Old-lore Miscellany

OF

Orkney Shetland Caithness and Sutherland

VOL. VI.

OLD-LORE SERIES

VOL. VI.

OLD-LORE MISCELLANY

OF

ORKNEY SHETLAND CAITHNESS

AND

SUTHERLAND

EDITED BY

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WITH AN INDEX BY

GEORGE BAIN, Wick

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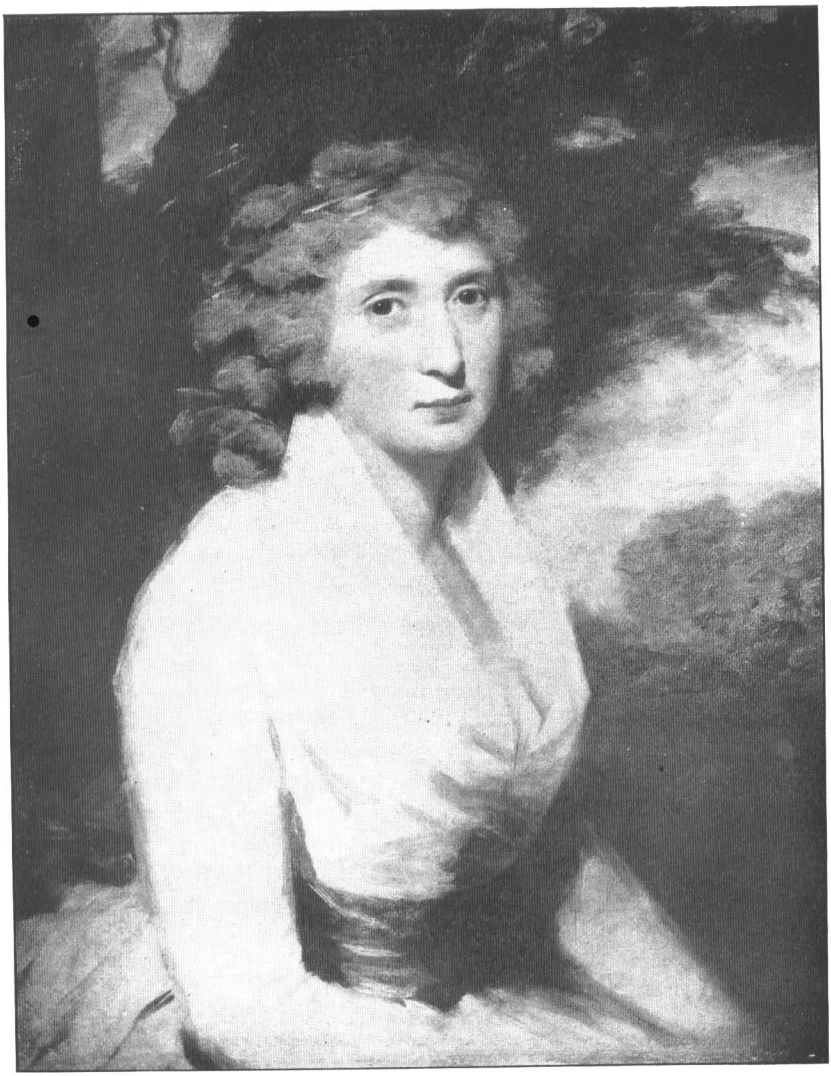


LADY ISABELLA SINCLAIR.

Daughter of William, tenth Earl of Caithness.

From the original oil painting by Sir Henry Raeburn. In the possession of Messrs. Thos. Agnew and Sons.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. VI. PART I. JANUARY, 1913.

NOTES.

VIKING SOCIETY FOR NORTHERN RESEARCH.—At a Special General Meeting held in London on December 20th, 1912, it was unanimously resolved that the name of the club be altered as above. In commemoration of the 21st anniversary of the Society, which takes place this year, it was likewise resolved that the Subscribers to the Old-Lore Series be included as members of the Society. For new members there will be a uniform annual subscription of half-a-guinea, for which they will receive gratis the Year-Book and (in accordance with their individual choice) either the Saga-Book or the Old-Lore Series; or otherwise an inclusive and reduced annual subscription of one pound for all these publications. Existing subscribers may continue to pay their present subscriptions, as original members, and they will receive gratis the Year-Book, in addition to the Old-Lore Series.

The general circulation of the Year-Book will obviate the duplication of reviews of books, obituary, etc. (which in the past have appeared in the Year-Book and in the Old-Lore Miscellany), and widen the interest in the work of the Club, while the amalgamation will effect a great saving of time and expense in the management of the Society. In future, obituary notices will be strictly limited to members of the Society, and in addition, only to such non-members as may have done good

work in Northern Research. Reviews of books, obituary notices, etc., will in future appear in the Year-Book, but it is proposed to continue the notes from the northern newspapers in the *Miscellany*.

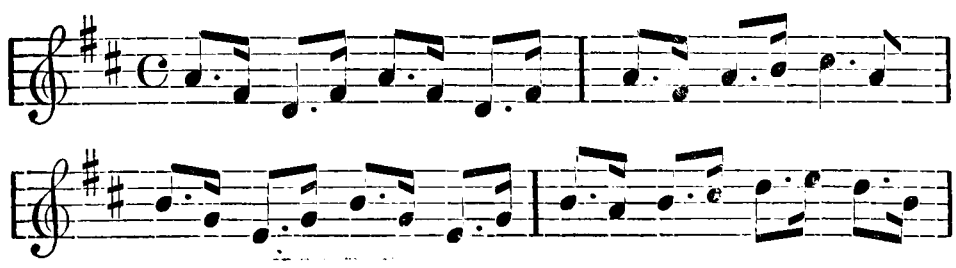
Lady Isabella Sinclair, whose portrait, by Sir Henry Raeburn, forms the frontispiece of this number, was the daughter of William, tenth earl of Caithness (d. 1779), and his wife Barbara (d. 1793), daughter of John Sinclair of Scotscalder. She died unmarried. The portrait of her sister, Lady Janet Traill, appeared in the *Miscellany,* Vol. IV., p. 161. The editor will be glad to receive any information as to the date of her birth and death and any other particulars of her life. The portrait, which was the property of the late James Christie Traill of Ratter and Hobbister, is reproduced here by the courtesy of the owners, Messrs. Thomas Agnew and Sons.

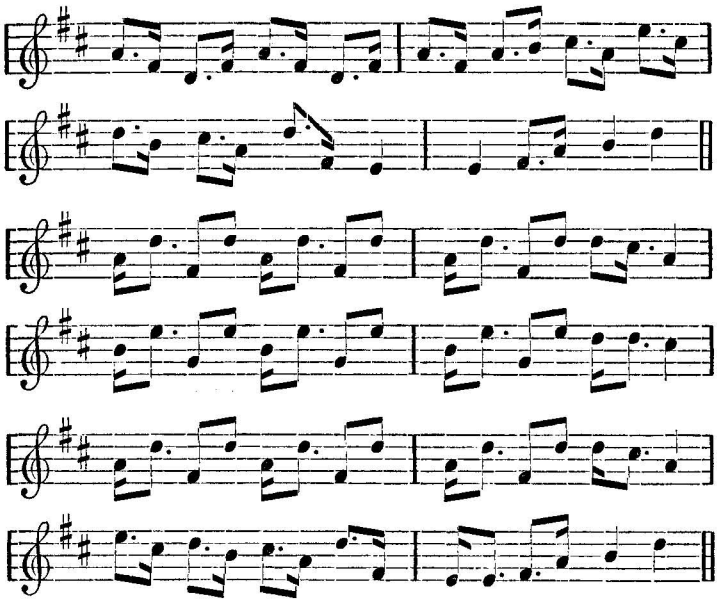
SHETLAND AIRS.—The following airs have been communicated by Mr. John Firth, Finstown, Orkney, who writes that he has heard them played on the fiddle, since his earliest recollection, at weddings and merry-makings, etc. All kinds of grace-notes, shakes and variations were used to suit the taste of the fiddler. For the snatch, "Kale an' Knocked-Corn," see vol. V., p. 38. A somewhat similar verse was sung to "Scallowa Lasses":—

KALE AN' KNOCKED-CORN.

Taken down by F. F. McKay, 1912.
Arranged by A. W. Johnston.

Shetland Air.
Played on the fiddle by John Firth, Orkney.

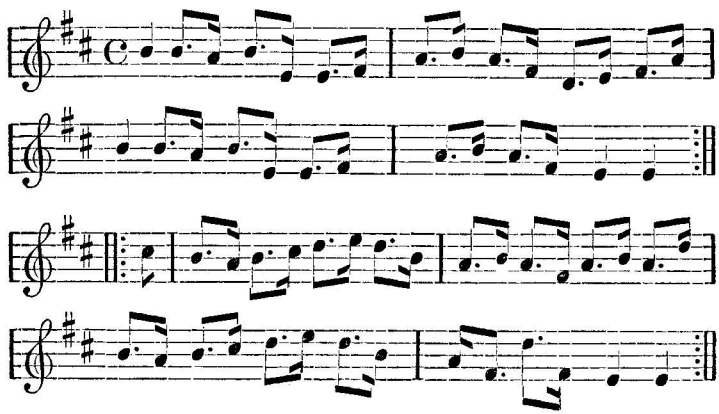




THE SCALLOWA LASSES.

Taken down by F. F. McKay, 1912.
Arranged by A. W. Jonnston.

Shetland Air.
Played on the fiddle by John Firth, Orkney.



"What will a' the lasses do,
The lasses do, the lasses do,
What will a' the lasses do,
When the lads gong awa?

Some will greet and some will laich,
And some will brak their ga';
And some will kilt their petticoats,
And rin till they fa'."

SHEEP-MARKS, ORKNEY.—"Skaill, 15th November, 1755. The sheep-mark after-mentioned is complemented by Robert Graham of Breekness to Margaret Hourston, daughter to the deceased Alexander Hourston in Banziclate, which is as follows, viz.: A bitt before on the right lugg and a rift on the left lugg, and a bitt of[f] the taile, and hereby I impowers the said Margaret Hourston to make use hereof as her sheep mark in all time comeing. In witness whereof I have subscribed the same. [Signed] Robert Graham."—WM. SMITH, Sandwick, Orkney.

CAITHNESS SCHOOLS IN THE BEGINNING OF THE EIGHTEENTH CENTURY.—The following extract from the Register of the Synod of Caithness and Orkney throws some light on the state of schools in the Presbytery of Caithness at the beginning of the 18th century. The Presbytery at this date included the parishes of Durness and Farr, Sutherland.

"Kirkwall, 24th July, 1710.—Account of the Length and Breadth of the Paroches in the Presbyterie of Caithness and of the schools needfull in each.

Canisby paroch is seven miles in length and four in breadth and the Isle of Stroma in the sd paroch a mile in diameter in which are thirtie families and ane hundred catechisable persons in the which paroch are a thousand and needs two schools one in Stroma and one in Freswick. Mr. Alexander Gibson minister here.

Dureness in Strathnaver is fiftie miles long and in it are two thousand catechisable persons and more : all Irish ; and needs three schools, Mr. John McKy, minister here.

Farr in Strathnaver is twentie one miles in length and in it are twelve or fourteen hundred catechisable persons : all Irish ; needs two schools. Mr. John McPherson, minr. here.

Weik is twelve miles in length and four in breadth haveing a school in the town where the Kirk stands in the centre of the paroch and therefor needs a school in each end of it one at Thrumster and one at Keish. Mr. James Oliphant, minr., 2,400 examinable persons.

Thurso eight miles in length and five in breadth has a school at the kirk. In it are two thousand catechisable persons : most Irish ; needs two schools. Mr. William Innes, minister.

Olrick is four miles in length and two in breadth needs a school in Murkle. Mr. William McBeath, minr.

Bowar is five miles in length and two in breadth needs a school in the town of Kirk. Mr. Hugh Corss minister here.

Wattin is five miles in length and two in breadth needs one school at Wattin. Mr. Hector Monro, Minister here.

Lathron is sexteen miles long and sex in breadth needs one school in Clyth and one at Dumbeath here is ane Episcopall incumbent called Mr. Neil Beatone.

Dunnet is three miles in diameter of about seven hunder catechisable persons : needs a school at Thister. Mr. George Oswald minister here.

Halkirk is thirteen miles in length and seven miles in breadth : needs two schools ; in it are 1,500 examinable persons, all Irish. Mr. John Monro.

Reay being two paroches each ten miles in length and three in breadth needs two schools. Mr. John Monro, minr. here, are about 1,500 examinable persons."

NAMES OF REELS OR DANCE MUSIC COLLECTED IN THE ISLAND OF UNST, SHETLAND.—Da Trowie Reel; Da forefit o' da ship; Square da mizzen; Jock o' da green; Da Foula Reel; Da Craw dang pussie; Da Guizer Reel; Elinorah; Come again, ye'r welcome; Maggie Dickie; Da Lasses o' da Lache toon; Luckie can ye link ony; Dee'l rive Robbie; Fit da gutters; Lasses trust t' Providence; Lasses look afore you; Da Teif upo' da Lum; Da Nippin' grund[1]; Kail and knocked corn; Money i' baith pockets; Mair grog comin'; Da Staig i' da burn; Da blue ewe; Spirit o' whisky; Spence's Reel; Hoseason's Reel; Da Galley Watch; Out and in da harbour; Da brunt scons o' Voe; Da auld stöer[2] back again; Da Nort Country Lasses; Da Heilandman trimm'd his midder; Black Jock; Da Clams; Kiss her sweetly; Da Crab an' da Capstan; Shak 'im troos; Laand to Lea; Behint da dykes o' Voe; Fradie's Reel; Deil stick da minister; Scalloway Lasses; Da Bonny Isle o' Whalsey; Farder ben da welcomer; Da shaalds o' Foula[3]; Sillocks an' taaties; Sleep soond i' da mornin'; Kiss her, an' clap her; Da tief i' da barn; Da sailor o'er da röftrees; Deil speed da liers; Cock-a-bendie; Four bare legs together; Tell me what da fiddle says.

1 "Da Nippin' grund" is the name of a haaf "raith," or fishing ground (O.N. reitr); probably derived from the land marks or meiths. Numerous headlands are called da "Noup"; da "Niv"; da "Neep"; or da "Neb." We find fishing grounds or *raiths* named "Da Wart an' da Noup," "Da Heug an' da Rimble," "Scord i' da broo," "Da lache laand i' da Ötsta," etc. All these are derived from the land marks.

This reel was said to be composed by a fiddler at Norwick, Unst, while at the haaf, andowin' at da bow (buoy) on Da Nippin' grund.

2 Stöer, stiver, a penny.

3 "Da Shaalds o' Foula," is also named from a fishing bank near Foula. "Da Shaalds" simply means the shallow water. The music is known as "The Foula Reel."

The fishing ground known as the "Shaalds," was very productive and furnished the chief source of income of the hardy islanders. This fact is expressed in the following lines:

Reels used in Walls District.

Da Merry Boys o' Greenland.
Mak a Keshie Needle, Dey.[1]
Auld Swaara. [2]
Sutherly Wind.
Da Doo upo' da Grind. [3]
Mörrister o'er da Wart. [4]
Brouster. [5]
Da Gutters o' Skeld.
Da Bride cam oot o' da barn.
Roond 'er up ta Gibbie.
Da muckle reel o' Finniegirt.[6]
Da soo's lament for maet.
Coil awa da hawser.
Howe da bucket an' hie da bucket.
O'er da Möres ta Meggie.
Da anchor watch.
Da drukken skipper.
Jackie Tar.

Weel, since we are a' welcome to Yule,
Up wi't light-foot, link it awa' boys;
Send for a fiddler, play up Foula reel.
We'll skip as light as a maw boys.

Chorus:

Da Shaalds o' Foula will pay for a',
Up wi't light-foot, link it awa' boys.
Da Shaalds o' Foula will pay for a',
Da Shaalds will pay for a' boys.

Da aans are among da Kye i' da byre,
Up wi't light-foot, link it awa' boys;
Link up da pat, and put on a gude fire,
An' we'll sit till Cocks do crow boys,

Chorus: Da Shaalds o' Foula will pay for a', etc.

Noo for a light and a pot o' gude beer,
Up wi't light-foot, link it awa';
We'll drink a gude fishing against da Neist year,
An' da Shaalds will pay for a' boys.

Chorus: Da Shaalds o' Foula will pay for a', etc.

1 Mak a Keshie Needle, Dey." Why this name is applied to a piece of Dance Music, I have no means of knowing. Such names may be used metaphorically, or there may be some hidden meaning only known locally. "Dey" is a pet name for grandfather, and a "Keshie Needle" was a piece of hard wood or bone, made like a needle and extensively used in the olden days for sewing the numerous articles made of straw. When a Keshie (a straw basket for carrying on the back) was made, it was strengthened round the brim by a thick band of straw called da "faus gird," and it was here that the use of the "Keshie Needle" came in.

2 "Auld swaara." I have no knowledge of the application of this name. What I have said in the previous note may apply here. "Swaara" is the name given to thick handspun Shetland worsted.

3 Da Doo upo' da grind." Means the dove on the gate, but the application of the expression is unknown.

4 "Mörrister o'er da Wart" is probably the name of a fishing ground.

5 "Brouster" is a place-name.

6 This seems to be an original composition, probably of Norse origin, which was danced on the last night of Yule, and had a measure for each of the thirteen nights, followed by a series of other reels.

Reels used in Whalsay and Skerries Districts.

Da peerie hoose under da hill.
Da Yow p—d o'er her tether.
Da Cuckoo's Nest.
Duncan's Fancy.
Da Nort Yell lasses.
Da Reel o' Tulloch.
Sandy o'er da lea.
Greig's Pipes.
Up an' ward dem a'.
Da greenfields o' America.
Da Sodger's Joy.
Da Mason's Apron.
Anderson's Reel.
Da Diel among da tailors.
Muckla-Skerry in three.[1]
Hickery's farewell ta Shetland.
Da Shepherd's Horn Pipe.
Da Liverpool Horn Pipe.
Caberfae.[2]
Da Steeples o' Newcastle.
Da East Neuk o' Fife.
Da full rigged ship.
Cuddle i' da Bosie.
Jamie at da helm.
Da accident i' Voe.
Da bonny lass o' Bunker Hill.
Come ta bed böts an' a'.
Da New Year's com agen.
Da bottom o' da Punch Bowl.
Smash da windlass.
Cam ye here ta kiss an' clap.
Black Jock.
Da Corbie is black.
Me midder pat me ta da well.

Note.—The above list might be added to by enquiry in other districts. I do not claim these as Shetland—probably they are imported, and may have got a local colouring.—J. S.

QUERIES.

MATCHES.—What is the meaning of this name? It appears originally to have come from Firth, where a number of Matches were landowners in 1601.—J. S. C.

GLADSTONE.—Under date 7th January, 1835, Mr. Alexander Goalen addressed a letter to the electors of Orkney and Shetland "in explanation of the circumstances in which I lately solicited your votes for my nephew, Mr. Gladstone." Mr. Gladstone withdrew in favour of Thomas Balfour (Cons.), who ousted George Traill of Ratter (Lib.) by 30 votes; and as the politics of the late William Ewart Gladstone were at that time

[1] "Muckla-Skerry in three." Muckla Skerry is a small island east of Whalsay.
At festive gatherings the fiddler was commonly treated quite freely, and if he was at all inclined to indulge he ultimately reached a stage when his vision seemed distorted, he began to see things double or it may be even treble—in fact he saw Muckla Skerry in three, hence the reference.

[2] "Caberfae." I was told by a Shetland fiddlerthat this piece appears in an old Scottish collection under the name of Caeberfeigh.

somewhat different from those of his later life, I took the liberty, many years ago, of enquiring if he were the gentleman in question, and received a courteous reply in the negative.

Can any of your readers say who Mr. Goalen's nephew may have been?—J. S.

"SHENNAN'S ISLE."—I am informed that on the Admiralty Chart corrected by survey in 1895, the Holm of Leiraness, Bressay (known by the Bressay people as "da Broch o' Leiraness") appears as "Shennan's Isle." It would be interesting to know on whose authority the surveying party of H.M.S. "Research" changed the name of this holm, from that which it has borne for centuries, to that of ex-sheriff Shennan.

I am informed that this name now appears to be used ordinarily and usually in cases where masters of steam drifters are brought before the Court in Lerwick for exceeding the speed-limit now laid down for these vessels. The charge running something after this fashion—"That you did on the . . . of . . . between Shennan's Isle and . . ." go at such and such a speed. Can nothing be done to have the charts corrected?—R. STUART BRUCE.

REPLIES.

NORN OR NORY (Vol. V., p. 111).—The statement that these "are distinct names" is decidedly questionable; that is to say, so far as Orkney is concerned. In the Index of Testaments, that of Katherine Aikers, spouse of John Norie in Howbister in Orphir is recorded in 1612; while that of John Norne in Howbister in Orphir is recorded in 1627; so that he at least answered to either name. Is there any evidence, as direct as this, that they were the same names?—J. S. C.

Norn is derived from O.N. *Norræna,* Norse (language), and *Nory* from O.N. *Norge* (pronounced *Norre*), Norway, which are distinct names. If it can be proved that the above-mentioned John Norie, 1612,

and John Norne, 1627, both in the township of Howbister, are the same person, it would only indicate, among other explanations, that the Orkney name had been conformed to a Scottish name, *e.g.*, as *Burgar* becomes *Burgess, Rusland Russell,* etc.—A. W. J.

RUSLAND.—It seems likely that this, as a place-name, has the same origin as Russikaps and Russaness, both alluded to by Dr. Jakobsen in "The Old Shetland Dialect," and means horse-land or horse-pasture.

ISBISTER.—Gregorius, elder and younger, in Usbister, were among the complainants from Northmaven in 1576. The name is spelt Usebuster (Northmaven) and Yeebuster (Whalsay) in Blaeuw's map of Shetland, 1662, and seems to be disguised as Ellabuster in the companion map of Orkney.—J. S.

HJALTLAND (Vol. I. 57, III. 136, V. 14, 104, 153).—The hunt for the derivation of this word has become very interesting, but it cannot be said to have terminated yet, for it is obvious that we must not allow the matter to rest in its present position. The writer of the Reply on p. 14 would add the following remarks *re* his own position and the derivations since suggested:—

1. His own position is that the inhabitants of Hjaltland were usually called "Hjaltar" in Norse times, that when we explain this fact and determine the meaning of "Hjaltar" so applied we have the key to the derivation of the word, and that "Hjaltar" may be equivalent to Latin *Celtae,* Greek Κελτοί (or the variants *Galatae,* Γαλάται), or at all events that the land was so called, as the outlying or nearest part of a country inhabited by the "Hjaltar," by people who were not themselves "Hjaltar."

2. As regards the derivation from Gaelic "ealthar," it is unsatisfactory for several reasons. In the first place it is based on the assumption that it is the plural

form "Hjaltar" that we require to explain, an assumption apparently without any foundation whatever, for the statement made on p. 107, and repeated on p. 153, that "Hjaltar" has no singular, is unfounded. See "Sturlu Saga" (Heiðarvígs Saga) 28: "Hjaltr nökkurr er Eirikr hét." In the second place no real and sufficient reason is given for the "h," which in such a case would be intrusive. "Through mishearing of the rough for the smooth breath," it is said, the Norse may have formed "Hjaltar" from "ealthar." As evidence for the possibility and probability of such a change, we are given several instances, only two of which are conceivably relevant, and both are doubtful, while both show, not an initial, but a medial intrusive "h." Besides is the "h" in "Hjaltar" not consonantal and guttural, rather than the *spiritus asper*? Finally, the description "cattle-land" seems singularly inappropriate when applied to Shetland. If we had got "little cattle-land," with the emphasis on the *little,* we might have understood it.

"Sheltie" is quite obviously the word "Hjaltr" (See Wright, Jamieson, etc.), and there is no difficulty whatever in understanding how it came to mean first a Shetland pony, then any small pony, and also how by a kind of rebound it came to be a nickname for Shetlander. That is to say "sheltie" simply takes us back to "Hjaltr."

3. The identification of "Hjaltar" with "Celtae" has been characterized as impossible. Now impossible is a very strong term to use, unless it can be supported by perfectly clear and unambiguous evidence. What of the evidence adduced? In the first place it is quite absurd to say that the term "Celtae" (Κελτοί, Galatae, Γαλάται) referred originally to a tribe in Central France. Cæsar's "Celtae" may, and probably does, but what of the Κελτοί of Herodotus, Xenophon, and Aristotle? See Professor Ridgeway's

article in "Encyclopædia Britannica," 11th edition. The suggestion that "Hjaltar" would necessarily mean Gaels is quite gratuitous; it was never made by the writer. Similarly with the suggestion that the Norse would require to hear Gaelic before forming their word. On such a view, of course, it seems quite conclusive against the writer's position, if it can be shown that the suggested changes which would convert "Celtae" into "Hjaltar" took place many years before the Norse heard Gaelic, and in Central Europe, 1,000 miles away. But all this is beating the air. Besides, are the Gaelic-speaking people of the north of Scotland Celtae? See again Professor Ridgeway's article.

If the "impossible" is based on philological grounds, the foundations are still more shaky. The one contention that seems sound is that "lþ" would in Norse become "ll." But that "lt" would first of all become "lþ" is by no means certain. Compare the following words on the whole question of the change from "Celtae" to "Hjaltar": E. belt, Icel. belti, Ir. and Gael. balt, O.H.G. balz, Lat. balteus; E. heart, Icel. hjarta, Goth hairto, Ger. Herz, Lat. cord-, Gr. καρδι΄α Skt. hrid; E. helm, Icel. hjalmr, Goth. hilms; E. hilt, Icel. hjalt, O.H.G. helza; E. short, Icel. skortr, O.H.G. churz, Lat. (ex)-curtus; O.H.G. fruht, Lat. fructus; Goth. akeit, Lat. acetum; Goth. ambahts, Lat. (from Celt.) ambactus, etc. Authorities: Paul (Grundriss der germanischen Philologie), Skeat, and Ramsay. Philologically it seems then absurd to make such sweeping statements about the possibility of "Hjaltar" representing "Celtae"; in the first place, because both words would in any case be the renderings in the respective languages of Romans and Scandinavians of a Celtic word; in the second place, because, with proper names, the ordinary philological relations are often obscured, since these are in a way international (see again Paul), and, in the last place,

because we can never say definitely that any form in one language would yield such and such a form in another language, when, as a matter of fact, several forms are possible, and, except for the initial parts of the word, the changes are apt to be somewhat irregular.

Here are some rather interesting questions, the answers to which might throw some light on the derivation sought, but which the writer has not in the meantime the opportunity or the time to investigate. Perhaps some other reader can oblige. On what grounds does Ridgeway speak of a "Celtic" pony? The term occurs also in the article "Horse" in "Encyclopædia Britannica," 11th edition. What is the meaning of the character Galatian in "mumming"? Perhaps Mr. Cecil Sharp could oblige in this case. Is there in any other Teutonic language a word like "Hjaltr," which can be connected with Celt?—JAMES DREVER.

I will answer my critic's objections seriatim.

(1) (i.) "Hialtar . . . equivalent to *Latin* Celtae," repeats the statement (Reply, p. 15, 3) that "according to the philological laws between *Latin* and O.N."—L. "Celt" = O.N. "Hialt." This is not so, for L. c— = O.N h—; *cp.* L. (ex) cello (-ll- < -ld-), *rise* celsus (-ls- < -ldt-), *high,* and O.N. hialt (< keldom) *boss*; and L. -lt- = O.N. -ll- : -ld- (see p. 107, 2); *cp.* L. altus, (ad)ultus, O.Ir. (ro) alt, and O.N. elli *eld*, aldr *age*. Thus L. Celta could only give O.N. Hiall- or Hiald-, but *not* Hialt-.

(ii.) Below (3) we have another theory: "H. is a rendering by Scandinavians of a *Celtic* word," *i.e.*, it is borrowed. Now, the Teutons took very few *words* from the Celts as, from the days of Ariouistus, they almost always had the upper hand, and such borrowing was therefor the other way. Yet, happily it is known that Celtic c— gives Teutonic k—, *cp.* Gaul. celicnon and Got. kelikn *tower*. So, probably Celtic cattos >

L. cattus, O.N. köttr. Hence, O.N. Kialtr would be "the rendering of" C. Celtos. The same equivalence is seen in a score or so of Latin loans in Teutonic, *e.g.*, O.N. ketill = L. catinus, O.N. kuml = cumulus . . .

(iii.) Shetland is "nearest" to the Orkneys and Caithness, but it has not been shewn that either was "inhabited by the Hialtar," let alone the Celtae, whose name does not occur in any Celtic dialect of Britain or Ireland!

(2) (i.) Misled by Cleasby-Vigfusson (Dict. s.v.), I assumed that only Hialtar, the plural, occurred. Mr. A. W. Johnston points out that the singular is found: Stur. I. 234 (Hialtr), II. 125 (do.), and D.N. V. 112; VI. 356 (Hiaeltr), D.N. I. 149 (hialts), E. Jb. 336 (hialz). My critic's quotation is not convincing, as there is a variant MS. reading Hial. (?= Hialtlendingr). But, the occurrence of the singular, attested so late as the XIII. C. (Sturla 1214—84) or XIV. C. (D.N. 1300), *i.e.*, 500 years after the arrival of the Vikings, does not affect the argument: (H)ealthar would be taken for a plural (Hialtar), to which a singular was supplied later (on the analogy of Gautar: Gautr), as a synonym to Hialtlendingr (v. inf. O.E. Dene pl.: Engl. a Dane). Plurals or collectives often precede singulars, as W. plant *children*: plentyn *a child,* galon *enemies* (v. Galli inf.): gelyn *an en'y,* Hung. francia, *a Frenchman.* In the case of tribal or national names, it is the rule for the sing. to be later than the plur. Thus: O.E. Engle, Dene, Mierce, are at first plurals only; later we have *a Dane;* Russ. Rus *Russians*: Russky *a R'n,* so also Ves, Chud coll. only; Swed. Svear *Swedes*: Svensk *a Sw.*

(ii.) Amplifying the real and sufficient reasons for the "h" given pp. 106-7, let me add:—

(*a*) Examples of h- unetymological or "intrusive" are found in Old Irish, *e.g.*, hum (ὠμόσ), *raw,* whence

humae (lit. *raw ore* < om-ayes), *copper,* ho *from,* hí *in* . . . hiarn < *iharn *iron.* So: *heal: ehal.

(*b*) Further (as I said, p. 107) in certain syntactic constructions (there are *fifteen* such), after words which originally ended in -h, an initial vowel was *aspirated* in O.Ir. (although the h- was *written* only in later texts); *e.g.,* a hech, *her horse*: a ech *his horse,* just like Welsh: i whats *her watch*: i wats *his w.* So, after the preposition co: if *Shetland* were *Ealthar, *to Sh.* would be co *Healthar.

(*c*) The first three examples (pp. 106-7) are cases of mishearing generally or folk etymology, and therefor are relevant (health- > hialt- influenced by O.N. hialt). The last two are very strong specific instances of h- inserted at the beginning of a word (and therefor initial, not medial), misheard as the second element of a compound, viz., haf-*sea,* haef-*fit.* Icelandic itself has "athaefi" and "ataefi"! besides scores of similar cases in compounds. Another example of intrusive h- is seen in the history of the name Iona, itself a misprint for *Ioua* insula (Adamnan 700), which is now "I"; we find—Ia: Hi (Four Masters); Hy, Hii (Beda, 730); Huensis abbas (634)—compared with the *larger* island Tir-ee *land of barley,* which is parallel to the older heal-thar *cattle land.* Ioua would be Cymry (prae-Gaelic) for Eur. yewa Skr. yava ζεαί *spelt*: O.Ir. eo-rna.

(*d*) The history of Eur. p- in the Celtic dialects has only lately been cleared up (see Pedersen's Vgl. Gr. d. Kelt. Sp. I., p. 90), and the view stated by Brugmann, repeated in Enc. Brit. 1910 by Quiggin, that it was lost in original Celtic, must be abandoned. Its development was p > f > h > o. Nicholson and Rhys consider p- (? f-) still remained in Celtican, *i.e.,* the ancient dialect of Central France. In the oldest Irish MSS. (VIII. C., etc.), f- had become h-, still lingering in many stressed syllables, but lost in unstressed. In Gaulish (although perhaps evidenced in such cases as:

Hercynia silua) the h- soon vanished, and is therefor also absent in the derived dialects—Welsh, Cornish (and Breton). Thus: O.Ir. hucht *breast*: pectus; O.Ir. hil *much*: πολύσ Got. filu; O.Ir. hith *corn*: Skr. pitu-; O.Ir. hire *farther*: πέρα E. far; M.Ir. Hériu *Ireland* W. Iwerddon (< Piwerio-n): Πιέριοσ. *Cp.* also: O.Ir. hiress *belief* < péri-st-, but air(s)issim *I remain* < perisístami; cp. ἐπί-σταμαι, *I believe,* and G. verstehen. Thus, Eur. pesalos *offspring, cattle* (corn. ehal *cattle* bret. éal *foal*: O.H.G. fasal O.E. faesl) would give O.Ir. *hial (*cp.* E.Ir. iall *herd,* Gael. iall *flock of birds*), and, compounded with tir *land,* O.Ir. hialthar; with which may be compared Gael. eilthir, *foreign land,* O.Ir. ailithre *pilgrimage* < alio-tirio- (-i- in -thir due to following -i).

(iii.) As to the phonetic value of h- in Hialtar, it should be observed that in Norse, as in the Runic Inscr. (IV. C.), Gothic—nearest to O.N. (IV. C.), O.E. (VIII. C. Épinal gl.), etc., it is generally a mere breath, and not a consonant. In the VIII.-IX. C. Viking (Swedish) loans in Russian, its feebleness is proved by its vanishing:—Helge > *Elig, R. Oleg; Helga > *Eliga R. Olyga. The modern Gael drops all his h-'s, Norse and Irish impartially; thus G. ábh < O.N. háfr, G. ad < O.N. hattr. For hi-, the form Yetland (1498, 1506), miswritten Zetland, is evidence. In the case of the *secondary* breaking hia- . . . (< hi, he-) as in hiálf (Runic hialibi) and of hv-, it is true there is evidence of the later development of a spirant consonant (like Sc. *loch,* G. *ich, ach*)—but when and where? In Mod. Icelandic h- is breath, hv- as N. Engl. wh- (S. and E.), as ch- (locally in E.), as kv- (W. and N.); that is, the nearer to Norway, the better is the old sound preserved. Of course, once Hialthar was borrowed (VIII. C.) as Hialtar, its hia- would evolve just as in any native word.

It may be noted that O.N. hi- becomes sh- in the Shetland dialect (Jakobsen).

(iv.) Hrossey *horse* (not *little horse*), *island,* the Norse name for the Mainland of Orkney, the home of the diminutive garron, disposes of two of my critic's objections. Indeed, the Norsemen had probably never seen a "horse" anywhere in the North of Europe, but only "ponies," to which class belong even to-day the vast majority of the horses in Scandinavia and Russia. The Irish Gaels might well be glad to find even shelties in the Shetlands, as the Norse no doubt on Hrossey (there were none in the far larger Iceland), and see no singular impropriety in the application of the name Healthar. The *smallness* of the sheep did not restrain the Norsemen from calling a certain group Faereyar, *sheep islands,* which were "plenae innumerabilibus ouibus."

(3) (i.) Anent another "absurdity," and the views of Herodotus, Xenophon and Aristotle thereon: The term "Keltoi" *originally* referred to a people living in Central France. Thus, Hecataeus (fl. 520 B.C.), as quoted by Stephanus, speaks of "Massalia, a city of Ligystike, next to Keltike," and of "Nyrax, a Keltic city." Herodotus (fl. 480 B.C.) *only twice* refers vaguely to the Keltoi, but in each case tells us they were the most westerly inhabitants of Europe, save only the Kynetoi or Kynesioi. The position of the Kynetoi, in Narbonne, is fixed by the "litus Cyneticum" of Auienus, the modern Canet—which is just west of Marseilles, and therefor of the Keltoi! Xenophon *once* only mentions Keltoi (*and* Iberes), as mercenaries sent (368 B.C.) to help the Lacedaemonians, by Dionysius, tyrant of Syracuse. Plato also speaks of this small body of "Keltoi (and Iberes)," who were the *first Celts of any sort* seen in Hellas. Aristotle (in *only two* passages), refers to "Mt. Pyrene in Keltike" and "Keltoi beyond Iberia." Thus up to Aristotle (inclusive), the Keltoi are regarded by the Greeks as a nation in the extreme west, and Keltike is north of

Marseilles and the Pyrenees.[1] This surely proves my thesis. Later writers (not only Cæsar) distinguish Keltoi and Galatai (Galli). Polybius knows no Keltoi on the Danube, but calls all Eastern Celts Galatai (a term used by Greek writers as equivalent to Galli). Diodorus Siculus expressly states that "it is known to many" that the name Keltoi applies to those who occupy *the interior above Marseilles,* those in the country near the Alps and also this side of the Pyrenees; but the name Galatia (*i.e.,* Galli), is given to those beyond this Keltike to the Herkynian mountains, and as far as Skythia; the Romans apply to all these tribes one collective name Galatai (*i.e.,* Galli). A very similar account is given by Pliny.

The explanation is, there were Western Celts (the "Celticans" of Rhys, and the Keltoi of Greek writers as first used), whose language is represented in ancient times (1st century A.D.) by the Coligny Calendar, and other inscriptions lately discovered in Central and S. France, etc., and later by Irish (Manx, Gaelic); and the Eastern Celts—the Galli (and Belgae) of the Roman writers, the Galatai of the Greeks. The first Celtic-speaking people known to the Greeks were the *Keltoi,* of whom they heard from their fellow-countrymen the Phokaean colonists of Massalia (600 B.C.), later from Pytheas, the great traveller, also a Massaliot and a contemporary of Aristotle; they finally applied this name generically to all Celtic-speaking tribes, among them the first Celtic invaders of Hellas, the Galli under Brennus (279 B.C.).

The Romans, on the other hand, first heard of the warlike and mobile Western Celts, who went by the name of Galli (Ir. gall, *stranger,* W. galon, *enemies*) given them by the more peaceful Alpine people—when they crossed the Alps under an earlier Brennus and

[1] The personal names Celtillos, Celtinos . . . occur only in the Celtican region.

overran Etruria and even burned Rome (390 B.C.). It is a significant fact that the same name was applied, some thirteen centuries later, by the Irish to Norwegians and Danes—Finngall (*white strangers*) and Dubgall (*dark strangers*), as also by the Gaels in Scotland to the English colonists in the Lowlands, Gall.

(ii.) The words ("E. belt . . . . ambactus, etc."), quoted in support of Celtae > Hialtar, "have nothing to do with the case." Among them, there are only two Celtic, and therefor à priori relevant. But one, "Ir. and Gael. balt"—should be: Ir. balta Gael. bolt *welt*—is borrowed from L. balteus, whence also O.N. belti—and therefor is *not* an example of "Roman and Scandinavian renderings of a Celtic word"; while the other—Gaul. ambactos: O.N. ambátt—does not throw any light on the supposed relation Celtos: Hialtr, which is to be explained.

As already shewn (1. ii.), C. Celtos, if borrowed by the Teutons, could only appear in O.N. as Kialtr.

To the final question: "Is there in any other Teutonic language a word like Hialtr which can be connected with Celt?" the answer is, of course: "No! because, even if there were such a word, it could not be so connected."—J. MARSHALL, M.A., Tri. Coll., Camb.

MANSIE O' KIERFA AND HIS FAIRY WIFE.

By WILLIAM SMITH.

BEFORE the present mansion house and farmsteading of Kierfiold, in the parish of Sandwick, Orkney, were erected, the farm, which is now the largest in that parish, was divided into small holdings, of which one was occupied by a man known as Mansie

O' Kierfa, who was believed to have had a fairy wife, by whom he had three daughters. He related, on coming home one evening, that he had sat down to rest on a well-known fairy knowe in the township of Scabrae, and ultimately fell asleep. He was awakened by a woman who gave him certain information which he would never disclose to anyone. Mansie was also married to an ordinary mortal, and on one occasion was anxious to introduce his fairy partner to the other, who was asleep at the time; but, strange to say, though he made every effort to get her aroused, she could not be awakened, and the introduction never took place. On "rife[1] nights," such as Hallowe'en, Christmas, and New Year's Eve, &c., Mansie always made a point to place food in the house for the fairy wife, and this was invariably gone next morning. Mansie could cure ailments of both man and beast. His fame in these matters was such that he was consulted not only by people from different parts of the Mainland, but frequently had calls from the Isles folk as well. His medicines were kept in a closet in his house, and none knew of what they were composed. No charge was made either for medicine or advice; he just took what people liked to give. On one occasion he was consulted about a horse which would not thrive, when he explained that there was little wonder at this seeing that fairies were making a habit of not only riding, but galloping the animal. He advised the stable door should be securely barred and a Bible tied to the slot-tree.[2] This was carried out, and the horse throve amazingly ever after. Another person, who had a cow ailing, was told by Mansie to lay his hand on his shoulder and he would see the fairies carrying the cow away in a blanket.

[1] Eng., Sco., plentiful, abundant, *rife living*, high living; cf. O.N. *reifr*, cheerful, *bjórreifr*, glad with wine.—A. W. J.

[2] Eng., Sco., *slot*, a door bolt or bar.

There is a house at Voy, close to the boundary between Sandwick and Stromness, which is still occupied and in good repair. From its style, it must have been above the common order at the time of erection. In Mansie's day this house was used as a public-house, and was frequently patronized by him. On one occasion he was drinking with boon companions, when a messenger came for him, but he would not budge till he got another pint. The landlady was unwilling to accede to his request, as he had quite enough already. Mansie, however, was obdurate, and at length told her to go ben and count the money in her pocket, and he would tell her the amount on her return. The woman did so, and was quite startled when Mansie mentioned the exact sum. She exclaimed " Deil tak thee Mansie, ther's thee pint and awa hame wi' thee."

Mansie has long gone the way of all the earth, but what became of his fairy wife and progeny has not been discovered.

AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

By John Firth.

X.

(Continued from Vol. V., p. 163).

Another useful article was the *hauf-laed,* briefly referred to in the previous chapter. It was of oval shape, and closely resembled the shell of a partan (crab), with the back turned lowermost. It held about three bushels, and was used in carrying grain to the mill. It was woven in the same way as the flakie, but was of a closer texture, because it had to be suitable for carrying home the meal. When the horse was loaded each *hauf-*

laed was slung in a *maizie*,[1] and hung on the horns of the *clibber*,[2] one on each side of the horse.

The maizie was sometimes made of bent cord, very rarely of rope, but for the most part of heather woven like a net, with large meshes about six inches square. It was of oblong shape, and had a loop of cord at each end by which it was suspended from the horns of the clibber. Sheaves, peats, and other such like articles of burden which could not be accommodated in the hauf-laed, were placed in the maizie; and when disloading, all one had to do was to unhook the upper loop of the maizie from the horn of the clibber, unfold the net, and let the load drop to the ground.

Caesies were used instead of the hauf-laed when dung was carried to the field, and when the peats were taken home. The smaller children were always on the outlook for a ride in the empty caesies on these occasions, and, as their little heads peeped out of those caesies swinging on each side of a sturdy Orkney garron,[3] they made a study for an artist. Though the horse's load might press heavily on his "riggin' bane," and tend to make him saddle backèd, this discomfort was compensated for in the great comfort afforded by the use of the light, pliable hair or bent-harness, so superior to that of the present day, consisting of hard leather with heavy nickel-plated mountings. To make a collar for the horse was quite a simple matter. A wisp of straw was twisted by a stick placed in the loop. One man twisted, and another "fed on" the straw until a rope about three inches in diameter and six yards long was produced. This was then laid three-fold and twisted together, and the *wazzie* or straw collar was the result. With a collar of this kind there was no danger of *leepèd* shoulders.[4] When put on the horse, the ends

[1] O.N. *meiss*.

[2] O.N. *klyf-beri*, or *klyb-beri*, a pack saddle.

[3] Gaelic and Irish *gearran*, a horse.

[4] O.N. *hleypa*.

were tied together about the shoulders with a bent-band. If his yoke-fellow was a well-fed animal, the wazzie would last for a season, but when fodder was scarce the beasts, when standing at ease, sought to allay the cravings of hunger by eating each other's wazzie.

Carding, Spinning, &c.

Little mention has hitherto been made of women's work, and the reader might therefore infer that in such primitive houses so scantily furnished their domestic duties would be but light, and so they were in certain respects; the clay floor needed no scrubbing, and the furniture no polishing, an occasional sweep with a heather or bent beesom to dislodge the cobwebs and remove the soot from the walls or furniture being all that was attempted in the way of house cleaning. Nevertheless the women's hands were never idle, for, not to speak of cooking, baking, dairying, washing, etc., a large share of the home manufactures also fell to their lot. The men's labours were accomplished in much shorter time than the women's, and during the long winter evenings they could smoke and doze or "spin yarns" by the fireside to the humming accompaniment of the spinning wheel and the rasping of the cards, as the women busily prepared the wool for being woven into blankets and clothing for the family. This work was usually assigned to the older women, but any young woman contemplating marriage was not considered fit to undertake the supervision of a household if she had not mastered the art of spinning, and provided a certain quantity of blankets for her prospective family.

One improvident couple, when beginning housekeeping, found themselves in the awkward position of having no bedding, but they "set a stiff heart to a stey brae"; he teased and carded the wool and she spun, and by their united efforts the yarn was soon ready for

the loom. Meanwhile, for two or three weeks, this worthy couple had perforce to ensconce themselves in the strae steuls for their nightly repose. Whenever afterwards the women were busy spinning for "a wab o' claith," this story was retold by the old folk as an incentive to forethought and industry on the part of the young people listening.

"The bride she cam' out o' the byre, an' O as she dichted
her cheeks,
Sirs, I'm tae be married the nicht an' ha'e neither blankets
nor sheets;
Ha'e neither blankets nor sheets, nor scarce a coverlet too:
The bride that has a' thing tae borrow, has e'en richt
muckle ado."

The first process in the manufacture of wool was that of teasing the tufts of the fleece into a light fluffy heap. The younger girls always performed this operation; and the ease of the subsequent stages in the work depended greatly on the care with which all heather *cowes* (broken stems of heather) and inferior parts of the fleece were removed during teasing. Then came the heaviest part of the work—the carding, and at this stage, on rare occasions, the services of the men were enlisted. When the wool had been combed and turned a few times on the cards, it was curled over in a roll on the toothed side of one card, and after a final pat with the wooden back of the other card, the *rowar* (roller) was completed and carefully deposited on the seat of a stool. When a dozen or two rowars had been carded, the bunch was grasped by each end, given a few twists round, and formed into a *nock* (knot), and then the spinning began; and it was here that a woman possessed of a supple wrist and well-moulded fore-arm could show herself to advantage.

"Seated beside her wheel, and the carded wool like a
snowdrift
Piled at her knee, her white hand feeding the ravenous
spindle,
While with her foot on the treadle she guided the wheel
in its motion."

Spinning at the present day is done without any affected posing or display, but the ability of the spinner of sixty years ago was judged largely by the dainty play of fingers and the graceful flourishes she gave as with the right hand the rowar was gradually extended to arm's length so as to allow of the sneud (twist) passing along the rowar, the fingers of the left hand meanwhile removing all hurtful or useless matter (such as seeds of grass and the little hard tufts of wool which had escaped the teeth of the cards), and smoothing the thread into a regular and uniform thickness as it passed into the eye of the spindle.

The grandmothers of sixty years ago told how they span their wool and flax by a rude and simple process, that of the spindle and the whorl. There are to be found at the present day in a good state of preservation many spinning wheels made in Edinburgh about 200 years ago, but judging from the fact that great numbers of those little stone whorls have been turned up during ploughing or while digging in kail yairds, it would appear that this method of spinning, that of the spindle and whorl, was very general. The spindle was a small wooden pin tapering at the ends and having one end shaped into a hook like a crochet needle. A circular piece of stone, with a hole through the centre, was pushed on the other end of the spindle, the additional weight increasing the impetus of the spindle as it twisted the rowar into yarn. The end of the rowar was fastened to the hook end of the spindle, and the twist was given by the spinster quickly rolling the wooden pin down along her side with one hand, while with the other she held the rowar. The spindle, whilst whirling round, was allowed to fall towards the ground; and, when a yard or two of thread had got sufficient *sneud,* it was wound up on the spindle, the end made fast on the spindle, and the same rotatory motion begun again. When the weight of yarn on the spindle

increased, the whorl was removed. We find that in ancient days very fine linen yarn was spun in Egypt by this same process. Some pieces of linen still preserved have in the square inch 270 double-twisted threads of warp and 110 of woof. A piece of Orkney woven linen, the yarn spun by the spindle and whorl, shows 60 warp threads and 50 woof to the square inch; and though this comes short of the work of the Egyptians, it is yet a remarkable specimen of manual labour to be accomplished without the appliances of modern machinery. But one may imagine this style of spinning had to be very tiresome, the process being much slower than that of the spinning wheel. It is related of a woman who lived in the farmhouse of Holland, near Redland, that so dexterous was she at this mode of spinning that while herding the kine in the *merkister*[1] (a narrow strip of grass land enclosed on three sides by growing corn), she would sing, dance, and enjoy herself running backwards and forwards between the herd of cattle and the corn, and all the while her labour with the spindle and the whorl went on as efficiently and rapidly as if her whole attention were concentrated on her work. The descendants of this woman, even to the fourth and fifth generation, still resident in the parish, are remarkable for their manual dexterity and inventive ability—a fact which seems to substantiate the theory of heredity.

But to return to the ordinary method of spinning. When the thread was being twined the spindle revolved in the reverse way to the twist given it in the spinning. The yarn was laid two or three fold according to the degree of thickness or strength required. When the spindle was full the thread was wound on a reel, and formed into a skein about a yard long. All yarn spun was reckoned by hundreds (six score to the hundred) on the reel, whether it was the single strand or the two-

[1] O.N. *merkisstaðr* = Shetland *merki*, from O.N.

ply, or the three-ply for stockings. There were two kinds of reels in use—the hand reel and the check reel. The hand reel was simply a round stick about two feet long, and having a slot or lath twelve inches long by one and a half inches broad, mortised into each end at right angles to each other. One of these bars of wood was firmly fixed, and the other worked on a pivot to allow of the hesp[1] (skein) being easily slipped off the reel. The reel was grasped in the middle by the left hand, while with the right hand the thread was wound over the four projecting ends of the laths, thus forming four rows of worsted on the reel. Great care had to be taken in reeling the worsted, for if it once passed over an arm of the slot at the wrong side endless worry was entailed in the unravelling of the skein when it came to be wound into a ball. Reeling or winding a "hesp o' worsit" seldom failed to recall the old story of a young woman who was fallen in love with and married because of the great amount of patience she exhibited when winding a hank of sorely entangled thread. But after marriage disillusionment followed, for it turned out that she was entirely void of that valuable trait of character that had attracted her husband. No longer able to bear her fretful impatience, he taunted her thus:—"Thoo're no' the lass I saw reddin' the raffelled hesp." Her reply was:—"Thoo saw no' sic bites as I ran ben an' teuk i' the post o' the bed: me teeth marks are sta'an in hid tae the day 'at's comed." This difficulty was avoided by the use of the check reel, but this machine was seen only in the houses of those possessing a large flock of sheep, and where consequently a great deal of spinning was done. The check reel was constructed entirely of wood, and very much resembled a wind-mill in appearance. It had six arms, each about thirteen inches long. On the end of each arm was fixed a piece of wood measuring six inches. These were

[1] O.N. *hespa.*

called the cross-heads. Over these bars of wood the thread was wound round the circumference of the wheel as it revolved. On one of the arms there was fixed a small projecting pin, which formed a handle to turn the arms. A wooden axle passed through the nave of the wheel and through a post of wood fixed in the centre of the heavy little tripod-stand which stood on the floor, and supported the whole structure. The axle turned a small pinion, which revolved on another pinion made in corkscrew fashion, and which pressed on a thin strip of wood fixed on the post. When the arms had turned 120 times there was said to be a hundred of worsted on the reel, and this fact was announced by the wooden spring giving a sharp click.

White wool was far more plentiful than black wool, and as white stockings were worn by men very rarely, and by women only on high days and holidays, the Orkney housewives had to resort to the use of the dye-pot, and thorough adepts some of them were at the mixing of dyes, of which the principal ones in use were indigo, shumach, copperas, and logwood. A very objectionable odour was imparted to these by the animal liquid in which they were usually dissolved. Though coloured sheep were not numerous, their fleeces were of varied hues, ranging through all shades of grey, tawny, and brownish black. For men's stockings and jerseys or frocks, as they were then called, some coloured wool was mixed with the white during carding. Another variety of shade was obtained by twining together two strands of different colours. This kind of worsted got the name of tweest. In addition to worsted for stockings, all the yarn for claith (cloth), blankets and men's suits, as well as for the women's petticoats and booties (shawls), was spun by the women.

The yarn sent to the weaver was not reeled, but wound off the spindle into large clews (balls). The warp was spun much finer than the woof, and was

wound into large round balls which were measured by placing the hands thumb to thumb with the tips of the second fingers meeting round the circumference of the ball. This measurement was called a "twa span goupen." The woof-yarn was often the work of a beginner, as this thread was made much thicker than that ordinarily in use for stockings, etc. The balls of woof-yarn were of a very large size, measuring about 27 inches in circumference. For the convenience of the weaver in his work this kind of yarn was wound in hesps round the balls so that the balls were not spheres, but were in the form of irregular octohedrons. This style of winding prevented the ball from rolling about in the weaver's box as it would have done if of the ordinary shape of *clew*. To begin winding, a bit of "coal-peat clod," about one and a half inches square, was placed in the centre of the ball. This gave the weight required to prevent the yarn going into a wisp into the loom when the last strands were being passed into the web. When the winding of those balls was allotted to the youngsters of the family it was a common trick for them to put a small pebble inside two cockle shells, and to wind the yarn on this instead of the usual clod. This little ruse amused the youthful winder in his task, but the incessant rattle of a number of those balls seldom failed to irritate the weaver.

Weaving.

Every parish possessed at least one weaver, and some had two or three. They were busy men, each having a small farm to work in addition to the labour of the loom. Besides they were usually of a mechanical turn, and built their own looms as well as the loom-house—a chaumar (chamber) added on to the dwelling house.

There were two weavers in the township of Redland—William Holland and Douglas Hemmigar. William

Holland, of the Cot of Sennikelda, weaver and farmer, was called The Bailya (bailie) O' Redland. Being a man of tact and ready wit he was always called upon to settle the disputes and adjust the rights of conflicting parties in the township. Owing to the "rig-about" system of agriculture (*i.e.*, all the cottars under one proprietor having alternate rigs in the cultivated land), and to the fact that animals were allowed to graze at large, William Holland's services were in constant demand, he being an acknowledged authority on mark-stones, besides having great repute as "a bit of a lawyer."

Douglas Hemmigar, tenant of Barm, was the possessor of an uncommon Orkney surname, which became extinct on the death of his daughter and only child, Mary, who died in the same township on 15th May, 1892, at the age of 85. However, the name still survives in that of a point of land near Stromness called Hammigar Ness. His fore-name was his, as one of the rare survivors of the Scottish family who dominated Orkney in byegone days, and took a large share in making its ancient history. Douglas was a sturdy man of fair proportions and average abilities, who suffered from a great impediment in his speech brought about through the well-meant but mistaken operation performed by the midwife who officiated at his birth. Fancying that the child was tongue-tacked she took upon herself the office of surgeon, and, as the custom was, cut the *frenum linguae,* with the effect that he lost proper control of the action of his tongue, and this with a natural *croot* (burr) rendered his speech almost unintelligible.

(*To be continued*).

GLIMPSES OF SHETLAND LIFE, 1718—1753.

By R. Stuart Bruce.

II.

Mr. Thomas Gifford, as the chief man of the Shetland Islands, had much to do with the clergy, as an extract from a letter dated at Lerwick, 24th September, 1718, will shew. The letter is directed to Mr. John Ewing of Craigtoun, and after mentioning many matters concerning the affairs of the earl of Morton, Mr. Gifford continues:

> They have not wanted [*i.e.*, lacked] sermon on Sabath day in Lerwick since Mr. Mill('s) death nor I believe will in time coming untill they gett a minister. What has moved the Presberty of Zetland to this extraordinary favour is mor for fair [fear] than love, seeing they ar affrayed of som pepell ther which they judge malignants, who has tould them if they want prayers, one day the(y) will sett up ane Episcopall minister's hous; [so] for preventing of such misfortoun, they order dayly suplie for them. The two young devins presented for Dunrosnes and Unst ar both unordined and in all aperence ar nott lyke to be ordeaned, the furs [first] having stand the tryall of a lyble raised agains him at the lady Quandal's [Quendale's] instance, who appered herself in person befor the Presbertry and did ther urge hir persutt [with such] relidgon and rethorick that pested our devins to that degrie that haveing sett eight days upon the afaire, and altho' they could not find one poynt of the lyble wholy proven, yet befor the lady should be disobledged they refered the matter to the Generall Asembly and continued Mr. Hougans [Hugens] to preach in Dunrosnes till the Assembly detarmination. As for Mr. Meldrum, he has the misfortoun to be trubled with vapors to that degrie that he is alltogether ane more proper inhabitent for bedlame then any place els for which I am hartly sory, as are all his freinds, he haveing been a very promising young man. . . .

There are many such letters regarding presentation of ministers, vacant stipends, quarrels with Presbyteries, and matters of like import; but I think that for

the meantime these may be passed over, and some extracts concerning the home affairs of Mr. Gifford may be given. He writes from Busta, to Mr. Pat. Gordon, watchmaker in Edinburgh, of date 10th November, 1730:

> I've sent by Frackafeld [Mr. Robert Dick of Fracafield] the watch I bought of you, which has not gon right these severall years, and of late is dumb, but ther is nothing brok in it, so I expect you will set it to rights again and deliver it to Frackafild, and enjoyn him not to wear it in his pocket, but lay it by, and put a string to the key you think best and strongest, the charge of all which shall be pay'd on recept of your account thereof. . . .

One wonders why Mr. Dick was not to be permitted to wear the watch, when bringing it back to Shetland. Perhaps he was known to be careless with these valuable things? The aforesaid Patrick Gordon, "a Batchelor, and an eminent watch maker of this city," as the *Caledonian Mercury* puts it, died at Edinburgh on Saturday, 17th June, 1749.

On the same date as the above letter to Patrick Gordon, we have the following, addressed to Mr. Jno. Weir, Periwig maker in Edinburgh:

> My last to you was 16th June past, ouning recept of yours (of) 25 May last, with an compaigne periwig the price whereof referd to yourself and desired you might call for the sam(e) from Messrs. Jno. Coutts and Compy [a firm of Leith merchants, with whom Mr. Gifford had many dealings] who will pay you as soon as my effects can answer. I again desire you will provid for me a round wig, but stronger, fuller and larger in the net than that you last sent me, which did not wear so well as I expected. It will be May nixt ere I can expect occasion from Edinburgh, again(st) which time you may have it rady and deliver it to Decon Sinclair, taylor, who will put it up with anything he sends me and put your oun seall upon it, for I'm apt to think the last you sent me was changed.

By the same vessel a letter is sent to Mr. Gifford's tailor (the above-referred-to Deacon Sinclair), which runs thus:

I received yours of 30 Jan. last with your account amounting (to) £2 : 5 : and has given order to Messrs. Jno. Coutts and Comp. to pay you the sum, which (you) may call for. The cloths for my son served him very well. I never got any payment from Geo. Fisken, nor will you ever till he grow richer. I thought it needles to use any diligence against him, since that was throwing away good money to seek bad : he owns the debt to be just, and I belive will pay it when he can. Vosegarth (Gilbert Basil Scott, of Voesgarth, died 1734) allso promised to pay you : if don, I know not. I wount have a ship from your parts till Aprill or May; if I want any thing then, will advise you, if I don't come up myself [*i.e.*, if he does not himself go to Edinburgh]. Kindly saluting you, your spouse and daughter.

In March, 1730, Mr. Gifford's daughter, Margaret (born 30th March, 1715), is sent to Edinburgh to finish her education, and in that connection Busta's letter to "Mrs. Legat at her houss in Lieth," is probably worth recording. This Mrs. Leggat was the wife of Francis Leggat, a well-known surgeon-apothecary in Leith, and "Pegie," or "Paigie," was to be put under the care of this good lady. Thomas Gifford dates his letter 10th March, 1730, and writes from Busta :

My last to you was by Mr. Dick of ffrackafeld, which I heartilie pray may have found you in good health befor this time, and you will therein see the cause of my Paigie's delay in coming up [to Leith]. I have now fraighted a small veshell, mostly for her transport, she having stay'd too long waiting a passage, and she now comes recomended to your care and government, under which I recken her very safe and hapy : the maner of her education, it not being my province, I shall not medle with, but refers that intirely to your direction and any advise her mother has given you theranent. As for any necessars she wants, I hop you will be so good as order them for her conform to her mother's directions or otherways as you shall judge convenient for her, and let her want nothing that you think needful for her, and for purchasing thereof you ar to give the merchants you purchase it of, notes upon Mr. John Coutts, my corraspondent in Edinburgh, but pray get some time from your merchants, as is usuall, because my effects is sometimes long in bringing in cash, and I have much to doe with it beside in that place, and when ever any money is needed for her, you ar to call for it from Mr. Coutts to whom I've write to give you what you call for. I need not acquaint you that she is young and childish

> [she was 15], and therfor capable of receiving any impression, for which cause she has need to be brought into good company, wheranent I'm easy whilst she is under your inspection, who, I know will not be wanting too her in good admonition and advise which I've enjoynd her to submit to and doe nothing without, and I again recommend her to your care and tuition, and you both to the divine conduct and direction, and prays that God may give us comfortable accounts of you. I offer my humble service to Dr. Legat and my most affectionat and best wishes to your goodself.

Poor "Paigie!" Watched over by the eagle eye of Mrs. Leggat, and enjoined by papa to avoid extravagance and shun worldly pleasures, I greatly fear that she would not have what is now called a "good time!" I fancy that Busta wrote to his little daughter by every possible "occasion," but these letters are not considered of sufficient importance to be written in full into his letter book, merely consisting of a few lines. Peggie left Shetland, as we saw before, in March, 1730, and on 10th November, 1730, Busta writes three separate letters, one to Dr. Leggat and one to Mrs. Leggat, thanking them for their kindness in taking his daughter; the third being to Peggie. Busta received a letter from Mrs. Leggat on 22nd July to say that Peggie had arrived safely at Leith, but he apparently either cannot find a vessel for Leith to take his reply, or is so busy with "affairs" that he does not answer until November; so evidently Peggie cannot have been greatly worried by the number of papa's epistles, but here is what Busta puts in his letter book:

> Busta, 10 November, 1730. To Peggie Gifford [wrote] that I received hers, etc. That I'd given new orders to Mr. Coutts to advance her what money she called for: when she needs mo[re] to call for it and when she has to pay to any merchant to give a note on him at as long sight as the merchant will allow: all the rest many admonitions, etc.

We can imagine the "admonitions," but Peggie must have been a clever child if, when she bought goods from a shop, she not only told the shopkeeper

that she would give him a bill on Mr. Coutts for the amount, but is actually expected by her father to draw the bill at as long sight as possible! In Busta's letter to Mrs. Leggat he warns her that:

> While she allowed Margt. the privaleg of a comrade, entreated she might still retain the authoritie of a parent and reprove her for what's amiss. . . . As to her education I did not medle with that further then that she learn what's most needfull, and that I'd rather she was master of a fue things than that she begin to learn many things and be master of nothing. That she was to stay as long as was absolutlie needfull and no longer, that I was thought of being at Edinburgh nixt sumer, but was not soore, etc.

Peggie went south in the "ship" of James Harrower, "shipmaster in Torryburn." The said "ship" would almost certainly be a small and noisome sloop or dogger, and James Harrower was commissioned by Mr. Gifford to purchase for him in Leith—

> Six sute table linnen; a table cloth [and] 12 napikins to ech sute. 4 sute therof courss and 2 fine.
>
> A doz: strong chairs for the booth of Hildswick, one elbow chaire, 2 firkins D. [*i.e.* double], 2 do. single nails, 2 firkins seam and roove [these were for boat-building purposes]. 10 chalder of coals and 3 or 4 Tun of free ston for rebits [rabbets] and lintells [these for house-building].

As some information regarding Busta's household "needs" may be interesting and amusing, I give his letter to Mr. Robert Barclay, merchant in Hamburg. Mr. Gifford had been in business relations with Mr. Barclay for a long time, and in this letter, dated at Lerwick, "1st Jully, 1730," and addressed to "Mr. Robert Bartlay," Busta gives evidence that he is rather annoyed with his correspondent. Here is the letter:

> I received your favours of the 31st March and 14th ulto; by both which I understand that neither your expectation nor mine is answered in my order to Messrs. Jno. Coutts and Compa. for £250, to be remit you which I'm sorry for, but hops by this time its made good, or if it should not, is non of my fault, for I'm perswaded I have effects with them for doeing of it, and besides, I have all the inclination in the world to doe you and all men justice, and I bless God am yet capable so to doe tho not of a suddent.

I cant but observe that you seem to be much upon the shygreen and appear to treat me in a more ackward and peremptory manner than usuall thereby intimating that my much valued interest in your good graces looks to be upon the declinning hand, but as I ever esteemed you a Gentleman of very great honour and probity and as I am resolved to remember your former favours with the utmost returns of gratitude, so I still hope you will not in the end put such a value on your favours don me as shall bring me under a necessity to dispute that which otherways I would with a great deall of pleasour pay as far as I judge it just and reasonable, and altho' you are not answerable for markets, yet methinks my extraordanary losses should mitigat tho' not extinguish your demands upon me, and I can't help thinking that I'm no ways so much your Debitor as you seem to insinuat and therefor expects your currt. accott. with me, agreeable to the scheme I last sent you, wherein I think I went as far as you can reasonably demand or I'm capable to goe, and notwithstanding of your unusuall way of writing me, I still intertain the same much valued opinion I ever had of you and does hereby consign unto you this small vessell [she was the Shetland sloop "St. Andrew"] commanded by Willm. Mason, whoes cargoe is contained in the inclosed bill of loading which I hope you will dispose of to the best acoott. it can make out and credit me for the neat proceeds and entreats that you will return me the inclosed commission and by last of nixt month I expect to have a bigger vessell at your market whereby I hope to be enabled to pay you all I'm justly due you. I have of this date write Mr. Charles Roossen, merchant in Amsterdam, that I've advised you to grant him allowance to draw upon you for three hundred and fifteen Guilders, nineteen strs, hollands money for my account, I having received that va: of him in tobacco, which intreats you'll make good as soon as possible and debit me accordingly. You have also to pay to said Mason in name of fraught, thirtie pounds starline together with usuall average. I cant from this place [*i.e.* Lerwick, all his business books being at home at Busta] write you so fully as I incline, ney, not so much as is necessary, but most even depend upon your wounted goodness and care in my concerne and that you'le dispatch the sloup with my commission shiped as far as possible, whereby I shall yet have the pleasure of finding you inclined to cultivate the good correspondance that hitherto we have mintain'd, than which nothing shall be more aggreeable to him who is, etc.

Commission to Mr. Robt. Bartlay, mert. in Hamburgh, Lerwick, 1st Jully, 1730:

20 barles 60 ankers corne brandie [for the fishers], 3 half hogsheads French brandie, 24 barles fishing lin(e)s, most ground lines, 10 thousand ling hooks, 24000 hadock hooks, 2 half barles starch, 4 firkins soap, 12 barles tarr, 1 fall good mum, 1 anker best shery, 1 do funterack [Frontignac], 2 ankers new French wine, 1 anker best

white port wine or Lisbon, ½ anker vinigar, 30 lb raisins, 30 do proons, 20 lb faigs, 6 lb almonds, 6 lb peper, 4 lb whyte ginger, 12 lb hunney, 20 lb currants, 30 lb ryce, ½ lb nutmegs, ½ mace, ½ cinamon, ¼ lb cloves, 4 lb confected ginger, 12 lb best Hollands broun mustard, 12 papers pins, 12 bolts whyte tape, 1 lb course, ¼ lb fine sowing white thrid, 12 lb hair powder, 2 botles florence oyll, 1 barle of barlie, 2 barlls flour, 1 barrell biscat, ½ barrell peese, 6 lb azer, 2 lb table indigoe, 2 lb rock indigoe, 3 last [*i.e.*, about 6 tons] Spanish salt, or what she may need for balast, in bulk, and pipstaves [*i.e.*, cask staves] to make her full, all to be shiped in the St. Andrew, William Mason, Mr., for my account and risque of T. G.

It will be noticed that Busta does not order any tea; but that, as we shall see, is mentioned later on.

FOREIGN COIN IN SHETLAND.

By J. Shand.

THE reference by the Laird of Busta (quoted by Mr. Bruce, in "Glimpses of Shetland Life," Miscellany, Vol. V., 156) to the large quantity of foreign coin circulating in Shetland in the eighteenth century may induce some interest in a few notes on the subject. Gifford's "Scheme anent regulating the German and Danish current money passing here" (Historical Descriptions of the Zetland Islands, Appendix IX.) sets forth his views very fully, but need not here be drawn upon. He appears, however, in his capacity of Stewart-depute, to have called a Court of Heritors, who, meeting at Lerwick on 13th June, 1727, agreed to the scheme, a copy of which had been previously sent to each bailie. In later years, strangely enough, Gifford was himself a considerable importer of foreign money.

His letter-book, 1744-46, shews repeated orders from Hamburg of marks and Danish five-stwyver pieces, "which," he writes, "I can't be without."

Several of the earlier writers allude to the prevalence of foreign coins in the islands. Thus Monteith, 1633:—

> Their mony is for the most part Hollands and Dutch mony.

And Brand, in 1700:—

> The Dutch money doth Ordinarily pass among them, and since the rates of the money were raised in Scotland many have been considerable gainers.

Lerwick, as the main rendezvous of foreign fishers, got, no doubt, the bulk of such currency, and a considerable amount found its way to the coffers of the Kirk Session, who, in 1725, lent on heritable bond the equivalent of £200 Scots "in Danish and Lubes (Lubeck) money." In 1741 we find them handing to Mr. Andrew Bolt, one of their number and a merchant in Lerwick, "£22 Scots of French money" and "60 Old Holland stivers" from the poor's box to be sent to Holland for exchange. It is believed that, then and later, the stiver was usually accepted in Shetland as a penny if accompanied by a doit, the latter probably of various coinage but evidently plentiful, as in 1733 two elders and the session clerk met at the house of the treasurer for the poor:—

> in order to count over the doits in his custody and value the same and to report, in regard that the doits were reduced from 6 to 8 for a penny.

Debased British coinage was also a source of trouble and perplexity. On 27th June, 1742:—

> The session considering that they have some old halfpence in their poor's box which turns to no account not being current, therefore propos'd to Thomas Fea if he would take them and dispose of them to strangers at present in the place and return their value in current money, to which the said Thomas Fea frankly complied.

Further accumulations were dealt with from time to time, as in 1755, when :—

> The session thought fit to sell the bad coppers in the box to Thomas Fea.

And in 1760, when Magnus Fea became a purchaser to extent of four shillings sterling, "as none other would give so much."

In 1791 occurred the most important of the session's dealings of the kind :—

> The Treasurer represented that he had about four thousand halfpence, none of which would pass for good money. That they weighed about sixty-four Dutch pounds. The session resolved to sell them immediately, which Erich Youngelaus* purchased them at two pounds sterling, for which sum he is accountable to the treasurer.

The coin in the poor's box was examined by the session in 1766, and found to consist of—

1 guinea and 3 Hollands ducats	...	28	7 0
Hollands money	...	47	10 0
English and Danes	...	24	0 0
Doubtful coins	...		12 0
(Scots money) ...	...£	100	9 0

These notes may fitly be concluded with the copy of a letter addressed to the directors of a bank in Edinburgh, and signed by merchants of Lerwick and others.

Lerwick, 11th July, 1846.

Gentlemen—

It having been customary for a long series of years to circulate foreign coins in this place, arising in consequence of the yearly intercourse with Dutch, French, and other Foreign Vessels. This season, owing to the Dutch Government issuing a new coinage and calling in the old, and from an impression that the foreign coins generally were circulating at a higher rate than their intrinsic value, there has been almost an entire suspension of the foreign circulation, which is likely to prove seriously

*A wright in Lerwick and of Dutch origin. He and the Feas already named were members of Session, and, notwithstanding the dubious wording of the minutes, quite unlikely to have been guilty of any malpractice.

detrimental to the interests of the community, as directly tending to prevent further dealings with the foreigners calling at the place.

We would therefore beg leave to request that you may be pleased to direct your agent here to receive foreign money at the rate of exchange with the respective kingdoms of France, Holland, Belgium, Spain, etc., which would be conferring a great benefit upon the inhabitants of Shetland by enabling them to continue their dealings with foreigners. The coins principally in circulation are half francs, francs, two francs, and five franc pieces.

Anxiously awaiting your early reply, we are, gentlemen, your most obedient servants,

John Bannatyne
James Hunter and Son
James Tulloch
Lauce. Tait
Robert Linklater
James Tait
Robt. Irvine
Charles Morrison
Thomas Strong
Thomas Johnson
Saml. Johnson
James Mouat
William Pole
Gilbert Tait
Walter Robertson
James Tait
James Miller
Hugh Linklater
Gilbert Harrison
George Irvine

Joseph Leask
Robert Mullay
Andw. Nicolson
Robert Hicks
P. Williamson, junr.
Lauce. Laurenson
Robert Goudie
Andw. Fordyce
Andw. Jamieson
John Smyth
Thomas Gilbertson
Jno. Thos. Henry
James S. Arcus
Robert Smith
James Linklater
Jas. Mowat
Willm. Clark
Robert Sinclair
John Harper
Jas. Mowat, junr.
Robert Robertson
H. Anderson
D. H. Burns
Andw. Nicolson, junr.
John Angus
Gilb. Robertson

CHARLES STEUART,

Receiver-General of Customs in British North America.

From the original miniature in the possession of James Steuart, Esq., W.S.

ORKNEY NEWS FROM THE LETTER-BAG OF MR. CHARLES STEUART.

By A. Francis Steuart.

I.

CHARLES STEUART was younger son of Charles Steuart, Stewart Clerk of Orkney (d. 1731) by his second wife Marjorie, daughter of William Traill of Westness, and his wife Barbara Balfour of Pharay. He was born at Kirkwall in 1725, and early went out to America and the West Indies, and at last became Surveyor-General of Customs in British North America, a high position before the War of Independence. He died unmarried at Edinburgh, 27th November, 1797, when a very laudatory obituary appeared in the *Gentleman's Magazine*. His correspondence, which has been preserved almost entire, is an interesting study. It shows how much he did for his Orcadian kinsfolk, always trying to advance them at home or abroad, and it shows, what is equally pleasant, how much they did for each other. I hope to illustrate this by my extracts from his letter-bag.—A. F. S.

John Traill[1] *of Westness to Charles Steuart, Kirkwall, 7 April,* 1770.—"Can you inform me where Capt. Peter Traill of Sebay is, please make inquiry about him as I have not heard from him this twelve months. . . . I hope you are acquainted with our cousin and countryman James Mackenzie, who lives at London. . . . It revives me dayly when I see your picture and my cousin Robert's, for I need not flatter myself of ever seeing the originals any more."

[1] Died 1795. Married his first cousin, Mary Balfour, of Trenaby, 1745. She died 1794. They had no children, but brought up many relatives.

The Same to the Same, North Ronaldshay, 10 *May,* 1770.—"I have been in this island in order to recover a large cargo of iron &c. wrecked here last October belonging to Stockholm. . . . [About an extra allowance to Charles Steuart's sister Mrs. Ruddach, who though she had an income of £23 per annum, which included a pension, yet owned the little estate of Mudiesdale near Kirkwall]. . . . While her sons continues with her she would require about £12 or £15 more, but as I have said before this intirely depends upon your circumstances. . . . I know Captain Peter Mowat and his Brother gives their sister here yearly, a single woman, which only supports her in a very Private way £20, and Messrs. James and Murdoch Mackenzies gives their sister in the same situation £25, besides a House, Peats, &c.—Tho this can be no Rule to you yet I thought it proper to let you know that Living has increased surprisingly here since you left Orkney, and the keeping children in a decent way, especially Boys, is very expensive. . . . It will afford you a lasting pleasure and satisfaction that you contribute to this supporting your only sister . . . a woman of great worth and who is justly esteemed by all that knows her."

The Same to the Same, Kirkwall, 1 *Dec.,* 1770.—"I was last post favoured with a letter from our Cousine Mr. Robert Traill of 16th September. He writes me by a private hand 'I understand our Cousine Mr. Charles Steuart is appointed one of our Commissioners, and that Mr. Hollow the new deputy Collector here is appointed Cashier in his place, if so, and he should come away without something being done for me, I shall Dispair.'"

The Same to the Same, Kirkwall, 23 *Jan.,* 1773.—"We are here in miserable condition for Want of Bread, as this is the second crop here which threatens

nixt to a Famine. This one is much worse than the last. . . ."

The Same to the Same, Kirkwall, 17 April, 1773.—"The reasons for my now writing you is in behalf of one of my family a friendless young man. His name is William Ballinden who I took under my care when an Infant and gave him the very best advantages of education this Place could afford. My inducement to do so was that he is a grand-nephew of my mother's, and had his father, who represented as old and respectable a family as was in this country, I say had he acted with common Prudence, might had as good as any now in this country. [He wished advice and promotion in his East India trade.]"

The Same to the Same, 22 June, 1774.—"I wish his [Robert Traill's] conduct may be prudent considering the office he holds and the Disturbances that's in North America. Write me what accounts you had last from him; it is now twenty-two months since I heard either from him or my nephew Mr. Craigie."

The Same to the Same, North Ronaldshay, 15 August, 1774.—"As to this I reffer you to my friend Captain John Traill[1] . . . and then I shall be glead to have your opinion of this Cousine of ours. . . . I also hope you'll continue your good offices to him for he writes me if it had not been for the large supply you have given him, he would not (have) known what to have done!"

The Same to the Same, Kirkwall, 20 Oct., 1773.—"Your worthy Sister and Daughter I see here most every day. . . . The Death of my grand Neice Mary Craigie will I'm affraid make my wife disconsolate while she lives."

1 "Jack Traill," of Westness and Woodwick, Lieut. 76th Regt., and served in America.

The Same to the Same, Kirkwall, 29 Sept., 1780.— "I had the Pleasure of a Letter from our Cousine Mr. Robert Traill of 11th July last, infirming me that a friend of his without the smallest solicitation on his Part offered to get him appointed Collector of Bermuda, also to be one of his Majesty's Council there. . . . I imagine that your interest has procured this comfortable appointment for him. . . ."

The Same to the Same, Kirkwall, 6 June, 1783.— "Having for some time very large Demands upon me, and as the General Famines in this country bears hard upon numbers here, especially those that has smal estates, puts me under the Necessity of applying to you for the use off £100 or rather £150 sterling, the interest of which I shall yearly pay to your order here. . . .

"I can't get my Grand Nephew diswaded from going into the Army. As I have no Interest, I intend purchasing an Ensignsy for him, if possible into an old Regiment. What is your opinion of this?"

The Same to the Same, Kirkwall, 14 Aug., 1783.— "If you knew as weall as we do what is due to the memory of our grand-mother Barbara Balfour who was grand aunt to this young gentleman [Balfour Stewart brother to Mr. Stewart of Burgh] we are very certain you would exert yourself in the behalf of so near a relation."

The Same to the Same, Kirkwall, 26 June, 1786.— "Many a week I cant hold a pen for the great Tremor I have in my Right Hand. I am entirely lame and in every respect falling off very fast. My three [adopted] sons will I hope doe weal in life when I am in dust. . . . I have given them every advantage to improve their mind and also maintain them as gentlemen, nay more so than my narrow circumstances could afford and much more so considering the crowded House I keep and the number of Poor Relations I have here."

From Mrs. Ruddach[1] *to Charles Steuart, Kirkwall, 15 Sept., 1768.*—"I have been for these two years in a very low way and always had Doctors attending me, the expense of which has not been little. Nor has my mind been easie on account of my dear children. . . . Greeving for the loss of the most valueable patrimony, education, there not having been a right teacher here since they lost their most worthy one, however (they) have been keept at the best in the place till of late. Sallarys are small and living found so high that none well qualified can remain any time with us. The Island of Westray distant 24 miles from this has got home a young man who is much liked and teaches Latin, Arithmetic, Geography, book keeping, writing and reading, and is a sober diligent Lad, to whose care I have sent my boys by the advice of my friends. Their board and education stands me £29 5 sh. besides clouths, books, and many things too tedious to mention."

The Same to the Same, Kirkwall, 15 April, 1769.—"Your favours dated Boston 28 Nov. 1768 came safe to hand and is the only letter I have been favoured with since you left London. None but a tender hearted brother like you could immagine the Joy it gave me, especially finding that you have had peace and health in these times which have been troublesome to British subjects in [American] Station (sic). . . ."

"[Fitting out her eldest son Thomas]. I am told by our friend Westness that it cost him £70 to fitt out Geo. Craigie his nephew.[2] Every thing has risen to a great height in this place. . . . My Spirits revives with the thoughts of your coming to Britain."

[1] His only sister, Cecila Steuart, born 1721, died 1792; married 1752, Rev. Alexander Ruddach, of Kirkwall, died 1763. They had three sons, whom their uncle educated, and sent, two Thomas to Tobago and Charles to Jamaica, to the West Indies, and one, Alexander, into the Royal Navy; and one daughter, Isabella, Mrs. Murray.

[2] Son of his sister Barbara Traill, who married George Craigie, of Saviskail, in Rousay.

The Same to the Same, Kirkwall, 9 Dec., 1769.— [In a very shaky hand]. "Dearest of Brothers there is a greate many things I could say to such a dear Brother that I could not write. My children are all very well and are at the Publik Scool in Kirkwall.— C. S."

The Same to the Same, Kirkwall, 18 March, 1770.— "Westness wrote to me . . . I . . . can assure you that he is as friendly an honest warm hearted man as is in this County. His Lady is a charitable, well disposed and (an) agreable companion for him and a sincere friend to his most distant connections and were it not for them both I should be much more disconsolate many a day, they living in the neighbourhood."

The Same to the Same, Kirkwall, 25 Aug., 1770.— "My worthy friend Mr. Thos. Lindsay has a Clark [Robert Keith][1] who has a good writing hand. . . . I only waited an opportunity to ask the favour when the throng of his business was over that my boys might wait on him shortly or he come here at leisure hours and over-see them, and as they are young and tractable I hope they will improve. . . .

"My support at present is £15 from the widows fund (and) £10 the interest of £200 with £15 the rent of Mudiesdale and its House still in my possession. This last sum I intend to give to my mother-in-law[2] . . . Your Nurse[3] is still in life and very ealing. . . . As good Tea is a very scarce commodity in this place and very dear, begs you will send me a pound or two with the first opportunity. It's my favourate Drink and is all I entertain my friends with.—C. S."

[1] A nephew of "our countryman Mr. Strange," Sir Robert Strange, the engraver. He was sent to London to Charles Steuart, and helped on by him and his uncle.

[2] Died in Kirkwall, 2nd Nov. 1772, aged 75.

[3] Charles Steuart and his sister, when their father died, were brought up, first by their aunt, Lady Woodwick, and Robert Traill.

The Same to the Same, Kirkwall, February, 1771.— "Your nameson is to take his passage from this to Leith with Capt. [Alexander] Graham son of the late Graemshall who is here with a Tender to bring away men that is raised from this country for the Navy. . . . Lieut. John Traill son of the late Papay goes on the same ship to Leith. . . ."

The Same to the Same, Kirkwall, 15 *June,* 1771.— "As my little Daughter was very dull upon parting with Charlie,[1] I was advised to put her to a Dancing School to divert her, and likewise promised her a Cloak and Bonnet of Coloured Silk, and other trifling things, but was disappointed. I now tell her that I am to write to London for it, and I earnestly beg you will buy it of a slight coloured silk which will be less expensive, and give it to Mrs. Mungo Baikie or Mr. Russel, to be sent to Newcastle or any other way by which Dr. Groat's medicines come. . . . My mother in law is still in Life as also your Nurse, and I assure you I shall not forget her as long as she lives."[2]

The Same to the Same, Kirkwall, 22 *Feb.,* 1772.— "As I am often ailing, I'm under the necessity of calling Doctr. Groat which expence is very high and to ease extraordinary charges, has been a subscriber to him since he came to Orkney, a guinea yearly."

The Same to the Same, Kirkwall, 15 *May,* 1773.— "I had a letter lately from my friend Mr. Balfour of Trenaby wanting that I should inform him how you keep your Health. . . . I wish you may be liable . . . to serve both him and his son John who is now at Madrass in the East Indies. [A new Governor 'one Mr. Russell' was expected to be going out to Fort St. George] . . . by all accounts he is very promising and as he is our near relation . . . I hope you will

[1] Sent off for Jamaica.

[2] She died next month.

pay all due attention . . . and if you find access to Mr. Russell that you would write John Balfour along with him if he goes out as Governor of Fort St. George."

The Same to the Same, Kirkwall, 13 *March,* 1774.— "There is none I could wished Charles (her son) to (have) been recommended to sooner than Mr. Laing [in Jamaica]. He is a Gentleman of a good character, has done a great deal for his relations and those his Brother[1] has recommended to him."

The Same to the Same, Kirkwall, 18 *March,* 1774.— "I wrote you last post not knowing that Capt. Walter Steuart was going to London . . . I wrote you formerly of his being married to a daughter of Tankerness,[2] a very agreeable young woman, and as he is leaving Orkney, no doubt it is business that calls him."

The Same to the Same, Kirkwall, 16 *June,* 1774.— "The Disturbances in America is many a day given me great uneasiness. I wish Providence would cast your lot in another part of the world if agreeable to you."

The Same to the Same, Kirkwall, 29 *July,* 1775.— "A Captain Fea, our old acquaintance, . . . was so kind as to call for my commands. . . . I shall not therefore lengthen this letter only to acquaint you that my good friend Mr. Ross, to a daughter of whom Mr. Fea is married,[3] died a few days ago to the great loss of his family. . . ."

The Same to the Same, Kirkwall, 2 *Sept.,* 1775.— "I have sent Per Captain John Baillie of the Iceland Fishermen a small Box containing 4 shirts and 5 pair stockings for Sandie. I had some more made designed

[1] Mr. Malcolm Laing, of Strynie.

[2] Grizel, daughter of James Baikie, of Tankerness, and Janet Douglas.

[3] James Fea, of Clestrain, married Miss Grisel Ross, 26th Dec., 1771.

for him but there was a friend who needed some shirts for a Relation of theirs. . . ."

The Same to the Same, Kirkwall, 26 Aug., 1775.— "As this is the end of the annual fair and as my friends from the county are so good as to call upon me, prevents me from writing just now in my own hand. . . . This goes under a private cover from Mr. Thomas Balfour, who had no more room left."

The Same to the Same, Kirkwall, 5 Jany., 1777.— "I most readily agree to my daughters going to Edinburgh. . . . Hir welfare and happiness I have much at heart and was she of more services to me than it can be thought she is, yet (I) could not think of barring hir of any advantages of Education, for indeed she has but few here as there are no publick schools fit for one of hir age."

The Same to the Same, Edinburgh, 17 Feb., 1778.— "[her daughter's education]. She continues at the Dancing, writing, counting, souming, and Reading Inglish properly. A Mr. comes to the house to learn one of her cousins singing in which they both joyn. She gos to a Millinner and peastery (School). Your generosity has enabled me to bestow upon her so that my Brother has been at no Expence as yeat but our Board [which] I have Reason to Think neither he nor his family grudges."

The Same to the Same, Edinburgh, 18 April, 1778.— "You are to remitt money quarterly to defray my daughter's expenses here. She discovers an ear and taste for learning the harsichord and could have played a little by the ear before she left Orkney. I could wish she had more instruction on this instrument as it would be (an) innocent and usefull amusement in times when she returns to Orkney. A second hand Spinet may be got here at £5 or 6. A sum equal to this will defray all the expence."

(*To be continued*).

THE REV. JOHN MORISON, D.D.,

Minister of Canisby, Caithness (1780-1798).

II.

Some reference must now be made to Dr. Morison's work as a paraphrast, as his chief claim to fame rests on his work as the author of some of the best known of the Scottish Paraphrases.

Dr. Burns, in his *Memoir of Rev. Stevenson MacGill, D.D.*,[1] conveys the interesting information that he had perused a MS. volume forming volume II. of the original copies of translations and paraphrases given in to the Assembly's Committee, and *prior* to any alterations having been made upon them, or any judgment being pronounced on their comparative merits. "On the blank leaf of this curious volume," he says, "there is inscribed in Dr. M.'s hand-writing the following lines: 'This volume belonged to the Rev. Mr. Brown, formerly minister of Edinburgh, who interested himself in the Assembly's collection. He was convener of the committee of Assembly. It was presented to me by Mr. William Somerville, of Glasgow, son-in-law to Mr. Brown.' Dr. Burns mentions that there were twenty-four specimens from Morison in this collection, four of which, with very slight alterations, being the same as the collection now in use." "Of the rest," he says, "one is a curious paraphrase of Ecclesiastes XII.; but a single stanza may show that it has not proved a successful effort:—

> And when the grinding sound is low,
> His tongue withholds its wonted flow,
> Before the crowing of the cock
> He feels his joyless slumbers broke,
> Which mirth and morning says are vain
> To charm away the sense of pain."

[1] Page 278. This volume's whereabouts is now unfortunately unknown.

In a series of articles which appeared in the *Free Church Magazine* for 1847 on the Paraphrases, the anonymous writer informs his readers that he had come into possession of a curious and precious volume. It "appears," says the writer, "to be the MS. copy of the poems proposed for admission among the Paraphrases prepared for the use of the convener of the committee, Mr. James Brown. It is divided into two parts—the first containing those compositions which had obtained the general approbation of the committee on the 1st of May, 1778; and the second composed of hymns, which had been sent in by members of the committee, and which were afterwards to be considered. The first part contains the old Paraphrases, with a number of translations suggested for the first time. The second is altogether new, and includes many of the twenty-two that were ultimately adopted. Our volume exhibits the alterations which were made, by various hands, on the old scriptural songs and the suggested paraphrases."[1] Three specimens of Morison's rejected pieces are given, and are as follows:—

Isaiah xlii. 10-13.

A new song to the Lord our God all ends of the earth begin;
In songs of praise break forth, ye isles, and all that dwell therein.

Ye rocks, with all your vocal tribes, aloft your voices raise,
Ye seas, with all your swarms, declare the great Creator's praise.

And ye that oft in whelming floods his works of wonder view,
O sing of him whose saving light beams marvellous on you.

In hallelujahs long and loud, to Him all praise be given;
Whose presence fills the spacious earth, and boundless waste of heaven!

Isaiah xl. 3-6.

His voice who preach'd in wilds, and bade the list'ning nations hear;
Ye tribes of earth prepare. A God, a Saviour God is near.

Ye hills, with rever'nd heads receive your Maker from the skies;
To greet his glad approach, ye vales, with all your incense rise.

1 Page 160. This volume's whereabouts is also unknown.

He comes: with songs of joy and peace, the sad in heart to cheer;
The blind his glorious train shall see, his voice the deaf shall hear.

All flesh together shall behold the glory of the Lord;
And men with faithful hearts shall trust in God's eternal Word.

Isaiah xl. 9-12.

O Zion! from the mountains' tops thy joy of heart proclaim;
Jerusalem! in songs of praise exalt the glorious theme.

For lo! thy King and Saviour comes; Judah! behold thy God;
To fix the realm of peace He comes, and break th' oppressor's rod.

His arm of pow'r shall quench the strong; his arm shall crush the proud;
And heav'n and earth his deeds shall sing in warblings loud and long.

He, with a shepherd's anxious care, shall guard his flock from harm;
The lambs shall in his bosom lie, and lean upon his arm.

To Him the faint shall look for strength, in Him the weak be strong;
And tenderly He'll smooth the path of those that are with young.

From these specimens it will be seen that they fall far short in literary merit to the accepted pieces, though the writer in the *Free Church Magazine* maintains that it was the best of Morison's which were rejected,[1] judging them presumably from the doctrinal point of view.

The Paraphrases in the Scottish Collection of 1781, which are usually attributed to Dr. Morison, are those numbered xix., xxi., xxvii., xxviii., xxix., xxx., and xxxv.

The 19th Paraphrase.

The first is a paraphrase of Isaiah ix. 2-8, and appeared as follows in the Draft Scottish *Translations and Paraphrases*, 1781 :—

The race that long in darkness pin'd have seen a glorious light;
The people dwell in day who dwelt in Death's surrounding night.

To hail thy rise, thou better Sun! the gath'ring nations come,
Joyous, as when the reapers bear the harvest-treasures home.

For thou our burden hast remov'd and quell'd th' oppressor's sway;
Quick as the slaught'red squadrons fell in Midian's evil day.

[1] *Free Church Magazine* (1847), p. 162.

Through shrieks of woe, and scenes of blood, the warrior urges on;
The light'ning's speed, great Saviour! marks the conquest thou hast won.

To us a Child of hope is born; to us a Son is giv'n;
Him shall the tribes of earth obey, him, all the hosts of heaven.

His name shall be the Prince of Peace; the Wise, the Mighty One;
With Justice shall he rule the earth from his eternal throne.

In the edition of the Paraphrases issued the same year for public worship stanza iv. was omitted, and the last stanza re-written thus—the form still in use:—

His name shall be the Prince of Peace, for evermore ador'd,
The Wonderful, the Counsellor, the great and mighty Lord.

His pow'r increasing still shall spread; his reign no end shall know;
Justice shall guard his throne above, and peace the earth below.

In the marked copy of the Paraphrases which belonged to Mrs. Sillar, the eldest daughter of the Rev. William Cameron, Kirknewton, who, himself, was the author of a number of the Paraphrases, this paraphrase is ascribed to Morison.[1] The paraphrase has sometimes been attributed to Watts, but always with the note "altered by Morison."[2] Watts's hymn may be quoted to show how slight the resemblance is, and how vastly inferior it is to Morison's:—

The lands that long in darkness lay, now have beheld a heavenly light;
Nations, that sat in death's cold shade, are bless'd with beams divinely bright.

The virgin's promis'd Son is born; behold th' expected child appear;
What shall his names or titles be? The Wonderful, the Counsellor.

This infant is the mighty God, come to be suckled and ador'd;
Th' eternal Father, Prince of Peace, the Son of David, and his Lord.

The government of earth and seas upon his shoulders shall be laid;
His wide dominions shall increase, and honours to his name be paid.

Jesus the holy child shall sit high on his father David's throne,
Shall crush his foes beneath his feet and reign to ages yet unknown.

[1] Julian's *Dictionary of Hymnology*, p. 1155.
[2] MacLagan's *Scottish Paraphrases*, p. 84, 85.

21ST PARAPHRASE.

This Paraphrase appeared as No. 22 in the Draft Scottish *Translations and Paraphrases* as a version of Isaiah xxxiii. 13-18 in five stanzas of four lines. In the edition issued for public worship in 1781, and still in use, it is No. 21, with stanza ii., lines 2-4, and stanza iii., lines 3-4 rewritten. It appears in the Scottish collection in the following form :—

Attend ye tribes that dwell remote, ye tribes at hand give ear;
Th' upright in heart alone have hope, the false in heart have fear.

The man who walks with God in truth, and ev'ry guile disdains,
Who hates to lift oppression's rod, and scorns its shameful gains;

Whose soul abhors the impious bribe that tempts from truth to stray,
And from th' enticing snares of vice who turns his eyes away;

His dwelling 'midst the strength of rocks shall ever stand secure;
His Father will provide his bread, his waters shall be sure.

For him the kingdom of the just afar doth glorious shine;
And he the King of kings shall see in majesty divine.

27TH PARAPHRASE.

In Julian's *Dictionary of Hymnology*[1] the editor attributes this Paraphrase to Logan. MacLagan, while giving Morison the credit of the authorship of the Paraphrase, adds: "It is only right to say that most authorities have stated them to be the joint composition of Morison and Logan. One authority, however, the late Rev. Wm. Robertson, of Monzievaird, in his Notes on Psalmody, which appeared in the *Edinburgh Christian Magazine* for 1856, 1857, 1858, and which were afterwards separately published, states that Cameron was the joint author with Morison. As has already been stated, Morison sent in a large number of poems to the Committee, and probably these two received touches from Logan's or Cameron's pen."[2] The hymn

[1] Page 1176.
[2] *Scottish Paraphrases*, p. 98.

is a paraphrase of Isaiah lvii. 15, 16, and is as follows:—

Thus speaks the High and lofty One; ye tribes of earth give ear;
The words of your Almighty King with sacred rev'rence hear;

Amidst the majesty of heaven my throne is fix'd on high;
And through eternity I hear the praises of the sky;

Yet looking down I visit oft the humble hallow'd cell;
And with the penitent who mourn 'tis my delight to dwell;

The downcast spirit to revive, the sad in soul to cheer;
And from the bed of dust the man of heart contrite to rear;

With me dwells no relentless wrath against the human race;
The souls which I have form'd shall find a refuge in my grace.

28TH PARAPHRASE.

In the Draft Scottish *Translations and Paraphrases* it appears as No. 28, and as a paraphrase of Isaiah lviii. 5-9. In the edition issued for public worship in 1781 it appears as it is now in use; stanza vi., line 1 only having undergone an alteration from the Draft version. Dr. Burns, in his *Memoir of Rev. Stevenson MacGill, D.D.*, mentions this paraphrase as one of those by Morison appearing in the MS. volume which had been in the possession of Dr. MacGill. The Rev. James Mearns, in Julian's *Dictionary of Hymnology*,[1] ascribes the paraphrase to Logan and Morison. The Paraphrase is as follows:—

Attend, and mark the solemn fast which to the Lord is dear;
Disdain the false unhallow'd mask which vain dissemblers wear.

Do I delight in sorrow's dress? saith he who reigns above;
The hanging head and rueful look, will they attract my love?

Let such as feel oppression's load, thy tender pity share;
And let the helpless, homeless poor be thy peculiar care.

Go, bid the hungry orphan be with thy abundance bless'd;
Invite the wand'rer to thy gate and spread the couch of rest.

[1] Page 90.

Let him who pines with piercing cold by thee be warm'd and clad;
Be thine the blissful task to make the downcast mourner glad.

Then, bright as morning, shall come forth, in peace and joy thy days;
And glory from the Lord above shall shine on all thy ways.

29TH PARAPHRASE.

No doubt has ever been expressed as to the authorship of this Paraphrase: it has always been ascribed to Morison. It appears as No. 29 in the Draft *Translations and Paraphrases,* 1781, as a version of Lam. iii. 37-40. The only variation in the public worship edition issued in the same year is the change from *pine* to *clothes* in stanza ii., line 2. The Paraphrase is as follows:—

Amidst the mighty where is he who saith, and it is done?
Each varying scene of changeful life is from the Lord alone.

He gives us gladsome bow'rs to dwell, or clothes in sorrow's shroud;
His hand hath form'd the light, his hand hath form'd the dark'ning cloud.

Why should a living man complain beneath the chast'ning rod?
Our sins afflict us; and the cross must bring us back to God.

O sons of men! with anxious care your hearts and ways explore;
Return from paths of vice to God; return, and sin no more.

30TH PARAPHRASE.

This Paraphrase appeared as No. 30 in the Draft Scottish *Translations and Paraphrases,* 1781, as a version of Hosea vi. 1-4. Its variations from the public worship edition issued in the same year are as follows:—

Stanza iii., line 4, Rejoicing in his sight.
Stanza iv., line 1, Then shall we know His grace and love.
Stanza iv., line 2, If him we make our choice.

In Mrs. Sillar's marked copy, already referred to, it is given as "Morison altered by Logan."[1] MacLagan, on the other hand, ascribes it to Morison, and

[1] Julian's *Dict. of Hymnology,* p. 249.

says, "No doubt has ever been expressed as to the authorship of this Paraphrase."[1] The Rev. James Mearns, in Julian's *Dictionary of Hymnology*, describes it as "one of the finest of the Paraphrases." It is as follows:—

Come, let us to the Lord our God with contrite hearts return;
Our God is gracious, nor will leave the desolate to mourn.

His voice commands the tempest forth, and stills the stormy wave;
And though his arm be strong to smite, 'tis also strong to save.

Long hath the night of sorrow reign'd; the dawn shall bring us light;
God shall appear, and we shall rise with gladness in his sight.

Our hearts, if God we seek to know, shall know him, and rejoice;
His coming like the morn shall be, like morning songs his voice.

A dew upon the tender herb, diffusing fragrance round;
As show'rs that usher in the spring, and cheer the thirsty ground;

So shall his presence bless our souls and shed a joyful light;
That hallow'd morn shall chase away the sorrows of the night.

35TH PARAPHRASE.

This Paraphrase first appeared as No. 35 in the Draft Scottish *Translations and Paraphrases*. It is a paraphrase of Matthew xxvi. 26-29. Stanza iv., lines 1 and 2 read in the Draft version as follows:—

> Then taking in his hands the cup,
> To Heav'n again his thanks sent up.

In the edition for public worship these lines were changed to their present form. In the MS. volume referred to by Dr. Burns in his *Memoir of the Rev. Stevenson MacGill, D.D.*, a number of the verses of Dr. Morison's version as it was presented to the Committee are given. The lines are as follows:—

> 'Twas on that night when doom'd to know
> The eager rage of every foe,
> The Lord of Life embraced a fiend
> In semblance of a courteous friend.

[1] *Scottish Paraphrases*, p. 99.

That night in which he was betray'd
The Son and Sent of God took bread.
And after thanks and glory given
To him that rules in earth and heaven,
The symbol of his flesh he broke,
And thus to all his followers spoke;
While goodness on his bosom glowed,
And from his lips salvation flowed.

Everyone will readily recognise the resemblance between Morison's version and that issued by the Committee by whomsoever the changes were made, while admitting the superiority of the latter. It may be here given for comparison :—

'Twas on that night when doom'd to know the eager rage of every foe,
That night in which he was betrayed the Saviour of the world took bread.

And after thanks and glory given to him that rules in earth and heav'n
That symbol of his flesh he broke, and thus to all his followers spoke :

My broken body thus I give for you, for all; take, eat, and live,
And oft the sacred rite renew, that brings my wondrous love to view,

Then in his hands the cup he rais'd, and God anew he thank'd and prais'd
While kindness in his bosom glow'd, and from his lips salvation flow'd.

My blood I thus pour forth, he cries, to cleanse the soul in sin that lies;
In this the covenant is seal'd, and Heavn's eternal grace reveal'd.

With love to man this cup is fraught, let all partake the sacred draught;
Through latest ages let it pour in mem'ry of my dying hour.

Morison, however, has not been allowed the undisputed credit of being the author of this well-known hymn. The Rev. James Bonar, in the notes to the larger edition of the *Free Church Hymn Book* (1882), says the Paraphrase must have been translated from a Latin hymn by Andreas Ellinger. Mr. William

Bonar, London,[1] considered it a translation from Ellinger's hymn by Rev. William Archibald, minister of Unst, Shetland (1735-1785), and that Archibald's text was altered by Morison for the *Translations and Paraphrases*. Ellinger's hymn is given in full in "Private Prayers put forth by authority during the reign of Queen Elizabeth" (Parker Society, Cambridge: 1851), p. 405, and for the sake of comparison may be repeated here:—

Nocte qua Christus rabidis Apellis
Traditur, Judae reprobi per artem;
Innocens, diram subiturus alta
Sub cruce mortem,

Accipit panem, manibusque frangit,
Gratias summoque refert Parenti,
Quem piae turbae dat apostolorum
Talia dicens:

Hunc cibum fratres comedatis; iste
Est meum corpus, propera necandum
Morte, quam semper memores referte
Hac dape sumpta.

Jamque cœnatis calicem repletum
Porrigit vino, referensque grates
Singulis praebet, simul ora tali
Voce resolvit;

Hunc sibi sumant reventer omnes;
Sanguis est vere meus iste potus
Qui profundetur, sua quo remittat
Crimina mundo.

Hunc fide recta quoties bibetis
Et decet, vestri memores magistri,
Illius mortem memorate prompte
Ore sacratam.

No doubt there is a resemblance here to the 35th Paraphrase, but it is pressing the matter too far to say that the latter is a translation of Ellinger's hymn. Whether it is a variation of Archibald's translation

[1] Julian's *Dict. of Hymnology*, p. 1189..

of the Latin hymn is another question, and as we have not Archibald's translation before us we can offer no opinion.

The Paraphrase has also been ascribed to Watts, always, however, with the saving clause "altered by Morison." The Rev. James Mearns, in his article on this Paraphrase in Julian's *Dictionary of Hymnology*, says: "The resemblance to Watts's 'Twas on that dark and doleful night' in his 'Hymns,' 1709, Bk. III., No. 1, though often referred to, is but slight." Watts's verses have not the smoothness nor happiness of expression which characterise both Morison's Draft and the 35th Paraphrase, as may be seen from the following verses:—

'Twas on that dark, that doleful night, when pow'rs of earth and hell arose
Against the Son of God's delight, and friends betray'd him to his foes;

Before the mournful scene began, he took the bread, and bless'd and brake;
What love thro' all his actions ran! What wondrous words of grace he spake!

"This is my body, broke for sin, receive and eat the living food:"
Then took the cup, and bless'd the wine; "'Tis the new cov'nant in my blood."

For us his flesh with nails was torn, he bore the scourge, he felt the thorn;
And justice pour'd upon his head its heavy veng'ance, in our stead.
For us his vital blood was spilt, to buy the pardon of our guilt,
When for black crimes of biggest size, he gave his soul a sacrifice.

"Do this" (he cry'd) "till time shall end in mem'ry of your dying friend;
"Meet at my table, and record the love of your departed Lord."

Jesus, the feast we celebrate, we shew thy death, we sing thy name,
Till thou return, and we shall eat the marriage supper of the Lamb.

Watts's claim may be easily set aside, for the only resemblance traceable is due to similarity of subject. It is of some interest to note that in Mrs. Sillar's

marked copy of the *Paraphrases* that this Paraphrase is ascribed to Morison.

In an interesting letter to the *Glasgow Herald,* 8th Feb., 1912, Dr. David Murray quotes from a MS. collection in his possession, entitled "Select Passages of Sacred Scripture rendered into metre in the same manner as the Psalms of David, which might be used as an enlargement of our Psalmody . . . Edinburgh, 1782," two versions of a paraphrase of Matt. xxvi. 26. A few verses of each version may be given to show the nature of the versifer's efforts. The first three verses of version i. are as follows:—

'Twas in that memorable night (let it with grief be said)
When Jesus was on our account by sinful man betray'd;

That he took bread, and blessed it, and break it and did give
The same unto his Disciples and said take, eat and live.

This bread thus broken represents what for your sins was due;
In this, behold my body bruis'd and broken is for you.

The second version consists of ten stanzas like the first. Its first three verses are as follows:—

In that sad night, when for our sake our dear Lord Jesus was betray'd,
He then took bread, and blessed, and brake, and thus to his disciples said:
"Take, eat, this bread doth now present, an emblem of my body bruis'd;
For your salvation I was sent, nor once the arduous task refus'd.

By this the virtue of my death, unto your souls convey'd shall be;
For you I pour my latest breath, with grateful hearts remember me."

These two versions, though bearing the date 1782, were probably written prior to 1781, when the Assembly's Collection was published. They do not throw any new light on the authorship of the 35th Paraphrase, but they help to show with the examples quoted in the preceding pages, the vast superiority of Paraphrase 35 as it appears in the Scottish Collection.

D. B.

NEWS NOTES.

John O'Groat Journal. " Wick and Pulteney Industries of By-gone Days " is continued in Aug. 30, Sept. 20, Oct. 4, and Nov. 29, and deals with Swedish Spruce, herring measures, boat building, coasting trade, etc. The Caithness boats were deemed lucky by the Lewismen, as they always showed high average fishings, and were also patronised by the Shetlanders; the names of a number of the smacks are given. Notes on the fishery cruiser " Jackal " and other craft are contributed by " Carnduna."

" Wick Schools of other Days," by Pastor Horne. A series of interesting notes appear in Nov. 8—29, and are to be continued.

" Memories of Thurso " 40 years ago, are contributed in Aug. 23—Oct. 25, to be continued.

" Brotherly Society of Coopers " was founded in Wick in 1817, and is described in Nov. 29.

Scottish Home Industries Association. Exhibition in Liverpool was opened by the Duchess of Sutherland; a report of her Grace's Speech is given in Nov. 1.

Highland Association. A lecture was given by Rev. A. Macdonald at Helmsdale on the aims and objects of Au Comunn Gaidhealack; a vote of thanks was moved by the Duchess of Sutherland—Nov. 29.

" Bird Life in Caithness." Notes on the fulmar and storm petrel; the former is found on Dunnet Head; an account is also given of the stormy petrel in Whalsey, Shetland—Sept. 13.

" Bird Life at John O'Groats." Aug. 23—a list of birds to be found at the Stacks of Duncansby, including kestrels.

" The Stewarts of Strath Watten." Genealogy (Aug. 23, with a correction, Sept. 6).

" Caithness Geographers," by John Mowat; John Elder, Rev. Timothy Pont (Sept. 6); Alexr. Mackay, Hugh Robert Mill (Sept. 13).

Northern Chronicle. Highland notes and queries; Strathpeffer, 1748—1784; famine, 1771—1782; the mineral well at Ardwal was discovered through the curious behaviour of the cattle, Aug. 28; Bains and Davidsons of Tulloch (Sept. 4); the plundering of Ferindonald, 1715 (Sept. 11, 18, 25); Jacobites at Alness, 1715 (Oct. 2) Skibo Rentals, 1738, 1781, in which pennylands and farthinglands occur (Oct. 9, 16, 23); Airdens and Ospisdale, 1775, rental of Creich, Airdens, etc. (Oct. 30, Nov. 6, 13); Rogart Papers, genealogy and historical notes (Nov. 20, 27, Dec. 4); Auchtenpart, $\frac{1}{8}$th of a ploughland or ploughgate ($\frac{1}{4}$ davach) = 104 acres arable; so that an auchten = 13 acres (Inverness-shire). Townships or arable farms were sometimes divided into eighths and let to several tenants in common, each giving for every auchten held by him the use of one ox (or its equivalent in labour) for working the common plough—whence the term " ox-gang," equal to 13 acres. In 1603 the " town " of Osdargaties comprised 4 ploughs; *i.e,* a davach was let to 8 tenants,

each holding from 2 to 8 "oxingange," making up 32 oxgangs or auchten parts. Each farm or township had an outrun for grazing in addition to the arable land (Dec. 11, 25); Grays of Skibo, a criticism on the genealogy in the "Skibo Rentals," and a rejoinder by the Editor (Nov. 27, Dec. 18); Highland Nickname Lore, *e.g.* Sutherland "cats," Skye "coin" (dogs), Glenelg "oshgan" (sheep?), Tiree "manich" (monks), Mull "doddag" (?), Skye "mogan" (footless stocking?), Harris "baggan" (?), "uaslan Leoghais," the gentlefolk of Lewis, "Uisteach an cead na cuideachd," a Uistman by leave of the company, Benbecula "sglockaran" (blarney-folk—applied by Lewismen). (Dec. 25).

"Two Celtic Missionaries, Patrick and Columbanus," by Prof. Mackinnon (report, Oct. 30).

The Sutherland Celtic Society. A course of lectures has been arranged to be given by Rev. A. Macdonald of Kiltarlity, in Sutherland, on the objects of the Comunn. (Nov. 6).

Highland Home Industries Exhibition, Inverness. In the prize list are found the names of Shetlanders for homespuns, Shetland yarn, knitting, stockings, spinning wheel, etc.

Orcadian. "Scenes from the Sagas," a series of popular sketches founded on the Orkneyinga Saga (Nov. 30, in progress), correspondence on Rinansey (Dec. 28).

Report of Dr. Jakobsen's lecture on the place-names of Orkney (Oct. 26). Correspondence on the lecture and Orkney Norn by J. S. (Nov. 2), Kate Huntley legend (Nov. 9, 16), Dr. Jakobsen's reply (Dec. 28).

"Orkney wrecks in olden times," 1744—1824. (Nov. 9).

Bishop Robert Reid of Orkney and Abbot of Kinloss; there is a sculptured stone over the entrance to the Abbot's house, Kinloss, with the initials R. R. (Sept. 28).

"Kirkwall Congregational Church," founded 1806, described by the Rev. Alex. Goodfellow.

Orkney Herald. Dr. Jakob Jakobsen gave a lecture on Orkney place-names in Kirkwall, where we find names of Pictish orgin (Oct. 23).

"Orkney 75 years ago, pages from an old diary," in which is mentioned the discovery of human skeletons and relics near Pierowall, Westrey (Oct. 30).

Relic of a lost Industry. A few days ago we saw a very fine specimen of a tea-cloth. The flax from which it was made was grown in Sandwick, spun and woven in Stromness in the year 1789. This ancient tea-cloth has the appearance of a new article notwithstanding its age. (Sept. 9).

Shetland Times, Dec. 7, gives an interesting sketch in the dialect "Auld Daa's Sea-kist," by Mrs. Jessie M. E. Saxby.

Shetland News. Report of Dr. Jakobsen's lecture on " Shetland place-names " in Lerwick (Oct. 12).

" Education in Shetland in 18th Century," by Miss C. Jamieson, Twagios, Lerwick (report Oct. 12).

" The Recent Antiquarian Discoveries at Tingwall." Further researches into the identity of the individuals whose tombstones were recently unearthed in Tingwall churchyard, have not thrown much light on the subject. The name of Andro Crawford, Master of Work to the Earl of Orkney, has not been found so far in any record. There are a number of references to a James Crawford, a servitor to Patrick, Earl of Orkney, first in Kirkwall and afterwards in Shetland, against whom charges of oppression of the inhabitants are made at the trial of the Earl and in the Privy Council Register. He probably was a relative of Mr. Andro Crawford.

To what family Laurence Sinclair, merchant in Lerwick, who died 2nd April, 1681, aged 58, belonged has not been discovered. He was proprietor of nine merks of land in Ustaness, in the parish of Whiteness, and had a charter of confirmation of the same from Alexander Douglas of Spynie, commissioner for the earldom, on 12th August, 1664. The conjecture from the impalement of arms on the tombstone that his wife was a Mouat has proved to be correct, for in February, 1665, Isobel Mouat, spouse to Laurence Sinclair, merchant in Lerwick, has sasine in certain provisions in her marriage contract secured over the house in Lerwick bounded on the east by the house of Lilias Baynd, relict of Hew Grot, on the west by the house of Andrew Bult, on the north by the sea shore and on the south by the Braehead, and also from a tenement bounded by the house of Gilbert Mowat on the east, waste ground on the south, the house of Clara Sinclair on the west, and the common way on the north. Laurence and Isobel further, on 27th Oct., 1671, were seised in a tenement and ground in Lerwick bounded by the house of Clara Sinclair on the west, the common way on the north, the Craig above the sea on the east, and the house of Gilbert Mowat on the south, which piece of ground was part of the 9 merks udal land in Sound, and was disposed to them by John Johnston and Arthur Jamieson in Nether Sound, the udal proprietors thereof. (Oct. 5).

A View of Kirkwall in Orkney from the West

1766

Reference

A Kirkwall Road
B the Orqe the Sea Ebb and Flowgate
C a Pearch or Reach of Sands
D a Fortification built by Oliver Cromwell
E the Cathedral
F The Bishops Palace
G The Earls Palace
H H the South and North end of the Street
I the place where the two ruins in the top of Kirkwall lyes low having a ridge of Hills running from the South Sea to the North Sea both upon the East and West which Eclipses the View of the Town till within a Quarter of a Mile of it. These Hills form a very pleasant Valley lying between Kirkwall Road and the Shore of Scapa, which are the South and North Shores. The Houses of Kirkwall lye very high to one another and form one Street which runs South and North

Grain

Meadow
A. R. P.
2. 3. 10 mes

Pasture
A. R. P.
12. 2. 0 mes

Arable
A. R. P.
7. 3. 10 mes

Meadow
A. R. P.
12. 2. 0 mes

Pasture
A. R. P.
12. 2. 0 mes

HIDFOAD HILL

A Plan of Grain Belonging to the Right Honble Sir Laurence Dundas of Kerse Baronet Surveyed and Drawn by William Aberdeen

A Scale of Chains 22 Yards to each Chain

The contents of Grain in Scots Acres

	Arable			Meadow			Pasture			
	A.	R.	P.	A.	R.	P.	A.	R.	P.	
	12	2	0	7	3	10	12	2	0	acres
Grain	15	2	0	7	3	10	15	2	0	acres

The Boundary line is coloured thus

The contents of Grain

Grain lyes on the East of the East side of a large high Hill called Wideford Hill which gives the name of Wideford Bay to Kirkwall Bay and Extends pretty much towards Kirkwall Road and the Town which bounds the East side of it and upon the South side is bounded by a Farm called Meadow Park, and by a Burn of the same the West. The East of this Farm lyes Directly Opposite to a Point of Kirkwall Bay called Point Shun, from Eight inches to Twenty Eight Fathoms Water for the most part a Rocky Bottom lying here generally. The Meadow and Pastures are Generally good Land

The Bailie of the Town of Kirkwall for the time being

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

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NOTES.

GRAIN, KIRKWALL.—The frontispiece is a plan of the township of Grain, Kirkwall, Orkney, with a view of Kirkwall, from the original plan on paper in the possession of the Marquess of Zetland. The earliest mention of Grain occurs in the Royal Charter of the Borough and City of Kirkwall, 1486 (see the Ven. Archdeacon Craven's *Church in Orkney,* vol. i., p. 123). In 1492 Rental (MS. copy in possession of Colonel Balfour of Balfour), under the parish of Evie, it is stated that the land-mail and skatt of ½d. land in Newhouse and ½d. land in Cuquoy were exchanged for Gyrn with its pertinents; while under St. Ola, at the end of "scatts *pro Episcopo,*" there is an entry: "non of Gyrn to be put herein," showing that Gyrn was in St. Ola, but it is not entered as either *pro rege* or *episcopo*. Allusion to this exchange also occurs in the 1502 Rental (Peterkin) under Evie. In 1595 Rental (Peterkin), under St. Ola, Grynd, 6d. land, is entered as belonging to the bishopric. In the excambion which took place between the bishopric and the earldom in 1614, Grain was evidently transferred to the earldom.

It would be interesting if some reader could give a detailed account of the houses in Kirkwall as shown in the view.

HISTORY OF THE PROVINCE OF CAT.—The late Rev. Angus MacKay, Westerdale, Caithness, had been for years at work on a history of the Province of Cat

(Caithness and Sutherland), and at the time of his death had reached the early years of the seventeenth century. Mr. MacKay is well known as the author of the *Book of MacKay*, and had a first hand acquaintance with northern history, and as he devoted special attention to this work, it has been decided to print the part of the history finished. It is decidedly the most up-to-date treatment of northern history we have. No pains have been spared in going to the original sources and gleaning material from out-of-the-way corners. The work is now in the hands of the printers, and all who wish to have their names entered on the subscribers' list should send them to Messrs. Peter Reid & Co., Wick. The volume is a quarto of 200 pages or so. Price 7/6 net.

THE PLACE-NAME MIGDALE (SUTHERLAND).—In Dr. W. J. Watson's Topographical Varia appearing in the *Celtic Review* he has an interesting discussion on the Sutherland place-name *Migdale*. "Mig," he says, "appears as the base of many names in Pictland. Behind Bonar in Sutherland is Migdale, in the thirteenth century *Miggevet* and *Miggeweth*, now in Gaelic *Migein*, with an un-Gaelic *g*, like that of English pig. The precipitous rocky hill on the north side of Loch Migdale is *Creag Mhigein*. It is quite possible that those three—Migdale, Miggevet or Miggeweth and Migein—were once independent names of different places in the basin of Loch Migdale. Migvie in Stratherrick is in Gaelic *Migeaghaidh*. It lies low on the south side of Loch Garth. There are also Dalmigavie in Strathdearn, in Gaelic *Dail Mhigeaghaidh* and *Creag Mhigeachaidh* (MacBain), behind Feshie Bridge and Laggan-lia in Badenoch. In Aberdeenshire there is the parish of Migvie and Tarland, in 1183 *Midgeueth*, 1200 *Migaveth*, clearly the same to start with as the Sutherland Miggeweth. Another Migvie occurs in Lochlee parish, Forfarshire. In Aberdeen-

shire Midstrath (Birse) was in 1170 Migstrath; 1511 Megstrath, still Migstra in vernacular Scots—a boggy strath. Midmar in the same county was written Migmar down to 1500 at least, and is still pronounced so in Gaelic. The three divisions of Marr, are Braigh Mharr, Bræmar; Cro' Mharr, Cromar; and Mig Mharr. Strathmiglo in Fife was in 1200 Stradimigglock. Meigle, Perthshire, was of old Migdele and Miggil, now Migeil in Gaelic. Near Comrie as one goes to Glenartney is Miggar, in Gaelic *Migear,* and in Glenlyon there is Meggernie, in Gaelic *Migearnaidh.* Other instances of which, however, neither the Gaelic forms nor the old spellings are available, are Creag Meggen, in Glenmuick, Aberdeenshire (cf. Creag Mhigein above); Craigie Meg in Glen Prosen, Forfarshire; Craig Mekie in Glen Isla; Meggit Water, flowing into St. Mary's Loch, whence Yarrow issues, both Old British names.

As to the meaning of this frequently occurring base, MacBain, dealing with Creag Mhigeachaidh in Badenoch, referred to *mig, meig,* the bleating of a goat. But this explanation, though phonetically admissible, does not suit the localities, nor yet the nature of the compounds, *e.g.,* Mig Mar, Migstrath. The fact is that *mig* is the Pictish for a bog. In Wales we have Kenvig, 'a ridge above a bog,' from Welsh *mig,* bog, which appears in *migwern* (for mig-gwern), a boggy meadow; *migwyn* (for mig-gwyn), cotton grass, canach; *mign,* a bog, quagmire. In Old Welsh there occur Gueith Meicen and Rit Meigen, battle of the bog, ford of the bog. The battle of Meicen was fought in 633 A.D., and in the Saxon Chronicles is called the battle of Haethfelth, Heathfield, practically a translation of the British name. Of the places noted above, all that I know by inspection, and all of which I have information, are naturally boggy or marshy. With regard to the occurrence of

such names as Creag Mhigein, Creag Mhigeachaidh, etc., it is to be noted that they are exact parallels to Creag Dhobhrain, mentioned under *dobhran* above, that is to say, the meaning is Rock of Miggen, etc.; the rock is called after the boggy place near its foot. In Migear, the base *Mig* is extended by the suffix *-ar,* as in Dollar. Migearnaidh may be an exact parallel to Welsh *migwern,* pl. *migwernydd,* a marshy meadow, which describes the place; or it may show the extensions *-ar-n-ach.* Miglo, old Miglock, may show the suffix *-lach,* as in G. *teaghlach,* W. *teulu.* The extension seen in Mig-vie, Mig-o-vie, Mig-eaghaidh, or Mig-eachaidh, Migg-e-weth is puzzling, partly on account of the apparent variation in the Gaelic pronunciation as compared with the old spellings, and partly because it is difficult to say what value should be attached to the *-th* or *-t* of these old forms. The Gaelic *gh* sound as against the modern and record *v* may be due in part to the fact that *gh* (and *dh*) were at one time frequently sounded in Gaelic, as they still are in certain words in certain districts (*e.g.,* dia*dh*aith, trua*gh*an, mu dhei*gh*inn). In dealing with a Pictish word Gaelic speakers would be apt to treat the *v* as a *gh,* and level it up to *gh* by analogy. With regard to the *th* of the old forms, if it was really meant for *th* and not for *ch,* it may perhaps represent the faint sound of final *gh* (now silent). We shall probably be right in comparing Migovie with Multovie, Muckovie, Rovie, Arcavie, Rinavie, all Gaelicised Pictish names, involving the old *magos,* plain, which in the short form *-ma,* mutated into *-fa,* meaning place, spot, is a favourite Cymric ending, occurring also not uncommonly in Irish names such as Fearnmhagh, Farney, alder plain." —(*Celtic Review,* VII., 365).

PRESSGANG INCIDENTS IN ORKNEY.—The pressing period was a stirring time in Orkney, and many inter-

esting accounts are extant showing the subterfuges adopted to avoid capture. In the parish of Sandwick there is a man still alive whose father was pressed, and at a most inconvenient time, when a bridegroom. However he secured a substitute, to whom he paid down fifty guineas, but who soon after made his escape. In Northdyke the soldiers had surrounded the house of Nether Garson in such a way that the capture of a young man, inside, seemed certain. As a last resource he stripped himself naked, and rushed out among his would-be captors, who, quite unprepared for an expedient of that nature, were taken by surprise and failed to secure him. Running with might and main the young man made for the hills, and ultimately reached Birsay, where he got shelter.

Another man was pressed in the township of Tronston and taken south. He feigned deafness with such success that he was discharged as unfit for service. On coming back he related his experiences with considerable humour. They suspected that he was shamming, and tried different methods to test him, but he acted his part so well that ultimately the doctor pronounced him as having become deaf through a fever, and he was sent back.

Mr. Watt, of Skaill, at the time of harvest, had invited some officers to dinner from Stromness. A number of young men, engaged as harvest hands, were about the place, and next day a detachment of soldiers came up and pressed the lot. Mr. Watt sent an indignant protest to headquarters against this breach of hospitality, which resulted in the men being liberated.—Wm. Smith, Newark.

Baa Money.—An interesting custom prevails at Orkney weddings. When the bride and bridegroom are from different parishes a number of young lads assemble at the house when the wedding ceremony has been completed and demand "baa" money. If the

bridegroom comes forward with a contribution they go away satisfied, but otherwise he is put down as a stingy individual. At one time the money went towards the purchase of a football, the game being frequently played by outsiders, when the wedding company came from the church or manse. It was formerly the custom to go to the minister to be married, instead of the modern custom of his coming to the wedding house.—WM. SMITH.

DOGS IN CHURCH.—Dogs came to church with people in former days and sometimes created a disturbance by fighting in the church. In Sandwick parish church intimation was made at one time that the minister and congregation were so annoyed by dogs that people were requested to leave them at home, and anyone disregarding this injunction would be dealt with by the session.—WM. SMITH.

THE LAST OF THE WINDOWLESS HOUSES.—According to the census returns for Shetland, these scattered islands contain the sole remnant of the windowless houses that used to be so common in this country. Of the inhabited houses, four are returned as having no windows; in 1901 the corresponding figure was 32. In the rest of Scotland there have been only two windowless houses reported, and though technically windowless in that they had no window opening directly to the open air, they had windows opening into a passage. Accordingly, these four houses may be accepted as the sole remnant of the windowless houses which at the dates of the earlier censuses existed in considerable numbers. In 1861, 7,964 were recorded; in 1871, 1,515; in 1881, 492; in 1891, 398; and in 1901, 41. Persons enumerated in the four windowless houses of the county number six; in 1901 the number enumerated in the thirty-two houses was 107.—*Northern Chronicle*, February 5.

DISCOVERY OF OLD ORKNEY MUSIC IN SWEDEN.—In a publication of the Scientific Society of Christiana Herr Oluf Kolrud, a travelling scholar of the University, treats of two Latin poems, with music, which he found at Upsala. The copies belonged to Bishop Arne of Bergen, then went to Greifwalde in Germany, and in 1489 to Sweden. The one is a congratulatory poem to king Magnus the Priest-hater, on his marriage, in 1281, with Margaret, the daughter of the king of Scotland. There are verses about "gentle Scotland" that sends light to Norway; and others saying that the bride must be lovable as Rachel, charming as Esther, and faithful as Susanna. The other poem is a song celebrating Magnus, earl of Orkney, and was perhaps composed (text and music) in a monastery in Orkney. —*Orkney Herald,* March 12.

POPE'S GIFT TO HIS NAMESAKE.—On Friday there will be offered for sale in Leicester Square, London, a book with an extremely interesting history. This is Alexander Pope's translation from the Greek of the "Odyssey" of Homer, 1724-6, 4 volumes in original boards uncut. On the end flyleaf of Vol. II. is the inscription:—"Ex Dono Alexri. Pope Armigeri, Twickenhamiæ, Julii 6, 1732." The recipient of these volumes was of course Alexander Pope, or Paip, translator of Torfæus' History of Orkney.—*Orkney Herald,* January 22.

NATURAL HISTORY NOTES.—In the current number of the *Scottish Naturalist,* Mr. Chas. Kirk, Glasgow, records that on 5th February, after a long series of westerly gales, accompanied by severe weather, a fine specimen of the snowy owl was shot on the island of Sule Skerry. The stomach was found to contain a partly digested purple sandpiper, which had evidently been swallowed entire, as the bird was quite complete.

This specimen has been acquired for the British collection of birds in the Royal Scottish Museum. In the same issue Mr. William Evans, Edinburgh, reports that he has received from Mr. Eagle Clarke the following moths, captured at the lantern of the south lighthouse on Fair Isle in 1912:—*Triphcene pronuba,* L., three specimens, one being of the dark purple-brown form, and two of the pale yellowish-grey variety; *Hadena dentina,* Esp., one worn example; *Plusia gamma,* L., five specimens. Though the three species are already on the Shetland list, their occurrence on Fair Isle is nevertheless worth placing on record. The *Naturalist* quotes from Mr. James R. Hall, in the March issue of *British Birds,* that a green sandpiper was shot at Kirbuster, Orphir, on 19th August, 1912, and another seen on the same day; also two male godwits shot in the island of Shapinsey on 1st October, 1912.—*Orkney Herald,* April 4.

Rare Arctic Fish found at Sandey.—W. C. writes in the *Orkney Herald* of March 3: On the 20th February I received from Mr. John Wilson, of Burrien, Sandey, the head of that rare arctic fish the waagmaer. It is described as 7 feet long and 19 inches deep. It was of a grey, silver colour, but had been too long dead, and was too much disfigured by gulls to be preserved. The scientific name of it is *Gymnetrus Articus.*

Decrease of Sea Eagles.—"A. H." writes in "Nature Notes" in last Saturday's *Scotsman*:—Until quite recently the white-tailed or sea eagle was rather more numerously represented than its golden cousin throughout the West Highlands. It is a curious fact, however, that while the latter species is getting more abundant, the former seems to be becoming scarcer. I do not believe that game pre-

servers can be held responsible for this recession, as sea eagles were never so numerous as to be a pest on moor or loch. The exact cause of their decrease is difficult to determine. Various tall cliffs and steep, rocky bens in Ardnamurchan and Moidart have always been favourite nesting places for the white-tailed breed. I have had two or three opportunities of visiting and examining an eyrie where a pair have been in the habit of building annually in the face of the wild Glendryen precipice, a few miles to the north of Ardnamurchan Point. I learn that the dizzy ledge still continues to be occupied during each breeding season, and that the task of hatching and rearing is almost invariably carried out with complete success. The site of the nest is on the edge of one of the largest and best-stocked sheep farms in the district, but I never heard any complaint with respect to depredations among lambs or ailing sheep. An eyrie used to be formed every year on Mount Hecla, South Uist, and, according to the late Mr. Alexander Carmichael, there was a common belief that old birds from this hill made foraging expeditions to Skye, and returned with a lamb each for their eaglets. The distance is about twenty-five miles. Mr. Carmichael personally never happened to see the birds in the act of carrying such booty, and I believe he was somewhat sceptical regarding their excursions across the grey Minch. It is, however, a well attested fact that sea eagles do attack and, on rare occasions, carry live lambs to their nests. On Hermann Moll's map of Scotland, published in 1714, there occurs a note concerning the Shetland Isles which sets forth that these regions "produce many sheep, which have two or three lambs at a time. They would be much more numerous," it is added, "did not the eagles destroy them." As early as 1626 an Act of Bailiary was passed for the county of Orkney, under which it was provided that any person slaying an "earn" or

eagle was to get 8d. from "every reik within the parochine, except from cottars that have no sheep." The sea eagle still nests and rears young families both in Orkney and Shetland.—*Orkney Herald,* April 9.

REPLIES.

"SHENNAN'S ISLE" (p. 9 *ante*).—This place has been known from time immemorial as the Broch of Leraness or the Holm of the Meil. It first appeared as "Shennan's Isle" in the Admiralty Chart corrected by Commander Moore, of H.M.S. "Research," in 1895. There are various stories as to how it came to be called by this name. The late Mr. John Irvine, Lerwick, and the late Mr. R. H. Bell, Whalsay, wrote the Admiralty on the subject, and received the reply that as the charts were issued it was too late to do anything, but that the matter would receive attention at the next issue of charts. Seeing H.M.S. "Endeavour" was surveying the islands all last summer, presumably for the issue of new charts, might not the editor draw the attention of the Hydrographic Department to the matter and have the old name replaced.—BARD.

NORN.—Page 9 *ante,* line 5 from below, for *the same names* read *different names.*

HJALTLAND.—Page 18 *ante,* line 10, for *Galatia* read *Galatai*; line 6, from below, for *Western Celts* read *Eastern Celts.*

MARRIAGE CUSTOMS IN SUTHERLAND.—I observe in the *Miscellany,* iv., p. 164, a paragraph by D. B. relating to the failure of food supplies in a remote Sutherland parish.

The parish referred to is Durness, and the Capt. S. who took the long walk to Thurso was my grandfather, Captain Mackay John Scobie, Hon. E.I. Co.'s Service.

The minister who accompanied him was the Rev. Wm. Findlater, and the incident occurred about the year 1816.

The writer of the article by "A Minister's Wife" would probably be his daughter-in-law, Mrs. Eric Findlater, who wrote hymns and magazine articles.—J. M. SCOBIE, Smoo House, Durness.

THE EARLY CHRISTIAN MONUMENTS OF CAITHNESS.

BY REV. D. BEATON.

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Class III. **The Reay Stone.** Its ornaments described. **The Skinnet Stone.** Not to be confused with the Thurso Museum Stone. Its ornament described.

Class IV. **Mid-Clyth Cross Slab.** Its features described. **Mid-Clyth Roadside Farm Cross Slab.** Its features described. **The Lybster Stone.** Its features described. Reference to it in MacFarlane's *Geographical Collections* quoted. **The Latheron Cross Slab.** Its features described. **Clach na Ciplich.** *Ye Booke of Halkirk* quoted. **The Thurso Runic Stone.** Reading as corrected by Dr. Jón Stefánsson. Mr. Romilly Allen quoted as to date of Thurso Runic Stone. Dr. Joseph Anderson quoted on the period covered by the Runic Stones.

Figures Nos. 4, 14—18 are from *Inventory of Monuments and Constructions in the County of Caithness*, by permission of the Controller of His Majesty's Stationery Office. Figures Nos. 1—3, 6—13, 19, are from *The Early Christian Monuments of Scotland*, and the *Proceedings*, S.A.Scot., by permission of the Council of the Society of Antiquaries of Scotland.

INTRODUCTION.

The following paper on the Early Christian Monuments in Caithness has been rendered possible only by the splendid work of Dr. Joseph Anderson and Mr. Romilly Allen in the *Early Christian Monuments of Scotland,* a work simply indispensable to every student interested in the subject. But archæology, like every other science, is making advances and new discoveries, and even in a limited field like Caithness, restricted to the above branch of Scottish archæology, some important discoveries have been made since the appearance of the *Early Christian Monuments of Scotland.* Some of these go to the credit of Mr. John Nicolson, a local

antiquary, who has done splendid work in the field of Caithness antiquities. Special mention must also be made of Mr. A. O. Curle, who, in the carefully drawn up Inventory of Caithness Monuments, which does so much credit to him, has brought to notice quite a number of Early Christian monuments hitherto unnoted. With the help of these works the following essay claims to be up-to-date and to include all the known Early Christian monuments of Caithness. After some hesitation the Sandside Stone, with the peculiar symbols, and the Thurso Runic Stone have been included.

THE EARLY CHRISTIAN MONUMENTS OF CAITHNESS.

Term—"Early Christian Monuments" defined.

IN dealing with the Early Christian Monuments of Caithness it is of importance to make clear what is implied by the designation—"Early Christian Monuments," and as no better answer could be given than Dr. Joseph Anderson's in the Rhind Lectures for 1892, it may be quoted here at length:—"That the whole of the sculptured stones of Scotland," he writes, "are of Christian character and origin is, in the meantime neither affirmed nor denied. But it becomes evident at the outset of such an investigation that its results will be manifestly incomplete if they do not include an inquiry into the characteristics of the peculiar class of early incised monuments which, while they present no obvious indications of Christianity, do yet exhibit unequivocal evidence that they represent the earlier links in the chain of a system of symbolism which in its later links becomes a prominent feature on the monuments that are undeniably Christian in character."[1] As the subject of this paper is limited to the County of Caithness it will not be necessary

Dr. Joseph Anderson's Rhind Lectures (1892) quoted.

[1] *The Early Christian Monuments of Scotland*, Part I., p. iii.

to touch on the question of the relationship of the Scottish monumental system to the wider group of the Early Christianity of the British Isles. It is important, however, for the more methodical treatment of the subject that the distinctive features of the Scottish monuments should be noted and classified. This method has been adopted, and has yielded excellent results in the *Early Christian Monuments of Scotland.* According to Dr. Joseph Anderson's classification [1] the sculptured monuments are found to be divisible into the following three classes:—Class I., Monuments with incised symbols only; Class II., Monuments with symbols and Celtic ornament carved in relief; Class III., Monuments with Celtic ornament in relief, but without the symbols of the other two classes. This classification is of importance, not only because the distinctive characteristics enable us to bring the monuments into well defined groups, but because it indicates the chronological order of the distinctive classes.[2] In comparing the three classes it will be observed that the first and second have symbols, and the second and third Celtic ornament. The second class is the only one that has symbols and ornaments. It is therefore inferred that this class is transitional, marking a stage between the first and third classes, and so presumably the classes as enumerated above mark their sequence in time. This conclusion is also borne out by the relative members of each class.[3] In addition to these classes another may be specified to embrace other Early Christian monuments in Caithness not included in the above, viz., Monuments with crosses or inscriptions, but without ornament.

Monuments Classified.

Classification as above indicates sequence in time.

The Early Christian monuments of Caithness are not so numerous as in some other counties in the north-

[1] *The Early Christian Monuments of Scotland*, Part I., p. xi.
[2] *Ibid.*, Part I., p. xii.
[3] *Ibid.*, Part I., p. xii.

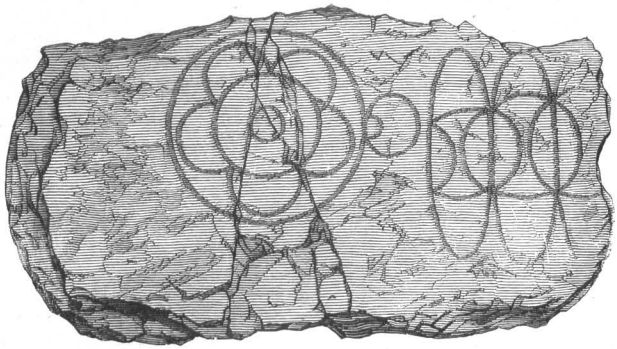


FIG. 1.—BIRKLE HILLS STONE. Scale $\frac{1}{12}$ linear.

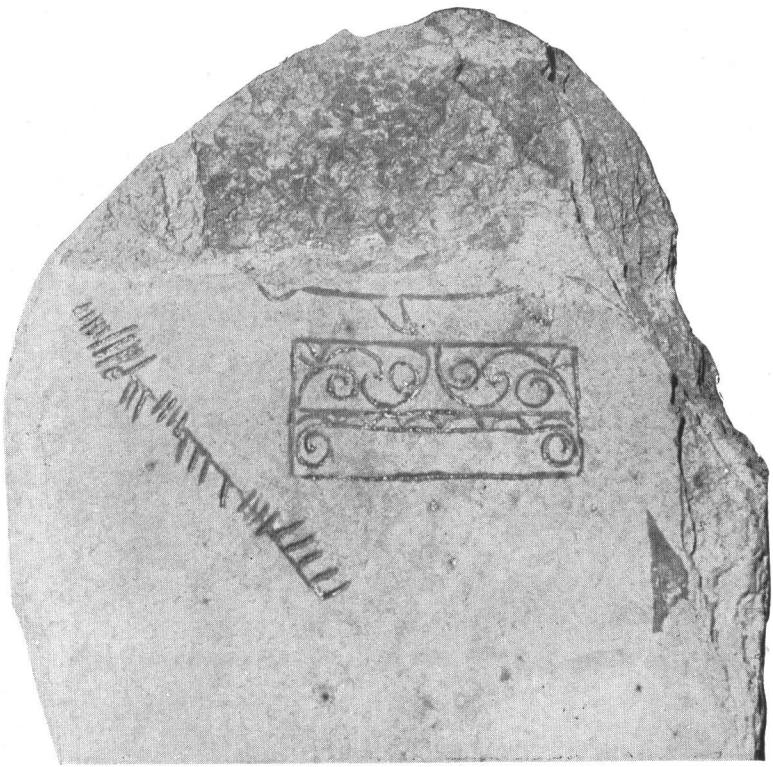


FIG 2.—LINKS OF KEISS STONE. Scale $\frac{1}{6}$ linear.

east of Scotland.[1] The symbolism of the sculptured stones of Caithness presents features common to those in other parts of Scotland, with the exception of the three stones bearing a triple oval, a symbol which is confined to Caithness.[2] The general question of symbolism is of the deepest interest, and though the key to many of the symbols has not yet been discovered, the fact that these symbols were used over such a wide area points to a recognised meaning attached to each of the symbols. At this stage it is not necessary to enter into a discussion of the symbols found on the Caithness monuments, the subject can be dealt with when the various sculptured stones are described. Neither will it be necessary to draw up analytical lists shewing the various types of symbols used and their connection with those appearing on other sculptured stones in Scotland, as this has been excellently done already by Mr. J. Romilly Allen in the *Early Christian Monuments of Scotland,* Part ii. For the more orderly treatment of the subject the various sculptured stones will be described under the classification adopted above.

The Symbolism of the Caithness Monuments.

The triple oval unique.

Monuments with Incised Symbols Only. **Class I.**

Birkle Hills Stone (Fig. 1).—In 1894-95 Sir Francis Tress Barry, Bart., excavated the mounds of sand known locally as the Birkle Hills. The larger mound showed the lower part of a well-preserved broch. In the smaller were found a number of slabs of stone used as pavement, among which was the one bearing the following incised symbols:—On the front were the *mirror,* with two concentric circles, and round the outer circle "a rosette-like arrangement of five arcs of circles of five petals." A somewhat similar design, says Mr. Romilly Allen,

The Birkle Hills Stone.

Its Symbolism

[1] *Third Report and Inventory of Monuments and Constructions in the County of Caithness,* p. xlvi.

[2] Horne's *County of Caithness,* p. 302. Article on Antiquities by Dr. Joseph Anderson.

was found on a slab at Vendel, Sweden.[1] The symbolism of the Drumbuie Stone is similar to the foregoing, except the outer circle is wanting.[2] On the back of the Birkle Hills stone there is the triple oval figure ornamented with intersecting arcs of circles. The stone is now in the National Museum of Antiquities of Scotland at Edinburgh. It is described and illustrated in the *Proceedings of the Society of Antiquaries of Scotland,* xxix., 272, and in the *Early Christian Monuments of Scotland,* Part iii., p. 29.

The Mirror Symbol.

The mirror is one of the commonest symbols to be found on the ancient sculptured stones. It is usually found with one, two or three others as in the present case. On many of the monuments it is accompanied by the comb symbol, and Dr. Anderson has quoted a passage from Bede that may help to throw some light on the meaning of the symbol.

Bede's *Ecclesiastical Hist.* quoted.

Pope Boniface, in the conclusion of his letter to Ethelburga, consort of the King of Northumbria, in A.D. 625, says:—"Besides we have sent you the blessing of your protector, the blessed St. Peter, Prince of Apostles, that is a mirror of silver and a gilt ivory comb."[3] It would appear from this passage that the symbol in this particular case at any rate implied the protection of the Apostle Peter.

Links of Keiss Stone

Links of Keiss Stone (Fig. 2).—This stone was discovered in 1896 by Mr. John Nicolson, Nybster, who found it lying on the links towards the south side of Keiss Bay. The stone measures

Its Symbols.

about four feet in length by two in breadth, and about 3 inches in thickness. On the front of the stone is the fish symbol, only part of which remains, viz., the lower line of the body showing the pectoral, ventral and anal fins. Below the fish is the rectangular symbol which is divided longitudinally by a band of

[1] *Early Christian Monuments of Scotland,* Part III., p. 27.
[2] *Ibid.,* Part III., p. 99.
[3] *Ecclesiastical History,* Book II., Chap. II.

two parallel lines three-quarters of an inch apart, enclosing a row of contiguous curves rising from the lower line, which also curves in terminal spirals below. The upper part of the rectangle is filled with spiral scroll work.[1] This stone is also interesting as having an Ogham inscription, which is to the left of the two symbols referred to above. The inscription runs in a slanting direction, and consists of eight Ogham letters —NEHTETRI. The stone is described and illustrated in the *Proceedings of the Society of Antiquaries of Scotland,* xxxi., 296, and in the *Early Christian Monuments of Scotland,* part iii., p. 28.

Ogham inscription.

The fish symbol, which is fairly common on the sculptured stones of Scotland,[2] only occurs thrice in Caithness; in this instance, and on the Ulbster and Latheron[3] stones. The fish occupies a very important place in Christian symbolism, and learned treatises have been written explaining its origin and use. Generally speaking it may be said that its appearance in Christian symbolism as a definite symbol of Christ owes its origin to the IXΘΥC acrostic and to that alone. On the other hand, the strong Eucharistic tone given the symbol in the famous epitaph of Abericus—where he speaks of the fish and the goodly wine mixed with water and bread also—points to an earlier connection of the fish with the Eucharist.[4] The conclusion drawn by those who have studied the subject thoroughly is that the fish as a symbol of Christ is due to the acrostic formula, while the Eucharistic meaning was stamped

The Fish Symbol.

Significance.

[1] *Early Christian Monuments of Scotland,* Part III., p. 29.

[2] *Ibid,* Part II., p. 76.

[3] Strictly speaking, the Latheron Stone has the bird and fish symbol, which has a different significance.

[4] The most thorough and exhaustive discussion of the Fish Symbol will be found in Dölger's encyclopædic "IXΘYC *Das Fischsymbol in Frühchristlicher Zeit.*" The subject has also been discussed in a series of able articles in the *Princeton Theological Review,* viii. 93, 231, 401; ix. 268; x. 278.

upon it from the miracle of the multiplying of the Loaves and Fishes.

Description of Ogham inscription.

Another interesting feature of this stone is the Ogham inscription. These inscriptions are divided into two varieties—an earlier and later. The former is characterised by the absence of an incised stem line and by the use of short notches instead of digits of the ordinary length for the vowels. The later variety is characterised by the use of a stem line incised on the face of the monument and by the use of lines of the same length as those of the consonantal digits, cutting the stem line at right angles for the vowels.[1] None of the Caithness Oghams belong to the earlier type. Strictly speaking only one of the Scottish Oghams belongs to this class, viz., the Auquhollie Stone, for though the Newton Stone has features of the earlier, its prevailing features bring it into the category of the later type.

The Ogham system—its period discussed.

The exact period of the commencement of the Ogham system[2] is not known, but the absence of the monogram from the Early Christian monumental symbolism of Ireland, according to Dr. Anderson,[3] is rather against the idea of a date so early as the fifth century, and the fact that the crosses which are associated with the Ogham inscriptions are in many cases of the form which was developed from the encircled monogram, is in favour of a date not much later. In that part of Britain which came under the Roman influence the monuments

[1] *Early Christian Monuments of Scotland*, Part I., p. xx.

[2] The literature dealing with Ogham inscriptions is fairly voluminous. The late Mr. E. W. B. Nicholson dealt with many of the Scottish Ogham inscriptions in his *Keltic Researches*. There are also the series of papers by the Earl of Southesk in the *Proceedings of the Soc. of Antiq. Scotland*, for the years 1883-4; 1885-6; 1894-5, and Sir John Rhys' paper on the Inscriptions and Language of the Northern Picts in *Ibid.* for 1891-2. To this are to be added Ferguson's *Ogham Inscriptions of Ireland, Wales and Scotland*, and *Early Christian Monuments of Scotland*, Part I., pp. xix.-xxiii.

[3] *Early Christian Monuments of Scotland*, Part I., p. x.

FIG. 3.—THE SANDSIDE STONE.
4′ 8½″ × 1′ 11½″.

FIG. 4.—THE SHURRERY STONE.
2′ 5″ × 9″.

FIG. 5.—THE LYBSTER STONE.
Scale $\frac{1}{12}$ linear.

were inscribed with Latin epigraphs in Roman capitals, but beyond the Wall of Antoninus the monuments are characterised by a symbolism, peculiar to themselves and partly by a system of ornamentation common to the ecclesiastical manuscripts and metal work of the Celtic Church.[1] The late Mr. E. W. B. Nicholson discusses the meaning of the Ogham legend on this stone in his *Keltic Researches*. Dr. Anderson suggests that it may be a proper name.[2]

Dr. Anderson's suggestion of the legend on this stone.

The Sandside Stone (Fig. 3).—This stone was found about fifty years ago near the sea-shore at Reay. It was afterwards taken to Sandside Farm, where it was used as a covering for the mill-lade. In 1889 it attracted the attention of Mr. Pilkington, proprietor of Sandside, and by his instructions it was removed to Sandside House.

The Sandside Stone.

It is a slab of local hard sandstone, measuring 4 feet 8½ inches long, by 1 foot 11½ inches wide, by 3½ inches thick.[3] It is sculptured on one face. At the top is the triple oval, which up to the discovery of this stone was unknown. A similar symbolism appears on the Birkle Hills Stone, already described, and also on the Skinnet Stone, in the Thurso Museum. The ovals are joined together in the centre by pairs of small circles. At the tops and bottoms of the ovals there are double outlines. The other symbols on the stone are the mirror case and the mirror and comb. The mirror case resembles those of the Kintradwell Stone (Stuart's *Sculptured Stones of Scotland,* II., plate 104) and the Stone from St. Peter's Church, South Ronaldshay, inasmuch as it has a rectangle taken out of the bottom of the mirror case. The symbol is also ornamented with concentric circles, the two middle ones being a little out of the centre. The sides of the lower part of the mirror case

Its symbolism.

The triple ovals.

Mirror case and mirror and comb.

[1] *Early Christian Monuments of Scotland,* Part I., p. x.

[2] Horne's *County of Caithness,* p. 303.

[3] *Early Christian Monuments of Scotland,* Part III., p. 29.

are slightly concave and ornamented with a double outline, making a crescent shape on each side,[1] which, according to Mr. Romilly Allen, is the usual way of treating the central bar of the double disc symbol. The mirror symbol has a double circle round the rim of the body and the handle is of the double disc pattern. The Sandside Stone is fully described by Dr. Joseph Anderson in *Proceedings of the Society of Antiquaries of Scotland,* xxiii., p. 345, and also by Mr. Romilly Allen in the *Early Christian Monuments of Scotland,* Part iii., pp. 29-30, which has a woodcut from a photograph taken by Miss Pilkington.

The Shurrery Stone.

The Shurrery Stone (Fig. 4).—This stone was found built into a stone dyke near Shurrery, in the vicinity of Tigh a' Bheannaich.[2] It is now at Sandside House, Reay. It is a rectangular block of sandstone 2 feet 5 inches in length, 9 inches

Its symbols

in breadth, and 8 inches in thickness. On the face of the stone is incised a small stemmed circle or orb, 4 inches in diameter, containing an equal armed cross. The stem is $3\frac{1}{2}$ inches in length, 1 inch in breadth, where it joins the circle, and $1\frac{1}{2}$ inches at base. Beneath and occupying the breadth of the stone is a plain circle with a diameter of 8 inches. The stone is described and illustrated in the *Third Report and Inventory of Monuments and Constructions in the County of Caithness,* p. 109. Concerning the symbols of this stone Mr. A. O. Curle says that they "obviously are not of the character associated with Celtic art."[3]

The Lybster (Reay) Stone.

The Lybster (Reay) Stone (Fig. 5).—This stone is said to have been found in a broch, outside the enclosure of the burying-ground attached to the ancient church of St. Mary at Lybster (Reay). According to Dr.

[1] *Early Christian Monuments of Scotland,* Part III., pp. 29, 30.

[2] See the writer's *Ecclesiastical History of Caithness,* pp. 39, 333.

[3] *Third Report and Inventory of Monuments and Constructions in the County of Caithness,* p. xlvii.

Stuart it was presented by Sir George Sinclair of Ulbster to the King of Denmark, but nothing is known of it, says Mr. Romilly Allen, at the Museum in Copenhagen.

Its symbols

The stone is a rectangular slab of Caithness sandstone, measuring 2 feet 3 inches in height by 2 feet 2 inches in width, and is sculptured on one face. At the top, the crescent and V-shaped symbol sceptre symbol, and below it the horse-shoe or arch symbol, both ornamented with curved lines. It is described and illustrated in Stuart's *Sculptured Stones of Scotland,* I., 11, and in *Early Christian Monuments of Scotland,* Part iii., p. 30. The crescent is one of the commonest of the symbols. Associated with the lily, says Dr. Anderson, it is one of the well-known symbols for the Virgin, but the crescent symbol, with the V-shaped rod, cannot be distinctly traced to this origin.[1]

(*To be continued*).

AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

By John Firth.

XI.

(Continued from page 30 *ante*).

Weaving—*continued.*

In the township of Grimbister, in the same parish, there lived James Hourston, weaver, who, besides following that craft, was grave-digger and beadle in the parish church. He possessed considerable musical talent, which was displayed by his ability to play on two trumps (jews' harps) at the same time, and he was also an expert mimic. At weddings he added greatly to the amusement of the company by imitating the

[1] *Early Christian Monuments of Scotland*, Part I., p. xxxviii.

dance of every man and woman in the parish, an accomplishment which seemed to afford himself quite as much entertainment as it did the onlookers. A description of Hourston's general appearance, as well as of his peculiarities in manner and dress is well given by John Malcolm in his "Orkney Wedding."

When the yarn was ready for the loom the guidwife set out for the weaver's, carrying her clews tied up in a red calico napkin; and, if of a generous disposition, she took with her also a cheese and half a stone of meal in a white calico pock flung over her shoulder. It was a tacit understanding that a present should be given when the warp threads were arranged in the loom before the actual weaving began; but this was always left to the civility of the employer, and when omitted it seems that no extra charge in money was made. In addition to the "warping boonta" (bounty),[1] the weaver was paid twopence halfpenny per ell of claith one ell wide. Nine ells were required to make a double blanket, so that he received in cash only one shilling and tenpence halfpenny for a job which took him at least two days to perform; and hand-loom weaving was hard work. The driving of the three treadles or "fit-trees" by foot, and the guidance of the rapid oscillations of the shuttle by hand put a physical strain on the weaver which very few men could stand for more than ten hours a day. The peculiar motion of the feet in working the treadles gave rise to a simile, "Ane noo an' anither than juist like the fit-trees o' the leum," an expression often used to describe irregular as opposed to concerted action.

There were three styles of weaving—that of plain claith, of serge, and prunella "tweedle" (twill); but whatever the texture of the web there is no doubt as to the valuable qualities of those Orkney blankets, for though not possessed of the downy surface of the

[1] Sco. *bountith*, fee, bounty, from O. Fr. *bontet*, mod. *bonté*.

modern blanket of Orkney wool manufactured in the south, they were, by their weight at least, well fitted for keeping one warm even in the damp recess of a neuk-bed.

When the claith came home from the weaver it had to be thoroughly washed to cleanse it from the oil which had been dropped in among the wool before carding. The oil helped the spinner to make a smoother thread. When wool was being prepared for a web a mixture of whale-oil and tar melted together, and called *creesh,* was sprinkled out of an old cruizie lamp on the heap of wool laid on the floor. A slab of stone placed on the top of the heap pressed the creesh among the wool. The creesh "leesomed the 'oo'," *i.e.*, made it more pliant, but gave it a very dark colour and creeshie (rancid) smell; therefore a *blot* (wash), strong with soap and soda, was prepared in the big "platting tub" (a tub made for the special purpose of scalding pigs in when they were being dressed by the butcher), and the claith being immersed in this was tramped upon by some barefooted lass, until after two or three successive blots the claith was pronounced to be "skirpin clean," which meant that a faint squeak was emitted as the cloth was drawn through the hand.

Following this process, which was called "scooring" came "the wauking (shrinking) o' the wab." This was a part of the business that the whole family shared in simultaneously. A door placed on the small dining table or on two stools formed a table large enough for six or eight persons to sit around. The claith, wrung by hand out of the same ill-smelling liquid as the dyes were dissolved in, was laid, steaming hot, on the improvised table; and the people seated around, pulled, rubbed, and twisted the web round and round, always taking care that the circular motion was in accordance with the path of the sun. After an hour of this work the web was measured with an ell-wand,

and if found not to be sufficiently shrunk the operation was renewed. A good deal of boisterous but good-humoured mirth and sport was indulged in during this wauking o' the wab. While passing the wisps of claith round the board, one considered it quite a good joke to give his neighbour a slap in the face with a fold of it, or, better still, to put a twist of it round his neck. The fun sometimes became so furious that the end of the web would be thrown over the paun-tree, much to the detriment of the cloth. It often happened that the rolling and twisting formed the claith into a knot, when the person who first chanced to grasp the knot was subjected to a good deal of banter, as this was considered a sure portent of his or her early marriage. By this procedure the claith was rendered closer in texture and much cosier, because of the raising of its woolly pile. After wauking, the claith was well rinsed, and bleached on the green for a few days, when, after another rinsing, it was hung over a dyke or round a screw (corn stack) to dry. When half-*sookéd* (dried) the web was ready for the finishing touch in its manufacture, viz., "kindling the wab." A *yetlin* (girdle) full of glowing red "coal-peats" was placed in the centre of the floor. The master and the mistress of the house, seated on either side of this fire, spread the cloth between them over the coals until it was well heated, the guidman all the time slowly and firmly rolling it up round the sae-tree on his knees, while the guidwife held out the web on the opposite side of the fire. The steam produced by the heat helped to smooth out the lirks (creases), so that after being left on the sae-tree for a few days the web had a finished appearance as if mangled or ironed.

Besides being qualified to weave blankets and claith for suits, the local weaver could also accomplish linen or *harn* for sheets and aprons, as well as linsey for petticoats and gowns. Though the women's handicraft

brought them into intimate connection with the weaver, he does not seem to have been held in high repute in the matrimonial market, for the saying went, "A weaver leevar (rather) than want," which meant that a woman would rather have a weaver for her husband than have no husband at all.

Straw-plaiting.

Women's handicraft was not limited to spinning and knitting alone, for when the every-day drudgery of farm work was over, the web in the loom, and the older women knitting industriously by the fireside, the younger women in their few spare hours gathered in the plaiting-house, there to weave their plaits of straw for exportation to the south, thereby to earn a few shillings wherewith to buy some *extras* in the way of dress; or to help to pay the rent as the case might be; for money was scarce in those days, and the opportunities of earning a shilling or two but few among young women. The industry of straw-plaiting afforded one of these opportunities, and nearly every young woman availed herself of it, seeing it was the most lucrative employment of the day, especially for those who by any physical disability were unfit for hard out-door labour.

Straw-plaiting was introduced into Orkney by an English company about the beginning of last century. The straw used at first was ripened wheat-straw, split; but this being found too brittle, rye-straw, unripened and unsplit, took its place, and from this kind of plait bonnets in imitation of Leghorn ones were made. The rye straw was at first imported into Orkney, but after a time some of the enterprising Orkney farmers procured seed and cultivated rye for themselves. It was grown most successfully by Mr. Watt of Kierfiold, Sandwick, and provided work for a great number of

young men and women from the neighbouring parishes. As the rye was ready for shearing much earlier than the grain crops were, the harvesters, like the Irish reapers of the present day, had the privilege of "takin" up twa hairsts," thus adding considerably to the season's earnings.

The rye seed was sown in the month of March, twenty bushels or more to the acre, this thick sowing causing the stalks to come up very close and very thin. The harvest came on in the middle or end of July while the straw was still green. It was cut with the sickle and gathered in small handfuls—a method of cutting called *neave-shearing*. These were tied up, placed in water-tight boxes, and scalded with boiling water, and then laid out in the sun to bleach for a week, during which they required to be constantly turned and otherwise attended to so that the straw might not be spoiled by mildew. When the bleaching was completed the straws were cut at the joints, and the top parts being the finest were reserved for the best plaiters, while the coarser portions were given to beginners, and produced a cheaper kind of plait. There was great diversity in the styles of plaiting, but the plaits were named chiefly from the number of straws used. The narrowest kind of plait had seven straws in its breadth, and was therefore called "sevens," another was termed "elevens," while the widest was known as "thirty-twos." The work was paid for at the rate of fourpence to sixpence for twenty yards, an average day's plaiting of the coarsest material; and from one shilling and sixpence to two and sixpence for the finest kinds, which could be produced but slowly.

While working the plaiter always kept at hand a basin of water, in which the ends of her bundles of straw were dipped, and in which she also dipped her fingers at regular intervals. Dampness was necessary to keep the straw pliable in working. Great care and

cleanliness were observed in this work. Before delivering her plait to the plait-master, the worker ran it between rollers to smoothen it, and she cleared it from the odour of peat reek (smoke) by a treatment with sulphur smoke, which also served to whiten it.

The annual value of this manufacture, in its best days, has been estimated at £30,000, and it gave employment to nearly 7,000 women. In Kirkwall the chief exporters were Messrs. Borwick and Ramsay, the latter sending to Greenock and the former exporting to London. Mr. Robert Borwick, who was a native of Harray, by this means made his name well known throughout the county, and succeeded in amassing considerable wealth. In Stromness the principal plaiting masters and exporters were Mr. Heddle of Quildon and Mr. James Sutherland, who was a native of Flotta.

Changes of fashion and the reduction of the duty on foreign plait first crippled local industry and finally killed it. There was, however, another commonly alleged cause for its decline. A story current in Orkney, and generally believed, was that H.M. Queen Victoria, on being presented with a straw bonnet, laughed derisively at it, and then placed it on the head of her pet dog; and that on hearing of this action of the Queen all the ladies in the South gave up wearing straw hats.

In every township a *chaumer* was set apart as a plaiting-house, where the youth and beauty of the district gathered in the winter evenings, not necessarily to further the industry, for plaiting could be done just as well at home, but chiefly for the pleasure of social intercourse. It was interesting to compare one's work with that of a neighbour; then the intricacies of a new style of plait could be learned from one who had been favoured by receiving a lesson from the plaiting master or mistress i' the toon; often there was *kemping* (competition) to add zest to the work; and further, the

tedium of the work was relieved by local gossip or story-telling, and by the singing of ballads. The only light was that of a single cruzie hung from the cupple-bauks, and the blinking of a peat-fire—no great illumination to be shared by from a dozen to a score of workers. Nevertheless the plaiting-house was the favourite rendezvous of all young people, for there was always good cheer there, and sometimes a dance to wind up with, if any young man had with him his fiddle or his trump. As may be imagined, the plaiting-house was a place to which young men, some of them home from the "Nor'-Wast" or the "Straits," delighted to resort, and where they were nothing loth to carry on their courtships, which otherwise were done in the most clandestine manner, and, like Romeo's, under cover of night.

GLIMPSES OF SHETLAND LIFE, 1718—1753.

By R. Stuart Bruce.

III.

(Continued from p. 37 *ante*.)

On 22nd January, 1728, Mr. Gifford writes to Mr. James Binning:

> I received yours dated 9th October last, together with 1 quar [quire] stampd paper, but the barell of bread and paire of shoes you write of, can find no account of, other than that its lost. Its well I got the paper and skins [these were sasine skins], what's lost can't be helped. . . . .
>
> I had Mr. Scollay's veshell with herrings and a fue [white] fish, with which he put to sea in the beginning [of] October last, and [he] was out about 8 days, the wind proving contrary so as he could not proceed in his voyage to Gothenburg or the Baltick, wher he was to load iron and deals consigned to you, [but he] was beat back again here and lyes over winter, but will set out

some time nixt moneth upon the said voyage. . . . Alexr. Pitcarne allso bound for Lieth in whose sloup I have 5 or 6 last buter and oyll, affreyed to ventour upon a winter voyage, and will allso set out nixt moneth. . . . These delays, with the bad Hamburg mercats last season, will cause my creditors about Edinburgh [to] be looking long out [for their money]. . . . Alltho my small trad(e) last year did not succeed very well yet I most provide for it again this year and trust good providence for the event. For that end, I most have meall for my fishers, and therefor desires you will endevour to provide for me 2 or 3 hund(red) bolls of meall as chep as it can be got at Martinmass payment, to be sent here beginning of June nixt, and that you fraight a small ship about 30 tuns burden for my acc^{tt}. from Lieth to Hildswick, ther to load for Hambro, and either to be discharged ther or returne again to Zetland, as I shall order befor she saill from Hildswick, wherin I expect you will doe your utmost to have her as easy fraighted as possible, and that the veshell and Mr. (master) ar sufficient, and that she goes well, lest I should hapn to fall upon the first herrings, and for that end she most be at Hildswick at or befor the midle of June, and to set out from Lieth beginning [of the] said moneth, with at least 3 weeks' lydays at Hildswick, in all which Ja : Harrowar will be assistant to you, to whom I've write to that purpose, and will in my nixt advise whats necessary to be shipd in that veshell you ar to fraight for my account. . . .

Of the same date, Mr. Gifford writes to Mr. James Harrower, who was a "shipmaster in Toryburn," and whose sloop was called the "Loyall James":

That I received his 3 letters from Hamburg and for answer therunto, anxiously to reflect upon whats past and cant be retrivd is vain, and for mercats we most take them as good providence is pleased to order; contentedly, and what one season does not, another may, but indead most say that betwixt Gardie [Magnus Henderson of Gardie] and Mr. Barclay, I'm not well used, and which of them to bleam most knows not, however I most be patient and He that hath hitherto helped, will provide. . . . As to what you propose anent fraighting you [*i.e.*, Harrower's sloop] your terms ar so high that I'm not able to go in to them with your ship [which is] too bigg for my adventor to Hambro, for your being here the 8th Augt. to be cleered the 15th do. is what I can [not?] promiss upon, tho such a thing might hapn, then the subject could never bear such ane extravagant fraight as £150 to Dantzick or £110 to Gothenburg. But if you will be at Hildswick about the eight of Aug., if I

can load you with hering befor the last of said moneth for Dantzick, and from thence to Lieth, shall pay you of fraight for performance of these voyages £120 star: fraight and £10 coplagen [this coplagen or caplagen, otherwise "hat money," was what is presently known as "primage," *i.e.*, an allowance to the master of a vessel by the consignee or shipper of the goods for care in lading the same], with other usuall and necessary charges, and in case I cant find you cargoe befor the last of Aug: that you ly till the 15th September, and proceed to Gothenburg, thence to Lieth, I shall pay you £80 star: fraight and £10 coplagen, or that failing, to Hamburg at 25 mark lubs [lubts] per last [a last was roughly two tons] new Hamburg current mony; 40 last port free at Hamburg and for every day I detain you after the 15th September, shall pay you 15 shillings sterling demurag, and if [I] can cleer you sooner you may belive I will see it my intrest so to doe, if upon these conditions you will com, its well, if not, most look out for another, but upon any other terms I'll fright non. . . .

I have given this letter rather fully, as it gives a good idea of the bargains that Mr. Gifford had to drive with shipmasters, and it is also interesting to know what freights were paid in these days. They seem pretty high. By the same "occasion" a letter is sent to Mr. John Ewing of Craigtoun, a "doer" of the Earl of Morton, which runs:

. . . thers nothing her(e) but peace and quiet, and all seem very well affected to the Govenment, save a good many of our prime gentry that ar corruptd with high flying principalls by Tylor and Midltoun, two Episcopall, or rather, Jacobit Preachers, who creat very great disturbance to our prisbyterian cleargie by rebaptizing all persons of ther comunity that wer paptized (sic) by presbyterian ministers, who they account no other than turrks or worse. I'm plagued with petitions from the presbytery to proceed against them in the Steuart Court, but indeed knows not how far to proceed in that matter without advise. . . . I return you thanks for your offering to credit my commission to buy som law books for me, tho I rather take it at the same time as a banter than any other. I wish I had mony to pay my creditors, and as I have litle law that I may have as litle occasion for it, however, the worss the Court is provided with these helps, the mor blunders it's like to fall into. [Mr. Gifford, however, had an excellent knowledge of Scots Law.] . . . I'm very much obliged to the E(arl) upon many accounts

and particularly in his kindnes to my brother. I received the presentation to Mr. J. H.(ugens) but supposeth he'l never make use of [it] for he is a very infirme man, labouring under the gout and gravell, and such a minister this parosh will not call, and besid, I doubt not but he would find difficulty enough in the presbytery to procure ane Act of Transportation. Ther shall non of them see the presentation till I see a necessity to make use of it, which does not yet cast up, and I expect my brother home per first occasion; seeing [he] writs me long since, he was entered upon tryels in the prisbyterie of Lithgow, where you can't miss know severall of the members of presbytrie, to whom, if you were pleased to speak to facilitat his being licensed, it would be a very great favour don both him and me, and if he were only come over, if the paroch and presbytery wer pleased with him, I hop the E(arl) will be so good as alter the presentation, and if otherways I've nothing to say. . . . I think strange you did not advise me if the whole or any part of the stipond of Northmaven, 1727, belong to Mr. Buchan's children, he dyed in the month of January, said year, seeing I'll pay them non of it without the Earl's order therein, please send per 1st [occasion]. . . .

A long letter is written to Mr. James Binning on 26th February, 1728, treating in great part of business matters, but near the end, Busta says:

. . . I will want several things with the 1st ship you send to Hildswick, but shall suspend that comision untill I understand how my affairs answers; only, what's below I most have if possible. . . .

Youll please send the inclosed letter to Newbigging and if he returne any young trees send them by 1st ship, with whom if Sumburg [Laurence Bruce of Sumburgh, died 1737] come, he will order them to be taken care of. . . .

It would be of interest to know how long it is since the Busta trees were planted. Were they in existence before 1728?

The postscript to the above letter is as follows:—

Commission p. the ship coms to Hildswick. Meall as advised in my letter theranent. [200 or 300 bolls], 3 last [about 6 tons] hom(e)salt, but if [by] either Harrowar or Scollay, its soon enough with them . . . 2 bar Lieth couckies, 4 gross best botle corks, 1 pare calf-leather shoes, again from Wilkie, round toed, 30 cwt(?) best English houps [for barrels], 2 firkins duble and

single nails, and 2 do. seam and roove, 8 lbs. best smocking tobacco, 3 or 400 lbs. of bend lether, 2 barr best Loudian meall, the book caled Hope's Minor Practicks.

A jotting of a letter, dated 27th February, 1728, and directed to Wm. Sinclair, taylor, runs:

. . . to take of for me a nightgoun, one side best Mankye, and if he cant get striped cloth, best dark collar satin, and . . . a bigg coat for Jno. [Busta's eldest son] courss red cloth, a clock for Margt. [this was Peggie], best scarlet cloth for that purposs, either plain or with lace, as is most fashionable, from Mr. McDouall to be packed in a box. . . .

Of the same date, we have a note:

Writ Pat. McDouall to advance the above, and state me Dr. for the same. Send his acct. thereof which should be duly paid. That I wanted mor of that kind, which would write him afterward. That I should think myselfe much affronted if I had not as good a peniworth from him as any my nighbours had from others. Especially when I left all to himself, but thought my self very safe in having ane honest man to deall with. . . .

Busta orders new clothes from Mr. William Sinclair, tailor, in Edinburgh, on 8th April, 1728, his directions being as follows:—

. . . That he should make for me a winter cot of friez, dark culered, clos slive.

I suppose Mr. Gifford means a narrow sleeve, or was this a sleeve with a tab, to enable it to be buttoned tightly round the wrist in cold weather?

and munt it with [the] silver butins, he was to call for from Ja. Binning. That he should allso make me a vest and 2 pare briches of some strong cloth neer the culer of the coat. . . .

The following letter is, I think, worthy of note. It is directed to "Jno. Ewing of Craigtoun, Esqr.," and is dated 8th April, 1728:

. . . I wrote you 22nd Jary. last to which beggs to refer for ane answer of your last to me, since which time the paroch of No. Yeall [North Yell] and Fetlar is becom vacant by the deceas

of the R(evd.) Mr. John Graham late minister ther who dyed the 18 of March last; so as the earle has that paroch to provide with a minister allso, non having yet put in for Northmaven, I hop the earle will be so kinde as prefer my bro(ther) Wm. (who is now rady as I'm enformed) to a presentation therto, seeing the presbytrie begings to be uneasy for want of one, and designs to send for some of ther oun frinds to put in ther. As for the presentation you sent me to Mr. John Hay, I understand it will never take, nor has the least surmise therof been ever moved, nor did I ever yet shew it to any body, or shall till I hear from you, unless the presbytrie offer to present. I'm plagued with Mr. Buchan's children about the stipond of Northmaven, 1727. Ther father died in Jary that year, by which I think they have only right to the ½ year's stipond . . . but they ar advysed to demand the wholl, wheranent I formerlie writ you for the earl's orders therin, which I yet wait for.

I most allso acquant you ther is a great noise here about Mouness

This must, I think, be George Pitcairn of Assister, who acquired the estate of Muness on 20th February, 1718.

taking possesion of the estate of Quendall by ane heritable bond and infeftment thereon, which he hath purchased. I hear of no step he has yet made, save aresting the rents and warning the tenents, so I think its high time to the earle to looke to his security, and wherein I'm any way capable to serve his lo : sh : therin am willing upon orders theranent. I hop Ja : Binning has by this time payd you that £150 star : I'm due of the rents cropt 1725, payable 1726, as I formerlie wrot you, and I hop to be in condition to pay some mor of my debt to the e(arl) this sumer, and expects my most noble frind will yet spare me a litle. I shall say no mor, but long and well may his lo : sh : live. . . .

It will be seen from the above that some of Mr. Gifford's collections were considerably in arrear, and the "doers" of the earl were always pressing him to get the arrears ingathered.

In order that Busta's new coat (presumably the "bigg" coat formerly mentioned) should be in the latest mode, he sends per William Farquhar, ship-master,

> 32 silver plate butins about 16½ oz. weight, and cause make them up in fashonable cot butins, and deliver them to Wm. Sinclair, tylor, to mount a winter cot for me. . . .

Busta's wigs are evidently becoming worn out, for he adds a postcript to his letter of 15th May, 1728, to Mr. James Binning:

> Send me a traveling round weig, dark pale culer, somewhat larger and fuller than used by young men. Put a lether string to the watch I formerly comisioned, and one do. to myself, with a black traveling cape.

Mr. Gifford succeeded in obtaining the presentation for his brother, as will be seen from the following letter to Mr. Ewing of Craigtoun, dated 15th May, 1728:

> . . . I received your favour of the 29th past, and therewith a presentation from the earle to my brother Wm. Whereanent shall act according to the earl's direction in makeing intimation thereof to the presbytrie, and I doe assoore you that I'm very sensable of the earl's kindnes therein and most oun his lo: sh: has utdone my expectation in that affaire, which I very gratefully acknoledge ane addition to many former favours. don me, and I doe return you hearty thanks for any truble you've been pleased to give yourself in that mater, and am sorry I have not opertunity to make you such returns for that and many former favours as I incline to doe. . . . As for the vacant stipond of Dunross Ness I think it cant be better bestowed than in repairing the Kirk there, and my concurence with the presbytrie shall not be wanting, but I'm affrey that Quendall [Robert Sinclair of Quendall, died 1767], in whoes hand the vacant stipond is, by his long stay in Edinburgh and other incomberances, shall not be in condition for sometime to raise the money, so that I've litle hops of success in any endevour may be used that way. However it shall be tryed. . . P.S. I beg youll pleass give my service to the young gentlman [who] wrote the presentation to my brother, and allow him to call for the value of the enclosed note.

The said note would probably be for the sum of a guinea. Messrs. John Coutts, of Leith, would honour the note on presentation by the young man.

Busta writes a very long letter to Mr. Robert Barclay, his correspondent in Bergen, of date 8th July, 1728, in which he owns the receipt of

> . . . Yours to me of 22nd Aprill . . . covering your draught upon Gairdie in favours of Jno. Couts and protest therupon. As you desired it went by La. Bruce [Laurence Bruce ofBreiwick in Northmaven] to Holand, and being informed of his safe arrivall there, shall not doubt of your having received the sam(e), shall therfor resume nothing therin farther then that I firmly adhere to my former resolution and unalterable centiments anent to contraverted affairs and the honourable esteeme I still have of you notwithstanding of your uncoth way of writing to me of late, and the insinuation of some, that you are very much disobliged at me: yet being conscious to myself that I never did or designed you a bad thing, I as confidently as ever belive you to be my very good frind and one of that honour and probity I'm most unwilling to part with in this degenerat age, wherin fue such are to be found. I'm not unmindfull that I'm considerable indebted to you and alltho the cross dispensation of providence in my punie trading affairs cant admite of a sudent, yet you may depend upon a sure payment of what I am or may be due you; being resolved through grace never to dip further in trade, and that I reserve a fund for paying my just debt in all events. This goes by John Blith, master of the Godsend [of Dundee], a small veshell consigned to you for my acc$^{tt.}$ p. bill of loading inclosed. I designed him for the first hering as I formerlie advised you, but could get non, and therfor has load him with fish [*i.e.*, white fish] which I hop, being the first, will if please God they come safe, turn to some acc$^{tt.}$ . . . Now for the remainer of my fish upon hand, being a little mor then that goes by this occasion I cant think of sending them to Hambro: unless you advise me so to doe, if I can fall upon any way here to dispose of them but my buter most go to Hamburg for cleering my credit with you which you may belive I will doe as far as its in my power, and if either fish or herrings can doe with you faile not to advise me for I have Ja: Harrowar fraighted either for Hambro: or the Sound and Robt. Scollay allso rady if I have occasion for him, and if fish, buter or herring can doe ought at Hambro: will send him ther. W$^{m.}$ Henderson told me that he had order from you for buying some fish at 9sh. a quintall and did in your name make offer therof to me, but that was first, a price I could not affoord to sell at, and 2do I had given order for selling my fish in Edinburgh and had no returns from thence till just now that affords me small hops therof, so that now you can have 5 or six

hund : Q(uintals) at 10sh. p. Q. delivered at Hildswick at any time you please nixt moneth, or upon my risque and charge at Hamburg for 12sh. p. Q. befor the midle of September nixt. . . . I'm advised Rot. Scollay is arrived at Lieth from Stockholm, and that he will make litle mor of his cargoe than cleer the fraight which is some disapointment to me and renders me entirely incapable to advance any money at Edinburgh for your acctt. for which am very sorry but will God willing see to make it out some other way. . . . Ther is one thing yet I want extreamly and that is a litle cash if it were but 100 Rixdollars, either in British or old Dane money at 6 for 5 Stvrs. but not your new Hamburg currency, for there is no difference with us betwixt new and old, or ever will be, if possible you can doe it tho ye should with the same breath draw upon me for the value either here or in Edinburgh. I shall pay it thankfully. I am etc : P.S. . . . Gardie beggs of me to forward a leter to Wm. Bruce which I truble you to order the delivery of. He allso desires that if Bruce is gon from Hamburg that I'd buy him a last or half of waters [gin]. You know my subject cant affoord it, but if youle be so kinde as finde credit therefor I shall pay it, being willing to serve my nightburs as far as my money or credit can goe. There is been prity good fishing this year but am enformed most of them ar sold for a Spainish mercat so that ther will not be many of them goes to Hambro : . . .

Mr. Gifford's reference to the white fish trade with Spain is the earliest that I have noticed in his letter books. He writes to the Earl of Morton on 24th July, 1728, and mentions :

. . . That the other company of divers at fair isle had found the wrack of one of the Spainis Armada and had got 2 or 3 brass cannon and talks of a great prospect they have ther of no less than 40 or £50,000 str. that a gentleman told me tother day that Quendall was gon to Orknay with his boat to purchass a right of the Admiralty of Faire island from Egilsha, which its said some of his predecessors had a grant of from K(ing) J(ames) 6th, what trooth may be in that I know not. . . .

The above appears to refer to the wreck of " El Gran Grifen," the " Capitana " or flagship of the hulks or " houlckes " accompanying the Armada. I am afraid that the divers did not make much out of this adventure.

On 26th August, 1728, Busta writes to Mr. Robert Barclay, of Bergen :

> . . . As I formerlie advised you, I keep'd 6 or 700 Q. of fish for your order till begining of Aug. and having no advise from you theranent was necessitat to join Girlsta [James Mitchell of Girlsta] and Gardie, and ship(ped off 1200 Q. for Spain, $\frac{1}{3}$ mine, what they may turn to I know not, and when they were ship'd, Capt. Auchterlounie, your friend, apeered, however for makeing up his cargoe I offered Wm. Henderson 300 Q. for your Acct. deliverable at Buravoe, Yell, but it seems that was not found by him so much for your intrest as his agreement with Mr. Sinclair, and thus I've been laid this sumer to export my fish in parsells and fuer of them to Hambro : then I designed wherby I'm affrey I shall still continue your debtor, for besid my former demands upon you I'm obliged to find som credit in Hamburg for Laurence Sinclair, a young beginer [in trade] of whom I've brought most of the fish shipd in Wood ('s vessel) and if he shall therin be balked, I shall be affronted and he ruined. . . .

ORKNEY NEWS FROM THE LETTER-BAG OF MR. CHARLES STEUART.

By A. Francis Steuart.

II.

(Continued from p. 49 *ante*.)

The Same to the Same, Edinburgh, 6 May, 1778.—" It gives me more concern than I can express, my proposing the Spinet for my daughter, and it was not my being acquainted with the sensible reasons you gave made me commit such a mistake, and I earnestly beg you to forgive me. My daughter knew nothing of the proposal. She has gone for a quarter to a milliners, and there is something there proper she should get wh will be purchased with some of the money you have sent and other things she may need against the harvest and next winter. . . . The ship intends sailing about the 14 Aust. Please God, I return to Orkney. . . ."

The Same to the Same, Kirkwall, 12 September, 1778.—"The enclosed letter, which covers another from Mrs. Balfour (Lord Ligonier's sister [1]). . . . She is an agreeable woman, always very particular in her enquiries about my children."

The Same to the Same, Kirkwall. 18 March, 1779. —"This will be delivered you by a grandson of Donald Groat and Papay, Mr. Peter Traill, and Brother to Donald and William Traills. His friends have procured him a Second Lieutenancy of Marines, as he did not chuse to stay in Orkney. . . ." [2]

The Same to the Same, Kirkwall, 5 May, 1779. —"I have great reason to be thankfull that I can sit in my chair without much pain, and as our friends Westness's and Mr. Balfours' are near, I sometimes go that length with the assistance of a servant under my arm and a cane in my hands."

The Same to the Same, Kirkwall, . . . 1779.— "I dare say you have heard longe ere now of William Traill's being at Edinburgh, and that he lodges in my Brother's, which I am sorry for, as I know my Brother has enough to do to keep his own family Genteely, and (as) he himself does not eat the Bread of Idleness, this step of William's has given Westness much uneasiness."

The Same to the Same, Kirkwall, 27 November, 1779. —"I am happy to acquaint you that Westness has again taken a concern in Wm. Traill, and is now for

[1] Thomas Balfour, of Elwick, Orkney, died 1799, at Bath. Married 1779, Frances, only sister of Edward, 2nd Earl Ligonier. Her daughter was Mrs. Brunton, the authoress, at whose funeral Charles Steuart, W.S., was the "nearest of kin."

[2] He was made burgess of Kirkwall, 8 Aug., 1775, and was son of James Traill, great-grandson of Thomas Traill, of Holland, who married Marjorie Groat and died 1786.

having an Ensigncy for him in an Old Regiment[1]; his stay in our Brother's has given me great concern when I considered the addition of his expense to that of such a numerous family. . . ."

The Same to the Same, Kirkwall, 15 September, 1780.—"This will be delivered you by a young Gentleman whose name is Mr. John Urquhart. He has been a clerk to Mr. Thomas Balfour for six years. . . . I have been very much oblig'd to him, he always was very ready to do any business for me. . . . Indeed I have not found one like him since he was taken ransome to France, the particulars I shall leave him to acquaint you of. . . ."

The Same to the Same, Kirkwall, 27 October, 1780. —"You will see by the public prints that our friend Tankerness is elected member of Parliament for Orkney. He has been kind enough to give me some franks."

The Same to the Same, Kirkwall, 27 January, 1781. —"[Tankerness] goes to London in company with Mr. Thomas Balfour; [in the end he did not go, but went later to bring his daughter from Liege]; you probably may hear of the Opposition he has met with from Sir Laurence Dundas. He is a very worthy young Gentleman, and much esteemed in his own country. . . . Since writing the above I see the *Iris*[2] has taken an American vessel of 32 guns. Let me know if you can how it is with Alexander, and if you have heard anything of Charles since the late Hurricane in the W. Indies."

The Same to the Same, Kirkwall, 21 March, 1781. —"In a letter which I wrote you to go by Mr. Laing,

[1] He went into the Marines, and married in 1790 his cousin, Miss Lewis, of Saltash. His youngest daughter left her money back to the Steuarts.

[2] Her son's ship.

I acquainted you with Miss Peggy Mouat's death; Mr. Andrew Baikie, her heir, very politely presented me with our father's Portrait,[1] which was found in her house."

The Same to the Same, Kirkwall, 24 April, 1781. —"This will be delivered you by one George Stewart, son to Mr. Alexr. Stewart, of Masseter, who is Brother to Mr. Walter Stewart, with whom you are acquainted. The young man is Rated Midshipman on Board Capt. Graham's ship. He is a promising young man, and a Relation of our own, although distant. His great grandmother[2] was married on our father. I am hopefull on seeing him. You will think him deserving your notice.[3] His grandmother, Mrs. Richan, of Linklater, intends writing you by him. . . ."

The Same to the Same, Kirkwall, 31 March, 1781. —"I understand Mrs. Richan has not heard from her son. . . . It is surprizing he does not return to his own country, where he has a genteel free estate to settle on; this doubtless is owing in a great measure to his Mother's good Management and the good price in Kelp. . . . I am sorry for Mr. Baikie's disappointment, as he is a friend to his country and might have had it in his power to serve it."

The Same to the Same, Kirkwall, 24th January, 1782. —"The winter has been verry severe in this place, more so than has been Remembered by any living. Several ships has been wrecked on our Coasts, amongst

[1] Charles Steuart, Stewart Clerk of Orkney (b. 1675, d. 1731).

[2] Jean Black, married first (as 2nd wife) William Orem, Notary Public, Kirkwall; secondly, Charles Steuart, Stewart Clerk of Orkney (his first wife). She died 1714.

[3] He was an interesting person, being one of the Mutineers of H.M.S. *Bounty*. Taken prisoner at Tahiti and put in irons, he sank in the *Pandora*, 29th August, 1791. His naval sword was left by Miss Turnbull Stewart, of Massater, to A. Francis Steuart.

others one in North Ronaldshay, Danish property, 550 tuns burthen, loaded with provisions, &c., for some of their Colonies. There went a boat from Kirkwall with Customs House Officers and Inspectors, &c., to the number of 14 persons on the 28th Decr., but a Violent Storm breaking out before they could reach the Island, they were drove to sea, and has not been heard of since, which makes them almost despaired of, as it was thought scarce possible they could live in the open seas. There was nine of the fourteen married, who have eighteen children, besides two of their wives with child. Mr. Thomas Baikie, of Burness, Brother to Mr. Mungo Baikie (whom you know), was one of the officers much regreated, and that worthy young gentleman, Mr. George Craigie, who went of his own accord, as it was Requisite Westness should send some person to prevent imbezzlements by his Tennants. I cannot express what Westness and Lady Westness feels on his account, or indeed what I feel myself, as I was often favoured with his agreeable company in my lonely hours. . . . Mr. Stewart, of Massater, and his friends, has their best wishes to you, and their most gratefull thanks for the notice you was pleased to take of George Stewart. . . ."

The Same to the Same, Kirkwall, 19 *April,* 1783.— "This is intended to be delivered by his [Westness's] cousin, Lieutenant Jack Traill, who goes to London by the Lobster Smack, and from thence to Cornwall on a visit to his mother, who was lately well married. You knew this young Gentleman before he went to America, where he served with Credit. Since his return to Orkney he has behaved very well, and I believe the pleasure of his company this winter has added some years to Westness's life."

The Same to the Same, Kirkwall, 5 *April,* 1785.— "Westness is in a very poor state of health as is Mr.

Thomas Balfour.[1] Mr. Baikie of Tankerness was lately married[2] to Mr. Tho. Balfour's second daughter Miss Mary."

The Same to the Same, Kirkwall, 8 Octr., 1786.— "Bell had a letter from her Brother Charles wherein he informs her he had desired a Captain Lawrie who carried the letter you sent me to purchase the 3d of a lottery ticket for her. Not that she is elated with the good luck she may have but, if you think proper, (you) may enquire of him what number he draws for her that she may have a chance of seeing it in the newspapers."

The Same to the Same, Kirkwall, 20 Octr., 1786.— "Mr. Graham of Grahamshall died this day much regrated by his mother and acquaintance."

The Same to the Same, Kirkwall, 27 Jany., 1789.— "[in London]. You'll be kind enough to give Miss Smith two guineas in order to buy a few yards of Black Silk to mend up a gown for Bell, as it cannot be got in this place.

"Your acquaintance Mr. Balfour Stewart his wife and two children are in Brough's house. He has purchased the Tack of Burness for Balfour, which Tack belongs to Tom Baikie in Jamaica, and Brough has paid above £300 sterling for stocking to Mr. William Watt."

The Same to the Same, Kirkwall, 2 January, 1790.— "There is nothing remarkable happened here since I wrote to you last, only Miss Polly Groat who was married to Mr. Willm. Anderson, Minister of the United parishes of Rendall and Evie a few weeks ago."

The Same to the Same, Kirkwall, 18 Decr., 1790.— "At Mr. Laing's request I beg the favour of you to ask our Brother to what purpose the legacy left by Mr.

[1] Of Huip; d. in Feb., 1785. [2] 1st Feb., 1785.

William Steuart to the Town of Kirkwall[1] was to be disposed of, whether it was intended for the benefit of the poor, or any other public use."

From James Steuart[2] *to his brother Charles Steuart, Edinburgh, 1 Feb., 1770.*—"[Mr. Steuart Moncreiffe] said he revered your character, and, at parting, said he would write to you. . . . He is not one that is rash in conferring favours. For my part I never had or expect anything from him. He says if he can shun going to London he will do it."

Edinburgh, 27 Sept., 1782.—"This is chiefly to introduce to your acquaintance the bearer Lieut. Balfour, son of Mr. Balfour of Trenabie. He past his degree as a Physician here some years ago, and having married a sister or near relation of the late Lord Ligonier, changed his profession to the Army, took a long lease of the Island of Burray from Sir L— Dundas and retired there on ful pay without ever joining his Regiment. He is the younger brother of the Mr. Balfour who show'd very great friendship to Will [Steuart, his son] while he remained at Madras, and Cicie [Mrs. Ruddach] writes me that both he and (his) wife show her and Isabella the greatest kindness."

Baron David Steuart Moncreiffe[3] *to Charles Steuart, Edinbr., 31st July, 1769.*—"Dear Sir, Your favour of

[1] £500 left by her father's cousin, William Steuart, King's Remembrancer of the Court of Exchequer, b. at Kirkwall 1686, d. 1768 (of whom a portrait was given in *Old-lore*, Vol. II., Part IV., pp. 202-3). This legacy the Steuarts hoped would be bestowed on Mrs. Ruddach, but Baron Steuart Moncreiffe, after thinking over it, bestowed it on another cousin, James Young, of the Castle Yards family.

[2] Writer in Edinburgh (1718-1802), an Episcopalian and Jacobite, and called "a personal friend of Prince Charles." He married, 1747, Alison, daughter and eventual heiress, by his third wife, of the Grammarian, Mr. Thomas Ruddiman, whose first wife was Barbara Scollay, of Odness in Orkney.

[3] Baron of Exchequer, cousin (on his mother's side) and heir of William Steuart (see IV., 202-3). He was a younger son of Sir Thomas Moncreiffe, of that ilk, Bart., and dying in 1790, was buried in the Abbey of Holyrood. He died unmarried, and left his estate, Moredun, Midlothian, to Lady Elizabeth Moncreiffe.

the 1st of January last past from Philadelphia I received a few days ago, and incase you shall incline to draw for your money I have inclosed a Discharge which you will sign according to the directions I have sent, but I must beg the favour of you that you will draw at six months Sight, and I shall pay the interest at 4½ pr Ct from the 12th day of Sptr 1769 till the day of payment, according to Mr Steuart's will, Mr. Steuart left your Brother James's wife and her children £2000, but excluded him from any management, and he left your Sister £300. In this Country we believe that the Colonies are near to the Eve of open Rebellion, but I would fain hope that things will not come to extremitys I am most sincerely Dear Sir Your most obdt humble Servant (Signed) D. Steuart Moncrieffe."

The Same to the Same at Mr Cooper's, Cecil Street in the Strand London.—"Dear Sir, Two days ago I received your Letter of the 22nd Novr. advising me that you will have use for your money in the Spring which shall then be paid. I am extremely sorry to find you are disappointed with regard to the Donation left your Sister,[1] for to the best of my memory since the 1753 which was the first of Mr Steuart's Setlements £300 was all he ever ordered for her, but if you are disappointed with regard to her, you must have some consolation that your own Donation was increased £800 from Mrs Steuart's Death, for in Mr Steuart's Setlements 1767 you was only to receive £1200, I must realy own I am not a little hurt, that but one Person only declared himself entirely satisfyed with our worthy friends Benefactions; His Servants every one were so mad, that they were not left treble the sums they got, that if I had not taken into the house 4 Servants of my own, they would have murdered me, and as it was; his Servant Thomas was so abusive by giving His Master

[1] Mrs. Ruddach.

and Mistress names, and by insulting me, that by mere force of these Servants, I turned him to the door at ten o'clock at night, and when I paid the other Donations some received it with a Sullen Silence, and others told me I had got what I had no title to, the only Answer I made was, that from the year 1744 till Mr Steuart's Death, I never at no time interfeered in his Setlements, that he never asked my advice & I never did offer it, excepting in one Instance, and that was desiring him not to diminish Mrs Davis his Wife's Woman's Legacy, who had married a Year before her Mistress died, and his Answer was, 'as that would hurt my delicacy he would not put it in my Pocket but divide it amongst his other Servants which he did with £50 more than he took from her, and as to my title of Right, I said that My worthy friends money was his own, and as he owed every thing he had in this world to Sir Thomas Moncrieffe,[1] if people would consider Calmly, they could not blame his generous gratitude to bestow it upon one of Sir Thos. Representatives whom he had a favour for. With regard to the Charities left by Mr Steuart these at present are disposed of according to a verbal direction, if any of them Drop, and your Sister shall be in straitned circumstances I certainly shall think she has a very kindly title to relief from any of Mr Steuart's funds, I wrote you that the £2000 left you bears 4½ pr Ct from the 12th of Sptr 1769.

from your Letter I have little reason to hope to have the pleasure of seing you in this place, and it is a great chance if I am soon enough in London in the Spring to see you before you set out for America. I am with very great regard, Dear Sir, Your most obdt humble Servant, (Signed) D. Steuart Moncreiffe. Edr 3d Decr, 1769."

[1] The first Baronet, who d. s. p.; Sir Thomas, was Clerk of the Exchequer and Treasury, and purchased the Barony of Moncreiffe in 1663, from Sir John Moncreiffe. He was a son of David Moncreiffe of Rapness in Orkney.

A VISIT TO SHETLAND IN 1832.

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

VII.

(Continued from IV., 192).

GLOUP VOE (*continued*).

"Gloup Voe is perhaps, at this present time, one of the best fishing stations of Shetland. The fishermen of North Yell are proverbially over the rest of the islands for their daring spirit and recklessness in the hour of danger, though in point of superstition they may vie with any people in the world. A Gloup Voe man will never put to sea if the name of the cat, the Devil, or the parson, has been mentioned that morning in good English. Pussy is denominated "Long-tail," the respectable personage second on the list, "Blackman," and the minister goes by the characteristic name of the "Upstander." A knife, a hook, a bundle of lines, in short everything that concerns the fishery, must have its appropriate nickname, and must be spoken of by that name alone. The Gloup men go out perhaps further than others to their fishing banks, but these, at the same time, are uncommonly productive.

"During the year 1834 I heard constant complaints from the people of Papa, Foula, and other islands, that the fish had forsaken their coasts and had gone they knew not whither. Certain it is that during the last two or three years the fishing has not been so productive as formerly, but we must remember that the last three summers have afforded but few favourable nights for the fishermen, as heavy gales have constantly prevailed from the west and north. No life is, in my opinion, more arduous than that of the fisherman, and particularly of a fisherman in Shetland.

(*To be continued*).

NEWS NOTES.

For Reviews of Books and Magazines see *Year-Book.*

John O'Groat Journal. "Rogart Worthies." John Murray of Aultimoult and Wm. Matheson of West Langwell, with notes on Highland life and customs (Feb. 2, Mar. 14). "Boat Building in Bygone Days" (Jan. 17). "In Wick's Workshops," on boat-building, brewing, etc. (Jan. 31). "The Caithness Fletts," traced to a family in Stemster over 150 years ago (Jan. 24). "An old Society of Coopers," continued (Jan. 3). "The old Friendly Societies of Caithness" (Jan. 3). "Wick and Pulteney Industries of Bygone Days," (continued Feb. 21, April 11)—curing of pickled cod, &c.

Northern Chronicle. "The Celtic elements in Old Inverness," by Wm. Mackay. It is alleged that the oldest existing place-names in the north-east of Scotland, including the valley of the Ness, "are not Gaelic, but a language resembling Welsh." The prevalence of patronymics, descriptive names and nicknames, is alluded to and illustrated (April 2, 9). See also "Notes" *ante.*

Orcadian. "Jottings by an Old Man" (Dec. 28, 1912, Jan. 25, 1913) gives Yule customs—Yule fare was all from Orkney produce, puddings from sheep's haggis and geese giblets, home-brewn ale (tea and coffee unknown), cheese, sowan scones; supper was the chief meal. Yule Amusements—football and getting weighed. Straw-plaiting in Sandwick is described. "The Kate Huntley legend and old Orkney words" by J. F. (Jan. 18) in reply to Dr. Jakobsen (Dec. 28). "Orkney and Shetland in 1830," by J. F. (Dec. 28, 1912) extracts from *The Edinburgh Almanac*, when no daily paper existed in Scotland. "Proverbial and peculiar sayings," by Rev. Alex. Goodfellow (Jan. 4, 11, 18, March 1), in which: "If it rains on Sabbath morning, it rains every day of the week, more or less" is the opposite of the Danish: "Sunday's rain is a day's rain" (*Year-Book*, iv, 11). It is to be hoped Mr. Goodfellow will reprint these proverbs in one of his forthcoming books and not discriminate between what are considered of Orkney origin or foreign; we want *all current* folklore. "Orkney in the olden time," by D. S. R. (Jan. 4, from *Scotsman*, Dec. 26), a description of the minute book of the Kirk session of Firth and Stenness, 1732-1745. Correspondence on Rinansey and Rögnvaldsey, now North and South Ronaldsey (Dec. 28, Jan. 4). Mr. Alex. Russell, of Stromness, announces (Dec. 28) that he has in preparation a complete translation of Torfæus' *Orcades* with notes and life of the author to be published by subscription. It is to be hoped that he will not attempt to give the translation of Torfæus' Latin translations of Norse documents, but translate the original documents. These have suffered in their transition from Norse to Latin, and the transition from the latter into English has produced gruesome results so far. All we require to know from Torfæus is information which is not to be got elsewhere. "Orkney Smugglers, Gilbertian economics" (April 12) is

the report of a paper by Dr. W. R. Scott on "The trade of Orkney towards the end of the eighteenth century" read before the International Congress of Historical Studies. A Kirkwall merchant cashed Customs' "imprest orders" and used these orders to pay for his smuggled goods in Edinburgh! "Scenes from the Sagas" has reached No. XVIII. It is to be hoped these bright sketches will appear in book form.

The editor is to be congratulated and thanked for the encouragement given to the collection of old lore.

Orkney Herald. Several notes from this paper will be found in "Notes" *ante.* "Orkney Centenarians" (Jan. 22), during last century there were three cases: John Kirkness (102), Rousey, died 1862; Elizabeth Broch (100), Kirkwall, died 1865; Robert Yorston (101), Kirkwall, died 1888. "George Borrow in Orkney" (April 9, from *Fortnightly Review*, April), whose visits to Orkney, Shetland, and Caithness are described in MS.: "Note-book of a Tour in Scotland, the Orkneys and Shetland, in Oct. and Dec., 1858," and letters to his wife, two of which are printed in full, dated from Thurso and Kirkwall. St. Magnus' Cathedral: "looks as if cut out of rock. . . . . It is stern and grand to a degree." A translation of Dr. Jakobsen's "Nordiske minder, især sproglige, på Orknøerne," in Dr. Feilberg's Fästskrift, is given in Jan. 1. "New Year Celebrations in Kirkwall" (Jan. 8) describe football, entertainments, etc., while other local customs are given: guisers (Stromness) in procession on New Year's night, headed by brass band, dancing on pier to the music of the band and pipes, fantastic dresses worn, but one defect, no torches. A Christmas tree and treat in Flotta, given by Mr. Mackay, of Derbyshire. "The Fishing at Keiss in the Olden Days" (Jan. 8, from *Northern Ensign*), deals with herring fishery in which hired men were got chiefly from Orkney and Shetland.

Shetland Times, "Shetland Cattle," by W. L. MacDougall (Jan. 4, from *Scottish Farmer Album*, 1913). "Uphelly A'," held on Tuesday, January 28, described and illustrated (Feb. 1). There is an interesting communication from Foula in which an old man is reported as repeating:

A jappy January,
A frosty February,
A windy March,
A lakin' April,
A misty May,
And a warm June,
Mak the corn
And grass grow soon.

Shetland News. "Uphelly A'," described and illustrated (Feb. 1). "Fair Isle and its Bird Visitors," by G. W. S., gives a valuable review of the observations being made in Fair Isle as a bird migration station (April 12).

FIG. 12.—THE LATHERON STONE, 3′ × 1′ 5″. *See p.* 124.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. VI. PART III. JULY, 1913.

NOTES.

TINKERS' CANT.—Mr. Alexander Russell, M.A., Stromness, writes in reply to a letter signed "D. B. G.," which appeared in *Everyman* of 6th June:—"As he affirms himself to be a beginner in the subject, perhaps 'D. B. G.,' who writes in your issue of 6th inst., will allow me to comment upon his letter. (1) It has long been known to serious students of Romani that Borrow's knowledge of Romani was not so thorough nor so unique as he himself liked to fancy. See *inter alia*, F. H. Groome's introduction to 'Lavengro,' 1901. (2) The nomads of Caithness, as of the other counties of Scotland, are not pure-blooded gypsies, or even *posh-rats* but tinkers, and their language is not Romani but Cant. The sources of this speech are Romani, Shelta, Gaelic, Old English, Cant, and local dialect words. I have gathered together from all the sources known to me (varying in date from 1819 to 1912, and in locality from Northumberland to Orkney) a list of over eight hundred words, and the proportion of Romani is about one-fourth. If 'D. B. G.' does not intend to publish his list himself, I should be deeply indebted to him if he would allow me to incorporate it in my glossary, which is to be published, with what Borrow would call 'notes critical and philological,' in the *Journal of the Gypsy Lore Society*."—*Orkney Herald*, July 2.

DECREASE OF SEA-EAGLES.—"Thule" writes to the *Scotsman*:—Under this heading an article by "A. H."

appeared in last Saturday's issue. The last three lines are as follows:—"The sea-eagle still nests and rears young families, both in the Orkneys and the Shetlands." I am not positive, but rather think I am right, when I say that the sea-eagle has not nested in Orkney for many years. As regards Shetland, no sea-eagles have reared young for some years, and it is very doubtful if at the present moment there is a pair of sea-eagles in Shetland. At any rate, if there is, the eyrie is not known, which is a strong point against the existence of a nesting pair; but for some time past I have known of the existence of two single birds which haunt the old eyries at two different and far distant points. The sea-eagle may now be regarded as a non-breeding bird in Shetland, and this is all the more regrettable as it is not many years since there were at least two breeding pairs.—*Orkney Herald*, April 23.

FLOCKING OF ADULT GOLDEN-EYE DRAKES IN SPRING.—"H. W. R." writes in "Nature Notes" in last Saturday's *Scotsman*:—"The adult golden-eye drake is most usually seen singly in this country in winter or in company with two ducks, or very probably an adult duck and an immature drake. In Orkney I have several times seen small mixed packs of from ten to twenty on the larger lochs during the month of February, or, I should say, apparently mixed packs, for all the supposed females shot out of such packs have proved on handling to be immature males. One day, early in March, I beheld a sight which I venture to think is unique, when I put up at the top end of one of the arms of a large loch, a large pack of over a couple hundred golden-eye, every bird of which was an adult drake. They were naturally extremely wild, and presented a magnificent sight as they wheeled and came down like feathered bullets. Immature males are very often confused with adult females, although the former measures a few inches

more in length, and the back is longer and thicker; moreover that of the female is crossed by an orange band, which is absent in the young male. This orange band, which shows up well in life, very soon fades after death, and in museum specimens has vanished altogether."—*Orkney Herald*, April 30.

A PAIR of mistletoe thrushes (*turdus viscivorus*) have this year nested in Tankerness House garden, Kirkwall, and reared four or five young birds.—*Orkney Herald*, July 2.

WOMEN'S FEET UNLUCKY.—The Thurso Kirk-Session Records (30th August, 1710) have an entry to the following effect:—"William Robson charged, called, compeared, as also Mary Coghil, who delated him and declared that as she was coming to town one day she met a marriage and that the sd. William Robsone left the company and came to her to force her out of the way that she might [not] meet the married pair it being a superstitious persuasion among the vulgar that women's feet are unlucky. He was reproved for his practice and admonished to shun the like in time coming wt. certification of a severer censure."

AN EARLY LADY TEACHER IN CAITHNESS.—Perhaps the first lady teacher whose name is mentioned in any of the Caithness records is Miss Elspet Johnstone. She was appointed teacher at Weydale, in the parish of Thurso, 19th November, 1718, and the following entry from the Thurso Kirk Session Records (20th April, 1720) shows that the appointment had given genuine satisfaction:—"Elspet Johnstoune being allowed by the Session the summe of eight pounds Scots yearely, for teaching poor people's children in that part of the parish called Wedale who are not in case to board their children in town. The Session appointed her to be here this day and to bring the children alonges with

her that they might know qt [what] proficiency they were makeing and she haveing accordingly brought the childeren with her the Session after heareing them read a portion of Scripture, one by one, were very well satisfyied and judge the encouragement bestowed on that woman very well deserved, and her entrie to that charge commencing the 19th of November, 1718, they found that her time comes near a yeare and a half, and haveing already received 4 pound Scots, appoints other 4 pounds Scots to be given here now qch [which] compleats a year's sallary."

KIRKTON CHURCHYARD, STRATH-HALLADALE, SUTHERLAND.—*Mackay:* Here lies the body of Neil Mackay, who lived in Forsinaird and died the year of G., 1747, A. MK D. This stone is placed by John MacKay, tacksman, in Forsinain, and his spouse. [It bears the usual shield and arms of MacKay. This was the first of the MacRobs, of whom came the present Murrays of Strath-Halladale, and Donald Gunn, Baligill.]

Hossack: Here lies the body of William Hossack, taxman in Golval, who departed this life, Janr., 1763. Aged 47 years, was married to Janet Campbell, by whom he left 2 sons and 2 daughters. He served the Honble Colonel Hugh MacKay of Bighouse 30 years in different stations onstly and faithfuly. He lived universally beloved so his death was regrated by all his friends and acquaintances.

Brown: Here lies the body of Alexr Broune lawful son to Jas. Broune in Burghead, Murray, who died the 13th June, 1764. [Broune was the contracting mason at the renovation of Bighouse in 1763, and was killed by a fall from the roof].

Gordon: Sacred to the memory of Lieut. Hugh Gordon, 1st Foot Royal Scots, who died at Golval on 25th Sept., 1828. And his beloved wife Anna Bella MacKay.—From the Note-books of the late Rev. ANGUS MACKAY, Westerdale.

SUTHERLAND SCHOOLS FIFTY YEARS AGO.—Lord Kennedy, Chairman of the Land Court, made an interesting speech at the opening of the new Higher Grade School at Dornoch in January. If he could put before them a picture of the old schools in Sutherland, as he remembered them between forty and fifty years ago, they would (he said) be startled by the contrast that such a picture presented. For light they had two windows for the whole school. They were never cleaned, and had never been made to open unless a boy was kind enough to put a stone through them. For seats these old schools had a few forms, some of them propped up on bits of turf or by a few peats. Every scholar had to bring a peat, sometimes more than one. On the wall they would have a map of Scotland and another of Palestine, and for instruction they would have, perhaps, one little Edinburgh geography. They would have an ancient historical book of Scotland, compiled no one knew how long before. They had one teacher, meagrely paid. He did not think the latter difficulty had been altogether remedied, as they hoped it would be in the future. Yet in these schools the love of learning, so inherent in the Scottish nation, grew in the hearts of every boy and girl, and from these comparatively neglected schools many eminent and worthy citizens came. Their amusements were not so many as now. Rational amusement was in itself a very efficient means of education, and was required to keep the health of the body and mind. In the Spinningdale School there was one lawful amusement. Of course, the boys had a great many amusements that were indulged in, and for which they were rebuked; but the one amusement lawful annually at the Spinningdale School was the sport of cock-fighting. Every boy brought a bird with spurs. The girls were not allowed to come that day, though some of them

might look through the window. The sport wound up by the boys presenting the slaughtered birds to the teacher to nourish him for the next few days. The picture he had drawn showed how marked the contrast was with the present day.

SOME SUTHERLAND SUPERSTITIONS.—At a recent meeting of the Philalethetic Union held in the Jewish Medical Mission, Chalmers Street, Edinburgh, says the *Oban Times* (12th April, 1913), Mr. William MacKay, M.A., headmaster of Portobello School, introduced a discussion on Highland superstitions, and told various stories he had heard while residing in Sutherland and superstitious practices he had seen there. Mr. MacKay said he had sometimes seen in Sutherland a serpent lying on the road cut in three. He was told if any one was stung he ran to the water, the head also ran, and if the head got there first the person stung would die. He knew Black Bessie, a relative of the last witch killed in Scotland. The last legally killed witch was in Dornoch, 1722; but Bessie's forebear was killed later in Assynt. She was believed to have the evil eye, and children going to school ran quickly past her door. Cattle and sheep were also taken past quickly.

OLD ORKNEY MUSIC.—Correction, p. 71 *ante,* line 3, for *Kolrud* read *Kolsrud;* and line 8, for *King Magnus* read *King Eirikr Magnússon.*

QUERIES.

ORKNEY AND SHETLAND LULLABIES.—A. L. J. G. will be grateful for any interesting examples of Lullabies, specially from Shetland or Orkney (no foreign ones). The music is not required, and those in rhyme and that have some reference to Slumberland are preferred. Do the mothers still lull their children to sleep with song?

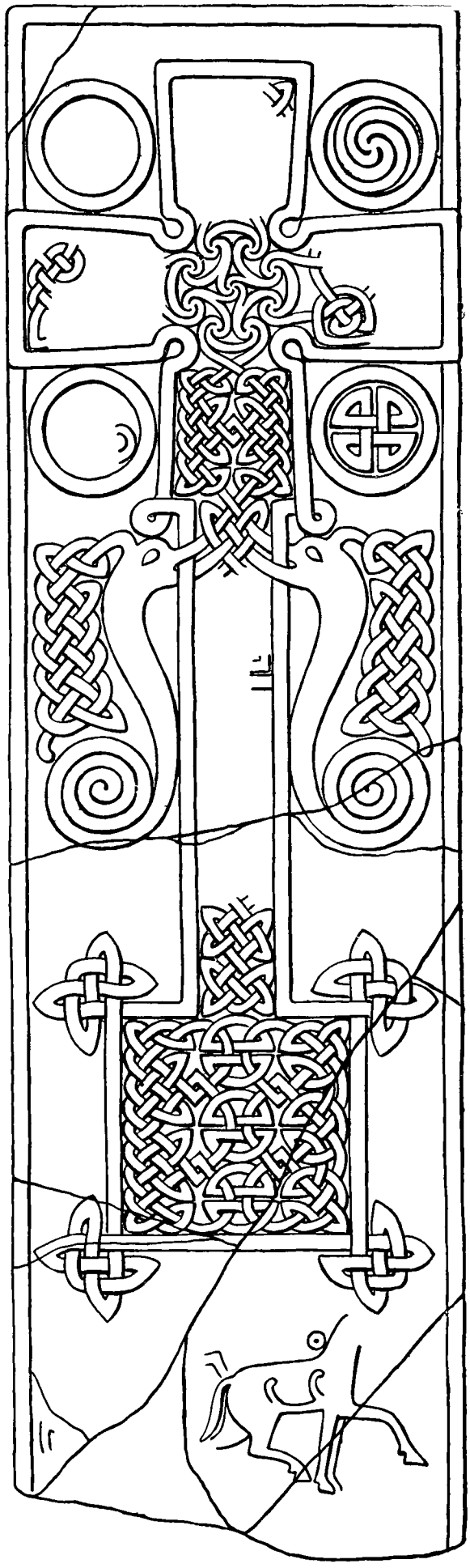


FIG. 6.—FRONT.
THURSO MUSEUM STONE.

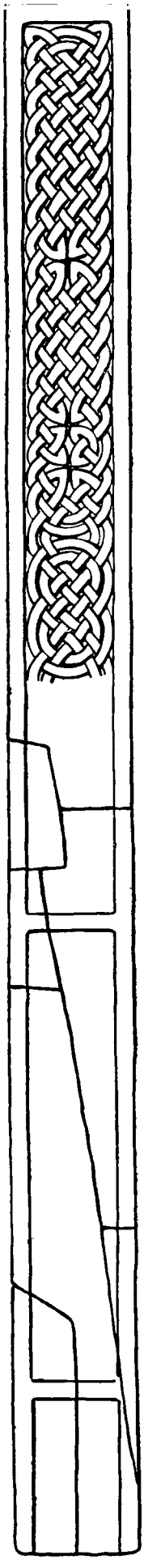


FIG. 7—RIGHT SIDE.
SCALE $\frac{1}{12}$ linear.

THE EARLY CHRISTIAN MONUMENTS OF CAITHNESS.

By Rev. D. Beaton.

II.

(Continued from p. 85 *ante*).

Monuments with Symbols and Celtic Ornament Carved in Relief. **Class II.**

Thurso Museum Stone.

Thurso Museum Stone (Figs. 6-9).—This stone, commonly called the Skinnet Stone, originally stood at the east end of Skinnet Church in the inside of the building, but Mr. Muir, who discovered it, says that it stood at the west end. In the following paragraph he graphically tells of his interesting discovery:—"Nothing cast up, except nettles, to keep us at St. Drostane, but Skinnet unexpectedly furnished us with a couple of hours' work in examining the remains of the church—of St. Thomas, I believe—and digging out, cleansing, and—though not quite so successfully as you see—limning a carved pillar, which I found sunk to its middle at the west end of the building. Besides our task of clearing away the rubbish, which fastened it tightly below, we had nearly the whole length of the pillar to relieve from the grasp of the wall of the church, in the rearing of which the pillar seems to have been used as a stone of construction. Though assisted by men from the neighbouring farm, the work of sufficiently disclosing the stone took a good deal of time to do, as, from fear of hurting the sculptures, the instruments had to be used with great caution and delicacy. There was, to be sure, some tugging now and then, but I do not think we injured anything in the slightest, and on leaving I engaged the men to an instant replacement of the stone, as well also to an evermore watchful care of it, as it was one of the greatest wonders in all Caithness, and an honour to the neighbourhood."[1]

Muir's account of his discovery.

[1] *Ecclesiological Notes*, p. 105

Mr. Romilly Allen's account of the state of the Stone in 1890.

The stone was afterwards removed to Thurso Museum, and Mr. Romilly Allen writes that when he saw it on his visit to Thurso in 1890, "it was broken into six fragments, which were piled up one above the other on the floor under a book-case. . . . The monument seems to have been entire when Mr. Muir saw it, and it would be difficult to use too strong language in condemning the stupidity or carelessness which is responsible for having damaged beyond hope of repair one of the finest sculptured slabs in Scotland. In the plate in Dr. Stuart's second volume, published in 1867, two of the largest fragments as now existing are shown together, forming one stone without any fracture, but there is no indication of the stone being longer or of the existence of sculpture on the back. The slab, as shown in Stuart, is only 5 feet 9 inches long, but when the fragments on the Thurso Museum were all put together it turned out to be nearly 1 foot 9 inches longer with the additional pieces at the bottom. When restored, the whole was a rectangular slab of sandstone, 7 feet 6 inches long by 2 feet 2 inches wide by 7 inches thick."[1]

Its symbols described—Front.

The stone is sculptured in front, with a cross in relief in the centre of the slab, having a head with four equal arms, with expanded ends, and small round hollows in the angles, a long narrow shaft and rectangular base. Round the cross are four circular medallions. On each side of the shaft there is a serpentine creature, and below the base a horse. The ornament on the cross is spiral work in the centre of the head and interlaced work in the rest. The two angles of the lower arm of the head of the cross are ornamented with loops, and the four angles of the rectangular base with pieces of plait work. The left-hand upper medallion is defaced; the ornamentation in the right-hand upper one is spiral, as also the left-hand lower one, while the right-hand

[1] *Early Christian Monuments of Scotland*, Part III., p. 31.

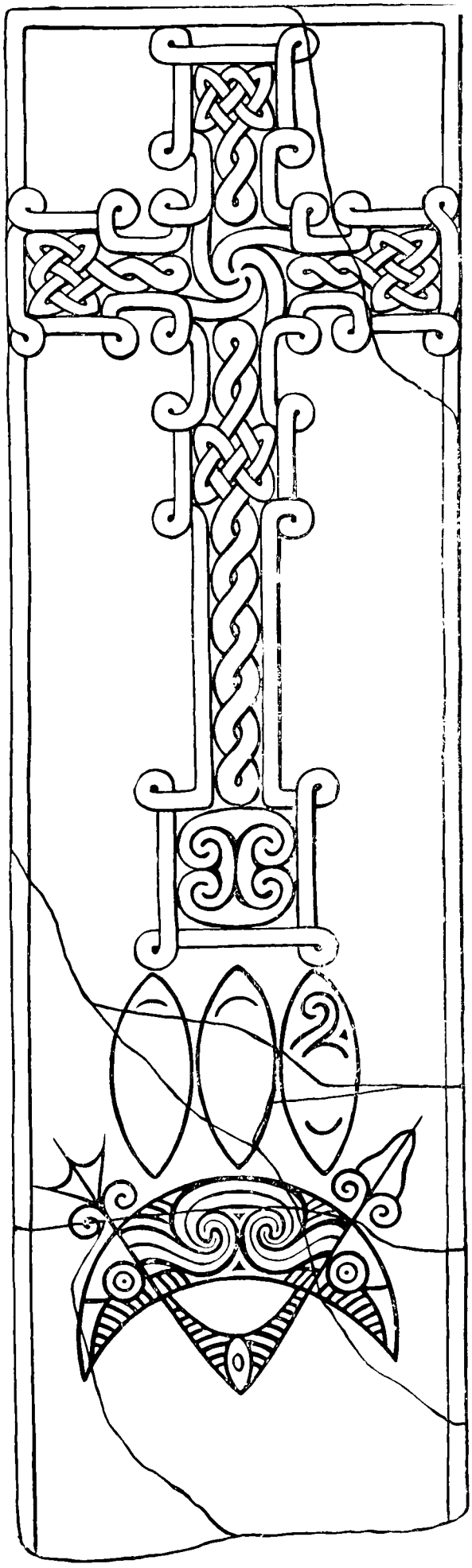


FIG. 8.—BACK.
THURSO MUSEUM STONE.

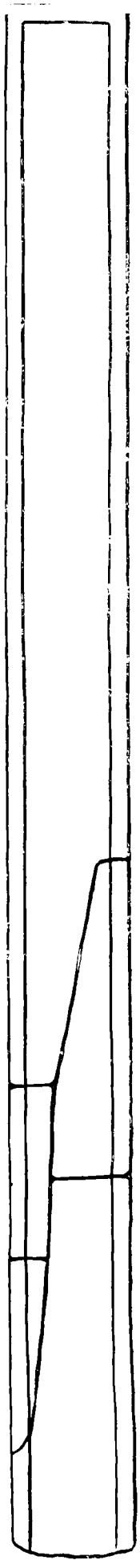


FIG. 9.—LEFT SIDE.

lower one has a ring looped in four places.[1] Mr. Romilly Allen points out that the creatures on each side of the shaft are of the same type as those on the Maiden Stone, Aberdeenshire. On the Thurso Museum Stone they have long jaws merging into the interlaced work on the shaft, a crest coming out of the head and forming plait-work behind the back, and a tail coiled round spirally.[2]

Back. On the back of the stone a cross is sculptured in the centre, having a head with square ends and rectangular hollows between the arms; a long narrow shaft; and a rectangular base. The outline being formed by a band making a loop at each corner. The ornamentation of the cross, though much defaced, appears to have been fitted with interlaced and spiral work. Below the cross is the triple oval symbol, similar to those already described on the Birkle Hills and Sandside Stones. At the bottom are the crescent and V-shaped sceptre symbol, both of which are decorated with spiral work in relief. The right side of the stone is divided into three panels: (1) containing an eight cord plait with regular breaks varying the pattern; (2) interlaced work almost obliterated and (3) defaced. The left side of the stone is defaced.[3] The stone is described and illustrated in Muir's *Ecclesiological Notes,* p. 105, and in the *Early Christian Monuments of Scotland,* Part iii., pp. 30-33.

The Ulbster Stone. *The Ulbster Stone* (Figs. 10, 11).—The Ulbster Stone formerly stood in the old burying ground of Ulbster, attached to the Chapel of St. Martin. It subsequently was used as a tombstone, but was removed a number of years ago to Thurso Castle. Dr. Stuart quoted. "The beautiful stone at Ulbster," says Dr. Stuart, in his *Sculptured Stones of Scotland,* "owes its rescue from destruction to the active research of my friend, A. H. Rhind, Esq.,

[1] *Early Christian Monuments of Scotland,* Part III., pp. 32, 33.

[2] *Ibid.*, Part III., p. 33.

[3] *Ibid.*, Part III., p. 33.

younger, of Sibster. This cross had been used as a gravestone in the ancient burial ground at Ulbster; but, within the memory of old people in the neighbourhood, it stood erect in a corner of the enclosure. From its position it was exposed to the frequent treading of feet, and its upper surface had become almost obliterated until the cautious operations of Mr. Rhind restored it sufficiently to enable us to understand all its arrangements."

Its symbols described—Front.

The stone is a rectangular slab of the old red sandstone, measuring 5 feet high by 3 feet wide at the top, and 2 feet 6 inches wide at the bottom by $7\frac{1}{2}$ inches thick. On the front, in the centre of the slab, a cross with a head having equal arms terminating in square ends, cusped hollows in the angles between the arms; a narrow shaft, and a rectangular base. In the background of the cross there are traces of an animal, and on each side of the arm other animals; the one on the left much defaced, and the one on the right intended apparently for a cow. On each side of the lower arm there is another kind of animal with large, clumsy paws. On the left of the shaft two men are kneeling with what has been taken for a cauldron between them (?) and below a serpent. On the right of the shaft the flower symbol; and below, a horse and a colt with its legs doubled up under it. The cross in the centre of the slab is entirely covered with ornament arranged in ten separate panels, four square ones on the ends of the arms, and one square panel in the centre, four panels with two straight sides and two concave sides on the narrow parts of the arms, and an ⊥-shaped panel on the shaft and base. The panels are filled in as follows:—in the centre a key pattern; on the top and bottom arms interlaced work; on the narrow parts of the left and right arms and also on the narrow parts of the top and bottom arms angular interlaced work, and on the shaft and base a four cord plait.

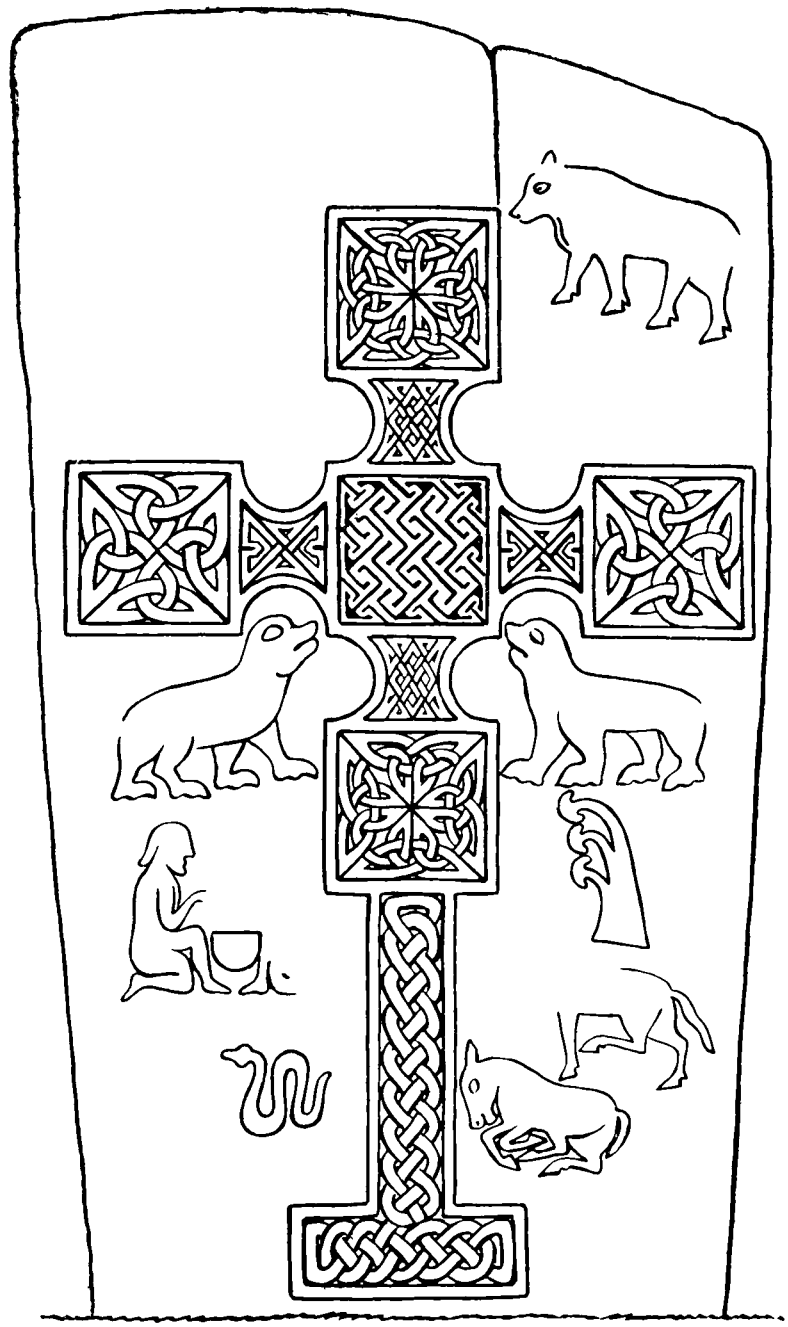


FIG. 10.—THE ULBSTER STONE (FRONT).
Scale $\frac{1}{12}$ linear.

Back.

On the back of the stone in the centre there is a plain Latin cross with four equal arms. At the top, on the left, the elephant symbol placed above the fish symbol, and on the right the crescent and V-shaped rod symbol placed above a beast with the tail curved over its back. Below the cross, on the left, the step symbol placed above the hippo-campus symbol; and on the right the double disc (without the Z-shaped rod) placed above a symbol consisting of two crescents placed back to back, with a small circle and central dot at the intersection. The cross in the centre of the slab is ornamented with a continuous piece of interlaced work. The double discs are each ornamented with triple spirals, and the crescent symbol with double spirals.[1]

Belongs to transitional class.

According to Mr. Romilly Allen, the Ulbster Stone belongs to the transitional class, being midway between the rude pillars with incised symbols and the highly finished cross slabs with sculpture in relief.[2] He also notes that there are more symbols on this stone than any other. It has no less than eleven.[3]

Has more symbols than any other.

Its present position.

Unfortunately, the present position of the Ulbster Stone is very detrimental to its preservation—in fact, to quote the words of Mr. Romilly Allen: "It is the worst that could possibly be chosen for it, as it is exposed to the wild fury of the winter storms on the top of a high mound close to the sea-shore. The designs on the front have already become worn away by being trodden under foot whilst the stone lay prostrate with this side uppermost on a grave at Ulbster, and what is left is now rapidly disappearing from exposure. In addition to this a most ruthless piece of vandalism has been committed in mutilating the sculpture by cutting deeply through it in Gothic letters the words The

Mr. Romilly Allen quoted.

[1] The above description is taken almost verbatim from the *Early Christian Monuments of Scotland*, Part III., pp. 34, 35.

[2] *Ibid.*, Part III., p. 35.

[3] *Ibid.*, Part II., p. 93.

Ulbster Stone."[1] The stone is described and illustrated in Stuart's *Sculptured Stones of Scotland,* I., plate 40, and in the *Early Christian Monuments of Scotland,* Part iii., pp. 33-35.

The Latheron Stone

The Latheron Stone (Fig. 12).—The Latheron Ogham Stone was found in 1903 by Mr. John Nicolson, Nybster, in the wall of an old byre at Latheron. This is the second found in Caithness. The stone is a rectangular slab of Caithness sandstone, measuring 3 feet in height by 17 inches in breadth, and about 4 inches in thickness. The Ogham inscription runs the whole length of the stone on the left-hand side, the stem line being drawn in a rude way parallel to the sunk line of the marginal moulding. The inscription appears to be incomplete at both ends. What remains shews, according to Dr. Joseph Anderson, eighteen complete characters, and possibly part of a nineteenth. The following is Dr. Anderson's reading:—

Ogham Inscription.

Dr. Joseph Anderson's reading of the legend.

"DUNNODNNATM (?) QQNETO

A single digit remaining of the nineteenth letter shews that it had been on the upper side of the stem line. The characteristics of the inscription are chiefly normal and northern. The A, with the cross bar at the lower end, occurs in the Lunnasting Stone, Shetland; on that from the Broch of Burrian, North Ronaldshay, Orkney; on the sculptured slab from Formaston, Aboyne, Aberdeenshire. The letter after M, which asumes the form of a semi-circle, appears in some lights to have a tail sloping to the right, but this seems to me to be an accidental score or flaw in the stone. A semi-circular letter on the Lunnasting Stone has been read as O, and on the Formaston Stone a letter which is a full circle, bisected by the stem line, has been read as OI. The usual formula seems to demand that some equiva-

[1] *Early Christian Monuments of Scotland,* Part III., p. 35.

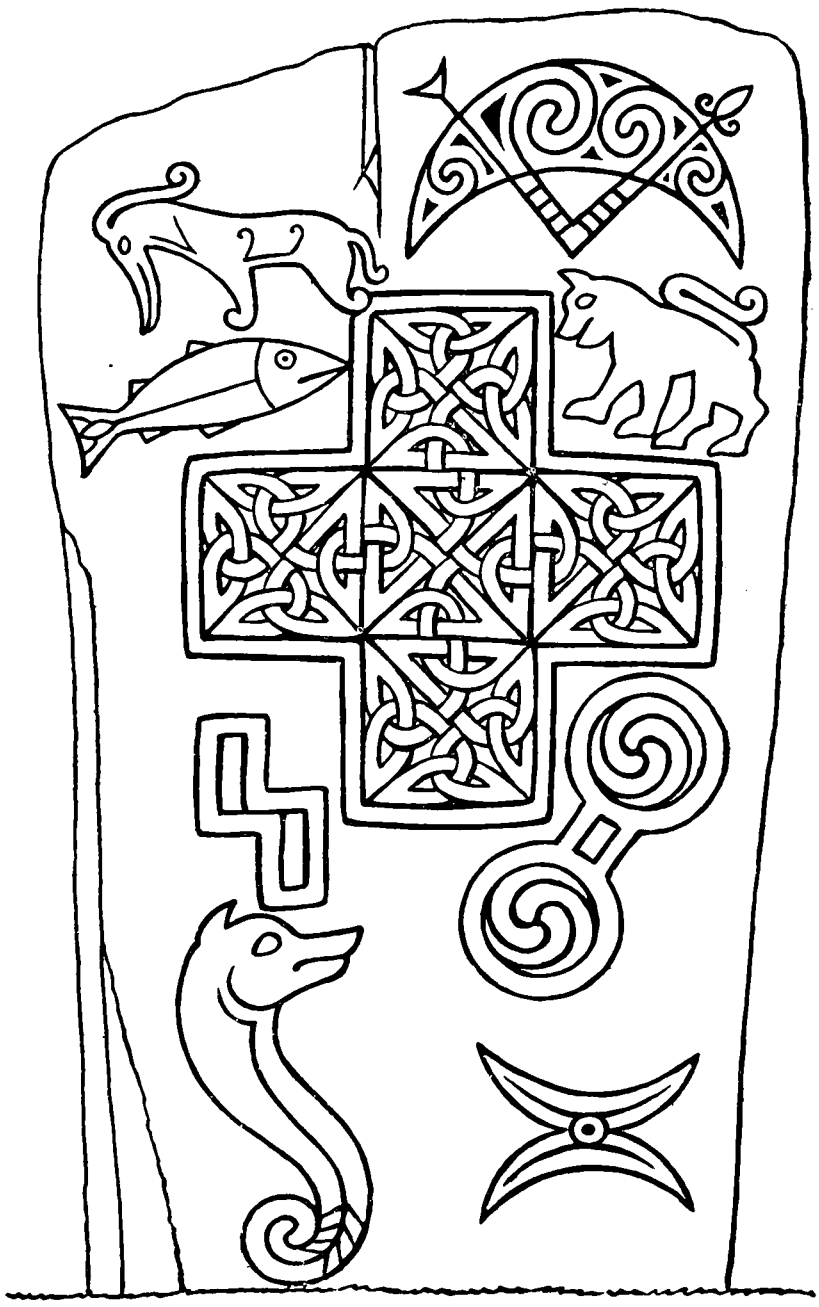


FIG. 11.—THE ULBSTER STONE (BACK).
Scale $\frac{1}{12}$ linear.

lent of the key word MAQI should come here, and

DUNNODNNAT MAQQ NETO

Dunodnat, son of Neto . . . . is obviously suggested, supposing that the inscription really begins at the break at the bottom."[1]

The late Mr. E. W. B. Nicholson, Bodleian Librarian, gave a somewhat different reading, which, for the sake of comparison, may be quoted, though no opinion is offered on its superiority or otherwise to Dr. Anderson's. "My reading," he says, "is

DUNNODNNATMEIQQNAHHTO." Mr. E. W. B. Nicholson's Reading.

The only differences I find in Dr. Anderson's reading are these:—(1) He does not interpret the unique sign (=ei) after the *m*, nor does he give it so extended an outline as I do; (2) for the three strokes making *ahh*, he reads four strokes, making *e*; but in a letter to me he admits that the *e* is not certain. The stone is flaked away just after the last *o*, and broken off altogether a little above it (as well as a little before the first *d*); but with the addition of *nn*, necessary to complete the last word, the sense is perfect, and I do not believe anything more was written. The inscription runs up the left side of the stone (the normal direction of the Ogham-stones of Scotland, Orkney and Shetland). The face of the stone exhibits two men riding on horseback, the front one carrying a spear; above them a bird holding a fish in its claws; above these, interlaced work forming the lower part of the cross. All such stones in Scotland and the Northern Isles are "concerned with the ownership or occupation of lands and dwellings. Some, found near to churches, bear a cross to show that the church was owner or occupier"[2]; and

[1] *Proc. Soc. Antiq. Scotland*, xxxviii., 534.

[2] Nicholson's *Keltic Researches*, p. 65.

the figures of armed laymen on the same side as the cross (as seen also in the Fordun stone of a church to St. Ernan) should indicate that they were the granters or lords of the soil, or, less probably, that they were tenants from the church.

This forecast from the ornamentation is verified by the legend, which, written in modern wise, would run thus:—

Dunnod 'nn at Meiqq (Nahhto(un).
Donatus, in place of Mac Naughton.
Here Dunnod=Dōnātus, Welsh *Dūnawd, Dūnōd.*

In the Irish Martyrology of Gorman are no fewer than six saints of the name Dónait (2) or Donait (4). As the doubling of consonants in Scottish Oghams normally means that the preceding vowel is short, it would seem that Dunnod represents a Lat. Dŏnātus, in which the first syllable, being unaccented, had lost its length.

'nn is the preposition *ĭn* or *ăn,* represented by n on the Keiss and Formaston stones; *'n* for *in* is found in Middle Irish, and is common in Highland Gaelic for the preposition *an* (*Keltic Researches,* p. 64). *An* itself, written *ann,* is found in the Burrian and Culbinsgarth Stones, and the praelabial form *ann* in the St. Ninian's Stone. The doubling of the *n* means that the elided vowel was short, or that the "sonant nasal" was pronounced short.

At is the modern *àit,* "place," pronounced *àtʸ,* which occurs in one form or another in either eleven or twelve of the Pictish inscriptions, while the related *aihta* (modern *aite*) appears on three more (*Keltic Researches,* pp. 63-4).

Meiqq (modern *Mic*) is the genitive of *Maqq* (*Mac*). It is found on other Pictish Ogham Stones as Meqq, M'qq, Aig, Æc (the last two equating with modern *'Ic*). *Meicc* is found in Irish.

Nahhto (nn), the source of our *Naughton,* is a well-known Pictish name, in which the first vowel varies from *e* to *ai* and *a,* and the second varies between *o* and *a*. In the Lunnasting Oghams it is written *Nehhton* in the genitive. The *nn* possibly represents not the shortness of the preceding *o,* but the assimilation of an earlier *g* (Nectognos).

The formula used is equivalent to that of the St. Ninian's Stone ("Enclosure of Mac Nan in Mobhaist"), and very near to those of the Lunnasting and Culbinsgarth Stones. . . . To sum up, the stone is the boundary-stone of a church of St. Donatus, surrounded by property of M'Naughton. I do not know whether there are any dedications to saints of this name in Scotland or Ireland, but in Glamorgan we have Llandunwyd Major, translated into English as St. Donat's."[1]

The symbols on the face of the stone are the double rectangular figure on the upper part, with the prolongation of a narrow rectangle below. This is a unique form of this symbol. The upper and wider rectangle is filled with double spiral ornaments arranged in C-shaped scrolls placed back to back. Below there is a bird, fish, and two horsemen. "The bird," says Dr. Anderson, "is the raptorial bird represented on the sculptured monuments at Nigg, Strathpeffer, Monymusk, Birnie, Inveravon, Fyfie and St. Vigeans. It has the beak and tail rendered much the same manner as at Inveravon. . . . The bird occurs altogether eleven times on the monuments, ranging from Forfarshire to Caithness. The fish here is of the usual form, the median line, the gill-cover, the eye, and the line of the mouth boldly rendered, and showing one dorsal and one caudal fin above, and a pectoral, ventral and caudal fin below, while the tail is rather exaggerated. The lower part of the outline of a fish, showing the

The symbols on the Stone.

Dr. Joseph Anderson quoted.

[1] *Celtic Review,* IV., 94.

three fins, is visible on the stone with an Ogham inscription, which was found on the south side of Keiss Bay in 1896, and presented to the National Museum by Sir Francis Barry. A fish also occurs on the Ulbster sculptured slab now at Thurso Castle. It occurs on the sculptured slab, with an Ogham inscription, at Golspie, and in a slightly varied form on a small slab with incised symbols, at Dunrobin, and on the pillar-stone called the *Clach Bhiorach* at Edderton. It occurs altogether fourteen times on the monuments, ranging from Perth to Caithness. The group of the bird and the fish, representing the fish as the prey of the bird, however, only occurs twice on the monuments, viz., in this instance, and on the inscribed stone at St. Vigeans in Forfarshire. In both cases there can be no doubt that the bird is meant for the eagle."[1] In the Book of Armagh, as Dr. Anderson points out, there is a page giving the symbols of the four evangelists, the symbol of John being an eagle with a fish in its talons. Another explanation of the eagle and fish symbol has been given in Thaun's *Livre des Creatures* as follows:—"Eagle is the king of birds; he affords a very fine example; in the Latin tongue we call it clear seeing, which will look at the sun when it shall be most bright. It will look at it so straight, yet it will not wink; from aloft into the depth of the sea it sees well the fish swim, and it comes from aloft flying, seizes the fish as it swims, drags it to the shore, and does its will with it. . . . The eagle signifies the Son of Saint Mary, king over all people without any doubt; and He dwells on high and sees afar. He knows well what He ought to do. The sea represents this world, the fishes the people who are in it. For us, God came on earth to obtain possession of our souls; He came flying to us by right, as the eagle does the fish."[2]

Signifi-cance of the Eagle and Fish Symbol.

Book of Armagh quoted.

Another Explana-tion.

[1] *Proc. Soc. Antiq. Scotland*, xxxviii., 534.

[2] Quoted in the *Early Christian Monuments of Scotland*, Part III., p. 238.

Below the bird and fish symbol there is a group of two horsemen. But as the stone has suffered defacement at this part, the lines of the figures are difficult to make out. The foremost rider seems to hold a spear over his shoulder, and the neck and head of the horse of the second rider can be made out. The stone is described and illustrated in the *Proceedings of the Society of Antiquaries of Scotland,* xxxviii., 534. Other Symbols.

(*To be continued.*)

GLIMPSES OF SHETLAND LIFE, 1718—1753.

By R. Stuart Bruce.

IV.

(Continued from p. 101 *ante.*)

On 20th February, 1730, Mr. Gifford writes a letter "To the Hoble. Collenall George Douglass, of Belfield" [brother of the Earl of Morton], in which he says:—

> . . . I was very well pleased to be informed by Captn. Irvin that the two ankers of herring I sent you last came safe to hand and that you wer pleased to tell him that they wer prity good. I made two ankers again of our best sumer herrings for you, but could finde no passage to send them by till now, and shall be very sory if they come too late, which was not in my power to prevent. I have directed them to Mr. Ewing's care. When they come to hand since they have lyen long please order them to be cleen washd out of the old pickle and laid in new salt and then they'le keep good a long time. I begg you'le please doe me the honour to acquent me wherin I can further serve you in these or any thing els this place can affoord. "Hod Sir the good offices you wer pleased to doe my brer John when he was a custom hous officer (of which and your favours to myself I shall ever retain a gratefull rememberance) encourageth me to begg ane favour yet in behalf of my said brother, that in case any [of] the officers here, collr , comtroler or surveyer

wer to be removed that you'd be so good as imploy your intrest for procuring either of these posts for him and I doe hereby become baile for his good behaviour in all events, which will be a very great adition put to the former obligation he and I lyes under to you and I hop your goodness will pardon my presumption . . . etc.

Underneath this letter is written in Busta's own hand: "The above not sent having notice of the earl's death."

Colonel George Douglas, on the death of his brother Robert, the twelfth earl of Morton, succeeded to the family estates, and Busta, being informed of this, hastens (on 20th March, 1730) to write to his noble friend thus:

May it please your lo:sh: as nothing could be more affecting to me than the mellancholy news of the right hob[le] and most wourthy Ro[t] earle of Morton his death, so I cant but rejoyse to think and firmlie to belive that your lo:sh: doeth not only succeed him in his hob[le] titls and interest but allso in all those truly noble and good qualifications wherwith he was indewed beyound many of his high rank, and I pray that the Lord may long preserve your lo:sh: to enjoy all those honourable titls hand[ed] doun to you by your noble ancient and illustrious progenitors, and I have all the reason in the world to belive that the paternall care and benificence showen to poore Zetland by the late noble earl will no way be diminished by your lo:sh: and as I lye under many obligations to your lo:sh: I shall ever acc[t]. it both my duty and honour to serve your lo:sh: as far as lyeth in my power. I shall not presume to truble your lo:sh: with any [of] the country affairs but shall write therof to mr. Ewing.

Mr. Gifford appears in this letter to be trying to curry favour with his new superior. Earl Robert was well disposed towards Busta, and did him many kindnesses, as Mr. Gifford says in a letter to Mr. John Hay, "of Balbithan," dated 31st March, 1730:

. . . Your most acceptable favour . . . I received importing the melancholy newse of the most wourthy and noble earle of Morton's death for which I'm heartilie sorry as having lost a good friend . . . My last to you was by capt[n]. Irvin 20 Obr. last then bound for Lieth in a small veshell belonging to Gardie, but was detained by bad wether and otherways, I know not how, till about the middle of last moneth when he set out, and as to our aprehension here had a very favourable occasion. As to his success, he told me himself he had made about £400. sl[r] last sumer, by which considering the charge

he lyes at, he cant make much, and its thought silver fishing [*i.e.* dragging for bars of silver in various old wrecks at Shetland] begins to deminish so as he will not be long able to stand it, and in case of his giving it over, I most recommend unto you as the most proper person to succeed him in that business, Rot. Hunter of Luna [Lunna] who has given sufficient proof of his knowlege in those matters as being one of the two principal dragers of that great treasure at Vurra [this evidently refers to the Dutch East Indiaman lost on West Vurra in 1728. She was a "rich" ship, and captain Jacob Roe and Robert Hunter of Lunna, both noted men at salvage work, recovered the whole of the specie on board, getting one-third of the value for salvage, and two-thirds of their expenses], "and is provided with materialls for that purposs and for whoes honesty I shall be answerable before any other I know here, and he living neer the place, tho his purchass shod be small yet he can doe it upon less charge than Irvin can propose to doe, and for inabling him to stand the charge and being at all possible pains, I've promised to stand him the ½ thereof, ther is others that woud who ar not to be trusted. This sumer I recken Irvin will try it, and in case he should not, I expect you will procure a commision as above upon the same footing Irvin had it . . .

It seems probable that this refers to operations on the wreck of the Dutch East India ship, "Kermerland," of Amsterdam, lost at Skerries on Tuesday, 20th December, 1664 (new style), but I have no authentic information to the effect that Mr. Irvine was conducting salvage work on this old wreck. Mr. Gifford's remark that Mr. Hunter, of Lunna, lived "neer the place," would, I think, point to Skerries being the place referred to.

Mr. Gifford then continues:

. . . As to Admiralty affairs ther has nothing hapned since the Duch man of warr, of whom I formerlie advised, and has write thereanent in my last to which beggs leave to refer. . . .

Busta does not seem to have written this letter in his letter-book, or it may be that it is in a book that I have not seen; but his reference is plainly to the loss of the Dutch 44-gun ship, "Curaçao," captain, Jan Raye, wrecked on the "back" of the Keen of Hamar, near the Wick of Hagdale, Unst, on 31st May, 1729. Of 200 of all ranks, 195 were saved, but five perished,

viz., the quartermaster, the trumpeter and three seamen.

In this letter Mr. Gifford makes mention of the wreck of the German Greenland whaler, "St. Helena," of Hamburg [vide *Miscellany,* Vol. I., 281], lost at the Inner Wick of Skaw, Unst, on 12th March, 1729 (not the 11th, as before stated by me), and also speaks of the wreck of a "great Danish ship." This was the "St. Lucus," of Moss [vide *Miscellany,* Vol. I., 176, *et seq.*], and Busta says:

> . . . I had a letter from Simbister [Robert Bruce of Symbister] and another from Gardie [Magnus Henderson of Gardie] who had been advised therof and come to the place or just goeing to it, the 1st acquanting me that he found a great Danish ship upon the cost of W[h]alsay com from Noraway bound for London loaded with dealls and tries, who by a storme at sea had all her uper parts carryed away, with most of her masts and yards and the whole crew save the master who allon was alive [the master Peter Fitty and the ship's cat were saved by the Whalsay people] and the veshell full of watter so with very great difficulty he had got her draged to the nixt shore and had agreed with the master for saving the cargoe as far as it was posible. The 2nd desiring my concurence and advise what was proper to be don in that case; it was his thoughts that tho litle would fall to the admerall in that case yet we ought to apper for the e[arl]s intrest, etc; upon which advise I wou'd emediatelie [have] gon ther but my wife and I wer both in such sicklie condition that I was prevented from goeing and Gardie being ther I thought it was well enewgh, however I returned answer to both the above leters, to the 1st I wrote him if he had judged my concern in the Admirallity wourth his notice he wou'd a given me sooner adverticem^{t}. and acquanted him that his agreemt. with the mr. could stand him in no stade and therfor advised him to submite himself to the admirall court where a reasonable salvage would be deserned him, to the 2d. viz. Gardie, I writ that he should have no regaird to Simbister's agreemt. with the mr. but finding the ship [to be] wrack[ed] should call a court and declair her such and appoint savers to save what could be saved of ship and cargoe for behoofe of the ouner instructing his title in terms of law, and all saved to be ludged in the custody of the admirall untill a reasonable salvage was deserned by him, dischargeing and inhibiting all persons upon any pretence whatsomever to intromit with any parte of that wrack under the pain of being proceeded against and punished as imbazlers and in case that Simbister insisted upon his agreement with the mr. and would not take a warrant from the Admirall for saveing nor ceed the possession of the goods saved that he should sumerlie sumond him befor the court and fine him as a vinous and ellegall intrometer and require the

possession of the goods saved, under forme of instrument for all cost, skeath and damage, and if he went into any other measours I did intierly disent therfrom, and left him answerable to the e[arl of] M[orton] or you for what he did otherwayes, but has not heard from him since, further than that he was upon the place [*i.e.* on the Holm of Sandwick, Whalsay], with the officers of court and caled a court but what further he did I know not but no doubt he will write you by this occasion, by this means I think the E: M: will com in for a good schare of the salvage and I will endevour to put of determining therin untill either you come here yourself (which I expect you will doe this sumer) or send particalor orders theranent. The cargoe no doubt will be claim'd by the merchants in London to whom it was consign'd in which case considering the great truble and deficulty in saving it you may justlie demand the ½ of the subject and agree with the savers for what may be found reasonable to allow thein, whoes demands will be as high as they can. Thus I've given you a mor copious relation of that affair than was necessary, raither to acquant you with the inclinations of our people and ther practise in such case than to informe you of the said wracks which might a been don in a fue wourds. I dar not further insist for fear this epistle should turn into a volum too tedious for you to read. My Betty [lady Busta] who is latlie brought to bed of a son [William, born 8th March, 1730], offers her humble service to you, your lady, and daughter. . . .

This letter is indeed a "volum," as it fills no fewer than six pages of Busta's letter-book.

In March and April, 1730, the weather seems to have been stormy, the wind probably blowing from the S. or S.E., as Mr. Gifford mentions in a letter to John Coutts & Coy., dated 4th April, that "Mason hath lyen this 3 weeks past windbound, and I think this may yet overtake him. . . ." This was William Mason, master of the sloop, "St. Andrew," of Northmaven. The sloop was wrecked in Quendall Bay, on Wednesday, 29th September, 1731.

A very characteristic letter is one written to "John Mouat of Balquholy, Esqre," dated 8th April, 1730, in which Busta shows his annoyance very plainly:

. . . I wrote you by last occasion to Edinburgh and just now received yours of the 14th Feby. last, by which I understand mine had not come to your hand, but by yours before me covering a memoir anent Papa Litle and 3 marks [of land] in Gardon. I under-

stand that you ar very confident of your oun right and no less difident of me and allso that you imagen that I have a great inclination for that purchass in all which allow me to tell you you ar extreamlie mistaken for your title appeer by the answers to the memoir I send you inclosed to be very precarious and I doe assure you as I have formerlie advised you. I had never any design in my former proposils but to signifie the respect I carryed for you as a countryman and the reprisintitive of my old friend and acquintaince, your father, and if I could a don you any service would willinglie have don it, and for that end desird you wou'd put me in a capacity to doe for you what could be don for your interest, and as I never designd to retain a sixpence [that] could be made of it for your behoofe, so I doe assure you I neither want the purchass nor doe I value it wourth the pains of demanding and look upon myself as very ill requite by you in the offers of my service and shall give you no further truble therin. You desire I may send you all the letters that has passed from you to me and you will upon recept therof return me [mine]. I never looked upon them to be of that importance to require such mutuall redelivery and your demand seems further to implay a diffidince of me, and therfor desires that you'le begin and send me all my leters and then yours to me relating to Papa Litle shall be returnd and in the meantime give you my promiss they shall no way millitat against yow if you doe me justice in what you stand bound to doe in your father's absolut warandize to me in reimburssing me of that money I was constrained to pay the lady your mother upon Acctt. of her lifrent right to the lands disponed to me by your father for which I pay'd him the full value and since it would apper by your memoir that you disclaim being heir to your father or grandfather your leters to me most serve to prove that you have actually received payment of the umboth teiths[1] of Papa to which you can have no right but what is derived from boath, for the purchass of those tyeths was by Geo. Mouat of Hamnavoe from on[e] Cougle who had them from Quendall as fuer therof, but I hop you will give me no ground to expose that passive title, nor hav I any inclination so to doe and alltho I should be a loser as I can't miss to be, I adhere to what I formerlie in mine of the 20 9br. last to you, which if you ar pleased to doe, its well, and if not, you need give yourself no further truble in writing anent Papa Litle which I'm very well pleased to be free of. . . .

A letter addressed to John Ewing of Craigtoun, dated 14th April, 1730, runs as follows:

. . . The veshell [that] carrys my former letters to you being

[1] O.N. umboð, *commission*; half of the tithes of Shetland belonged to the earl of Morton as coming in place of the bishop of Orkney and Shetland, and these tithes were called *umboth* because they were collected by the bishop's umboðsman or agent. With the exception of the archdeaconry, all Shetland incumbencies were vicarages of which the bishop was rector.—Ed.

stopd by contrary winds, I most further trouble you with this, begging the favour that seeing the collector of customs her[e] is dead some days since, that you'd please use your good offices with the earle who I know has interest enewgh to procure that post for my brother John, whom his lo:sh: was formerlie pleased very much to assist in geting his sallary augmented when he was survyer here. I dar not presume to give his lo:sh: the truble to write him theranent but hops you'le take a fit opertunity to lay this matter before the earle and if his lo:sh: is pleased to confer that honour upon me and my said brother, as to ask that post for him, it shall yet further, if possible, attach us to the service of his lo:sh's: intrest to the utmost of our power, and I shall relieve whatssoever security is given for him in any manner demanded I'm capable, I intreat you will pardon this pice of freedom and hoping you will manage it in the most effectuall and inoffensive maner you can, which shall intitle you to any just retaliation in my power beside[s] a present answerable to the truble you are pleased to give yourself therin. . . .

SOME LOST AND VANISHING BIRDS OF FAIR ISLE.

By Geo. W. Stout.

THE bird-migration investigations which have taken place at Fair Isle, and which have now brought the avi-fauna of this lonely isle to such a degree of completeness, has led me to think that a few notes on the above subject may not be without interest. The first which is to be mentioned, then, is the—

White-tailed sea-eagle (*haliaetus albicilla*). Some years ago there were two sites of the erne, as the sea-eagle is known to the islanders, on Fair Isle, and can be pointed out to this day. It is, however, a matter of difficulty to place exactly when those noble birds ceased to breed; but my grandfather, who is the second oldest man on the island, and 73 years of age, says that they did so later than 1805, for his mother, who was born in that year, was only a young woman when she witnessed one of the eagles seizing a domestic duck

and carrying it away. The birds had, however, ceased to breed ere 1840, so it is only left for us to put down the date of disappearance roughly about 1830.

One of the erne's eyries was on the now practically isolated mass of rock known as the Sheep Craig, but which about that period was connected with the island, and the natives "wheeshed der bes'" (drove their cattle) there to feed in summer. Erne Brae, however, on the east side of the island, is now the sole connecting link or relic of the days when the noble sea-eagle held its own on Fair Isle, working, so we are told, woeful destruction among lambs and barnyard fowls alike.

Peregrine falcon (*falco peregrinus*). This truly noble species can scarcely as yet be included in the list of lost birds of Fair Isle, for it appears that a pair has nested there now for the last three years. In 1907 and 1908 the writer can attest that the birds, though they may have been present, did not nest, for he made careful observations regularly during the summer and nesting period. Special mention is here made of this, on account of their gradual disappearance from Fair Isle, as elsewhere, even though food may be abundant, and their breeding-quarters there are never likely to be molested in any way, situate, as they are, on the face of a precipitous piece of yawning cliff-front, facing the Atlantic.

Nevertheless, much as it is to be regretted, the noble peregrine will soon be a bird of the past in Fair Isle, even though these falcons have been put on record as the finest. In Brand's *Brief Description of Orkney and Shetland* we find the following:—"The hawks which are to be had at Fair Isle are the best in Britain, which used to flee to Zetland or Orkney for their prey, these being the nearest lands, and sometimes they'll find moor fowl in their nests, which they are believed to bring from Orkney, seeing there are none in Zetland, and the nearest isle they could have them in were

Stronza or Westra, which is between forty and fifty miles of sea, over which at one flight they must carry these fowls to their nests."

Great skua (*megalestris catarrhactes*). The traditional stories among the natives say that the "bonxie" formerly bred in the Fair Isle in numbers, and when we consider that Foula, with its splendid bonxie population,—the only sanctuary of its kind indeed in the British Isles—only lies some few miles to the northward, it is not surprising. Never during the last sixty to one hundred years has a great skua bred in Fair Isle, to man's knowledge. This is all the more strange to believe when birds of the species are to be seen so abundantly during the seasonal passage northwards in spring. The equally curious fact is true that in the autumn these birds are never seen passing over the island on their southern passage. It is impossible to fix the date when the bonxie ceased to breed in Fair Isle; but Patrick Neill in his *Tour* published in 1806, says: "This bird has its principal breeding place in Foulah, but it breeds also on Fair Isle."

Arctic skua (*stercorarius crepidatus*). The que or Q[? O.N. kjói] or skootieällen, as the bird is called by the islanders, is one of the species which we must now with sadness assign to the list of past residents in Fair Isle. Time was when there was quite a colony of these birds on Swaye, and also on Eésbrakers, and that not so very long ago, but their number gradually became reduced till in 1905 only a single pair was left, and one of the parent birds broke its wing in a noble endeavour to chase away a dog from the vicinity of its nest and young. The two or three years following that a skua or skuas frequented Eésbrakers, their old nesting site on the isle, but did not breed. In 1909 a pair appeared in the summer and succeeded in nesting and bringing up their brood. Since then

again they have entirely ceased to nest, and like their relative the bonxie, are only seen on the passage in spring. That this fine skua has also been expelled from Fair Isle is very regrettable. The ground which the birds showed such a predilection for is much frequented by men, dogs and sheep, and so they could scarcely be expected to nest there in safety. If properly protected, however, it is very clear that a little colony could easily be established on lovely Fair Isle again.

Raven (*corvus corax*). One pair of corbies only is now all that is left of some dozen or more pairs which nested all round the fastnesses of the Fair Isle cliffs some fifty years ago. Much as this may be deplored from the ornithological standpoint, there is not a man, woman or child among the natives who does not hail with delight the passing of a "muckle black corbie," and he who accomplishes the deed is a "braw clever sheeld" and a hero into the bargain! For the toll which the corbie takes off "da lambs o' da peerie Shetlin' sheep" is heavy in the extreme, for he has little other choice in the way of food.

Before the introduction of guns to the isle, the behaviour of the corbie sounds like a fairy story, for their boldness and tameness was very audacity itself. They even used to come and sit and croak on the old straw-roofed domiciles, watching their opportunity to slip into the byres and steal hen's eggs. A woman is still alive who compassed a corbie's end whilst it was doing the very deed. "Krüüd[1] atil da henny-hoose," she told me, "da black ane cüdna möv, so I yüst up wi' hen's happrik,[2] eggs and a', and clappit apo' tap o'm, and dan trampit him ta death wi me clogs!"

Saxby, likewise, in his delightful *Birds of Shetland*, mentions the boldness of the raven in bygone days.

[1] Shetland *krø*, to crowd together; Sv. dial. *kry*, to crowd (Jakobsen's *Ordbog*).

[2] Two baskets united with a band to sling over horseback.

A VISIT TO SHETLAND IN 1832.

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

VIII.

(Continued from p. 110 *ante*).

GLOUP VOE (*continued*).

"During the months of May to August the fisherman rises at 1 a.m on the Monday, and with a little oatmeal and water for his food, pulls or sails out to the distance of nearly forty miles from land. Here having performed the heavy task of setting their lines, they enjoy a short interval of rest to snatch their hasty, miserable meal, and then go to work to raise or take up their lines again. This is by far the hardest task they have to undergo, and feelingly have they often described to me the severity of the task. Again the lines are set, again they are hauled up, and should the weather still continue favourable, they try a third time, and then with light hearts set sail for home.

"Each expedition to the far haaf or fishing ground generally occupies from 48 to 60 hours, but foul winds and foggy weather will often prolong the term to three or four days. I have seen the boat of one adventurous fisherman coming into Gloup Voe with about 30cwt. of fish, and the gunnel was then not above three inches above the water. In this overloaded state they had come about forty miles, for they had been to the far side of the far haaf. Magnus Williamson, the skipper of this boat, is well known at the Gloup haaf for his daring spirit and success in fishing, and his crew moreover are some of the best oarsmen in Shetland. He himself is a genuine aboriginal, sharp and inquisitive, though generally a month or two behindhand with his politics, but that is not to be wondered at, as the newspapers are often a good six weeks old ere they reach him. His long, curly, reddish hair falls down in patriarchal style upon his shoulders, and his calf-skin

dress suits well with his square-built figure. It is with regret that I state that whilst staying at the hospitable mansion of Mr. Cheyne, of Ollaberry, in 1834, poor Magnus Williamson came over from Gloup in great trbulation, having lost in one stormy night the whole of his lines. This is by far the greatest misfortune that can accrue to the fisherman, as the boats themselves are in general the property of the landholders.

"The hills on the western side of the inlet of Gloup are remarkably steep, and during or after rainy weather frequent 'ecroulements' take place which descend like thunder into the voe. The bottom of the inlet is sandy and it abounds with rare and beautiful shells, while from its vicinity to the Holms of Gloup, one of the great breeding places for sea birds, it also affords one of the best stations for an ornithologist. Its whole length is not more than a mile and a half, and the two fishing stations of Whalleray and Netherton are situated near its mouth.

"The fishery here suffered but little from the great gale of July, 1832, and perhaps indeed reaped no indifferent harvest from the quantity of wood it cast upon their shores. The country to the west of Gloup appears, even to the eye of a Shetlander, most singularly desolate and barren. The rocks rise to a great height above the sea, and afford the most beautiful examples of gneiss traversed by granite veins that probably are to be met with in the world. The Neaps of Vigon are particularly elevated, and the summits of these are nought but the bare weatherworn rock, which here assumes a thousand fantastic forms under the combined influence of the atmosphere and the ocean. The caverns of the Neaps and the low, rocky islands lying near them, are the great resort of seals during the recess of the tide, and as the sportsmen in Yell are but 'few and far between,' these harmless creatures are but little molested."

THE EDUCATION OF MISS PEGGY YOUNG OF CASTLEYARDS.

WITH NOTES BY A. FRANCIS STEUART.

21st April, 1748. *James Steuart,*[1] *Writer in Edinburgh, to Andrew Young, of Castleyards.*[2]—" . . . Some days ago I had a long Epistle from my Brother[3] with the enclosed letter for you. He has been lately at Boston negotiating bussines for your Uncle and returns there again very soon in order to join in Trade with his Uncle Mr. Traill who requested it and promises him a stock with the half profits of his Bussines.

With respect to your Son[4] he writes me in these words, " Andrew Young has not yet arrived. I delivered your letter concerning him to the Colonel,[5] showed him what you wrote myself concerning him and made him know his Relation to him. As Mr. Mackenzie will want some person to do his Bussines after I am gone, I have a great desire to fix Mr. Young with him, but defer proposing it till his arrival, and shou'd be glade how soon he comes, that I may have an opportunity of instructing him in the use of this Bussines, or if this should fail, of providing for him with some other Gentleman whom I may depend upon

[1] Agent and " doer " for many Orkney families.

[2] Andrew Young, of Castleyards, died at Kirkwall, 4th March, 1774. Married 1723, Barbara, widow of David Traill, of Sabay, daughter of Robert Baikie, of Tankerness. They had three children (1) Andrew (see below), (2) Margaret—the ' Miss Peggy ' of this paper ; who married James Gordon, younger, of Cairston ; and (3) Janet, died s.p. aged 77, 30th December 1819, having married, 1st, Captain Allen ; 2nd, James Riddoch (Ruddach), of Cairston, her cousin, who died 16th February, 1818, aged 72.

[3] Charles Steuart, Receiver-General of Customs in British North America.

[4] Andrew Young, of Castleyards, Captain 16th Foot, killed at Belle Isle.

[5] Perhaps Colonel Mackenzie, of Hampton, Va ; son of Sir Alexander Mackenzie, of Broomhill, and grandson of Murdoch, Bishop of Orkney.

to use him well. His friends may rest satisfied that I will do what I can to serve him."

I wish Captain Mouat may arrive at Virginia soon so as Charlie may have Andrew sometime with himself, which surely will be an advantage. You may depend upon it he will provide for him, and I have the vanity to say it is in his power by his general acquaintance and the Esteem most people in that Country has for him, so that Andrew's doubts will be idle. . . ."

6th April, 1749. *The Same to the Same.*—" . . . Am sorry to acquaint you that your Cousine Bettie is in a very dangerous ilness. She contracted a cold in January last which being little notticed had seized her lungs and for these twenty days past has been confined to bed with rhumaticle fever which makes her life despaired off. John has been long tender, and the thoughts of his sister's indisposition adds greatly to his melancholy looks. In short the family is greatly distrest."

" . . . I wrote you lately concerning your Daughter. If you can conveniently spare the money, to be sure it will be a right thing to send her up for a year and give her Education as it makes young folk have a more agreeable behaviour. . . . I return you thanks for mentioning Cicie.[1] My wife longs now to have her here for some time, and I am hopeful she is e'er now set out."

13th April, 1749. *The Same to the Same.*—Mentions " Your cousine Bettie stil lyes in a dangerous way and little hopes of her Recovery." . . .

27th April, 1749. *The Same to the Same.*—" . . . Bettie Young died on Sunday the 23rd and was Burried on the 25th. She lost her judgement and seem'd in great trouble some days before she dyed. Her Mother

[1] Cecilia Steuart, afterwards Mrs. Ruddach.

is quite reduced and John[1] looks very ill. In so much that if he does not recruit faster than he is likely to do, the next Winter will be very severe upon him. . . .

As you do not seem to grudge expenses on your Children's Education I approve much of your resolution to send Peggie here, which (whether there be money in my hands or not) you may do with the first ship recommended to my care, and you may believe my wife and I will spare no trouble in making her a compleat woman, and as easie to you as possible."

4th May, 1749. *The Same to the Same.*—". . . About ten days ago I mentioned your design to John of your sending Peggie here for her improvement; he did not say much. But will concur in getting her settled. So I approve of your design in writing him by her and the sooner she arrives the better." . . .

1st June, 1749. *The Same to the Same.*—". . . Miss Peggie arrived here on the 25th after a pretty easie passage with a most discreet man. She has been with my wife since and after getting a black gown went and saw her Cusine and Mrs. Young along with my wife, they received her in a most affectionat manner and next day was invited to Dinner when she saw Mr. Moncreiffe,[2] this afternoon she goes down to Leith with Mrs. Young and to-morrow to the play having got two tickets from John. We have not yet determined where to Lodge her, but will agree on a proper house next week, when she will be put to the Writing, Dancing, and I think the Singing Schools. There is a vast alteration on her since I had the pleasure of being with you and makes the old proverb good that by the daughter's behaviour your choise in a companion is well seen." . . .

[1] Can this be John Young, of Newhall?

[2] Baron David Steuart Moncrieffe of Moredun.

"Am obliged to you for the hint you give me of J. E. He espoused a cause I have a warm side to,[1] and taking him to be sober and industrious lad made me join others in assisting him. Since he began I find he takes care of his credite, and while he does that I will assist him a little, especially as the Bussines he is employed in gives a living to some of the meaner kind of my Country people, tho' I would incline his behaviour in the Country were more engaging."

9th August (no date). James Steuart, to Andrew Young, Postmaster at Orkney.—". . . Peggie is very well and wants your motions as to the time of her setting out. Cicie is surely e'er now with you. My Brother and I have agreed to give her £10 yearly, and if she gets anything by her Uncle John[2] it will be adde to it, so I hope she will live agreeably with your aunt,[3] which will give me great pleasure, and I begg you'l treat her with your usual civility and good advice. . . ."

Your Uncle[4] writes that he is to take a house nigh to London and end the remainder of his life there. I have mentioned you to him in an affectionat manner and I insist on your writing him a few lines. Besides I think the toun of Kirkwal should present him with a Ticket, this you surely can bring about.

My wife has been, poor Girle, dangerously bad in a fever which with Mr. Walker's coming down and a friend of his employing me to buy an estate for him

[1] The '45.

[2] John Traill, born 1694, merchant in Boston, New England, 4th son of William Traill, of Westness, and Barbara Balfour.

[3] Sibilla (or Isobel), widow (third wife) of Charles Steuart, Stewart Clerk of Orkney, daughter of William Mackenzie, Commissary of Orkney (Son of Bishop Murdoch). Her sister Margaret married (as second wife) 25th October, 1681, Andrew Young, of Castleyards.

[4] Can this be Dr. Thomas Young, son of William Young, and brother of Andrew Young, of Castleyards? He was a man of considerable influence. It is more likely to be William Steuart, King's Remembrancer, really an older 'cousin,' who had a house at Acton, near London.

here prevents my going to visit the Cole (*sic*) this vacance. But next Spring I intend it God willing, and have wrote him so. . . .—Your most affectionat hume Servant, James Steuart.

2nd Nov., 1749. *The Same to the Same.*—[Mentions Peggie (Young) daughter to Andrew Young staying with James Steuart, having been ill, but was now better.]

"My Lady Moncrieffe[1] came to toun last night, she says Peggie shal be frequently with her."

11th Jan., 1750. *The Same to the Same.*—"Miss Peggie is very well and will not hear now of being troubled with Physicians—as there is no appearance of any trouble remaining. She frequently visits Mrs. Young and is often getting Tickets to the play and Assembly from Sir Wm. Baird[2] her cusine. In so much that I have never as yet given her one to either" . . .

". . . My wife is recovering very well of her second Daughter and joins me in wishing you and Mrs. Young many prosperous years" . . .

29th August, 1750. *The Same to the Same.*—. . . "I have communicate the contents of your letter to Peggie (Young) who seems very well pleased with it. She is improving herself as fast as possible at the Singing, Peastrie and Shewing which is all the Schools my wife thinks she needs attend.—In a few weeks she proposes to pay Lady Baird a visit having an invitation already to so do.—John her Cusine is extreamely fond of her in his surly way, has made her a present of a

[1] Lady Moncrieffe, of Moncrieffe. The Moncrieffes and the Youngs were 'cousins.'

[2] Jean, daughter of Robert Baikie, of Tankerness, sister of Mrs. Andrew Young, of Castleyards, had married Sir Robert Baird of Saltonhall, Bart.

genteel cloath for a Gown and pettycoat, and she is now finishing a pair of Ruffles to be given him in return" . . .

6th Dec., 1750. *The Same to the Same.*—[About getting a new Gown for Peggie]—"and indeed I must own she deserves it very well being an excellent guide" . . . [The rest of the letter is full of legal business.]

AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

XII.

By John Firth.

(Continued from page 92 *ante*).

Courtship and Marriage.

During his nocturnal rambles through moor and mire the lovesick swain had often startling adventures and hairbreadth escapes. In those days roads in Orkney were few and far between, and very badly kept; and as most of the courtship was done during the winter and in the night, darkness and storm added to the risk. It was no uncommon experience for a traveller by night "to go will" (lose his way), and find himself miles away from his intended destination, or he might fall into a peat bank or a blind hole; but it is probable even such a mishap would have been preferred by the young man who was snowed up for a night and a day in the house of the damsel whom he was courting. Exceeding shyness on the part of the young ladies prevented them making his presence known to the rest of the household, and he was kept a prisoner in the "ale hurry" until the *stoor* (blizzard) abated. Though, no doubt, the parents connived at

those clandestine visits, it was not without much trepidation that the amoroso entered the doorway, for he did not deem it prudent that the elders of the house be made aware of his coming and going; and there was the risk that the canine tribe might salute his entrance more heartily than the case demanded. In view of such a contingency he stuffed his pockets with *aet bannos* (oat cakes). The dogs readily accepted the peace-offering, and by this means the friendship of the would-be assailants was soon gained. But worse than all those dangers and discomforts were his encounters with the supernatural beings who roamed about when the evening shadows had fallen. The Orcadian mind, though steeped in superstition, was also well stored with Scripture, and in the event of the hasty ejaculation, "Guid safe me," not being sufficient to scatter the evil spirits, the repetition of a suitable text or portion of a psalm never failed to do so. Douglas Hemmigar, when passing through the *clivoo*[1] (a steep road with high banks at each side) at the Banks of Buinyaquoy, was set upon by a creature he described as being "a' teeth an' een," but he put it to flight by repeating part of the 48th Psalm. Whether it was that Johnnie o' the Paerk had not such a retentive memory, or that he put more confidence in his fleetness of foot than in the power of the Scriptures, he did not explain, but he boasted of a race with a procession of black-robed forms which kept pace with him for some distance. He out-ran them, however, and having gained the shelter of Chirsty's door he had no difficulty about getting in, she having, before she ran the bar, slipped the crook-key above the *odder*[2] stane of the door. But his troubles were not over, for in the semi-darkness he stumbled over a calf lying ahint the door, and, to use his own words, "Got sic a trakeelsoo (somersault) ower i' the paetie neuk," that he lay insensible for a while.

[1] O.N. klofi. [2] O.N. of-dyri.

The procession, he said, looked like a funeral company, and the men were all talking loudly. The voice he heard most distinctly was that of an acquaintance of his who was lying ill at the time, and whose death took place shortly after. No matter how these old men were ridiculed about their encounters with hobgoblins, fairies and spirits, they solemnly protested that their statements were true, and they always seemed to be deeply affected by the recollection. After such like untoward experiences it is satisfactory to know that in the case of Johnnie of the Paerk at least, the woman of his choice was gained, and they lived in domestic felicity to a good old age.

When courtship had developed so far that the young man had obtained the promise of his sweetheart's hand and heart, he had to "speir her frae her faither," a formality which was considered the most trying part in the whole transaction. "He is Scotch and in love, and the combination is always tongue-tied," writes a modern novelist, but the Orcadian wooer knew how to gain inspiration for the ordeal, so he provided himself with a bottle of whisky before he hied away to the home of his intended. This important occasion got the name of the bottle-drinking night from the fact that the subject was introduced and the bargain settled by the quaffing of several potations of usquebae. After some desultory remarks about the weather, crops, etc., the bottle was diffidently produced, and the prospective father-in-law was with great deference asked to "tak a taste," the young man helping himself to a drap at the same time. By means of one or two liberal draughts of whisky the bashful lover sought to win his way into the old man's good graces, and under the same influence his own tongue was loosened, so that he was able to make known his desire. The consent of the parents having been gained, and the time set for the *booking* and the marriage, the bargain was clinched with

another round of whisky. The length of time elapsing between the betrothal, as we may call the bottle-drinking, and the marriage, though always short, depended principally on the state of the moon, for not only was it more convenient to hold the wedding festivities during moonlight, but it was regarded as most unlucky to get married at any time other than with a growin' mune.

The booking was always held on Friday or Saturday evening, and on the following Sunday proclamation of banns was made. This was called "Tae be cried i' the kirk." If the bridegroom had abundant means and was in haste to get the marriage over as soon as possible, the "three cries" were put in on one Sunday, in which case the proclamation cost him the sum of one pound. To be cried on two Sundays cost ten shillings; but it was most usual to be "cried" on three successive Sundays, as this cost only two shillings and sixpence. The booking-night was so named because on that night the names of the couple were entered in the session-clerk's books. The bridegroom on this occasion was accompanied by the best-man, and while they were away at the clerk's recording the names, preparations for supper were going on in the house of the bride's father. On their return to the house they found the bride "a' buskit an' braw," the table set out with cheese, bannocks, scones, and ale; and a few of their most intimate friends, together with their nearest relatives, gathered to congratulate the happy couple. The evening was spent in eating and drinking, and lively conversation, home-brewn ale being freely circulated. While arrangements for the wedding feast were discussed by the older folk, the two younger couples, viz., the bride and bridegroom, best maid and best man, rehearsed the parts they had to play in the final ceremony. Other duties devolving upon the best man were to accom-

pany the bridegroom when he went to the manse to ask the minister to tie the knot, and also when he went to engage the fiddler to supply music for the procession and dances, and he had besides to invite the wedding guests. The next stage in the proceedings was the "buying o' the braws," as the wedding outfit was named. It was customary for the best-maid and the bridegroom to accompany the bride and her mother when they went to town to buy the braws. The bridegroom provided the bride's outfit, so he was expected to take part in choosing the wedding dress. To stand by while the ladies discussed the becomingness of a bonnet, or the wearing qualities of Orleans, alpaca, and merino versus silk, must have been exceedingly wearisome to the masculine mind, but on this day he was taught a lesson in patient endurance, a forerunner of the experience through which he might often have to pass during his married life. But after all, unless he was a very masterful man indeed, it was the ladies who made choice of the material (limited, of course, as to expense by the length of his purse), and all the say he had in the matter was to quietly acquiesce. At the period of which we write the style of dress generally worn by a bride was the pleated skirt of ample width, a plain bodice with sloping shoulders and bishop sleeves, and over that a plaid or shawl. The head-dress in vogue at that time was a dainty mutch (cap) of muslin and lace, trimmed with ribbons or flowers. Bonnets were but rarely seen, and were worn only by the minister's or the laird's wife. To modern ideas this style of dress may seem plain and dowdy, but the materials were costly; and it is astonishing how people so frugally brought up could think of spending so much money in dress. It was quite common for the small cottar's daughter to be married in a silk dress that "could stand hid sell," while her shawl, if not silk, was of fine cashmere, richly em-

broidered and fringed with silk; or she might have a large cashmere plaid of gaudy hue, or the many-coloured Paisley plaid. Whatever the colour or the material of her gown, it was her outer wrap on whose elegance the bride depended for the out-set of her charms. Those plaids and shawls were expensive articles, but evidently worth the price, for after having been worn by brides in successive generations, many, preserved as heirlooms, are to this day as bright-coloured and fresh-looking as when they came out of the draper's shop. Fashion in dress was not subject to so many changes then as now, and so the bride's "kirking-claes"—the gown and plaid—served her for Sunday wear for many a day. A plain white or delicately-flowered muslin dress was bought for the wedding, and this dress was carefully laid away for her shroud, or "dead claes," as it was called; but though it was specially reserved for this solemn purpose, she was always willing to lend it to an unmarried sister or friend for their adornment at other weddings. The suit worn by the bridegroom was of dark blue or black cloth. The coat was of the cut then known as the claw-hammer-tailed coat, and was adorned with brass buttons about the size of a halfpenny. On his head he invariably wore a tall silk hat, which, like the bride's dress, served for Sunday wear until discoloured by age; but it was not discarded by him even then, for he wore it at his work every day, battered and dented by rough handling, and bleached by the sun and strong sea-air, until its once glossy black surface was a dusty brown. The white shirt which the bridegroom wore on the wedding day was presented by the bride, having been made and dressed by her own hands. The fine pin-tucks and pleats on its front, likewise the high collar and the cuffs, were all stitched by her own deft fingers, sewing machines at that time being unthought of. These elaborately wrought shirt fronts, though made by hands

roughened by much hard work, would put in the shade the handiwork of the more privileged ladies of the present generation.

Thursday being regarded as the lucky day of the week, the marriage almost invariably took place on that day, and the bidding likewise was done on a Thursday. Tuesday was considered the next best day for luck, but the other days of the week were religiously avoided. On Thursday, therefore, a week before the wedding, the bridegroom and best-man set out to issue the invitations by "wird o' mooth." Each was mounted on a horse with ribbons flying from mane and tail, and they rode in hot haste from house to house, asking the guests to meet at the bride's father's home on the following Thursday at twelve noon. At every house they received a refreshment in the shape of a mug of ale or a glass of whisky, accompanied with cheese and bread. If the two did not get drunk it was not the fault of the housewives they called on, for they pressed the riders again and again, "Tak a drap more, for hid'll no hurt you." During the time intervening between the booking and the marriage great preparations for the feast went on, not only in the wedding house but in those of the guests as well. Bannocks, both of bere and oat meal were baked in large quantities, while geese and other fowl were slaughtered in dozens. At the wedding house a stirk or two or three sheep were killed, and cooking went on apace. It was not the custom at that time to give presents to the bride, but every guest contributed some provisions to the general supply. A bottle of whisky was the usual gift from a man, and each woman presented a cheese or a fowl and bread of some kind, this in later luxurious days consisting of a loaf and a pound or two of hard biscuits. It seems to have been a very old custom for the guests to take their own stools or creepies to the wedding, so when those invited presented their gifts at the wedding house they

spoke of it as going with their creepies. It was also spoken of as going to broach the wedding ale. When proffering their gifts, the guests got a scone and a drink of ale, brewed specially strong for the occasion. The beef and mutton were boiled in the great ten-gallon pots over the glowing peats, while the fowls and geese were roasted in front of the fire.

In the adjoining parish of Harray there lived an old woman named Effie Donnie or Downie—rather an eccentric body—who eked out a scanty subsistence by going from house to house to assist in cooking for those feasts. Her duty was to keep the spits turning while the fowl were being roasted, and for this she received a small portion of the different viands. She always carried with her a wooden stoop, in which she collected cheese and ale, soup, scones and meat indiscriminately, so that Effie Donnie's pint stoup became a byeword, which one hears quoted even at the present day.

On the eve of the wedding the bride and bridegroom were forcibly taken hold of by their friends, who subjected them to the ceremony of feet-washing. At the bride's home a few young, unmarried women gathered to take part in this operation. A tub of water was placed on the floor, and a ring dropped to the bottom of it. When the bride's feet were immersed in the water, her friends surrounding the tub tried to fish up the ring. The one who first succeeded in doing so was sure to be the first to enter the matrimonial state. A great deal of scrubbing and splashing of water went on, as the washers strove to secure the ring, and the bride made every effort to keep her foot upon it. Girls often came home from a feet-washing "fairly drooked," but a wetting like this was never regretted by the one who secured the ring. While this merriment was going on in the wedding house the bridegroom was the victim of much rough treatment at his home. It was not always his friends alone who assisted at his feet-wash-

ing, for any one bearing him a grudge was only too pleased to vent his spite in this wild frolic. We have heard of pranks being played on the bridegroom which were little short of torture, but it being the custom of the times he bore it all with good humour.

On the wedding-day the guests assembled at the bride's house at the appointed hour, and were ushered into the barn, which was seated with planks round the walls. At the door the people were welcomed by the bride's father, or by some highly respected elderly relative or neighbour, who for the time received the title of "mester hoosal" (master of the household). When all were seated this dignitary handed the ale cog to the most honoured guest, who, having taken a deep draught of the liquor, passed it to his neighbour, and so it went round the company, following, of course, the sun's path in the heavens. The cog was a circular vessel, made of wood, formed by staves secured by wooden hoops, and having two, or sometimes three, long, upright handles, called "horns," rising from its brim. Those tub-like drinking vessels were of various sizes and different styles, and held from one quart (imperial) to two pints (Scotch). Some had every alternate stave made of dark wood, and had instead of "horns" two elaborately carved "lugs" or handles. This kind of cog had a more artistic appearance than the horned cogs, but even these latter were very neatly finished, and their "horns" were very nicely "turned." Besides the cogs the only other utensils used in serving refreshments were the barn sieves and "weichts." These were trays about two feet in diameter, made of sheepskin, stretched on circular wooden rims three inches deep. The weichts were used in the barn for lifting oats, so the skins were without holes; but the skins on the sieves were perforated, being used for the sifting of meal. These homely articles, when covered with a white cloth, looked dainty enough for

passing the eatables about on. On one of these capacious trays a promiscuous heap of bere-bread, oat-cakes, cheese, etc., was offered to the company. It was seldom that a second helping of the comestibles was accepted, but the cog was kept going round until the wedding procession was ready to start.

If the bridegroom chanced to be neither a native of, nor a residenter in, the parish where the wedding took place, the boys of that parish were entitled to receive from him as much money as would enable them to purchase a football from the local cobbler. So while the company partook of the refreshments the barn door was besieged by a crowd of boys shouting for "ba'-money." It was useless for the bridgroom to ignore those importunate urchins, for they insisted that their demands must be met before the marriage ceremony should take place, and if he deferred payment of the tax until the ceremony was over, the whole wedding company was subjected to considerable annoyance. If the bridegroom did not give a liberal donation, or if he dared to refuse altogether, the youths were not slow in venting their spite upon him whenever an opportunity occurred.

In those days ministers were neither so numerous nor so easily accessible as at the present time, so parties desiring their services had either to ride or walk to the manse. When the company was not a large one every man took his own horse, or borrowed one from his neighbour, and, like Young Lochinvar,

> "Sae light tae the croupe his fair lady he swung,
> Sae light tae the saddle before her he sprung."

A knot was tied on the horse's long, flowing tail, and a cloth was spread on his back, but there being neither girth nor saddle the seat of the riders lacked security; and though the young lady clasped her arms firmly around her cavalier, she was often in danger

of being thrown off. Good trotters were in great demand for the procession, for though the cavalcade might set out in leisurely fashion, the return journey ended in a mad gallop. The Orkney garron, if well fed, was a fiery little steed, and when urged forward in the race showed his mettle in a way not always conducive to the comfort and safety of the couple on his back. In the contest the rival horsemen did not keep to the highway, but struck straight for the terminus across "breck" and burn and cultivated field, thereby causing no little discomfiture to their fair companions seated behind. Those riders often cut figures as ridiculous as the renowned John Gilpin, and, like him, arrived at their destination minus cloak and hat. One old lady used to tell of a "sair misanter" (sore mischance) she had when riding from a marriage. In crossing a waddy[1] when the burn was swollen the horse plunged furiously, and in the excitement of the moment she lost hold of her partner and fell into the water, draigling all her wedding finery. However, it was but rarely that the countryside was enlivened by a horse-race, for the invitations to weddings were usually so numerous that it became impossible for all the couples to be accommodated with horses, therefore the guests had to content themselves with the safer, if less romantic, mode of travel—that of walking.

The district of Redland is about four and a half miles from the Manse of Firth, but not the slightest demur was ever made to taking this long journey; in fact the "walk" was enjoyed as much as the dancing of the evening. One fortuitous circumstance, often remarked and commented upon, was that weddings in Redland were always attended by favourable weather.

When the mester hoosal announced that the time was up for making a start, all the young men rushed

[1] O.N. *vaðill*, a shallow water, a place where fords can be crossed on horseback.

to the door, and stood waiting outside for the young women. While in the barn all the women sat at one end, and the men from the other end eyed them in a constrained silence, but as soon as the bride appeared, leaning on the arm of the best-man, and followed by the bridesmaid and bridegroom, their seeming shyness took flight, and each young man, as the lady of his choice emerged from the doorway, grasped her in his arms in no gentle manner, and tugged her away to be his partner in the procession. Very often she was seized by another young man on the other side, and a lively scuffle ensued before she decided which of the two was her favourite. It was the pleasing duty of this fortunate youth to devote himself particularly to her happiness and enjoyment all the time of the wedding. The acts of gallantry expected of him were to sit with her on his knee when seats were few, to carve for her when the "flesh" was served, and to see her home in the morning. If there were any young women left over after all the young men had secured partners, the married men came forward and took the unappropriated ones to join in the rear. The last couple in the procession were termed the "tail sweepers," and had to drag a heather besom behind them all the way. As may be imagined, this unenviable position was not enjoyed, and therefore as the company wended its way to the manse there was running and jostling as the hindmost couples strove to gain a more honourable place immediately behind the bridal party. It frequently happened that in their sudden rushes forward someone would stumble and fall, but this was regarded as a happy omen, foreshadowing a speedy marriage. It seems, however, that there were exceptions to this, for one woman in this district who was in the habit of falling at every "walk" lived and died in single blessedness. Thus, with mirth and music, the company marched to the manse, the piper or fiddler leading the

way, and pouring forth in loudest strains, "Woo'd an' mairred an' a'." On reaching the manse the company were admitted into the kitchen, where, in Presbyterian simplicity, the nuptial bands were secured by the parish minister. There being neither recital nor audible vows, and no giving and receiving of a ring, the pair to be united had on their own part no cause for nervousness, the only response expected of them being a "boo" (bow). But the most trying part of the ceremony preceded this. When asked by the minister to join hands, the gloves on their right hands had to be pulled off. The best-maid and best-man, whose duty it was to perform this important function, found it no easy task to remove a brand new kid glove from a hot and toil-worn hand unaccustomed to such confinement. Owing to the tightness of the gloves they were often baffled in their efforts, and on one occasion at least that we know of a bridegroom had to assist the futile attempts of the groomsman and relieve the impatience of the waiting clergyman by seizing the finger-tips of the glove with his teeth, and tugging off the unwilling glove, to the great amusement of the company. The impressiveness of the marriage ceremony, when taking place in the Manse of Firth, once was marred by a most ludicrous occurrence. The spacious kitchen was packed to its utmost capacity, when one young fellow, whose view was obstructed by taller people in front of him, sought to elevate his position by mounting on the top of a muckle pot standing in a corner. His downfall was sudden and serious, for the lid gave way under his weight, and he plumped almost to his knees in piping hot soup. The laughter of the company turned to expressions of sympathy when it was discovered that he was rather severely scalded. Though he received the immediate skilful attention of the minister, the Rev. Wm. Malcolm, and of his wife, Anne Barrie, daughter of the Orkney his-

torian, the poor fellow suffered intensely, and was helplessly lamed for three months. The marriage ceremony over, the newly wedded pair, now "in arms," and followed by the best-maid, escorted by the best-man, led the procession homewards. The rest of the company fell into the same order in which they reached the manse. Their rank in the procession being ere this settled, there was no more striving for the foremost places. The piper who preceded the company now expended his breath in producing the lively tune of "I'll mak thee be fain to follow me noo." If two or three old muskets could be obtained, the walk was further enlivened by a volley fired opposite every house along the roadway, while the hills reverberated with the screams and laughter of the women, the ringing cheers and shouts of the men, and the barking of dogs. More serious thoughts often mingled with the gaiety, the most trivial occurrence being taken notice of as the precursor of either good or evil. It was unlucky if the bride had the wind in her face when leaving the house. One bride whose spirits were damped by this at the outset wished that the Best might send a wind i' this wind's teeth. As often happens in these storm-swept islands, the wind veered round to the opposite quarter, so that she got a headwind again on her homeward journey. A chill of apprehension fell on the merry-makers if a funeral company happened to come in sight, and every effort was made to avoid meeting it, as this was an omen of dire calamity. It must have been through some ill-feeling that a funeral company made all haste to meet a wedding party in the "clivoo abune the mill." The Oyce was full at the time, so the wedding party could not avail themselves of the stepping stones, and in their position any other way of evasion was impossible. The only thing that could be done was to stand aside in the narrow path while the cortege passed on. Such incidents as these were

the subject of much remark; but whether or not they were followed by disaster in the married life of the parties concerned is not recorded.

(To be continued).

NEWS NOTES.

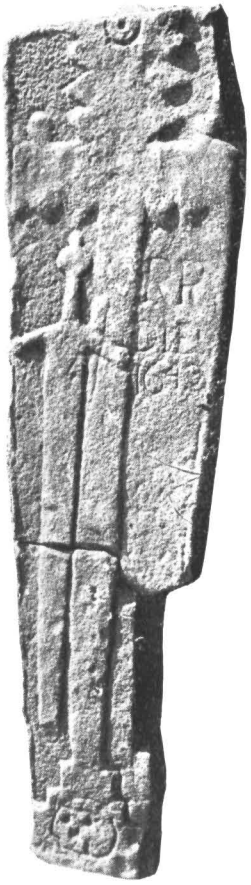
For Reviews of Books and Magazines see *Year-Book*.

John O'Groat Journal. "Rogart Worthies" (May 9, 23), gives tales of second-sight; the story of Donald Gair; phantom lady, with coach and pair, on Western coast of Sutherland; a haunted house; the ghost story of McKechan, the mealmonger, etc. Wick and Pulteney Industries (May 23rd), pickled cod and medicinal oil. Notes on Caithness bird life (June 6, 27), fulmars and shearwaters, alleged Mid-Clyth fulmars, fulmar in Shetland, mentioned by Dr. Saxby.

Northern Chronicle. Janet Campbell, dowager Lady Lovat, 1572, letter to James Fraser, 1st of Belladrum, regarding the fishing of Kiltarratie (May 21). Marriage contract of Murdo Macrae (of family of Inverinate, son of Alexr. 8th, in descent from Fionnla Dubh MacGillechriosd, founder of Clan Macrae), and Janet, daughter of Colin Mackenzie of Savochan, 1682 (April 30th), and a letter calling in question the notes on the family (May 14). Letter from Rev. Alex. Fraser, minister of Petty, about 1667, with notes (June 11). Frasers of Brea, descended from Sir James, son of Simon, 7th Lord Lovat (June 25). Review of "Antiquarian Notes," by C. Fraser-Mackintosh, edited by Kenneth Macdonald, town clerk of Inverness, and published by Eneas Mackay, Stirling (June 4th).

Orcadian.—"Rendall Congregational Church," by Rev. Alex. Goodfellow, with a note on alleged ruined chapels dedicated to St. Thomas and St. Mary, in Rendall; the only other dedication to St. Thomas being in Sandey (March 29, April 26). Dr. Rae's Arctic exploration in 1846-47, reprinted from the *Nautical Magazine* for 1847 (May 31, June 7, 14). Eagles are reported to be making depredations on lambs, and a white tailed eagle has been seen in Rackwick (May 24). The Shetland sheep-dog (June 28). The first series of articles on "Scenes from the Sagas" is brought to a conclusion with Nos. xix. and xx. (April 19, May 3). Account of the Free Church in Deerness (July 5). "Education in Orkney prior to 1872," by James Ormond, of Kirbuster, Orphir, fully reported (June 7).

Orkney Herald.—Several extracts from this paper will be found in "Notes" *ante*. "Norse Law in the Hebrides," by D.F., reprinted from *Westminster Review* of April (May 14). A letter from George Borrow to George Petrie, sheriff clerk, Kirkwall, June 14, 1859 (April 30). "The Thule of Tacitus," by E. M. Horsburgh, reprinted from *Scottish Geographical Magazine* of April, in which he suggested that the Romans would not go beyond North Ronaldsey, and that Fair Isle was Thule of Tacitus (April 16). "Moodies, of Melsetter, in South Africa" (May 21).



ORPHIR TOMBSTONE.
5′ 8″ × 5″ × 1′ 10″
From a photograph by T. Kent, Kirkwall.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. VI. PART IV. OCT., 1913.

NOTES.

ORPHIR CROSS-SLAB.—Mr. Robert Flett, Bellevue, Hon. Dist. Secretary of the Viking Society, in Orphir, reports the interesting discovery of an old tombstone during the recent renovation of the churchyard in which stands the ruins of the Round Church. The stone was found nine inches below the surface of the ground, and exactly twenty-seven feet south of the centre of the south wall of the Church, in a position which would have been probably inside the church of 1705, which was pulled down in 1829 (See SAGA-BOOK, III., 129 plate). The measurements, which were made by Mr. W. J. Moar, of the Orphir Public School, are: 5ft. 8in. and 5ft. 10½in. long × 1ft. 10in. wide at top (including allowance for corner broken off), and 1ft. 0½in. at bottom × 5in. thick. The carving and margin are raised. The sword is 3ft. 6in. long, and the hilt 11in. across. Mr. Flett reports that the slab appears to be of freestone or sandstone, similar to other stones in the yard; he could not find any tool marks or inscriptions. He suggests that it should be placed in the apse of the Round Church for preservation, as its exposure to the weather, after its long burial under ground, will soon damage it.

Mr. Alex. O. Curle, of the Society of Antiquaries of Scotland, writes: "I do not know of any cross which exactly conforms in the character of its ornamentation to this one, nor am I able to date it with any great certainty, but, from the character of the sword, with its depressed quillons and circular pommel, I should

be inclined to place it somewhere in the 14th century. I showed the illustration to Professor Baldwin Brown, who agrees in thinking it 14th century."

Mr. Francis J. Grant, of the Lyon Office, writes: "The cross and sword on tombstones are not uncommon in pre-Reformation days, and certainly are not peculiar to Crusaders. . . . There is nothing heraldic about the stone."

Professor Gabriel Gustafson, of the University, Christiania, writes that the stone corresponds with others in Scotland of the 14th century. He remarks that the quillons droop slightly towards the blade, like the Scottish claymore of the 16th century, but that it cannot be such a sword, as it is apparently for one hand, whereas the claymore was always two-handed or a hand-and-half.

The slab has an inscription, "R. R. 1642," incised on its left side, under the arm of the cross, and contemporary incisions in the foot and head of cross—a skull and a circle with a dot in the centre of it.

The inscription "R. R." is undoubtedly that of Robert Richan, of Hobister, Orphir, who died in January, 1642. The following extract is taken from Orkney Testaments, Vol. 4, General Register House, Edinburgh:—

> "1644, May 11. Confirmed at Kirkwall, testament dative of Robert Richan, portioner of Howbuster, in the parish of Orphir, who died in January, 1642, given up by William Richan, his eldest son and heir, and Robert Richan, his brother, son to the defunct.
>
> The estate is valued to £114: 6: 8 (£9 10s. 6⅔d. stg.) being farm stock and plenishing.
>
> There was due by him to Andrew Smith, chamberlain of the bishoprick of Orkney, £40, and the cost of his funeral was £10 (16s. 8d. stg.), in all £50.
>
> John Warwik, litster in Kirkwall, is cautioner."

In 1574, lord Robert Stewart held a sheriff court, called the Harmansteine (*hirðmannastefna,* a meeting of the earl's bodyguard), of which the assize consisted, of Orkney and Shetland landowners, among whom we find William Richane (*Orkney and Shetland Records,* Vol. I., 267). Notices of the Richans of Linklater will be found in *Miscellany,* Vol. II. In the Valuation of 1653, the only landowners of this name appear to be the heirs of the deceased William Richan of Orphir. The only place-name resembling this surname is that of Rachan in Peebleshire (Gael., *racan,* arable land); *cf.* O.N. *reikan,* wandering, *reikanar-maðr,* a wanderer, land-louper.—A. W. J.

Bird Migration.—The annual *Report on Scottish Ornithology* for 1912 has just been published as an extra issue of the *Scottish Naturalist.* Among the notes is: "More barred warblers and green sandpipers are recorded than have ever before been noted in one season in Scotland. Two species new to Scotland were noted, these being a male black chat, which appeared on Fair Isle from 28th to 30th September; and the other a broad-billed sandpiper, a Scandinavian species, of which a specimen was shot at Morton Loch, North Fife, on 1st August." A curious hybrid duck—an eider-mallard cross—is recorded as having been shot on Auskerry.—*Orkney Herald,* August 6th.

Protecting the Grey Seal.—A bill for the better protection of the grey seal, which has been introduced with the support of members of all parties, has now been issued. It is proposed to enact for the next five years a statutory close time during the breeding season —from October 1 to December 15. The grey seal, as is pointed out in a memorandum to the bill, is quite distinct from the common seal, and differs from the latter in the time of breeding, and especially in the fact that the young are not able to swim for the first fortnight or three weeks. As a consequence, all the breed-

ing places have to be well above high-water mark on lonely rocks and skerries, where they are specially exposed to attack. It is estimated by a competent authority that the total number of grey seals have been reduced in Scottish waters to fewer than 500; in Irish waters there are far fewer, and in English waters fewer still. In view of these facts some such measure is considered necessary to save the animal from extinction.—*Orkney Herald,* August 6th.

A CAITHNESS MARRIAGE CUSTOM—FILLING BRIDEGROOMS DRUNK.—It would appear from the following extract that this was a common practice in Thurso parish about the middle of the 18th century:—

"*Thurso, January 15th,* 1740.—The session being informed that at the time of Don^d. Swanson, weaver in town, his marriage, he was filled drunk to that degree that his life was endangered, and that it is a common practice of filling bridegrooms drunk to that degree that it has proved fatal to severalls, and being resolved to give a publick testimony ag^t it. They do recommend to Theo. Dunnet and James Ogilvie to inform themselves who the persons were that forced the said Don^d. Swanson to drink to that pitch and to make report next session."

The following is the sequel:—

"*February 19th,* 1740.—Alex^r. Reid, John Johnstown, Alex^r. Forbes, Andrew Sinclair, and Henry Williamson charged with having filled Don. Swanson drunk at the time of his marriage, compeared and denyed that they forced him to drink but owned that they were present with him, when he became drunk, and confessed they were faulty in witnessing his drinking to a pitch, and promised not to be guilty of the like for the future, they were dismissed with an admonition not to be guilty of the like in time coming."

MARRIAGE CONTRACTS ON SATURDAYS PROHIBITED IN CAITHNESS IN EIGHTEENTH CENTURY.—The following extracts from the Watten and Thurso Kirk-session Records show that those Caithness men and maidens who conducted their pre-nuptial celebrations on the Saturday were not concerned for the sacredness of the Sabbath :—

"*Watten, 24th February,* 1712.—Convened sessionally min[r] and elders who after prayer proceeded thus, the elders regrated that the people had a custom of meetting at the contracts in order to marriadge upon Saturday and that sometymes they were too late aparting: Whereupon the session inacted that none should meett at contracts one [on] Saturday under the paine of being stopt as to proclamation and marriadge till they should give satisfaction for transgressing this act as also none should marry upon Munday for fear of incroaching upon the Sabboth day."

A similar enactment was made by the Thurso Kirk-session, as may be seen from the following extract :—

"*At Thurso, 20th July,* 1748.—Met in session minister and elders after prayer the session being informed that several companies attending contracts on Saturdays have given great offense by drinking to excess and sitting too late appoints the session clerk to intimate to such persons as he shall be called hereafter to book on Saturdays that they must see their company dismiss before ten o'clock at night under the pain of their getting no certificate of their proclamation from him nor obtaining the benefit of marriage till they have given satisfaction for any offense that may happen."

SCANDALOUS BEHAVIOUR IN THURSO!—The following extract from the Kirk-session Records of Thurso is enough to bring a smile to the countenance of the

most stolid. Truly, the young men and women of Thurso faced matrimony under a peculiarly trying ordeal:—

"*Thurso, March 29th,* 1732.—Donald Manson, sailor, and Christian Niccol, formerly delated of scandalous behaviour, viz., of walking together at unseasonable hours and particularly their sitting together one night a little above the chappel of Pennyland betwixt the hours of ten and eleven at night and he the said Manson sitting hard by her with his arms about her neck both of them being cited to this diet of session, called compeared and being severally interrogate with respect to their undecent and unseemly carriage wt one another acknowledged what was delated against them to be the truth and particularly confesses that they were sitting together a litle above Pennyland upon the very night and time condescended on by Andrew Millar the elder who delated them but at the same they declare that the design of their meeting upon that night was to concert matters w^{t} respect to their contract and and marriage and that they would not frequent one another's company so much if they had not intended to marry very soon. The session finding by Donald Manson one of their elders and brother-in-law to the above Christian Niccol that the foresaid Donald Manson, sailor, is in suit of her and they actually intend to marry and likewise considering that nothing can be proved against them but what may be allowable to persons that intend to marry do give up with this process."

CALL BY THE PARISHIONERS, ETC., OF FETLAR AND NORTH YELL UNITED PARISHES, SHETLAND, TO MR. JOHN BONNER, JUNE 18, 1729.—We the heritors, elders and householders of the united parishes of Fetlar and Northyell being destitute of a fixed pastor and being most assured by good information and our own

experience of the ministeriall abilitys, piety, literaturs and prudence, as also of the sutableness to our capacitys of the gifts of you Mr. John Bonner, preacher of the gospel: have agreed, with the advice and consent of the parishioners of the parishes foresaid and concurrence of the rev. presbytery of Zetland, to invite, call and intreate, likeas we, by thir presents do heartily invite, call and intreate you to undertake the office of a pastor among us and the charge of our souls. And further hoping that upon mature deliberation you will find this our call, which is carried on with so great sincerity, unanimity and order, a clear call from the Lord. We do, upon your acceptance hereof, sincerely promise you all dutifull respect, faithfullness, encouragement and obedience in the Lord in our several stations and relations. In witness whereof (written by James Williamson, factor for Urie in Fetlar), we have subscrivd thir presents, at the Kirk of Fetlar, the eighteenth day of June, jai. vij c and twenty nine years.

Gilbert Tait, heretor and elder
Hend. Read
Thomas Wilson
Wm. Anderson
Wm. Henryson
Mag. Linklater
Robert Adamson
John Bruce
James Bruce
James Sinclair
And. Thomasson
James Grott
Wm. Rosie
Laur. Reed
Wm. Reed
James Winuck

(*2nd Column*)

Pat. Ganson
And. Murray, elder
Hercules Danielson
And. Pitcarne
Daniel Herculesson
And. Nicolson
And. Gardiner
Wm. Scollay
And. Gardiner
Wm. Gardiner
Hend. Gardiner
Lau. Gardiner
John Wilson
Hend. Robertson
And. Danielson
Robert Thomasson

James Davidsone
Laur. Wm. son
Gilbert Tarrell
Gartt[?] Petrie
James Petterson
Daniel Inksater
John Mowat
James Mowat
James Gullal [?]
Patrick Nicolson
John Gray, heritor
John Demster
Eduard Broun
James Johnson
Hend. Gate
Wm. Geanson
Thomas Johnson
Donald Hendrson
Robert Hendrson
Gilb. Thomasson
Tho. Johnson
Eduard Sinclair
Wm. Danielson
Wm. Johnson
James Jamesson, heritor
Wm. Thomasson, heritor and elder
David Robertson, heritor
Jerom Jamesson, heritor
Nicol Peterson, heritor
John Wm. son
Robert Broun
Tho. Wm. son
John Henderson
Daniel Fraser, heritor
Lau. Jamesson
James Nicolson
James Ollason

(*3rd Column.*)

Kirk of Northyell, Cha. Neven, for himself and such of his tennents could not wriie, having given publick consent
John Scott
David Spence
Will. Bruce
Willm. Henderson
Hendrie Sinclair, elder
Daniell Thomasone
Thomas Jamesone, elder
Arthur Gilbertson, elder
John Scott
Thomas Suthirland
Anna Cattanach
Ninian Spence
James Mansone
Robert Scollay
Gilbert Manson
William Henderson
Andrew Manson
David Freaser
Wullom Soay
Gilbert Scollay
James Donaldson

[*On back.*] I, mr. Andrew Fisken, minister of the gospel at Delting, being appointed by the presbytery of Zetland to preach at the kirk of Fetlour upon the

fifteenth day of June one thousand seaven hundred and twentie-nine years and desired to moderate a call conforme to an address presented by the parishioners of Fetlour and North Yell to the said presbytery do by thir presents testifie and declair that I fulfilled the foresaid appointement and did moderate the within writen call to mr. John Bonner, preacher of the gospel and subscribed for such as could not write being authorised by them, that this is of real veracity is testified by me. [signed] And. Fisken, minr.

From the original in the possession of Horatius Bonar, W.S., Edinburgh.

QUERIES.

CANT.—Information is desired about the name Kant or Cant in Zetland. Is this originally a Flemish name? It seems to be common in Forfarshire, and in certain parts of the south of Scotland.—R. STUART BRUCE.

MONCREIFFE FAMILY, ORKNEY.—Possibly some of your readers, having knowledge of Orkney family history during the seventeenth century, might help me in some of the following questions:—

I. Could anyone inform me as to the parentage of William Moncreiffe, who, as shown in a series of letters from him to sir Thomas Moncreiffe, 1st baronet, now at Moncreiffe, married a daughter of Robert Elphinstone, of Lopness, and of Clara Van Overmear, and had a son called Robin. His father-in-law, Robert Elphinstone, was the man who was appointed chamberlain of the bishopric in 1690. The correspondence of this William Moncreiffe shows that he held some educational position at the College of St. Andrews during the years 1692 and 1693, after which he was in Holland and in Italy, from 1693 to 1697, as tutor to Thomas Moncreiffe, afterwards second baronet, and to a son of lord Breadalbane.

Was he the same as the William Moncreiffe who was

seventh son of William Moncreiffe, at one time chamberlain of the earldom of Orkney, himself son of David Moncreiffe, the first of the name in the islands? This man (the son) was regent of humanity in the old College of St. Andrews before 1686, but on 5th August, 1686, was promoted to be minister of Anstruther Easter in Fife. He retired voluntarily in 1689, after disobeying the proclamation to pray for William and Mary. After his retirement he went to Orkney, "not to return for some months" (Hew. Scott's *Fasti,* Part 2, 405. Act Parl. Scot., Appendix 21).

I would much like to know if the letter writer of St. Andrews and Utrecht, of 1692-1697, was the same as the St. Andrews professor and minister of 1686-1689.

An intimate knowledge of the pedigree of the Elphinstones of Lopness would probably give the required information.

The minister of Anstruther Easter must not be confused with his nephew, also William Moncreiffe, who was appointed minister of Methven, in Perthshire, in 1694. The latter was the son of the minister of Anstruther Easter's eldest brother, David Moncreiffe, of Nether Holland, and of his wife, Elizabeth Elphinstone, sister of Robert, of Lopness.

Therefore, if the Utrecht letter-writer was the same as the minister of Anstruther Easter, Robert Elphinstone's sister married David Moncreiffe, the elder brother, and his daughter married William Moncreiffe, the younger brother.

I have been told that a son of the minister of Anstruther Easter owned a property in Shetland, called Varlem. Can anyone tell me if this is correct?[1]

II. Can anyone give me some information about the following entry in the Kirkwall register of births?:—

[1] In 1716 Rental there were: George Moncrife, Ulsta in Cupaseter scattald, Yell; Robert, in Elvasta, Voe scattald, Magnus, in Stenestwat, Stove scattald, and Magnus and Robert, in Grunavoe, all in Walls; and Robert and John in Easter Skeld, Aithsting.—A.W.J.

"1666, April 18. William Moncreife, lawful son to David Moncreife younger and Barbara Gordon was baptised be mr. James Wallace; witnesses, William earle of Morton, William Douglas of Egilsha, William Young, William Moncreife in Birsay, Sibilla Halcro, Barbara Moncreife and Issabell Andersone."

Who was this David Moncreiffe, younger, who married Barbara Gordon, and had a son William?

There were two contemporary David Moncreiffes, with whom he must not be confused.

(1) David Moncreiffe, "skipper," at one time dean of guild, Kirkwall, son of Thomas Moncreiffe and Elspeth Baikie, and grandson of David, the first Moncreiffe in the islands. The Kirkwall register shows that he had a daughter born to him Dec. 27, 1665, by his wife, Isobel Andersone—so he could not be the husband of Barbara Gordon.

(2) David Moncreiffe, of Nether Holland, first cousin of the above, who was, as already stated, son of William Moncreiffe, chamberlain, etc., and grandson of David Moncreiffe, the first of the name in the islands. He died November, 1666 (Orkney testaments), and left a widow, Elizabeth Elphinstone, and a son William, afterwards minister at Methven, so he could not be the husband of Barbara Gordon in 1666. Barbara Gordon's husband being referred to in the register as "David Moncreiffe, younger," either David of Nether Holland, or David, the dean of guild, were probably alluded to as "elder." The "William" Moncreiffe, in Birsay, in the register was possibly the son of David Moncreiffe of Nether Holland, who had property in Sandey and Birsay. I see in mr. Francis Steuart's editorial notes on Thomas Brown's *Diary*, that the first wife of Harie Erbury, the Cromwellian soldier, who became a prominent citizen of Kirkwall after the Restoration, was a Barbara Gordon (his

second wife was a Moncreiffe, and his daughter married a Moncreiffe). Could this Barbara Gordon be the same lady as also married "David Moncreife, younger"? Perhaps someone intimate with the history of the Orkney Gordons might help me in these questions.

III. Mr. Hossack, in the Appendix to his *Kirkwall in the Orkneys,* records that James Moncreiffe, merchant, burgess, was a member of parliament for Kirkwall from 1669 to 1674. Can anyone give me further information of this man? Was he the James Moncreiffe who is recorded in a contemporary MS. genealogy at Moncreiffe, as being fourth son of William Moncreiffe of Cerar, chamberlain, etc., and as being at some time collector of H.M.'s customs at Leith? I know of no other James in the Orkney family at this time.

IV. In the MS. genealogy above mentioned, which I have found very accurate, it is stated that a daughter of the first David Moncreiffe in the Orkneys (who died about 1625), named Nichola, married "Ballantyne of Stonehouse." I presume "Ballantyne of Stonehouse" is Ballenden of Stenness. Can anyone tell me which proprietor of Stenness was the lady's husband, or give me any confirmation of the marriage?

The writer of these questions has for some years been struggling with a family chronicle, but finds the Orkney period difficult from want of local knowledge. If anyone is kind enough to assist him, a personal letter would be most gratefully received.—WILLIAM MONCREIFFE, Bighorn, Sheridan County, Wyoming, U.S.A.

REPLIES.

ORKNEY AND SHETLAND LULLABIES (p. 118).—In reply to A. L. J. G.'s query *re* Shetland lullabies, I forward two verses that have lingered in my memory for something like 60 years or more:—

Hush, my babe, lie still and slumber,
Holy angels guard thy bed;
Heavenly blessings, without number,
Gently fall upon thy head.

Soft and easy is thy cradle,
Coarse and hard thy Saviour lay,
When His birthplace was a stable,
And His softest bed was hay.

There were, I believe, other verses which I have forgotten.—W. B. G., Derby.

A. L. J. C. states that the above is dr. Watt's *Cradle Hymn*.—ED.

GLADSTONE (p. 6 *ante*).—In answer to J.S., I may say that the following "Circular to the Electors of Zetland," dated "at Lerwick, 29th December, 1834," will explain who Mr. Goalen's nephew was :—

"I have just now arrived here to solicit the suffrages of the Electors in behalf of my nephew Thomas Gladstone, Esquire, Eldest son of John Gladstone, Esquire, of Fasque (Merchant in Liverpool), who intends offering himself as a Candidate for the representation of the County as a supporter of Sir Robert Peel's Ministry.

May I request of you to keep your Votes disengaged until I have it in my power to wait upon you personally, which I will do on an early day.

Mr. Thomas Gladstone being the Brother of Mr. William Gladstone, one of the Lords of the Treasury, will have much in his power if returned member for this County.

I have the honour, Gentlemen,
to be, &c., &c.,
(sgd.) Alex Goalen,
of Star Bank.

Under a letter, 7th January, 1835, Mr. Goalen explains to the Electors that when he left Edinburgh, he was not aware that Mr. Thomas Balfour was to be "put in nomination as a Candidate," and as Mr. Gladstone held similar political views, he thought that it would be

" . . . advisable on the part of Mr. Gladstone to with-
"draw from the Contest, as were he to continue in the
"field it would only tend to divide the friends of order
"and good government, and strengthen the hands of the
"opposing Candidate. . . ."

In a letter of 3rd January, 1835, Mr. Goalen mentions that Mr. Thomas Gladstone was already a Member of Parliament, but does not say the constituency.[1]

—A. STUART BRUCE.

GOODLAD (Vol. I., 203, 253, 297).—In *Inquisitionum ad capellam,* etc. Vol. II., *Inquisitones Generales,* occur the following: John Guidlat of Uphall, Feb. 23, 1602; Henry Guidlet of Wphall, Jun. 29, 1602; Cristina Guidlat, daughter of David G. son of Henry G. of Abbotishauch, May 6, 1643; David G. son of Henry G. of Abbotishauch, Jul. 26, 1643.

Baring Gould, in his *Family Names,* says Goodlad is a corruption of Eng. *good-lathe,* good barn. This corresponds with O.N. *hlaða,* a barn, and a library is called a *bók-hlaða.*—A. W. J.

AN ORKNEY TOWNSHIP BEFORE THE DIVISION OF THE COMMONTY.

XIII.

BY JOHN FIRTH.

(Continued from page 160 *ante*).

COURTSHIP AND MARRIAGE—*continued.*

With appetites sharpened by their three hours' tramp the party gladly welcomed the sight of the hansel-wife out in the corn-yard. The woman selected to dispense the hansel was always an elderly matron, one who was

[1] Thomas Gladstone, 2nd bt., born July 25, 1804, and successively M.P. for Queenborough, Portarlington, Leicester and Ipswich (Burke's *Peerage*).

generally respected, known to be open-handed, and as it was believed to be unlucky to receive hansel from a niggardly person. A large sieve, piled up with bread and cheese, and called the hansel basket, was placed on a small table, by the side of which the hansel wife took her stand. As the people approached, she filled her hands with a liberal supply of bread and cheese, and handed their portions to the bride and bridegroom, the best-man and best-maid; then, in a hearty tone, she called on the rest of the folk to help themselves, which by this time they had no hesitation in doing. When this had been disposed of there was a hush of expectancy for a minute as the mester-hoosal came up quietly behind the bride's back, and over her head held the bride's-cake on his open palm. With a swing of his arm he came down with his fist on the centre of the cake, which broke into crumbs, and fell in a shower over and around the bride. A most exciting scramble ensued, it being regarded as very lucky to catch a piece of the cake before it reached the ground. The cake, though so much prized, was nothing more than an oat bannock, made crisp by being baked with butter; but despite its plainness, the smallest particle was supposed to carry a charm; so those who secured a large portion were much to be envied. When laid under the pillow it brought pleasant dreams, and to the matrimonially-minded it never failed to reveal the name or appearance of her or his future spouse.

If the weather had been too cold to permit of the ladies going to the manse in their evening dresses, they now retired to the ben-end of the house, where they laid aside their travelling dresses and donned their flimsy muslins, adorned with bonnie breast knots. The young men meantime repaired to a neighbour's house, and there doffed their heavy cloth breeks, substituting for them a pair of white duck or nankeen, or even the more homely moleskin. After this the whole company

re-assembled in the barn, where a cog of steaming hot toddy went the rounds. This was called the hansel-cog, and was carried in by the mester hoosal, who, after tasting the inspiriting liquor, made a short speech, wishing long life and prosperity to the newly married couple, and inviting the assembly to be hearty and enjoy themselves. After the cog had circled freely, the fiddler struck up, "Oh, the bride, she is a bonnie thing," to the strains of which the bridal party danced "The Bride's Reel." The stimulating beverage had by this time taken effect, and tongues hitherto silent began to wag with an eloquence inspired by John Barleycorn. Dancing now became general; the young men made a dash for the centre of the floor, and invited their partners, not by polite bow and offer of the arm, but by a shout of "Come awa, lass," and a snap of the fingers; or, if with simpering modesty the maiden seemed slow in stepping forward, she got a tug of the elbow which took her twirling to the floor. All the dances were reels—none of your modern polkas, schottisches, quadrilles, etc.—there were the foursome or two couple reel, the sixsome or three couple reel, and the eightsome or four couple reel. Those were the days when dancing was engaged in with a vigour and abandon which would be considered rude in the ball-room of the present day. The men, with perspiration streaming down their faces, threw off both coat and waistcoat and "tripped it" in their "sark sleeves," while the women tucked up their wide skirts, or spread them out on either side, as they assumed a variety of pose and airs worthy of a professional exponent of the skirt dance. When the music changed from slow to quick time, not a step nor a beat was missed, but in heavy walking shoes they "toed it and heeled it" with perfect precision. The measure was accented by a loud tap of the iron shod heels and a snap of the fingers; what a storm of sound arose; the men waving hands

and arms and shouting like people "all possessed," made the rafters ring with many a "Heeuch" and "Yeeuch," in which the women did not disdain to join.

The onlookers were not sparing in their remarks on the dancers; and a well-remembered row arose from the intended compliment of a tipsy fellow seated in a corner. Taking notice of the spirited manner in which one couple executed the dance, he exclaimed, "Weel dune Kittick and Sheullie." Sheullie, who claimed kinship with the St. Clairs of the Isles, was also a little elevated with drink, and, deeply resenting the mention of his nickname, he dealt the offender a heavy blow, whereupon ensued a general mêlée. Considering the quantities of ale and whisky consumed at those feasts one does not wonder that quarrels arose; and it was a rare wedding indeed when some one did not get a black eye or a bleeding nose. Housewives, when brewing for any such special occasion, made a practice of masking their ale with a corn sheaf to make it "heady," for it was considered that if the men went home sober the managers had been sparing with the supply of drink, and some fellows who contributed their bottle of whisky expected to receive full value for what they had given.

The fiddler marked the conclusion of the reel by a prolonged screeching, produced by drawing the bow rapidly across the strings below the bridge of the fiddle. This was the signal for each gallant to seize his partner in his arms, and give her a resounding smack. This he called his *mooter* or payment for the pleasure of the dance.

(Scotch moulter, a certain quantity of meal or oats reserved by the miller as payment for grinding. The quantity varied in different localities. In Firth Parish one-twentieth was charged, that is, if 20 bushels were brought to the mill, the miller took for himself one

bushel as *mooter*.) If this salutation was submitted to in an impassive manner the young lady was deemed lacking in propriety, so she usually made a rush for her seat as soon as possible, but if caught before the end of the fiddler's coda, a scuffle ensued, from which she emerged with dishevelled hair. But amid even such scenes of wild hilarity certain rules of etiquette and deportment were observed, the infringement of which never failed to bring down on the culprit sharp reproof. After all the young men had gone through the various reels, and had "danced till they were like tae drap," they retired to their seats. The elderly men then took the floor, and for their partners invited all the old maids, the matrons, and even the grandmothers. The ladies assumed a quiet and dignified step befitting their years, but their aged partners attempted all the freaks of the fantastic toe, all the while encouraging the ladies by that peculiar click of the tongue using in driving horses, and by such remarks as, "Shack thee noo, Chirsee," or "Thoo're foo *niff*[1] yet, Betty." A little variety was introduced when any seafaring men present favoured the company by showing a new dance learnt during a voyage to the Straits or the Nor' Wast.

Bread and cheese, accompanied with whisky, were handed round at intervals, while the ale cog circulated freely all the time. At midnight dancing was stopped for a short time, when all betook themselves to their seats, every man holding his partner on his knee. The mester-hoosal and his assistants came in carrying the sieves, laden with bread and meat, or "flesh," as it was called. In some cases the bread and the meat were arranged in alternate layers upon the same tray, at other times the bread was placed upon one tray and the meat on another; and if the waiters were not alert in their movements, some people seated in obscure corners

[1] O.N. *nœfr*, clever.

would get bread minus meat, or perhaps meat minus bread. The mester-hoosal, after saying grace, invited the party to partake of a hearty supper by shouting in his cheeriest tones, "Rax in y'ur hands," and "Fa' tae noo folk." The meat was carved and served in a rough and ready manner, limbs of fowls and chunks of meat intermixing. If tit-bits were requested by their partners, the gentlemen took out their pocket-knives, and with more show of strength than delicacy of touch cut off the desired portion. When the piles on the well-laden trays had been reduced, dancing was resumed, and carried on till morning with even more zest than before, except in the case of those who drank not wisely but too well. When the cock's shrill clarion heralded the approach of dawn another hot cog was prepared. This was the Bride's Cog, whose appearance on the scene was the signal that the time for dispersal drew nigh.

The Bride's Cog was a mixture of hot ale, whisky, well-beaten eggs and sugar. Sometimes broken biscuits were steeped in the liquor, and when these were added, a long-handled spoon, placed in the cog, was used to fish up the tasty morsels. It was the duty of the mester-hoosal to present this cog, and again to propose a toast to the bride and bridegroom. After dilating freely on the beauty and other good qualities of the bride, he concluded by thanking the guests for their presence and their gifts. The cog was then handed to the bride, who tasted it and handed it to her left-hand neighbour, who followed the example of the mester-hoosal and proposed a toast. Round went the cog then till all had partaken, and those who were not by this time "fairly ree"[1] (completely intoxicated) added a few words, such as "Here's luck," or "Here's a wir health I wiss." The Bride's Cog, which, despite our advance in culture, is still found at country wed-

[1] Sco. drunk, O.N. *reifr*, cheerful.

dings, was a dangerous mixture. Even those who had remained sober through the carousals of the night were apt to lose their balance after preeing this heady broust, and it was considered discourteous to pass on the cog without drinking to the bride's health.

After this the merrymaking terminated in a dance termed Bobadybouster, or, more correctly, "Bob at the Bowster," that being the name of the old tune played during the dance. As soon as the fiddler struck up the tune the best-man threw down his cap on the floor, and danced round it for a minute or two; then he threw his handkerchief on the best-maid, who joined hands with him and danced with him for a short time. She then threw the handkerchief to the bridegroom, who joined the ring, and he in turn threw it to the bride. She passed it on to some favoured gentleman friend, who then took his place in the centre of the ring formed by the previous four joining hands. Those in the ring danced with circular motion round the other, who showed off his finest steps in the centre. After a minute or two of this he chose a partner, who ducked under the arms of the others to join him, and the two danced for a while. He then joined the ring, and she, in the centre, went through the same proceedings as he had already done. This went on till every couple in the room had joined the moving circle. The fiddler now changed his tune, and played either "My love, she's but a lassie yet," or "Oh, as I was kissed yestreen." A chair was then placed in the centre of the ring, and the best-man took his seat thereon, while the others danced round as before. The bride's-maid then stepped forward and took his hand to raise him from the chair. After kissing her he ducked under their clasped hands, and took his seat outside the ring of dancers. His partner now took the chair, when the same ceremony was gone through, and so on till each one had kissed his partner out of the ring. A stampede was now made

for home, every one echoing the sentiments of our national bard when he sang:—

"We are nae fou we're nae that fou,
But jist a wee drap in our e'e,
The cock may craw, the day may da',
But aye we'll taste the barley-bree."

While the guests plodded their way homewards the occupants of the wedding-house sought to snatch a few hours' sleep before beginning preparations for the next evening's carousal; for it was a poor wedding indeed that consisted of only a one-day feast. All those who had assisted in cooking or serving, along with the elderly people who had remained at their homes keeping house, were invited to the wedding-house on the second night, to be waited on by the younger members of the family, and to enjoy at their leisure the good things provided. As the company was not a large one, a table was set in the ben-end, and on it were placed one or two large trunchers or basins heaped with all kinds of meat. These, with the indispensable ale cog, were the only dishes on the table. The guests helped themselves to bread by breaking off pieces from the bannocks laid on the bare boards of the table. The mistress of the house usually served the meat, using neither knife, fork, nor plate, but with her own hand selecting from the deep basin a suitable portion for each guest, she laid the meat on the bread with the cordial invitation, "Noo aet an' spare no'," or "Aet an' fou you for hids plenty more i' the press." The substantial victuals were washed down by copious libations of home-brewn ale, and the meal proceeded amid friendly conversation, interspersed with quaint but appreciative remarks on the hospitality of the entertainers, and the quality of the provisions. One rustic, while biting from a huge junk of beef with evident relish, ejaculated, "Whit tinks thoo, Priloo's no so teugh ava, an' folk war sayin' we wad need tae sit a piece fae the wa'

whan we war aetin' her"; and thereupon followed a lengthy reminiscence of the birth (in April) and characteristics of a favourite cow, which had been slaughtered for the feast. One of the carvers, recounting her experiences of the previous day, pronounced the fowls to be "Bravely auld, for I had tae rive the croopan sindry wi' me fingers." The absent guests came in too for a share of the comment. One matron of fastidious taste made herself specially odious to the servers at a wedding by asking for a piece of cheese of her own making and a farl (bannock) of her own baking, adding, in a lofty manner, "My bread is always baked with carvey" (carraway seeds). In this homely fashion the guests ate and drank until surfeited, for meat was not an article of every-day diet, butcher-meat being rarely partaken of except at weddings or similar feasts. The matrons, when satisfied, did not consider it an act of dishonesty or a breach of good manners to slip the leg of a fowl or a slice of mutton into the capacious pouches then worn by all Orcadian women. Those pouches, made of patchwork, were of oval shape, and were suspended from the waist by a string. Worn under the outer skirt, they were reached through an opening in the seam at each side of the dress. The younger children had a fond regard for those huge pockets, for whenever the mother returned from a feast her pouch was sure to be stuffed with meat or bread and cheese, which were consumed by the youngsters with a relish known only to those whose daily fare is of the plainest. After this meal the old folk repaired to the "but-end," where, before the genial warmth of a glowing peat fire, and under the mellowing influence of the hot toddy which immediately followed the repast, they launched forth into conversation more freely than before. Tales of travel and adventure were rehearsed by the old men, many of whom had spent a few weeks each summer at the

herring-fishing, or a season or two at the Davis Straits, whale-fishing. An account of the time the ships were wintered at the "Straits" was always listened to with wrapt attention, for several men belonging to the parish had experienced the fearful privations of that fateful voyage. Ghost stories, too, both gruesome and ridiculous, formed a large part of the evening's entertainment; but after one or two rounds of the hot cog a lighter element was introduced by an occasional song, or when some local bard broke forth into impromptu verse. A couple of samples of these doggerel rhymes are here given:—

"Oh, yesterday waas Wadnesday,
An' hid was wondrous waarm—
I teuk the dog aboot me neck,
An' his tail an-under me airm."

"Peerie Willie Wag-tail
Kissed Maggie Lintic
For a plate o' bere male
An' a soor piltic," (sillock).

These effusions were greeted with applause and peals of laughter, but often their humour depended on what would not be permissible in modern society verses. With jokes, story-telling and song, and, of course, drinking, the second wedding night passed on, and by midnight most of the men, at least, would be "gey weel tae live," as they mildly expressed the earlier stages of intoxication; but before separating, the company had to partake of another hot cog, so that it was often with great difficulty that the elderly people reached their own habitations. One old fellow, staggering homewards along a smooth and level road, remarked to a more youthful companion, "Though I ken I hae a guid horn, I wad deu fine if hid wisna for a the *tuacks*."[1] The same man, on a like occasion, imagined that he was struggling against a head-wind,

[1] O.N. *tó*, a tuft of grass.

and amused his friends by saying that he had faced as strong a wind, but never sic a shaakin', shiverin' ane. It was the general custom to wind up the festivities on the third night by a gathering of all the young people in the neighbourhood to have a dance in the barn, but frequently the merry-making continued night after night, until there was nothing left to eat or drink.

The old proverb, "After Yeul comes deul, bare bread an' water kail," meant that after luxurious feasting there came a time when bread had to be eaten without butter, and kail had to be boiled in plain water instead of in the *breu* of reasted pork, which gave a strong and appetising flavour to the homely vegetable. The truth of this saying was clearly illustrated in the case of one man of good standing in this district, whose downfall was attributed to the great amount spent on the wedding outfits of his large family of daughters, and to the lavish expenditure on food and drink consumed at the long-continued wedding festival of each. In order to display his liberality, he caused every fowl about the house to be killed, leaving only "one cock to crow him day." In his youth this man had been the envy of the parishes round as he rode his well-groomed horse, with its leather harness and showy trappings. He himself wore a maud (plaid), fixed on his shoulder with a buckle. His style of dress was adopted only by the aristocracy, and naturally it gave him a distinguished appearance. One old woman, who died many years ago, told how she, when a girl working in the fields, inquired of her mother who the grand gentleman was that rode past. Her mother's reply was, "Gentleman, indeed; thoo'll maybe see him beggin' yet afore he dees"; and to prove how the prophecy was correct she related that he, who in his *bailyament*[1] (high days) had never gone to sleep without a cog of ale and beat-up eggs set in the shelf in the foot of his

[1] Sco. *bulyiement, abulyiement*, clothing, habilaments.

bed, wherewith to regale himself whenever he awoke, was glad to beg from the narrator a drink of *blathoo* (new butter milk).

It was not until the newly-wedded pair were "kirked" that they were considered to be properly launched into matrimony. On the kirking Sunday the pair, decked out in all their "braws," walked arm in arm to and from the church, and during the service they shared one book. They were always accompanied by the best-man and best-maid, and all their relatives within the bounds of the parish made a special effort to be present at the kirking. The wedding party and their braws formed the centre of attraction for that day, and all young people and inquisitive spinsters were on the *qui vive* at the church door to watch the procession as it approached; or if, as was often the case, the party happened to be late, there was a stir throughout the congregation, as they turned their heads this way and that to gain a good view of the bride and bridegroom passing into the church. Some time ago a wedding party entering one of our local churches, much behind the fixed hour of assembly, distracted the attention of the people so much that the irate clergyman, in the middle of a learned dissertation, broke forth, "Look at me, and listen to what I say, for I am sure you have seen these people a hundred times before."

If two brides were kirked on the same Sunday, it was believed that the more lucky one was she who first reached the outer door when leaving the church. One bride confidentially told a friend that as she came near the church door she noticed the other bride *braid-band* (alongside) wi' her, but she teuk twa lang stramps an' a langer ane sae sheu might get a' the *warl* (wealth).

At about the close of the period of which we are writing, two men bearing the same name and living in the same parish were bridegrooms at the same time, but the elder of the two was married a few days previous

to the younger. As there was only "a cry" between the homes of their respective brides, each couple was invited to the wedding of the other. There was a superstition common in Orkney that it was very unlucky for two brides to be under the same roof, and the family from which the older man had chosen his wife was one of those among whom superstitious belief dies hard; but the younger man and his bride did not *feck* at *feutries*[1] (pay attention to superstitious customs), so they gladly accepted the invitation to witness a ceremony in which they were so soon to be the principal actors. On arrival at the wedding-house they were not shown into the barn with the other guests, but were sent into the *chaumer,* where they were asked to wait for a little time. Without the least suspicion they waited patiently until called for; and it is not surprising to know that they were very much offended when they found out the reason why the ceremony had been hurried through in their absence. Years passed, and the two couples lived their different lives happily enough; but when well on in middle life the younger man's wife died, and not long after the older man went the way of all the earth. Whether it can be attributed to the good luck brought about by strict adherence to the old superstition, or the result of the widowed parties seeking to heal the breach made in the friendly relation of the two families, remains an enigma; but it is an authentic fact that, in her declining years, she of the superstitious family was again led to the hymeneal altar, and this time by the man who had been denied the privilege of witnessing her first marriage.

When the bride shifted to her new home her first duty was to entertain her relatives and most intimate friends to a party. This was called the hame-fare,[2] and was conducted on much the same lines as the wedding

[1] Eng. Sco. to *fike* or *feck*, to be fussy, at *fewtrills*, trifles.

[2] O.N. *heim-för*, *heim-ferð*, a going home.

festivities. If the bride's parents were of an economical nature, enough meat and drink would be saved from the wedding to provide amply for the hame-fare.

All superstitious rites having been observed, and everything done to ensure the smiles of Dame Fortune and avert her frowns, the young couple, unless there were any forsaken lovers to haunt them, were left to pursue the even tenor of their way. There was a superstition that if the disappointed lover could contrive to pull a *kip* [1] (lock) of hair from the head of his successful rival, or "blend him abune the breath," the pair would be doomed to ill-luck. A certain young man, determined to put this to the test, entered his rival's house at midnight, and attacked the young couple while they were asleep. As a precaution for his own safety, in case of being followed, he placed in the path of his retreat a harrow, with the teeth uppermost, so that his pursuer might fall on it. The consequence of this spiteful act was, that the new-made bride never recovered from the nervous shock she received, but sickened and died within a year of her marriage. Her broken-hearted husband did not survive her decease many months; but neither of their deaths was attributable to the wounds they received, nor to any superstitious fear, but to the natural consequences of severe fright, and to sorrow that an acquaintance should bear them such deep malice.

[1] O.N. kippa.

A VISIT TO SHETLAND IN 1832.

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

IX.

(Continued from p. 140 *ante*).

GLOUP VOE (*continued*).

"On one of the rocks that project into the Atlantic, and in a most inaccessible situation, are the ruins of an ancient brough, for such I do conjecture it to be, from the circular form and from its peculiar position, though by the common people it is said to be a church. The Warwicks of Vigon, for so the ruin alluded to is called by the Shetlanders, consists of a mound of a circular form, but the original building must have been destroyed at a very early period, as the covering of earth is now very thick upon the courses of stone that yet remain. I was informed that bones are constantly found within the area of the circle at some depth beneath the surface of the mould, and on examination I certainly did find many small remnants of bone, but whether these had belonged to the human form or to the mere brute creature, it was impossible to decide from their mouldering state. The remains of a large sea-gull would easily have afforded all the osseous matter which I collected here. But the most remarkable feature of this spot is the row of large flat stones leading from the area on the promontary and lining either side of the narrow neck which connects it with the mainland. These stones are placed upright, about three or four feet asunder, and form a kind of parapet to the rocks on either side, which go sheer down into the sea, 200 feet below. The pathway between the stones is about four feet broad, and the area of the building itself from 30 to 40 feet in diameter. However, the ceaseless rolling battery of the Atlantic may have swept away much of the peninsula, for every year

some portions of the Neaps of Vigon give way before the Atlantic's storms.

I asked a little boy, Andrew Moir, who often carried my rifle or game bag on these excursions, if he could give me any account of this building. I give his answer in his own words, but wish much, at the same time, that I could better convey in writing the peculiar Shetland accent with which they were spoken: 'Oh yea![1] ta[2] wis mād long sīnce buiy da Pechts, and dat holded dey a long time aginst ēvery mân. Dân dá câm an engel (angel), al rōbit in da white, ānd da Pechts wis feerit buiy da engel, and dey lap[3] ower da Neaps into da sea. Buit dey say dat ta angel wis buit a peerie[4] mân wid piltock[5] skin al sēwit round his bōdy, and at he cām in da muinleet night, and da muin shewit all white upōn da piltock skins and feerit da Pechts into da sea.' Such was the popular legend of the siege of this redoubted fortress, and the whole would indeed form a luscious dish for an antiquary.

'Sunday, July 29. Rose late; hot bursten[6] broonies[7] for breakfast; for description of these northern delicacies, see my journal of 1834, p. 55. Walked along the sea-shore to gather shells, but got very few except some good specimens of the Venus, Virginea and pullastia. No church to-day, for the minister was at Lerwick. Day warm and sunny.

'Monday, July 30. Went out about 10 a.m. to shoot plovers on the hills to the south-east of Gloup. Killed four plovers and two snipes; the latter appear to be larger and lighter coloured than those of England. Also shot a whimbrel or two, and hunted the wild sheep

[1] O.N. *já*. [2] ? dat, O.N. *þat*, that. [3] O.N. *hlaupa*, to loup, leap.

[4] Norse, *pirre*, Sw. dial. *pirug*, Fær. *pirra*, small, Orkney, *peerie* and *peedie*.

[5] Coal-fish of the second year; deriv. by Jakobsen from O.N. *piltr* and *piltunar*, a young boy.

[6] Fine meal made from parched barley, deriv. not known.

[7] Brown cakes; deriv. by Jakobsen from *brýn-*, from O.N. *brúnn* meaning something made brown over the fire.

with our dog Oscar. I never saw any animals so swift or so active over broken ground, and on the cliffs of the seashore they appeared as much at home as a Welsh goat on Snowdon. White woolled sheep are rare, most of those in Yell, where the genuine Shetland breed is to be found in its greatest purity, are black and white, or spotted of a lighter red, but the prevailing colour is certainly the *moorit*,[1] or a piebald mixture of blueish brown and white. The diminutive size of this pretty animal renders it no doubt valueless for the southern market, but the mutton, like that of Wales, is deliciously sweet; and in the summer a leg of lamb has but very little more upon it than the similar limb of a turkey. In fact, I have, myself, demolished one at breakfast, without any extraordinary exertion.

We crossed over [land] to the east coast, in order to get down to Basta Voe, but we missed our point sadly, and came down to the seashore at an inlet at least three miles to the north [Wick of Gutcher or Wick of North Garth ?]. Here I observed many of the vertebrae of the whale, lying on the sands, which had been killed here several years before. Remains of these huge marine animals are to be met with in almost every large inlet in Shetland. I afterwards met with a drove at Uyea Sound. Returned to Gloup about seven p.m., having, on our way home, visited several lochs in search of the rain geese (colymb. septentr.), but our search was unsuccessful.

Tuesday, July 31. Shot some parasitic gulls about Whalleray and Netherton. In the evening collected a few specimens of garnets in the gneiss, below the house of Gloup. These two last days were clear, still and sunny, to a degree that is rare enough in these northern regions. The thermometer ranged from 68 to 76 in the shade, and the sky was more that of Italy than Shetland.

Wednesday, August 1. About midday we pulled

[1] O.N. *móraudr*, reddish brown.

out of the Voe of Gloup, in a small boat or whilly,[1] for the Holms. The Holms of Gloup are two high isolated rocks, which stand out in the sea about half a mile from the coast. There are few holms in Shetland more exposed than these. In the calmest weather a tremendous surge breaks upon their rugged sides, which boldly withstands the whole force of the open Atlantic. But, exposed as they are, no holms in Shetland afford better pasturage for sheep. The poor animals are conveyed thither, in calm weather, by a boat, and are hauled up by ropes to the top of the holm, or else carried on the back of a man up a path which no southron would attempt to climb in his sober senses.

On the north-eastern cliff the sea eagle has long had his eyrie, and I was solemnly assured by the people of Gloup, that although the finest lambs in Shetland were to be found on their holm, yet that the eagle always sought his prey from the mainland, and left untouched those which had been, in a manner, confided to his protection.

Upon these isolated rocks sea-birds of all kinds are to be met with in the greatest abundance. On the south-eastern side, at the bottom of a deep and narrow gio, which will barely admit a boat to pass to its farther extremity, is situated the Doo[2] Cave, so named from the great quantity of wild pigeons which breed within its recesses. The length of the cave may be 150 to 200 paces, by 40 or 60 in height and breadth. Like the gio by which you arrive at it, it is evidently formed by the disintegration of a huge vein of granite, whose smaller branches may still be seen ramifying in all directions in the surrounding strata of Gneiss. We entered the Doo Cave by a narrow and low aperture; all at first was still and silent, but in a few seconds the rushing sounds

[1] *cf.* Gaelic *eulaidh*, coble, boat with cutwater head, flat-bottomed stern, and transom set up obliquely—a general term for a boat in the Reay country, Sutherland.

[2] O.N. *dúfa*, a dove.

of numerous pinions announced that the scared feathered inhabitants were hurrying from the cave. On every ledge we discovered some of the nests of the rock dove, and we brought away a good supply of their beautifully white eggs. Leaving the Doo Cave, we roved into a dark *helyer*,[1] or cavern, into which the sea flows. We proceeded cautiously onwards till the roof began to descend towards the surface of the water, and here upon a ledge, above us but within oar's reach of the boat, sate two unhappy scarfs,[2] or green shags; one an old and glossy plumaged bird, the other but just out of the nest and still retaining the sober livery of its immature age. As we approached nearer, they waddled and shuffled on the narrow ledge, till I raised the oar to fell, as I thought, both at one stroke. But ere the heavy implement descended on their devoted heads, the old bird splashed into the water just ahead of the boat, and, diving under it, escaped out of the cave. Not so the younger one; in attempting to follow the example of its parent, its awkward wings could only suffice to lodge it safely in the bottom of our own boat. I carried it back to Gloup, but during my absence in Fetlar it was neglected and died.

Thursday, August 2. This afternoon we walked to Vigon, and examined the strata along the coast. Obtained some good specimens of precious garnet imbedded in very white granite at the Neaps of Vigon. The plates of white mica in the granite veins were here often several inches in diameter. We also inspected the old ruin called the Warwicks of Vigon, which I have before mentioned. Day very fine. Thermometer 76 in shade at 2.30 p.m.

[1] O.N. *hellir*, a cave in rocks.

[2] O.N. *skarfr*.

MEMORIAL ANENT A TRIAL OF HERRING FISHING UPON THE COAST OF ZETLAND.

By Thomas Gifford, of Busta.

With Notes by R. Stuart Bruce.

THE following memorial, written in October, 1718, is taken from Mr. Thomas Gifford's letter-book for that year; and as it gives a considerable amount of information, it seems to be worthy of preservation. It would appear, however, that the scheme fell through, as nothing concerning this "tryall" appears in any of Mr. Gifford's later letter-books.

Mr. Gifford's proposal is addressed to Mr. Theodore Innes, mer^t. in Ed^r. at his ludgeings "in Lieth," and he says that he wishes:

". . . a good sailing ship and a skillfull master aquented with Helighiland and the river Elve [Elbe] and that she can be here som tim[e] in the month of Aprill. . . ." He then goes on to say that if the ship cannot come by April ". . . do not send her at all for all your Scots masters I ever was concerned with have abundance of deficultie to find the Elve. . ."

The memorial runs thus:

Memoriall anent a tryall of hering fishing upon the Cost of Zettland.

That, for asmuch as, the Dutch bushes upon this cost cometh every year and taketh and caryeth of vast quantities of herings which, in the last of June and begining of July, they import into Hambro: and other places, and ther sells them att exterordinary prices, by which that hering fishing Companie in Holand is mor inriched then the East India Company ther. Therfor, I think, a small tryall might be made wherby we

might share somewhat in thos profitts, that seeing thos Dutchmen are by ther oun Constitution inhibited from fishing any herings befor the 14th day of June [old style] and that the herings are to be got and are as good any time after the midle of May, as they are in June. Then, in observing the following method, herings might be caught and exported to the Hambro: mercat befor thes Dutchmen could get up with thers, and the first herings comonly giving at Hamb$^{r.}$ betwext 80 and ane hundered rix dolers a barall ther, a small quantitie might bear all the charge proposed, and seeing our people in Scottland are not aquanted with fishing after the maner of the Dutch, by shooting and hailing ther nets out of the ship without the help of any boat, nether having nor useing ships for that purpose, I propose for ane experiment that a good cliver sailing ship, of about 30 last burden [*i.e.*, about 60 tons], might be sent over here, in the month of Aprill, with the nesesary provision under writen, and I should find here 2 or 3 good, light fishing boats that could goe into the deep sea wher the Dutchmen comenly fisheth, man'd with people of this contrie who understand that business, they having the ship along with them for ther protection in case of blowing weather, and what herings they could pack them aboard the ship and once a week rune in to ane harbor and have thein repackt ready for exportation and the debentors secured. The nesesaries for efectuating this project are, thertie last of hering cask, ten last therof filed with good Spanish salt drawen and bonded at shiping, 20 hering nets, the twine wherof they are made being a litle thiker then that used in Scottland, the nets broader then what they are used in Dunbar and thos places being no less then six fadoms broad and about 12 or 14 fadom long when reaped[1] or barked. Let them all be brought here unreaped, seeing

[1] Is this from Shetland *rip*, to shrink of cloth, see E.D.D., s.v. *rip*, v. 7.—Ed.

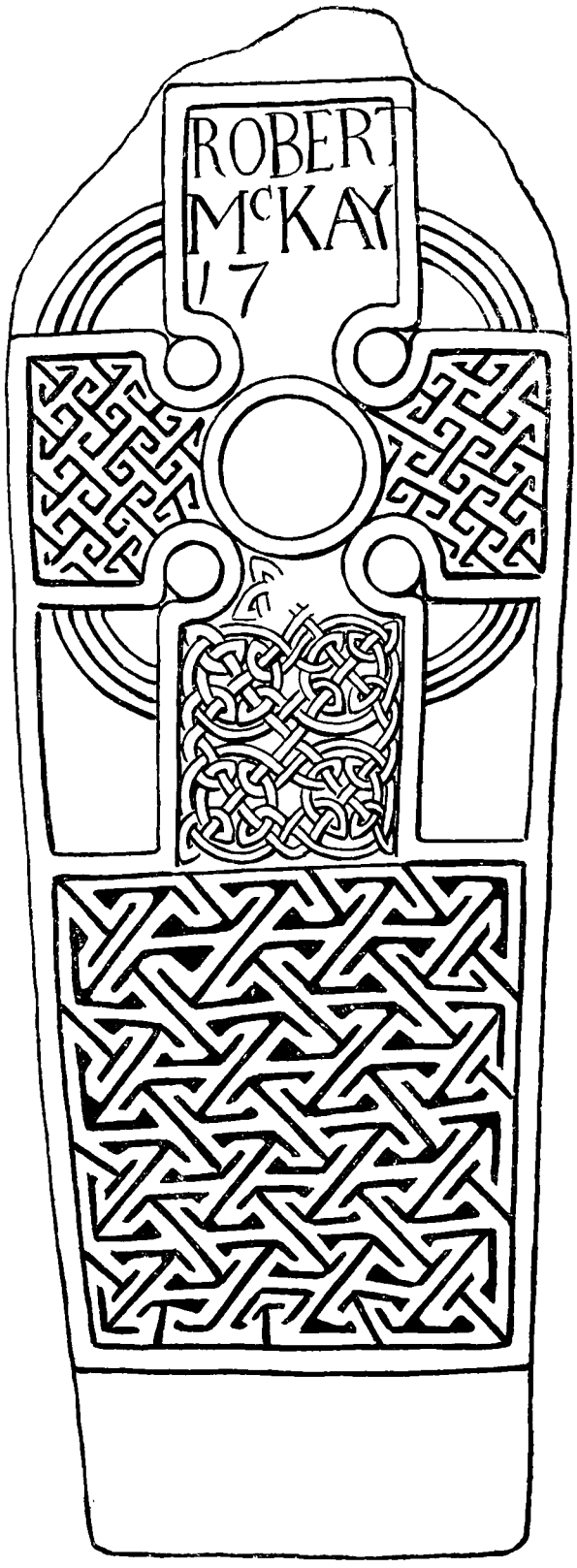


FIG. 13. THE REAY STONE. Scale $\frac{1}{12}$ linear.

our people knows best how to do that, according to ther oun mind; about 90 small kuags[1] for buies [buoys] to the nets, 150 lb. weight of small rops for burops [buoy-ropes] and other necesary uses, a duzen of small knives comonly caled heringgipers,[2] a duz. of waud[3] criells or baskets for carying the hering in, a cuper, and his nesesaries for dresing the hering baralls, 20 bolls of meall for provition to the fisher men, what els is need-full may be found here. The ship must be here soon so as all things may be deliberatly put in order again the midle of May, at which time they most begine to fish. The above being but a small charge, if it should faile will be no great loss. If it succeed well, can be a begining of greater adventors, but that it will answer is the opinion of T. G.

THE EARLY CHRISTIAN MONUMENTS OF CAITHNESS.

By Rev. D. Beaton.

III.

(Concluded from p. 129 *ante*.)

Monuments with Celtic Ornament in Relief, but without the Symbols of the other two Classes. **Class III.**

The Reay Stone (Fig. 13).—This stone is in the middle of the old burial-ground of Reay, resting horizontally over an eighteenth century grave. It is a slab of grey sandstone, almost rectangular. It measures 6 feet 4 inches long by 2 feet 3½ inches wide at the top, and 1 foot 11 inches wide at the botton by 3½ inches thick, sculptured in relief on one face. In the centre of the slab there The Reay Stone.

[1] kegs or casks.—Ed.

[2] Shetland and Yorks. *gip*, to gut fish; see s.v. E.D.D., and Jakobsen's *Ordbog*.

[3] Shetland *wade*, an aft part of boat In which fish are placed.—Ed.

Its ornament described.

is a cross with round hollow angles and connecting ring with shaft. At the foot of the cross there is a rectangular base the whole width of the stone. The ornament on the cross is arranged in five different pieces, the central boss being a separate panel surrounded by a border, and the other divisions being marked by a change in the pattern. On the top arm of the cross the pattern is defaced by a modern inscription, ROBERT McKAY 17 ; on the left and right arms there is a key pattern; on the shaft circular knotwork, and on the base a key pattern. The ring connecting the arms has a triple bead moulding it.[1] The stone is described and illustrated in the *Early Christian Monuments of Scotland,* Part iii., p. 36.

The Skinnet Stone.

The Skinnet Stone (Fig. 14).—This stone is to be distinguished from that usually known to archæologists as the Skinnet Stone, which is now in the Thurso Museum. The stone under description stands about 6 feet from the south wall of Skinnet Chapel. It is an upright slab, measuring 4 feet 11 inches in height above ground, 2 feet 9 inches in breadth, and 5 inches in thickness. The stone is sculptured on one side with an equal limbed Celtic cross. Its central boss is $2\frac{1}{2}$ inches in diameter, from which the arms radiate. Only the upper arm remains at all perfect, the rest of the cross being almost effaced owing to the flaking of the surface of the stone. This arm expands upwards, and is 1 foot in length, and 1 foot $3\frac{1}{2}$ inches broad at its outer end, where it is convex in outline. It is surrounded by a single moulding, and contains a triquetra knot of interlaced ornament. At the point of intersection it is 2 feet in breadth.[2] The stone is described by Mr. A. O. Curle in the *Inventory of Caithness Monuments,* and the description is accompanied by an illustration, p. 30.

Not to be confused with the Thurso Museum Stone.

Its ornament described.

[1] *Early Christian Monuments of Scotland*, Part III., p. 36.

[2] *Third Report and Inventory of Monuments and Constructions in the County of Caithness*, pp. 29, 30.

FIG. 14.—THE SKINNET STONE.
4′ 11″ × 2′ 9″.

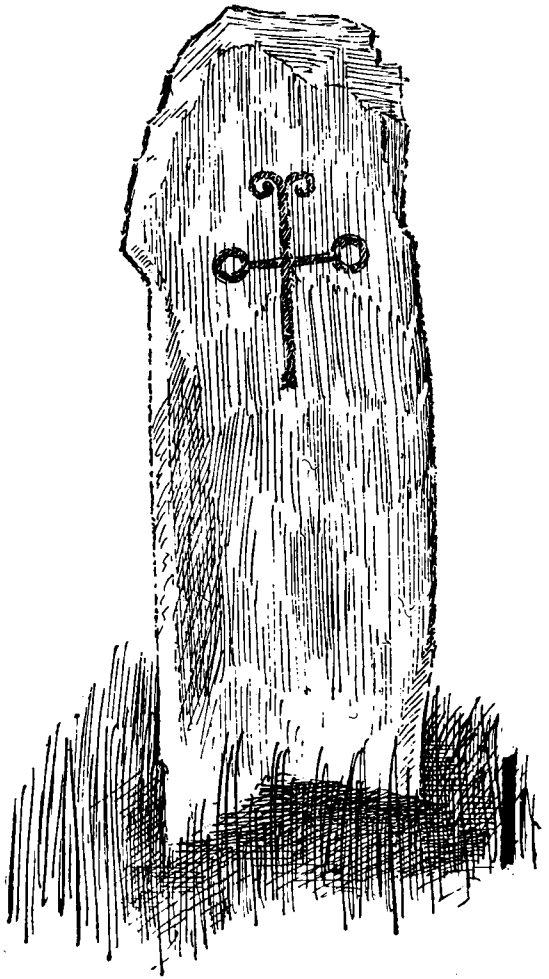


FIG. 15.—MID-CLYTH CROSS SLAB.
6′ 6″ × 1′ 9″.

STONES WITH CROSSES OR INSCRIPTIONS, BUT WITHOUT ORNAMENT. **Class IV.**

Mid-Clyth Cross Slab (Fig. 15).—Near the centre of Mid-Clyth burial ground there stands a tall grey slab, measuring 6 feet 6 inches in height, 1 foot 9 inches in breadth, and 6 inches in thickness. It faces south-west and north-east. On the south-west face near the centre there is an incised cross 1 foot 3 inches in length and 1 foot 4 inches in breadth along the arms. The upper arm terminates in two diverging spirals and the lateral arms in circular discs, 3 inches in diameter. The stem of the cross is ¾ inches broad.[1] The Stone is described in the *Proceedings of the Society of Antiquaries of Scotland,* x., 630; and in the *Third Report and Inventoy of Monuments and Constructions in the County of Caithness,* p. 81—in both of these works the description is accompanied by an illustration. It is also described in the *Early Christian Monuments of Scotland,* Part iii., p. 36.

Mid-Clyth Cross Slab.

Its features described.

Mid-Clyth Roadside Farm Cross Slab (Fig. 16).—This stone was found many years ago built into a stone dyke, and has been used as a cover on the top of the wall around the well containing the machinery of the horse mill at the back of the house occupied by Mr. George Sinclair. On its upper face is rudely carved, or picked out, a small cross. The slab measures 3 feet 5 inches in length by 1 foot 11 inches in breadth and 5 inches in thickness. The cross is 1 foot 5 inches in extreme length and 1 foot 2 inches in breadth across the centre. The arms are 6 inches long, and terminate in round discs 2½ inches in diameter; and the lateral arms are slightly inclined upwards. The stem is 9 inches long. The Stone is described by Mr. A. O. Curle, from whose description the above is taken. The description is

Mid-Clyth Roadside Farm Cross Slab.

Its features described.

[1] The above description is taken from Mr. Curle's *Third Report and Inventory of Monuments and Constructions in the County of Caithness,* p. 81.

accompanied by an illustration in the *Third Report and Inventory of Monuments and Constructions in the County of Caithness,* p. 81.

The Lybster Stone.

The Lybster Stone (Fig. 17).—This stone lies on the grassy slope overlooking Lybster Harbour. It is a block of yellow sandstone. It is roughly triangular in form, measuring some 2 feet 2 inches by 3 feet. A large basin-shaped depression, says Mr. Curle, which appears to be natural, runs in from the left edge, and another large hole has been worn by weather nearer the lower end of the stone. Cut across the right-hand corner in an equal-limbed Celtic cross, measuring 1 foot 8 inches in width. The arms expand outwards from $5\frac{1}{2}$ inches to 7 inches, and their extreme length is $8\frac{3}{4}$ inches. Set within this cross is another, with arms $6\frac{3}{4}$ inches in length and $1\frac{3}{4}$ inches in width. The stone is described by Mr. Curle (from whose description the above is taken) and illustrated in the *Third Report and Inventory of Monuments and Constructions in the County of Caithness,* p. 82. In the description of Latheron parish, given in MacFarlane's *Geographical Collections,* I., 160, there is the following reference of this stone :—" On the face of a brae above the inlett of this burn [Reisgill] there is a stone to which, as the natives tell, many frequented in the time of superstition. It's hollow where they sate and on the back there is the figure of a cross tripled cutt out. There are some hollow places on both sides as if designed for both the elbows."

Its features desoribed.

Reference to Stone in MacFarlane's *Geographical Collections.*

The Latheron Cross Slab.

The Latheron Cross Slab (Fig. 18A).—This stone is built into the west wall of the old barn by the roadside, about $\frac{1}{4}$ mile south of Latheron Post Office. It is incised with a portion of a Celtic cross. Its position is 13 feet from the north end of the wall and 3 feet 9 inches above the ground. The stone is 2 feet 3 inches in length and by 1 foot 1 inch in breadth. The upper arm of the cross and the

Its features described.

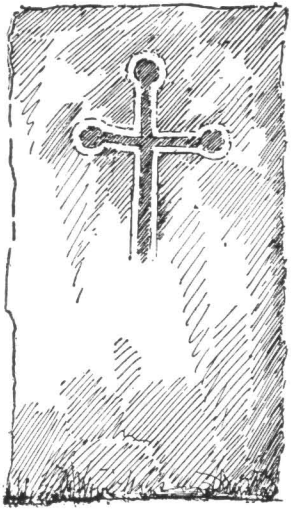


FIG. 16.—MID-CLYTH ROADSIDE FARM CROSS SLAB. 3′ 5″ × 1′ 11″.

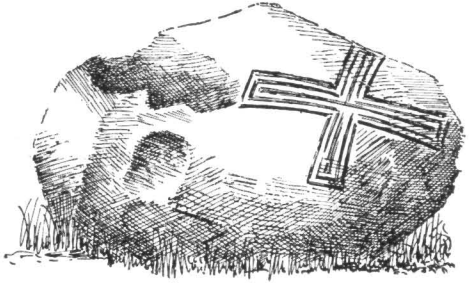


FIG. 17.—THE LYBSTER STONE. 2′ 2″ × 3′.

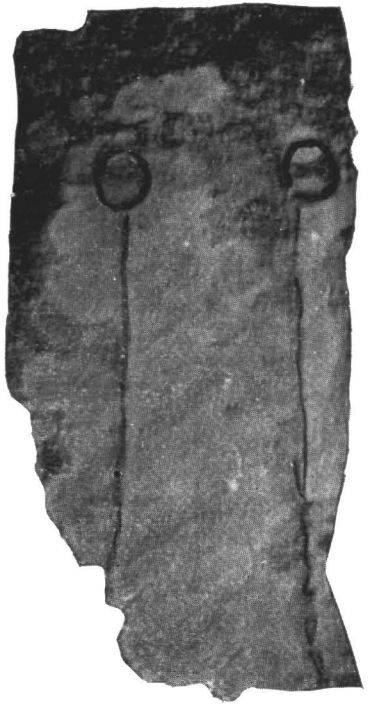


FIG. 18a.—THE LATHERON CROSS SLAB. 2′ 3″ × 1′ 1″.

The stone is built in wall horizontally with its head on the right hand.

greater parts of the side arms are gone. The stem remains for a length of 1 foot 7 inches, and increases in width from 6 inches at the intersection to 8½ inches at its present termination. The angles at the points of intersection are filled with circular discs 2 inches in diameter. It is interesting to note that it was in the wall of this barn Mr. John Nicolson discovered the Latheron Ogham stone already referred to. Mr. Curle gives a description, from which the above is taken, of the Latheron Cross Slab in the *Third Report and Inventory of the Monuments and Constructions in the County of Caithness,* p. 82.

Clach na Ciplich.

Clach na Ciplich (Fig. 18).—About a mile south by west of Thulachan, in the parish of Halkirk, on the highest part of the watershed, at an elevation of 600 feet, is a thin sandstone slab. It measures 4 feet in total length by 2 feet in breadth and 3 inches in thickness. On one face is traced a rude cross, which measures 2 feet 6 inches in extreme length and 1 foot 2 inches across the arms. The stem is 4 inches broad, and the arms, which slightly expand, are 6 inches in length. At 5 inches below the intersection a line has been drawn across the shaft. The angles are not hollowed, and the shaft is rounded at the base. The slab is broken in three pieces. The stone is described by Mr. Curle, from whose description the above is taken, and illustrated in the *Third Report and Inventory of Monuments and Constructions in the County of Caithness,* p. 42. There is also a brief description by the late Rev. Angus Mackay, Westerdale, and illustration of the stone in *Ye Booke of Halkirk,* p. 19, from which the following sentences may be quoted:—"It stands on a bare barren ridge at Tulichean, and is of considerable interest, for in the olden times when the Gunns brought their dead for burial from Braemore to Spittal the bier was laid down at this stone, and the funeral party partook of refreshments. Even so also did the Gunns

Ye Booke of Halkirk quoted.

when returning from a foray laden with spoil; they would go out of their way on such an occasion to eat and drink under the shadow of Clach-na-Ciplich."[1]

The Thurso Runic Stone.

The Thurso Runic Stone (Fig. 19).—This stone was found in 1896, when some old buildings across the street from St. Peter's Church, Thurso, were taken down. In excavating to the depth of about 5 feet from the present surface, two cists were found, formed of rough stones set on edge. "One of the graves was larger than the other, and was about 3 feet 6 inches in length, 2 feet wide and 2 feet deep, the slabs forming the cist being about $1\frac{1}{2}$ inches in thickness. The other cist was much smaller, and seemed to contain the bones of a skeleton not fully grown. The skeleton in the large cist was apparently that of an adult who had been buried in a contracted position. On the top of the cist lay a stone cross formed of a long slab of the Caithness flagstone, and bearing on its shaft an inscription in Scandinavian runes.

"The length of the stone is 2 feet 9 inches. The shaft measures 2 feet $1\frac{1}{2}$ inches in length by $6\frac{1}{4}$ inches in breadth at the lower end, tapering slightly to $5\frac{3}{4}$ inches in breadth at the intersection of the arms. The cross head measures 8 inches across, the projection of the arms being less than 2 inches, and their vertical width at the ends $4\frac{3}{4}$ inches. The summit is partially broken away, so that it only rises $1\frac{1}{2}$ inches above the arms, and shows a breadth of $4\frac{3}{4}$ inches. The thickness of the slab throughout is $1\frac{1}{2}$ inches. The inscription is somewhat irregularly cut along one side of the obverse in letters which vary from 3 to 4 inches in height. There are divisions of three points between the words; but this is not strictly adhered to. The inscription reads from the base upwards, and the lower part of the shaft containing its commencement is wanting."[2] It reads as follows :—

[1] *Ye Booke of Halkirk*, p. 19. See also Sinclair's *The Gunns*, p. 188.

[2] *Early Christian Monuments of Scotland*, Part III., p. 37.

FIG. 18.—CLACH NA CIPLICH.
4′ × 2′ 3″.

FIG. 19.—THE THURSO RUNIC STONE.
Scale $\frac{1}{8}$ linear.

[GE]RTHI UBIRLAK THITA AFT IKULB FOTHUR SIN
made overlid[1] this after Ingulf father his

Reading as corrected by Dr. Jón Stefánsson.

The stone is thus a monument made in commemoration of the father of the person who made or placed it. The name of the maker is broken away, the lower part of the base of the cross being absent. As to the date of the monument, Mr. Romilly Allen offers the opinion that it is "certainly late, but probably not later than the extinction of the Norse line of the Earls of Orkney by the murder of Earl John at Thurso in 1231, after which the territory formerly held by them was broken up into the three earldoms of Orkney, Caithness, and Sutherland, of which Orkney alone remained under the crown of Norway."[2] In regard to the runic inscribed stones in general, Dr. Anderson says: "They belong chiefly to the period of the Norse domination of the northern and western isles, and none of them can be earlier than the close of the eighth century. They are inscribed in Scandinavian runes, and their characteristics are those of late runic inscriptions in Norway and Sweden, with some peculiarities of local origin. A few fragments have been found in Shetland, the most complete being a stone found in Cunningsburgh, which shews the distintively Scandinavian formula; '. . . raised this stone after his father.'"[3] The Thurso Runic Stone is described and illustrated in the *Proceedings of the Society of Antiquaries of Scotland* xxxi., 293, and in the *Early Christian Monuments of Scotland*, Part iii., p. 37.

Mr. Romilly Allen quoted as to date of Thurso Runic Stone.

Dr. Anderson quoted on the period covered by the Runic stones.

[1] Mr. Romilly Allen reads "overlay," but Dr. Jón Stefánsson has pointed out that it should be translated "overlid."—*Miscellany of the Viking Club*, II., 189.

[2] *Early Christian Monuments of Scotland*, Part III., p. 37.

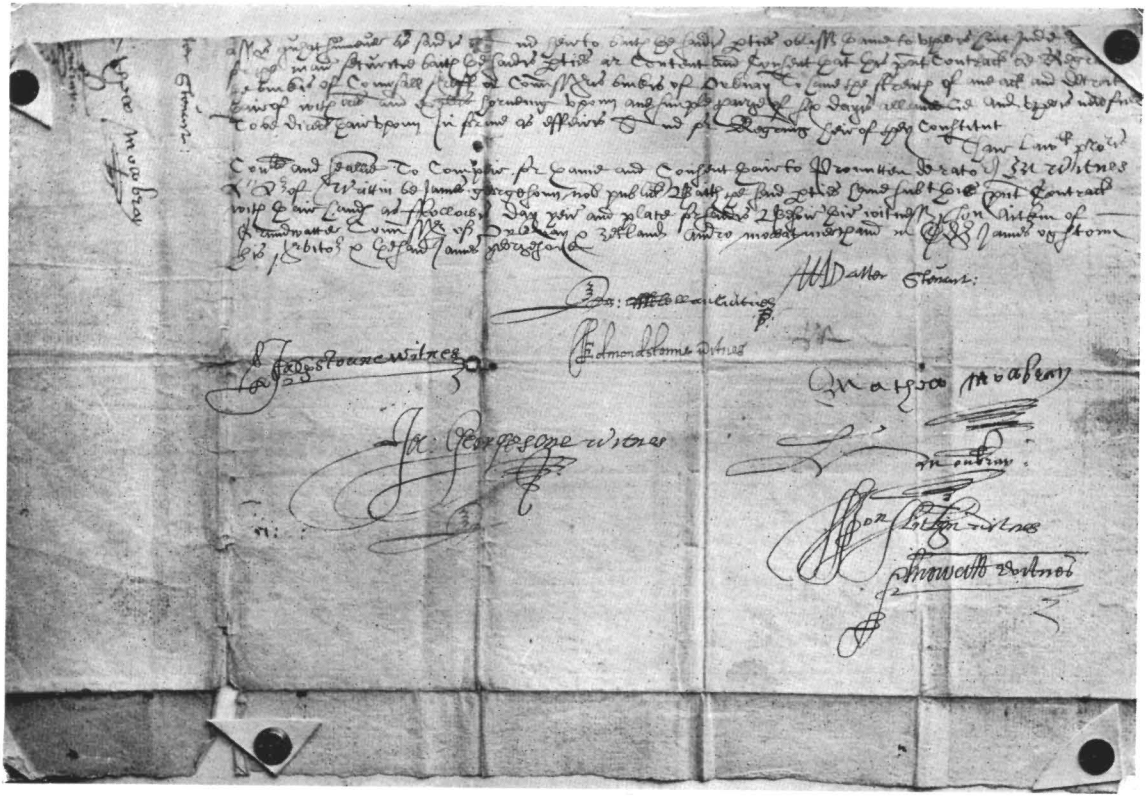
[3] *Ibid.* Part I., p. xxviii.

THE STEWARTS OF MASSATER, ORKNEY.

I. *Mr. Walter Stewart.* Licensed by the Presbytery of St. Andrews, 28th July, 1630, and presented to Rousey, Egilsey; translated to Aberdour in Fife, 26th April, 1635; Dean of Orkney, June, 1636; Vicar of South Ronaldsey, 24th August, 1636; Provost of the Cathedral Kirk, 9th October, 1636. Was suspended under the hand of the Clerk of the Commissioners, 19th May, 1649, for subscribing the Royal address to the Marquis of Montrose and publicly exhorting his people to join him. A supplication was lodged in his favour by the parishioners of So: Ronaldsey and Burrey on 28th March, 1650, and by ordinance, dated 16th September, 1650, the Presbytery of Sterline considered the relaxation of his sentence of excommunication. He died 8th January, 1652, and is buried in St. Peter's Kirkyard, So: Ronaldsey.

Married first: Hellen Sinclair, contract of marriage dated 30th April, 1635. She died 16th April, 1645. Issue: Three children, who died in infancy, and

1. James Stewart, who died abroad unmarried and without issue, between 1661 and 1662. His father had, on 1st June, 1650, conveyed to him (under powers of redemption) all his lands in So: Ronaldsey.
2. William Stewart of Newark (So: Ronaldsey). Entered into possession of the lands in 1662, as heir of his brother James. As the result of actions raised against him by James Stewart of Maynes, and others as trustees for the pupil children of Mr. Walter, an adjustment was made and the whole ultimately came into the possession of Alexander Stewart (No. II.). William was alive in 1674.



Photograph of the last sheet of the Contract of Marriage between Walter Stewart and Margaret Moubray, dated 16 September, 1645.

The signatories are Walter Stewart, Mathew Moubray (Margaret's father), Harie Moubray, her brother, John Edmondstoune, her uncle, David Mclellan, of Woodwick, Chamberlain of Orkney, John Aitkyn, of Grundwatter, Commissary of Orkney, Andrew Mowat, Merchant in Edinburgh, James Ogstoun, his servant, and James Georgesone, Writer and Notary Public, Kirkwall.

3. Harie Stewart. Was educated at John Dishingtoun's Grammar School, Kirkwall. On 22nd September, 1658, he was apprenticed to John Kinross, merchant, Edinburgh. He was in Holland in 1664, and in 1675 is designed merchant in Leith.
4. Walter Stewart. Educated at the Grammar School, Kirkwall, and on 19th March, 1662, was apprenticed to William Calderwood, apothecary, Edinburgh.

Married second: Margrat Moubray, contract of marriage dated 16th September, 1645, eldest d:r of Mathew Moubray (designed: Skipper, burgess of Kirkwall, one of the baillies of Kirkwall, chamberlane of Orkney, and lastly as in Liddell, So: Ronaldsey, where he died) and . . . Edmondstoune his wife. *Note.*—Margrat was the widow of Patrick Scollay of Knockhall, Birsay, writer and Notary Public, by whom she had a son Patrick (alive 4th October, 1645, but dead, without issue, shortly after). On the Restoration she received a grant of 2,500 merks in recompense of the sufferings of her husband, Walter Stewart. On 30th December, 1660, she married Archibald McCulloch, burgess of Kirkwall, and merchant in St. Margaret's Hope. They afterwards resided in Edinburgh, and had a daughter named Margaret, who attended Mistress Moncrieff's school there from 1673—1682.

5. Alexander of Massater. See II. below.
6. Hellen, *married first,* Mr. William Cochrane, minister of Sandey, who died 20th October, 1674, without issue.

   Married second, 11th April, 1676, Capt. Peter Winchester, who died . . . 1677, without issue.

   Married third, 6th March, 1679, John Traill of Elsness (contract of marriage dated 3rd February, 1679). *Note.*—Their son David m:d

Elizabeth, d:r of Thomas Baikie, minister at Kirkwall (contract of marriage dated 26th March, 1717).

7. Elizabeth. (No records).

II. *Alexander Stewart of Massater.* Died 1722, married 20th March, 1681, his cousin, Margaret, second daughter of John Edmondstoune, chamberlain of Orkney.

Note.—He was educated first at the Grammar School, Kirkwall, and afterwards at Edinburgh. In 1668 was servitor to James Finlayson there, and in 1671, to Alexander, Lord Blantyre. He carried on a considerable shipping business in conjunction with his uncles, John and Harie Moubray, and was a confirmed litigant. Amongst others he held the following appointments:—

Commr. of Admiraltie granted by James Grahame of Grameshall, dated 20th October, 1688.

Appointed bailzie of So: Ronaldsey by Col. Robert Elphinstone of Lopeness, 16th September, 1690.

Appointed admirale of the isles of So: Ronaldsey, Flotta, Burrey, and Swaney, by Col. Elphinstone, November, 1694.

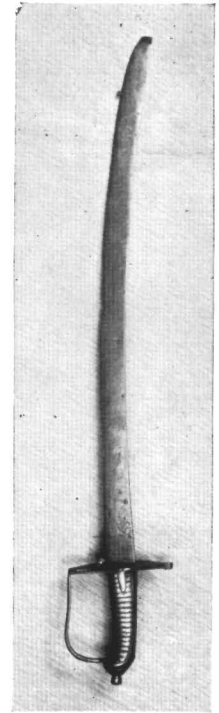
He also held authority (Jan. 1, 1695) from James Stewart, principal commissary of Orkney, to hold commissary courts in So: Ronaldsey.

Issue:—

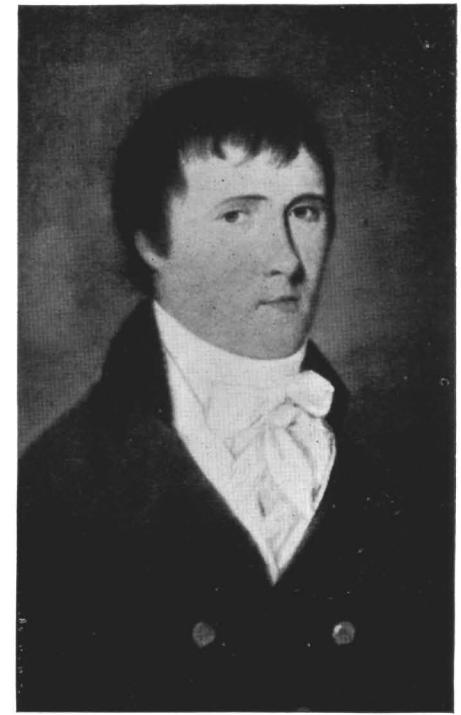
1. Hellen, born 14th January, 1679. (No further trace).
2. Patrick, alive in 1698, but predeceased his father.
3. George of Massater. See III. below.
4. Elizabeth, married David Sutherland of Windbreck. Contract of marriage dated 11th February, 1714 (had issue).
5. Alisone (drew an annuity for several years after the death of her father. (No other trace).

III. *George Stewart of Massater.* M:d (contract of marriage dated 14th August, 1727), Jean (baptised

Unidentified portrait of a Stewart of Massater (pastel).



Naval Sword of Lieutenant George Stewart, R.N., one of the mutineers of H.M.S. 'Bounty.'



Robert, son of Alexander Stewart of Massater (pastel).

From the originals formerly belonging to Miss Turnbull-Stewart of Massater, and left by her to their present owner, A. Francis Steuart.

30th June, 1699), youngest d:r of William Orem, Writer and Notary Public, Kirkwall, by his second wife, Jean Black. Issue:—

1. Alexander of Massater. See IV. below.
2. Jean, died 1788, m:d 16th October, 1744, Rev. Robert Sands, minister of Hoy and Graemsey (died 13th February, 1796). Said to have had twenty-two children. Amongst whom were: (1) James, b. 28th Sept., 1745; (2) Jean, b. 7th Aug., 1749; (3) Walter, b. 11th May, 1752; (4) William, b. 29th Nov., 1753; (5) Stewart, b. 18th Dec., 1754; (6) Thomas, b. 20th Dec., 1756; (7) Hellen, b. 16th Jan., 1758; (8) Robert, b. 4th April, 1759; (9) Alexander, b. 13th Aug., 1760; (10) Cecilia, b. 15th Aug., 1763; (11) George, b. 11th Nov., 1767. There were also, I believe, Grace, Barbara and Wilhelmina.
3. Walter Stewart, lieutenant, the Bow, Hoy, sometime called "of Hoy," m:d Grizel, d:r of James Baikie, of Tankerness, and had issue.

IV. *Alexander Stewart of Massater.* Born 1728, died 1st January, 1799, m:d 1765, Margaret, third daughter of Robert Richan of Linklater, and Jean, d:r of Capt. Robert Stewart of Eday. Issue:—

1. George, b. 1766, lieut. on H.M.S. Bounty. In 1789, when off Tofoa, the crew mutinied and put the Commander, lieut. Blight, and eighteen of their number adrift in a ship's longboat, two of his lieutenants, Stewart and Heywood, were prevented from accompanying him. The mutineers then sailed to Otahiti, and leaving Stewart, Heywood, and several of their number there, the remainder put to sea. The story of their settlement on Pitcairne Island is well known. In March, 1791, H.M.S. Pandora arrived in Matavia Bay, Otahiti, when Stewart, Heywood, and another swam off and boarded

her. They were at once put under arrest and into irons. The Pandora was wrecked on her voyage home, off the coast of New Holland, on 29th August, 1791. Heywood was saved, but Stewart went down with the ship. It is stated by capt. (afterwards Sir Thomas) Pasley, of H.M.S. Vengeance, in a letter dated June 8, 1792, that he refused to allow his irons to be taken off to save himself. While at Matavia Bay he had married the daughter of a native chief, and had an infant daughter when the Pandora arrived. His wife Peggy was taken out to see him when in irons on the Pandora, and the shock killed her. Her sister and the missionaries took care of the child.

2. Walter survived his father, but died abroad before making up his title to Massater. He left a daughter, Henrietta Maria, born 1796. See VII. below.
3. Robert of Massater. See V. below.
4. Jean, died at Whitehouse, Stromness, 24th May, 1849, unmarried.
5. Isabella, died 5th July, 1821, unmarried.
6. Wilhelmina, died 1837, unmarried.
7. Mary of Massater. See VI. below.
8. Alexander survived his father, but left no issue.

V. *Robert Stewart of Massater.* Survived his father and entered into possession of the estates; died October, 1813, unmarried.

VI. *Mary Stewart or Barry of Massater.* Succeeded on the death of her brother Robert, jointly with her sisters Jean, Isabella and Wilhelmina, and surviving them obtained a Crown Charter of Confirmation. Married 5th November, 1810, Rev. John Barry, minister of Shapinsey (died 30th December, 1853). She died at Edinburgh 20th May, 1870, aged 90. By will, dated 12th September, 1857, she settled Massater on Henrietta Maria Stewart, d:r of her brother Walter, in liferent

GRACE MARGARET TURNBULL-STEWART, OF MASSATER.
Born, 1822; died, 1907.
From the original painting of about 1839-40.

and thereafter to Grace Margaret Turnbull, her second cousin.

VII. *Henrietta Maria Stewart of Massater.* Born 1796, died at Edinburgh, 8th January, 1882, unmarried.

VIII. *Grace Margaret Turnbull-Stewart of Massater,* Born at Tingwall, 12th April, 1822, died at Lerwick, 16th November, 1907. She succeeded to Massater on the death of Henrietta Maria Stewart in 1882, assuming the name of Stewart in terms of Miss Barry's settlement. She was the daughter of Rev. John Turnbull, m:r of Tingwall, and Wilhelmina Sands. Her mother was the d:r of Rev. James Sands, m:r of Tingwall, and Elizabeth Craigie, and a granddaughter of Rev. Robert Sands, of Hoy, and Jean Stewart, d:r of George of Massater.

Note.—There seems to be a want of any reliable information as to the family to which Walter Stewart belonged. Tudor says Grantully, and Dr. Craven in his *Church Life in So: Ronaldshay* suggests relationship to Stewart of Maynes, with whom he certainly was on most intimate terms, but none of his papers throw any light on the subject, and his arms, as shown on his tombstone, viz., 1st and 4th Royal Arms, 2nd and 3rd the fess chequy of Stewart, but with a | ⁻ ⁻ | shaped blazon or label under the chequy on the 3rd quarter give no further information. His first wife, Hellen Sinclair's arms were 1st and 4th, the engrailed cross of St. Clair, and 2nd and 3rd the Galley of Orkney.

In an Advocatione by Margrat Moubray (his second wife), against William Stewart of Newark (the second son of his first marriage), she requests that the case pending be not tried in Orkney, "becaus the principill shereffe and his deputes and the said William Steuart, persewar, are neir cussinges as is notarlie knowen. . . . In respect of quhilk consanguinitie and attingencie[1]

[1] Sco. *to attene,* to be related to Fr. *s'attenir à,* to be joined in consanguinity with.

of blood betuixt the said shireffe principill his said deput and the said William Steuart, persewar they or ather of them ar maist suspect to be judges competent to the said complainer . . . and that they or aither of them will not faill to proceid most summerlie,[1] rashlie and partiallie against the said compleaner . . . that the forsaid shireffe deput who is neirest in consanguinitie to the said William Stewart only, and orderlie sittes in all courtes holden within the said shireffedome for decyding of causes."

Patrick Blair, of Littleblair, seems to have been sheriff principal at this time; but, who was his deput, who usually sat alone in the court?

It has been suggested, with reason, and knowledge of the time, that it was probably Douglas of Spynie, the Earl of Morton's factotum, and that the cousinship complained of was between Stewart and the Douglas family, from whom he received his appointments. It is however quite possible that William Stewart's relationship was through his mother, Hellen Sinclair, of whose family the writer has no knowledge. Could any contributor throw fresh light on this subject?

R. A. C. S.

NEWS NOTES.

John O'Groat Journal. The broch at Cogle, Watten, notes by Mr. Sutherland Gersa, April 15; Fishermen's "freits" and superstitions; pig, pork and salmon were unlucky words at sea, the antidote being to touch iron; if towards end of fishing season the boat was surrounded by screaming maws and scorries, it indicated that the season was over and that the birds were leaving for inland quarters; "luck forespoken" carried in a small bag around fisher's neck containing oatmeal and salt; an interesting account is given of Wick witches and wizards in palmistry, dregs of tea-cup, an egg in "castin glass," Sept. 12.

Northern Chronicle. Frasers of Brae, II, July 9; Frasers of Belladrum, July 30, Aug. 13, 27, with interesting family documents.

Orcadian. An account of an interesting series of pictures of Suleskerry by Mr. Geo. Ellison, of Liverpool, is given Aug. 2, with a description of the skerry.

[1] partchillie *deleted.*

FOUNDERS OF THE OLD LORE SERIES,

1914.

Foundation Committee, 1906.

1906. March 17th. Alfred Wintle Johnston, F.S.A.Scot., and Amy Johnston, Editors; H. L. Brækstad, Vice-Consul for Norway; the late John Bruce, D.L., J.P.; J. Storer Clouston, B.A.; Sir T. S. Clouston, M.D.; Professor W. G. Collingwood, M.A., F.S.A.; J. W. Cursiter, F.S.A.Scot.; W. P. Drever, J.P.; J. F. Fortescue; Rev. Alexander Goodfellow; Gilbert Goudie, F.S.A.Scot.; James M. Goudie, J.P., Provost of Lerwick; Francis J. Grant, W.S., Rothesay Herald, and Lyon Clerk; Jakob Jakobsen, Ph.D.; James Johnston, J.P.; J. M. Laughton, M.B., C.M.; J. T. Smith Leask; A. F. Major; A. Shaw Mellor, M.A., M.B., Cantab.; Rev. Thomas Mathewson; Duncan J. Robertson; The Marquis of Ruvigny; Rev. A. Sandison; Mrs. Jessie M. E. Saxby; James Shand; Magnus Spence; Jón Stefánnson, Ph.D.; A. Francis Steuart; William Traill; Andrew Wylie, Provost of Stromness.

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,,	April 15th. Sir Thomas S. Clouston, M.D., of Smoogroo	10	0	0
,,	June 16th. The late John Bruce, D.L., J.P., of Sumburgh, ob. July 4th, 1907 ...	7	0	0
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,,	August 14th. William Clark, Canada ...	7	10	0
,,	August 15th. Arthur W. W. Brown, M.A., London	7	10	0
,,	August 18th. The late Thos. Leask, Ardrossan, ob. Feb. 7th, 1912	7	10	0

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1906.	August 20th. The Right Rev. the Bishop Coadjutor of Capetown (William Mouat Cameron, M.A.Oxon., D.L., J.P., of Garth and Annsbrae)	7	10	0
,,	August 27th. William Garson, W.S., Edinburgh	7	10	0
,,	August 31st. Gilbert Francis Traill, Tunbridge Wells	7	10	0
,,	September 5th. Thomas Clouston, Canada...	7	10	0
,,	September 11th. The late Robert Bunt, Canada, ob. April 14th, 1914	7	10	0
,,	September 24th. Miss J. A. Hastie ...	10	10	0
,,	October 19th. H. F. Dessen, London ...	10	0	0
,,	October 20th. Robert Baikie, F.S.A.A., Transvaal	7	10	0
1909.	March 8th. James Gray, M.A., London ...	10	10	0
1911.	December 4th. C. R. Lesslie Worke, London	10	10	0

NOTE.—The list of members will be printed in the *Year-Book*.

INDEX.

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

Dialect words will be found *s. v. dialect*, and names of ships *s. v.* ships.

LIST OF CONTRIBUTORS.

ERRATA.

18, l. 11, *for* Galatia, *read* Galatai; l. 6 *from below*, *for* Western *read* Eastern Celts.

71, l. 3, *read* Kolsrud; l. 8, *read* king Eiríkr Magnússon; l. 2, *read* Christiania.

147, l. 2 *from foot*, *read* traheelsoo.