

THE LATE Fr. ALLAN McDONALD,
Miss GOODRICH FREER AND
HEBRIDEAN FOLKLORE

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At the time of the death of the late Fr. Allan McDonald of Eriskay in October 1905, it was well known that he had compiled a large collection of South Uist folklore during the twenty-one years he was a parish priest at Dalibrog and Eriskay, and that this collection had been acquired by the late W. B. Blaikie for publication in the *Celtic Review*, as is stated on page 192 of Volume 5 (1908-9) of that Journal. But apart from a few folk-anecdotes which appeared in the *Celtic Review*¹ shortly after his death, the collection vanished.

The reason why no attempt was made to publish it by Fr. Allan McDonald's contemporaries is explained in the following pages. Writing his obituary for the *Catholic Directory*, Mgr. Canon A. Mackintosh remarked of Fr. Allan that "he gave (all too freely it may be said) of his gleanings and valuable assistance to other workers in the Celtic field." The chief beneficiary of Fr. Allan's generosity in this respect was Miss Goodrich Freer. The rediscovery of Fr. Allan McDonald's MSS., for which I began a search before the last war, which was greatly aided by various friends such as Mgr. Canon MacMaster, the Rev. J. McBride, Professor Angus McIntosh and Professor Angus Matheson, has made it at long last possible for an assessment to be made of Miss Freer's methods, and of her indebtedness (almost total) to the collecting work of Fr. Allan McDonald. But for the fact that part of the material he collected was collected with her encouragement, and was put by him at her disposal for arrangement and publication one would be justified in saying that she had made an unabashed use of his folklore collections in the interest of her literary career, but I doubt very much indeed if he intended that it should be published in a way which implied that she was the collector, for to have done so would have been becoming

* The author of this article has traced most of the literary remains of the late Fr. Allan McDonald with the help of various friends, and is engaged in preparing them for publication.

accessory to a deception of the public, a thing which it was entirely contrary to Fr. Allan's nature to do.

At any rate, the harm was done, and done before Fr. Allan's death. In a letter written on 6th January 1902 to Fr. Allan, Alexander Carmichael remarked that:

"Mr. Henderson (i.e. Dr. George Henderson) says that Miss Freer has made such free use of your MSS. in her various publications that she has not left much of much value. This is very vexing, for both Mr. Henderson and Mr. Blaikie were very desirous that all your MSS. should be published in full and under your own name."

Carmichael's statement that Miss Freer had not left much of much value is fortunately not correct: she had been entirely unable to make use of material recorded only in Gaelic, and in consequence had left untouched many folk-tales, folk-songs, traditional prayers, proverbs and all lexicographical material. But as far as Fr. Allan's collection contained material that appealed to the popular interest in general folklore, it had been gutted.

Miss Freer took a good deal of trouble to arrange and classify this material. But her method involved very serious defects. She was not acquainted with the language of the people with whose folklore she was dealing, still less with their oral tradition as a whole. And, while we need not reproach her for not having instituted comparisons with Irish or Scandinavian folklore, because a straightforward presentation of Hebridean folklore would have been valuable enough, the limitation of her method involved the neglect of anything that could not have been understood by her or presented as sensational (in the same way Mrs. Kennedy Fraser was only interested in Hebridean folk-song insofar as it was suitable for adaptation to the concert platform). Eventually, as will be seen, Miss Freer got herself into the position where the greater her status as an expert on Hebridean folklore appeared to be, the more difficult it was to sustain.

Certainly it would have been far better if Fr. Allan McDonald had published his collection himself. There is a refreshing charm about his style which is lost in Miss Freer's condensation, and as a man on the spot, fully acquainted with the background of the tradition and the language of the people, he would have avoided the misleading generalisations and the errors of translation introduced by Miss Freer. It was unfortunate that Blaikie and Carmichael only became interested in his collection after the harm had been done, but now that

The Outer Isles and the earlier volumes of *Folklore* are out of print, the opportunity to publish Fr. Allan McDonald's own words may yet occur.

In July 1884 Fr. Allan McDonald, a native of Fort William who had been educated for the priesthood at Blairs and Valladolid, was appointed by the Bishop of Argyll and the Isles, the Rt. Rev. Angus Macdonald, as parish priest of Dalibrog, a parish which comprised the southernmost third of South Uist and the Island of Eriskay, with a congregation of 2300 souls, all Gaelic speakers except two or three, and many, especially of the older generation, knowing little or no English.

Fr. Allan, as he is always known locally, applied himself to his parochial duties zealously. He soon mastered the local Gaelic dialect, in which all his own verse and prose compositions were later to be written. Having a sensitive and intelligent mind, he could not fail to see that he was living in the midst of a local oral tradition of great interest and antiquity; and, probably with the encouragement of the Rev. Alexander Campbell, an old priest born in Uist in 1819 or 1820 and living there in retirement, he began to note down local traditions, songs, proverbs, sayings and customs in 1887, often giving the actual Gaelic words of the reciters. By December 1892 he had filled two large quarto notebooks with such material, the first containing 480 items, the second 105. These dates are important, for they prove that Fr. Allan had already collected a large quantity of folklore before any outside influence was brought to bear on, or outside interest taken in, him. A large part of his second notebook is taken up with Fingalian stories taken down in Eriskay, and later printed in the *Celtic Review* by the late Rev. Dr. George Henderson (1905-9). In the winter of 1892-3 Fr. Allan's health broke down from overwork, and Bishop Angus Macdonald made Eriskay a separate parish, and transferred him there so that his burden of work would be less heavy.

Five more quarto notebooks were filled by Fr. Allan while living in Eriskay. The first two of these, Nos. III and IV, have unfortunately disappeared, but we can safely assign them to the period 1893-5, and, as will be seen, some of the material they contained survives, though in a condensed form. Nos. V and VI are extant, the first covering the period January 1896 to January 1897 and the latter February 1897 to March 1898. A seventh notebook contains various material collected

between 1895 and 1899 besides a number of his own compositions, including his famous Gaelic poem on Eriskay. Three more notebooks contain hymns, waulking songs, and lexicographical material respectively. The total amount of material collected cannot be very much less than 350,000 words and it amounts to one of the most important local collections of folklore ever made anywhere.

It was not long before Fr. Allan's interest in these matters became known. Letters to him from Alexander Carmichael, the well-known editor of *Carmina Gadelica*, are extant from April 1893, and he also corresponded with, and enjoyed the friendship of the late Rev. Dr. George Henderson, at one time lecturer in Celtic at Glasgow University, whose extant letters to Fr. Allan date from June of the same year; and in both cases it appears that the correspondence had already been going on for some time. These, and other scholars were in the habit of frequently consulting Fr. Allan, who had easy access to some of the best reciters, on questions of folklore and lexicography.

Towards the end of 1893 the Society for Psychical Research, which was participating in a "Census of Hallucinations in every part of the World", sent out 2000 copies of a circular, at the expense of the then Marquis of Bute, to clergymen and schoolmasters, etc., living in the Highlands and Islands, for the purpose of discovering to what extent belief in second sight still survived. Only sixty recipients troubled to reply, of whom half answered in the affirmative. Six months later another circular, written by the Marquis of Bute himself, elicited 210 answers of which 64 were in the affirmative.

Associated with this inquiry was a Miss Goodrich Freer, a lady who in the Hebrides is usually referred to as an American, though she described herself to the Gaelic Society of Inverness in 1896 as "born south of the Tweed". Miss Freer had access to the replies to the Marquis of Bute's circular; in the autumn of 1894 she visited the "districts specially indicated" at the request of the Society for Psychical Research, to which she read papers on the rather meagre results of the inquiry, on 7th December 1894 and 6th December 1895, under the pseudonym of "Miss X". On 30th April 1896 she delivered a lecture to the Gaelic Society of Inverness on the subject of "Second Sight in the Highlands". The audience, many of whom could hardly have been totally ignorant of the subject, must have felt somewhat disappointed, when, instead of producing any interesting anecdotes about second sight, Miss Freer subjected

them to a long and rather naïve address about the Society for Psychical Research's circular issued through the Marquis of Bute's liberality, with a few clichés about psychic Gaels and materialistic Saxons thrown in, and an exhortation to further the inquiry itself. They might well have asked what qualifications she possessed to direct and organise research of this kind.

If the answers to these circulars have been preserved, they are not now accessible to students. But it is probable enough that Fr. Allan was one of the few who replied, and replied in the affirmative, for he had already noted a number of anecdotes about second sight. It is certain that Miss Freer must have met him on her trip to the Hebrides in 1894; and from her point of view the trip was a great success. The Society's inquiry into second sight in the Highlands and Islands seems to have petered out, but the visit was to provide Miss Freer with a mine of important literary and folklore material. Within a few years article after article was to come from her pen: "Christian Legends of the Hebrides" (*Contemporary Review* 74: 390-412, September 1898); "The Powers of Evil in the Outer Hebrides" read to the Folklore Society on 15th February 1899 and printed in *Folklore* 10: 259-82, in September 1899; "Eriskay and Prince Charles" in *Blackwood's Edinburgh Magazine* 169: 232-41, of February 1901; "More Folklore from the Hebrides" read to the Folklore Society on 6th February 1901 and printed in *Folklore* 13: 29-62, on 25th March 1902; and finally her book *The Outer Isles* published in London later the same year. All were substantial articles, implying authoritative knowledge and profound research. They were vitiated by one thing, that is, that all the folklore material in them relating to Eriskay and South Uist (and also other material relating to Barra and Lochaber) was taken practically verbatim from the notebooks of Fr. Allan McDonald.

This was not done without a measure of consent on the part of the original collector; nor without a measure of acknowledgment on the part of Miss Freer. Nor can it be denied that part at least of Fr. Allan's collecting was inspired by her interest and encouragement. But the free use of his material under her own name coupled with acknowledgments that leave the reader with the impression that he was simply her collaborator in work which she initiated, goes beyond the bounds of what is permissible and eventually left Fr. Allan with his collection sucked dry of some of its most interesting contents and without

the public recognition which he merited and which would have been his, had it been published under his own name.

In order to demonstrate Miss Freer's methods I must again remind readers that a considerable part of his collection, including some very interesting items, had been made before he had met Miss Freer in 1894. It is therefore obvious that the folklore these volumes contain cannot have been collected by Miss Freer herself, nor could she have accompanied Fr. Allan while he was collecting it. It is also demonstrable that Miss Freer was not in Eriskay between September 1897 and June 1898 and that material taken down between those dates must have been given to Fr. Allan alone.² In any case Fr. Allan's informants imparted their material to him in Gaelic, which Miss Freer did not understand.

Miss Freer's methods in publishing this material were as follows:—(1) Admitting indebtedness to Fr. Allan in apparently generous acknowledgment, but concealing the fact that what she was printing was actually his material or a précis of it; (2) referring to Fr. Allan as "a priest," "my informant" and as "Fr. Allan," this giving the impression that there were three different people involved; (3) quoting verbatim remarks of reciters entered in Fr. Allan's notebooks in a way that implies these remarks were made to her; (4) constantly using the first person plural, implying that she and Fr. Allan had gone folklore-collecting together; (5) using Fr. Allan's comments on customs, etc., as if they were her own.

The following examples, taken for the most part from folklore collected by Fr. Allan before he met Miss Freer, show what I mean:

Fr. Allan, Notebook I No. 67:

"A man Campbell was going to mass early one Sunday morning to Kildonan. On the strand he found a woman and her daughter actively 'a deilbh buidseachd,' framing witchcrafts, by crossing threads of varied colours in various manners, just as is done when threads are arranged for the loom. He tore up the whole apparatus and chid them with their breach of the Sunday and their malice. The witches entreated him not to mention what he had seen them doing, and they promised him immunity from injury. After mass he told all the people about the matter, and shortly afterwards, when about to sail to the mainland a crow stood on the mast, and after they started from shore a storm arose in which he perished. This occurrence did not take place within the memory of the present generation."

"I will conclude with a warning against lightly meddling with matters so serious as these. A man named C. was going to Mass early on Sunday morning to Kiloanan." (*sic*: this is what the word looks like in Fr. Allan's writing, but anyone who knew Uist would have known "Kildonan" was meant.) "As he crossed the strand, he found a woman and her daughter actively engaged in framing witchcrafts by means of pieces of thread of various colours. He tore up the whole apparatus and rebuked them for malice and for breach of the Sunday. They entreated him not to reveal what he had seen, and promised their protection in return for his silence. Nevertheless after Mass he told the story. Shortly after, when he was about to sail for the mainland, a black crow settled on the mast of the boat and a storm arose in which he perished. The story is not only true, but of recent occurrence."

The whole story suffers through Miss Freer's condensation, and her last remark is the entire contrary of what Fr. Allan himself wrote, and produces a misleading impression as to the contemporaneity of witchcraft in South Uist.

Fr. Allan, Notebook I No. 170:

"On Hallowe'en six plates were placed on the floor each with separate contents and the girls of the house were blindfolded and led to the spot where the plates were laid down, and the first she touched foretold her fate

<i>Uisge glan</i>	A husband against whom nothing could be said.
<i>Salann</i>	A sailor
<i>Min</i>	A farmer
<i>Ùir</i>	Death
<i>Uisge salach</i>	A disreputable husband
<i>Eanghlas bhainne</i>	Foretold adultery.

Cf. page 97" (on which page Fr. Allan noted the story of the Adultery of Cú-Chulainn and Bláthmat as recounted by Rhys.)

Following the first five Gaelic entries are the English equivalents in Miss Freer's handwriting, "Pure water, salt, meal, earth, dirty water". A question mark in her hand follows *Eanghlas bhainne*, and after it Fr. Allan has added the explanation "milk and water mixed".

In *Folklore* 13 (1902) 53, this divination is given by Miss Freer as follows:

"On Hallowe'en six plates were placed on the floor each with separate contents, and the girl (*sic*) of the house came blindfolded. The first she touched foretold her fate. 1. Pure water portended an

unexceptionable husband. 2. Salt, a sailor. 3. Meal, a farmer. 4. Earth, a death. 5. Dirty water, a disreputable husband. 6. An empty plate, no husband."

The sixth divination given by Miss Freer here is quite in keeping with the others; but it is certainly not what Fr. Allan McDonald, from whom she copied this item, noted down. The impression given is one of bowdlerisation.

Fr. Allan Notebook I No. 37 (taken down on Eriskay in 1887):

"The sea is considered much more blessed than the land. A man will stay all night alone in a boat a few yards from the shore without fear, yet he would not stay an hour in the darkness alone on the shore so near him. The boats of course are always blessed and holy water is kept in each boat as a rule. On one occasion going to Eriskay after nightfall I was made aware of this idea of the sea's blessedness. I asked the man who came for me what place on shore would his companion be in, who was awaiting us. 'He won't be on the shore at all, by the book. He will be in the boat itself. The sea is holier to live on than the shore.'"

Miss Freer, *Folklore* 10 (1899) 260-1:

"The sea is much more blessed than the land. A man will not be afraid to stay all night in a boat a few yards from shore, but he would not stay an hour alone in the dark on land.

"A priest told me that one day he was crossing the dangerous Minch, which lies between Uist and Eriskay, on a dark night to visit some sick person. He asked the man who had fetched him where his companion, who was awaiting them, would shelter on the shore. 'He won't be on the shore at all, by the Book! It is in the boat itself he will be. The sea is holier to live on than the shore.'"

Fr. Allan Notebook I No. 83 (taken down in 1887 or 1888):

"It is customary on New Year's Eve for the children to go and ask their Hogmanay. From the fourth line of the subjoined rhyme it seems that the custom was kept formerly on the Eve of Xmas, as the Spaniards keep their 'Noche Buena'.

*"S mise nochd dol a Chullaig
Dh'ùrachadh eubh na Calluig
A dh'innse 'mhnathan a bhaile
Gur e màireach latha Nollaig."* etc.

Miss Freer, *Folklore* 13 (1902) 45 (the translation of the Gaelic is of course by Fr. Allan, and unacknowledged):

"Hogmanay (*sic*) Night has naturally its especial customs. The children go round to the houses on New Year's Eve to ask their Hogmanay. It appears from the fourth line of their rhyme as if the

custom obtained formerly on *Christmas* Eve, as among the Spaniards,³ who keep then their *Noche Buena*.

“I tonight am going a Hogmanyng,
Going to renew the shout of the Kalends,
To tell the women of the township
That tomorrow is the Day of Christmas”.

Fr. Allan Notebook V No. 162:

“Yew, *iubhair beinne*, is kept in a house as preservative against fire. Was it ever used for ‘Palms’ on Palm Sunday? If so, the custom is the same as the Spanish one of placing palm branches on balconies against lightning.” (Noted from Dougal MacMillan, Eriskay, on 11th November 1896.)

Miss Freer, *Folklore* 13 (1902) 32:

“Branches of yew are kept in the house as a preservative against fire—it may be a survival of keeping the Palm Sunday boughs. (In Spain they are placed in balconies against lightning.)”

The way that this item of folklore is presented by Miss Freer illustrates several of the shortcomings of her method.

(1) A botanical error made by Fr. Allan is copied. *Iubhair beinne* is not yew, but the creeping juniper that grows in some inaccessible places in the isles. No doubt by now this item has been incorporated into the general folklore of the yew-tree by copyists!

(2) “Kept in *the* house” is substituted for “kept in *a* house,” and thereby a custom, learnt of from only one informant and probably by no means universal, is generalised and presented as part of a system of Hebridean folk-belief.

(3) Fr. Allan’s speculation upon the origin of the custom, and his allusion to a foreign parallel, are included as if they were Miss Freer’s own comments.

Fr. Allan VI 106:

“When a person is asked to go late at night for water and is unwilling to go the following proverb is quoted: *Is iasgaidh òm na mhaduinn*. I don’t know what òm is.” VI 247 (36): “*Is iasgaidh om* ((pronounced) like *com*) *’na maduinn*, better do it at once.”

Miss Freer, *Folklore* 10 (1899) 72:

“Another mysterious entity who appears only in a proverb is ‘*Òm*’, of whom it is said: ‘*Om* is most active in his morning.’ The phrase is used to anyone who wishes at night to put off doing something till next day.”

Though Fr. Allan was puzzled by this expression himself, the difficulty could have been solved by consulting Nicolson’s *Collection of Gaelic Proverbs*. *Is èasgaidhe nòin na madainn*, “noon

is more lively than morning", p. 234. The same expression is found in Irish, see Dinneen's Dictionary under *éascaidh*. In Scotland it appears to have been corrupted in transmission, for Mackintosh recorded it as *is ea-sgith nò no madain*, "people are readier to act at night than in the morning" (the same sense as that given by Dinneen). No such "entity" as "Om" exists in Scottish Gaelic folklore; his name may be safely deleted from the list of Highland hobgoblins.

Fr. Allan, VI 258 (from Miss Christina MacInnes, Coilleag, Eriskay):

"The raven is not liked because he did not come back to the ark but remained eating the carcasses he found floating and lying about, and he acquired such experience then in finding out carcasses, that ever since he always knows where a carcass is and has meat (flesh) always. This knowledge of his is proverbially known as '*fios fithich*' the raven's knowledge."

Fr. Allan, I 480:

"When Cuchulainn was dying it is said that the host of his enemies despatched a crow *feannag* to see if he were dead. His dying attitude was so lifelike being propped up by spears," (as related, so Fr. Allan tells us, in a narrative in the *Transactions of the Gaelic Society of Inverness* [Carmichael 1873: 25-39]) "that

The *feannag* returned and said
Chaog an t'sùil,
'S cham am bial.

And thereby intimated that his life was extinct."

Miss Freer fused these two items together, suppressed the reference to Alexander Carmichael, and produced the following:

Folklore 13 (1902) 35:

"Knowledge of the whereabouts of the lost, if dead, is called raven's knowledge. When Cuchullin was dying the host of his enemies despatched a crow (*fiannag*)" (*sic*: this is what Fr. Allan's handwriting would suggest to a person ignorant of Gaelic) "to see if he were dead. His dying attitude was so life-like, propped up with spears, that the raven (*sic*) returning, could only say:

The eye looks askance
And the mouth is awry."

On p. 33 of this article in *Folklore* 13, Miss Freer states that "the sort of story which, in *Æsop's Fables*, is attributed to the fox, is in the Outer Hebrides where foxes are unknown, related

to the cat." But as anyone with first-hand knowledge of Hebridean folklore is aware, the islanders know perfectly well what a fox is, and it figures in folk-anecdotes in the oral tradition; and in fact, Fr. Allan took down the story of the fox, the wolf and the butter in Notebook VI, No. 45.

One of the most striking proofs of Miss Freer's ignorance of Gaelic and her unreliability as a "folklorist" is her treatment of the word *toradh*. The original passage occurs in Fr. Allan Notebook I, Item No. 86:

"A plant called *caoibhreachan* was considered lucky and a sufficient protection against witchcraft. They say it is impossible that any milk or *toradh* can be witched out of a house, where the *caoibhrichean* is kept under an upturned vessel."

Miss Freer has, *Folklore* 10 (1899) 275:

"The marsh-ragwort (*caoibhreachan*) is valuable against the *torradh*" (*sic*) "and the Evil Eye generally.

"Of all forms of evil influence none is more dreaded than this *torradh*, or the charming away of milk from cattle."

And in the glossary to *The Outer Isles*: "*toradh*, a form of evil influence, the charming away of milk from cattle."

Thus is Gaelic folklore given to the world! *Toradh* means nothing more than "produce"! Milk is the produce of cows; *toradh* is what the witches tried to charm away, not the charming away itself.

In a long passage on "Divination" (*Folklore* 13 (1902) 47) that is copied from Fr. Allan (Vol. I, Items 146 and 350, Vol. V, Item 103) Miss Freer (to whom the innocent reader would think the whole passage had been told) betrays herself completely by not realising that "Catriana MacEachan" who is referred to in Vol. V, Item 103, was the same person as the "very old woman" referred to as a Campbell in Vol. I, Item 146! Two informants are given when only one existed (Campbell 1955).

These instances could be multiplied wholesale. Each of the four of Fr. Allan's folklore notebooks which I have seen (I, II, V, VI) have ticks against the material which Miss Freer copied, along with marginal and indexing comments in her writing. Volume VII, fortunately, never came into her hands and remains unmarked.

Miss Freer concluded her last talk to the Folklore Society, given on 6th November 1901, with the following words:

"The above miscellaneous gatherings are, so to speak, the

flotsam and jetsam of the wild seas of the Outer Hebrides. They present, I believe, considerable material for the commentator and the comparative folklorist, but the task of discussion is one for which the present writer lacks—among other things—at this moment, leisure, though she looks forward to the attempt on some future occasion.”

The “above miscellaneous gatherings” in fact represented much of the contents of Fr. Allan McDonald’s notebooks; and the disinclination of the lecturer for the “task of discussion” may very well have arisen from the fact that she had utilised his material to a point where the illusion that it actually represented the proceeds of her own inquiries would be more than a little difficult to sustain, and could hardly have been sustained if there had been a Gaelic-speaking questioner, familiar with the Hebrides, in her audience that evening.

When it is added that in her preface to this paper in Vol. 13 (1902) of *Folklore* Miss Freer claimed copyright in the material printed and asserted that Fr. Allan had been a common source for both Alexander Carmichael’s *Carmina Gadelica* and for herself, it is not surprising that Fr. Allan’s friends rebelled.

As early as 13th August 1901 Alexander Carmichael had written Fr. Allan complaining of the way Miss Freer had received his wife when she (Mrs. Carmichael) called on her in London. “Ella” (his daughter) “was told when in London that Miss Freer is not what she seems, and draws upon her imagination a good deal for her facts”. On 7th October of the same year he wrote “We hear from various sources that Miss Freer is not genuine and some call her a clever imposter. I never got my wife to believe in her.”

The assertion that Fr. Allan was a source for *Carmina Gadelica* angered Carmichael greatly. He had explicitly denied this in the preface to *Carmina Gadelica* which appeared in 1900. In March 1902 he wrote: “I thought much, very much, of Miss Freer. I think less, much less, of her now.” On 1st June 1902 Dr. George Henderson wrote: “Has Miss Freer republished your articles?” (i.e., the articles from *Folklore* in her book *The Outer Isles*; “Your articles” means the articles she prepared from Fr. Allan’s notebooks) “I think she is rather bold in writing her name over them with such meagre acknowledgement to you. Of course I know you well, but I don’t admire that sort of thing.”

Fr. Allan, to whose kindly and generous nature Dr.

Henderson alludes, had in fact been taken advantage of. It must have been a painful moment for him. The person who he had believed to be a friend and an encourager of his work had in fact made use of him to advance her reputation as a folklorist and her career as a writer.

Fr. Allan wrote a disclaimer, as regards his material being used by Carmichael in *Carmina Gadelica*, which was printed in *Folklore* 14 (1903) 87. Carmichael had not used it (in his first two volumes anyway) though he had often consulted Fr. Allan about meanings of words and about variant readings. He did not need it. There the matter ended for the time being. Miss Freer had married and gone to live in Jerusalem, where she interested herself in the folklore of the Arabs. Fr. Allan died in 1905. He did not collect any folklore after the end of 1899; his manuscripts disappeared for nearly forty-five years until traced by the writer of this article with the help of various friends. Amy Murray, who visited Eriskay in the summer of 1905, wrote in her book *Father Allan's Island* (p. 203) that he "had been little pleased with the working up one pair of hands, at least, had given them" (i.e., his folklore collections). There can be no doubt of what he meant by this, for the only hands besides Miss Freer's through which his notebook had passed were those of his friends Alexander Carmichael and Dr. George Henderson.

Miss Freer died in America in 1931. She did not preserve Fr. Allan McDonald's letters to her, or the copies she made of the material she chose from his notes to use in her lectures and articles: and most of her letters to him are now lost. She received a very favourable obituary in *Folklore* 41 (1930) 299, as, amongst other things, an important contributor to Hebridean folklore. The death of Fr. Allan McDonald, the real collector, in 1905, passed unnoticed by that journal.

SOME ERRATA TO MISS FREER'S ARTICLES IN "FOLKLORE"

(a) Vol. 10 (1899) "The Powers of Evil in the Outer Hebrides."

p. 265 for <i>diathol</i>	read <i>diabhol</i>
268 „ <i>dessil</i>	„ <i>deiseil</i> (and elsewhere)
273 „ Seacoch	„ Leacach
273 „ Stuolaval	„ Staolaval
275 „ <i>Lus Columcille</i>	„ <i>Lus Chalum-chille</i>
	(<i>lus</i> does not mean "armpit", as she implies)
281 for <i>eolas</i>	read <i>eòlas</i>
282 „ Kiloanan	„ Kildonan

p. 31n for <i>sluath</i>	read <i>sluagh</i>
35 „ <i>deachanch</i>	„ <i>deachamh</i>
35 „ <i>fiannag</i>	„ <i>feannag</i>
36 l. 2 for "raven"	read "crow"
36 for <i>Mhurchadh bheg</i>	„ <i>Mhurchaidh bhig</i>
36 „ <i>nid</i>	„ <i>niod</i>
36 „ <i>uisiag</i>	„ <i>uiseag</i>
36 „ <i>glaissean</i>	„ <i>glaisean</i> (and elsewhere)
37 „ <i>fuoitreag</i>	„ <i>faoiteag</i>
38 line 1, for "aphis"	„ "harvestman" (<i>Phalangium</i>)
41 It is implied, in the remarks about the Beltane bannock, that Fr. Allan McDonald's grandmother came from South Uist: This is not the case: in the original, he says she was from Strathspey.	
43 for <i>galium verum</i> Fr. Allan has "rue".	
44 „ "Son of the fall of the Rocks", read "Son of the hall of the Rocks".	
44 „ <i>mîn</i>	read <i>mìn</i>
49 „ <i>raum</i>	„ <i>rann</i>
50 „ <i>Mohr</i>	„ <i>Mór</i>
56 „ <i>Dioja</i>	„ <i>Dioga</i>
56 „ <i>chelusgan</i>	„ <i>cheeusgan</i>
56 „ <i>M'hor</i>	„ <i>Mhór</i>
57 „ <i>barrin</i>	„ <i>barran</i>
57 „ <i>Greinn Gulmain</i>	„ <i>Greim Gulmain</i>
62 „ <i>Tochar</i>	„ <i>Iochar</i>

NOTES

- ¹ "An Sithean Ruadh." *Celtic Review* 3 (1906-7) 77-83; "Calum-Cille Agus Dobhran a Bhrathair" 5 (1908-9); "Tarbh Mór na h-Iorbhaig" 5 (1908-9) 259-66; "Piobairean Smearcleit" 5 (1908-9) 345-7; "Cluich na Cloinne—Children's Games" 7 (1911-12) 371-6; "Children's Rimes" 8 (1912-13) 166-8.
- ² In making comparisons between Fr. Allan's work and that of Miss Freer, I am much indebted to Miss Sheila J. Lockett's assistance in cataloguing Fr. Allan's MSS.
- ³ Fr. Allan had studied for the priesthood at Valladolid, hence the references to Spanish customs.

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