the names listed by Maxwell (1930:192-3) we find (*Loup o'*) *Lanebreddan* in the parish of Minigaff, *Lanedripple* in Inch, *Lanehulcheon* in Balmaghie, *Lanemannoch* in Kells, *Laniewee* in Minigaff, *Lannigore* in Old Luce. In some of these the element in question appears to be definitely "meadow", as in *Lannigore*; in others only field-work can tell us to what geographical feature these names apply, but Maxwell himself calls *Lanemannoch* "a stream" (1887:235), and *Lanebreddan* in which the second element is Gaelic *bradan* "a salmon" can hardly be "salmon meadow" but must surely be "salmon stream". If this is so, we can assume that in the Gaelic of Galloway, and particularly of the Stewartry, the word *lèan* "meadow" also developed the meaning "small (sluggish) stream", was borrowed as such into the Scots dialect of the region during a bilingual period, and was phonemically equated with English *lane* which may have helped to complete the semantic separation from the notion "meadow" which it originally had. The various modern forms in which the word appears—*Lane*, *Lanie-*, *Lannie-*, raise further interesting grammatical and phonological problems the discussion of which we must deny ourselves this time.

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W. F. H. NICOLAISEN

B. NOTES ON COLLECTION AND RESEARCH

The "Moss Houses" of Kincardine, Perthshire, 1792

Public imagination was considerably stirred in the 1790's by the reclamation of a substantial part of Kincardine Moss, in southern Perthshire, and much was made of it at the time in Sir John Sinclair's improving propaganda. Through the initiative of Lord Kames and his son, George Home Drummond, rich arable lands between Forth and Teith were being systematically recolonised after centuries of submergence beneath wastes of peat-bog. Even the Gaelic-speaking Highland colonists—mostly from the parishes of Callander, Balquhidder and Killin—came in for praise, and interesting details were

recorded about their progress and living conditions during the initial stages of the operation.

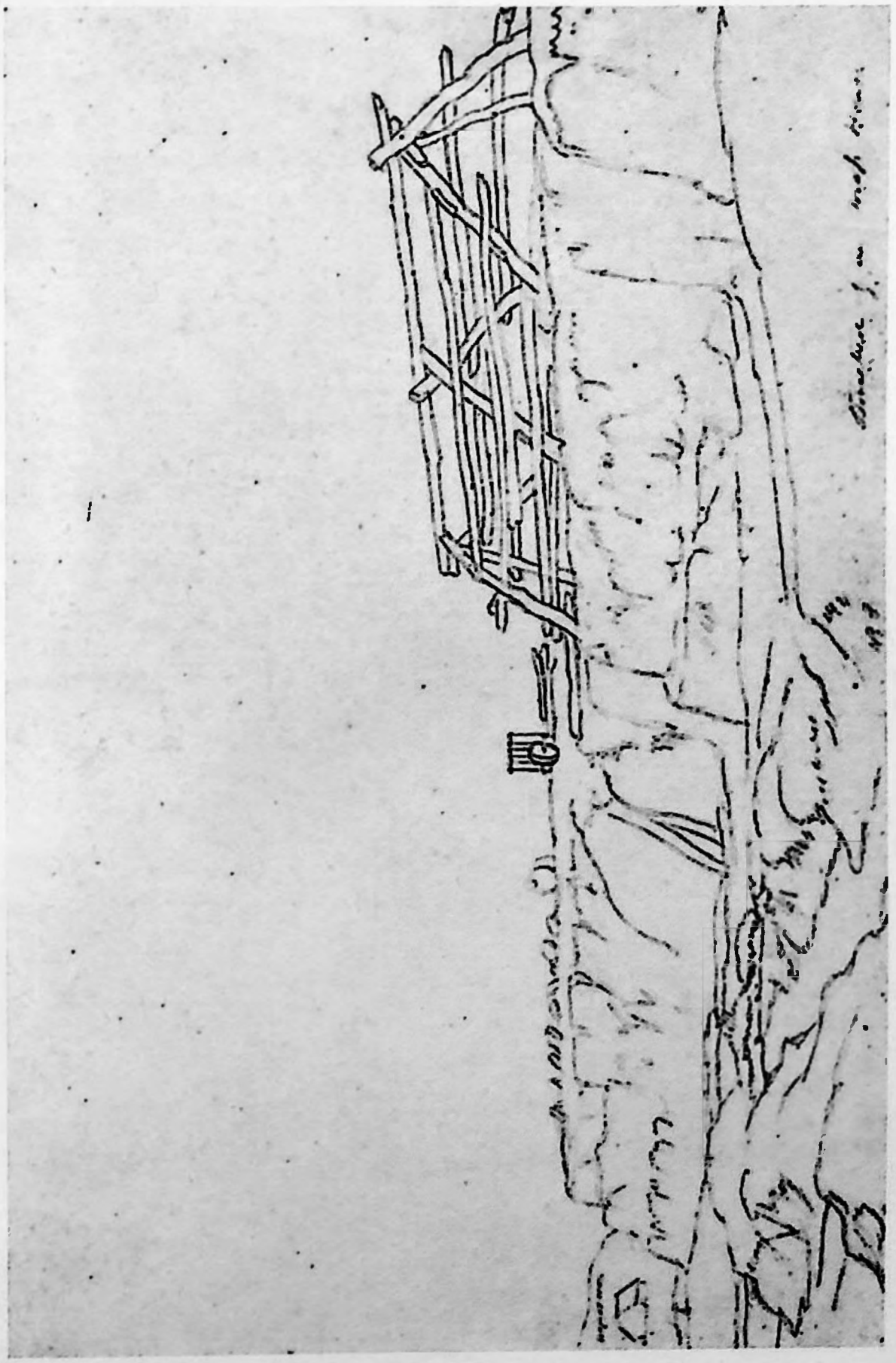
It is not generally known that Joseph Farington, the artist, visited the Moss in 1792, a year before the commencement of his famous diary. An unpublished notebook which he kept at the time mentions his meeting Sinclair's agricultural reporter for the county, the Reverend Dr. James Robertson, and that he had studied Robertson's account of southern Perthshire; yet the description of the Moss colony and their houses which Farington entered in his notebook has the double advantage, for us, of being not only at first hand but also related to some pencil sketches of his, probably done on the spot (Pls. III and IV).

The strangeness of dwellings with walls formed from solid peat-bog, left standing when the rest was cut away, might suggest a unique adaptation to the peculiar circumstances of the colony. Though the scale of the operation was unprecedented, at least for Scotland, and the huts therefore attracted notice, the type of dwelling was probably not exceptional. It may be regarded as an elementary form of the ubiquitous sod-walled house (the Highland "black-house" *par excellence*!), of which astonishingly little is accurately recorded. One structural feature of the "moss houses" mentioned by Farington —evidently under the impression that it was an expedient peculiar to these soft-walled dwellings—reveals the fundamental relationship:

> When the inside is cleared, piles [*i.e.* posts] are erected on which a roof rests (not on the moss walls), which consists of a few rough timbers, on which the thatch is laid . . .

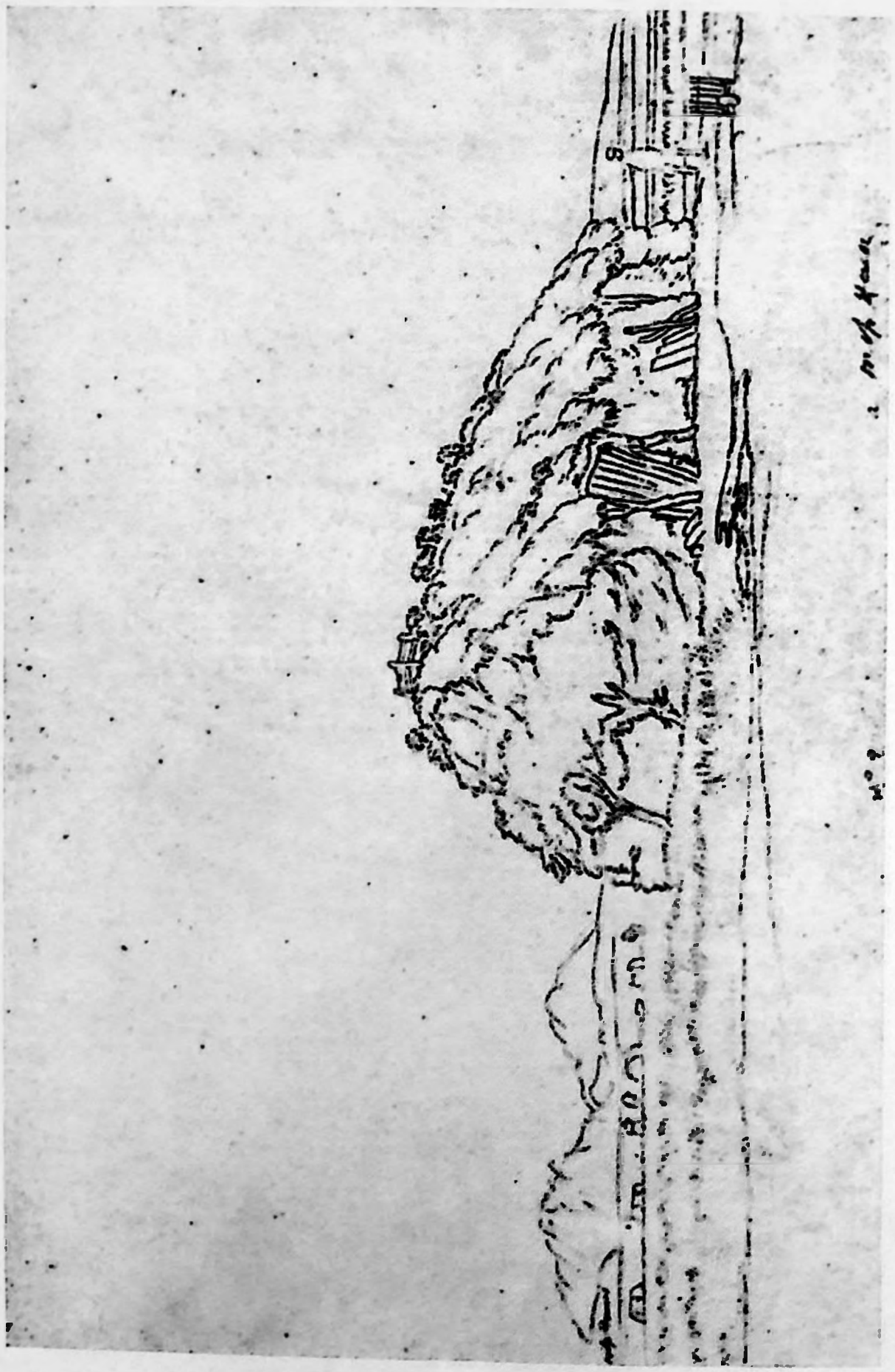
Farington's sketches show the usual hipped roof carried on paired couples, several of which clearly have the bent "cruck" form. The support of the roof-frame (and hence the whole weight of the heavy sod and heather roof itself) on posts independent of, though set along the inner face of, the walls is a widespread characteristic which the old Highland houses shared with those mentioned in the Welsh laws of the tenth century (Peate 1946:112-33).

"Moss houses" like those of the Kincardine colony may have been common enough in other areas of increasing population where patches of new land fringing exploited peat-bogs became available for cultivation and grazing. Too humble for remark, and usually remote from literary-minded travellers,



Pencil sketch (1792) by Joseph Farington of "Moss Houses", Kincardine, Perthshire (see p. 88)

PLATE IV



Pencil sketch (1792) by Joseph Farington of "Moss Houses", Kincardine, Perthshire (see p. 88)

such squatters' huts would normally elude record or description. Some of the "black peat cottages" of Rothiemurchus mentioned by Elizabeth Grant (Grant 1898: *passim*) may well have resembled those of Kincardine Moss, though most were doubtless walled with dried peat-sods (built up, rather than scooped out of the solid), like some of the "black houses" surviving recently in the Outer Hebrides. Though the techniques of walling differed, the material and the form of the houses were similar.

The "moss-house" type was also to be found in various parts of Ireland. Professor Estyn Evans came on an example in County Antrim little more than twenty years ago—"a roomy dwelling occupied by a healthy and intelligent family, cut out of solid turf [i.e. peat] to the height of the eaves, the surrounding peat-bottom, now the farmland, having had several feet of turf removed from it" (Evans 1942:61).

While neither the Scottish nor the Irish examples mentioned were intended to last more than a few years, they were real dwellings for a family, and not just temporary shelters for peat-cutters. Indeed at least one of the moss-houses sketched by Farington was evidently furnished with a separate entrance to the end away from the hearth (probably a byre or stable), and with a chimney-flue of the "hanging lum" type, both amenities absent from many stone-built dwellings in the Highlands and Isles in the last century.

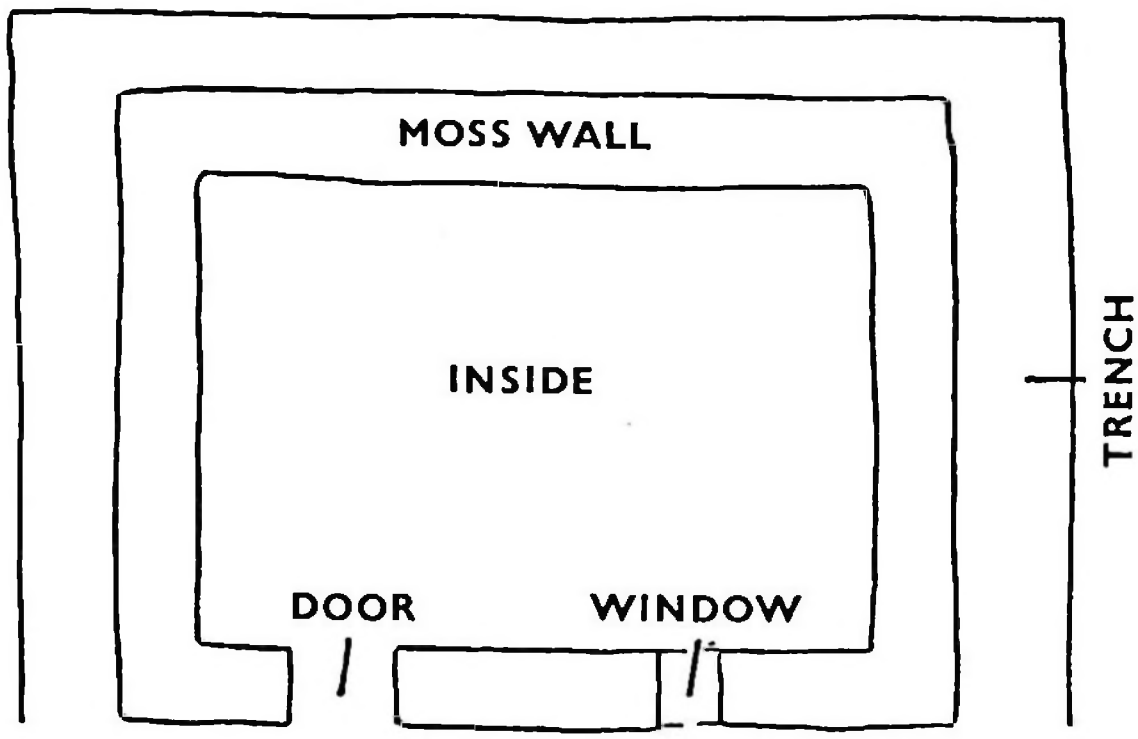
Extract from a manuscript notebook in the hand of Joseph Farington, containing his journal for the period 3 August to 4 September 1792.

August 21st

Blair Drummond is situated about 2 miles from the Forth, and almost on the Banks of the Teith. . . . This place has been improving in the hands of different possessors, and the late Lord Kaimes, whose literary talents are well known, devoted a great deal of attention to His finishing this spot where He resided much. . . . He has secured to his memory great praise by his indefatigable and at last successful attempts to remove the great moss which spreads over a large tract of Country. It is called the Moss of Kincardine, and commences within a mile of Blair Drummond. The weather this day fine. This morning Mr. Drummond [Lord Kames' son] went with me to the Moss to show me the advance of the Colony established there; and I saw the process of removing it from the first stage to the completion of a regular brick Dwelling House, in one of which I found a small family very comfortably settled, the man is a Shoemaker and was employed in his business.

In less than 6 years his father, Peter Mcnee, had cleared 2 acres and a half of moss, (a Scotch acre is one 5th more than an English). The last year He had 12 boles of oats quarters [*sic*] out of 2 acres of the ground, the remaining ½ acre he sewed with Potatoes. The Potatoes are large and sweet, but not quite so dry. The House in which He lived was built by himself of brick of his own making. There are many Brick Houses in this moss Colony, and it is common to see a small Brick Kiln, at the end of a Moss Cottage, or a House in a state of advance, while the Family which is raising it continue in the humble dwelling till it is finished.

A moss Cottage is a habitation cut and scooped out of the solid moss, and to make one is the first step on taking possession of a tract



of this dreary waste. After marking out the space which it is to occupy a trench is dug, leaving a sufficient thickness of solid moss for a wall. A line is then drawn for the compass of the inside of the House, and the scooping commences.

When the inside is cleared, piles [*i.e.* posts] are erected on which a roof rests, (not on the moss wall) which consists of a few rough timbers, on which thatch is laid which finishes the Dwelling. I made enquiry about the health of the poeple [*sic*] residing in this situation under such circumstances, and find they are not subject to any epidemical complaint and indeed the appearance both of the grown up people and the Children is sufficient to satisfy one, that no objection can be made to the Colony on that score.

The only Poeple established in this Colony are Highlanders, and their industry and Oeconomy are exemplary. These qualities are so necessary to render an undertaking of this kind successful, it is not probable that any other description of people in Britain would answer the purpose. They have to maintain themselves and

families while they are carrying on the arduous business of removing a solid moss of 7 feet deep in order to make good land in the room of it. This they do by occasionally hiring themselves to neighbouring gentlemen and farmers, and with the wages thus gained they provide themselves with a sustenance while going on with their main object. But the great difficulty does not rest solely in the man. The wife and children so soon as they have strength, assist and I saw the woemen [*sic*] employed in digging and removing the moss with as much vigour and effect as the men.

The moss while cutting appears of a substance as solid as Clay, but is much lighter. It is thrown when cut into Channels through which streams of water ran which float it into the River Teith with a rapidity that is surprising.—The water which fills these Channels is raised by a large Wheel from the Teith at a considerable distance above the moss and is diverted according to the occasion for it to any part of the progressive Colony.

While proceeding on our way in parts where the moss had been lately in part removed we observed 2 or three very large bodies of Oak trees, one of them I measured above 60 feet. Also several Birch trees . . . The Colony is full of the roots of such trees and it appears that they are the greatest obstacle in the way while endeavouring to clear the ground . . . The moss is founded on a surface which is level with the country on which no moss appears, and when it is removed the soil, a rich Clay is similar to that which surrounds it.

Further particulars of the moss cottages of Kincardine, including the various building methods suited to three different types of moss ground, are given in the excellent description of the Kincardine reclamation compiled in 1796 for the appendix to the [*Old*] *Statistical Account* (1799:178-9):

The possessions are laid off in the manner best fitted for the operations; and are divided by lanes running in straight lines parallel to each other . . . The new houses are erected upon each side of these lanes at the distance of 100 yards from each other.

Before the formation of lanes and roads, and while yet no ground was cleared, the first settlers were obliged to erect their houses upon the surface of the moss. Its softness denied all access to stones; which, at any rate, are at such a distance as would render them too expensive. Settlers, therefore, were obliged to construct their houses of other materials. Upon the Low Moss[1] there is found for this purpose great plenty of sod or turf, which accordingly the tenants use for the walls of their houses. For the rudeness of the fabric nature in some measure compensates, by overspreading the outside with a luxuriant coating of heath and other moorish plants, which has a very picturesque appearance.

But upon the High Moss there is no sod to be found. There the

tenant must go differently to work. Having chosen a proper situation for his house, he first digs four trenches down to the clay, so as to separate from the rest of the moss a solid mass, containing an oblong, rectangular area, sufficiently large for his intended house. This being done, he then scoops out the middle of the mass, leaving on all sides the thickness of three feet for walls: over which he throws a roof, such as that by which other cottages are commonly covered.

Upon the softest parts of the moss, even these walls cannot be obtained. In such places the houses are built withpeat dug out of the moss, and closely compressed together while in a humid state. It is necessary even to lay upon the surface a platform of boards to prevent the walls from sinking; which they have frequently done when that precaution was neglected. After all, to stamp with the foot will shake the whole fabric as well as the moss for fifty yards around. This, at first, startled the people a good deal; but custom soon rendered it familiar.

The colonies have now made considerable advancement in rearing better habitations for their comfort and convenience. Their huts of turf are but temporary lodgings. As soon as they have cleared a little ground, they build houses of brick; when the proprietor a second time furnishes them with timber gratis.

NOTE

[1] The lower fringes of the undisturbed, or high, moss had been reduced by peat cutting to an average depth of "not above three feet" (*Statistical Accounts* 1799-157).

ACKNOWLEDGMENT

The drawings by Joseph Farington, preserved in the Edinburgh Room of Edinburgh Public Library, are reproduced by courtesy of Mr. C. S. Minto, City Librarian.

The extract from Farington's notebook No. 3 is reproduced from the original at Windsor Castle by the gracious permission of Her Majesty The Queen.

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B. R. S. MEGAW

Council for Name Studies:—Great Britain and Ireland

In an earlier issue of this journal (Vol. 5, pp. 111-12) we reported on a Symposium on Place-Name Research held in the School of Scottish Studies in October 1960. Probably one of the most fruitful results of that gathering was the suggestion that there should be closer co-operation amongst the various organisations engaged in the study of place-names, or names in general, in Great Britain and Ireland. In consequence, an interim committee consisting of Professor A. H. Smith and Dr. W. F. H. Nicolaisen met in London on 6th and 7th December 1960, to consider various possibilities of fulfilling the wish expressed by the members of the Symposium. They strongly recommend the setting-up of a *Council for Name Studies in Great Britain and Ireland*, and with the approval of the members of the Symposium, a further meeting was convened to take place in University College, London, on 4th March 1961. It was attended by Professor A. H. Smith, Mr. J. McN. Dodgson, Dr. Melville Richards, Mr. Liam Price, Mr. Éamonn de h Óir and Dr. W. F. H. Nicolaisen. A constitution was prepared outlining the scope of the proposed Council and defining its membership, and it was decided to hold a first full meeting in Dublin during the following academic Session. Professor A. H. Smith, Dr. W. F. H. Nicolaisen and Mr. J. McN. Dodgson were appointed to act as an Interim Executive Committee.

The Constitution, drawn up in London and adjusted slightly at the subsequent Dublin meeting, now reads:

"1. The Council shall be known as the Council for Name Studies in Great Britain and Ireland.

2. The Council will concern itself with the advancement, promotion and support and research into the place-names and personal names of Great Britain and Ireland and related regions in respect of (i) the collection, documentation, and interpretation of such names, (ii) the publication of the material and the results of such research, (iii) the exchange of information between the various regions. The Council will also act as the consultative body on Name Studies.

3. The Council shall consist of representatives from the following British and Irish organisations:

The English Place-Name Society, the Inter-Departmental Committee on Geographical Names, the Ordnance Survey, the Scottish Place-Name Survey of the School of Scottish Studies, the Board of Celtic Studies of the University of Wales, the Ulster Place Name Society, the Irish Place-Name Commission (Ordnance Survey), the Dublin Institute for Advanced Studies, and such organisations as the Council shall determine; also such other scholars as the Council shall from time to time elect.

4. The Council shall appoint a Chairman, an Honorary Secretary, and an Honorary Treasurer, and such other officers as they shall from time to time deem necessary, who shall have the authority to conduct the financial affairs of the Council."

This Constitution was unanimously adopted by the first full meeting of the Council held in the Institute for Advanced Studies, Dublin, on 5th March 1962. At this meeting the following scholars were present: Professor A. H. Smith, Professor Myles Dillon, Professor T. Ó. Máille, Professor J. E. C. Williams, Dr. Melville Richards, Mr. Liam Price, Mr. Éamonn de h Óir, Mrs. Deirdre Flanagan, Dr. A. B. Taylor, and Dr. W. F. H. Nicolaisen

They elected an Executive Committee consisting of four members: Professor A. H. Smith (Chairman), Dr. W. F. H. Nicolaisen (Secretary), Dr. Melville Richards (Treasurer), and Mr. Éamonn de h Óir (other member). It was proposed that this Executive Committee should advise on and prepare the IXth International Congress of Onomastic Sciences, if this were to be held in London as scheduled, and to meet with the International Committee in Amsterdam during the VIIIth Congress in August 1963.

The formation of the Council is an important step forward in the development of onomastic research in these islands, and it is to be welcomed that the various organisations and institutions engaged in such research are now no longer isolated entities, only linked by accidental personal contact, but are co-operating officially in every way possible in the study and interpretation of names in general, and place-names in particular. It should do nothing but good in all departments of our discipline.

W. F. H. NICOLAISEN

Bynames among the Tinkers

In common with all communities where the same surname is shared by hundreds of people, and where the number of Christian names in general use is fairly limited, the Scots tinkers make extensive use of "bynames" or nicknames. An accurate knowledge of those in current use in a particular community is essential to anyone trying to thread his way through the labyrinth of tinker relationships. In many cases, the nickname pinpoints with epigrammatic precision the place of the individual concerned in his own family, and in the community at large, e.g. "Burnt Bonnet's Maggie's Silly Jock". In some cases an individual may have two nicknames, one used behind his back, and the other to his face. Tinkers often say, "Ye never ken your ain byname". Once, when I asked an Aberdeenshire tinker (known to travelling folk all over Scotland, England and Ireland as "The Galoot") if he knew what his own byname was, he informed me that it was "The Wild Colonial Boy". I never heard the nickname "Galoot" used in his hearing, although I often met in his company other tinkers who invariably referred to him—when he was out of earshot—by this soubriquet. To his face they always gave him a diminutive of his Christian name.

When the Scots tinkers bestow bynames, they exhibit a truly Rabelaisian (or Joycean) imaginative exuberance which makes more conventional nomenclature seem very prosaic. The following is a list of contemporary tinker bynames collected in Central Scotland and the North-East:

The Sheep's Heid
The Blue Doo
The Rockingham Teapot
The Evil-Eyed Piper
Soakin' Weet
The Golden Kipper
The Hauf-hangit Minister
(or: The Lang-neckit Minister)
12 Hairs from Dunkeld
Half a Sark
The Water Pelky (Kelpy)
The Scowdered Hedgehog
The Big Mahungry
Hare's Mouth
The Bald-heided Gypsy
Two Burnt Holes in a Blanket
Lambie Laddie
Andra Hoochten
The Baby Austin
The Test Pilot
Scrappin' John
The Hangman
The Young Blackie (Blackbird)

Wooden Sleeves
The Glad-Eyed Sailor
Het Skirtie
Toady's Orphan
The Mad Chemist
Henseed
Candy Heelies
Catchy Bussy
The Sweepin' Brush
Moonlight Moggie
Strawberry Nose
Twa Thumbs
The Plout
Love-in-a-Close
Water-bottle
Big Roar
The Sheep's Pluck
The Baser (Ba' Heid)
Lucky Stocking
Cleaned Easy
Jimmie Joukies
Electric Katie
Fried Een
Alicky Doo
Vinegar Bottle
Tin Croon
Mr Clap

HAMISH HENDERSON

The Blackness "Black Douglas"

Folk etymology comes into operation throughout the entire sphere of oral tradition. That which is unfamiliar is explained by analogy with that which is known. This occurs widely in folk explanation for unfamiliar place-name elements and it likewise applies to the identification of local portrait heads or busts with some eminent person connected with the locality—hero, sage or rebel. Such and such a person lived here, operated here or was connected with this place in some way. This head, bust or figurine was found here, therefore it must be a likeness of the said person. One example of this concerns a head with pronounced Iron Age characteristics recovered from the hill of Armagh, Northern Ireland, when the Protestant Cathedral was under reconstruction in the last century. This was taken to be a portrait head of Saint Patrick because the saint was closely connected with the site. The recovery of several other objects in stone of a manifestly cult nature was not taken into consideration.

This habit of linking the unfamiliar with the familiar has persisted and has been encountered again recently in connection with an unusual figuring from Blackness, West Lothian, known locally as a bust of the "Black Douglas". The figure is of an uncommon type, and at present due to lack of documentary information, of problematic date. It does not appear to have been in evidence in the Castle when the Ministry

of Works took over control in 1910, and the Ministry disclaims all knowledge of the stone. According to a local tradition, it was found on the hill beside the Castle, near the site of an early church (St. Ninian's) and taken to the Castle from there. It was housed in the workroom of the Castle, where it was first observed through one of the windows, standing on the joiner's bench.[1]

It is by no means easy to determine the period to which the "Black Douglas" belongs. Stylistically, its closest affinities would seem to be with works dating from the Celtic Iron Age and the Romano-Celtic period. The proportions of the figurine are especially reminiscent of this iconographic type. The large, heavy head, set, without neck, onto the weaker torso, bearing small, strap-like arms, one of which has been destroyed, can find several parallels in Romano-British and Gallo-Roman art. This type is likewise found in Ireland, where at least four figurines (those from Tanderagee, Lurgan and Boa Island) of similar style are known. However, owing to the difficulty of establishing a satisfactory chronology for the Irish material, their precise date is unknown, although several features strongly suggest a similar dating to that of the Gallo-Roman figures. This shape, the treatment of the hair, which is drawn into a bun-like arrangement at the back of the neck, reminiscent of the hair-style of some of the Gaulish charioteers, and traces of a neck ornament such as a torc, are all pointers towards an early dating. The fact that the figurine is naked, the nipples indicated and a phallus suggested, together with the cup-shaped hollow in the top of the head, are features which make a mediæval dating improbable, and which suggest strongly that here we have a genuine piece of native iconography from northern Roman Britain. Perhaps the most significant feature is the position of the hip, seen clearly on plate VI, fig. 2, which is typical of the Celtic antlered, torc-bearing god, Cernunnos.[2] If the figurine does not belong to an early period, then a date in the comparatively modern period would seem to be most probable, although experts in sixteenth- and seventeenth-century iconography do not favour this.

The stone, which appears to be local to Blackness, is a fine-grained quartzite of a kind which is fairly common in Scotland. The height of the stone is twenty-one inches. The head has been at some stage broken from the body, and carefully mended perhaps a century ago.[3] The stone has also been

FIG. 1—Rodez

FIG. 2—Blackness

(See p. 97)

PLATE VI

FIG. 1—Rodez

FIG. 2—Blackness

(See p. 97)

at some time lime-washed, and afterwards painted black and a reddish-brown.[4]

The stone is now on loan to the National Museum of Scotland, through the kind permission of the Ministry of Works, where it awaits further investigation. One feature may be productive of some results. This is the presence of four numbers neatly cut in Arabic figures of a comparatively recent type into the back of the figurine. The numbers read 1471. This suggests that the stone may have at one time belonged to some private collection, or, if a date is really intended, someone may have amused himself with cutting the supposed date of the "Black Douglas" on the back of what was taken to be his portrait.

If this stone were to be considered as of genuine Iron Age date, how can its presence at Blackness be accounted for? The connection of this site with the Iron Age is demonstrated by the discovery, in 1924, of an Iron Age burial within the grounds of the Castle. The corpse had been wearing a bronze armlet of unusual type (Richardson 1925:116). If the figurine had a cult significance in Romano-Celtic times, it could easily have become associated with the early church nearby, where it may, at some stage, have been regarded as a portrait of the patron saint.

The Blackness figurine is a sufficiently unusual and interesting piece of sculpture to be deserving of further investigation. Although stylistically it has its closest affinities with the Celtic Iron Age, we must be careful not to overlook the extremely archaic appearance of many pieces of local Scottish sculpture, and one must preserve an open mind as to its date and origin until further information is forthcoming. There may be in existence some documentary evidence for the origin and date of the figurine. Meanwhile, however, the appearance of the Blackness "Black Douglas" suggests an origin either in the Iron Age or some time after the beginning of the seventeenth century.

NOTES

[1] First noticed by Mr. Iain Crawford, School of Scottish Studies.

[2] Plates V and VI show the stone side by side with the figurine from Rodez with which it has several features in common.

[3] Mr. M. R. Apted, Ministry of Works, has been most helpful in examining the figurine, making suggestions about it, and in providing the photographs of it.

[4] These statements are based on the findings of Dr. H. G. MacPherson, Royal Scottish Museum, who kindly examined the figurine from the geological point of view.

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ILLUSTRATIONS

Photographs of the Blackness figurine by kind permission of the Ministry of Works, Edinburgh. Photographs of the Rodez figurine by kind permission of M. Louis Balsan, Musée Fenaiole, Rodez.

ANNE ROSS

Two Poems Ascribed to Duncan Ban Macintyre (1724-1812)

There are two main sources of unpublished material with which the student of vernacular Scottish Gaelic poetry has to be acquainted. One is living tradition; the other, the manuscript collections that date from the eighteenth century and which are themselves based upon the oral tradition of their time. The value of the two kinds is strikingly endorsed by the recent discovery of a couple of short poems, both of which are printed below. The first, I recorded in July 1961 from Mr. John MacDonald, Highbridge, Lochaber, along with the explanatory anecdote which accompanies it here. The second was found in August 1961 among the manuscripts of the Rev. Donald MacNicol (1736-1802) in the National Library of Scotland.

1. *Rann a rinn Dunnchadh Bàn do Mhac an Aba*

Chaidh e choimhead air an tuathanach [1] agus cha robh an tuathanach aig an taigh agus dh'fhoighnichd a bhean . . . dh'fhoighnichd e do'n bhean cà. . . . "Tha e 'sa' mhonadh; cha bhi e fad 's am bi e dhachaigh."

Thàinig an tuathanach dhachaigh agus dh'fhoighnichd e . . . Chuir iad fàilt air a chéile—bha iad eòlach air a chéile—agus dh'fhoighnichd e, "Faca tu dad annasach 'sa' mhonadh?" thuirt Dunnachadh. 'Chan fhaca mi dad annasach 'sa' mhonadh," thuirt e, "ach boc-gaibhreadh cho brèagha 's a chunna mi riamh". "Càite bheil e?" thuirt Dunnachadh. "Tha e 'n Coire Chuarain." "Théid sinn an àirde màireach 's bheir sinn as a sin e," thuirt e. Chaidh iad an àirde màireach. Thug

e . . . mharbh iad am boc. O, bha ceann brèagh air a' bhoc. "Nis seo agad m'iarratus," thuirt Dunnachadh, "gu faighinn adhrac a' bhuic sin". "Dé tha thu dol a dhèanamh dhith?" thuirt an tuathanach. "Tha mi dol a chuir sgian innte." "Có chuireas sgian dhut?" "Cuiridh an gobhainn Mac an Aba thall," thuirt e.

Is fhuair e an adhrac agus thug an gobhainn a dh'ionnsaigh cumadh an adhrac mar a b'fhearr a b'urrainn da agus chuir e sgian innte—sgian mhath—agus shìn e do Dhunnachadh i dar a bha i deis. "Dé th'agam ri thoirt dut?" thuirt a' . . . thuirt an gobhainn (*recte* Dunnachadh). "Chan 'eil ach ceathramh òrain," thuirt a' . . . thuirt an gobhainn. Agus choimhead e air a' sgi(an) . . . bha i aige 'na làmh is choimhead e oirre. Thuirt e:

"Fhuair mi 'n diugh mo roghainn sgionna
Ur bho'n tein air a deagh bhualadh
Guma slàn do'n làmh tha treubhach
Rinn go tana geur cruaidh i

Tha i dìreach làidir daingean
'S rinneadh le cabhaig a suas i
'S tha i 'n diugh an adhrac na gaibhre
Laigh an raoir an Coire Chuarain".

1. *Stanzas composed by Duncan Bàn to MacNab*

Duncan Bàn went to visit the farmer [1] and the farmer was not at home. He asked the farmer's wife where (her husband was). "He is on the moors; he'll be home shortly."

The farmer came home and Duncan asked. . . . They greeted each other—they knew each other well—and Duncan asked, "Did you see anything interesting on the moors?" "I saw nothing interesting on the moors," he replied, "except as splendid a male goat as I have ever seen." "Where is he?" asked Duncan. "In Coire Chuarain." "We'll go up to-morrow and we'll take him out of there!" Next day they went up and killed the buck. Oh! the buck had a splendid head. "Now here is what I'd like:" said Duncan, "I'd like to get the horn of that buck". "What are you going to make of it?" asked the farmer. "I'm going to fit a knife blade in it." "Who will fit it for you?" "MacNab the smith over there."

So he got the horn and the smith shaped it as well as he could and fitted a knife blade in it—a good blade—and when it

was finished he handed it to Duncan. "What do I have to give you?" asked Duncan. "Only a verse of a song," replied the smith. And Duncan looked at the knife: it was in his hand, and he looked at it. He said:

"To-day I have got the knife of my choice
Fresh from the fire, well beaten
Health to the vigorous hand
That made it thin and keen and hard.

Firm and straight and strong
Though in haste it was fashioned
And to-day it is in the horn of the goat
That last night laid down in Coire Chuarain."

So far as the verses to MacNab are concerned, there appears to be no reason to dispute the traditional ascription: the details furnished by Mr. Macdonald provide a substantial guarantee of its validity. In conversation, Mr. Macdonald informed me that Duncan had had the knife made on a visit to Argyll many years after he and his family had moved to Edinburgh. From written sources we know that Macintyre made several journeys to the Highlands (MacLeod 1952: Introd. xxxii-xxxiv). MacNab the blacksmith, about whom Mr. MacDonald could supply no further information, was in fact a member of a well-known family of hereditary armourers at Dalmally, where they were visited by a succession of travellers [2] (Pennant 1772: 187; Heron 1793:1:293-5; Leyden 1903:85 et seq.; B. Faujas de St. Fond 1907:1:286-96). The MacNab to whom Duncan composed his verses was no doubt either the Alexander Mac-Nab, blacksmith at Dalmally, who in 1780 was visited by Thomas Ford Hill, or the Duncan MacNab, smith, Barrach-aistealain, who was one of the subscribers to the second edition of Macintyre's poems in 1790 (MacLeod 1952:524). At any rate, the family were well known to Duncan Bàn: *Calum Breac* who is mentioned in Duncan's *Oran Alasdair* was Malcolm MacNab, farmer at Barrachaistealain, and a personal friend of the poet (MacLeod 1952: loc. cit.).

2. *An Acrostic by Duncan Ban Macintyre the Poet written for the University Celtic Society of Edinburgh—to be* [*Inscribed on his Memorial*][3].

Dean le dichioll t-uile shaothair
On an t Aog tha teachd ad dhail
Na leig ad' chuimhne fad do shaoghail

Nach teid as a h-aon on Bhas
Amhairc air an fheur sna buailtibh
Cuimhnich mar a shnuadh sa bhlath
Ha! gun searg gu gearr san uaigh thu
As nach gluais thu gu la bhrath
Deasaich thu airson do chaochladh
Ha! cia faon iad s gann do cheill
Bhuainicheas na shligh gun smuain ac'
Air an uaigh dam feum iad geill—
Nochd le treidhneas is dilseachd
Mar don Fhirinn thug thu speis
Anns gach cùis is car dam bi thu
Cum le dichioll o Mhi-bheus
Ann an soirbheachadh na dearmaid
Nach eil t-earb' an sin ach faoin
Teirgidh miann is maon is saibhreas
Seargaidh t-aoibhneas air gach taobh
Anns an uaigh tha mise an taisgidh
O nach eil dol as do h-aon
Is sam bi thus' co cinnteach dh'athghearr
Ri Donnachadh Ban Mac an t-Saoir.

. . . . . .

Work diligently at all your labours
For death comes to tryst with you:
Let it not out of your mind while you live
That no man escapes death.
Observe the grass in the folds
Remember its hue and its bloom
Ah! you will shortly wither in the grave
From where you will not stir until Doom.
Prepare yourself for your change—
Ah! how foolish and lacking in prudence are they
Who persist in their way without a thought
Of the grave to which they must submit.
Show with steadfastness and loyalty
How you have esteemed the truth:
In whatever circumstances you may be
Avoid strenuously evil behaviour.
In success do not forget
That your trust in it is but vain:
Desire, possessions and wealth will come to an end;
Your joy will wither on every side.
I am laid away in the grave
(For there is no escape for anyone)
Where you will soon be as surely
As Duncan Bàn Macintyre.

The Rev. Donald MacNicol, minister of Lismore, was one of the most prominent collectors of Ossianic poetry before James MacPherson (Thomson 1951:7). He too was acquainted with the MacNabs; indeed, it has been suggested that the source for his Ossianic poems was no other than this family (Christiansen 1931:48) for, besides being smiths and armourers, the MacNabs are also known to have possessed certain Ossianic manuscripts. But MacNicol's interest was not confined to Ossianic poetry, and, according to MacNicol's own evidence, it was to him that Duncan Bàn addressed himself when he wished to have his poems committed to writing (MacLeod 1952: Introd. xxvii). Thus are connected the putative author, the recipient of one poem, and the collector among whose manuscripts was found the other.

The authorship of the second poem, however, presents a thornier problem. For one thing, Macintyre has always been regarded as illiterate. His latest editor states: "The discharge paper of 'Duncan McIntyre, Soldier' bears the bard's signature in a shaky hand, so that he must have learned at least to write his own name" (MacLeod 1952: Introd. xxxiv). Could such a man, at most barely literate, compose an acrostic of his name? Or was Duncan Bàn in fact more literate than has hitherto been believed? While at present reserving final judgment, one may here draw attention to certain relevant facts.

The text printed here is reproduced, with very slight alterations,[3] from a late nineteenth- or early twentieth-century transcript in pencil. Orthographic and syntactical peculiarities [4] may therefore be traceable to the carelessness of more than one copyist: in no way do they necessarily challenge Macintyre's claim to authorship. Nor is his claim damaged by the poverty of the style. For it would surely be uncritical to expect an *ad hoc* production such as this to display the qualities that distinguish his best compositions: if the banality of the poem has any significance, it is that it supports the ascription. (In this connection, it is relevant to observe that Macintyre's competition poems are somewhat jejune productions.) There is, further, an interesting parallel to be drawn with the subject of "The Author's Epitaph on Himself" (MacLeod 1952:392 et seq.) which opens:

Fhir tha 'd sheasamh air mo lic	You who stand on my tomb
Bha mise mar tha thu'n dràsd	I was once as you are now

Finally, a note in the 1848 edition of Macintyre's poems

suggests that the first, fourth and seventh stanzas would make a suitable inscription for the poet's tombstone. In 1855 a monument was erected over his grave in Greyfriars Churchyard, Edinburgh, and the first stanza of this poem was inscribed on it.

It is hardly necessary to add that the main interest of these poems lies not in their intrinsic merit (which is slight) but in their authorship. The inherent problems of Gaelic textual criticism are well put by Mr. Derick Thomson in his paper on the oral tradition in Gaelic. "It may point the situation more clearly (he writes) if I say that it is as if our text of Dryden depended on late eighteenth century MSS., or as if one might possibly expect a twentieth century farm-labourer or a shoemaker from Northamptonshire to supply deficiencies in the Dryden canon" (Thomson 1954:9). That in this manner it may still be possible to add to the corpus of a poet who has enjoyed almost unrivalled fame among Gaelic speakers, and whose poems have undergone seven editions since 1768, emphasises very strongly how much Gaelic poetry depends upon oral transmission and, equally, upon the collector.

NOTES

[1] John MacDonald could not identify this farmer.

[2] Faujas de St. Fond provides an interesting plate of the interior of the MacNabs' cottage.

[3] Some words in the caption have been stroked out and are illegible. Where *i*, *a* and *o* are difficult to differentiate, though the meaning is clear, I have adopted the appropriate vowel.

[4] I have read line 2 as *On tha 'n t-Aog a' teachd ad dhàil*; line 6 as *Cuimhnich mar tha shnuadh 's a bhlàth*; line 11 as *Bhuanaicheas nan slìgh gun smuain ac'*; and the last line as *'S am bi thus' cho cinnteach dh'aithghearr*, and translated accordingly.

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JOHN MACINNES

Kelp Burning

While Scottish ethnography is primarily the study of pre-industrial Scotland the line of demarcation between this phase and nascent industrialism cannot be regarded as rigid. There is an inevitable overlap when major technological innovations and their demands interact with traditional socio-economic complexes. This interaction is a perfectly valid theme for the ethnologist containing, as it does by definition, relics of earlier economies which tend to be undocumented. A significant example of this process of early industrial influence in West Highland areas was the Kelp producing industry.

In response to the demand for industrial chemicals, the use of seaweed as a source of soda ash, muriate of potash and allied salts had early been exploited and evidence exists of collection, and firing to a basic ash, by 1694 in Fife. Without going into details on a subject with many ramifications, but merely to indicate its intensity and importance, Kelp burning spread throughout the coastal areas of Scotland from Wigtownshire to Shetland and down the East coast to Fife and the Lothians. Reaching the Highlands by the mid-eighteenth century the trade expanded to its zenith in the early nineteenth century; protected fiscally, by wartime conditions, and by the landlord's interest in a monopoly which was in many cases the main prop of a higher standard of living. The annual revenue of this trade reached some £80,000 per annum (Ross 1885-6: 405-7). The laird of Ulva "at once trebled his income and doubled his population by dint of minute attention to his property and particularly to the management of his Kelp".

(Lockhart 1837:314). From 1822 onwards the repeal of the Salt and other Acts shattered the market. By 1845 it could be said that "the price of Kelp is not now worth the trouble of manufacturing it". A period of minor economic adjustment ensued in the Lowlands but in the Western Highlands and especially the islands the effects were fundamental and were probably a major factor in emigration.

In many parts of the West Highland coast an increased population had become, during some seventy years, geared to Kelp production as the major source of revenue; in North Uist in 1794 "All inhabitants are employed in manufacturing Kelp from June 10th to August 10th" (Sinclair 1794:305-6). The transfer to a money economy brought such areas for the first time into dependence on the general economy of the British Isles through the glass works of Dumbarton, and Newcastle, and other urban industries. The introduction of the Kelp trade changed the economic pattern in the West, its successful prosecution chained the increased tenantry to this landlord exploited system (even to the decreased productivity of land—as seaweed fertiliser was forbidden), its collapse left landlords without adequate revenue (by recently acquired standards) and virtually industrial tenants, on smaller holdings than before, without an industry. Sheep for the landlord, clearance or starvation for the tenant became almost economic sequiturs. Nevertheless for those who remained and who returned to full-time agriculture, Kelp-making persisted as a casual local industry capable of paying rents in the Outer Isles, with its low labour costs and plentiful tangle and ware, until the twentieth century.

This critical economic phase has left its material remains on the Highland landscape and these have now reached the stage of antiquity where misinterpretation arises. The surface remains are shielings and burning trenches or kilns. The intensive nature of the operations must be borne in mind; a virtual farming of the weed took place, it is alleged that in South Uist rocks were thrown into the sea (presumably in sandy bottoms) for weed to grow on, rotation was practised, and uninhabited islands used. Many coastal shielings which have caused some surprise to students of transhumance must have been created in this connection. The main subject of this article, however, is the *Ath Cheilp* or Kelp Kiln. Two main types exist: (*a*) the usual West coast narrow rectilinear structure (see Fig. 1.), (*b*) the round Orcadian form which

may exist in Ross also. The former kiln has been described as "arranged somewhat in the manner of a prehistoric grave" and indeed recent field work in the Inner Hebrides has shown that a tradition of "Viking's Graves" has grown up around these structures which have indeed certain superficial resemblances to a stone-lined cist. Type (*a*) has been defined (Macleod of Macleod 1938) as 12′ to 24′ long, 2′ broad and

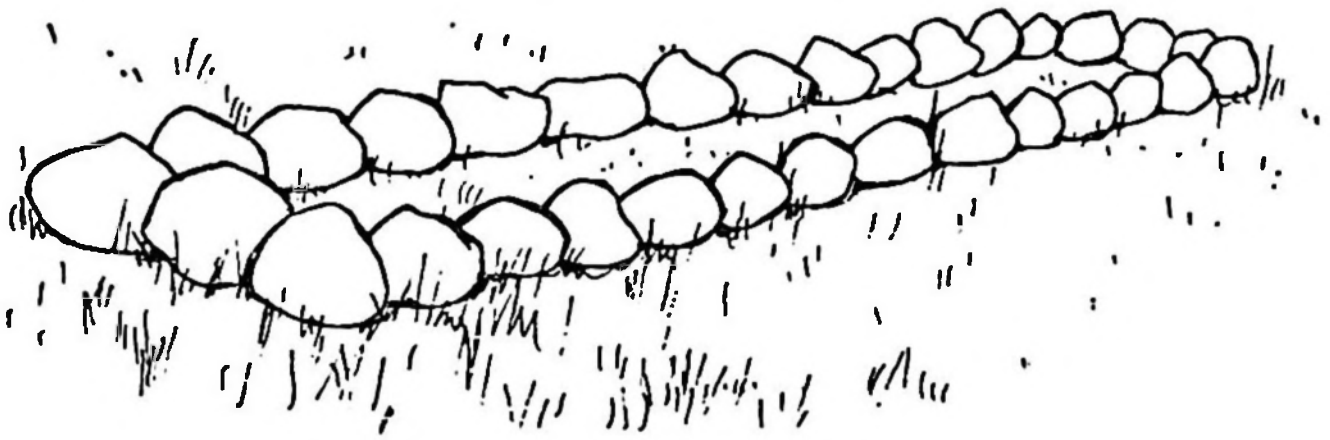

FIG. 1. Long West Highland type of kelp kiln. Dimensions 12′-24′ long and 2′ broad.

2′ 6″ deep and able to contain enough weed for one ton of Kelp. Recent field work on Sanday (off Canna—Small Isles) revealed some seven examples of varying length but all within the limits of the above definition. Type (*b*) is described as circular, 5′ in diameter and 2′ deep by an Orkney source (Robertson n.d. : 232), but possible examples have been observed in Wester Ross. Definition of these structures and full recording of their distribution is important for their own sake, for the information of the industrial archæologist, and for the important negative function of elimination on the part of the archæologist of earlier periods.

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IAIN A. CRAWFORD

C. OTHER NOTES

Pasture Improvement Schemes in the Isle of Lewis

In its Annual Report for 1959 the Crofters' Commission stated that it had "been encouraged by the marked increase in the acreage of new pasture created by surface seeding, particularly in Lewis", and went on to "invite attention to the way in which Lewismen are showing how co-operative they can be". The pasture improvement schemes now being carried out in Lewis certainly deserve attention for they represent one of the most exciting and possibly one of the most important agricultural experiments ever to take place in the Outer Hebrides.

Within the last eight years, though mostly within the last three years, more than 4,600 acres of new pasture have been won from the barren peat moorlands of Lewis. Improvement schemes are rapidly becoming more numerous and more ambitious and already their influence is spreading beyond Lewis; the first schemes ever to be carried out in Harris were completed last year and provision for future schemes has recently been made in a reorganisation of the common grazings in North Uist (*Stornoway Gazette*, 9.8.1960).

The technique of improving pasture by means of surface seeding was pioneered in the inter-war period but little could be done during the war years because the nation's agricultural policy was then directed mainly towards ploughing and cultivation. Since the war the official encouragement of sheep and cattle rearing and the availability of Government grants for surface seeding have done much to make its wider use possible. The first improvement scheme to be carried out in Lewis on a township basis was at Lower Barvas in 1949. This was largely of an experimental nature, however, and not until 1953 were any further schemes completed. At first progress tended to be rather slow and hesitant but eventually the movement began to gather momentum and, as shown in the following Table, within the last three years it has attained really sizeable proportions.

	1949	1953	1954	1956	1957	1958	1959	1960	1961	Total
Number of Schemes	1	2	3	3	11	9	29	35	52	145
Total Acreage	20	35	72	77	222	178	879	1,183	1,951	4,617

One of the most encouraging features of the movement in Lewis—and one which testifies to its success—is the number of townships which have carried out more than one annual scheme; between 1959 and 1961 twenty-seven townships followed up their earlier work with a second scheme and another five townships even managed to complete a third scheme. In addition to all these township schemes many crofters have also improved the uncultivable parts of their own holdings by means of surface seeding. The exact amount of inbye land treated in this way is unknown but it certainly exceeds 500 acres and may be as much as 1,000 acres in all.

In Lewis pasture regeneration proceeds mainly through township schemes; in this respect it differs from Shetland, the only other area where surface seeding is practised on a comparable scale, for there township government is less strong and regeneration proceeds mainly through small individual apportionments. Before a township can carry out a pasture improvement scheme it must first secure the consent of a majority of all who hold a share or "souming" on its common grazings. The crofters have had to work out their own rules for dealing with their rights and obligations on the new pasture. In most townships an initial charge is levied on all who wish to take part in the scheme. In many townships a further small headage charge is levied in respect of each animal grazed on it so as to provide a fund for its future maintenance. In some townships only those who take part in the scheme are allowed to use the new pasture; in other townships non-participants can later be admitted on payment of an entry fee which takes into account the amount of work already done. In every township the majority of crofters have decided that, irrespective of variations in croft rents and "soumings", improvement schemes should be carried through on the basis of equal shares for all who take part (*Stornoway Gazette*, 20.12.1960).

The section of the common grazing which is to be improved by surface seeding is fenced off at the beginning of the scheme. Shell-sand is then spread as evenly as possible over the enclosed area, about ten tons of sand being applied to each acre; this has a high lime content, which serves to reduce the prevailing acidity of the peat soil, and is to be found in large quantities on many beaches, especially along the west coast of Lewis (on average, $2\frac{1}{2}$ to 3 tons of shell-sand are approximately equal to 1 ton of an average ground limestone). Fertilisers are next added to the land; the usual application is 5 cwts. of ground

mineral phosphate and 4 cwts. of high nitrogen compound fertiliser per acre. The spreading of lime and fertilisers will, of course, stimulate the growth of any grasses that might be contained in the old sward; the grass seeds must therefore be sown immediately after the fertilisers have been applied to the land if they are to compete effectively and form a dense ground cover.

The generous rainfall and mild temperatures of the Outer Hebrides are ideal for surface seeding since autumn growth is normally prolonged and there is little likelihood of the land drying out. The spreading of fertilisers and the sowing of seeds is usually done in June because drought is the greatest risk in establishing a new pasture and July is commonly a wet month. The operation can, however, be completed in April if the weather is favourable and if the shell-sand has been applied earlier in the spring. Great care must then be taken to ensure that the new pasture is protected from over-grazing during the subsequent autumn and winter; it should, in fact, be grazed only sparingly throughout the first two years.

Little or no preparation of the site is necessary, or, in most cases, even possible. It is seldom worth while to burn off the old vegetation since the short heather prevents the seeds being washed away by heavy rain and affords useful protection from high winds. The heather will in any case die off within two or three years due to the application of lime to the soil. No drainage is necessary in the first year and even in subsequent years little drainage should be required (Grant 1958:62). Initial establishment is better on wet land and the grass will grow through any shallow pools of still water; when the new sward has become reasonably dense the land will dry out through transpiration and the majority of the pools will disappear. If surface water does persist, however, it must be drained off otherwise the grass will tend to become slimy and will eventually die out.

Improvement schemes are most effective on land where the peat cover is shallow and free from excessive surface moisture; haulage of materials is easier over a firm soil and the new sward dries out to form a compact pasture more suitable for stock rearing. Most of the schemes so far carried out in Lewis have been on what is known as "skinned land". This occurs wherever the peat has been cut for fuel and is ideal for surface seeding because the remaining layer of peat is usually thin and easily accessible.

In theory there is virtually no limit to the amount of new pasture which might be created in Lewis for, given proper treatment, even the deep peat bogs and moors of the interior could be converted into reasonable grassland. In practice, however, there are several factors which might eventually tend to restrict the scope of surface seeding in the island. Firstly, every stage in the operation, from the initial spreading of shell-sand to the final sowing of seeds, has to be done by hand. Secondly, an improvement scheme is by no means complete when the grass seeds have been sown; further dressings of sand and fertilisers are necessary in later years if the land is to remain in good condition. Thirdly, access might become more difficult and the haulage of materials more expensive as schemes have to be carried out further away from the townships. Fourthly, whereas most townships in north Lewis are surrounded by extensive areas of "skinned land", in south Lewis, where the terrain is much more rugged, "skinned land" usually occurs only in small and scattered patches (Darling 1955:272-8); this not only restricts the potential scope of surface seeding but also tends to limit the size of improvement schemes in the southern part of the island.

Last year two experimental shelter belts were planted at Laxdale and Ballantrushal and this year five more are being established in other townships. These plantings are all on improved pastures and will give protection to the cattle by acting as windbreaks. In each case the trees (about 4,000 in each scheme) are being planted in the centre of the area so that shelter can be given from all directions.

Pasture improvement schemes are carried out under the supervision of the North of Scotland College of Agriculture and with the help of grants given by the Crofters' Commission. The North of Scotland College of Agriculture did much to pioneer the technique of surface seeding and has since played a vital role "in stimulating the interest of the crofters and in educating them to pursue the benefits to be obtained by orderly and sustained methods of regeneration" (Crofters' Commission 1959:11). Its two representatives in Stornoway are responsible for giving day to day advice on these and other matters and their efforts "on the spot" have contributed in no small way to the success of the schemes. The Crofters' Commission provides the necessary financial assistance; between 1956 and 1960 it paid out £179,439 in improvement grants to crofters in Lewis and at no time has it ever withheld

approval from any scheme submitted with the backing of the North of Scotland College of Agriculture (*Stornoway Gazette*, 27.12.1960). Grants of up to £11 per acre are given for surface seeding in the first year and of up to £3 per acre for treatment in the second year; from then onwards the whole responsibility for maintaining the new pasture rests on the township itself. The Lime Department of the Ministry of Agriculture also makes an important contribution by providing subsidies on sand haulage.

One of the most obvious benefits of surface seeding is the consequent increase in the agricultural capacity of the land. This is a factor of vital importance in Lewis where good agricultural land is so very scarce. The improvement of some 4,600 acres of rough grazing since 1953 has already added over 20 per cent to the man-made agricultural potential of the island (the total amount of inbye land being little more than 20,000 acres). What is of special significance, moreover, is the fact that surface seeding is leading to progress in the right direction. In the mild and moist climate of the Outer Hebrides an acre of good grass is just as productive, if not more productive, as an acre under grain. On improved pastures the crofters are not only growing more and better grass than they have ever had before but they are also growing it earlier and later in the season; in some cases there has been a growth of grass fit to sustain cattle from the middle of February to the end of December (*Stornoway Gazette*, 7.7.1959). If cattle can be left to feed off growing pasture for ten months of the year it will probably be more economical for crofters to buy in winter keep for the remaining two months than to go through the perpetual struggle of raising crops in such an unsuitable climate, especially as high grade cattle food is being produced at a fish meal factory in Stornoway. It would certainly seem that a greater emphasis is now being placed on the rearing of livestock. Some crofters who had only one cow before the schemes began have four or five, and in several townships the cattle stock has been doubled; between 1952 and 1960 the total number of cattle in the Isle of Lewis rose from 4,785 to 5,942—an increase of 24.2 per cent. Further evidence of the growing interest in cattle is seen in the recent decision of many crofters to dispense with township bulls and instead to use artificial insemination for cattle under a new scheme operated by the Department of Agriculture for Scotland, thereby enabling their cattle stocks to be improved in quality through selective breeding.

The pasture improvement schemes are equally important for their social implications. It is, of course, impossible to assess how much influence they might have in this respect but there is every likelihood that they will, in the long run, do much to promote a spirit of hope and enterprise among the crofters themselves. Pessimism and conservatism tend to be deeply rooted attitudes in the Isles and the creation of a new spirit among the people is just as important as the creation of new pastures on the land. Surface seeding could eventually transform the agricultural economy of the Outer Hebrides but unless the crofters have confidence in themselves and in their future its many potentialities will never be fully realised.

NOTE

Some crawler tractors and spreaders have recently been introduced into Lewis. If these can be used successfully they might have far-reaching consequences; the mechanisation of surface seeding processes (especially that of the spreading of shell-sand) could alter the whole situation by making really large-scale reclamation possible.

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NOVEMBER 1961 JOHN L. BLAKE

Book Reviews:

Stories from South Uist told by Angus MacLellan. Translated by John Lorne Campbell. Routledge & Kegan Paul. London. 1961. xxix+254 pp. 30s.

John Lorne Campbell has once more placed students of Gaelic folklore in his debt by this selection of stories from the wide repertoire of Angus MacLellan, the ninety-year-old storyteller from South Uist. Not so long ago he gave us *Tales of Barra told by the Coddy*. There the tales were told by the Coddy himself in English and taken down in shorthand. For this book the editor worked directly from the Gaelic as recorded on tape,