took an active part in the great Ossianic controversy. About 1739 he and another gentleman living on Lord Reay's estate entered into a project of collecting the old Gaelic poems, which they admired.[1] When he heard of MacPherson's translation he was anxious to see it, and in the summer of 1763 he compared it with the poems in his own collection. The result of this comparison is given in the following letter addressed by Mr. Pope to Rev. Alexander Nicolson, minister of Thurso, which, apart from its bearing on the Ossianic controvery, has interesting sidelights on Highland customs in the parish of Reay in the eighteenth century.

> REV. AND DEAR BROTHER.—I have perused Dr. Blair's letter to you, and could heartily wish that I could be of use in that affair in which he has taken such a concern. It was quite proper that he writ to the West Highlands, as these poems have been more carefully preserved in them, than with us in the North Highlands; and from both these quarters he can get such evidences as are sufficient to convince people of candour, so that, if the literati in England will not be persuaded, they must wait till they see Ossian and his heroes in another world.
>
> About twenty-four years ago, a gentleman living on Lord Reay's estate and I, entered into a project of collecting these old poems. We admired the purity of the style; we were much charmed with the descriptions contained in them; and some of the sentiments were noble and sublime; to this end, we informed ourselves as to those old people that could repeat parts of them, and got their names, but we could not from the best information, learn that there was any manuscript of them in this part of the Kingdom. We indeed got a

[1] "This is the first Albano-Gaelic collection of Ossianic literature." (*Trans. of the Gaelic Soc. of Inverness*, xxii., 288.)

long list of poems, said to be composed by Ossian, and wrote some of them, viz.: such as we found to answer our expectations; however that gentleman's death put an end to that scheme. When I heard of Mr. MacPherson's translation, I was very curious to see it; but no copy came to this corner where I live till last summer, and at last I had my curiosity gratified. And the very first thing I did was to examine if any part of these poems were in our collection; answerably I found that what is called Erragon in Mr. MacPherson's Temora is called "Dibird fli" in the Gaelic in our Highlands. "Dibird fli gun, drin fiun, in Alvi ri linn no laoich," so the poem begins; which poem some old women repeat with great spirit. Also Lathmon, we have fragments of it, and the poem which mentions the death of Oscar, is called with us, Ca Gaur. I followed the enquiry no further then, nor indeed could I do it now to any purpose, unless I could collect all these fragments that old people still remember. This could be done at a small expence; and if Dr. Blair would but propose it to some generous people, they would contribute ten pounds, which would execute the scheme, and these venerable productions would be preserved.

Many of them indeed are lost, partly owing to our clergy, who were declared enemies to these poems; so that the rising generation scarcely know anything material of them. However, we have still some that are famous for repeating them, and these people never heard of Mr. MacPherson; on the contrary, they had these poems before Mr. MacPherson was born; and if the literati would defray the expence, I could produce these old people, at least some of them, at London.

What has been a very great mean to preserve these poems among our Highlanders, is this, that the greatest number of them have particular tunes to which they are sung. The music is soft and simple; but when these airs are sung by two or three or more good voices, they are far from being disagreeable. The greatest number are called Duans, and resemble the Odes of Horace very much; others have different names, but the Duans are generally set to some tunes different from the rest.

There is an excellent poem called *Duan Dearmot*; it is an elegy on the death of that warrior, and breathes the sublime very much. This poem is in esteem among a tribe of Campbells that live in this country and would derive their pedigree from that hero, as other clans have chosen others of them for their patriarchs. There is an old fellow in this parish that very gravely takes off his bonnet as often as he sings *Duan Dearmot*; I was extremely fond to try if the case was so, and getting him to my house I gave him a bottle of ale, and begged the favour of him to sing *Duan Dearmot*; after some nicety he told me that to oblige his parish minister he would do so, but to my surprise he took off his bonnet; I caused him stop, and would put on his bonnet; he made some excuses; however, as soon as he began, he took off his bonnet, I rose and put it on; he took it

off, I put it on. At last he was like to swear most horribly; he would sing none, unless I allowed him to be uncovered; I gave him his freedom, and so he sung with great spirit. I then asked him the reason; he told me it was out of regard to the memory of that hero. I asked him if he thought that the spirit of that hero was present; he said not; but he thought it well became them who descended from him to honour his memory. I have thus entertained you with the best accounts I can give you at present of these warriors. If I had not been confined by the gout I could go more minutely to work; but if a little money was laid out in collecting what of these poems are still extant, it would make a larger volume than the Temora. If you think it would be of any service to communicate a part of this letter to Dr. Blair, you are very welcome; and if I can serve the Doctor in anything further, I shall assert myself to serve him. I am, Reverend and Dear Brother, Your very humble servant,

ALEX. POPE.

Rea, Nov. 15, 1763.[1]

Mr. Pope's collection was found in a drawer in the Advocate's Library in 1872 among a mass of papers, all tightly folded in bundles. "From these," says Mr. Campbell, "I extracted many samples of authentic Gaelic poetry myself, *e.g.*, 'Fraoch.' Mr. MacPhail and Mr. MacPherson also found collections; and possibly many more still remain in these bundles, disregarded as worthless rubbish. Mr. Pope's hand is very small and difficult to read; his orthography is phonetic, and almost as hard to understand as Dean MacGregor's; but it is quite possible to make out the words and the meaning."[2] Pope's entire collection is printed in *Leabhar na Feinne,* and is of the greatest possible interest to students of Gaelic literature. Three of the poems collected by Pope, *Duan Chonloich, Duan Leimoin, Duan Deirg,* are given in the *Reliquiæ Celticæ,* I., 393, with a prefatory note informing us that "the following poems were copied by Mr. Sage, of Kildonan, from MSS. written by the late Mr. Pope, Minr. of Reay, who got them from Donald Mackay, of Borgiebeg in Strathnaver, and Murdoch Iverach at

[1] *Report of the Highland Society on the Authenticity of Ossian's Poems—Appendix*, p. 52.

[2] *Leabhar na Feinne*, I., 218.

Dirlet, in the County of Caithness." The following poem—"An Deilgniach Mhoir"—gives an idea of the orthography of Mr. Pope, and is of interest to Northern readers inasmuch as it gives an account of a battle fought between Fin Mac Cooil, King of the Heroes of Ireland, and Magnus, King of Norway. It is supposed to have been fought near Colrain or Londonderry.

POPE'S SPELLING.	MODERN SPELLING.
AN DEILGNIACH MHOIR.	AN T-SEALGAIREACHD MHOR.[1]
Bho harla du mo ghrasin fein	Bho thàrladh do mo ghradh-san féin
Laimh threune chur mor Cha	Làmh threun a chur mór chath,
Shaoili mis u an i tein	Sgaoilidh mis' thu ann an teinn
Is cha doir mi beum er fla	Is cha toir mi beum air flath :
Gheibh u' do rahan e risd	Gheibh thu do rathan a rithist
Dhul dachi go do thir fein	Dhol dachaidh gu do thìr féin
Cardui is Commun is part	Càirde is comunn is pàirt
No do lann hor fo n Fein	No do lann thoir(t) fo'n Fhéinn,
S' cha dugin fein gu brach	'S cha tugainn féin gu bràth
Ne is bhios Ca' l mo Chorp	'N eadh is bhios càil a'm chorp
Aon Bhuil a tai aidh i Fhionn	Aon bhuill' ad aghaidh, Fhionn
Is errach liom no rinnis ort	Is aithreach liom na rinneas ort
Mis agus m'ahair is Goul	Mis' agus m'athair is Goll
In truir bu mho gloinn sin Fhein	An triùir bu mhó glonn 'san Fhéinn
I cid ha mi gun chrislich gun chonn	'S ged tha mi gun chrioslach gun chonn
Eisdi mi nochd ri ordu Chleir	Èisdidh mi nochd ri ordugh Chléir.

THE GREAT HUNTING.

Translation.—"Since [thus] it has chanced to mine own beloved—brave hand for mighty combats—I will release thee in straits, and will not contemn a noble. Thou wilt get thy "surety" to return again to thine own land, friendship, and company and companionship, or else to put thy sword at the service of (?) the Féinn. I myself would never the while there will be

[1] In Pope's MS. the title *An Deilgniach Mhoir* is translated *The Great Hunting*, which in modern Gaelic is as above. I am indebted to Rev. George Henderson, Lit.D., Celtic Lecturer in Glasgow University, for the above transliteration to modern Gaelic spelling and for the translation. It is only due to Dr. Henderson to say that owing to certain circumstances the translation was made very hurriedly and away from his books.

strength in my body, give one blow against thee, Finn. What I have done to thee I regret; I and my father and Goll, the three most valiant in the Féinn. Though to-night I be without armour, without strength, I will listen to the cleric's order."

Towards the close of his life Mr. Pope's powerful frame was shattered by paralysis, and for some time he was carried to the pulpit in a sort of litter.[1] His son James became his assistant, but died soon after his appointment much to the grief of his father. Mr. Pope himself died 2nd March, 1782. In reviewing his life, the devotion he showed as a pastor in seeking the highest welfare of his parishioners, and his fidelity to his Master, stand out as prominent characteristics. His was not a life spent in vain, and though stationed in an out of the way parish in the far north of Scotland, he set himself with commendable zeal to labour as if in the most important sphere. He was twice married; first to Margaret Sutherland (3rd July, 1735), and secondly to Janet Ross (2nd December, 1745). By the first marriage there were three sons; in the Parish Register of Reay, now in the Register House, Edinburgh, the following entries are given of the birth of Mr. Pope's children: William, born 5th April, 1736; Alexander, born 7th November, 1737; and Harry, born February, 1739.

By the second marriage, according to Scott's *Fasti*, there were three sons and a daughter. One of these sons—James—acted as assistant to his father. In a book already referred to in the possession of Mr. James G. Duncan, Wick, there is the name of an Abigail Pope, with the names of others of Mr. Pope's family, so she may be the daughter referred to above.

HISTORICUS.

[1] Sage's *Memorabilia Domestica*, p. 48.

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VI.

(Continued from p. 47, *ante*).

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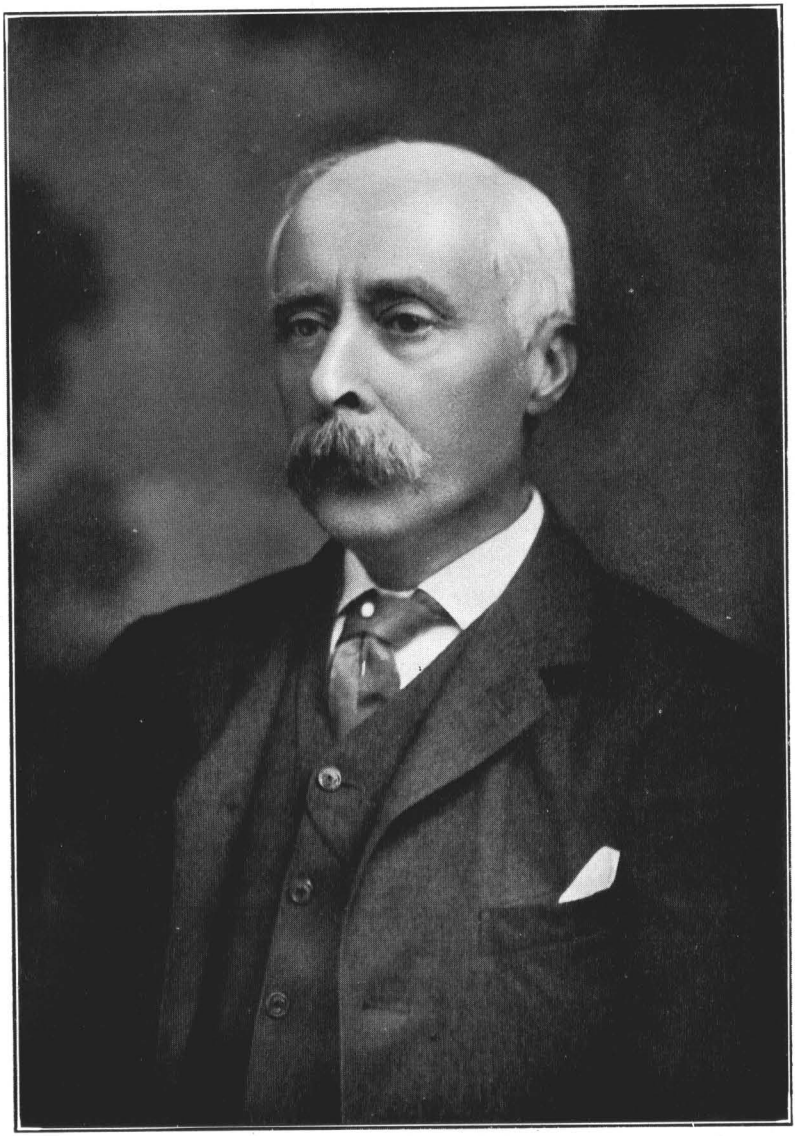
(*To be continued*).

OBITUARY.

ROBERT MARCUS GUNN, M.A., M.B., C.M. EDIN., F.R.C.S. ENG., SENIOR SURGEON, ROYAL LONDON OPHTHALMIC HOSPITAL, MOORFIELDS, ETC.—Robert Marcus Gunn, whose loss we have to deplore, came of an old Viking stock settled for many generations in the north and north-east of Scotland. He was born in 1850 at Rattar, in Caithness, but his early days were spent at Culgower, in Sutherland. He was the youngest of a family of four, consisting of two sons and two daughters, none of whom survive him. Educated for a year at his native village school, and afterwards at a larger school in Golspie, where he was a pupil of Mr. Thomas Fraser, one of the greatest schoolmasters in Scotland, he went at the age of 14 to St. Andrews, and then to Edinburgh, where later he graduated with distinction, taking the M.A. in 1871 and the M.B. and C.M. in 1873. His teachers included Syme and Lister, and on the ophthalmic side Walker and Argyll Robertson. By the kind permission of the Editor we abridge from the obituary notice in the *Lancet,* of December, 1909, the following notice of Mr. Gunn's distinguished career as a surgeon :—

"In 1873, having an introduction to Mr. Couper, he began to attend at the Moorfields Eye Hospital, and in the early months of 1874 worked at the comparative anatomy of the eye under Professor Schäfer at University College, London. During the summer vacation of this year, and for some time in the following year, he was in residence at the Perth District Asylum, Murthly, work which he undertook with the object of examining the fundi oculorum of a large number of lunatics. From December, 1874, to June, 1875, he studied in Vienna, chiefly under Jaeger. On his return to London he resumed work with Mr. Couper at Moorfields, where he was appointed junior house surgeon in August, 1876. He became senior house surgeon in



ROBERT MARCUS GUNN, M.A., M.B., C.M.EDIN., F.R.C.S.ENG.,
b., 1850, *d.*, 1909.

December of the same year, retaining this post until November, 1879. His work as a resident medical officer coincided with noteworthy improvements in various directions in the hospital, such as reform of the nursing, a higher standard of notetaking, and better results in the operations for cataract. His influence made itself felt in these matters, and the last-mentioned is perhaps to be attributed in no small degree to his early adherence to Listerian principles.

In December, 1879, he made a voyage to Australia with the special object of collecting the eyes of marsupials and monotremata for microscopic investigation. His work on the Comparative Anatomy of the Eye, which early attracted the attention of Sir William Bowman, appeared in part in the *Journal of Anatomy and Physiology* ('Minute Anatomy of the Retina,' 1877, 'The Eye of Ornithorrhynchus,' 1884), and elsewhere. ('The Embryology of the Retina of Teleosteans,' 1888). He assisted in examining the zoological material collected in the *Challenger* expedition. Much of this work was embodied in his Arris and Gale lectures before the Royal College of Surgeons of England, which were unfortunately not republished. Taking the F.R.C.S. Eng. in 1882, Mr. Gunn was elected assistant surgeon to the Moorfields Eye Hospital in August, 1883, on the resignation of Mr. Wordsworth, becoming full surgeon in 1888. He was also appointed ophthalmic surgeon to the National Hospital for the Paralysed and Epileptic, Queen-square, in 1886, and to the Hospital for Sick Children, Great Ormond Street, at about this time. At a later period he held the post of assistant ophthalmic surgeon to University College Hospital. In 1906 he was invited to deliver an address before the American Academy of Ophthalmology and Oto-Laryngology. He chose 'Certain Affections of the Optic Nerve' as his subject, putting forward the view that the initial œdema of the disc in cases of

cerebral tumour is due to pressure on the small veins of the pial sheath by fluid in the intervaginal space. His death occurred on November 29th, 1909, after a painful and distressing illness, which commenced nearly a year before, and probably originated in influenza, of which he had several attacks, which seriously undermined his health. At the time of his illness he was senior surgeon to the Moorfields Hospital, ophthalmic surgeon to the National Hospital for the Paralysed and Epileptic, Queen-square, President of the Ophthalmic Society of the United Kingdom, and a Visitor for the King's Hospital Fund. Mr. Gunn leaves a widow and two daughters to mourn their loss.

He was *facile princeps* in the use of the ophthalmoscope; his descriptions and interpretations of minute changes in the fundus oculi were accepted as the *ipse dixit* of a master, even by his colleagues at a hospital where, it has been said, ophthalmoscopic examination has gained the position of a fine art. He was among the first, if not actually the first, to realise the gravity of the prognosis as regards life in cases of albuminuric retinitis. As an authority on the ophthalmoscopic signs of nervous diseases his opinion was undisputed. His enormous experience at Queen-square, utilised to the full as it was by the extreme care and accuracy of his observations, rendered his position in this branch unique, and it will be long before his valuable services to his neurological colleagues can be adequately replaced. His interests, however, were by no means confined to these somewhat narrow channels. When in Vienna he was impressed by the systematic teaching there, and soon after his appointment to the Moorfields staff he was the means of initiating those courses of study which have led to the establishing of one of the foremost schools of ophthalmology in the world. Nor were his interests confined to ophthalmology. From boyhood he was devoted to outdoor pursuits, especially

shooting, botany, marine zoology, and geology. For many years he collected fossils, chiefly fishes and plants of the Jurassic and Old Red Sandstone systems from Scotland to Dorsetshire. It is satisfactory to know that a large number of his most valuable specimens have recently been acquired by the British Museum, and that they have recently been made the subject of a special treatise by Professor Seward, F.R.S., of Cambridge, published by the Royal Society of Edinburgh in "The Jurassic Flora of Sutherland" (*Transactions*, vol. xlvii., pt. iv., No. 23).

Mr. Edward Nettleship, himself Mr. Gunn's predecessor in the chair of their profession, wrote to *The Lancet* as follows: 'Marcus Gunn's character might be described as little removed from that of the perfect knight—courageous and pure in mind and body, modest, but clear and strong in his convictions, sweet of temper, ready always to see the better side, scrupulous in giving credit where credit was due, but sensitive and quick to resent without respect of persons whatever he judged unworthy in motive or act. He was a man of considerable intellectual gifts and brain power, and an exceedingly keen and accurate observer; his mental grasp was strong, his judgment careful and well balanced; a certain matter-of-fact simplicity was set off by a ready sense of humour. His influence depended largely on the conviction that he was true and loyal to the core and never satisfied with slipshod methods or imperfect knowledge. Himself singularly guileless, he was a good judge of character and motives in others.'

NOTES ON BOOKS.

The Oxford Book of Ballads, Chosen and edited by Arthur Quiller-Couch. $6\frac{1}{2} \times 4\frac{1}{4}$, pp. xxiv. + 871. Oxford: Clarendon Press, 1910. India paper edition, 7s. 6d. net, ordinary paper edition, 6s. net.

In this pretty little volume Sir A. T. Quiller-Couch gives us a varied collection of ballads, ranging from the *Wife of Usher's Well* to the *Suffolk Miracle*, and from *Chevy Chase* to *Lord Bateman*. Turning to

that old favourite, Allingham's *Ballad Book*, in the *Golden Treasury* series, with which its size and get-up naturally suggest comparison, we find that while the former volume contained only 78 ballads, the present one comprises no less than 176. The surplus is mainly made up by several extracts from the Percy Folio MS., which had not been published when Allingham's collection was issued, a few traditional gems since brought into notice (notably the two remarkable Shetland ballads, *King Orfeo* and *The Great Silkie of Sule Skerry*, and that English favourite, *The Unquiet Grave*) a larger selection from the *Border Minstrelsy*, including additional specimens of Border Raid ballads, which Allingham described as "of the dull local-historical kind," ten "Robin Hood" ballads, and several other modern "stall-copy" versions, which his fastidious taste also rejected, fifteen carols, and some miscellaneous country songs. The one editor was eclectic and exclusive, the other is comprehensive. Perhaps Sir Arthur gives a better and more impartial view of the whole field of British ballads than does Allingham, whose work is like a cabinet of choice gems. We cannot of course expect the standard of merit set up by the latter to be kept up in a collection of more than double the size, but we think Sir Arthur has gone too far in the other direction. Several of the carols he gives are distinctly "literary." The *Nut-Brown Maid* and the *Spanish Lady's Love*, however anonymous, cannot be called "ballads"; and even if their claim to admission be allowed, why is one placed in Book iii. and the other in Book vii.? The latter "book," too, contains several good old-fashioned country songs, which, though we are always glad to meet them, can only by a strain of language be included among Ballads.

Sir Arthur tells us in his Preface (p. viii.) that he has "arranged the ballads in seven books, of which the first deals with magic, the 'Seely Court,' and the supernatural; the second . . . with stories of absolute romance, such as *Childe Waters*, *Lord Ingram*, *Young Andrew*; the third with romance shading into real history, as in *Sir Patrick Spens*, *Hugh of Lincoln*, and the *Queen's Marie*; the fourth with early carols and ballads of Holy Writ. This closes Part I. The fifth book is all of the Greenwood and Robin Hood; the sixth follows history down from *Chevy Chase* and the Homeric deeds of Douglas and Percy to less renowned if not less spirited Border feuds; while the seventh and last book presents the Ballad in various aspects of false beginning and decline." Unfortunately, this scheme of classification is never again mentioned throughout the volume. It is not indicated in the Table of Contents, nor on the title-headings of the several Books, nor on the page-headings. It is therefore a matter of memory to bear the plan of the book in mind, as one reads it; and this is the more inconvenient as the classification is not altogether a happy one. The subjects of Books iii. and vi. are too nearly alike. One fails to perceive why *Kinmont Willie* should appear in the one and *Edom o' Gordon* in the other. Moreover, the effect on the reader of the classification by subject is partly monotonous, when one ballad after another discloses a similar plot; partly

jerky, when by an abrupt transition of style we suddenly find ourselves landed in an entirely different atmosphere. Ballads early recorded, such as the *Lytell Geste*, the Percy Folio ballads, and especially the mediæval carols, bear the impress of the century in which they were set down, and have an entirely different flavour from those long current in the mouths of the people. So again have those which first saw the light in print from those which only got into print after an indefinite length of existence in oral circulation. And the several varieties are not seen to advantage in such close juxtaposition. Grouping the ballads according to style would have shown the beauties of each much more effectively.

Sir Arthur Quiller-Couch, like all ballad-editors, of course aims at giving the best version of each ballad according to his judgment. He owns to "reconstructing it sometimes from many versions," and also to making occasional emendations of his own, which are honestly marked by square brackets. He acknowledges the permission he has received to quote from the Percy Folio MS. and from Mr. Baring-Gould's *Songs of the West*: and he barely mentions "Ritson, Herd, Scott, Jamieson and the rest" as scholars "to whose labours every ballad-editor must be indebted." But as to the source of any individual ballad, or whether it is a genuine individual version or a composite, we are left entirely in the dark. No one previously unacquainted with the subject could form an idea where any particular ballad came from, and even fairly well-informed readers may not always be able to identify a particular version of any of the more widely-known ballads, without reference to Professor Child's great work, which naturally is not always within reach. The exhaustive nature of Professor Child's labours, and the impossibility of vying with him on his own ground have doubtless daunted Sir Arthur Quiller-Couch from attempting any bibliographical notes. But the entire absence of any references whatever makes the book practically useless to the student. And the inclusion of such brutal and barbarous stories as *Fair Janet* and *Fair Mary of Wallington* must sadly mar it for the pleasure of the youthful readers in whose interests several of Sir Arthur's emendations have been made. On the whole, this pretty and attractive little book will neither supersede Sargent and Kittridge's abridged edition of Child for the ordinary student, nor Allingham's *Ballad Book* for the general reader.

CHARLOTTE S. BURNE.

Beowulf and the Finnsburg Fragment. A Translation into modern English Prose, by John R. Clark Hall, M.A., Ph.D. London: Swan Sonnenschein and Co., Ltd., 1911, 7s. 6d. net. In this Second and Revised Edition of Dr. Clark Hall's translation of the Beowulf, we find several useful additions to the first issue of March, 1901. Sound and good as that undoubtedly is, this seems almost to present the sum-total of knowledge of the poem scholars have yet gained. In addition to the sections of the first edition we have here, under the heading "Fact," a note on the Archaeology of the Poem—a most important point—under the heading "Conjecture," a note on the Genesis of the Poem, as to which, though one cannot altogether

concur in the slight regard in which Dr. Clark Hall holds the *very* close resemblance the Beowulf bears to, say, the Grettis Saga, of those he mentions, it is certainly useful. Most welcome, too, is the verse translation of the Finnsburg Fragment, and also the list of words occurring in both parts of Beowulf, but not elsewhere in Anglo-Saxon Poetry. Dr. Clark Hall adds, moreover, a very useful Alphabetical List of Authors, and several additional illustrations, excellent in every way.

With regard to the prose translation it is, probably, about as good as a translation of the Beowulf could be—in prose. One would like to see fewer words of classical origin in it, but, then, there is, after all, a classical element in the Beowulf. I do not believe that prose is the best medium for the translation of our National Epic. It should be done in verse and in the old English metre. But when this is said, there is no room for aught but praise and gratitude for a most scholarly and painstaking contribution to the study of Old English. Dr. Clark Hall avoids the common error in translating "**hwīl** dæges" as "a day's time or space," involving, as it does, a manifest absurdity. He translates "a (good) part of the day." It would seem to mean an indefinite period, perhaps rather "*some part*" (any time), long or short, of the day, like so many other expressions one might parallel. Then, at line 1517, "**fyr-lēoht** geseah blācne lēoman beorhte scīnan," he translates:—"a fiery light he saw, a glaring flame shine brightly." Now what does "**fyr-lēoht**" mean if not fire-light? And "blāc" in Anglo-Saxon means "bleak" (just as "blæc" means "black"). It is most needful to be wary in these details, but in so sound a piece of work as that Dr. Clark Hall has given us these are, after all, only minor details, and judged as a contribution to Beowulf Literature the work is a great one.

DOUGLAS STEDMAN.

Second Report and Inventory of Monuments and Constructions in the County of Sutherland. By the Royal Commission on the Ancient and Historical Monuments and Constructions of Scotland. 6 × 9½, pp. xlvi. + 195, with maps, plans and illustrations. Edinburgh: Published by His Majesty's Stationery Office, 1911, 6s. This survey was made by Mr. A. O. Curle, Secretary to the Commission, in 1909, and here we have the result, an exhaustive and highly interesting description of all the monuments in the County, arranged in parishes and indexed. The Inventory shows the situation,—characteristics, bibliography, and reference to Ordnance maps. Photographs and plans are given where necessary, and a general map shows the position of all the monuments. Care has been taken to indicate those monuments in need of protection. The monuments greatly exceed in number and importance those previously known to exist, and are mainly pre-historic. The parts of the County inhabited to-day are the same as were inhabited in pre-historic times. In the introduction it is asserted that the brochs, the most characteristic structures of the Iron Age, reveal a Celtic influence, and were certainly in occupation by the Picts preceding the dawn of history. The Norsemen began their inroads with the commencement of history in the 8th and 9th

centuries, and traces of their influence may be recognised alone in the place-names. It is contended that no single structure or construction in the county can be assigned to these invaders, "nor are personal relics recovered which show that the Celtic art was in any way influenced by that of Scandinavia." But "it cannot be doubted that a strong infusion of Scandinavian blood remains."

The following structures are duly inventoried:—ecclesiastical (mere fragments); castellated and domestic (few and not earlier than 16th century); defensive, viz. (1) brochs (67 in number) found mainly in eastern half of county, up straths and glens and beside lochs and seashore, (2) promontory forts, (3) hill forts, (4) small constructions, circular and otherwise; hut circles; earth houses; cairns (horned long, horned round, unhorned long and round chambered cairns); stone circles, 8 in number, on east side of county; cup-marked stones; crosses; standing-stones; iron smelting; stone rows; rectangular settings of stones (Lettie's grave in Rogart).

We have here, for the first time, brought together material for finding out all that we can ever hope to know of the pre-historic inhabitants of Sutherland, and the Royal Commission express their recognition of the continued good service rendered to them by Mr. A. O. Curle, their Secretary, who has grudged no time and spared no personal exertion in the work.

A survey of Caithness has been completed and the Inventory is now in preparation.

For the Soul of a Witch, a romance of Badenoch. By J. W. Brodie-Innes, author of "Morag the Seal," "Old as the World," etc. $4\frac{3}{4} \times 7\frac{1}{2}$, pp. x. + 363. London: Rebman, 1910. 6s. This novel is cast in a historic period, the early Sixteenth Century, and in Morayshire, while the references to witchcraft are drawn from the authentic records of the period. The tale deals with the MacIntoshes, Clan Chattan, the Dunbars and Blervie, Kinloss Abbey, the Dallas Cummings, Dallas Castle, a Bishop of Orkney, the Inneses, etc., etc. Having written down these preliminary items, the reviewer intended in the usual way to skim through the pages, but having started with the first page he found it impossible to give up reading until he had reached the end, and he looks forward to the pleasure of reading it again more leisurely. An enthralling, realistic, and skilfully woven narrative of a witch, half gipsy, half Scotch, with a dual existence; at one time gentle and sane, seeing angelic visions, and at another time, during full moon, unconsciously becoming a fiendish were-wolf, but in the end dying a good shriven Christian. The author has arranged his material artistically, so that there is no temptation to skip any part—descriptions of the scenery of Moray, clan feuds (which are quite Viking in their origin and evolution), folklore and customs of the Sixteenth Century, etc. The explanation of witchcraft, introduced in the story, if anything, adds to its realism and absorbing interest. The author's special knowledge of Scottish history and folklore which is evident on every page, and his genius in romance, renders the volume of interest to the historical student as well as to the lover of good fiction.

The Celtic Dragon Myth, by J. F. Campbell, collector of "The West Highland Tales," with the Geste of Fraoch and the Dragon, translated with Introduction by George Henderson, Ph.D., B.Litt., etc. Illustrated in colour by Rachel Ainslie Grant Duff. $6\frac{3}{4} \times 9\frac{1}{4}$, pp. li. + 172. Edinburgh : John Grant, 1911. 6s. net. This charming book contains besides the works mentioned in the title, two pieces in Gaelic, "The Three Ways" and "The Fisherman." The Dragon myth has been compiled by Mr. Campbell from the various versions he collected. "It treats of water, egg, mermaid, sea-dragon, tree, beasts, birds, fish, metals, weapons, and men mysteriously produced from sea-gifts. All versions agree in these respects : they are all water myths, and relate to the slaying of water monsters." In comparing this myth with other similar dragon myths, no notice has been taken of the Volsunga Lay and Saga, or Beowulf. The Shetland legend in the Fljótsdæla Saga is also to the point. Nor is there any reference to the Norse Miðgarðs-ormr. The Sutherland legend of St. Gilbert and the Dragon is given from Miss Dempster's version. In the Geste of Fraoch the rowan and its lore play an important part. In Norse mythology this tree, reynir, was a holy tree consecrated to Thor, and was also called Þórs-björg, having stood him in good stead in crossing a river. The illustrations are exquisite, and the printing and paper are all that could be desired, while Dr. Henderson's Introduction is instructive, and all these considerations make the work one of the most valuable of its kind issued during the year.

Society of Antiquaries of Scotland, 1909-10. The following notes will be of interest to our readers.

SUTHERLAND.—Presentation of a leaf-shaped arrow-head of flint, $1\frac{1}{2}$ inch in length, found in digging peat at Dulaich, Lairg. Report of the exploration of a chambered cairn at Achaidh, Spinningdale, Criech, by A. O. Curle.

ORKNEY.—Presentation of lamp of sandstone, found in an ancient mound at Whitehall, Stronsey. Notice of a stone cist of unusual type, found at Crantit, near Kirkwall, by J. W. Cursiter.

SHETLAND.—The Ecclesiastical Revenues of Shetland after the Reformation Settlement in 1560, by Gilbert Goudie, in which it is noted that "The teind book of Fetlar, as the tithes were uplifted for John Bonar, the minister, anno. 1734," is in the possession of Mr. Horatius Bonar.

MAGAZINES AND PERIODICALS.

The Celtic Monthly, an illustrated magazine for Highlanders. Monthly, 3d. Glasgow : 10 Bute Mansions, 1911. The January number has the portraits of Lord and Lady Pentland, with an account of the family and Dunbeath Castle. The Sinclairs of the North, with an illustration of Dunbeath Castle. The February number has an account of the Morrison family, tracing them back to Earl Rögnvald, of Möre, the first Earl of Orkney. The March number has an interesting Gaelic Quern Croon, in which it has to be turned withershins so that no corn may go to the Fairy mound. These numbers are full of interesting notes, queries and replies.

The Antiquary. Monthly, 6d. The January number reports that the Scottish History Society have in hand: (1) ***The Book of the Accounts of the Granitars and Chamberlains of the Archbishopric of St. Andrews during Cardinal Beaton's tenure of the See, 1537-1546;*** (2) ***Letter-Book of Bailie John Stuart, merchant in Inverness, 1715-1752;*** (3) ***Miscellany of the Scottish History Society.*** The February number has an article on ***Two Ancient Scottish Brooches,*** supposed to be of the 16th Century, and decorated similar to the Anglo-Saxon brooch; and the March number has an interesting letter from Mr. George A. Fothergill on these brooches, showing that they are of Celtic design and of much later date. These numbers contain useful reports of meetings of the various Societies.

The Scottish Historical Review. Quarterly, 2s. 6d. net. The January number contains: Edinburgh in 1544 and Hertford's Invasion; Jacobite Songs, the true loyalist or Chevalier's favourite, 1779; Two Glasgow Merchants in the French Revolution; The Chronicle of Lanercost; Charter of the Abbot and Convent of Cupar, 1220; and A Roman Outpost on Tweedside, the Fort of Newstead. Professor W. P. Ker gives an interesting review of *Sir Walter Scott and the Border Minstrelsy,* by Andrew Lang. In commenting on the Viking Club's serial publications, the Editor remarks they "are so many that they almost call for a catalogue quarterly," and concludes by stating that "A band of keen workers is clearly going forward with great spirit in their task."

Douglas's London-Scottish Association's Year Book, 1910-1911. Illustrated, 6d. In addition to the usual information for Scotsmen in London, this indispensable guide has special articles on Somers Town Blind Aid Society, which was founded by Scotsmen; The Lion, the Saltire and the Union Flag; The Stewart Society; "Let Glasgow Flourish" by the preaching of the word; The London Scottish Choir; and London Forfarshire Society.

The Northern Chronicle, Inverness, weekly 1d. This newspaper, which is well printed on substantial paper, contains much of interest to our readers. Space is set apart each week for reviews, and for "Highland Notes and Queries."[1] A special series of these notes is now in progress dealing with "The Gunn Papers," which are of special interest and historical value. It is to be hoped that this series will be reprinted and issued in book form, and so made accessible for future students. In the issue for March 1st there is an able paper by Mr. A. M. Macleod, on "The Arts, Industries, and Antiquities of Skye," describing music and poetry, legendary lore and the marble industry. It is refreshing to read an original article after the numerous papers one sees containing mere unadulterated padding. The issue of March 22nd has notes on "The Tolbooth o Dornoch," "The Roses in Balvraid," "The MacLeods and the '45," etc.

[1] See also p. 72 *ante.*

The Celtic Review, Edinburgh, W. Hodge and Co., 2s. 6d. The number for February contains among other articles: "The Dual number in Gaelic," by Professor Mackinnon; "The Pictish Race and Kingdom," by James Ferguson, in which the various solutions as to their origin are reviewed, and the author is of opinion that they were in the main a Celtic or Gaelic race; "Helgebiorn the Heathen," by Alice Milligan, dealing with Vikings; "Two Gaelic Runes"; "Advocates' Library, Gaelic MS. LVIII."; Mr. W. J. Watson continues his "Topographical varia."

The Occult Review, London, William Rider and Son, 7d. net. The March number contains an interesting paper on "Psychic Phenomena in the Orkney Islands," by Alexander Kennedy, in which he relates cases of *Premonitory Warnings, Telepathic Dreams* and *Other Phenomena.* The author states that ghost-seeing is of rare experience in the islands.

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.

Editorial communications, advertisements, orders for back numbers, etc., must be addressed to the Hon. Secretary, MRS. A. WINTLE JOHNSTON, 29, Ashburnham Mansions, Chelsea, London, S.W.

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CASTLES SINCLAIR AND GIRNIGOE, CAITHNESS.

From a Photograph.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. IV. PART III. JULY, 1911.

Contents.

NOTES.

CASTLES SINCLAIR AND GIRNIGOE (frontispiece).—The ruins of these castles are situated on Sinclair Bay, overlooking the village of Keiss and within a short distance of Ackergill, a photograph of which appeared p. 1 *ante*. Castle Girnigoe, which is the older building and the best preserved, as may be seen from the illustration, is supposed to date back to the beginning of 16th century or end of 15th. Castle Sinclair, which is seen on

the left of the illustration, is the more modern. In 1606, George, fifth Earl of Caithness, had obtained a special Act in the Scottish Parliament changing the name from Girnigoe to Castle Sinclair. Brand, who visited the castles in his northern tour, says that the date 1607 was found on the lintel of a window in Castle Sinclair. Both castles, he adds, had been by a righteous God turned into a ruinous heap on account of the sins committed within them. That these strongholds of the Earls of Caithness witnessed many gruesome sights it would be idle to deny, but there are tragedies attributed to these gloomy keeps that scarcely bear the test of history. The gruesome story of the fiendish treatment of the Master of Caithness is one of these. According to Calder: "He had now been nearly six years in confinement; and his keepers, tired of watching him so long, resolved, with the concurrence, it is said, of his inhuman parent, to hasten his death. The plan adopted was such as could have entered only into the imagination of fiends. They withheld food from the poor man for the space of five days. They then set before him a piece of salt beef, of which he ate voraciously. Soon after, when he called for water, they refused to give him any, and he died of raging thirst. Another account says that they gave him brandy, of which he drank so copiously that he died raving mad." Mr. G. M. Sutherland has shewn in the *Celtic Magazine* that his imprisonment only lasted from 1572 to 15th March, 1576. And Mr. Thomas Sinclair, M.A., goes the length of saying: "There is enough of material to show that if the unfortunate Master of Caithness died in the dungeon it was a natural death, and further, that if imprisoned there at all, and not in the upper portion of the castle, it was after the manslaughter of his brother William, supposing that this is also not an invention by Gordon, who is the source of all the so-called traditions on the subject." (*Highland Monthly,* I., 480).

Galt's *Entail* has part of its scene laid at Girnigoe Castle. Mr. Kenneth MacDonald, Town Clerk, Inverness, has three articles on the history of these castles in the first volume of the *Highland Monhtly,* and Mr. Thomas Sinclair in an article on the "Fortunes of the Ratters," quoted from above, makes references to certain events connected with their history. There are also references to them in Calder's *History of Caithness.*—D. B.

CAITHNESS MOUND-LORE.—On a large farm in Caithness some 70 or 80 years ago the following incident occurred. On a summer evening the milking cows had been taken in for the night, and were being milked by three young women, when there came into the byre an old, grey-whiskered man, of small stature, in a much patched, tattered tartan dress, with rivlins on his feet, and a broad bonnet on his head. He addressed one of the milk maids as follows: "Tell your master that there were draps of rain in my house last night and if not stopped you will all regret it; have it stopped at once," and then went out of the byre. The girls thought that it was some of the young men trying to frighten them with a practical joke. On the farm were two pairs of oxen ploughing out new land; one pair was used in the forenoon yoke, and the other pair in the afternoon. On the farm was an old broch, which was in the early mornings of summer covered with dewy grass, which was always marked in strips, where the elves had been "tripping the light fantastic toe." These oxen used to be tethered when not drawing the plough. On the morning following the appearance of the strange visitor one of the oxen was found dead, curled up with its head in its bosom. The next day a second ox was also found dead. The incident of the byre was duly reported to the master of the farm, who, at once went and closed a hole in the broch, which the herd boys had made in searching for a bees' nest, and a lecture was given to

all the servants on the farm on the duties of the "Men of peace." The farm (the name of which the writer cannot remember), was about five miles from Watten Mains, towards Castletown or Lythe, and not far from his own birthplace. The story was told him by one of the servants on the farm.—D. S.

ORKNEY MOUND-LORE.—In one of the best parishes in Orkney there is a number of old brochs in the midst of a good agricultural district. The occupier of the farm on which one of the largest brochs was situated resolved to open out this great knoll, by which name it was then known. The debris consisted principally of ashes, bones, shells, kitchen midden refuse, and sepulchral remains—a veritable grave-yard of the past. When opened out it was found to be the remains of a large conical mound, with concentric walls and small subterranean rooms. This farmer, when engaged one day in summer in cleaning out a part of the broch, had the following startling adventure, every detail of which the writer can vouch for as accurate. "In looking up where I was working (I was cleaning out one of the bottom rooms) I saw an old, grey-whiskered man dressed in an old, grey, tattered suit of clothes, patched in every conceivable manner, with an old bonnet in his hand, and old shoes of horse or cowhide tied on with strips of skin on his feet. Immediately he caught my eye he addressed me as follows: 'Well, Mr. ———, thou are working thy own ruin, believe me, fellow, for if thou does any more work, thou will regret it when it is too late. Take me word, fellow, drop working in my house, for if thou doesn't, mark my word, fellow, if thou takes another shuleful, mark me word, thou will have six of the cattle deean in thy corn-yard at one time. And if thou goes on doing any more work, fellow—mark me word, fellow, thou will have then six funerals from the house, fellow; does thou mark me words; good-day, fellow,'" and then vanished. The

farmer had scrambled out of the hole in which he was working to have a look at his strange visitor, but he had vanished, and he never saw him any more. He told a neighbour, a most judicious man, what had taken place, who advised him not to mention the incident, but "wait and see." Strange to relate, every detail of the prophecy came true; the six cattle died in the cornyard as predicted; and the six deaths in the household. The writer got the details of the incident on the evening of the day of the fourth death, from the tenant of the farm, as the writer was present when the fourth death occurred. It may seem strange that the two farmers who opened the mounds on their farms in this parish were both alike as regards their cattle luck. This incident happened to the writer's father-in-law, and was well-known to his family and the neighbouring farmers.—D. S.

AMERICA—ORKNEY—COLUMBUS.—There was an exchange of sees in 1394 between Jon, Bishop of Orkney, and Henrik, Bishop of Garde in Greenland, North America. The islesfolk of Orkney were thus then (in 1394) aware of the existence of Greenland and presumably also of the American mainland. The year 1394 is that assigned for the voyage westward by the Venetian brothers Nicolo and Antonio *Z*eno, under the prince "*Z*ichmni," considered by various critics to be identifiable with Henry St. Clair, Jarl of Orkney, who died about the year 1404. Antonio *Z*eno re-appears in Venice in 1406, the death of the Jarl operating to release him from service. The exchange of sees between the bishops of Greenland and Orkney and the coincidence of the return of Antonio *Z*eno with the death of Jarl Henry would seem to have a favourable bearing upon the authenticity of the *Z*eno narrative. The advent of Cristoval Colon in American waters in 1492 had been preceded by a voyage to Iceland. Did he not call at Orkney *en route* and *there* get his knowledge of lands in the West?

NOTE.—The seal extant of Bishop Henry of Garde, adhibited in 1388, is the earliest seal of a European official in America (104 years before Columbus), and if that of Bishop Petr of Orkney 1270, is non-extant, the former is also the earliest decipherable seal of a bishop of Orkney.—R. S:T C.

OLD MEMORIALS IN SHETLAND.—A lecture was delivered by Mr. Gilbert Goudie, F.S.A.Scot., to the members of the Edinburgh District of the Scottish Ecclesiological Society in St. Cuthbert's Smaller Hall on 8th April on "The Ecclesiastical Antiquities of the Southern Parishes of Shetland." The lecturer described the sites of the churches and chapels in those parishes in existence prior to the Reformation, with the memorials connected with them which still survive. The latter included the Ogham inscribed monumental stone of St. Ringan's Isle, discovered by Mr. Goudie in 1875, and the richly sculptured Burra Stone discovered in 1877, both relics of the art and civilisation of the early Celtic Church up to the tenth century.

SECOND SIGHT IN CAITHNESS.—In the service of my father, some fifty years ago, was a young Highlander named Ewen McLeod, who would not move out of the house after dark, unless some person was with him. I had usually to go with him, holding the "lights," whenever the cattle or horses were "suppered" at night. Ewen was always seeing some strange sights. He would predict a funeral a week or so beforehand, and would state that a coffin had gone past to such and such a house, even when there was no person ill or dead. He would look into the fire and poke it up; it was a study to see his face when doing so, as the consternation depicted plainly showed his state of mind. There was one sight or vision that he often mentioned, viz., a boat labouring in a heavy sea; he would mention the names of the men in the boat with the exception of one

whom he did not know, as, he said, his back was always towards him. He would give a graphic picture of the loss of the boat, and the struggles of the men as they were being drowned. Strange to say this same Ewen was lost at sea in the above manner, and the person whose back was always towards him was evidently himself.—D. S.

TEINDS OF FETLAR, SHETLAND, 1732-5.—The Rev. John Bonar kept an account book of teinds paid to him in his parish, which is full of interesting information regarding the farmers and their families, prices of produce, &c. Every six oaring (six-oared boat) paid 18 ling, and every four oaring (four-oared boat) paid 12 ling. Bow or cattle teind consisted of 5 marks of butter for every tid cow, 3 marks for every forrow cow and every tid quey (polls are also charged at 3 marks), and 1½ mark for every forrow quey. Cows were reckoned *tid* which calved March 25—August 15. Eightpence Scots (¾d. sterling) was paid for every calf. "Every teind lamb payes 4 marks wool, and when the stock arises not to a lamb the teind is for each ew and lamb 2 pence. The teind gryce and the teind of eggs is also payable to the minister." Pellick boats paid each 3 cans of oil or £1 4s. Scots (2s. stg.). In 1734 there were 7 six and 15 four oarings and 7 pellick boats.

Every mark-land paid 4 marks of butter and ½ can of oil as corn teind. (In 1628 the charge was ⅔ can).

Besides teinds there were charges for freight and repairs to the manse. In one instance the freight charge is entered "freights to West Isle men." Freight appears to have been charged at 2s. Scots (2d. stg.) for each farm. The minister also received the rent of land in Tresta. Several persons in 1734 have sums deducted from their teinds on account of "lost all his kine," "losing a cow," and "loss of his beasts, November." Various parties are credited for work done, sewing to

the house, and "2 days' work about the house 2s." A moidore is credited for £1 6s. 8d. stg. George Clennis, in Wallspund, is credited for making a coffin "to son Thomas" (Bonar?), on November 3, 1735.

There are also many miscellaneous articles supplied to and by the minister. In the following list the prices have been converted into sterling money.

Cattle: 2 year old queyock, 9s. 2d.; a slaughter queyock, 10s.; a slaughter ox, 13s. 4d.; ditto, 15s.; a slaughter cow, 10s.; ditto, 11s. 8d.

Sheep: Year old ram, 1s. 6d.; ditto, 3s.; a sheep to slay, 1s. 8d.; a lamb, 1s.; wedder lamb, 8d.; gimmer lamb, 10d. and 8d.

Poultry: A hen, $3\frac{5}{8}$d.; 2 hens, 6d.; a cock and hen, 5d.; a hen and a dozen eggs, $3\frac{5}{8}$d.

Fish: Ling, 4d. each.

Spirits: 1 bottle waters (gin?), 10d.; a cave glass (square-shouldered bottle?) waters, containing $1\frac{1}{4}$ pint, 2s. 1d.; $1\frac{1}{2}$ mutchkin waters, $7\frac{1}{2}$d.; 2 cave glasses waters, 2s. 8d.; 1 cave glass brandy, 2s. 6d.; 1 cave with glasses and spirits in it, 13s. 4d.; $\frac{1}{2}$ anker brandy, 13s. 4d.; 1 anker waters, 15s.; 2 ale glasses and $\frac{1}{2}$lb. tea, 3s. 8d.

Tobacco: 1 roll, 2s. 3d.; 1lb., 8d.; 1 roll (and 1 bundle girds), 2s. 10d.; $\frac{1}{2}$ cut; 2 papers containing $\frac{1}{2}$lb.

Produce, grazing, etc.: Bear, 1s. per lispund (32lbs. avdps.?); meal, 2s. per lispund; malt, 1s. 8d. per lispund; wool, 4d. per mark (8s. per lispund); 1 thrave fodder, 8d.; 1 thrave fodder and 19 sheaves, 1s. $2\frac{5}{6}$d.; 1 queyock's winter fodder, Hallowmass to Whitsunday, 1s. 6d.; an ox fatting, 2s. 6d.; salt butter at 2d. and 3d. per mark (4s. and 6s. per lispund); oil, 1s. per can; hat oil, $\frac{7}{8}$ can, 5d. (hat = scum?); barrel rye meal (no price); butter, 4s. 10d. per lispund; "butter *threaped* (alleged) of which I know nothing."

Salt: 1 lispund, 2s.; ditto, 10d.; salt for curing a small hundred ling, 5s.; a barrel salt, 10s.

Utensils, implements, etc.: 8 spoons making, 8d.; setting a pair of cards and 10 spoons making, 1s. 8d.; 11 green horn spoons made, 2 spoon mouths and two ram horn spoons made, 1s.; corn mill, 1s. 2d.; 2 files, 8d.; 1 pair fining combs, 1s.; 2 corn hooks and a thack syth made, 1s.; making a churn and borrow; a knife, 4d.; 12 ell and 9 ell trees, 2s. 6d.; 40 double, 40 single, and 40 door nails, 8d.; a piece of tree for an orderous (O.N. *arðr-áss*) of a plough.

Furniture: Making a press, 1s. 8d.

Weaving, clothing, &c.: 19 ells three shift working, 1s. 7d.; 20 ells 3 shift weaving 1s. 8d.; linen at 1s. per ell and at 8d.; leather for 2 pairs shoes to the (Bonar) bairns, 1s. 2¼d., in 1735; a pair of shoes to James Bonar, 9¾d., in 1735; pair of shoes for a woman, 2s.; pair of shoes, 2s. 2d.; pair stockings, 6d., 4d., 3s. and 2s.; stuff weaving at 2d. per ell; ground of a rug working, 6d. and 4d.; 8 marks yarn spinning, 1s. 4d.; calico at 2s. 2d. per yard; a coton napkin, 1s. 6d.; 4 ells orange stuff dying at Edinburgh, 1s. 4d.; a pair boy's stockens, 4d.

Miscellaneous: Tow wick; 6 marks raw tallow, 1s.; voer (spring) work made, and a lamp to the barn, 1s. 10d.; 1lb. black pepper, 1s. 4d.; ½lb. tea in a box; 3 hydes, 6s. 8d.; sugar, 10d. per lb.; 6lb. hops; Thomas Johnson in Setter is credited in 1735 with 9s. 8⅙d. for "Jamie's (Bonar) school dues for ¾ year September"; several persons pay their share of Alex. Thomason's summer and voar (spring) fees; 9 doses of anti-epileptick powders, 4s.; Catherine, daughter of Jerom Jameson in Crosbister, gets 1s. 8d. for nursing (Bruce of) Urie's child; a Bible, 2s.; a Bible printed by Basket, 2s. 6d.; ox hire for seed time, 1732, 3s.

Measures, etc.: ½ anker oil containing 4 cans; 2 ankers butter containing 4 lispund 6 marks; can = Scots quart; ½ anker cag, 1s.; making bottom of a fat (vat); cutting a hogshead and ½ barrel.

NOTE.—From the following table it will be seen that the price of oil was the same in 1628 and 1732, while that of butter had increased from 4s. to 4s. 10d. per lispund.

Oil.	Value 1628. Shetland Currency £ s. d.	Scottish Money £ s. d.	Sterling Money £ s. d.	Butter.
1 can = {1 Scot. qt. / 1 Eng. wine gal. / 3 Imp. pints} =	0 0 1 / 0 0 1½	0 8 0 / 0 12 0	0 0 8 / 0 1 0	= 4 marks = 5⅓ lbs. avdps., 1826 = 6 marks = 8 „ „
4 cans = {1 bull / ½ anker in 1732} =	0 0 6	2 8 0	0 4 0	= 1 lispund = {32 „ „ / 24 marks / 8/17 anker, 1732}
9 bulls = 1 barrel .. =	0 4 6	21 12 0	1 16 0	= 9 lispund = 288 lbs. avdps.
12 „ = 1⅓ barrel .. =	0 6 0	28 16 0	2 8 0	= 1 barrel = {384 „ „ / 12 lispund}

Were the oil and butter barrels of equal capacity, and the butter thus dearer (by measure) than oil, or was the butter barrel larger? In 1732 it is stated that ½ anker contained 4 cans of oil, and that 2 ankers contained 4¼ lispunds of butter, and consequently 4 cans contained 1 1/16 lispunds of butter. This would appear to indicate that butter and oil were probably in 1628 equivalent in value by measure, and the butter barrel therefore larger than the oil barrel. To make matters more complicated the glossaries state that in Shetland 3 ankers = 1 barrel, whereas by the above calculations 4½ ankers = 1 oil barrel, and 6 ankers = 1 butter barrel.—A. W. JOHNSTON.

QUERIES.

REV. JOHN BONAR OF FETLAR, SHETLAND (See p. 119, *ante*).—Information is wanted regarding this minister of Fetlar and his children. The editor will be glad to receive any notes, letters, or MSS. relating to the family. Some particulars are given in *Notes and Queries*, II., S. iii., 457, 497.

SHETLAND MEASURES AND WORDS (See Notes p. 119, *ante*).—Information is wanted on the following points: The capacity of a Shetland anker and barrel. The meaning of *Cave glass, waters, hat oil, thack syth, three shift weaving*. What were the *freights* paid for to the minister?—A. W. J.

CALENDAR CUSTOMS.—The Folk-lore Society is preparing a new edition of Brand's *Popular Antiquities of Great Britain*. A committee has been appointed and

is actively engaged with others in searching literature as well as oral folk-lore for (1) customs observed at particular annual dates and seasons; (2) weather omens, divinations, or cures connected with dates; (3) beliefs, sayings, and rhymes about days, months, or seasons; (4) local as well as general annual feasts; (5) saints' days connected with feasts or church dedications; (6) and even sayings, etc., about saints, popularly remembered, though without existing local celebrations.

Our readers will do a great service if they will send the Editor a note of any such customs within their knowledge which are *still observed and current* (whether such customs have already been recorded or not), and also extracts and cuttings from newspapers, magazines, and other out-of-the-way sources of information.—EDITOR.

THE SURNAME PHIMISTER OR PHEMISTER.—Can any of your readers suggest a derivation of this surname? —D. B.

SHETLAND PONY.—Could any readers supply historical or traditional information regarding the Shetland pony? Any references in documents prior to 1650 would be especially valuable to the writer; and also any information regarding the transport of horses in Viking ships. —A. D.

THE TWO HERKHENYS, SUTHERLAND.—In the constitution of the Cathedral Church of Caithness by Gilbert de Moraviâ, of which you have published the original text with a translation in the Caithness and Sutherland Records (see vol. 1, part 1, p. 14, et sqq.), most of the names of places are easy of identification, but one offers some difficulty. It occurs in the following sentence:—

> "Insuper assignavimus Cancellarie et Thesaurarie et Archidiaconatui totam terram de Pethgrudi et totam terram de duabus Herkhenys, æquali porcione inter

eos dividendas, cum communi pasturâ dicte civitatis de Durnach."

The unknown place or land is the "tota terra de duabus Herkhenys"—"the whole land of the two Herkhenys." What was this land and where? Pethgrudie is beyond Achley, on the right of the road to "The Poles," about a mile in a direct line from Dornoch, north-west of Achinchanter. The two Herkhenys are next mentioned, and then follows "the common pasturage of the said town of Dornoch." The two Herkhenys, therefore, would seem to have been between Pethgrudie and the Common. Can anyone say where?

Next what does the name mean? Why is it feminine plural? Is the final *ys* a mere ablative case? If so, the name itself would be Herkhen. Have we then here our old friend, so common in Sutherland names, *àiridh,* a shealing (plural *airidhean,* Old Norse *erg,* plural *ergin*) used in the plural in a Latin Charter with ablative termination *is* (ys) added? The feminine gender fits in with this view, and the sense would be "the whole land of the two Shealings."

Or may we surmise that Herkhen is from the Gaelic *airc,* a large granary, and that the phrase means "the whole land of the two granaries." The Gaelic gender here also is feminine, and the plural is *Aircean.*

Perhaps some learned Gaelic scholar will help to throw some light on the meaning and situation of the place, which have hitherto baffled all the able commentators on the Charter of the Cathedral.[1]—J. G.

REPLIES.

ORKNEY SHIPWRECKS.—In *Miscellany,* Vol. I., p. 205, Mr. John Smith makes enquiry as to a wreck at North Ronaldsay in 1740. This was the "Svecia" not "Suetia"

[1] Can *Herkhenys* be derived from O.N. *erg* and Gael. *innis,* pasture? —A. W. J.

as given in Vol. III., p. 135. Recently I have had some correspondence with the Keeper of the State Archives of Sweden regarding certain Indiamen lost at Shetland, and he has further supplied me with the following information which may be of some interest to our Orcadian friends. The particulars may be regarded as absolutely correct. The "Svecia" was owned by the Swedish East India Company, and was built at Gothenburg, carried a crew of 100 men, had 30 guns, tonnage 280 Swedish "lasts." She was commanded by Captain Johan Lorentz Rattenborg and was lost on the homeward voyage from Bengal on 18th November, 1740. She belonged to the port of Gothenburg and her first voyage was in 1735 when she went to Bengal. She returned safely to Sweden and in January, 1739, set out on her second voyage to Bengal, and it was on the homeward passage of this voyage that she was wrecked. The carpenter and twelve seamen were saved, and only a small part of the cargo was salved.

In a letter dated January, 1741, from the Directors of the East India Company to the Swedish Government the "Svecia" is stated to have been wrecked at "North Rolandska," and the Directors solicit that "the Secretary at the Swedish Legation in England," be asked to try "to obtain orders to the Admiral of the Orkney islands, my lord Mordon (*sic*)," to assist the Commissioner of the Company with regard to "the saved crew and baggage." —R. STUART BRUCE.

THE NAMES MENTUPLAY AND MOANNACH (Vol. II., p. 80).—The oldest form of the surname Mentuplay which I have come across is Mendtheplay (Canisby Kirk-Session Records), whatever may be its derivation. In the list of names of those who took part in the entertainment at a recent Caithness gathering in Edinburgh there was a Miss Mentiplay, so that the name is still in use.

The name Moannach is simply a variant of the Gaelic surname Mathanach (Matheson) which is pronounced

Ma'anach. The interchange of an *o* for an *a* is quite common in Gaelic. In the parish of Creich there is a Moannach house occupied by a Matheson.—D. B.

MOUNT HOOLIE OR HALIE (Vol. II., pp. 80, 144).—The common derivation of the "holy hill" has been set aside with some show of reason by Mr. Robert L. Bremner, M.A., in the recent issue of the *Saga-Book of the Viking Club* (Vol. vii., p. 110). "*Haylie*," he says, "commonly derived from Scots haly, *i.e.*, holy. It is, however, most unusual for a place-name to be formed by an isolated adjective. I conjecture, Hey-hlið, hay-slope."—D. B.

A VISIT TO SHETLAND IN 1832.

(From the Journal of Edward Charlton, M.D.).

V.

(Continued from p. 90, *ante*.)

"Saturday, July 28. A new world is this indeed, thought I as I wandered forth upon the green and yielding turf and saw the cows and sheep, not feeding all in company as in more southern lands, but sulkily feeding apart one by one, each contentedly tethered to a stake. And above high in air were the gulls and terns screaming in amiable concert, but their harsh cries were indeed music to my ear." Attracted to the fishing stations he "observed many of the parasitic gulls, whose black plumage and hawk-like flight contrasted strongly with the silvery hue of the terns, kittiwakes, and herring gulls whom they occasionally persecuted. . . . On my shoulder was a double-barrelled gun and ammunition, the other shoulder was frequently balanced by my heavy German rifle, while on the one side hung my game bag, and on the other a huge tin case, into which I stowed away shells, plants or sea-weeds, and in various pockets were to be found numerous smaller boxes as safe receptacles for insects or for finer and more delicate shells. As I was on an island composed almost entirely of gneiss, I seldom took out my hammer, except when on an excursion I had discovered some fine garnets or felspar crystals, for these were almost the only minerals afforded by the rocks of the island of Yell." To the north of Gloup, as far as Houland, in the deep gios, they noticed parti-coloured rabbits, the prevailing hue being a piebald of a bright fawn colour and white, wild and quick in their movements. They came, he was told, originally from a tame stock at Gloup. On other islands the common

grey rabbit is abundant and quite as indigenous as in England. Starlings were observed in large flocks all along the coast, breeding in crevices of the rocks. They are more domestic in their habits here than in more southern climes. He found roasted starlings palatable. Many fine fields beyond Houland, towards Papal Ness, had been over-blown with sand. "We walked round the high banks beyond the dunes and entered the ruins of an old Catholic chapel, which now stood lonely and deserted on the banks of a little lake. How abundant the accommodation for worship must have been in Shetland in the olden times is sufficiently evident from the numerous remains of chapels to be met with in every part of the country."

"It was formerly customary (and this custom still prevails, in spite of all the efforts of the clergy of the Presbyterian church to suppress it) to make a vow, when in danger at sea, to some of the saints most particularly honoured in these islands, and on arriving at the wished for haven, it was seldom that the religious Shetlander forgot his promise to erect a chapel or beautify some church already built, by an additional offering. In the island of Unst, says Brand, there were 24 chapels, in Yell 21, and in the rest of the country the number was proportionately large. Yell now possesses two churches, Unst but one, and in Fetlar is a small chapel which is visited once a month by the incumbent of Yell. And what has been the consequence. Neglected by the Presbyterian ministers, the poor Shetlanders have taken refuge in the arms of the Wesleyan missionaries; and the Methodists now outnumber in these remote islands the followers of the Church of Scotland. Truly they deserve the success they have obtained, for great have been the exertions of the Wesleyans in these desolate regions. Of the Catholic faith not a member has been known in Shetland for more than a century and a half, till a solitary individual, whose ancestors had never severed

from the ancient doctrine, now visited these remnants of the worship of his forefathers. . . . Here I stood in Shetland as the only representative of that ancient religion which had erected that little chapel on the wild promontory. Some of the rafters and beams of the roof yet remained, the walls were perfect with the exception of the doorway on the west side, which was in ruins. . . . In searching about the eastern extremity, where no doubt the altar stood, I found a halfpenny of George III., and on expressing my astonishment at this circumstance to H., he assured me that it was no doubt an offering from some of the fishermen, and stated that he had once found a silver coin of much more ancient date in a recess, which he pointed out high up in the wall. No doubt this was one of the 'sour dregs of Popery and superstition' so much abhorred by Brand and the other zealous missionaries of the kirk. To this day the Shetlander, when in danger, invokes the assistance of the Virgin and St. Magnus; to this day do they, as in the time of Brand, make pilgrimages in the dark hour of night, to pray amid the ruins of the deserted chapels."

"The land shells, chiefly the *helix arbust.*, that occur about the ruins of the old chapels, are looked upon with great veneration by the Shetlander, and are much employed for the cure of disease." Brand is quoted on the snail customs. The fishermen at Netherton brought back from the Haaf, or deep sea fishing, a large quantity of coral they had drawn up with their lines. He was unable to get large specimens as they adhere to the stones in deep water. Some boys procured for him eggs of the red-throated diver. The fishermen also brought a rare and beautiful echinus, the *cidaris papillata*. Other specimens of more beautiful coral were obtained, exactly similar to the net-work coral, *millespora reticulata* obtained in the bay of Naples.

(*To be continued*).

A LEGEND OF ST. OLA'S KIRK.

AMONGST the many early religious foundations in Shetland, that of St. Ola in the island of Unst is one of the best preserved. It stands within a stone-throw of the sea on the slope of a bold promontory whose precipitous front bids defiance to the sweep of the Atlantic billows. The situation is a singularly lonely one, but it was not always so. In former years, the old Chapel was surrounded by trim cottages, and well-tilled fields; but the little "toons" have long since been deserted; the cottages are in ruins, and sheep graze undisturbed over what is now a wide stretch of pasture land. The people of the parish still bury their dead around the old Chapel, and a favoured few rest within the building itself. The four walls are still intact; and the elevated portion of the eastern gable where the door is placed was still in a fair state of preservation less than twenty years ago.

The following legend is told regarding this deserted fane:—

About the middle of the eighteenth century, the small estate on which the Chapel stands was owned by a man of notorious character. He was one of those "ferry-loupers" who were so much in evidence in Orkney and Shetland during the centuries that followed upon the transference of the islands from Denmark to Scotland. At the period referred to, St. Ola's was the only place of worship in the south part of the island, and religious services were held in it at infrequent intervals, as the minister of Unst had other two Chapels to supply—that of Our Lady's at Haroldswick, and of St. John at Balliasta.

The laird, sad to relate, was not in sympathy with religious observances, and would fain have put a stop to them altogether had he dared. The people had to cross

his land in order to get to the Chapel, and as some of them came long distances on horseback, the ponies had to browse on the laird's grass while their owners were at their devotions. Clearly this sort of thing could not be allowed to go on; and the laird set about finding out some method of ridding him of what he was pleased to consider a great nuisance. One day he had an inspiration. Amongst his retainers was a half-witted creature, who was always ready to do his master's bidding no matter what the nature of the service required of him might be; and the laird's idea was, neither more nor less, than to get "fül Maunsie" to personate the Evil One, and enter the Chapel during divine service. This he felt sure would scare the people, and bring about the abandonment of those services he so abhorred.

Poor daft Maunsie was only too ready to fall in with his master's wishes, and, accordingly, it was agreed that "Satan" should attend the next diet of worship that was held in St. Ola's.

It so happened that the next service was the half-yearly communion, and there was an unusually large congregation. It was a warm Spring day, and it was a goodly sight to see the people wending their way in twos and threes over the hills and along the shore to the sacred spot where their thoughts were to be lifted for a little while above mundane things.

The service proceeded on the orthodox lines, and the aged minister preached as he had never preached before. He had reached that solemn part of the service known as "fencing the table," when, through the open doorway, there appeared a strange uncouth figure, which slowly made its way up the aisle, grinning and muttering as it came. The figure was almost stark-naked; the skin black as Erebus; while a long tail dragged behind.

The effect may be better imagined than described. Children screamed and women fainted or went into hysterics. Half-a-dozen men sprang forward and seized

the intruder, and sought to drive him out, but he clung to a pew, and bit all who put a hand upon him.

The minister took in the situation at a glance. Solemnly closing the Bible, he apostrophised the would-be personifier of the Evil One thus:

Poor wretched creature! Almighty God, whose sacred house thou hast this day desecrated, will not hold thee responsible for this vile deed. It is he, the enemy of all that is high and holy and of good repute, even thy unhappy master, upon whom the judgment will fall; and for this act of sacrilege I here in the presence of this congregation pronounce the curse of God upon him and his house until the seventh generation.

The service broke up amid much confusion; and never again, it is said, was divine worship celebrated within the walls of St. Ola.

Tradition also says that the curse fell upon the laird and his descendents as was prophesied; and in course of time the estate passed into other hands.

A story is told regarding one of the descendants of this notorious laird, which seems to indicate that the curse pronounced by the minister of St. Ola's did in reality come upon the family.

This later laird seems to have been an incarnation of all the vices, and when in his cups was more like a demon than a human being. He had alienated from him his own relations, and lived all alone in the now dilapidated mansion-house, his creature comforts being attended to by an aged dame who had grown accustomed to his ways.

One day about Yüle, he was visited by a man after his own heart from another part of the island who occasionally joined him in his orgies; and on this occasion the ongoings of the wretched pair beggared description. As the evening advanced, matters threatened to reach a climax. Ribald songs, punctuated by the wildest blasphemy, echoed through the empty

house; until the old housekeeper, sitting crouching over the kitchen fire, for the first time felt her heart failing her for fear, and was fain to betake herself, late as it was, to one of the neighbouring cottages.

Suddenly she became aware of the presence of somebody (or something) in the room where she was, and on looking round saw a huge black horse standing in the doorway, with a muffled figure upon his back. Her alarm was not so great, but that she had the presence of mind to call upon the name of the Almighty and invoke His aid; whereupon her sinister visitor disappeared in "a flash of blue flame."

Next morning when she came to sweep the floor, she found the mark of a hoof in one of the flagstones, which left no doubt in her mind as to the identity of her nocturnal visitor.

The stone was afterwards turned upside down, and is said to be still extant.

W. FORDYCE CLARK.

THE MURDER OF BAILIE CALDER, THURSO.

AN account of this tragic affair has been given in Calder's *History of Caithness*,[1] and more recently in Rev. D. Beaton's *Ecclesiastical History of Caithness*.[2] It is with a view to supplement what has been written by these authors that I venture to write what follows, taken mainly from the Justiciary Records, Parliament House, Edinburgh. Calder states that the murder was committed in broad daylight on the street, and the perpetrators escaped. This does not seem to be quite correct. The Justiciary Records show that the murder was committed in a comparatively dark room, and that three men were tried in connection with it, and one of them condemned to death.

The victim, Laurence Calder, wigmaker, Thurso, was a man in some position, having been a bailie of the town for some years, and his name occasionally occurs in the Registers of Baptisms, &c. In May, 1708, he was cautioner for the marriage of Robert Key, another wigmaker, from Elgin. He was contemporary with and possibly a relative of Laurence Calder of Lynegar.

The supposed culprit was William Sinclair, son of the late Commissary of Caithness. The Commissary's wife was Elizabeth Innes, a daughter of the Laird of Sandside. This will account for William Innes being suspected of harbouring the murderer. The two men—Sinclair and Calder—appear to have been at daggers drawn for long, and Calder had been warned. There had been some gossip in connection with some woman. The crime was committed on Friday, the 4th of March, 1709, and the Caithness Presbytery immediately took the matter in hand four days after. They examined

[1] 2nd Ed., 1887, p, 195. [2] pp. 148, 326.

witnesses, condemned and excommunicated Sinclair and his accomplices, Robert Monro and William McAlaster. The civil authorities were active also and ordered the evidence of the witnesses brought before the Presbytery to be cancelled, which was done. At the Circuit Court, held in Inverness on 3rd October, 1709, the real perpetrators of the murder having fled, the only one charged was William Innes of Sandside, a relative of Sinclair. The following was the charge against him :—

William Innes of Sandsyde, indyted and accused as guilty of hounding out, harbouring, and resetting, of William Sinclair, sone to the late Commissar of Caithness, Rot. Monro in Rae, Wm. McAlaster vic Ougston and Rot. Bruce *alias* Congan, late servitor to the said Wm. Innes, who were all and ilk ane of them guilty art and part of the murder of the deceased Laurence Calder, late baillie of Thurso (in suae far as they and ilk ane of them did conceive a murderous design agt. the sd Laurence Calder, and particularly the said Wm. Sinclair did vent the same severall days befor the commission of the said cryme by saying that baillie Calder's best days were gone and that he should not be baillie in Thurso ere a twelve months went about, and many other expressions of this nature, and the said Wm. Sinclair having lurked unknown in the town of Thurso two or three days befor the commission of the murder, did upon the fourth of March last, or ane or other of the days of the said month, trace the said Laurence Calder up and down several houses in the said town of Thurso untill at length the said Rot. Bruce, *alias* Congan, having understood that he was in the house of one Andrew Gow, did run to acquaint the said William Sinclair, Robert Monro and William McAlaster thereof, upon which the said William Sinclair, Robert Monro and William McAlaster went to the house of the said Andrew Gow, where the said deceased Laurence Calder was, but this not seeming a fitt place for their purpose they went from the said Andrew Gow's and having pursuaded the said deceased Laurence Calder, who was going home, to goe with them to the house of one William Calder to take a dram from them there, they did accordingly all goe there in company together, where, after sitting down in a very sociall manner, the said William Sinclair removed and conversed secretly without the house with Monro and McAlaster, and the said William Sinclair having returned, the said Robert Monro followed him close at the back into the room where the company was and lurked at the foot of a bed and the said William Sinclair having noe sooner sitten down but he began to pick a quarrell with the said deceased Laurence Calder, demanding satisfaction for some report which he alladged he should have past on the said William Sinclair, notwithstanding that he had

sufficiently satisfied the said William on that head before. And after the said William Sinclair calling the said Laurence a damned lyer, he cryed with a loud voice to his said accomplices to come forward. The said William did putt out the candle and did in a most barbarous manner shoot the said deceased Laurence Calder with a pistoll throw the back, off which wound the said Laurence Calder lingered till the next day and then dyed. And they thinking the said Lawrence had not been shot dead by the pistoll, the said Robert Monro, who was lurking at the foot of the bed, did reach the said William Sinclair ane other charged pistoll which he had in his hand and the said William McAlaster upon the said William Sinclair's calling to come forward, did make a great struggle to gett into the room though he was kept back by Andrew Gow who was there present). And that not only since the committing of said crymes, but also since their being declared ffugitives therefor by the Sherrif-deput of Kaithness, whereby the said William Innes is guilty art and part of the said murder, and ought therefor to be punished with the paine of death and other pains of Law Conforme to the Porteous and Traist Roll[1] of the Shyre of Caithness.

The Advocate-deput had no proof against William Innes, and accordingly the "dyeit" against him was deserted, and he was dismissed from the bar.

The same day William Sinclair and William McAlaster were "oft and divers tymes called" and compeared not. Thereupon the "Lord Justice Clerk and Lords Commissioners of Justiciary by the mouth of John Strachan, macer of court decerned and adjudged the saids William Sinclair and William McAlaster vicoustein to be denunced rebells and putt to the horn as fugitives and outlaw from Her Majestie's Laws, and ordained all their moveable goods and gear to be escheat and inbrought to Her Majestie's use, which was given for doom."

(Signed) AD. COKBURN, I.P.D.

No mention was made at this time of the other two accomplices Monro and Bruce. But at the next circuit, May 4, 1710, on petition by "Robert Monro and Robert

[1] Roll of persons to be tried and of the crimes with which they are charged.

Bruce, prisoners in the Tolbooth of Thurso," the Court ordered to stop all further procedure against them and to send them to Edinburgh "against the second Monday of June next" to be tried there. Whether they were sent to Edinburgh or not I cannot say, but their case came up again at Inverness at the following Circuit (October 2) and was continued to May.

On May 1st, 1711, after several arguments for and against the relevancy, it was decided that the case should go to trial, and the following jury were chosen:—Donald Groat of Wares; John Manson, portioner of Dunnet; George Sinclair in Lybster; George Sutherland in Ausdale; William Kinnaird in Dunbeath; John Miller in Blingery; William Bruce in Hecken; Thomas Brodie in Pitgabine; William Cumming in Craigmilne; John McKenzie of Avoch; David Dunbar of Dumphail; John Brodie of Windiehills; Alexander Cumming of Logie; Robert Innes of Maudole; and Captain John Grant of Easter Elchies.

May 2, David Henderson of Gairsay, chamberlain to the Earl of Breadalbane, aged about 55, was one of the principal witnesses. He swore

> that about the time libelled William Sinclair and the two pannells and McAlaster vic Houstoun were in the town of Thurso to the deponent's knowledge twenty-four hours before the slaughter was committed, and that they were together a part of the night before the same in the doponent's house and that they returned thereto next morning and stayed there till twelve o'clock. And depones that they seemed to be in a very furious temper, and that Sinclair having asked McAlaster vic Houstoun's sword from him and he scroupling to give the same, Monro chid him and bade him give it, which was accordingly done. And likewise depones that the said Sinclair asked Monro if he had any other arms about him than what he saw, to wit a sword and pistoll. To which Monro answered that he had as many arms as would let out his creish upon the floor. And further depones that George Dow, litster in Thurso, having come in to the said Sinclair in the morning and Sinclair having gone to another room with him, thereafter called for deponent who overheard George Dow disswading Sinclair from some deed and Sinclair answering with an oath that one of them should die, but did not hear of whom he spoke. And also depones that the pannell, Bruce, having

come to Sinclair and told him that He (but the deponent did not hear mention what He was spoken of) was in William Calder's shop upon which Sinclair did chyde Bruce and ordered him to go again and get him certain information where he was. And Bruce returning in a little time told him he was in Andrew Gow's house. Depones that at this time Monro was in the next room, and likewise depones that immediately upon Bruce's fetching back this answer the two pannells with Sinclair and McAlaster vic Houstoun went from the deponent's house, and that it was about one or two in the afternoon when they went from the deponent's house. And likewise depones that he saw Monro have sword, pistoll and dirk about him, but that he saw no arms about Bruce. *Causa Scientie patet.* And this is the truth as he shall answer to God.

(Signed) DAVID HENDERSON.
JAMES ERSKINE.

Andrew Gow, merchant, Thurso, aged 47, stated that bailie Calder had been advised to keep six men about him to protect him from Sinclair, but that he had declined, saying that he was not afraid, and that David Forbes would protect him. Andrew Gow could not write.

David Forbes, merchant, Thurso, chamberlain to the Earl of Breadalbane, aged 47, stated that he was in the room when the shot was fired. Saw Sinclair put out the candle, and while he (Forbes) was going towards the door saw, over his shoulder, a pistol directed towards Calder. After the shot, Sinclair, in rushing out, fell into Forbe's arms, and he held him for some time, but ultimately he got off, as well as Monro, who also was in the room. The bailie's wound was on the right side, two inches below the shoulder. Forbes saw him die about 48 hours afterwards.

William Calder, merchant, Thurso, aged 40, corroborated.

Margaret Sinclair, aged 40, wife of William Calder, stated that Monro "twice or thrice put out the candle with his staff."

Jean Georgeson, wife of James Montiplay, aged 36, stated that Sinclair and Monro came to her house after

the deed was committed, in great confusion, and that when she asked the reason, Sinclair said that he had shot bailie Calder.

The jury retired, and chose John McKenzie, of Avoch, their chancellor, and William Cumming, of Craigmilne, clerk.

Next day, May 3rd, they returned their verdict:—Proven against Robert Monro; not proven against Robert Bruce. Sentence:—"Robert Monro to be taken to the Mercat Cross of Thurso on 25 May instant, and there between two and three in the afternoon to be hanged by the neck till dead."

Robert Bruce, assoilzied and ordained to be dismissed from the bar.

I have seen no record as to whether this sentence was carried out or not.

J. M.

TOPOGRAPHICAL NOTES ON SUTHERLAND.

By the Rev. Adam Gunn, M.A., Durness.

NORSE and Gaelic. The notes by D. B., p. 71 *ante,* are deserving of further attention. Not only must the expounder of Northern place-names be well equipped in both languages, but he must also have the aid of local correspondents. It is simply impossible for one man, however encyclopædic his knowledge, to deal accurately with a subject covering so wide a field. A thorough treatment can be accomplished only by a Committee representative of all parishes. From lack of local knowledge of the physical features and of the exact pronunciation of the word by natives of the place, even our best authorities on the Norse and Gaelic sides are liable to err. A few instances may be given to prove our contention, that no amount of specialisation in either or in both languages can dispense with the more intimate knowledge that can easily be furnished by local correspondents. The following derivations are taken from recent issues of the *Miscellany,* and will suffice to prove the need of a strong Committee of revision, in touch with local Committees, to place the subject on a sure scientific basis. Happily there is no lack of experts. On the Norse side we have Drs. Jakobsen and Stefánsson, and on the Celtic side Drs. Watson and Henderson, with an all-round authority in Dr. Craigie, whose judgment seldom or never fails.

Vol. III., p. 234.

Keoldale. Kolludalr (Gray); Kald-dalr (Watson); Keldu-dalr (Stefánsson).

The native pronunciation gives *Ceall-dail.* In a district where Gaelic is still the prevailing tongue, due

weight must be given to the character of the initial accented syllable, which requires *c* or *k* to be flanked by a small vowel (*e* or *i*). This consideration puts the derivation *cold dale* out of court, as well as its inappropriateness. As a matter of fact there is a place-name Calladail in the vicinity derived from the Norse *Kald-dalr,* cold dale, which is appropriate on physical and philological grounds. At its centre lies Loch Calladail about a mile from Keoldale.

The suggestion of Dr. Stefánsson that it comes from *Kelda,* well, or swamp, is supported by the Norwegian Kieldal. Is there a *well* of such importance as to give origin to the place-name? It is sandy soil—not swampy—so sandy, in fact, that it has ceased, in part, to be cultivated. It is here that local knowledge is essential. In the absence of any such well or swamp one should cast about for some other origin. Keoldale is the dale at the narrowest part of the Sound of Durness. Once the sea passes Keoldale it broadens out to three times its breadth at the place-name; and when the tide recedes it leaves three or four miles free of water. The current is strong at the *throat* of the Kyle, both at ebb and flow. Is there a Norse word meaning *gullet*? The existence of old Icelandic *kíll,* inlet, canal, seems to favour the derivation that it comes from a Norse Kíll-dale, *the dale at the inlet* of the Kyle of Durness. This is an exact description of the physical features of the place, and it is unexceptionable on phonetic grounds. Of course it cannot come from Sc. *Kyle,* which is quite a modern loan from Gael. *Caol,* a narrow, strait. The *o* in *Keoldale* is not organic, but the English approximation of the Gaelic nazalized diphthong *ea.*

Unes. Uggi-ness or haugs-nes (Gray); Ufr (owl), Uvi, proper name (Stefánsson), and p. 70 *ante,* Unnr or Uðr (Gray).

In the case of this word again nothing can be done without an accurate knowledge of its physical features

and local pronunciation. The spelling of charters is misleading, as very often the charters were written out by scribes who were not Gaelic scholars. The local pronunciation is the safest starting-point. As it stands the word readily resolves itself into *nes,* point, and the initial syllable *u* is probably all that remains of the Norse word *eiδ*, isthmus, borrowed early into Gaelic with extended meanings, of a *stream* or *burn* joining two waters, and appearing on Gaelic ground in a variety of forms as initial Ui-, Uidh-, Aoi-, I-, etc. How does the meaning "point of the water" square with the locality?[1]

Uppat. N. *upp-váδ*, upper ford. (Gray, page 70 *ibid.*).

Here the Gaelic is *upaid,* and if *vaδ* formed part of the word, the final unaccented δ would have long since disappeared. The character of the place itself should be of some help in the solution of the problem. The presence of *p* suggests a non-Gaelic origin; but one must be careful, for we are here on Pictish soil. Old Norse, *upp-beit,* upper pasture, suits the place, and phonetically it is unexceptionable.[2]

[1] From its position (1) near the isthmus of a small peninsula (2) at the mouth of a stream or inland sea it might be called variously in O.N. (1) Eiδs-nes (or, as from the map there appears to be a smaller isthmus attached to the larger one, it may be plural, Eiδa-nes); and (2) Óss-nes, *river-mouth* ness; or Á-nes, a possible form of Ár-nes, *river-ness.*—Ed.

[2] O.N. *upp-at*, (adv. and prep.), up-to, has also been suggested.—Ed.

AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

V.

(Continued from p. 82, *ante*).

After the crop had been secured in the corn-yard, and the thatch on all the houses had been renewed so as to withstand the winter storms, there was, during winter, little work for the farmer of sixty years ago compared with what he of the present day has to do. Ploughing was never begun before Candlemas; and, as turnips were little used (only a rig being sown), there was not the same amount of labour expended on feeding the animals as is necessary now-a-days. Thrashing and drying on the kiln therefore formed the chief work of the winter season; and, as previously remarked, the implements used being of the most primitive kind, the process was long and tedious.

Time-pieces were rare, being found only in the houses of the well-to-do, but the Orcadian of those days, though not an astronomer, was able to tell the time from the position of the sun, moon, or stars in the sky. Thrashing was usually begun in the early hours of the morning; and, where method was observed, it was the rule to have a certain number of diets for the cattle and horses thrashed before daylight. To those of an observant nature it was easy to calculate the time from the position of the moon; and, when that luminary hid her face, "The Lady's Elwand" (Belt of Orion)[1] and the "Seven

[1] Örvandils-tá is the old northern mythical name for *the toe of Örvandill* = *Rigel* in Orion. See Cleasby's *Dict.* s.v. *stjarna*. The three stars in the sword of Orion were called *Fjósa-karlar*, the "byre-carles." The three stars in the belt of Orion were called *Fjósa-konur*, the "byre-maids," because the dairy-work is in the winter months (Dec., Jan.) fixed by the rising of these stars. *Fjós* is a contracted form of *fé-hús*, *cow-house*. Cleasby's *Dict.* s.v. *fjós*.—ED.

Sisters" (The Pleiades) in their nightly circuit, served the purpose of a horologe with equal certainty.[1] It was considered a great step in advance when a wag-at-the-wa'[2] could be added to the household plenishings, for the sky was not always clear; and, though by daylight time could be reckoned with fair accuracy, it was quite otherwise at night, particularly in those old houses with no windows to indicate the approach of sunrise, and with the skylights often deeply covered with snow. To people of the present day it seems a mystery how anyone could know when to rise and begin work on a dark winter morning without either clock or watch to guide him; but to rise and look at the stars was not considered any inconvenience; and when these were observed one would regulate his time for beginning work by waking from his first or second sleep or by the crowing of the cock. It is recorded that a man, locally known as Willie o' Rinnan, could tell the exact time without consulting either sun, moon, or stars; and when his occult powers were tested he was never more than ten minutes wrong. Five o'clock a.m. was the usual time to begin thrashing, but it was quite a common thing for one of irregular habits to go out and begin work in the "wee sma' hours ayont the twal."

Though the thrashing implements were simple the work was proceeded with quite systematically. The sheaf was unbound and placed on the thrashing floor with the stubble end next the wall. After belabouring

[1] In olden and modern days in Iceland the time in the winter evenings was marked by the position of the Pleiades above the horizon; that constellation is therefore called "the star," *stjarna*. But with sailors "the star" means the load-star (leiðar-stjarna). See Cleasby's *Dict.* s.v. *stjarna*. The Pleiades are also called *sjau-stirni*, "the seven-star." *Ib.* s.v. *sjau*. As the Pleiades do not appear to be called the "Seven Sisters" in England, Scotland, or Ireland, where they are called the "Seven Stars," can *sisters*, in "seven sisters," be a corruption of O.N. *sjau-stirni* with plural *s* added and the prefixed "seven" a tautology? —ED.

[2] A clock, without a case, showing the pendulum.

the upper side of the sheaf for some minutes, the flail-man, with the hand staff of the flail and with a quick twist of his right foot, turned the sheaf right over, when it was again beaten and again turned. After the sheaf had been turned three times the grain was well thrashed off. A heuk (sickle) was kept close at hand, lying on the shacking-stane, in fact, to cut off the root end of the bands, for the sheaves were not bound with bands of cut straw as at the present time, but with ones made of straw which had been pulled out of the ground root and all. The need for a long band of this kind arose from the fact that the sheaves were made much thicker then than now, and because the crop was usually shorter owing to the backward condition of husbandry. The roots, with the coarser parts of the straw, when cut off, were laid at the barn-door to serve as a mat. Here the farmer carefully wiped his boots every time he passed into the barn. Though the barn-floor was only of clay it was kept scrupulously clean. In this the farmers of the olden time far surpassed those of the present day. All barn work was done with a neatness and exactitude now sadly lacking, which accounts for the fact that meal in those days was much freer from dust and grit than it is in these, notwithstanding all our modern apparatus.

JOHN FIRTH.

(*To be continued*).

GILBERT BALFOUR, OF WESTRAY.[1]

By A. Francis Steuart.

NOTWITHSTANDING that he performed a considerable part in the secret history of Queen Mary, the name of Gilbert Balfour of Westray will be searched for in vain among the many biographies of eminent Scotsmen, and yet he was little less distinguished than others of his family who are better known, and his connection with the Court of Mary Queen of Scots ought to have obtained for him sufficient interest in the eyes of his compatriots to have prevented his memory from sinking into the oblivion to which it has been consigned.

Although at the time he lived, by all except Knox and the rigid Calvinists, he was regarded as a very worthy and useful politician, I doubt whether we should now so esteem him; and we require to be reminded how bad a time the beginning of the Reformation epoch in Scotland was to live in did one wish an unsullied political reputation to descend to the present century, before we think of dealing with my hero's character in a sufficiently gentle spirit.

Gilbert Balfour was born in the early half of the sixteenth century, and was the younger son of a distinguished Fifeshire family, his father being Laird of Monquhanny, and his mother a Bruce of Earlshall. The children included six sons, all of whom were closely associated in their careers, and of them, much the best known, is Sir James Balfour—"Blasphemous Balfour"—who played a very important part in the drama of the sixteenth century. According to the custom of the time, most of the younger Balfours were destined for

[1] This paper originally appeared in "The Scots Magazine," but it is here altered and considerably amplified.

the Church—one became a prior and another provost of St. Mary's, but the rest seemed to have entered into political life with little thought of religion.

It is from their participation in the murder of Cardinal David Bethune that the three brothers, Gilbert, James, and David Balfour, first attract attention, and we find that, after that event, on the surrender of the castle of St. Andrews to the French troops, they were taken prisoners, and packed off to Rouen in Normandy in July, 1547, and afterwards expiated their first known deviation from blood-guiltlessness by a winter in the French galleys. They had for a companion John Knox, who thus mentions them: "The rest ware left in the Galays, and theeir miserably entreated, among whom the foresaid Maister James Balfoure war, with his brethren David and Gilbert, men without God."

When the Queen Dowager procured their release, Gilbert Balfour returned to Scotland, and does not obtain much notice, until shortly before the second marriage of Queen Mary, when he emerges from obscurity, receiving a good place at Court, that of her "Maister Household." His own marriage probably assisted him, for he had married Margaret Bothwell, sister of Bishop Adam of Orkney, the wealthy turncoat, and she counted among her kinsfolk Napier of Merchiston and Lord Justice Clerk Bellenden, whose unfortunate widow much later married Patrick, Earl of Orkney. After his marriage Balfour acquired a grant of the fine estate of Westray in Orkney from his brother-in-law, with whom he immediately quarrelled.

The Balfours became all powerful at Court, and Bedford writes to Cecil on 19th September, 1565: "This David (Rizzio), Fowler, and one Balfour rule all." Hence, when by Rizzio's death this triumvirate was destroyed, they turned all their power against Henry, Lord Darnley the King Consort.

In the assassination of the latter, the part they played was conspicuous. Mr. James Balfour drew up the "bond" of mutual support subscribed by the conspirators, and the victim was lodged in the house of Robert Balfour, Canon of Holyrood, who had "13 fals keys maid and given" to the remainder of the malcontents before the murder. Gilbert Balfour was also implicated in the deed, though in a less known way. Knox, indeed, accuses him of being one of "those that laid hands on the King to kill him by Bothwell's direction," and his place among the band must have been very considerable, for, when seven days after the murder, there was fixed to the door of the Tolbooth the "placart" containing the names of the "principal devisers" of the murder, it ended with the ominious words: "And if this be not true, speir at Gilbert Balfour." So strong was this opinion, that Sir William Drury writes to Cecil on 4th April, 1567: "It is said that the Earl of Lennox, touching the trial of his son's death, desires to have the law upon nine persons, viz., Bothwell, the three Balfours, and five others." No immediate punishment ensued, however.

We next find that Gilbert Balfour in Orkney, receiving as Sheriff the instructions issued to the inhabitants of the island to obey him and to give no assistance to his old ally, the Earl of Bothwell, then fleeing northward; and when the Earl did appear in Orkney, his former adherent prevented him from effecting a landing, and forced him to proceed to Shetland, closely pursued by his quondam friend, Adam, Bishop of Orkney.

When the Earl of Lennox obtained the Regency, and the ruin of the former party of Bothwell was determined on, the Balfours suffered a temporary eclipse, Gilbert, along with his brothers, Sir James and Robert, was forfeited in August, 1571, and his escheat granted to one Captain Crawford; but he did not long remain under a

cloud, being pardoned in January of the next year. This pardon included his brothers, and it is stated they had "giving the confession of thair faiths, and promeist to continew in professioun of the trew religioun in tyme coming."

In April, 1572, Drury and Randolph write to Lord Hunsdon: "Blackness is revolted from the Regent, Gilbert Balfour being admitted into it with twenty harquebussiers," and next year he was at loggerheads about the entry to his "house and Fortalice of Westray" with Lord Robert Stuart, feuar of Orkney, the bastard brother of Queen Mary; but after this notice his name fades from the Scottish records, and appears no more.

Gilbert Balfour, having perhaps made his own country too hot to hold him, now sought in Sweden pastures new in the pleasant fields of intrigue. In 1573, with Archibald Ruthven of Forteviot, a member of another very turbulent family, he became one of the leaders of the 3,000 Scots who enlisted in the service of Sweden under Carolus de Mornay. They were raised ostensibly for the army which King John intended to send to Esthonia against the Russians; but, notwithstanding this, Balfour's characteristic love of double dealing soon appears, for we find him, a few months after his arrival in Sweden, as one of the chief conspirators in the plot hatched by Mornay, the object of which was to displace King John, and to restore his brother, the dethroned Eric (XIV.) Wasa, to the throne.

This plot was to be executed at Stockholm when the King was watching the Scottish soldiers perform their national "sword dance," for which they seem to have excited the curiosity of the Court; the conspirators agreed to cut down all the most noted courtiers who belonged to King John's faction while their attention was engaged, and to Carolus de Mornay was to be reserved the honour of seizing the King. The plot

failed, though partly carried into execution, inasmuch as the chief object remained unaccomplished and King John still lived, no one having had courage at the supreme moment to begin the necessary onslaught.

Strangely enough, no one was punished immediately for this daring scheme, and the Scots soldiers were drafted off to Leiffland. It was not until next year, when a brawl occurred between the Scotch and German mercenaries, that it was brought to light. At last Balfour and his companions were carried to Stockholm in irons, and Mornay was summarily beheaded; the King of Scots is stated to have written to intercede for his subjects; but this, in regard to one of the ringleaders, had little effect.

Gilbert Balfour's punishment was for some time postponed, and it seemed as if he still bore a charmed life; but at last retribution overtook him. King John of Sweden twice gave orders that he should be executed, the first time in April, and then in May 1576, but neither command was carried out for fear of losing the secret of the treasure the Scots were thought to possess, and the last the older historians have to tell us of him is that King John instructed Jacob Berg to spare his life only on the payment of one hundred rose nobles. Certain papers show that he met his doom at last. He had, says a translation into Scots of a Swedish royal letter, projected his escape from prison. "Yit he of new committing huredom in our castell . . . and syn did pretend to heff stolen away, did forfaltt his lyff, and thairfore we causit executt him."[1] There appears every reason to believe, therefore, that he ended his troublous career in August, 1576, which is the date of his death given in his Testament Dative in the Commissariot Register of Edinburgh.

[1] British Museum, Addit. MSS., 38, 531, pp. 133, 150.

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VII.

(Continued from p. 101, *ante*).

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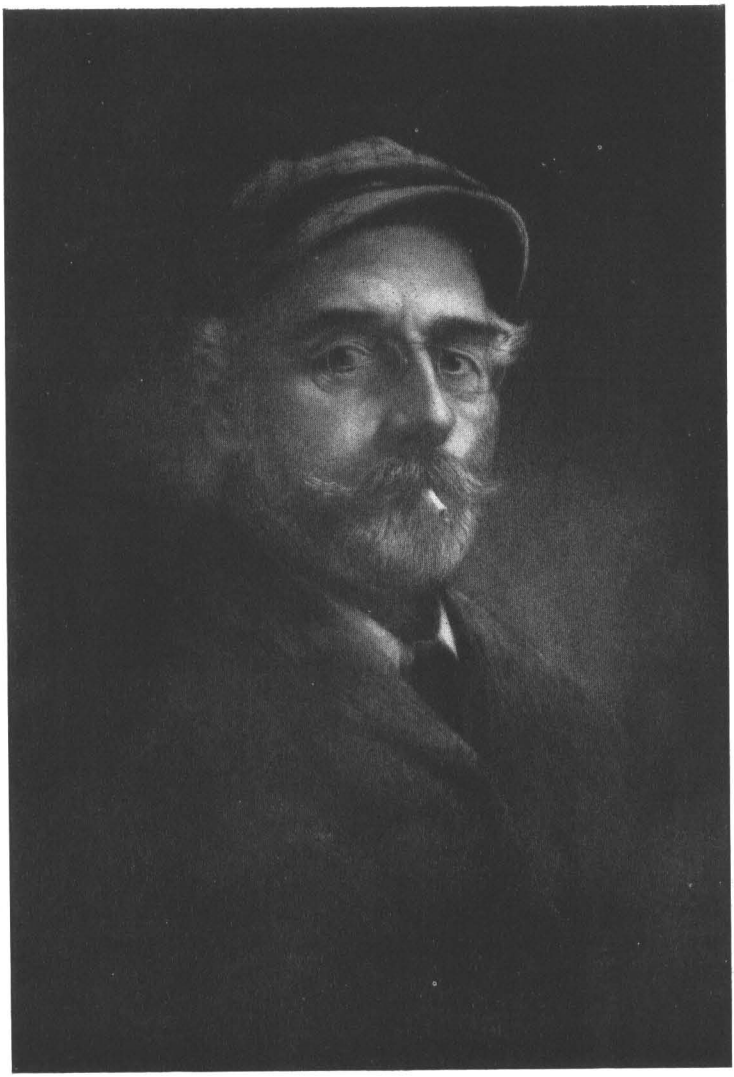
(*To be continued.*)



ROBERT STEWART CLOUSTON,
Died April 25th, 1911.

From a mezzotint from an oil painting: both by R. S. Clouston.

OBITUARY.

Robert Stewart Clouston died suddenly from heart disease in Sydney on the 25th April, 1911, at the age of fifty-four. He was the youngest of the seven children of the late Rev. Charles Clouston, LL.D., of Sandwick Manse, Orkney (where he was born), and his wife, Margaret, daughter of Edward Clouston, of Smoogro. Through his two grandmothers he was connected with the Stewarts of Brough and the Traills of Holland. He was educated at St. Andrews and Edinburgh University. His leanings were, from an early age, strongly towards art, which he began to study in 1876 in the Royal Scottish Academy's Art School. Several of his pictures were exhibited in the Academy's annual exhibitions. Particular attention was given to an Orkney interior—"Rest after Toil"—which he painted in Orkney, using local models, and which was exhibited in 1886. It represents the kitchen of an Orkney fisher-farmer, in which the weary master has just returned from the fishing. His wife, daughter, and grandchild are in the room, while his son-in-law is entering the door. The studies of the figures and the articles in the room are most carefully done, recalling vividly the types of many of our Orkney people. It is in the possession of Dr. Clouston of Edinburgh. He also painted portraits, and had a marked gift of catching likenesses. He painted, amongst many others, Dr. and Mrs. Clouston, and their daughter, Mrs. Wallace. His portrait of his father shows a venerable and dignified figure, and is a striking likeness. He did an etching of this picture. It was about his first essay in black and white. He next went to study under Herkomer at Bushey, and there took to mezzotint work, in which he gained a great reputation, and in which he devised a new method of preparing the plates. The *Times*, in noticing one of his mezzotints exhibited in the Royal

Academy, put him down as one of the greatest living followers of that branch of art. After his death the *Daily Graphic* said, under the heading "An Apostle of Mezzotinting":—"When the art of mezzotinting in the nineteenth century comes to be fully appreciated, the name of Robert Clouston will take a foremost place as one of the finest exponents of the medium, his plates after Raeburn, Reynolds, Gainsborough, and Watts being very fine." Mr. Hole, our most distinguished Scottish etcher, says of him and his work:—"Modern art, especially that branch of art of which he was so distinguished an exponent, loses much by the death of Robert Clouston. He possessed the essential qualities of a real engraver. Keenly fastidious as a critic, he brought to bear upon his work a trained intelligence, together with a strength and subtlety of craftsmanship seldom if ever surpassed by anyone who has essayed the difficult art of mezzotint. His work is essentially personal, and the distinctive feature by which perhaps it can most readily be recognised is the success with which Clouston rendered not only the essentials of his subjects but the varied handling and technique of the different masters whose work he interpreted. Had he condescended merely to please the popular taste, he would have been what this world calls a more "successful" man, but assuredly a lesser artist, for we may look in vain among the mezzotints of Robert Clouston for any that fall short of the best either in subject or achievement." Four of his mezzotints are exhibited in the present Royal Scottish Academy's Exhibition in Edinburgh in its new rooms, and they compare most favourably with anything else in its "Black and White" room. The Committee of Selection specially desired that his work should appear as representative of recent Scottish art, even though the artist was no longer living. But, unfortunately for Clouston and for Art, mere mechanical processes took

the place of mezzotinting, which literally almost died out.

Mr. Clouston was a many-sided man. He was an enthusiastic antiquary, and spent nearly a whole winter in his youth in digging carefully a chambered dwelling or tomb at Unston, Stenness, the results of which are now in the Scottish Museum of Antiquities, Edinburgh. He was a regular contributor to *The Connoisseur*. He wrote a standard book on 18th century furniture, a life of Arthur Melville the artist, and a book on Robert Mannering the designer. This book contains over one hundred illustrations from his pencil.

Mr. Clouston was a keen Orcadian, and liked nothing better than to meet an islander, poor or rich. He collected some of our folk-lore. He could tell an Old Orkney tale in the dialect better than most people. He was a powerful swimmer, and once saved several lives from drowning on the West Shore, Stromness, their ship being wrecked there. He was considered an authority and a good judge of old pictures, particularly of Raeburns. When he went to New Zealand for his health two or three years ago he painted the Attorney-General and several well-known men.

He married 1st, 1885, Kathleen Margaret, daughter of John Warren, of Nottingham, Surveyor, General Post Office, Scotland, and 2nd, Ethel Bantock, whose father, an analytical chemist, was the inventor of first smokeless gunpowder, by whom and by three sons of his first marriage he is survived, viz.: (1) John Warren, married, August, 1910, Katherine Edith Hughes; (2) Eric Crosby Townsend; (3) Olaf Robert. He was predeceased by his brothers and sisters.

T. S. C.

THE REV. JOHN ANDERSON.—Death is announced of the Rev. John Anderson, Curator of the Historical Department of H.M. General Register House, which

took place on 3rd April last. He was a native of Roberton, of which parish his father was schoolmaster, and afterwards of Denholm, Roxburghshire. Mr. Anderson was for some time in a law office in Selkirk, but having obtained licence as a minister of the Church of Scotland, he proceeded to India as a missionary. After some years work at Darjeeling he was compelled, through ill-health, to return home. He then turned his attention to historical and literary work, and was for some years associated with the late Sir William Fraser, several of the works appearing under that name being largely the work of Anderson. Among these as specially bearing on Northern History may be mentioned the Sutherland Book, in three volumes. He also edited for the University of Edinburgh an excellent calendar of the Laing Charters 854-1837, a most useful book to all students of genealogy and history. In 1896 he was appointed Assistant Curator of the Historical Department on the death of Mr. Copland, an Orcadian, and on the resignation of Dr. Maitland Thomson, in 1906, Curator. Latterly he was engaged in assisting Sir James Balfour Paul in the production of the "Scots Peerage," now being completed.

NOTES ON BOOKS.

Norges Historie fremstillet for det Norsk folk, by Professor Dr. A. Bugge, Rigsarkivar E. Hertzberg, Dr. Osc. Alb. Johnsen, Professor Dr. Yngvar Nielsen, Professor Dr. J. E. Sars, Professor Dr. A. Taranger. Vol. I., Part II., *circa.* 800-1030, by Alexander Bugge. Kristiania, 1910, H. Aschehoug & Co. Illustrated, pp. 428, 10 × 6½.

This volume is of particular interest to our readers, as it deals with the Viking period during which the Earldom of Orkney was founded. There is a good index of 19 pages in three columns. Caithness and Sutherland receive notice. Chapter xix. describes Orkney and Shetland. The illustration of the Tingholm in Shetland is reproduced from Sir Henry Dryden's sketch, which has already appeared in the *Miscellany*. It is suggested that the islands were colonized before 800, on account of the old forms of place-names in *vin* and *heim*, and the establishment of odal land rights which are not found in Iceland. The colonists evidently hailed from the Bergen district, carrying the old place-names with them. The foundation of the Duchy of Normandy and the Normans in England

are described, as also the Viking settlements in Ireland and Great Britain. The work is intended as a popular history of the Norwegians, and is copiously illustrated with maps, views, plans, etc.

Old Ross-shire and Scotland as seen in the Tain and Balnagown documents. Supplementary volume. By W. MacGill, B.A. Inverness. The Northern Counties' Newspaper and Printing Co., 1911, pp. 145, 7s. 6d. The two volumes may be had bound together for 26s.

These additional documents have been taken from Minutes of the Baron Courts of Balnagown, documents relating to Old Lanark, Edinburgh, the Burgh Books of Tain, etc. There are many entries of interest to our subscribers. G. Sinclair, Barrigill, writes in 1641. Troopers were in Sutherland in 1652. Delegates from Caithness, Kirkwall, Dornoch, etc., went to the Convention in 1760. In 1811, Wm. Mackenzie, W. S., delegate for Kirkwall, objected that the Commissioners of Tain and Wick are invalid because their Town Clerks had not taken the oath, etc., Tain and Wick objected to the Commissions of Kirkwall, etc., because they had been obtained by unconstitutional interference. The clerk, however, received and sustained all the commissions, and Tain and Wick voted for Genl. Sir Charles Ross, the others for Hugh Innes.

It would be better if old-fashioned contractions were extended. *Ye* for *the* is misleading, as the *y* is really a contracted form of *th* and not a *y* at all.

This, and the previous volume, which are printed on strong paper and well got up, must be added to the collection of every student of Northern history. The documents range from 1450 onwards.

Shepherds of Britain. Scenes from shepherd life, past and present, from the best authorities. By Adelaide L. J. Gosset. London, Constable and Co., 1911. xxiv. + 331 pp. 7s. 6d. net.

This volume is delightfully got up and well illustrated. The matter is arranged under the following divisions :—(1) Shepherd and flock, including chapters on Orkney and Shetland, by the Rev. T. Mathewson, James Johnston, etc. (2) Rarer phases of sheep culture and character. (3) The shepherd and his dog. (4) Sheep-marks and tallies, with chapters on Shetland, by Rev. T. Matthewson ; on ear-marking, by Dr. Jakobsen, etc. (5) Wool harvest. (6) The care of wool ; the labours of the loom ; Shetland wool, by Dr. Cowie. (7) Shepherds' garb. (8) Shepherds' arts, implements and crafts. (9) Shepherds' pastimes ; shepherds of Skye and the reel of Hoolican. (10) Pastoral folk-lore ; weather wisdom of sheep, etc. There is an index of 11 pp., in double columns.

The author has brought together a remarkable collection of literature dealing with shepherds and sheep of the greatest interest and value.

A Scots Dialect Dictionary, comprising the words in use from the latter part of the seventeenth century to the present day. Compiled by Alexander Warrack, M.A., with Introduction and a Dialect Map by William Grant, M.A., 741 pp. London and Edinburgh : W. and R. Chambers, 7s. 6d. net. In reply to the editor's request for a copy of this book for review, the publishers wrote that they were unable

to extend their list for the press copies, and enclosed a prospectus containing two sample pages of words. As we make it a feature of our *Miscellany* to keep our readers informed of new books of interest to them, we can only, in this case, give a brief note from the slender material thus placed at our disposal. From the sample words we quote :—By-name, *n.* a nickname, sobriquet, " to-name." Byre, *n.* a cowhouse. By-word, *n.* a proverb, a proverbial saying. Gathering, *n.* a collection of pus under the skin. All these words are to be found in the English Dictionary, and consequently, with the exception of *byre,* they are not in *Jamieson's Dictionary.* The following comparison between these two works will serve.

WARRACK.	JAMIESON.
GARTH, *n.* a house and the land attached to it; an enclosure for catching salmon; a shallow part or stretch of shingle on a river, which may be used as a ford.	GARTH, *s.* (1) an enclosure, *Wallace.* (2) a garden, *Dunbar*—A.S. *geard,* used in both senses. (3) in Orkney, *garth* denotes a house and land attached to it. (4) an enclosure for catching fish, especially salmon. *Acts, James VI.* It is also used in composition, vide Fischgarthe and Yair.
BYOUS, *adj.* extraordinary, remarkable; *adv.* very, in a great degree.	BYOUS, *adj.* extraordinary, *Byous* weather, remarkable weather, Clydesdale, Lothian, Aberd. Vide Bias, BYOUS, *adv.* very, in a great degree. *Byous* hungry, very hungry, *ibid.*

This book only gives dialect words in modern use, without derivations, or illustrations, or references, or localities. It also excludes words of " purely Scandinavian origin " in the case of Orkney and Shetland. If the same rule had been consistently applied throughout, there would have been a considerable shrinkage of material, considering how rich Lowland Scotch is in such words.

If we turn to Jamieson's abridged *Dictionary,*[1] issued only last year by Gardner of Paisley, 1,007 pp., at 12s. 6d., we find that it supplies us with all that the book under review both gives and lacks. The old and disused dialect words and words of " purely Scandinavian origin " in Orkney and Shetland are indispensable in the elucidation of Scottish documents and literature.

The compiler acknowledges, among other sources of information, " ' Kailyard ' Novels," but makes no specific mention of Jamieson's *Dictionary,* although, judging from the few samples which have

[1] Noticed in last year's *Miscellany,* and reviewed by the Rev. Professor Skeat in our last Year-Book.

been submitted to us, we would hazard the guess that a great part of the material has been derived from this classic source. To compile a list of the modern words of the various dialects in one indistinguishable vocabulary may be of some use to readers of "Kail-yard" literature, but we fancy that students of an enquiring and exact turn of mind will continue to consult Jamieson.

MAGAZINES AND PERIODICALS.

The Scottish Historical Review, April, 1911, MacLehose, Glasgow, 2s. 6d. Mr. Maitland Anderson contributes a valuable paper on "The beginning of St. Andrews University, 1410-1418." The foundation of this Scottish University is traced to the strained relations between Scotland and England and the schism in the Church since 1378, putting obstacles in the way of students attending Oxford and Cambridge, and branding them as schismatics in France and Italy, seeing that Scotland adhered to the Schism. Among the first teachers in the University was Master William Stephen who lectured in the Faculty of Canon Law. In 1408 he obtained the Canonry of Rhynie in Moray, while at the same time he had the Church of Eassie and the Hospital of Ednam. He was promoted to the Bishopric of Orkney in 1416, with permission to retain the Canonry of Moray (because the temporalities of the See were in the possession of Thomas Tulloch, the Roman Bishop, as Norway adhered to Rome), and after Scotland transferred its allegiance to Rome, Bishop Stephen was translated to Dunblane in October 30, 1419. Dr. Maitland Thomson writes on "The Dispensation for the marriage of John, Lord of the Isles, and Annie Mac Ruari, in 1377." Other papers are: "Jacobite Songs," by C. H. Firth. "The Scottish Islands in the Diocese of Sodor," by R. L. Poole. "Scottish Burgh Records," by Geo. Neilson. Continuation of the "Chronicles of Lanercost."

The Antiquary. London, Elliot Stock. Monthly, 6d. April-June, 1911. Papers of interest are: "A Memorial of Montrose," a contemporary Dutch Broadside. "Birsay Palace, Orkney," by Edward Tyrrell, whose statements that Balfour's Introduction to his *Oppressions* "has been accepted as historically correct," and "Jo. Ben, as John Bellenden loved to call himself, who, writing in 1529," will not be accepted as accurate; the latter statement is called in question in a letter from A. W. Johnston in the May number. The admirable way in which antiquarian news is culled from all sources makes the magazine particularly valuable and interesting.

The Celtic Monthly, 10, Bute Mansions, Glasgow. Monthly, 3d. April-June, 1911. "The Hendersons of Glencoe" refers to their traditional connection with the Lochlunnaich or Vikings. "Sir Alexander Bosville Macdonald of the Isles, Bt., and Lady Macdonald" gives an interesting account of the romantic Macdonald legitimacy case. "The Clan Macdonald" claims descent from Donald, grandson of Somerled of the Isles, in the 12th century. "The Swedish Mackays" relates the adventures of the first Lord Reay, of whose men two bearing his name settled in Sweden, from one of whom is traced the present family of Key.

The Northern Chronicle. Inverness. Weekly, 1d. During April, May and June "Highland Notes and Queries" include a discussion as to "Where is Fingal's Tomb," "Ossian's Grave," Forays in Ross, Durness Removals, 1562, etc., etc.

The Orcadian, Kirkwall. Weekly, 1d. This paper has from the first done good service in the publication of antiquarian papers, especially under its present editor, Mr. W. R. MacIntosh, whose articles on Kirkwall and "Around the Orkney Peat-fires" have been published in book form and had a wide circulation. Two subscribers to *Old-lore* have recently contributed valuable papers to its columns: Mr. Wm. Smith on "Sandwick 120 years ago," and Mr. James Omand on "Orkney 80 years ago, with special reference to Evie." The latter has been well illustrated, and is to be reprinted in book form.

John o' Groat Journal, Wick. Weekly, 1d. The series of articles on the Caithness Dialect is still continued, and Mr. William Grant, Convener of the Scottish Dialect Committee, has written acknowledging the great value of these contributions. The issue of 16th June has an instructive and specially interesting article giving an account of the Caithness Field Club's excursion to Latheron, with short but illuminating notes on the antiquities of the district visited.

NOTE TO PUBLISHERS.

All books dealing in any way with Orkney, Shetland, Caithness and Sutherland will be noticed in the *Miscellany*, if sent to the Hon. Secretary, Mrs. Johnston, 29, Ashburnham Mansions, Chelsea, London, S.W., and will be afterwards preserved in the library of the Club. The publishers of the county newspapers are also invited to send their papers, and all their old-lore will be noted in these columns.

LADY JANET TRAILL.
née Sinclair, d. March 29th, 1806.

From the original oil painting by Sir Henry Raeburn. In the possession of Duveen Brothers.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. IV. PART IV. OCTOBER, 1911.

Contents.

NOTES.

LADY JANET TRAILL, second daughter of William, tenth Earl of Caithness and his wife Barbara, daughter of John Sinclair of Scotscalder, married, July 31st, 1784, to James Traill of Hobbister and Ratter. She died in George Street, Edinburgh, March 29th, 1806, and was buried, on April 3rd, in Rosslyn Chapel (see *Scots Peerage*, Vol. II., p. 350). Her portrait by Sir Henry Raeburn, was sold, at Christie's, on July 14th to Messrs. Duveen Brothers, for 14,000 guineas, by whose kind permission it is reproduced here (see frontispiece).

"The portrait down to the waist is a very charming presentment of a beautiful young lady. It shows her in a pale yellow dress, cut low at the neck, and turned back with white. Powder pales her hair, which is bound with a blue ribbon. She is seated in a typical Raeburn landscape, her right hand resting in her lap, the left holding the folds of her dress. She was very popular in the Edinburgh society of her day. The picture appears to have been painted about 1800, and the canvas measures $49\frac{1}{2} \times 39\frac{1}{2}$." (*The Scotsman*, July 15th.)

SUBSCRIBERS HONOURED.—The Right Hon. The Earl of Rosebery, Sir Thomas Clouston (Founder), and Sir Alexander Rae (Convener of the Caithness Committee), are to be congratulated on the honours recently conferred on them by His Majesty King George.

SPECIAL SUBSCRIPTIONS.—His Grace the Duke of Portland, £2 2s., Professor W. P. Ker, £5.

ORKNEY MOUND-LORE.—Close to the farm-steading of Cleat in the Island of Westray, which was the property of the Stewarts of Brough, stands a very large green mound. In this mound are buried many human bones, and the local tradition has it that these are the bones of men killed in some battle long ago. I was told by an old boat-man, since dead, that when he was a boy he was in service at Cleat. At that time the farm was managed by a Lowland Scot, a hard man but a good farmer. He one day gave orders that the mound was to be levelled, and the bones broken up for manure. The work was at once begun and a quantity of bones dug up. That night my informant and another boy were sleeping in the same room with a farm servant, "a great coorse tyke." They were wakened by this man getting out of bed and going about the room talking in his sleep. He seemed to be in great distress of mind, and went through the form of gathering something off the floor and filling a sack, muttering all the time "I'll put them back, oh,

I'll put them back." This went on all night, and the two boys were too much frightened to say anything. In the morning all the servants noticed that the grieve looked very much disturbed and ill. The first order he gave was that all the bones should be carefully taken back and re-buried. This was done, and they still lie in the green mound. The grieve, so far as my informant could say, never explained why he changed his mind, but the two boys had little doubt that he too had been "visited" in the night.—D. J. R.

MARRIAGE CUSTOMS IN SUTHERLAND IN THE OLDEN TIMES.—In an article on "Reminiscences of the Old Times in the Highlands of Sutherland" in the *Catholic Presbyterian*, IX, 345, there is the following interesting reference to marriage customs:—"I think our marriage customs may be worth mentioning; they do not much resemble those of modern days. As no bride could wear anything but white—a very useless dress afterwards in a cottage home—there were always two white muslins kept in beautiful order at the manse, one suitable for a tall and the other for a diminutive bride. No change of fashion disturbed us then, and very slight alteration adapted the robes to their ever-changing wearers. The marriages were always celebrated at the manse, and the sound of the bagpipes always announced the approaching couple and their friends. Besides the piper, several young men accompanied a marriage party, carrying guns which they discharged now and again on the way, and reloaded to be ready for a congratulatory salute. The loaded guns, however, were never allowed to cross the manse threshold, but were left in the outer court. After the ceremony the 'best man' raised the bride's veil and led her to the minister, who gave the first kiss, after which the salutations became general. After taking some refreshment the party left the manse for home. They were speedily met by the school boys, who

demanded sixpence for ink powder. All the ink used at school was made from a powder which the scholars were expected to provide and they adopted this ingenious plan of taxing all newly-married couples, and found it very successful. Then followed usually two days of feasting and dancing, after which a young man went round the company with the unfailing bottle of whisky, offering a glass to each, and with what was called the 'Badge,' a plate into which every one dropped an offering for the piper—a very practical way of settling the question, 'Who is to pay the piper?' and he was generally well paid, seldom getting less than thirty shillings. On the first Sunday after the marriage, when the congregation was fully gathered, and the service commenced, the newly-married couple, followed by a dozen or more of their friends, marched into the church in procession, two and two. If the services were somewhat distracted that day, the poor benefited by the marriage party, as each of them was expected to put silver into the collection when the ladles went round at the close."

The article from which this extract is taken is written by 'a Minister's Wife.' The location of the district described may be gathered from the following sentences. "The noisy stage-coach had not reached the regions of which I write—the nearest approach to it being a mail gig, whose single horse was often overworked to an extent that no Society for the Prevention of Cruelty to Animals could have tolerated, had such existed in those olden times." Another paragraph may help those who are familiar with the district in locating the place. The food supplies had failed and the minister held a consultation with Capt. S., who both "set out at once to walk to Thurso, a distance of more than seventy miles, and much of the journey was over what could scarcely be called roads, but rather tracts across moors, and paths by the rugged sea shore. In one day these two brave

men accomplished their task, and lost no time in chartering a small vessel, and loading her with meal and flour. After one day of rest only, they began their long journey back, and with some help from a small boat reached home in time to see how joyfully the supplies they had sent on were received by the eager purchasers." Can any of your Sutherland readers locate the place, and indicate the name of the writer?—D. B.

COUNTING-OUT RHYMES.—The following are common in and about Kirkwall[1]:—

1.

Eettle, ottle, black bottle,
Eettle, ottle, out.
Tea and sugar is my delight,
Tea and sugar is *out.*

2.

One two sky blue,
All out but *you.*

3

One two three four,
Mary at the cottage door,
Eating cherries off a plate,
Five six seven eight.

4

One two three four five,
I caught a hare alive,
Six seven eight nine ten,
I let him go again.

5

One two three four five six seven,
All good children go to Heaven
When they die, their sins forgiven,
One two three four five six seven.

6.

One two, button the shoe,
Three four, shut the door,
Five six, break up sticks,
Seven eight, lay them straight,

[1] Although many of these are current in England, it is important that they should be here recorded as known in Orkney also.—EDITOR.

Nine ten, a good fat hen,
Eleven twelve, ring the bell,
Thirteen fourteen, the maid's a-courting,
Fifteen sixteen, the maid's a-kissing,
Seventeen eighteen, the maid's a-waiting,
Nineteen twenty, my plate's empty.

7

Een twa lacary seven,
Eelo-bo cassoro ten or eleven,
Ting tang whisky dang,
Toodlum toodlum twenty-one.

8.

Oranges! oranges! three a penny,
My father got drunk with eatin' so many,
Eeng tang musky dan,
Teedlum toodlum twenty-one.
[Or " Tiddlesome toddlesome twenty-one " in last line.]

A shorter version is:—

9

Oranges! oranges! three a penny,
Oranges! oranges! *out.*

10.

Hickory dickory dock,
The mouse ran up the clock,
The clock struck one,
The mouse did run,
Hickory dickory dock.

The following variation occurs:—

Rickity rickity rock,
The mouse ran up the clock,
The clock struck one,
And down the mouse ran,
Rickity rickity rock.

—G. W. R.

(*To be continued*).

QUERIES.

PRIESTS AND MONKS OF THE NORTHERN ISLES.—Are the Norse words *prestr* (priest) and *múnkr* (monk) applied as synonymous terms to the Celtic missionaries? The almost exclusively monastic character of the Celtic

Church might lead one to think that *múnkar* (monks) was applicable to the early Celtic missionaries. Is *prestar* (priests) a more modern term applied to them? Perhaps Dr. Jakobsen or some other of your readers might throw some light on the matter.—D.B.

Prestr, m., is stated in Cleasby's *Dict.* to be borrowed through the English missions from the A.S. *preost*, Engl. *priest*. *Múnkr*, m., is given as a modern word, also the contracted form *múkr*. The Irish missionaries appear to have been only known in Norse literature by the name *papi*, m., explained in Cleasby as *a pope, priest*. "The Irish anchorites were especially called *papar*; traces of such anchorites at the first arrival of the Northmen were found in the east of Iceland. These 'monks of the west' had sought this remote desert island in order to shun all intercourse with men, and when the heathen Northmen came to Iceland, the *papas* left it; the statement of Ari Fróði in the Landnáma is confirmed by the book of the Irish monk Dicuil (De Mensura Orbis)." From these papas are derived some local names in Iceland, Orkney and Shetland, *e.g.*, Papey, Papýli, etc. The name is also used for the Pope of Rome. As will be seen from the above quotations, *papi* seems to be indifferently translated *priest* and *monk*, which undoubtedly accounts for the above query. The question is, were the papas priest-monks or lay-monks, missionaries or hermits, or both?—Ed.

SOUTH RONALDSEY FOREST.—In a deed of 1562, relating to the lands of John Cromate of Cara, in South Ronaldsey, a place Skowsetter is mentioned along with Ronaldsvoe. The Rev. A. Goodfellow identifies it with a place now called Schusan, near Quoydoun in Widewall, the meaning of which Dr. Jakobsen gave as "woody place." *Skowsetter* of the charter is almost pure Old Norse *Skógsetr* (*g* guttural), which shows the value of the charter forms of place-names. My father was told

(any time after, say, 1810, when he was twelve years old) by a South Ronaldsey man that roots of trees *in situ* were to be seen in the lowest ebb in Widewall, the remnants of a submerged forest. Are these roots still visible, or has any living person seen them? In early Viking days portions of the same forest may have been still growing at Skowsetter, and so given rise to that place-name.—A. W. JOHNSTON.

CROMARTY.—What is the meaning of this Scottish place-name? While Sir Herbert Maxwell does not venture a suggestion, Mr. J. B. Johnston gives the following spellings and derivation: 1263, Crumbathyn; 1315, -bathy; *c.* 1400, -bawchty; 1398, Cromardy; *c.* 1565, -arte. He derives it from "*G. cromb athan*, 'crooked little bay.' In modern *G. Crom bath.* The *-ardy* or *arty* must be due to some thought of *G. àrd, àrde*, a 'height.'" The old Orkney form of the surname *Cromate* (supposing it to be taken from the Scottish place-name) comes near to the old form of the place-name, *i.e.*, without the second *r*. Curiously enough the surname Cromarty appears to be solely confined to South Ronaldsey in Orkney; there appears to be none of this name in Scotland.—A. W. JOHNSTON.

REPLIES.

SUTHERLAND PLACE-NAMES.—UNES.—Having known the *locus in quo* all my life intimately, I am convinced that, apart from etymological reasons, and the very forced interpretation given to *eiδ* as an isthmus of water, the derivation at p. 142 is mistaken. But the Author's and the Editor's notes lead me, with the assistance of the charters, whose aid is of the greatest value, to suggest that possibly the name is derived from the Norse Vík (G. Ūig). See Henderson's *Norse Influence*, pp. 185 and 218. Oweness would thus be Ūi(g)-nes, originally Víknes, and would mean the "ness of the creek

or bay." Loch Unes, where alone the name survives, is on this ness or point.

UPPAT.—As to this derivation I prefer to err with Jakobsen. There is an Appat in Caithness, near a ford also.—J. GRAY.

REV. JOHN BONAR OF FETLAR, SHETLAND (p. 122 *ante*).—John Bonar, M.A., sometime minister of Fetlar and North Yell, Shetland, was descended from a Perthshire family which, from at least 1537 to 1682, possessed Wester Kilgraston, in the parish of Dumbarney. His father, John Bonar, only son of the last proprietor of Wester Kilgraston, was minister of Torphichen, 1693-1747. His mother was Grizzell, daughter of Gilbert Bennet of Bath, in the parish of Culross.

John Bonar was born 25th July, 1696. It has not been ascertained whether he obtained his early education privately or at the parish school. He graduated at the University of Edinburgh on 1st April, 1714, and thereafter took the usual course of study to enable him to enter the Church. He was, probably as tutor, for a time in the family of Mr. Bruce of Kennet, and when there married, on 13th October, 1720, Jean, daughter of William Smith of Alloa, a most excellent lady, to whom he was deeply attached. On 7th October, 1724, he was licensed by the Presbytery of Stirling.

Like his father, he was an Evangelical in theology and preaching, and so had difficulty in getting a charge, as the Evangelicals were then in a minority in the Church. At length, through the influence of some leading men, such as Rev. Mr. Macvicar of the West Church, Edinburg, and Principal Wishart of the University, he was, on 4th April, 1729, presented by the Earl of Morton to the charge of the united parishes of Fetlar and North Yell, and was ordained on 13th August of the same year. Till his death, on 22nd April, 1752, he faithfully exercised the ministry in these out-of-the-way island parishes, which

were separated from one another by a dangerous ferry of eight miles.

He was a devoted student. When at the University he evinced a decided liking for philology, and he prosecuted this study through life. Besides being a good Greek and Hebrew scholar, he applied himself to the study of Chaldee and Syriac to assist him in reading and studying the Bible.

Several volumes of MS. sermons still exist. "These exhibit much genuine piety, good sense, and just discrimination of character, united frequently to a considerable display of talent and solemnity in practical admonition and reproof."

Only one sermon is known to have been published by him, and this anonymously. It was entitled "Messiah, a Prince on His Throne." He printed, for private circulation, two elegies, one on the death of the Rev. Mr. Brisbane of Stirling, the other on the death of the Rev. James Webster of Edinburgh, but no copies are known to exist. He also wrote elegies on the death of his mother, his wife, and his brother William. He left some paraphrases on passages of Scripture. None of these poetical effusions, however, shew much poetic talent. What would have been of interest, had it not fallen aside a century ago, is a diary kept during many years of his residence in Shetland. No portrait of him is known to be in existence.

He had a large family—ten children in all—six sons and four daughters. His eldest son, John, was minister first at Cockpen and then at Perth. William was in business in Charlestown, South Carolina, but, being unsuccessful, entered the army there. He was married, but his wife died within a short time of the marriage. James, who had studied medicine, also went to Charlestown, and then to Montago Bay, West Indies. Nothing is known of the subsequent history of either of them.

Andrew is said to have been in business in Russia, but returned to this country and had a school at Gosport. Janet was married to Mr. (probably Dr.) Scott in Alloa. His other children, two sons and three daughters, died young.—HORATIUS BONAR.

SURNAMES.—I was glad to see the note by D. B. on surnames in (*Miscellany*, p. 71, *ante*), and think with him the subject should be dealt with in the *Miscellany* in some systematic manner, For this purpose a defined form of orthography should be devised, and used by all correspondents for the writing of local pronunciations of names, as these are important, and sometimes give a clue to the origins of names. I was also glad to see the notes on names by Roland St. Clair in the preceding number (p. 13, *ante*). His remarks on Bothwellsson, Sutherland, and Blance are probably quite correct. As to Shewan I do not know of any place-name pronounced exactly like this name. We have Shun and Sheen (O.N. *tjörn*, a small lake) in the Shetland speech applied to small lakes and occurring also in place-names, but the vowel sounds in these do not agree exactly with those in Shewan. Aitkin as a surname occurs in the south of Shetland. At least one family of this name is said to be of Scottish origin some two or three generations back. The others of the name although older, and apparently settled a long time in Dunrosness are likewise reputed to be of Scottish or Orkney-Scottish origin. The English surname Atkins is commonly considered to be the same as the Scottish Aitken. If Aitken and Atkins can derive from Haakon may not Irvine (in the North) derive from Arnfinn, and Hunter derive from Hundar. I have heard these suggested as possible derivations. *Re* the surname Mail, Meil, or Meal—Mr. St. Clair is undoubtedly wrong in deriving it from Michael. As a place-name variously spelled Mel, Mail, Meal, and Male, it is common in both Orkney and Shetland, and the surname no doubt originated from the

place-name, both being pronounced at the present day exactly alike. Besides no local pronunciations of Michael similar to Mel occur, and it is very doubtful if any ever obtained. The old Shetland pronunciation of Michael is similar to the full pronunciation of Mickel in Norway. The 'k' is fully sounded, and 'i' has the long pronunciation of 'ee,' and this pronunciation of the name continues in Shetland to the present day. Only in late times in the mouths of some has the 'k' become gutturalised or in some places the name become confounded with and superseded by Mitchel. As a surname Michael does not occur in Shetland, although I believe Michaelsson or Mikkelsson formerly did. As a Christian name it never was very common in Shetland. Whether Mel as a surname in Shetland, is of Shetland origin or derived from Orkney, is hard to say at present. I have heard no traditions regarding the name. The fact of its confinement in Shetland to Dunrosness is rather suggestive of Orkney origin, as it appears a number of Orkney families settled in this district about the beginning of the 17th century, and it may have come into Shetland at this time. Meland, Melby, Melgaard, Melnes, Melbak, Melhuus, Meldahl, Moell, and Mæhle, occur as surnames in Norway, all evidently derived from place-names related to Mel. Regarding Halcro, is there not a place in Orkney of this name? What about Halcro Head?[1]

The eel rhyme given by T. M. and counting-out rhymes one and three (p. 5, *ante*) I have frequently heard as a boy in Shetland. *Re* the Orkney dialect words mentioned (p. 67, *ante*) *galder* is or was used in Shetland for loud crying, loud noise made by persons or birds, noisy talk, loud

[1] The first appearance of the place-name Halcro in South Ronaldsey, Orkney, occurs in the Halcro Entail of 1544 where we have "Holland *alias* Halcro." In the 1500 Rental it is simply "Holland," so that the name must have been shifted here about 1500 and possibly taken from Caithness where there is a genuine place-name "Halcro," a place which was formerly part of the Caithness estate of the Bishop of Orkney.—Ed.

laughing, etc., particularly the latter. *Yalder* I have heard used for outright yelling made by persons, or very loud and quickly repeated yells. *Youlder* was applied more to loud howling or barking of dogs, and *youl* also the same, although the last was also applied to people or children *greeting* noisily. All these words appear to be related.—MAGNUS.

AN INTERESTING CAITHNESS CHURCH RECORD.

BY THE REV. D. BEATON.

THE parish of Canisby is fortunate in possessing one of the oldest Northern Church records; in fact, with the exception of the Kirk session records of Shapinsey[1] and Thurso and the records of the Presbytery of Dingwall, it is the oldest north of Inverness. As a church record, however, its interest does not merely lie in its antiquity. It is an extremely human document, and casts a flood of light on the customs, beliefs and manners of those who lived in the extreme north-east of Scotland during the middle of the seventeenth century. The record begins on 14th March, 1652, and continues with more or less regularity to 18th February, 1666, thus covering the period of the ministerial activities of the Rev. William Davidson in the parish of Canisby. The earlier part of the book is written in a small, neat hand. The latter part, beginning with 2nd August, 1663, is written by two different hands, at least, in a careless, slovenly style. On the whole, the pages remain intact, though here and

[1] The Shapinsey Kirk-Session Record begins in 1645, Thurso in 1647, and the Dingwall Presbytery Records in 1649.—Burns' *Church Property*, 267, 265, 210.

there, especially at the foot, parts of the records are worn away. The book is neatly bound in calf, shewing evident traces of comparatively recent workmanship, and is 8 inches by 6 inches in size, consisting of 238 pages.

CONTENTS.

From the above it will be observed that the records after p. 141 are somewhat mixed up. Now and again we come across short periods where there is no record of meetings, but the chief blank is from 17th February, 1661, to 2nd August, 1663. Immediately following the record for the first-mentioned date comes that for 1st January, 1665, from which date the record is continued to 18th February, 1666, which is the latest given. Then come a number of blank pages, followed by the Register of Baptisms and nine blank pages. This, in turn, is followed by the Register of Matrimonial Contracts and Marriages, and the record of cases of discipline from 2nd August, 1663, to January, 1665. It will be observed that the separate registers of baptisms, matrimonial contracts and marriages end respectively at March, 1661, and January, 1661. The registration of baptisms and marriages, however, was still kept by the Clerk, and entries of these items are

found among the records from 2nd August, 1663, to 18th February, 1666.

THE CLERKS.

The first clerk mentioned in the records is "Mr. Andro Ogstoune." He was a member of the Kirk-session, and from the minute of 15th October, 1659, it would appear that he resided in Freswick; at least, the Laird of Buchollie and he had that district assigned to them as elders. That he was a man of some standing is evident from the numerous references to him in the records. Whether he was a son of Mr. Davidson's predecessor, the Rev. Andrew Ogstoune, it is, with our present information, impossible to say.

He was followed in the clerkship by the Rev. David Allerdes [Allardyce], formerly minister of Olrig. The references to his appointment are as follows:—"7th August, 1659: quhilk day, Mr. David Allerdis, late minister at Olrick, called, and required to undertake to be session-clerk at Cannasbey, quhilk he accepted on condition that with the yeirlie benefite the other clerk had in pension, and the casualties of baptism and marriage, to have consideration, as the prudence of the minister and elders sall judge expedient." On 16th September of the following year he received in "pairt payment, a rex dolor, with a rex dolor before, whilk maks 6 pounds 4s. less. Mair thereafter received by Mr. David from Donald Groat, 4 punds 4d.," and on 23rd September "another rex dolor given Mr. David." Behind these unemotional records there is a history not unmixed with tragedy and a stern fight with poverty. That Mr. David was reduced to great straits is evident from the kind thoughtfulness of each of the Caithness ministers who, a few years after his appointment as session-clerk of Canisby, presented him with a "boll of victuall," in which kindly work the Bishop also joined.[1] Allerdes' deposition was brought about by his having

[1] Caithness Presbytery Records (2nd Dec., 1663).

signed Montrose's manifesto. In 1650 Montrose had crossed over from Orkney, landing at Duncansby, and thence marching to Thurso, which he made his head-quarters ere he turned his face southwards to meet disaster at Carbisdale and his doom at Edinburgh. While at Thurso he busied himself in getting as many as he could to take their stand by the Royalist cause. The Caithness ministers were asked to subscribe a document in which the following sentences occur:—"We willinglie, frelie and with candour declair, that we from our soules detest that continued rebellioun, maliciouslie hatched, and wickedlye prosequute, aganes his late sacred Majesty of glorious memorie, and do from our heartis abhor his delyvering over in bondage and imprisonement, horride and execrable murthour and all uther dampnable and malicious pretensis, execute aganes him be the wicked, rebellious, factioun of both kingdomes."[1] They all, with the exception of Rev. William Smith, Bower, signed the document. But if they thus escaped the strong, repressive hand of the military leader, they were confronted with a no less formidable power at the instance of the ecclesiastical courts. At a meeting of the Commission of the General Assembly held on 20th May, 1650, it is noticed that the Commission "hearing of the great defection of the ministers in Orkney and Caithness, in complying with James Grahame, do therefore appoint them to be cited to the Generall Assembly, and that the Clerk direct out summonds for that effect."[2] That the General Assembly regarded their defection as a serious matter is evidenced from the sentence of deposition passed upon all who had taken sides with Montrose. The Presbytery Records note that "the members of the former standing presbeterie, being all deposed by the Generall Assemblie of this Kirk, for their complyance with James Grahame, excommunicate in his rebellio and

[1] Peterkin's *Records of the Kirk*, p. 613.

[2] *General Assembly Commission Records, II.*, 404.

shedding the blood of the countrie."[1] This sentence broke up the Caithness Presbytery, and for some time it had no existence.[2] The ministers who were deposed felt it keenly, and for some years afterwards it was no uncommon thing for the presbytery to receive petitions from one or other of these deposed brethren "for the opening of his mouth."

The Minister.

The minister at this time was the Rev. William Davidson. In 1651 the Commission of the General Assembly "in respect of the scarsitie of ministers in Cathnes and Orknay, knowing the abilities of Mr. William Davidsone, sometyme minister in Ireland," recommend him "as well gifted, honest to the cause, and of a good conversation, that he may preach in any congregation yow shall thinke fitt to imploy him in."[3] From the expression "sometyme minister in Ireland" it may be inferred as is done by Dr. Scott in his *Fasti,* that he fled from Ireland during the terrible massacre of 1642. He entered on his ministerial labours at Canisby on 21st March, 1652. In the Presbytery Record (5th December, 1654) he is described as "preacher at Canesbie," a designation then used to describe preachers who were not fully admitted to a charge. On 31st February, 1655, Rev. Andrew Munro, Thurso, reported his diligence "in repairing to Caniesbie, and admitting Mr. Wm. Davidsone to that congregation."[4] Mr. Davidson,

[1] These concluding sentences were distasteful to the clerics of the Restoration period, and they did their best to obliterate them by drawing a pen through the words.

[2] Thus, at the admission of Rev. Alexander Clark, Latheron, the Commission instructed Messrs. George Gray, William Gray, and John Ross to join with Mr. William Smith, Bower, to carry through the exercises.—*General Assembly Commission Records, III.*, 408.

[3] *General Assembly Commission Records, III.*, 190.

[4] Caithness Presbytery Records.

however, fully exercised the functions of his office, presiding as moderator of session, preaching, baptizing, etc., prior to his full admission to the charge. His ministry covered an eventful period in Scottish ecclesiastical history. Presbyterianism was rent in twain by the controversies of Resolutioners and Protesters when he began his ministry at Canisby. In 1653 Lieutenant-Colonel Cotterel walked into the church where the General Assembly was sitting and ordered the members to go with his soldiers, forbidding any of them to stay in the city, thus breaking up the meetings of the Assembly for years to come. Then began the master policy of Sharp. In 1660 came the Restoration, followed by the setting up of Episcopacy in Scotland. The new order of things, however, had a wonderful resemblance to the old. Bishops, it is true, ruled over dioceses and new ecclesiastical titles were given to the clergy, but the machinery of administration in many respects was the same. It could not possibly be associated with diocesan Episcopacy. In looking over the Canisby Kirk-session records one would not be aware of the change having taken place were it not for the fact that here and there the word bishop occurs. The Elders still sat as members of the Kirk-session and ruled the church with the minister. But though to outward appearance there was a similarity between the new and old order of things, there was a wide gulf separating both, as the conflicts and tragedies of those times make only too clear. That Mr. Davidson was held in high respect is evident from the fact that Bishop Patrick Forbes appointed him at a meeting of synod held at Dornoch in 1663 to be Dean of the diocese of Caithness. In reading the Canisby Kirk-session records one is impressed with the fact that the minister was a man labouring for the highest interests of his flock. In the midst of abundant evidences of apathy on the part of his office-bearers he held reso-

lutely on his course, and if at times there appear expressions in these records indicating that the minister is down-spirited, they are usually followed by something reminding us that the voice of duty has whispered in his ear, and with renewed energy he faces the problems awaiting solution. In 1666 he was translated to Birsay, Orkney, where he died on 9th September, 1690. Prior to his death, in fact as early as 1673, he became blind. A daughter—Mary—was married to Robert Drummond, Sheriff and Commissary Clerk of Orkney, 15th April, 1666.[1]

AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

By John Firth.

VI.

(Continued from p. 145, *ante*).

The sheaf was then taken up in handfuls, and the heads were beaten across the handstaff of the flail to remove any grain that might still be adhering. The straw was shaken up and loosely flung into one corner, while the grain was gathered in a heap at the side of the floor. In this way the work was carried on in the barn of the large farmer as well as in that of the small cottar. When two men were engaged in wielding the flail, they stood facing each other with the threshing floor and sheaf between and in front of them, and with alternate strokes they beat off the grain. On large farms several men were at work at the same time, and it was indeed a pleasing sight to watch them as they whirled aloft the soople of the flail before bringing it down with steady beat on the sheaf. As they bent and swayed with each

[1] Canisby Kirk-Session Records (15th April, 1666).

stroke they went through a regular series of attitudes which displayed their manly physique to advantage, and was by no means ungraceful, though not perhaps reaching such a state of perfection as to be styled the poetry of motion. After each day's supply of straw had been thrashed, one of the barn hands swept the oats together into a heap and *bussed* it. This process he performed by getting down on his knees and raking out the broken straws with his hands, the oats passing between his outspread fingers. Then he gave the handfuls of oats a quick jerk forward, and sent the grain about two feet ahead leaving the broken straws behind.

To remove the chaff, the oats were then winnowed between the winnowing doors. The barn man took under his left arm a cubbie filled with oats, the band of the cubbie[1] being passed round his neck. He poured the oats out gradually, catching the falling grain in his right hand and tossing it upwards with his outspread fingers. This allowed the wind to pass freely through the oats, so that the chaff was carried away, while the grain fell in a heap on the floor at his feet. This heap was again taken up in handfuls and sifted through the fingers until the chaff was completely separated from the grain. The barn man took up his position near to the door on the wind-side of the barn. Should the wind blow not directly in, but slantingly towards the side of the barn, a door was lifted off the hinges and set up on the outside of the barn door to intercept the wind and give it an inward trend. This was termed *skyling*[2] the wind. In some barns these winnowing doors were made each in two sections—an upper and a lower. If the wind was too strong the upper part at the wind side was shut. When the door was made all of one piece the draught was regulated by filling up a part of the open doorway with windlings of straw or by a *flackie*[3]

[1] A small caizie or basket. O.N. *koppr*, cup, small vessel.

[2] O.N. *skýling*, screening, from *skýla*, to screen, shelter.

[3] A straw mat. O.N. *flaki* and *fleki*.

made of heather or dochan stems woven very loosely to allow of the wind passing through. To prevent the chaff from being blown outside, the lower half of the lea door was always kept shut during winnowing, while the open part above allowed the dust to escape.

When oats sufficient for a "milling" had been thus prepared it was dried on the kiln. The kiln having been described in a former chapter it is sufficient here to say that the straw covering the kiln-sticks was specially prepared by being drawn, *i.e.*, pulled out and straightened. A layer of this was placed next to the kiln-sticks, and over this again a quantity of straw was loosely shaken out. Several bushels of oats were then spread on the straw. It was not a common thing to have a wooden kiln-door, so that aperture was firmly stuffed up with windlings of straw to keep in the heat. A good clear fire having been set up in the ingle-hole the kiln was ready for the drying process. The draught was increased by the leaving of one or both the barn doors open, thus creating a strong current of air at the ingle-hole. The fire had to be tended constantly so that on the one hand a strong heat might be kept up, and on the other that the kiln be prevented from taking fire. The ingle neuk formed a shelter of a kind, but it was by no means a cosy corner in the modern sense of the term, for the cold draughts from the doors on one side, and the blazing ingle on the other, were trying for even the strongest constitution; and a severe cold was the usual result of five or six hours' watch at the kiln-drying.

> "To lie in kilns and barns at e'en,
> When banes are crazed and bluid is thin,
> Is doubtless great distress;
> Yet then sometimes we'd snatch a taste
> Of truest happiness."

Despite the discomforts connected with drying on the kiln, many a jolly evening was spent in the barn, when the children played hide-and-seek in its shadowy corners, or when a few old cronies gathered around the

fire. The time for drying a kiln of oats varied according to the heat of the fire, but after an hour or two, when the steam from the oats had lessened, or, as the common term was, "when the oats had stopped sweating," it was lifted in *goopans*[1] (handfuls) and turned. This operation was repeated at regular intervals two or three times during the time of drying; and though the straw seemed a very open bed for the oats, such was the care exercised in turning and handling it that scarcely a *mettin*[2] was lost in the kiln. Just before the oats were taken off the kiln a few bones were burnt in the ingle fire. The smoke from these was supposed to impart a pleasant flavour to the meal. The bones had to be taken from recently cooked meat, and those with plenty of marrow were considered best. When the grain was sufficiently dried, it was shovelled off the kiln floor into the *sheu,* and another layer of oats took its place, the same straw serving for a foundation a second time. If the kiln was replenished a third time the lower layer of drawn straw was replaced with fresh straw, for by this time it had become very dry and inflammable. When grain was scarce, as it often was in those days, the kiln taking fire was a serious matter; and this happened readily enough if the yarns by the ingle neuk were so absorbing as to draw the watchers' attention from the state of the fire. Or again, it might happen that one lone kilnman sitting far into the night would be drowsed by the heat and give way to sleep. The only remedy for fire was to pull out the *kiln-laece,*[3] and allow the

[1] O.N. *gaupn*, both hands held together in the form of a bowl.

[2] A grain of corn. This common Orkney word is not given in any glossary. In Shetland we have the expression 'da mün at maets da corn' (E.D.D. *s.v.* meat, *sb.* and *v.* 10) and possibly *mettin=meat-ing*, a small grain of meat.—Ed.

[3] This name for the beam which supports the cross pieces is also spelled *kiln-ace*. The *n* being mute, the pronunciation is the same in both cases. Is the second syllable O.N. *áss*, a pole or beam, or O.N. *láss* (Danish, *laas*), a lock, latch. When the *lace* or *ace* is withdrawn, it, as it were, unlocks the floor which falls to the bottom of the kiln.—Ed.

whole kiln floor to fall to the bottom, thus smothering the fire. At the same time the fire was removed from the ingle, and in this way most of the oats were saved.

One night the kiln of an easy-going body, Willie o' Mossiter, took fire. After two or three futile attempts to extinguish the flames himself without calling for help, he coolly went off to bed and left the conflagration to work its will. In the morning he casually mentioned the matter to his wife who, rushing into the barn, found everything of a combustible nature reduced to ashes, and nothing remaining but the stone wall of the kiln.

(*To be continued*).

A PEEP INTO AN ORKNEY TOWNSHIP IN THE OLDEN TIME.

By JOHN SPENCE.

THIS is not by any means a fancy sketch, saving that there is something supplied so far as to give continuity to the piece; it is all fact, as heard from the old people in this district. The words—even the phrases—are, as far as possible, genuine old-lore. The only thing in which fancy comes in is that the reader must suppose that the story is told to one not belonging to the district and told to him by an ancient woman from whom the writer has received many old stories and old words which lie stored up in a semi-dormant state in the lumber room of the memory. This woman, who was a near relative of the present writer, passed away to the great majority a good many years ago. The reader must then fancy himself a stranger who in *her* lifetime had strayed into her house of a winter evening and by a rousing peat fire heard her relate, as I have often done, these and other old-world

stories; and then turn to the facts of the sketch—for they are facts.

I have often thought that old-lore and old words go best together—the one enshrining the other. But even old words by themselves are interesting, and there are more of those old Orkney words than one would think. In a few days, merely by having a pencil and notebook in the midst of continual hard labour of various kinds, the present writer marked down nearly a thousand such words. Just one instance. I had heard stonebreakers saying that the stones they wrought in were bad to "boart." I had read, too, of the Dutch in the Kimberley diamond mines calling the small broken diamonds "splints" or "boart." These seem far apart, and yet the same in more ways than one; for do not the road stonebreakers in Orkney, when in a humorous mood, say that they are employed in cutting diamonds for the king!

Thu war spieran' aboot da ald fok an' deir weys, an' whit dey dood afore dis daes i that oot o' the wey peece, tha Hillside o' Birsay. I tha ald times hid wis coonted a gey ald-farran toon bae them at baed i ither peeces trow Ortna. Thu sees hid wis a toon bae hidsel awa amang da hills, an' evan ither Birsa fok at sad kent better wad sain at hid was meed late on a Setterdae night. Mebbe hid was 'cis da Howallys baed dere, an' dey aye haed deir ain ald weys. Jock o' Howally, tue, wis wint tae geong a' roond da coontra whin da notian for haein' a travellya cam ower him. An' he haed siccan wheer antiks at hid was no winder at fok itherweys trow Ortna begood tae tink at a' tha folk i tha Hillside buist tae be kinda drolly fok bae themsels. Min, hid was aince at Jock tuk da herdie-boy, hekked him fae whar he was sittan' ahaint da back o' tha fire, set him huppity-craw apae his shuthers an' ran straught doon tae tha burn wae him whin shu was bank fill. Da puir bit a boy towt at he was shurely gaun tae

droond him, sae he rave an' rugged i the lugs o' him a' tha wey doon tae tha burn. Bit, sustdoo, aff he cudna win, sae he buist tae mak da best o' a bad job. Bit Jock doodna want tae hurt da peerie boy; an' whin he cam tae tha burn he juist lep across her wae him on his back. Dan he gaed a bittoo farder, an' dan tuik a staan race, jumped her back again an' ran up da brae o' Wheepeckoo for da hoose. Da bit a boy tuik hert whan he saw at he wasna tae be droonded like a kettlin', an' as dey gaed ap for da hoose he clagged on tae him like tar tae a tree. Sae that was tha end o' their travellye whin Jock set him doon bae da fire juist on tha vera sam stuil he hed taen him ap aff o'. An' whin fok i neebor toons heard o' mony a whanternap sic like, dey towt at da Hillside fok buist tae be a droll set. Be that is hid wad, dey wadt towt, tae heerd da fok i Firt side, at dey wad fund da fok i tha Hillside gaun stravaigan aboot i heather jakets. An' thu kens whin fok tak notians dey say tings at's naither towt ar wirrowt, juist tings at's naither mair ar less ar esral dirt!

Bit min, war thu ever i tha Hillside i da summer time? Eh! bit hid's a bonnie peece dan. Da Morwick man at said Morwick was a bonnie roondy bit a toon spak trew. Bit Morwick canna had a cannle tae tha Hillside. I tha bonny lang daes o' tha voar-time whin da mussacruppan rises amang da lobba (da auld fok aye said at kye wadna dee o' starvation aince da mussacruppan raise), an' whin da bonny baim-flooers raise bae tha burnside, an' dan da May flooers i tha gues, eh, min, thu wadna fund a bonnier toon under da blew lift o' heevan! An' i tha bonnie voar eenings, whit wi tha teeauws and horse-goks an' mony anither burd, fok at caredna for sic moosic wad mabbe say they couldna hear, dae ar door for sic a din. For i tha auld time, an' still an' on, hid was a gret peece for burds. Than dere was a' kinds o' burds, fae tha gret, muckle anyonyou doon tae da peerie moorid burd no bigger ar me toom,

at gaed flouchteran about da facies o' tha gues. Yea, wirt o' tha bit a skitter broltie hid was dere! Bit aboot da anyonyou shu's no there noo, bit shu was afore dis daes, for deres a peece i tha hills dey ca Ernie Know tae this vera dae. An' forbye, auld John o' Eastabist catched ane ap i tha Flaws o' Rusht bae spreading da skin o' a baist ower her nest an' him under hid. An' whin shu lighted on da skin he juist gripped hid taegether aboot her claiws an' tuik her hame an' pat her i tha kill till shu deed. Thu sees he wad be revenged on her 'cis shu stew his gaizleens.

Bit thu wad raither ken aboot tha ald folk i tha Hillside. Weel, weel, min, a' i guid time, waitt du an' I'se gae thee thee belly fill! Tha Hillside men than war boorly fallows as thu wad fund in a dae's wakk. For main-strent, an' wi' tha nieves tue, nain ootside could totch dem. Dere was Jock o' Howally's brither, Jeems, at tuik tha ring fae them a' wi' tha puttin' stane ae ald Hosan market-day. Weel, he rowed ap his sark sleeves an' huid da stane birlan beyont them a'. Bit da sark dudna happen tae be ower white, an' da boys cried efter him: "Weel dune, fool sark!" Dan there was da man o' Millbrig. Nane a' trow da coontraside cood tackle him wi' da nieves. Hid wasna at he wanted tae tissle an' fecht wi' ony an' let him be, bit itherways—dan let them try da grist o' him! An' he was as gully a body as could live; an' at da Straits he was a' da boys' freen, an' nane got lave tae play on dem whan he was dere tae tak deir pairt. Dere was a kind o' bullier chield fae Stennes aither at da Stenness ar da Wasdale Market; an' nane aroond that wey could bate him wi' tha nieves ar lay his back tae tha grund. An' he buist try tha Hillside man, naething less wad sair. An' whit tinks du cam o' hid? Min, he juist sent tha Stennes champian wheelspauw afore he could say, Whit's dat! Anither time he was on his horse coman hame across da braken grund atween da Burn o' Kerse an' Glumsmoss wi' tha

grumlins o' daelicht, an' a chield, kinda muffled ap, cam an' made ap tae him whassaco he was tae collug wae him. Dis pat him aff his gaird, an', afore ever he said sentence, da villan owerfammer'd him wi' a cut o' tree. As sune as he cam tae himsel he efter da fallow, bit hid was gettan mirk and he lost track o' tha gallows. Lockars! if he gotten him, ato' he only hed his bare lomous, da fallow wad never telt wha hurt him!

Thu can see bae this at tha Hillside men could had their ain at kirk ar market, mill ar smithy. An', like a' hillfok, they towt at dere was nae peece like deir ain calf-grund. An' whan they buist lave, for thu kens ower weel at Ortna kinna keep a' at's born in id, there war some o' them at wad come back fae tha ends o' tha eart tae end their daes wi' their ain fok amang tha hills. An' dey war leth tae lave hid. Min, some o' them an' their forebears war i da peece for hunders o' years. Dere was Spence fok intae Dirkadale for amaist seevan hunder year! Min, that's naar-hand as lang as Lucky Minnie sat i Fusbar,[1] an' hid was seevan year o' Yule daes!

(*To be continued*).

A VISIT TO SHETLAND IN 1832.

(From the Journal of Edward Charlton, M.D.).

VI.

(Continued from p. 129, *ante*).

GLOUP VOE.

"How to reach the main flock of plovers."

"Gloup Voe is certainly one of the wildest and most retired spots in Shetland. The head of the voe is a narrow gorge, and the banks rise precipitately on either side to a very considerable height. A small stream

[1] Fusbar Side is the township in the Barony of Birsay to the north of the Loch o' Twat.

steals down the narrow valley, and abounds with the finest trout; I was probably the first individual who ever tried fly-fishing in its waters. In an hour or two I had caught three dozen of very fair trout and one sea-trout, but the brook was at that time very low, and had I tried it after rain my success would probably have been greater. I have traced this little streamlet to its source several miles up among the hills, which are really in my opinion some of the most dismal in Shetland. Hardly a sound is heard upon the shrill waste save when the shrill scream of a gull overhead breaks upon the ear, as it bends its airy flight towards some productive fishing station, or the plaintive whistle of the golden plover comes from the moss where, with a few snipes, it breeds, the only inhabitant of these desolate regions.

"Many large lakes occur in the interior of Yell, but moss and large staring sheets of black and turbid water, bordered with a still darker band of peat, are the general features of the island. During the winter, as frost is rare and never lasts long in these sea-girt lands, these lakes are covered with multitudes of water-fowl; and, as Yell contains few or no sportsmen, they rest here, season after season, in the most perfect security. During the summer months a pair or two of the red-throated divers are to be met with on every loch, and the red-breasted merganser is also common at that season; but even when they have young both birds are exceedingly wary and difficult of approach. About the middle of August, or often sooner, the golden plovers flock together to the amount of fifty or a hundred, and retire towards the high grounds for the autumn. At this time they afford really good amusement for the sportsman, and are in excellent condition for the table. But at the same time they are shy beyond the power of description, and a watch from their number is always placed on the highest eminence near their feeding ground, who on the approach of an intruder instantly

raises an alarm. He begins with a long, low whistle, that the others may be made aware of the impending danger. As you approach nearer he runs about much agitated, and when sometimes not more than ten or fifteen yards distant, takes to flight, but does not altogether depart, making a small circle around, then again alighting at a short distance. Should, however, the sportsman disregard his manœuvres and continue to advance towards the main body, he flies off at once in a straight line over the flock, calling them to follow by a shrill and sharp whistle. All then take wing and leave the disappointed fowler in despair, and the naturalist filled with admiration of their vigilance and instinct. But, alas! how often does the poor sentinel fall a victim to his zealous care. The excited fowler follows the flock, which has settled perhaps some three or four hundred yards from the spot from whence they rose. The watch this time is more careful of his own person, as the fowler seems bent upon destruction. He flies around at a respectful distance, till the patience of the wearied fowler is nearly exhausted. Till now he would not think of destroying the sentinel, as his destructiveness would be but poorly gratified by the death of a single bird, or perhaps his ammunition is beginning to fail, and he must be economical of an article so precious among the hills. But where is he now, the dreaded fowler? the sentinel no longer sees him, and he flies to reconnoitre. Alas! he has approached too near the ambushed foe, the shot rings across the waste, and the poor bird falls with a broken wing. It feebly flutters towards its companions, uttering a cry of pain and terror far different from that wherewith it formerly summoned them to seek their safety in flight. The first shock of the wound is past, the maimed bird recovers its strength and runs swiftly over the moss. The sportsman, much against his will, is obliged to shew himself, and the flock instantly take to flight. Impatient at his bad success he follows

sulkily the poor sentinel, or rather moves in the direction he has gone, for the bird itself is no longer to be seen. He curses the badness of his aim, and after perhaps half-an-hour's search, the poor creature is found in a peat-hag, the blood issuing from its bill, which from time to time gapes convulsively, the beautiful dark eyes open and shut, one shiver and the poor watch closes his existence. But where is the main flock now? It is late in the afternoon, the sportsman must have more or be content with but indifferent fare upon the morrow. He is a naturalist as well as a pot-hunting sportsman, and his game-bag is heavily filled with gulls, terns, mergansers, but none fit for the table save the solitary golden plover. He must leave his bag behind if he would attempt to follow up his game. A conspicuous hummock is chosen, the bearings of the spot are carefully taken, and having deposited his game-bag, he sits down beside it to look for the golden plovers. He gives a long, low, melancholy whistle, 'tis repeated, three or four times, without answer, till at length something like an indistinct echo comes down upon the wind. He listens with attention, again it strikes upon his ear, and he moves in the direction from whence it came. Cautiously he creeps along, from time to time repeating his signal. And now he can copy the birds, they are all close together on a high peat-hag, and as it were entrenched by a ditch of at least twelve feet deep on every side. Woe to them; it is their very entrenchment that will prove their destruction. Every-one who has travelled over a peat-moss must be aware that the ground is split into a thousand patches by deep water-runs, and that these vary in depth according to the inclination of the surface. In Yell, which island is characterised by long undulating hills with little or no intervening flat lands, the water-runs in the peat-mosses vary from five to twenty feet in depth, and during the summer months the bottom will support, though barely,

the weight of the human body. I have frequently sunk up to the knees whilst stealing along the bottom of these ravines, but I generally found that wherever I could observe a crack upon the surface of the dark earth, there was but very little danger of being engulfed. But to return to the hero of our pen's creating. His plan is already settled, and careful must he be, for by this time other watchers have been set from amongst the birds, and these will be far more wary and vigilant than their predecessor. He slides down into a water-run, the bottom is soft and receives him to the mid-leg with cordial grasp. Nothing daunted by so sensible a welcome he extricates himself quietly, and takes down his gun from the grass above, on which he has left it for fear of accident in his descent. His position is good, he is on the side of the hill below the plovers which are feeding quietly at not more than two hundred yards distant. He creeps on in a bending posture for some space, for the sentinels are wary and constantly change their position to discover the enemy. A single glance of the sun's rays upon the barrel of his gun would be sufficient to scare them all. But a new obstacle presents itself. The run has terminated in a small black pool of water through which he cannot venture to wade. Ascending to the surface of the moss he lays himself flat upon the heath and, pushing his gun before him, drags his body thus for two or three yards till he reaches another water-course. This is deeper than the last, and leads by a tortuous path to the very entrenchment of the plovers. Stealthily he now crawls along, once only behind some long heather does he venture to raise his head and sees the birds still more closely grouped than before. Cautiously and breathless he cocks his gun, fearful lest even that slight sound should betray his approach. But the flock remain perfectly still, and are now within range; he throws his cap on the wet peat-

moss, clambers slowly up the bank, the bright barrel is protruded through the heather, and ere the plovers have recovered from the surprise caused by its appearance four of their number have fallen to the discharge. As they rise two more are brought down by the second barrel, and the delighted fowler rushes up to secure his prize. The first four are stretched motionless on the heath, but the other two, with broken wings, cost as much trouble in their capture as did the poor sentinel. . . . Such is plover-shooting in Yell, and many a time have I gone through this long process almost to its very termination and with every hope of immediate success, when the foolish sentinel has discovered me, when flying over the water-course, his shrill danger-cry has been instantly raised, and my night's supper has quickly vanished over the hills.

(*To be continued*).

SCATTALD MARCHES OF UNST IN 1771.

VI.

(Continued from p. 93, *ante*).

Scattald Marches of the North Parish of Unst Described.

SKA scattald being Outer and Hemer Ska, begins with Norwick at the north sea at a know in the middle of Liddadaal, thence with Norwick scattald on the right hand southward up to Sodersfail, where is a stone standing endlong with three holes in it, the middle hole whereof is broke out, to a great grey stone, near which stands a stone endlong with a small stone set up right to the top of it, and thence with Norwick still on the right stretching to a great heap of stones, or ancient building called Housensvord, and from thence to Clifts of Ska and Norwick to a place called the Catthouse right beneath which, at the foot of the banks, is a solid

rock, into which three holes near each other are artificially made, which is the southmost sea march, separating Ska from Norwick.

NORWICK town and scattald begins with Ska at the three holes above mentioned in the solid rock on the seashore in the clifts right below the Catthouse, thence, with Ska on its right hand, stretches up hill to Housensvoard,[1] from thence to a great grey stone, to the westward of which stand two small stones, and thence to Sodersfail, endeth at the sea banks at a little know in the head and middle of Liddadaal, which is the sea march to the nor'ward that separates Norwick from Ska, thence Norwick goes along the seashore westward to Hagmarksgoe to the small trink[2] on the banks, which is the sea march betwixt Norwick and Ungersta scattalds, and thence stretching, with Ungersta on the right hand, up to the hillward, to a small *stone* [inserted] besouth Lumerdaal, and from that to another stone near a great white stone called Quida Hagla, and from thence to a stone a little to the eastward of a place called the Cheanings, and thence stretching to a place called Milliahoul to a small stone in the myres a little below, and thence to a stone standing in the myres near to the dykes of Harlswick, where it parts with Ungersta, and near to Murragrind meets with Clibberswick or Papil scattald, stretches with it on the right hand to a white stone standing near to Moulapund, thence to another white stone without the dykes of Norwick near to the Grind of Virse, thence eastward to a stone on the top of the hill, with a few loose stones on it, thence onward to the Hagmark on the sea banks, which separate Norwick from Clibberswick or Papilstown scattald to the eastward. N.B.—The room of Northdeal has no scattald, but has privilege of peats, thatch and pasture from Norwick *for payment.*

[1] Old name for "de wart o' Norwick" (Jakobsen).

[2] Scotch, a small water-course or drain.

(To be continued).

SINCLAIRS OF BRABSTERDORRAN, CAITHNESS.

By Roland S:t Clair.

GENERATION ONE.

1. DAVID SINCLAIR, of Dun, Caithness (in right of his wife Margaret Caddell), died March, 1560, had issue N:o 2.

GENERATION TWO.

2. John Sinclair of Dun, eldest son and heir, fl. 1562-92 and died prior to 1612. He m:d 2:o, Agatha, d:r of Hugh Grote of Southdun by whom he had N:o 3.

GENERATION THREE.

3. William Sinclair, occasionally styled *of* and *in* Dun, fl. c. 1600-50. He m:d secondly Marjory, d:r of Saul Bruce of Lyth. Issue male:

4. David of Southdun.

5. Francis, portioner of Brabsterdorran.

GENERATION FOUR.

David Sinclair (4) of Southdun (first so styled) fl. c. 1625-75, m:d Jean, d:r of John Sinclair of Ulbster. Issue male:

6. Patrick, next of Southdun.

7. James, of Lyth, who, in 1707, acquired Alterwall and part of B/dorran; died February 20th, 1722.

8. David in B/dorran.

9. Alexander.

FRANCIS SINCLAIR (5) portnr of B/dorran, so-ment:d in 1657 and 1683, m:d Elisabeth Sinclair. Issue:

10. Patrick, who succeeded.
11. George, of whom presently.

GENERATION FIVE.

DAVID SINCLAIR (8) in B/drn fought for the Stewart cause at Sheriffmuir in 1715. From 1724-80 he was occupied in a lawsuit with his nephew David Sinclair of Southdun, as to the heritage of the property of James Sinclair, of Lyth; m:d Rachel Sinclair, said to be a daughter of Sir James Sinclair, of Mey, and had issue:

12. David (see forward).
13. Jean.
14. Elizabeth.

PATRICK SINCLAIR (10) portnr of B/dn in 1703, m:d Barbara, 2nd d:r of the Rev. W:m Cumming of Halkirk, and is said to have had two sons—

15. William, of whom see later.
16. James, tide-waiter in the Customs at Thurso.

GEORGE SINCLAIR (11) m:d Elisabeth, d:r of Alex:r Gibson, dean of Bower. Issue:

17. Jean, only child, m:d her cousin David Sinclair in Whitegar (N:o 12).

*** JOHN SINCLAIR in B/dn in 1670, received from Henry Dundas, then one of the portioners therein, a wadset to himself (J.S.), his wife Margaret, and William, their eldest son. In 1693, Margaret Sinclair, then relict of John, assigned the wadset to her son Alex:r. The relationship of these Sinclairs with those descended from Dun, although probable, has not been ascertained.

GENERATION SIX.

DAVID SINCLAIR (12) portnr of B/dn, died 1761. He m:d his cousin Jean, N:o 17 d:r of N:o 11. Issue:

18. Alexander, portnr of B/drn.

WILLIAM SINCLAIR (15), ekenamed "La Mode," a midshipman in the navy, was thereafter in the Customs at Thurso. He m:d Rachel, d:r of M:r Cumming, of Craigmiln, Morayshire, and among other children had:

19. Katherine, m:d Alex:r Cumming, tacksman, of Rattar.

GENERATION SEVEN.

ALEX:R SINCLAIR (18) of Brabsterdorran, portnr thereof in right of his mother, was born in Caithness (not at Rattar House), date unknown owing to the Birth Registers of Bower Church commencing only in 1770 and those of Dunnet Church in 1751. He was portnr of B. both in right of his mother and of his paternal uncle, James Sinclair of Lyth; he was on 2nd April, 1772, retoured heir to his gr:t-gr:df:r, Francis Sinclair; in 1768 m:d Margaret, d:r of John Christie of Ormeston (see Burke's "Landed Gentry"—Christie-Miller); died in 1780, and was interred by torchlight in Bower Church. The memorial stone was there till the middle of the last century, when it was displaced for the monument of Henderson, a former factor of the Sinclairs. Mrs. Sinclair was born in 1750, and died in Edinburgh 6th April, 1837. In 1780 she sold B/drn to Miss Katherine Sinclair, of Southdun. Issue:

20. David, born 1772 (see forward).

21. Mary, born 1770, d. 24th December, 1856; m:d 1779, W:m Griffith, who died 30th June, 1820, aged 56.

22. Katherine, born 1776, m:d 1810, sp., Geo. Thomson, solicitor.

23. John, b. 4th February, 1777; aftermentioned.
24. Doubleday, b. 1780; m:d 1803, Thomas Tait; issue all deceased.

Issue natural:

25. William, died in Jamaica, unmarried. He was 20 years old at time of his father's marriage, and was the cause of much dispeace between Alex:r Sinclair and his young bride.

GENERATION EIGHT.

DAVID SINCLAIR (20), born 1772, died in Edinburgh 1st April, 1840; m:d Ann Dilworth, who d. 13th November, 1818, aged 42. On his death-bed he told his nephew, Dr. Veitch Sinclair, that all his children were dead, without issue, excepting two d:rs married in Canada. Issue:

26. David. William. Alexander.
31. James. Margaret. Georgina.

JOHN SINCLAIR (23) was born 4th February, 1777, at Rattar House, in presence of D:r W:m Sinclair, of Holburnhead, who gave evidence in the Caithness Peerage Case. He was killed in a railway accident near Edinburgh, 7th December, 1854. He m:d in 1798 Elisabeth, d:r of James Grant of Corrimony, advocate. She died 12th December, 1840, aged 60. Issue:

32. Mary Anne, died young.
33. Alexander, died young.
34. Margaret, born 1805, d. 18th January, 1832.
35. John, born 1807, d. 23rd May, 1847.
36. Jane, died 15th August 1870; m:d 23rd May, 1840, Dr. John Park, R.N., and had issue.
37. Annie, died unm:d 28th April, 1862.
38. Veitch, born 28th October, 1810; aftermentioned.
39. Mary, died young.
40. Eliza, died young.

41. William, see forward.
42. Lucy, born 29th September, 1820 (see forward).
43. James, born 1822, died 1874, at the Cape of Good Hope.

GENERATION NINE.

VEITCH SINCLAIR, M.D., (38), born 28th October, 1810, died in a private nursing home in London, 22nd May, 1892; m:d 1st June, 1842, Harriette (d. 9th October, 1898) el:st d:r of Tho:s Tweedie of Quarter, Peeblesshire, Physician-General H.E.I.C.S. Issue:

44. Thomas Veitch, d. 16th November, 1846.
45. Alexander, died in infancy.
46. Harriette Elisabeth; born August 1st, 1844.
47. Alexander James, born 1848; see forward.
48. Henry John Tweedie, born 1849, m:d Jeannie Hickman.
49. James Edward, born 5th December, 1850, see forward.
50. Arthur Veitch, born January 6th, 1853; d.s.p. January 30th, 1903.
51. Augustine William, born 12th June, 1856; see forward.
52. Adelaide Jane, born 27th December, 1858; d. 14th February, 1859.

WILLIAM SINCLAIR (41) died 16th March, 1868; m:d Jane, d:r of David R. Andrews, Dundee. Issue:

53. William, m:d 16th March, 1868, Sophia, d:r of Robert Paton, W.S., and died July 4th, 1879.

And several others, who died young.

LUCY SINCLAIR (42) born 29th September, 1820; d. 31st May, 1879; m:d 1st October, 1839, Anthony Clapham, of Newcastle-on-Tyne, and had with other issue:

(i.) Lucy Clapham, b. 11th July, 1840; m:d 10th July, 1861, her mother's cousin, John Grant, Marchmont Herald, and had issue:

(i.) Calvert John Grant, Assistant Cashier, British Linen Bank.

(ii.) Francis James Grant, W.S., Rothesay Herald, au. of "Zetland County Families," etc.

And two daughters.

GENERATION TEN.

ALEX:R JAMES SINCLAIR (47) M.D., born 1848, d. 23rd February, 1889, was Examiner at the Royal College of Surgeons and Physicians, Edinburgh, and Vice-President of the Medico-Chirurgical Society, Edinburgh. He m:d 7th June, 1881, Georgina Louise, d:r of George Stewart. Issue:

54. Eric Nelson, born May 22nd, 1882, now in China.
55. Susan, born October 23rd, 1883.
56. Gladys, born July 11th, 1887.

JAMES EDWARD SINCLAIR (49) L.R.C.P.&S., Edinburgh. Fellow of the Medical Society of London; (Retired); formerly Surgeon S:t Bartholomew's Hospital, Chatham, and Medical Officer Ordnance Survey Boundary Department, Whitehall; born 5th December, 1850; m:d 22nd February, 1887, Mary Louisa, elder d:r of James Joseph Mac Swiney, of Mashonaglas (see Burke's Armoury), and widow of David Manson, M.D., of Strathpeffer Spa, N.B. Residence—Wyndham House, Aldeburgh, Suffolk. Club, S:t Stephen's. Issue:

57. Mary Mac Swiney, born 3rd August, 1888.

AUGUSTINE WILLIAM SINCLAIR (51) L.R.C.P. and L.R.C.S., Edin.; Fellow Royal Institute Public Health, London; Fellow Royal Colonial Institute, London; formerly Residency Surgeon, Selangor, now of South Petherton, Somerset; born 12th June, 1856, m:d at Sing-

apore 21st January, 1881, Matilda Preston (d. November 20th, 1906) d:r of Andrew Donaldson of Balmerino, Fife. Issue:

58. Eveline Augusta, born 14th November, 1881, at Sarawak.

59. Sydney Gordon, b. 23rd December, 1882, at Kwala Lumpor, Selangor; formerly Captain and Instructor of Gunnery, Tipperary Royal Garrison Artillery (Militia), and of the 13th Company Royal Garrison Artillery, and honorary Lieutenant in the Army, now in Straits Settlements.

60. Charles John and Adelaide Cecile, both died in
61. infancy at Kwala Lumpor.

Notes:

Dun was possessed by the Caldells or Calders in 1508. In 1540[1] there is an appearance of John Sinclair of Dun, and in 1541 of David Sinclair of Dun, who there can be little doubt is identical with David Sinclair, in 1541 bailie to the Bishop of Caithness, and a natural son of John III. (Sinclair), 41st Earl of Caithness. D. S. of Dun died in Mar., 1560. It is not clear whether his successor in Dun was eldest son and heir of this David or of a son David not on record, or was only eldest son and heir of the 2nd marriage.[2]

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[1] This date is evidently a wrong reading and is only taken from an *Inventory*. It probably is 1560.

[2] John Sinclair was eldest son of the second marriage. The Forss family descend from the eldest son of the first marriage. John naturally inherited his mother's property, and the deeds show David, who died in 1560, was succeeded by John. The editor is obliged to Mr. F. J. Grant for these two notes.

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VIII.

(Continued from p. 152, *ante*).

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(To be continued).

JOHN MOWAT.

NOTES ON BOOKS.

Survivals in Belief among the Celts. By George Henderson, Author of "The Norse Influence on Celtic Scotland." 5½ × 8¾, pp. xi. + 346. Glasgow, MacLehose & Sons, 1911. 10s. net.

A scientific and scholarly work on Celtic folklore in the Gadhelic speaking area, compared with illustrations from all parts of the globe. As was to be expected, Sutherland and Caithness examples are conspicuous. The technical terms used in the contents must not deter the man in the street from going further, as the text is readable, and calculated to interest even school children. It is arranged in three divisions. The first deals with the soul in the body, being variously believed to be present in the person's name, eye, blood and breath. These beliefs are illustrated by such customs as averting the evil eye, blood-covenant, taboos, supernatural birth, etc. The second deals with the soul apart from the body, appearing in the form of insect, bird, animal, tree and stone, illustrated by persons' names of animal origin—were-wolf, water-horse, seal—telling the bees, telling it to the stones, etc. The third division is concerned with the earthly journey from birth to death, purification by sacrifices, omens, second sight, healing, folk-medicine and the like.

Space precludes one entering into the scientific arguments which in the present state of the study of folk-lore can only be speculative. Vigfússon suggested that a study of Celtic lore might illuminate the origin of much so-called Norse Mythology, or, we might add, *vice versâ.*

Surely there must be many sea-names or taboos used in the Highlands, and, if so, this collection would be most desirable.

Orkney and Shetland readers will find a mine of lore quite familiar to them. Spitting on one's hand before handshaking in closing a bargain is still practised in Orkney, as also breaking a bannock over the bride's or some other body's head at a wedding. The fact that there is a mine

of folklore in Golspie remained unknown until Mr. W. B. Nicholson, Bodley's Librarian, issued his monograph. The same undoubtedly is true of the whole north where this vanishing lore remains to be chronicled. Dr. Henderson's work should prove conclusively to the timid the scientific importance of the subject, and that it is the duty of everyone to place on record what he knows. Hitherto folklore has been pooh-poohed as childish, and of possible mushroom growth, but the existence of a vast body of belief which has come through the ages—*e.g.*, the Merseburg charm—must be acknowledged and receive scholarly attention. Even as regards ballads, Professor Ker has given his opinion that themes of the early centuries may have come through all the changes of languages and poetical taste. Hitherto it has been the custom to assert that any echo of an old ballad has been reintroduced from literary sources.

This is a book which lends itself to innumerable future editions, and let us hope in the next one the three-page index will have expanded to its proper proportion, so that all students may find what they want.

Islandica, an annual relating to Iceland and the Fiske Icelandic Collection in Cornell University Library. Edited by George William Harris, Librarian. Vol. iv., the Ancient Laws of Norway and Iceland, by Halldór Hermannsson. Issued by Cornell University Library, Ithaca, New York, 1911; $6\frac{1}{4} \times 9\frac{1}{2}$, 83 pp. One dollar.

In the preface the editor explains that this bibliography gives a full list of the law texts and other legal records of Norway and Iceland from the earliest times down to the year 1387 when the two countries became united to Denmark, as well as the modern literature dealing with the subject. The first section comprises collections and diplomataria; the second individual texts; the third all other historical and critical works and commentaries on the law (should not Seebohm's "The tribal customs of the oldest Scandinavian Laws" in *Tribal Custom in Anglo-Saxon Law*, pp, 233—296, have been included in this section?); and the fourth bibliographical works and biographies of jurists. A subject index is supplied. The editor adds: "It will be noticed that I have included the Diplomatarium of the Orkneys and Shetland [Viking Club], though no other works on the law and constitution of the Norwegian colonies in the British Islands have been mentioned. There is not much literature on the subject, and what little there is, is found in historical works, many of which have been quoted in Islandica II. (under Orkneyinga Saga)." Attention has been called to the fact how little this subject has occupied English writers. "The history of the early law and institutions of Scandinavia, and particularly of the two West Scandinavian nations, would doubtless prove to be of great interest for the history of the institutions of the English-speaking peoples. As it is now, only a few scattered articles dealing with some particular themes are found in English, but any satisfactory, comprehensive treatment has not even been attempted."

When funds permit, it is the intention of the Viking Club to bring out a translation of the Gula-Thing Law, old and new, and other sections of

Norwegian Law in any way relating to Orkney and Shetland. This is mentioned here in the hope that it may meet the eye of someone who may be willing to advance the needful. The Orkney and Shetland Law-book disappeared about 1600, and all that we know about the subject is to be gathered from miscellaneous legal documents which unfortunately are few in number and written by Scottish scribes ignorant of the Old Norse terms.

The thoroughness of Mr. Hermannsson's work calls for renewed praise and for this expression of our gratitude to him, and of our thankfulness to Mr. Willard Fiske for his patriotic bequest to Northern Literature.

Scots in Canada, a history of the settlement of the dominion from the earliest days to the present time, by John Murray Gibbon. Illustrated in colour, and with map. 7 × 4¾, 162 pp. London: 1911, Kegan Paul & Co., 1s. net.

The book gives an outline of the chief events in Canadian history: the French colonization, Nova Scotia, Settlements by Highlanders from Kildonan, etc., etc., Hudson's Bay Company, etc.

A tribute is paid to the Vikings of Iceland, Orkney, Sutherland, and the Hebrides, and the part they played in the original discovery of America and its later colonisation.

The following minute is quoted from the Hudson's Bay Company's Order Book, February, 1710: "Captain John Merry is desired to speak with Captain Moody, who has a nephew in the Orkneys, to write to him to provide fifteen or sixteen young men, about twenty years old, to be entertained by the Company, to serve them for four years in Hudson Bay, at the rate of £6 per annum, the wages formerly given by the Company."[1] "From that time to this the chief proportion of the Hudson's Bay officials have been drawn from the Orkneys and the Highlands." In 1774 Cumberland House Fort was garrisoned with Orkney men. Although Orkney and Shetland have done more than any other Scottish county in colonizing Canada, we only find one solitary individual mentioned, viz., Captain Moody; everywhere it is the ubiquitous Gael *in excelsis*; even Dr. Rae is not in it; and, moreover, the success of the Highlanders is attributed to their dash of Viking blood. The author states: "The secret of the Scots was this: they were able to adapt themselves to any circumstances, they had faith in themselves, and they stuck together. In Canada to-day there are close upon a million citizens of Scots descent or birth. They are only one-eighth of the total population, but they hold among them more than one-half of the positions worth having."

An interesting book might be written on the Orkney, Shetland, Caithness, and Sutherland families which have gone to Canada, the latest being the Duke of Sutherland, who has acquired an estate there. From Orkney there went Isbusters, Taits, Irvines, Johnstons, Cloustons, etc., etc., followed by Shetlanders in greater numbers. It now remains for some one to write an account of these families. Lady Meredith,

[1] See also *The Moodie Book* by the Marquis of Ruvigny, p. 44, where full particulars will be found as to Commodore Moodie and the Company.

Ontario, is a granddaughter of John Johnston, who came from Stromness, a brother of Joshua Johnston (of Coubister), whose sister and her husband, Adam Irvine, also went to Canada, and from whom descended the late Colonel Irvine, A.D.C. to the Prince of Wales in Canada (the late King Edward).

The book is exceedingly interesting, well written, and beautifully illustrated.

MAGAZINES AND PERIODICALS.

The Antiquary, July—September, 6d. Contains the usual interesting contributions on antiquarian subjects, with one "on the preservation and calendaring of local records."

The Celtic Review, July, 2s. 6d. "The Pictish Race and Kingdom," by James Ferguson, and "Helgebiorn the Heathen," by Alice Milligan, are both continued from last number.

The Celtic Monthly, July—September, 3d. "The Clans: Their Origin and Nature," by W. M. Mackenzie; "The Swedish Mackays" (continued), by Hans M. Key-Aberg; "Records of the 93rd Sutherland Highlanders" (continued), by Lieut. Iain Mackay Scobie; "Gaelic Historical Songs: Sea Songs"; "Macdonells of Keppoch"; are all of interest to our readers.

The Scottish Historical Review, July, 2s. 6d. The account of St. Andrews University, 1410-1418, by J. Maitland Anderson is concluded. "Spanish Reports and the Wreck at Tobermory," by Julian Corbett. Mr. Gilbert Goudie reviews Dr. Jacobsen's Shetland *Ordbog*, and Mr. David Macritchie has a communication on "The Finn-men of Orkney."

John o' Groat's Journal, Wick, continues its interesting contributions on the dialect which is full of Old Norse words. August 18th contains a weird account of "The Horseman's Oath," and reminiscences of fifty years ago, by Mr. Henry Dunnet. In connection with the new edition of Brand's *Popular Antiquities* the editor offers special prizes to school children for the collection of folk-lore relating to calendar customs. September 1st, contains Caithness Reminiscences, and a letter on "The Horseman's Secret Society."

The Northern Chronicle, Inverness. A MS. history of the Grants by the historian of Moray is described, July 19th; and correspondence on the Battle of Harlan, 1411, appears in August 23rd.

Orkney Herald, Kirkwall. A paper on the Ring of Brogar, by A. Montgomerie Bell, in the *Eye-Witness*, is reprinted August 9th.

Orcadian, Kirkwall. "A few days ago, when some men were putting up a door-post for the gig-shed at Clestrain, Stronsay, they came upon a flat stone, which upon being broken revealed a cist 4 ft. 3 ins. by 2 ft. 3 ins. by 2 ft. 3 ins. At one corner they discovered a small urn containing charred bones, which has been safely secured. There have previously been similar discoveries made in the vicinity."—August 12th.

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Abbreviations:—O, Orkney; S, Shetland; C, Caithness; Sd., Sutherland.

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