

Scottish Gaelic Witch Stories

A Provisional Type-List

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The cataloguing of *sagen* or local legends is a subject currently much discussed by students of oral narrative. Since the present demand seems to be for more national material before any all-embracing international classification is attempted, and also because of the practical need in the card-indexes of the School of Scottish Studies for some system which will weed out recurrent plots and motifs from the tangled mass of Scottish, and especially Gaelic, local traditions of supernatural and historical events, I hope in this and future issues of *Scottish Studies* to publish an interim catalogue covering some of the better-known types of *sagen* about the supernatural. The numbers assigned here are provisional (though spaces have been left, as is normal practice, for further types to be added), and if a better, internationally accepted system is devised in the future these types can be absorbed as a block or one by one as may be necessary. The frame of reference is not designed to cover all recorded stories of the supernatural: I do not intend, for instance, to do more than skim the surface of the vast mass of ghost stories, where there are few recurrent plots and every other informant will tell of experiences which befell himself or a neighbour. On the other hand I have not restricted the catalogue to stories found all over the Highlands like the 'Migratory Legends' of Christiansen's Norwegian study (Christiansen 1958)—stories have been included which are very popular in a small area, and even some stories told of a single historical character or event, so long as they contain supernatural motifs which are unlikely to be true and might sometime be associated with a different person or occasion.

In this first instalment, before tackling the mass of stories about fairies and other supernatural beings, I have attempted a catalogue of common stories about witches and other human beings with extraordinary powers. Though it is often a mistake to catalogue narrative material by characters rather than by the characters' activities—a mistake which makes Stith Thompson's *Motif-Index* (1955-8) often annoying and sometimes useless, since the same motif may be found in totally different places according as the characters are dwarfs, trolls or fairies¹—stories about witches can reasonably be taken as a separate group: witches are mortals who can be caught and killed or at least recognised as one of your neighbours, and this fact is essential to the plot of nearly all the stories listed below. Fairies, like witches, are believed to have the power of stealing

the 'substance' of milk by magic, but they cannot be detected and punished while doing it, though they may be foiled by the theft of their magic chain (Campbell 1890:280)—which is quite a different story. There are stories where it is doubtful whether a character is a supernatural *cailleach* or a mortal witch; in these cases I have taken her to be a supernatural except in Type 3 below, where the hag is sometimes a mortal who is killed, though at other times a supernatural who ransoms herself with a reward or simply vanishes. Origin legends where, for instance, standing stones are said to have been dropped by a witch are not included. It must be admitted, however, that the terms of reference of this particular study have been chosen with an eye to making up an article of manageable size, and there may well be fewer stories about, say, benevolent wizards like the MacMhuirichs than should have been included.²

My intention, at least, has been to cover those tale-types in which a witch or wizard is a protagonist, not a secondary character. No story has been considered a type unless known to me in two or more versions, and it may well prove that many others have to be added later. I have only included what seem to me *stories*, with a definite plot-shape. Many witch traditions are no more than dramatised recipes for the prevention of witchcraft. The directions: 'If you think that a witch is taking the substance of your milk, boil the urine of the cow affected in a pot and the witch will come to your door' may be presented most often in story form: 'A woman's cow gave nothing but thin, watery milk. She consulted a wise woman, who advised her to boil the cow's urine in a pot. It had not been boiling for an hour when a neighbouring woman came to the door and begged her to take the pot off the fire and she would never harm her again.' This is simply an instance of belief, like the many tales still to be collected of local women who have injured people by the evil eye. On the other hand when the witch is seen milking the cow in the form of a hare, shot, followed home and exposed, or when she draws milk from a pot-chain to impress the minister and kills his cow by continuing at his order, the dramatic form is more important than the belief which it illustrates, and the story falls under Type 1 or Type 7 respectively. (This form of Type 7 is actually a borderline case, and it is only because Norwegian variants end with the girl's death because of the trick she has learnt from her mother, that it is included alongside Gaelic tales where the same ending follows a demonstration of another trick.) Again in Type 1 it is not the witch's transformation into a hare that makes the story, but the manner of her exposure when she is found wounded in the same way as the animal which was shot. So I have not included another anecdote (Campbell 1902:33; IFC 1027:213-4) where a woman tells her grandson to offer to show hunters a hare for sixpence, and the boy shouts 'Run, granny!' to the hare when it appears—this simply illustrates the belief that women could become hares, and the hare's fate is not even told.³

I have concentrated on material in Gaelic, though many of these stories may also be found in Scots, and some Scots versions have been referred to. Indeed, witch tales, as against fairy tales, seem often to be imports to the Highlands from Lowland Scotland, where most of the actual witch persecution took place, along with the word for 'witch'

itself.⁴ Thus Type 4 implies the Lowland social structure of farmers and farm-labourers, and in Type 21 the magic words themselves are nearly always in English though the story is told in Gaelic. This article, however, merely sets out to be a type-catalogue—a historical study of the material must be left till later.

I have only listed and analysed those versions of a story known to me from the indexes of the School of Scottish Studies. Many recordings in the School's archives have not yet been fully enough indexed to be recognisable as representatives of a type, nor have many MSS and printed books or periodicals containing relevant matter been examined, though I am grateful to the work of Mr Robin Kerr, the School's Honorary Archivist, his predecessor the Rev. Angus Duncan, and Mr Ian Whitaker, formerly Research Fellow, which has led me to many useful sources. I shall be very glad if readers of this article can point out to me further versions of the story-types listed below, whether in Gaelic, Scots or English, or indeed other Scottish witch stories which should be included in future lists.

The system of analysing and summarising the stories is loosely based on that in Christiansen 1958—a general summary, with each detail numbered, is given first, and under each version the numbers of the details included are listed, each followed by any divergence in incident from the basic type, or amplification of names. Versions of each type are listed in alphabetical order of counties, and of islands within counties, but Lowland counties are separate at the end, and versions from the islands of Inverness-shire and from Lewis are listed under 'Hebrides', treated as a county: so the order of Highland counties is Argyll, Hebrides, Inverness, Perth, Ross, Sutherland. Within counties or islands the order is chronological by date of publication or recording. Informants' names and townships, and the source of the story if from outside the area where it was recorded, are given where known, but early collections such as Miss Dempster's in the Folk-Lore Record and the Rev. J. G. Campbell's (1902) do not usually give such details. Campbell's material has generally had to be listed under the area to which the story applies. English versions, usually summary, like those in the last-named sources, are marked (E). Stories from collections such as MacLean 1923 or Robertson 1961 which draw extensively on earlier published material are not included unless they are clearly new versions.

Following the catalogue, examples of some of the more interesting stories are given in Gaelic from Lady Evelyn Stewart-Murray's MSS (Murray 1891—see *Scottish Studies* 9: 153 and 10: 162.) An asterisk after the English summary indicates that the Gaelic will be found below.

The Witch Foiled, Discovered, and Punished

Most of the commoner stories about witches end with the unmasking of the villainess and her death or reformation. This reflects the general hatred of the practice of magic and the preference of folk audiences for what, to the hearer, is a happy ending. It also

points up the difference, noted above, between stories about mortal witches and those about purely supernatural beings which cannot be punished.

1 *The Witch Hare*

As a recent broadcast programme confirmed, this is probably the most persistent and widespread of all stories about witches in the British Isles, though details even of such a simple plot are often missing, especially in recent tellings. It presumably corresponds to No. 3055 in Christiansen 1958, 'The Witch that was Hurt', though he considered the type too ill-defined in Norway to summarise. Some borderline cases have been included here.

Summary: A man sees a hare (A1) or other animal (A2) milking his cow (A3) or otherwise acting suspiciously (A4). He shoots at it but always misses (B1) until on a wise person's advice he loads a sixpence or silver bullet (B2): when he aims at it he sees a woman in its place (B3), but he shoots it (B4); or it is wounded by his dogs (B5) or otherwise hurt (B6). He follows the limping animal to a neighbour's house, where it goes under the door (C1) or tracks it there by the trail of blood (C2); or when he gets home he hears that the neighbour is ill (C3) because . . . (C4). He finds the woman on her sick-bed wounded in the same place as the animal (D1); she dies (D2) or never harms him again (D3).

Argyll. (1) SA 1958/80 A2 (Mrs MacLucas, Benderloch) A1. B1.2 goat. B3 never seen again. (2) *Coll.* PN 57 A (John MacFadyen. E) A1.3. B4 with arrow. C1—she walks with a limp ever after.

Hebrides. (1) Cumming 1886:175 (E. Location unnamed—possibly mainland) A1.B4. Woman seen with arm in sling—told as true. (2) *N. Uist.* Log 1239 (1) (Angus MacLeod, Sollas) A2 cat. A4 attacks him. B5. C3. D1.3. Cf. Type 9. (3) *Skye.* Folk-Lore 33:213 (E) A1. B1.2.4.—'His own wife lay dead before him.' (4) *Vatersay.* SA 1960/89 A5 (Mrs Kate Gillies—heard from a Mid-Argyll man) A1.3. B4. C1—woman seen wounded in both hands in house next day.

Inverness. (1) Folk-Lore 50:77-78 (E. Strathspey) A1. B1.2.4. Turns into woman at once. D2. Dying curse—her killer killed by his gun exploding.

Perth. (1) TGS1 25:132 (E) A1.3 running towards byre door. B4—shot by gamekeeper. C3. Blind in one eye. (2) TGS1 26:43-4 (E) A1.4 casting spell to get increase of neighbour's croft. B3.1.2.4. C1. D1.3. (3) *Op. cit.* 46-7 (E) A1.4 eating oats. B5 chased by drover's dog. C1. D3./Variant ending: B2.4. D2. (4) Murray 1891 No. 108 (Mrs McGlashan, Killiecrankie) A1.3. B1.2. C1. D1.3. (5) *Op. cit.* No. 123 (Donald Douglas, Dowally) A1.4—seen when going out with first load of dung, crops then fail. B1. Advised to cut bit off wife's nightshift while she sleeps and use it as wad. B4. C1. D1.3 given 7 ears of barley with which he will get back 7 years' lost crops.* (6) *Op. cit.* No.

142 (Joseph Stewart, Wester Invervac) A1. B1.4—dog catches but cannot kill it, man shoots and wounds it. C1. D1. 'You have wounded me, but you could not kill me.'

Sutherland. Henderson 1911:105-6 (E)⁵ A1 pursued by 2 black hounds. B6 cut in half with peat-spade:head end takes form of woman, then body vanishes. C3.4 kicked by horse. D2.

From the edge of the Highland line is a *Morayshire* version collected by Dr Walter Gregor: Crombie MSS. A1. B1.2.4. C2. D1. There is an *Orkney* version in Roberston 1961:112-3. A1.3. C1. D1.—chased by dogs and found panting and muddy:burned. More remotely related Highland versions are in Campbell 1902:33, Murray 1891 No. 125, and Polson 1932:142, 154-5. I shall not attempt to list the other Lowland, English and Irish parallels—some recent English ones are in Tongue 1965:71-74.

2 *The Weaver and the Dirk*

Like the last, this is a story of shape-changing, and its dénouement is the same, though the villain is usually a man. The best-known version is localised in Gairloch,⁶ but the story is also found in other areas with variations in details apart from the lack of proper names. For the association of witchcraft with weavers—who might live in rather remote places and so were liable to suspicion—compare Type 6.

Summary: People are found murdered (and robbed) at a certain ford or hill (A1). The hero (A2) goes that way to catch the murderer and before reaching the ford visits the house of a weaver (A3). His host asks what he will do if attacked by the murderer: hero names all the weapons he will use except his dirk (or *sgian dubh*) which he calls by a riddling name (B). At the ford he is attacked by an animal (C1); his gun misfires, sword sticks in scabbard, etc., but he wounds the creature fatally with his dirk and follows it back to the weaver's house (C2) or just goes back there when the animal vanishes (C3). Weaver found in bed (D1), his wounds exposed (D2), and despatched (D3).

Hebrides. (1) *Skye.* Folk-Lore 33:309 (E) A1 Red Burn near Kingsburgh. A2 herd-boy. A3 witch. B 'Cruachan' (meaning dirk on hip, understood as hill). C1 pig or wild boar. C2. D husband tells boy to let her die. Boy rewarded. (2) *S. Uist.* DJM MS 34:3183 (Mary Ann MacInnes, Stilligarry) A1 Cnoc Ruadh. A2 Uisdean Mór mac 'ille Phàdrùig. A3 'yellow-footed weaver'. B 'Catriona piuthar mo sheanamhar'—Catherine my great-aunt. C1 yellow goat. C3. D1 under loom. D2.3. (3) SA 1960/17 B2 (Angus MacLellan, Frobost) A1. ford. A2 gamekeeper—not deliberate? A3. B...⁷ C1 black cow. C3. D1.2. (disembowelled).

Perth. (1) Murray 1891 No. 78 (Archie Campbell, Blair Atholl (?) from grandfather in Rannoch) A1 lonely place on way to town. A2 boy from Lochaber (calls himself 'Shil Dhubh' to weaver). A3. B 'Bana-chait cùl na cruachan'⁸—she-cat behind the hips/stacks. C1 he-goat. Taunting dialogue. Goat turns into weaver when killed?*

Ross. (1) Campbell 1890 2:110-1 (John Campbell, Strath Gairloch. E) A1 *Tom Buidhe Ghearrloch*, the yellow knoll of Gairloch. A2 Uisdean Mór mac Ghille Phàdrúig. A3 'yellow-footed weaver'. B 'My mother's sister'. C1 (hornless yellow) goat. C3. D1 under loom. D2.3. (2) *Ibid.* 112 (Alexander Macdonald, Invercrasdale. Brief English summary) A1.2.3. same details. B 'Catriona piuthar mo sheana-mhàthar'. C1 *gabhar mhór ribeagach sheusagach*—a great shaggy bearded goat. D1.2.3.

3 *The Swelling Hag*

This very popular Gaelic story is told indiscriminately of mortal witches, especially Gormshùil Mhór, the Lady of Laggan (*Bean an Lagain*), and of the female supernaturals referred to as *Glaistig*, *Fuath* or simply *Cailleach*. It appears in almost the same form in episodes III to V of AT 303 in some Gaelic versions, and it seems not impossible that the international tale is the source of the Gaelic story. Certainly the presence of the hero's dog(s), if not their binding with a hair, is an integral part of the international tale, and this part of AT 303 can be found as an independent tale.⁹ The witch coming to the hunter's fire could then be a reversal of the hero investigating the light of the witch's fire in the international tale. AT 303 with this ending seems relatively rare in Scottish Gaelic, but there seem to be other instances of motifs becoming associated with stories other than the international one from which they sprang (*cf. Béaloideas* 31:27.) Where the hag is a mortal witch, the end once again is like that of Type 1 in many cases. The dialogue between the hag and the hunter has a standard, aphoristically flavoured form in the fuller versions.

Summary: A hunter, sheltering alone in a bothy (A1) is visited by a little old woman who asks leave to warm herself at his fire (A2), or by an animal (A3) which later becomes a woman. She asks him to tie up his dogs, which are threatening her, with a hair which she gives him: but he ties it round a beam (B1) or throws it into the fire (B2) and only ties the dogs with his garter (B3). She asks for snuff and is given it on the point of his dirk (C1). She begins to swell. He remarks on this and she replies that her clothes are just loosening as they dry (C2). When she is of more than human size she attacks him—she calls on the hair to tighten but it only cuts through the beam (B1)—the dogs burst loose and attack her (D1) or are set on her by a seemingly harmless mention of their names (D2). (i) they chase her out of the hut: much later only one dog comes back (E1). Next day the hunter finds the woman, whom he recognised, in bed (E2), or a neighbour is reported ill (E3). She is torn by dogs' teeth. She remarks that if the old dog had had the sharp teeth of the young one, or the young one the intelligence of the old one, she would never have escaped alive (F1): she dies (F2) or is killed (F3). OR (ii) she is a supernatural: she asks him to let her go and promises that he will have a deer to shoot next day (G1) or other sequel (G2).

Argyll. (1) MacDougall 1910:226-9. A1 tailor at shieling with young couple. A2.

C1—refused. Found throttling girl, struggles with tailor and calls on other witches for help, but driven away by cock crowing.

Hebrides. (1) Barra. IFC 1030:90-4 = SA 1965/17 A6 (Neil Gillies) A1 boy sheltering in mill kiln. A2. B—asked to move dogs. D2. E1—mother predicts that only the bitch will return, mad—she is calmed down by drinking over three basins—full of milk and dies next day—there is not a hair left on her. (2) Raasay. IFC 1027:46-52 (Peggy Maclean) A1 a Maclean. A3 cat = Witch of Laggan. B—not tied with hairs. D1. E1 very weak. E3 Lady of Laggan. Breasts torn off. F2. Type 19 follows. (3) S. Uist. DJM MS 66:6210 (Mary Ann MacInnes, Stilligarry) A1.2. C2. B3 old string instead of *snàthlam* (magic thread). D1. E1—both return hairless. E3. (4) SA 1959/43 A3 (Angus MacLellan, Frobost) A1 gamekeeper. A3 frizzle hen (*cearc ghreamnach*) = Gormshùil Mhór = Lady of Laggan. D1. E1 older dog, carrying one of her breasts: dogs had drawn blood, so she could not change shape again. E2 breast returned. F1. She runs away—Type 19 follows.

Inverness. (1) Stewart 1823:189-96 (E) A1 famous witch-hunter in Gaick forest. A3 cat = Goodwife of Laggan. B1. D1. E1 both return and drop dead: she tore out their teeth and escaped as a raven. E3 breasts wounded. F2 repentant. (2) MacDougall 1910: 230-3. A1 in Strathdearn. A3 hen. B3. D1. F1. E3. F3. (3) *op. cit.* 236-8. A1 Domhnall Mac Iain. A2 Glaistieg. B3. B2—it crackles and flies out of chimney. D1. G1. (4) Polson 1932:147-9 (source unnamed. E) A1 famous witch-hunter. A3 cat = good wife [*sic*] of Laggan. Says she is a witch but will repent if sheltered. B1 hair *rope!* D1. E3. F2. Type 19 Follows.

Perth. (1) Murray 1891 No. 11 (John Reid, Glen Fender) A1 shepherd at home. A2. B1 chair leg. D1. E1 older dog. E3 neighbour who would inherit some land if shepherd died. F1.2. (2) *Op. cit.* No. 63 (Annie McDonald, Baluan) A1 Muireach Mac Iain. A3 hen = Lady of Laggan. B1. D1. E3 Lady of Laggan. F1.2 soon after promising not to do any more harm. Type 19 follows.* (3) *op. cit.* No. 163 (Mr Cameron, Rannoch) A1 Sir Donald Cameron. A2 Cailleach Beinne Bhrice. B—refuses to tie dog. C1 accepted. G1.2 he dies soon after failing to come to another rendezvous with her.

I know of no parallels outside the Highlands. For some related tales see TGS1 25:259-60; Campbell 1902:38 (with AT 113A) and 49-50 (with Type 1); MacDougall 1910: 242-7.

4 *Servant into Horse*

This is a popular tale, quite elaborate and fairly consistent in form. It seems to belong to Scotland, possibly to the Lowlands rather than the Highlands. It shares with the preceding tales the motif of the witch hurt in one form and showing the wound in another. Calum Maclean, in *Scottish Studies* 3:189, quotes an instance where a witch was actually executed for the crime of turning her daughter into a horse and having her shod.

Summary: A farmer's wife is a witch, and regularly turns one of the farm servants into a horse to ride at nights. He is exhausted every morning, but does not know why (A1). His companion offers to take his place at the outside of the bed (A2) and stays awake until the witch comes and transforms him with a magic bridle (A3). She rides him to a coven meeting in . . . (B1), and leaves him tethered outside: he manages to regain human form by shaking off the bridle (B2) and when the witch comes back he uses it to turn her into a mare. On the way home she speaks to him and tries (e.g. by asking what he says before going to bed) to make him mention God's name, so as to break the spell (C),¹⁹ but he does not reply. He takes her to a smithy and has her shod (D1) and then brings her home: he tethers her in the yard and sells her to her husband, who wants the fine horse (D2) or more often takes off the bridle and leaves her (D3). When the farmer takes off the bridle (D2) or when the servant comes to see his sick mistress and pulls off the covers of her bed (D3) she is discovered to have horseshoes on her hands and feet. Sequel (E).

Argyll. (1) *Tiree*. Henderson 1911:109-14 (Rev. J. MacCallum) A1.2.3 shaken in face. B1 big house with stable. B2 pulls it off with forefeet. D1.3. E shoes taken off on pledge of good behaviour.

Hebrides. (1) *Skye*. Folk-Lore 33:307 (E) A1.2 stays awake and watches one night, changes places next. A3 halter. B1 inn—horse left on roof. B2. D1.3. (2) TGS1 37:193-4 (Frances Tolmie's papers. E) A1 knows why—tells master, Goodman of Ullinish, that he wants to leave and when pressed, why. B2 on wise man's advice seizes bridle when witch comes to his bedside. D1.3 allowed to run away, and found in bed with horseshoes. E soon dies. (3) MacGregor 1930:237-8. Same as preceding except that the servant does not tell the tacksman of Ullinish who the witch is, and they decide what is to be done between them. (4) Log 1534 (Angus Lamont) A1.2 watches first night, second night seizes bridle—B2. D1 forefeet only. D3. E turned back to horse and shoes taken off by smith. (5) *S. Uist*. SA 1958/29 A3-B1 (Angus MacLellan, Frobost) A1.2 first servant stays awake and watches, next night goes back to own place and stays awake. A3. B1 overseas. B2 bridle taken off and hidden, but found. C crossing sea. D1 weeps while being shod. D3. E burnt.

Perth. (1) Murray 1891 No. 63 (Annie McDonald, Baluan) A1.2.3 witch is Lady of Laggan. B1 wine-cellar in France. B2. C. D2. 1 at master's orders, before bridle taken off. E husband has her turned into a horse again and shoes taken off: she is not reformed—Type 40A follows.* (2) *Op. cit.* No. 124. (Donald Douglas, Dowally) A1.2.3 at Balnaguard farm. B1 Holland. B2. C crossing sea. D1.2.

Lowland versions include: *Kirkcudbright.* (1) Campbell 1890 2:69-71. A1.2.3—the witch is Jenny MacGowan, the farmer's daughter. B1 Auld Kirk of Buittle. B2 next week when servant finds bridle in kitchen. D1.3. *Selkirk.* (1) Wilkie 1916:102-3 (from MS c. 1800) A1 blacksmith's apprentice at Yarrowford. A2 brother. A3. B1 cellar. B2.

D1 missing fore shoe replaced and other forefoot re-shod before riding in ploughed field. C3. E burnt.

An Irish parallel from Co. Derry (Lloyd 1910) is summarised in English by Henderson (1911: 115-6): A1.2 stays awake himself on advice of wise woman—she cannot enchant him when he is awake. B2 finds bridle at head of witch's bed when she is asleep. C1.3. E she dies through loss of blood. This resembles the Skye version (Hebrides 2-3) and may well be an import from Scotland.

5 *Man Drowns Witches*

As with Type 7, this story seems to exist in two fairly distinct versions, one from the West Coast and islands, one from the mainland. The latter, with its account of a visit to the Sabbat, may well be derived from a Lowland original; but the ending of both versions is more natural in the simpler coastal variant. Some still further simplified versions of the central motif are noted from Campbell 1902.

Summary: A woman is invited by her witch neighbours to come with them to the witches' Sabbat (A1) or on a fishing expedition on sieves (A2): but she sends her husband in her place. Or the husband joins his wife and other witches (A3). [With A1 opening:] The other witches leave broomsticks in bed in their place (B1): the Devil presides at the Sabbat and lights the night with his glowing eyes (B2). The witches go sailing on a loch (A1) or the sea (A2) in sieves. The man drowns them by uttering God's name (C1) or by cutting or letting go the line which holds them to the shore (C2). Sequel (D).

Argyll. (1) *Mull.* Campbell 1902: 18. A3. C1 husband comes on board sieve in the name of the Trinity. (2) *Tiree.* *Op. cit.* 18. A3 husband sees wife and other witches passing in eggshells. C1 wishes them God-speed.

Hebrides. (1) *Barra.* IFC 1030: 36-9 (John MacPherson) = MacPherson 1960: 203-4 (E) A3 fisherman in Skye joins wife and tailor's wife fishing on riddle in shape of rats. C1 man (on shore): 'We have enough, thank God.' (2) *Lewis.* Campbell 1902: 15-6. A3 tailor sees wife and other witches go up chimney in creels and return with fish: asks to join them. C2 cuts thread deliberately. (3) *Skye.* *Op. cit.* 18. A3 husband follows wife and 7 others who go to sea on sieve in form of cats. C1 the Trinity. (4) *Folk-Lore* 33: 210. A2. C2 lets go string deliberately.

Perth. (1) Murray 1891 No. 111 (Donald (?) Douglas, Dowally) A1 woman in North promised wealth if she comes. Husband dresses in her clothes. B1.2 sitting on crag. C1 *an Nì Math.* D husbands who find broomsticks in place of their wives in bed told where to find wives' bodies.*

In a Strathdon story collected by Dr Gregor (Crombie MSS) the same fate befalls a benevolent witch who volunteers to ferry a neighbour's husband across the flooded river on a corn-riddle, but is drowned by his cry of 'God save you!'

6 *The Devil's Girleful*

The three versions of this story known to me have the same climax, but it is led up to by widely differing details: I have therefore described each version fairly fully. There is clearly some connection between this and the early Irish stories where a man (Lugh) puts the head of his enemy (Balor) on a pillar-stone rather than over his own head as he was asked, and the pillar is split by a drop of venomous blood. (See Ó Cuív 1945:6, 8-9 and 54, lines 1336-40. Cf. also O'Sullivan 1966:170.)

Summary: Someone (A1) goes to the house of a witch (A2) in search of . . . (A3). During the night the witch is heard speaking to the Devil (B1) who is to be rewarded for his services (B2) by taking the first person or thing that goes into a certain belt (B3). In the morning the witch's client puts the belt on a bush or stone (C1) which disappears in flames (C2).

Hebrides. (1) *Lewis.* Polson 1932:56-8 (E) A1 girl in Lewis. A2.3 a charm to help her to overcome her rival in love. B1 second night, in next room of dark house. B3 witch gives belt to girl as present for her rival, who will be taken. C1 girl thinks this too much and puts it on standing stone. C2 sound of clanking chains, fire and howling: stone found next day split and scorched. (2) *Skye.* SA 1957/97 A4 (Rev. Norman MacDonald) A1 boy and two girls returning from Portree to Staffin. A2 weaver-woman on moor. A3 shelter from storm. B1 boy cannot sleep and sees weird light: gets up fearing fire and sees witch and Devil talking on other side of loom. B2 twenty years serving witch. B3 cloak belonging to one of the girls, which is drying by the fire. C1 boy grabs cloak before girl can put it on and wraps it round an old tree. C2 into the sky.

Perth. (1) Murray 1891 No. 134 (James Robertson, Balnald (?)) A1 Pitlochry man. A2 (male) weaver in Strathray. A3 web (*éideadh*) of cloth. B1 goes down to waterside and calls on Satan thrice. B2 making cloth—voices heard throughout night at work. B3 customer's belt, which he brought out with him. C1 whin bush, when he reaches moor. C2.*

7A *The Witch's Daughter and her Father*

Several different variants of this story can be found in Norway: it is No. 3035 in Christensen 1958. I have divided it between versions where the girl is killed for a witch by her father (7A) and those where she is merely observed by a minister and no punishment is related (7B). In Norway her demonstration of witchcraft usually consists in drawing milk from a piece of furniture, which in Scotland always seems to be associated with Type 7B, but variants include stopping ploughs and plough-teams, which seems to be the Lowland and mainland form of 7A, and occasionally raising storms and sinking ships, which is the usual variant in the West Highlands and islands. Evidently the distribution of the story has been affected by socio-economic factors—ploughs have never been much used in the West except on the richest land, but sinking a ship in a

community where there are many fishermen is the worst of crimes. Cf. a version of the last from Donegal (O'Sullivan 1966:226-7).

Summary: The daughter of . . . (A1) has learnt witchcraft from her mother (A2). One day when out walking (A3) with her father she offers to show him her powers: she stops a plough and horses in its tracks (B1) or sinks a ship (B2) by . . . (B3). She succeeds in several cases but fails once because the plough or ship contains rowan wood (C). Her father has her killed before she can do any more harm, by . . . (D).

Argyll. (1) *Mull.* Campbell 1902:22-3 (E) A1 Mull farmer. A2.3. B2.3 looking at them backwards between her legs. C. D. burning her and mother.

Hebrides. (1) *Barra.* MacPherson 1960:204-5 (E) A1 man in Sleat, Skye. A2.3 working on croft. B2.3 looking at it (?) D kills her at once with a spade, and her mother after.

(2) *Skye.* Folk-Lore 33:211 (E) A1 stepdaughter of widower. A2.3. B2.3 by turning limpet shell upside down in a tub. D stabbing her and letting her bleed to death.

(3) *S. Uist.* SA 1953/274 A14 (Donald MacMillan, S. Glendale) A1 man in South of Skye. A2.3 cutting peat. B2.3 pointing with stick: ship wrecked on beach below them (no sequel). (4) *Vatersay.* SA 1965/18 A3 (Nan MacKinnon) A1 MacLean of Duart, Mull. A2 from teachers. A3. B2. D burning her.

Perth. (1) Murray 1891 No. 112. (Donald (?) Douglas, Dowally) A1 farmer near Aberdeen. A2 mother's mother. A3. B1 his seven ploughs. C. D by bleeding/drawing blood (*thug e fuil dhi gu bàs*).*

7B *The Witch's Daughter and the Minister*

Judging by Christiansen's summaries (1958:41-4) the minister is the usual witness of the girl's nefarious activities in Norwegian versions of this story, and as some Scottish tales are clearly related to the Norwegian type I have included them under the heading 7B, though there is barely enough of a plot to qualify as a story rather than a mere instance of witch behaviour. The point of the story is evidently what happened to the minister's cow, not what happened to the girl, who is generally probably regarded as a widow's daughter and subject to no authority but that of her witch mother. At least there is no trace of the efforts made by the minister in the Norwegian versions either to save or to burn the young witch.

Summary: Minister finds witch's daughter alone at home (A1) drawing milk from the pot-chain (A2), or she volunteers to give a demonstration of this (A3). Presently blood comes (B1) and she says she dare not go on or the minister's cow will die (B2) but she is told to go on (B3). When the minister gets home his cow is dead (C).

Hebrides. (1) *Raasay.* IFC 1027:177-9 (Peggy Maclean) A1 in Loch Alsh.¹¹ A2. B2.3.C. (2) *Skye.* Folk-Lore 33:210-1 (E) A1 granddaughter. A3.2. C—not told to go on; cows found almost dead with exhaustion.

Ross. (1) Campbell 1902:9 (E) A1 'Mr Lachlan' of Kintail,¹¹ incognito, and witch herself. A3. B3.1. C.

8 *Witch Delays Birth of Child*

This is the Scottish treatment of a motif as old as the Greek myths of the birth of Heracles.¹² A rather different version appears in the ballad 'Willie's Lady' (Child 6) where the witch is the mother of the child's father, not of his jilted lover, though her motive is the same, hatred of the wife: she is outwitted not merely by a report of the baby's birth, but by the christening of a wax doll, which makes her cry out in pique like the jilted girl in the stories below: the father thus learns what caused the spell and removes it himself. The sole source of this ballad was Mrs Brown of Falkland in Fife. The Gaelic version is found both as a tale told for its own sake and attached to the biographies of historical characters such as Ailean nan Sop and Iain Mùideartach; the birth of the hero with a full set of teeth also occurs independently in the biographies of Gaelic strong men, without any suggestion of witchcraft,¹³ and possibly the witch tale has subsequently been attracted to these biographies by this resemblance.

Summary: A woman is jealous of her former lover's wife (A1) and delays the birth of her child with the help of her mother, who is a witch (A2). A helpful stranger (B1) discovers the situation, and tells the woman as if by chance that her rival's baby has been born (B2). She reproaches her mother (C1) and destroys the spell (C2) which explodes when burnt (C3). A son is then born to her rival who already has large teeth (D1); he is called . . . (D2).

Argyll. (1) *Mull.* Campbell 1902:45-6 (E) A1 wife jealous of husband's mistress, a servant girl. A2 unrelated witch. B1 husband's Fool. B2 pretends to be drunk on dram got in girl's house to celebrate birth. C2 bone. C3. D1.2 Ailean nan Sop.

Buteshire. (1) *Arran.* Folk-Lore Record 2:117 (E) A1.2. B1 passing packman. B2. C1.2 pulls nail out of roof-beam.

Hebrides. (1) *Benbecula.* SA 1959/49 A4 (Patrick MacCormick, Hacleit) A1.2 in Skye B1 old man. B2. C1.2 bone. D1 two teeth. (2) *S. Uist.* SA 1959/43 A2 = SA 1960/129 A2 (Angus MacLellan, Frobost) A1.2 delayed a year and three quarters. B1 old man. B2. C1.2 clew (*ceairle*) of black thread. C3. D1.2 Fearchar Fiaclach.

9 *Attack by Slighted Lover*

It seems as well at least to leave room for a type covering other stories of the jilted witch's daughter and her vengeance, though at present the material is rather too ill-defined to list. Generally the girl attacks the man in animal form, as in Types 1, 2 and sometimes 3: but storytellers tend not to make it very clear what the motive for the attack was, merely saying that the woman had a grudge against the man, or used to persecute him. In some, perhaps most of these cases a sexual motive may be assumed.

Two explicit versions from Skye are in *Folk-Lore Journal* 4:266 (as told by a guide at Sligachan to Sir James Frazer) and MacGregor 1930:236-7 (referring to the Elgol area). The witch takes the form of a horse in these. What may be a version of the same story is on SA 1953/184/1, from Norman MacDonald, Elgol. Compare also Campbell 1902:30 and Hebrides (2) under Type 1.

10 *Dubh a' Ghiuthais*

This is perhaps an aetiological tradition rather than a witch tale: it purports to account for the blackened stumps of trees found in the bogs of the North Highlands,¹⁴ and in one form the villain is not a witch at all but a dragon. As a witch she is a sort of soft-hearted version of the destructive *Muiligheartach* who attacked the Fenians, and the story of her burial is typical of local legends about princesses of Lochlann told throughout the Highlands and islands. However, the story both illustrates a type of witch activity and has a definite plot, so I have included it here.

Summary: Dubh a' Ghiuthais/An Dubh Ghiubhsach¹⁵ (A1) was a witch from Lochlann (A2a), the daughter of the king of Lochlann who had learned magic (A2b) or a dragon (A3). She was sent by the king of Lochlann, who was jealous of the Scottish forests (B1) to fly through the air and burn down the woods in the Central and Northern Highlands (B2). She was induced to come to earth out of the cloud which hid her, by a man in . . . (C1) who gathered together cattle of all sorts and separated the young from their dams, so that they set up a great bellowing (C2), and shot with an arrow (C3); or she was caused to fall by someone naming God (C4) and killed by the fall. Her father sent a ship for her body but it was prevented from leaving by contrary winds (D1) and she was buried at (D2) where her grave may still be seen.

Hebrides. (1) S. Uist. SA 1953/274 A12 (Donald MacMillan, S. Glendale) A1 An Dubh Ghiubhsach. A2a. B2.

Inverness. (1) Campbell 1895:101-7 (E) A1 An Dubh Ghiubhsach. A2b. B1.2 carrying fire in selvage of her dress. C1 Crò Chintàile. C2 she was a great dairymaid and always came to the cry of cattle. C3 silver bullet. D2 Achnacarry. (2) SA 1952/127/6 (John MacDonald, Spean Bridge) A1 nameless. A2b. B1 because they spoiled his market for timber. B2. C—somebody with more powerful magic than hers brought her to the ground and she was burned.

Ross. (1) Polson 1932:144 (E) A1 'Dona'. A2b for this purpose. B1.2. C1 Lochbroom parish. C2.3. D1.2 in a shipload of Norwegian soil (and alternatives: C4 blessed in name of Trinity over Badenoch; C1 killed at Melvaig, Gairloch). (2) SA 1955/164 B6 (Miss Munro, Laide) A1 Dubh a' Ghiuthais. A2b. B1.2 in form of big white bird: all she touches burns. C1 Lochbroom. C2 she has a soft heart for animals. C3. D1.2 Kildonan, N. end of Little Loch Broom.

Sutherland. (1) TGS I 16:150 = MacBain 1922:191-2 (E) A1 Dubh-Ghiubhais. Aza king's foster-mother—'it must have been'. B1.2. C1 Badenoch. C2—she is just curious. C3 sixpence. (2) Campbell and Henderson 1911:xxii-iii (E. From Miss Dempster's MSS) A1 Dubh Giuthais. A3. B2 Sutherland, Ross and Reay country. C3 by St Gilbert of Dornoch. D2 between Skibo and Dornoch.

There are some traditions to do with the stealing of milk or its *toradh* which might be considered as story types: for instance, one which records how a witch was carrying off milk in a stalk of tangle (seaweed) and was prevented by a man cutting the seaweed which was wound round her body¹⁶; and the story of the witch who tried to steal her neighbour's butter by borrowing a coal when she was churning, but was prevented by a tailor who took a coal each time and put it in a tub of water beside him.¹⁷ For the moment, however, I have not assigned them numbers.

19 *The Hunted Ghost*

It seems appropriate to round off this section with a story of the witch's fate after death.¹⁸ Christiansen (1958) assigns the number 5060 to this type, and calls the hunter a fairy: there seems in English versions to be some connection with legends of the 'Wild Hunt' (see Briggs and Tongue 1965:52-4). In the Highlands, however, the hunter is clearly the Devil, except in Angus MacLellan's version where he is euhemerised into the hero of the preceding section of the story, who was also a hunter with two dogs. In all the versions I have found so far the witch is the Lady of Laggan, and this story follows Type 3, which tells of her death.

Summary: A man travelling by night in . . . (A1) meets the ghost of a woman (the Lady of Laggan) fleeing to a churchyard (A2); she asks him whether she can reach it by a certain time (A3). Later he meets two black hounds, and then a horseman (B1), who asks whether he has seen a woman and whether he thinks the hounds will catch her before she reaches the churchyard (B2). Presently he is overtaken by the horseman returning with the woman slung across his saddlebow: she did not reach the churchyard in time (C).

Hebrides. (1) *Raasay.* IFC 1027:46-52 (Peggy Maclean) A1 a wood. A2 Tomnahurich. B1.2. C. (2) *S. Uist.* SA 1959/43 A3 (Angus MacLellan, Frobost) A1.2 to boundary (*crioch*) of district. B1 gamekeeper following on horse. B2. C—he catches her and she was the last witch burned in Scotland.

Inverness. (1) Stewart 1823:196-8 (E) A1 neighbour coming home meets woman in black. A2 Dalarossie. A3 by noon. B1.2. C one dog hanging on her breast and one on her thigh. (2) Polson 1932:149 (E) A1 two travellers meet bloodstained woman. A2 'the churchyard'. B1.2. C dog's teeth fixed in her body.

Perth. (1) Murray 1891 No. 63 (Annie McDonald, Baluan) A1 in middle of moor

coming from Strathdcarn. A2 Dalarossic.¹⁹ A3 twelve o'clock (or sunset¹⁹). B1.2. C dogs clinging to her.*

Imitating the Witch

A number of comic stories connected with witchcraft may be placed under this heading: the dividing line between witches and fairies is at its thinnest here, but it is normally clear that the witch is a mortal whose magic can successfully be copied by other mortals.

20 *Man Tries to Fly*

I have placed this before the commoner Type 21 because Christiansen's summary of the parallel Norwegian Type 3045 (1958:46) suggests that 20 might be found as an introduction to 21. There are probably many more versions to be found.

Summary: A man (A1) watches a witch or witches (A2), unaware of his presence, fly out of the chimney or smoke-hole of a house (A3) on a sieve or . . . (A4) using certain words. Later he imitates her, using the same object (B1) but makes an error in the words (B2) and is dashed to and fro among the rafters (B3). He mentions the name of God and falls to the ground (C1) with consequences . . . (C2).

Argyll. (1) Campbell 1902:16-7 (E. 'South Highlands') A1 tailor. A2 old woman. A3.4 creel—comes back with it full of herring. B1 one day when she is away. B2 (?)3. C1.2 dislocated hips.

Hebrides. (1) *Skye.* Folk-Lore 33:214 (E) A1 gentleman's servant. A2 three witches. A3 climbing up pot-chain. A4 wearing mitches. B1 at once, using another mitch. B2 forgotten. C falls off roof. (A garbled version, leaning on Type 21.) (2) *Vatersay.* SA 1965/18 A4b (Nan MacKinnon) A1 in big hall. A2 one of the *Doideagan Muileach*. A3.4 sieve. B1. on her return. B3. C1.

21 '*Off to London*'

This is a very popular story in Gaelic: though the form is quite constant, it is almost as well known as Type 1 and at one time, at least, seems to have been as widely distributed throughout the British Isles. As in most Scottish Gaelic versions the witches' spell is in English, the story is probably an import to the Highlands from further south. Early versions are: *Scotland*—James Hogg's ballad *The Witch of Fife*, from *The Queen's Wake* (Hogg 1822 1:70-90; 1873:13-7)²⁰; compare also the story of Lord Duffus and his fairy cup (Pitcairn 1833 3:604 n.). *England*—*The Witches' Frolic* from *The Ingoldsby Legends*²¹ (Ingoldsby 1870 1:163-82). *Ireland*—*Hie over to England* (Hardy 1837:134-48). For this and other Irish versions see O'Sullivan 1966:278-9. The early versions are summarised for comparison at the end of this section. Scottish Gaelic versions are mostly

localised in Skye (a famous haunt of witches) or more often in Kintail on the mainland opposite. The hero's return complete with the gallows seems to be peculiar to the Highlands.

Summary: A man spends a night in a house (A1) where he happens to see witches (A2) take out and put on certain caps²² (A3), say . . . (A4) and disappear (through . . . A5). He finds another cap and says the same words (B1) and finds himself with the witches in a cellar in London (B2). He gets drunk and is left behind when they go home (C1), caught by the owner of the cellar (C2) and condemned to be hanged (C3). As a last favour he asks for the cap to be put on his head (D1), says . . . (D2) and is carried home (D3) with the gallows and rope still attached (D4): the gallows was made into . . . (D5).

Argyll. (1) Polson 1932:167 (E. Told of 'a remote district of Argyllshire') A1 benighted traveller in hut. A2 unwilling hostess and two others. A3 white mutches. A4 'Off to London'. A5 through smoke-hole. B1 he snatches mutch from the third witch. B2. C1 can't find mutch and falls asleep. C2.3. D1 having found it in his pocket. D2 'Off to Argyll'. D3.4.5 woodwork of cottage.

Hebrides. (1) Barra. SA 1965/97/4 (Father Calum MacNeil. E) A1 Kintail man looking for keel for boat, lost in woods. A2 two old women. A3 hoods (*curraicean*). A4 'London!' B1.2 public house in London. C1.2.3. D1.2 'Kintail!' D3 'Wakes up in Kintail'. (2) Skye. Folk-Lore 33:209-10 (E) A1 sick in own bed. A2 wife and two neighbours. A3 mutches ('curches as they are called in these parts') A4 (not given) B1.2 inn in London. C1 'found himself drunk' at once? C2 accused of theft. C3. D1 (just remembers it and puts it on). D3.4. (3) SA 1953/157/2 (Somhairle Thorburn, Glendale) A1 shepherd in own bed while clothes dry. A2 three cats which become women. (Cf. Type 30.) A3 cap—each of them shakes it and drops it for next to pick up. A4 'London again!' A5 through smoke-hole (*forlens*). B1 catches cap, shakes and holds on to it. B2. C—they themselves set out to hang him in the room and are about to push chair from under him when he shakes cap. D2 'Lodhargil again!' D3.4 (gallows in room!) (4) SA 1958/45 A3 (Murdo MacLeod, Glendale) A1 lost in mist in Glen Lodhargil. A2 three women of the house. A3 blue/green caps (*curraicean gorma*—once *liath*). A4 'Away to London!' A5 out at top of house. B1.2 public house in London. C1.2.3. D1.2 'Away to Lodhargil!' D3.4.5 foot ploughs (*casa croma*) for all Glen Lodhargil and Glendale. (5) S. Uist. SA 1960/10 A4 = MacLellan 1961:101 (E) A1 shipwrecked Kintail fisherman benighted while looking for new keel for boat. A2 hostesses, three very old women. A3 bonnets (*curraicean*). A4 'London!'/'London again!' A5 chimney. B1.2 'whisky cellar' in London—women stretched drunk there and all spigots open. C1.2.3. D1.2 'Kintail again!' D3.4 hangman comes too, thrown into sea. D5 keel for boat. (6) *Vatersay*. SA 1965/18 A4a (Nan MacKinnon—mere mention of words) A2 one of the Doidcagan Muileach. A4 '*Lunnainn air na lunnan.*' (London on churn-staffs/rollers.)

Inverness. (1) IFC 1030:15-9 (Donald MacKellaig, Morar) A1 shipwrecked Kintail fisherman stormbound while looking for new keel. A2 unwilling red-haired hostess

and two others. A₃ red bonnets/mutches. A₄ 'London!' B_{1.2} bar in London. C_{1.2.3}. D_{1.2} 'Kintail again!' D_{3.4.5} keel for boat.

Perth. (1) Murray 1891 No. 37 (James MacDonald (?), Baluan—native of Arisaig, in Skye as a boy). A₁ Skye man going south goes into bothy. A₂ three women in bothy. A₃ black caps or mutches (*curraichdean/muidseachan* alternatives in MS). A₄ 'Off to London'. B_{1.2}. C_{1.2.3}. D_{1.2} 'Off to Kintail'. D_{3.4}. (2) *Op. cit.* No. 113 (Donald (?) Douglas, Dowally—heard it in a boat off Skye.) A₁ master of boat sheltering from storm. A₂ hostesses, two old maids. A₃ green caps. A₄ 'Away to London'. A₅ go to door and vanish. B_{1.2} follows light through keyhole to cellar. C_{1.2.3}. D_{1.2} 'Kintail again'. D_{3.4} hangman comes too but drops off over Perth. D₅ mast of boat.* (3) *Op. cit.* No. 185 (Mr MacLean, Gate Rannoch—born in Skye). A_{1.2} two women in Kintail. A₃ (one?) black cap. A₄ 'We'll go to London'. B₁ imitated later with same cap (*cf.* Type 20). B₂ 'store' with drink. C_{1.2} keeper of store. C₃. D_{1.2} 'We'll go back to Kintail again'. D_{3.4.5} keel of boat and loom, still to be seen.

Ross. (1) Robertson 1961:92-6 (E—retold from 'Ruraidh Mor', Ullapool). A₁ Kintail man lost on way home looking for wood for boat. A₂ hostess and two sisters. A₃ red caps. A₄ 'Here's off to London'. A₅ through smoke-hole (*fàrlais*). B_{1.2} street in London—goes into alehouse and meets witches. C₁ given bill as last to leave! C₂ manager. C₃. D_{1.2} 'Here's off back to Kintail'. D_{3.4.5} stem of boat, rope as anchor cord—it is a lucky boat for fishing.

Lowland Scotland. (1) Hogg 1873:13-7. A₁ 'silly auld man' (witch's husband) in 'Maisry's cot'. A_{2.3} 'set a foot on the black cruik-shell' (hook of pot-chain?) A₄ 'word of awesome weird'. A₅ out at lum. B_{1.2} bishop's cellars in Carlisle. C_{1.2.3}. burned. D₁ wife comes flying with *red cap* and word. D₃. (2) Pitcairn 1833 3:604 n. A₁ Lord Duffus in open air. A₂ hears invisible fairies (?) A₄ 'Horse and Hattock'.²³ B_{1.2} king of France's cellar. C_{1.2}—the king lets him go and gives him the 'fairy' cup found in his hand.

England. Ingoldsbys 1870 1:163-82. A₁ Rob Gilpin²⁴ sheltering in abbey ruins in May 1606. A₂ two old women and young Madge Gray. A₃ ride broomsticks. A₄ 'Hey up the chimney!' A₅ (up chimney). B_{1.2} vicar's cellar. C₁ after breaking spell that keeps household asleep, by mentioning scriptural character (toasting Noah). C₂. At trial Madge Gray seizes broomstick produced as evidence and she and Robin ride it up chimney. D₃ found in ruins in morning.

Ireland. (1) Kennedy 1866:166-8 (condensed from Hardy 1837:134-8) A₁ 'Shemus Rua'. A₂ half a dozen old women including his housekeeper Madge. A₃ red caps, and riding twigs. A₄ 'By yarrow and rue/And my red cap too/Hic over to England'.²⁵ A₅ up chimney. B₁ seizes Madge's twig and cap. B₂ through keyhole to castle cellar in England. C_{1.2.3}. D₁ reminded of cap by old Irishwoman in crowd. D₂ as A₄, following repentant speech. D₃. (2) Béaloideas 10:172-5 (Reprint of *Royal Hibernian Tales*,

chapbook, before 1825) A1 Manus O'Mallaghan looking for strayed calf. A2 hears invisible fairies. A4 'get me a horse'. B1 'get me a horse too'. B2 Spain, Rome and Connaught, with adventures in each—brought back by fairies.

22 *The Overflowing Milk*

The 'Sorcerer's Apprentice' story—not AT 325, but the tale depicted in Dukas's popular overture—has for some reason not been allotted an Aarne-Thompson number, perhaps because it is associated with locally famous enchanters and so considered a *sage*: but as I cannot even find it in the Motif-Index it may have been overlooked. An English version, almost certainly of traditional origin, is the basis of *A Lay of St Dunstan* in the *Ingoldsby Legends* (Ingoldsby 1870 I:227-40). It is not unlike Christiansen's Type 3040, where the witch's maid takes seven spoonfuls of cream instead of three to make butter and the cream overflows—each spoonful is the cream of a whole parish's cows. This may also be found in Scotland in the same form, but I have no example of it, and only one Gaelic example of Type 22 itself, though probably more could be found.

Summary: Someone (A1) watches a magician or witch (A2) procuring milk (A3) or something else (A4) by magic. He later copies their action (B1) but because he cannot remember the spell to stop it (B2) the milk overflows and keeps on overflowing, until . . . (C).

Hebrides. (1) *Skye*. Folk-Lore 33:212 (E) A1 old man going to Uig. A2 six cats under bridge which become women. A3 (not clear). B1 (not clear—wife goes to milk his cows and—) B2. C unable to repeat witches' words: but he recognised one of the witches and persuades her to take off the charm.

Lowland Scotland. *Selkirk*. (1) Wilkie 1916:112-3 (MS c. 1800) A1 tailor's apprentice. A2 farmer's wife of Deloraine. A3 by turning pin in wall. B1.2 (no spell heard). C mistress returns and says tailors have drained every cow in Yarrow (*cf.* Type 7B).

England. Ingoldsby 1870 I:227-40. A1 lay-brother Peter. A2 St Dunstan. A4 making broomstick bring chair. B1 makes it bring beer. B2. C Peter is drowned before the Saint stops the flow.

A story very like the last is Christiansen's No. 3020 (1958:28-35), telling of the servant's misuse of the magic book: but so far I have only seen one Scottish version, from Miss Dempster's Sutherland collection (*Folk-Lore Journal* 6:153-4. E).

The Witch Disobeyed or Vengeful

There are a few stories where the witch is not defeated in the end, though in Type 30 at least it is the witch's mortal fear of discovery which leads to her vengeance. The

general moral is presumably to beware of all dealings with witches and magicians, but if you must deal with them, to do what they ask.

30 *The Witches as Cats and their Vengeance*

This story is normally localised in Skye, where the spot where the boy was killed is shown: but some similar tales with the same basic motif of the witch avenging her betrayal are included.

Summary: A boy alone at home (A1) sees three cats come in (A2) which turn into women whom he recognises (A3) and drink the milk in the house (A4). When they see he has been watching them they warn him not to tell anybody upon pain of death (B1), but he tells his mother (B2), who years later quarrels with one of the witches and lets out the secret in taunting her (B3). Soon after this the boy goes out on an errand (C1) and is found dead (C2).

Argyll. (1) *Tiree*. Campbell 1902:30 (E) A1 man by shore. A2 attacked by black sheep. A3 when he aims at it with a sixpence in his gun (*cf.* Type 1) it becomes a woman who had formerly persecuted him in the form of a cat. B1.2 lets out secret when drunk. C drowned within a fortnight.

Hebrides. (1) Henderson 1911:107-8 (E. Island unspecified) A1 young man, while rest of household at wedding. A2.3 girls. A4. B1.2.3 she taunts the mother of the girls. C1.2. (2) *Skye*. Folk-Lore 33:213 (E) A1 in bed. A2.3.4 cream. B1 he feigns sleep, but they say that if the news gets out he is to be killed. B2.3. C 'The boy was set running about the country with his tongue hanging out and could not stop till he died'. (3) MacGregor 1930:232-4 (E) A1 dozing, in house between Dunvegan and Stein. A2.3 and conspire together. B1.2.3. C1. in dark. C2 at *Càrn a' Ghille* between 'Faery Bridge' and Stein. (4) SA 1957/97 A2 (Rev. Norman MacDonald) A1 shepherd boy in Vaternish sheltering in a bothy. A2 swell to size of calves (*cf.* Type 3). A3. B1.2 after two of the witches are dead. B3 survivor. C1 fetching doctor for his wife late at night. C2 gashed as if with steel blades. (5) *Op. cit.* A6 (same) a girl in Skye sees witch putting *corp creadha* in a burn (to kill enemy). B1 no penalty named. B2 tells someone. C1 travelling by night, attacked by raven which settles on her head and picks out all her hair. (6) *S. Uist*. SA 1965/116 B2 (Mrs Archie Munro, Lochboisdale—heard from a Skye man) A1.2 two cats. A3. B1.2.3. C1 on postal round. C2 with face scratched.

31 *The Three Knots*

This is one of the most impressively 'migratory' legends of the Highlands, being told of witches in many different areas in a fairly constant form, though the end varies and sometimes this is only one motif of a longer story. The basis of the plot—the gift of a fair wind lost by curiosity—is of course as old as the *Odyssey* (10:1-76), but I know of no very close parallels to this story from other parts of the British Isles.

Summary: A boat's crew from . . . (A1) is delayed in . . . (A2) by contrary winds, and gets a wind from a witch (A3) by purchase (A4) or other means. She gives them a string or thread (B1) with three knots in it: they are to untie one knot for a breeze and one for a fair wind, but they must on no account touch the third (B2). When they are nearly home (C1) one of them disobeys and unties the third knot (C2) and a sudden gale drives them back to the place where they started from (C3) or wrecks the boat on the spot (C4) or . . . (C5) Sequel (D).

Argyll. See Hebrides (3).

Hebrides. (1) *Barra.* MacPherson 1960:205-10 (E) A1 Barra. A2 Coll—winds abate at nights. A3 old woman who reveals that they are being delayed by a woman at home who had been given the use of the skipper's grazing while he was away. B1.2.—to sail by night. C1 in Castlebay loch. C2.4. D greeted by witch who delayed him—accused her and she leaves village. (2) *Benbecula.* SA 1959/49 A3 (Patrick MacCormick, Hacleit) A1 three MacLeods from Loch Skipport, S. Uist. A2 Skye. A3.4 gift—one is courting witch's daughter. B1 three clews of thread (*ceirlean snàth*). B2. C1 near L. Skipport. C2.4. (3) *Harris.* Campbell 1902:19 (Harris and other sources. E) A1 boatman from 'one of the southern islands'/Harris. A2 Lewis. A3.4 present of tobacco—he is courting witch's daughter. B1.2 implied by names given to each knot. C1.2.4 boatman drowned/(Harris) boat smashed though already beached. (4) *Lewis.* Polson 1932:151 (Lewis only island named. E) A2 Stornoway. A3.4. B1.2. C1.2.4. (5) *S. Uist.* SA 1953/274 A15 (Donald MacMillan, S. Glendale) A1 youths from Uist. A2 Skye. A3. B1.2. C1.2.3. (6) SA 1960/9 A4 (John Campbell, Smerclett) A1 S. Uist. A2 Skye. A3 woman staying with hostess, who reveals that hostess was jealous when they gave her some of their food. B1.2 to sail by night. C1 already landed. C2.5 his sou'wester is blown away! (Not very clear.) (7) SA 1965/116 A7 (Ruairidh Munro, Lochboisdale) A1 Barra. A2 Skye. A3 (wise woman). B1.2. C1.2.4. (8) *Vatersay.* SA 1960/97 A3 (Ealasaid Sinclair) A1 Mingulay. A2 Coll—winds abate at nights. A3 hostess tells them (as Hebrides (1)). B1 big rope. B2—to sail by night. C1.2.4. D skipper gets home—when witch who delayed him sees smoke from his house she burns her spells (*cf.* Type 8.)

Ross. (1) Miller 1858:281-9 (Easter Ross. E) A1 fishermen from Cromarty in 1738. A2 Tarbat Ness. A3 Stine Bheag of Tarbat. A4.B1 big water stoup stopped with straw. B2 'touch not the wisp'. C1 mouth of Cromarty Bay. C2 throws straw overboard. C3. D finally Stine is persuaded to give them another 'wisp'. (2) Dixon 1886:168-9 (Gairloch area. E) A1 Mr McRyrie/McIver of Poolewe, before 1800. A2 Stornoway. A3 recommended by man met in street. A4. B1.2. C1 at head of Loch Ewe. C2.4 crew unharmed but many houses unroofed. (3) Robertson 1961:97-8 (E) Same as (1) which is no doubt the principal source, but variant end: C4 all but one of crew drowned.

Sutherland. (1) *Celtic Magazine* 13:93-4 (E) A1 fishermen from Farr. A2 Assynt. A3 Mór Bhan. A4. B1 knots tied in the sheet rope. B2. C1 fifty yards from shore. C2.5

the man who untied the knot vanishes at once and his body is found near the shore next day. (2) Log 382 (Thomas Gunn, Kinlochbervic) A1 Lewis. A2 Gairloch. A3.4. B1.2. C1 mouth of Loch Stornoway. C2.3.

Other Stories about Witches

In the stories listed here, the witch is benevolent or malevolent, depending on which side the audience's sympathies lie, in Type 40: in Type 41 she is benevolent or malevolent according to her treatment by the hero.

40A Witches Sink a Ship

This tradition is generally found in connection with one of two occasions, one historical and one pseudo-historical. There are of course many other stories of witches sinking ships—some of their methods are mentioned in summaries of Type 7A—but in these particular cases most versions have a fairly complex and well-defined form: quite apart from whatever sympathetic magic may be going on on the shore, the witches appear in person on the doomed ship in the form of birds or animals, and it is only when so many have arrived that their combined magic power exceeds that of the captain that the vessel goes down. In the better-known variant the captain is Iain Garbh Mac Gille Chaluim, John MacLeod of Raasay, who had a reputation as a persecutor of witches: his drowning in 1671 within sight of the shore seems to have caught the public imagination, and being an avoidable accident²⁶ was naturally attributed to the witches' vengeance, though various additional motives are sometimes given. The number of witches supposed to have been present is eighteen in the best versions, and this may have to do with the fact that seventeen of the MacLeods were lost.²⁶ The names mentioned include the Doideag Mhuileach, associated with the Spanish Armada of 1588, as well as Nighean Dualachan, elsewhere (SA 1953/183 A2) associated with the Napoleonic Wars: but the last straw is most often the arrival of Gormshùil Mhór, the Lady of Laggan. Exactly the same thing is told in the other tradition, so we may suspect a borrowing, especially since some of the other details are vague and romantic. This story has been woven by some storyteller round the loss of a galleon of the Spanish Armada off Tobermory: this is said to have been the ship of a Spanish princess who had fallen in love with (Lachlann Mór) MacLean of Duart in a dream and come in search of him. His wife was jealous and blew up the ship: and when the news reached Spain 'Captain Forrest' was sent to take vengeance on the women of Mull (Campbell 1902:27-8). The part of the story which concerns us here tells how Captain Forrest's ship was sunk by the Doideag Mhuileach and other witches.

Summary: A witch (A1) undertakes to sink the ship of . . . (A2) coming from . . . (A3), on behalf of . . . (A4). She leaves a helper (B1) performing a ritual (B2) at home. Meanwhile she comes in the form of a bird or animal (C) to the mast of the ship. The

captain has sufficient magic power to overcome a certain number (D1) of witches: but a larger number (D2) settle on the ship in the form of . . . (D3), the last being . . . (D4) in the form of . . . (D5). The ship is then sunk by . . . (E).

Argyll. (1) *Mull/Tiree.* Campbell 1902:28–30 (E) A1 Doideag Mhuilcach. A2 Captain Forrest. A3 Spain to Mull. A4 Lady MacLean. B1 chance visitor from Tiree. B2 raising wind by hoisting and lowering quemstone on rope run through hole in rafters. D1 eight/nine. D2 sixteen/eighteen. D3 gulls/hoodie crows/black cats. D4 Gormshùil Mhór from Mey (Moy?) E.

Hebrides. (1) Campbell 1902:25–7 (Source uncertain. E) A1 Iain Garbh's foster-mother on Trodda. A2 Iain Garbh. A3 Lewis to Raasay. A4 friend who in jest wished him drowned/enemy who bribed her. B1 self, while boy watches boat. B2 with one foot on pot-chain, agitates dish floating in milk-pail by spells. D2 twenty—'all the witches in Scotland'. D3 birds, some of which become frogs. D4 Gormshùil Chròtach 'from Cràcaig, Skye' was there from first with Doideag Mhuilcach and Spòga Buidhe from Màilgeir, Skye. D5 ravens. E Iain Garbh aims at raven on gunwale and cleaves boat with sword. (2) *Skye.* TGS1 29:270–2 (E) A1 Iain Garbh's foster-mother. A2 Iain Garbh. A3 Lewis to Raasay. A4 MacDonald of Slat, her other foster-son, who covets his lands in Skye, and promises her land. B1 daughter. B2 stirring tub of water with egg-shell in it. C black cat. E wind blowing from two directions at once. (3) MacCulloch 1927:247–8 (E) A1 Skye witches. A2 a MacLeod of Raasay. A3 through narrows of Sound of Raasay. C cat. D3 cats. E weight of cats, who then swim ashore. (4) *S. Uist.* SA 1959/43 A3 (Angus MacLellan, Frobost) A2 Iain Garbh. D1 he has black magic (*sgoil dhubh.*) D2 Doideag Mhuilcach comes first: Iain Garbh warns boy in boat to be silent. D4 Gormol Mhór (Lady of Laggan). D5 white crow. E boy cries out and boat is swamped. (Type 3 follows.)

Inverness. (1) Stewart 1823:184–9 (E) A1 all the witches: old woman encourages him to set out. A2 'John Garve'. A3 Lewis to Raasay. A4 witches' vengeance. D3 cats. D4 (by implication, Lady of Laggan). D5 larger black cat. E cats overturning vessel. (Type 3 follows.)

Perth. (1) Murray 1891 No. 63 (Annie McDonald, Baluan) A1 Lady of Laggan and her coven. A2 Iain Garbh. A3 Glasgow to Raasay. D1 (apparently) twelve. D2 twelve 'on mast'. D4 Lady of Laggan. E Iain Garbh cuts through boat with his own sword-strokes and sinks it. (Type 3 follows.)*

Ross. (1) SA 1958/169 A8 (John Finlayson, Lochalsh) A1 Nighean Dualachan in Skye. A2 Iain Garbh. C seagull. D1 seven. D2 (not clear—distorted recording—'a red-haired one, a black-haired one, etc.'). D3 gulls (?) E apparently weight of gulls sinks ship, but perhaps really their magic power.

Further references are in Campbell 1890 1:158 (perhaps source of Hebrides 3); MacGregor 1930:234–5 (two versions, one like Hebrides 1, one like Hebrides 3);

Henderson 1911:92 (mention of an article in the *Northern Chronicle* for 1910, which I cannot obtain, with a variant of the Mull story, where the witches become ravens).

40B *Witches Fail to Sink a Ship*

This should perhaps have been placed in the 'Witch Foiled' section, but it is so clearly a reversal of 40A in which the magic power of the witches does *not* exceed that of the helmsman that I have placed the two together. The ending is the discovery of the wounded witch already familiar to us from Types 1 to 4, but only one complete version is known to me: the others are mere mentions hardly worth the name of stories. Further tales of witches in bird form attempting to sink ships may be found in Campbell 1902:23-24.

Summary: Someone (A1) sails from . . . (A2) to . . . (A3). Two crows come, one alights on mast and other flies round (B1): one asks other to sink ship (B2), but other replies that it cannot because . . . (B3) is at the helm. One of the company (C1) shoots at crow: on arrival he finds a woman (C2) wounded, and she tells him . . . (C3). Sequel (D).

Hebrides. (1) *Benbecula*. IFC 1031:96-8 (Angus MacLellan, Hacleit) A1 Alasdair nam Mart (MacDonald of Boisdale). A2 S. Uist. A3 Skye to marry MacLeod's daughter. B1.2 says Alasdair nam Mart will be drowned. B3 MacMhuirich. C1 MacMhuirich. C2 one of the maids of MacLeod's daughter. C3 the maids wanted to prevent the marriage lest they lost their livelihood. D MacMhuirich rubs round wound with his gun-barrel and it heals. (2) *S. Uist*. DJM MS 1:12-3 (Duncan MacDonald, Peninerine) A1 MacMhuirich. A2 mainland, A3 S. Uist. B1.2 'do what you have to do!' B3 mac Iain Duibh 'ic Iain 'ic Mhuirich. D after three repeats of dialogue they leave. (3) SA 1965/116 A5 (Archie Munro, Lochboisdale) A1 Uist men. A2 returning from Skye. A3 to Uist. B1 Skye witch with grudge against one of crew sends her daughter as crow to sink ship, but she returns saying she got no chance all day. B3 Lachlann Dubh mac Dhomhnaill MacMhuirich.²⁷

41 *The Witch in the Eggshell*

It is perhaps stretching a point to include this as a story, for the final episode is usually little more than an explanation of the central motif. It is very popular in South Uist, however, and though details such as the witch's destination are fairly constant and suggest a common original, others such as the nature of her vessel can vary considerably. A similar tale from Tiree is included for comparison.

Summary: A boat from . . . (A1) passes an eggshell (A2) in the sea near . . . (A3). One of the crew (B1) wants to sink it, but another (B2) prevents him. When they reach their destination (C1) the latter is thanked by a woman (C2) for saving her: she explains that she was going to . . . (C3) to steal the substance of milk (C4): or other sequel (D).

Argyll. (1) *Tirec*. Campbell 1902:42. A1 Tirec boat coming from Ross of Mull with peat. A2 two rats sailing on pieces of dry cow-dung. A3 Treshnish Isles. B he overturns them with a piece of peat. D storm rises at once and he barely escapes drowning.

Hebrides. (1) *Canna*. IFC 1029:337 (Angus MacDonald) A1 boy returning from Barra. A2 scallop shell. A3 on way to Canna. D voice from shell says 'Go on—I will be in Canna before you'. (2) *S. Uist*. SA 1953/36 A9 (Roderick Bowie) A1 Kilbride. S. Uist. A2.3 on the way to Eriskay. B1.2 the skipper, Murchadh. C1 later when Murchadh is fishing in Skye. C2.3 Kilbride. C4. (3) SA 1952/274 A13 (Donald MacMillan, S. Glendale) A1 S.Uist. A2 small (hermit?) crab (*partag*) sailing on shell of larger crab (*cribbag*). A3 in Sound of Eriskay. B1 youngest son of skipper. B2 father. C1 Loch Roag in Skye [*sic*]. C2.3 Kilbride. C4. (4) SA 1960/9 A4 (John Campbell, Smercllett) A1 four fishermen from S. Uist. A2.3 heading for Kilbride. B1.2. C1 'Locha Mór' (?) in Skye. C2. one of two women in house where they stay. D given a share of men's food—Type 31 follows. (5) SA 1965/120 A13 (Duncan Currie, Lochboisdale) A1 S. Uist. A2.3 on way to Skye for house-beams. B1 Lachlann Dubh MacMhuirich.²⁷ B2 his servant. C1 Skye. C2.3 Uist. C4.

A story on roughly similar lines is in Polson 1932:152–3, from Ross-shire: a Torridon man feeds three cats who come to his door one evening; later when fishing in Loch Roag, Lewis, he is hospitably entertained by three women who say they were the cats—they had been in Torridon in the form of whales to chase fish into the Lewis fishermen's nets!

Texts

The examples of stories which follow from Lady Evelyn Murray's collection are in the order of the MS: the type represented and the number allotted to this particular example is given at the head of each, so that the English summary may easily be located above. Only a minimal amount of editing has been done, as described in *Scottish Studies* 10:163, but with the following additions: Doubtful spellings pencilled in the MS are indicated by italics—in most cases they give broad endings or nominative forms where narrow or genitive would be more regular, and very likely represent what Lady Evelyn heard. In a few infinitives and the word *maighstir* an italicised *h* has been supplied by the editor. Alternatives of spelling or wording and explanations written above the line in the MS are given in brackets after the word or phrase concerned: standard forms supplied in square brackets after a dialect word are by Lady Evelyn in No. 63 (except *grannda*), editorial in the later stories. Pencilled underlinings of certain irregular forms, probably added to the MS by a later hand, have been ignored or replaced by [*sic*]. In order to avoid an excess of apostrophes the only particle whose absence is indicated before a verbal noun is the possessive adjective: infinitives can normally be told from participles, as in speech, by aspiration. The apostrophes of the MS have also been dropped from forms such as *gu'n*, *na'n*, *mu's*, *cha'n* ('*eil*).

No. 63. *Bean an Lagain*. Types 4, 40A, 3 and 19 (Perth 1 under all but Type 3, where it is Perth 2).

- (4) 'S droch bhoirionnach bh' innte 'bha ri móran olc [sic], bha i ri iomadh nì nach gabhadh ainmeadh [ainmeachadh]. Aon nì sònruichte bhìodh i deanamh: bhìodh i dol na h-uile oidhche d'on Fhraing, 's bha i coinnceach' an sin dhà dheug dhe na bana-chompanaich aice. Bha iad toirt oidhchean 'g òl fion' anns na seillearan, 's deanamh móran olc. Bha i tighinn dachaidh anns a' mhadainn an còmhluaidh. An dòigh air an robh i dol an sin, 's e bhi marcachd an sgalag aice an cruth eich. Bha sin dol air adhairt car uine gus an robh an gille òg so fàs cho bochd, 's a shlàinte briseadh air, 's gur gann b' urrainn da seasamh air a chasan. Bha ise tighinn h-uile oidhche agus falbh leis, agus cha b' urrainn da 'thuigsinn ciod e bha cur as da. Anns a' mhadainn bha e 'g éirigh 's a [c] cho sgith *promte* (*proinnce?*), 's cha robh e (iad) tuigsinn air an t-saoghal ciod e bha cur air.

Ach oidhche air chor-eiginn, thuirt an ath sgalag ris ais [esan] laidhe an cul na leapa, 's gun laidheadh aise [esan] 'na àite an nochd. (Aon oidhche thuirt an gille bha cuide ris: 'Laidh thusa annam thaobh-sa dhe'n leabaidh nochd, agus laidhidh mise ann do thaobh-sa.') Dh'fhuirich an sgalag 'na dhùsgadh, gus an d'fhàinig an t-àm do Bhean an Lagain tighinn stigh. Thàinig ise mar b' àbhaist di, rinn i ris mar chleachd i ris an fhear cile. Anns a' mhionaid bha e air a chasan, 's a [c] air 'thionndadh 'na each, ach dh'fhuirich a thur aige leis nach do chaidil e, agus riamh cha do dhìochuimhnich e na faicail thuirt i.

Dh'fhalbh i leis, ruig i 'n Fhraing, 's chuir i stigh da'n stàbull e. Chaidh ise an sin, mar a chleachd i, choinneach' a bana-chompanaich fhéin anns na seillearan fion', 's iad ris na h-uile olc b' urrainnear smuaineach' air. Dar bha ise ollaimh [ullamh], thàinig i far an robh an t-each anns an stàbull, ach cadar an dà thim rinn e 'n gnothuch air an t-srian thoirt à cheann. Bha e fritheal' oirre dar thàinig i, 's bhruidhinn e rithe. 'S a' mhionaid 's an do bhruidhinn e rithe, bha ise air 'tionndadh' na capull. Chuir e an t-srian innte 's mharcaich e dhachaidh leatha. Theireadh i ris air an rathad, dol dachaidh, gu dé bhìodh iad 'g ràdh ann am Baidcanach aig àm dol laidhe? 'Coma leat-sa sin an dràsda, marcaich thus' an ainm do mhaighstir!'

Ruig iad dachaidh, 's chuir e anns an stàbull i. Cheangail e an t-srian gu téaruainte innte, o's nach b' urrainn di 'toirt as, 's dh'fhalbh e laidhe an sin.

Anns a' mhadainn dh' éirich a mhaighstir, 's chunnaic e gun robh capull briagha anns an stàbull. B' ioghantach leis nach robh an sgalag ag éirigh, ach dh' aithnich e gun robh e as a' bhaile. Chaidh e thun an doruis, 's ghuog e. Thuirt an sgalag ris: 'Tha mi tighinn.'

Fhrecagair a mhaighstir: 'Na bìodh cabhag ort; tha mi tuigsinn gun robh thu as a' bhaile an raoir.'

'Bha mi sgriob bheag (car beag) as a' bhaile,' thuirt e.

'S anabarrach briagha an capull 'tha thu air faighinn.'

'Cheannaich mi 'n raoir i, ach reicidh mi riut-sa i.'

Rinn iad bargan, matà, 's cheannaich a mhaighstir an so an capull, 's thuirt e ris an sgalag: 'Théid thu 'Chinn Ghìthsaidh, 's gheibh thu cruidean aotrom oirre.'

Dh'fhalbh an gille leatha. Fhuair e cruidean aotrom oirre. Thug e dhachaidh 'Lagan i. Thachair a mhaighstir air, 's chaitinn i ris anabarrach math, 's thuirt e ris an sgalag: 'Tha mi anabarrach toilichte leis a' chapull sin.'

Fhrcagair an sgalag e: 'Tha mi buidheach à [sic MS] sin, ach,' thuirt e ris, 'gad a reic mi an capull riut, cha do reic mi an t-srian.'

'O,' thuirt e, 'cha dean e diubhar; thoir aisde an t-srian.'

Thug e 'n t-srian aisde, 's bha 'bhean aige an sin air a bhialthaobh 'na seasamh, agus ceithir cruidean oirre. Chuir e uamhas anabarrach air an duine aice, 's dar chrunaic e mar 'bha 'chùis, thuirt e: 'O bhó, 'n ann mar so 'cha na cùisean a nis!' 's thuirt e ris an sgalag: 'Cuir an t-srian iunte, rach 'n a' cheardaich leatha, 's thoir na cruidean dhi.'

Rinn e mar 'dh'iarr a mhaighstir air, 's dh'fhalbh e leatha, 's thug e na cruidean dhi. Thàin' e dhachaidh leatha an sin. Thug e aisde an t-srian,²⁸ 's bha i 'na Bean an Lagain mar 'chleachd i, ach cha deach i riamh tuille an Fhraing.

(40A) Ra ghoirid an dèidh sin, bha Iain Garbh Mac 'ic Caluim Ràsa ann an Glasco leis a' bhàta aige, 's bha e air an rathad dol dachaidh do Ràsa. Thàinig am barr a' chrainn aige, dà bhana-bhuidseach dheug. Bha iad tighinn baileach cruaidh air, 's iad feuchainn ris a' bhàta aige chur fodha. Bha dà bhuaidh aig Iain Garbh fhéin a bha 'gan cumail dheth. Chrunaic iad nach deanadh iad an gnothuch air, agus ghuidh iad Bean an Lagain thighinn dheanamh còmh' ri u. Thàinig Bean an Lagain. Bha e faicinn gun robh i dol dheanamh an gnothuch air. Bha e 'ga cumail dheth leis a chhlaidheamh cho math 's b'urrainn da. A h-uile buille 'bha e toirt leis 'chhlaidheamh, bha e gearradh 'bhàta troimh. Ach cha d'rinn bean an Lagain an gnothuch air: 's e e fhéin 'chuir fodha am bàta.

(3) Dh'fhalbh i as, à sin, an dòil gun do mharbh i Iain Garbh. Thim [??MS Fhinn] na h-ath oidhche, thàin' i stigh air Muireach mac Iain ann am bothan monaidh. Bha Muireach mar 'chleachd e, sealg e fhéin 's fear cile. Chuir e am fear cile dhachaidh shireadh biadh [sic], 's smuainich e gum fuiricheadh e fhéin an oidhche sin, 's gum biodh latha cile seilg aige.

An dèidh dhorch'-oidhche, thàinig coltach cearc thun an doruis. Thuirt i ris gun robh 'n oidhche anabarrach fuar: am faigheadh i thun an teine g'a garadh?

'Gheibh, bheathaich mhusach,' thuirt e.

'O, Mhuireach,' thuirt i, 'nan ceangladh tu na coin agad—oir tha iad cur cagail orm.'

'Chan eil nìthean agam 'cheanglas iad,' thuirt Muireach.

'Bheir mi dhuit,' thuirt i, 'dà ròineig 'cheanglas iad.'

Fhuair Muireach na ròineagan, 's cheangail e air na cabair iad. Thàinig i an sin stigh thun an teine. Bha i sìor-fhàs mòr dar bha i aig an teine.

'O bhó, bheathaich ghnàda [ghrannada], 's tù tha fàs gnàda mòr!'

'O, Mhuirich, tha blàthas an teine toirt air m' iteagan atadh.'

Bha i sìor-fhàs na bu mhù, gus an robh i gu bhì aig mullach an tighe. Bha Muireach coimhead rithe, 's i cur anabarr cagail air. Thuirt e rithe: 'S tù tha gnàda mòr.'

Fhrcagair i: 'Bithidh fhios agadsa air sin, Mhuirich, mus an tig a' mhadainn; oir bha mi 'n raoir na bhàs Mhic 'ic Caluim Ràsa, 's bidh mi nochd ma do bhàs-as [sic].'

Anns a chéile ghabh iad. Bha i coltach ri 'gnothuch dheanamh air Muireach. Thieicheadh i: 'Teannaich, a roineag, agus tachd.' Bhana roineagan teannach, 's na cabair a' cnacadh.²⁹ Ma dheicheadh bhruidhinn Muireach ris na coin, 's leum iad oirre. Fhuair Muireach as agus dh'fhalbh e dhachaidh.

Dar ruig e, bha a bhean cur 'n òrdugh air son dol choimhead air Bean an Lagain, 's air faighinn fios gun robh i baileach tinn. Thuirt Muireach rithe: 'C' àite a' bheil thu dol?'

Thuir i: 'Tha mise dol choimhead air Bean an Lagain: tha i fuathasach trioblaideach.'
Thuir e rithe: 'Thoir dhomh-sa biadh, 's thèid mise choimhead air Bean an Lagain.'
'Gu dé dheanadh thusa coimhead air Bean an Lagain? Tha pailteas biadh [sic] an sin,
agus gabh e.'

Ach thuir e rithe: 'Thèid mise cuide riut, thoir dhomhs' mo bhiaidh.'

Dh'fhalbh iad, 's dar ruig iad Lagan, dh'aithnich ise guth Mhuirich, agus ghuidh i orra gun a leigeadh stigh. Thuir Muireach an dorus fhosgail, air deo [neo] gum briscadh e e: agus thog e 'chas, agus chuir e an dorus troimhe. Rug e air aodach na leapa, 's thilg e mhàn dhi e. Bha ise an sin, 's i air riabhadh leis na coin. Thuir i ri Muireach, nan robh fiaclan an t-scana chù aig a' chù òg, nach d'fhàinig ise dhachaidh an raoir. Thuir Muireach rithe gur fhad' bho bu chòir dhi bhì air a marbhadh: 'Ach tha mise air tighinn gu teine chor [chur] riut, mur geall thu nach dean thu dolaidh air neach air bith gu bràth.'

'Cha ruig thu leas, a Mhuirich; cha bhì mise fad' beò co-dhiubh.'

Gheall i dha nach deanadh i dolaidh air gu bràth tuille, 's ra ghoirid an déidh sin chrìoch i.

- (19) Bha gille tighinn à Srath Éire fhòsadh. Bha monadh aige ri chroisg', 's dar bha e nunn mu theas-mheadhon a' mhonaidh, thachair boirionnach air—spiorad Bean an Lagain bh'ann. Dh'fharraid i dheth: 'Am bì mise ann an cladh (aig a' chladh) *Dail Earrais* mu 'n dà uair dheug?'¹⁹

'Bì,' thuir e, 'ma leanas tu romhad mar tha thu dol.'

Dh'fhalbh i ann an cabhaig seachad air. Cha robh e tiota mus an d'fhàinig dā chù dhubh seachad air, 's an déidh sin thachair fear air muin eich (marcachd air each) air. Dh'fharraid fear an eich dheth an deach boirionnach agus dā chù seachad air. Thuir e gun deach.

'An saoil thu gum beir na coin oirre mus an ruig i an cladh?'

Thuir e gun robh e creidsinn gum beireadh.

Rug na coin oirre dìreach aig balla a' chladha. An ceann treis an déidh sin thàinig fear an eich air ais seachad air, 's boirionnach tarsuinn air a bhialthaobh air an each, 's an dā chù dhubh an sàs innte; 's chan eil fhios c' ionadh chaidh i. Bha deireadh agus toiseach Bean an Lagain gu h-olc. Fhuair a maighstir greim oirre.

[From] *Amie M^cDonald (Baluan)* Thurs. 19/3/91.

No. 78. *Rud thachair ann an duthaich Ghaidhealach*. Type 2 (Perth 1)

Ann an àite uamhalt (*uallt*) cadar an duthaich 's am baile, bha mòran do dhaoine air am marbhadh dar bhiodh iad tighinn dachaidh, an déidh bli anns a' bhaile aig na gnothuichean aca. Bha gille òg anns a' choimhearsnachd. Snuainich e gun robh e baileach miorbhulteach nach biodh airgid no nì luachmhor ri fhaighinn timchioll orra. Snuainich e 'n sin gur e duine *li-éiginn* bha ris, air neo gur e nì nu-shaoghalt' bh' ann nach toireadh e airgid 'sa' bith dhiubh.

Chuir e 'fhé' 'n òrdugh feasgar anns an fhoghar. Dh'fhalbh e thun an àite, gum biodh e ann beagan an déidh laighe gréine, shealltainn am faiceadh e cìod an rud bha marbhadh na' daoine so. Thachair gun robh e aig an àite tuille 's tràth dh' fheasgar. Chaidh e chur seachad tacain d'a thim comhladh ri figheadair bha anns an àite. Thòisich am figheadair air feòrach' dheth ma

mhóran nithean, 's c' àite a *fhog* e 'choiseachd air 'n fheasgar so. Dh' innis e da 'n fhighheadair an gnothuch 'bha aige 'san àite ud. Thuir am figheadair ris gur e rud baileach ceart a bh' ann.

Dh'fhoighnichd e dheth an sin e 'ainm bh' air an rud '*chroch* mhàn ri 'chliathaich chli. Thuir e gun robh an claidheamh.

'S c' ainm [th'] air an rud tha 's an osan agad?

'Sgian dubh.'

Smaoinich e 'n so gun robh am figheadair foighneachd tuille 's chòir da nithean. Dh'fhoighnichd am figheadair dheth an so c' ainm bh' air an rud bha air a *chroch* 'air a chliathaich cheart. Thuir e ris gun robh bana-chait *cùl na' cruachan*.⁸ 'S dh'fhoighnichd e dheth cò as a bha e. À Lochabar. 'S an sin: 'C' ainm th' ort?'

'Sùil dhubh.'

Dh'fhalbh e 'n sin thun an àite. Cha robh e fad' 's an àite dar thàinig boc-gaibhre. Chaidh e fhé' 's am boc anns a chéile. Bha 'm boc cur air, 's cha b' urrainn da 'n claidheamh tharruing as an truail. Leig am boc an sin e. Dh'fheuch e ris an sgian dubh tharruing. Cha tigeadh an sgian dubh as an truail aige na 's mù. Thuir am boc ris an sin:

'S fhad an eigh o Loch *Obha*:

'S fhada cobhair bho Shùil Dhubh:

'S a' bhana-chait *tha 'n cùl na cruach*,

'S fhada bhua i 'n diugh.'

'Tapadh leat, a bhuic [MS mhuc], thuir e, 'ma tha i fada air falbh, cha bhì i fada tighinn.' Tharruing e 'n sin a bhiodag, 's mharbh e 'm boc leatha. Cò b' fhear a dh'aithnich e (anns a' bhoc) ach am figheadair.

[From] Archie Campbell (Mains.) (Fri.) 3/4/91. [He heard it from] his grandfather (Rannoch).

No. III. Type 5 (Perth 1)

Bha trìùir *do* (*bhana*-*choiteirean* ann am baile anns an taobh tuath, agus bha dìthis dhiubh deanamh mòran na b'fhearr na bha 'n treas aon (*ann*), agus bha an treas aon (*ann*) 'g a sàrach' gu dona. Agus thuir an dìthis eile, nan tigeadh i cuide riu, gun soirbheadh [MS soirbhig] i anns an t-saoghal so, 's gum faigheadh i aon dad bhiodh i sir', nan rachadh i air beulthaobh an droch spioraid agus i fhé' thoirt thairis da, agus an t-ainm aice chur anns an leabhair aige leis an fhuil aice. Agus thuir i: 'Chan urrainn domhs' sin dheanamh, folbh gun fhios do 'n duine.'

'O, chan eil sin duilich dheanamh: ma choireas thu an *gas-sguabaich* [MS *gath*-] anns an leabaidh, chan aithnich e gu bheil thu air folbh.'

Agus cha b' urraidh dhi sin dheanamh, agus dh'innis i do 'n duine, agus thuir an duine rithe ise fuireach [*sic*] aig an tigh, agus gum rachadh e fhé' ann. 'S an oidhche bha iad dol thachairt, chuir ais [esan] aodach na *bean* [*sic*] air, 's dh'fholbh e cuide riu, agus thàinig iad gu loch. 'S bha taom mòr 'bhuidisichean air cruinneach' ann, bho'n a bha iad dol fhaotainn aon eile cuide riu, agus air taobh eile an loch' bha craig mhór ann, 's bha 'n diabol 'na shuidhe air mullach na craige. 'S bha aca dol air adhart uile gu léir air an loch an *ridleachan*; agus thuir ais riu, nan rachadh iad fhé' air adhart an toiseach, gum faicheadh e cia mar 'thigeadh iad air adhart. Agus bha 'n dà shùil aig an diabol deanamh soluis dhaibh—bha e 'na shuidhe air a' chraig. Agus dar fhuair e (*an duine*) air adhart iad stigh air teis-miadhon an loch', thuir e: 'Gun gléidh an Nì Math sinn!'

Agus dar 'thuir e so bha dorchadas ann, agus chaidh h-uile gin mhàn an grunn an loch': bha iad bàite. Agus dar chaidh e dachaidh, bha na coimhearsnaich gabhail ionais [iongantais] nach robh na mnathan aca 'g éirigh (an diugh); agus thuir e gun robh iad an grunn 'leithid so 'loch', agus gum faigheadh iad an *gas-sguabaich* anns na leapaichean 'n àite na' mnathan. 'S dar chaidh iad ann, 's e sin fhuair iad.

[From]—Douglas (Dowally)³⁰ Fri. 8/5/91. [He heard it from] Hugh Fraser, watchmaker in Dunkeld [who] died long ago—was from the North.

No. 112. Type 7a (Perth 1)

Bha tuathanach ann, rathad Oberaidh [Obair-dheathain], 's bha seachd paidhrichean each aige, 's cha robh aige ach 'n aon nighean, 's theasd a màthair dar bha i 'na leanabh, agus chaidh 'togail cuide ri 'scan-mhàthair (*màthair a màthar*). 'S dar thànig i dachaidh cuide ri 'h-athair, chaidh iad mach latha choimhead far an robh iad ris a' chrann, 's bha seachd paidhrichean each crann. 'S thuir ise ri 'h-athair: 'B' urradh dhomhs' h-uile crann a tha 'n sin stad ach aon chrann.'

'S ciamar nach urradh dhuit an crann sin stad?'

'Tha geinn ann do'n chaorainn [MS do na chaorann], agus chan urradh dhomh 'stad le sin, (thuir i).

Agus thuir e: 'Cò dh'ionnsaich sin dhuit?'

'Dh'ionnsaich mo shean-mhàthair.'

Agus thuir e rithe 'dheanamh matà, agus stad i na sé paidhrichean each; agus an sin chaidh iad dachaidh, 's thug e fuil dhi gu bàs, nach deanadh i dolaidh do ghin tuille.

Id. [*i.e.* same teller and date as No. 111]

No. 113. Type 21 (Perth 2)

Bha oidhche fhiadhaich le clamhainn agus sneachd ann, agus bha bàta ann thàn' gu tìr, agus bha fear agus dà ghiullan anns a' bhàta, 's fhuair an dà ghiullan stigh gu teine ann an tigh beag aig fòir na mara, ach chan fhaigheadh am fear fhèin thun an teine. Chaidh e mach thun an doruis, 's chumna e solus air mullach craige, agus chaidh e thun an tighe far an robh an solus, 's dh'fhoighnich e am faigheadh e stigh, agus thuir iad ris gum faigheadh. Agus 's e dà shean-mhaighdean bha anns an tigh, 's rinn iad leabaidh dha anns a' chearn; agus dar bha e 'na laidhe grathunn, thuir an dorn' té ris an té eile: 'An dùil thu [*sic*] bhèil e 'na chadal fhathast?'

'Chan eil fhios a'm, ach cuiridh mi coinnlean ri 'shròin, agus mur eil e 'na chadal, fosgaileas [*sic*] e 'shùilcan.'

Agus dar 'chual' am fear bha anns an leabaidh dé thuir i, chum e 'shùilcan dùinte, 's thuir ise ris an té eile: 'Tha e trom 'na chadal, cha d'fhosgail e 'shùilcan.'

Agus chaidh iad an sin null gu taobh eile an tighe, 's dh'fhosgail iad boc's crìon, 's thug iad currachd uaine as, agus chaidh iad mach thun an doruis. 'Away to London!' thuir iad; 's dar bha iad air folbh grathunn, dh'èirich am fear bha 'san leabaidh, agus chaidh ais [esan] choimhead an robh gin tuille anns a' bhocs', agus fhuair ais currachd uaine cuideachd ann. 'S chaidh e mach thun an doruis, 's thuir e: 'Away to London!'

Agus thàin' e mhàn ann am baile mór, agus chunna e solus troimh *toll iuchair*, agus chaidh e stigh, 's bha 'n dà sheann-mhaighdean an seilcar 'g òl fion'.

'Dé chuir thus' an so?' thuirt iad: bha iad gu math crosda ris. 'S bha iad 'g òl an sin, 's dh'òl am fear cuideachd, 's cha robh cuimhne aige air folbh: ach chum e cuimhne air dé thuirt iads' dar dh'fholbh iad. Agus am fear bu leis an seilcar fion', thàin' e mhàn anns a' mhaduinn, 's fhuair e am fear so 'na chadal anns an t-seilcar.

'Fhuair mi nis thu, mhearlaich!'—agus chaidh 'thoirt air beulthaobh na cùirt', 's chaidh 'dìt' gu chroch'; agus dar bha e air a' chroich, shir e mar fhàbhor orra nan toireadh iad dha 'churrachd uaine dh'fhàg e anns an t-seilcar. 'S thug iad da i, 's chuir e air a cheann i, 's thuirt e: 'Kintail again!'

Dh'fholbh e fhé' 's a' chroich 's an crochadair; 's dar bha iad tighinn thairis air *Peairt*, thuit an crochadair, agus fhuair e am bàs; agus thàinig am fear eile mhàn an Kintail leis a' chroich, air an tigh far an robh an dà sheann-mhaighdean fuireachd. 'S bha a' chroich rithist aca 'na [MS an] *cram-siùil* anns a' bhàta-iasgaich aca aig *Kintail*.

Id. [*i.e.* same teller and date as Nos 111-2]. *Heard about 30 years ago, in a little fishing-boat coming down to Balmacara from Broadford.*

No. 123. Type 1 (Perth 5)

Bha tuathanach ann an Dail Chàrn: 's e Friscalach bh' ann. Agus h-uile bliadhna 'bha e dol mach leis a' cheud chairt-*inneir*, bha maigheach tachairt air aig Drochaid a' *Bhog*, agus bha e tilg' oirre. Bha e toirt leis 'ghunna anns a' chairt-*inneir*, 's dar chitheadh e 'mhaigheach, bha e tilg' oirre, 's cha robh e ceannach(*d*) dhi. Ach bha e dol cheannach min' car sheachd bliadhna, agus am fear bh'o'n robh e ceannach na mine, bha e gobhail iongantas gun robh e ceannach na h-uibhir mhùn', 's 'leithid' thalamh aige fhé'. Agus thuirt e ris gun robh maigheach tachairt air h-uile bliadhna, a' cheud³¹ chairt-*inneir* 'bha e cur mach, ach dar bha e tilg' oirre, nach b' urrainn da 'marbhadh. Agus thuirt am fear sin ris, nan gearradh ais cuifean à léine na *bean* dar bhiodh i 'na cadal, agus a chur anns a' ghunna, gum marbhadh e i [a' mhaigheach].

Agus riun e so, agus thachair a' mhaigheach air mar b' àbhaist dhi, agus thilg e oirre, 's leòn e i. 'S thilg e 'n gunna bhuaithc, agus tharruing e an déidh na maighich, agus chunna e dol stigh i an tigh bha 'n *Gabhainn* (*Guay*). Agus chaidh e stigh. Thuirt iad ris nach b' urrainn da a' bhean fhaicinn an diugh, gun robh i baileach *soithich* (*suthaich*) (*tinn*), 's thuirt ais: 'Imir mi 'faicinn.'

Agus chaidh e stigh far an robh i 'na laidhc anns an leabaidh, agus thilg e 'n t-aodach mhàn dhi, agus chunna e far na bhuail e i leis an urchair. 'S thuirt i ris a laimh chur 'n àird' bràigh an doruis, 's gum faigheadh e seachd cinn còrna, 's gun tigeadh tairbhe nan seachd bliadhna air ais rithist.

Donald Douglas (Dowally). Id. [*i.e.* same date as Nos 117-22, Tues. 12/5/91. Heard from] *old people—when young. Not happened more than 100 years ago.*

No. 134. Type 6 (Perth 1)

Chaidh duine null as an Lios *Beag*, taobh cile 'n uisge aig Bail' *Chluichridh*, gu figheadair an Strathatha. Ruig e ma dhorch' oidhche, agus bha e dol fhaighinn na h-èididh (*web*) deis 's

a' mhadainn, agus choir e dheth 'chrios. Thus am figheadair leis an crios, 's chaidh e mhàn gu taobh an uisge. Ghairm e Sàdan³² trì tàir(g)nean, agus thòisich e air gu dé bha 'ga chumail, 's thuirte e [Sàdan] ris gun robh e an Éirinn 'n oidhche sin, 's nach b'urraidh dha tighinn cho calamh. Thuirte e ris gun robh 'n éididh aige ri dheanamh an oidhche sin—an robh e dol thoirt da còmhun? Thuirte e gun robh, ach gu dé an duais 'bha e dol fhaighinn? Thuirte e ris gum faigheadh e 'cheud làn (*filh*) 'rachadh ams a' chrios.

Agus chaidh am figheadair dachaidh, 's choir e laidhe an duine fhé' leis an éididh, agus chaidh e an *deilidh*³³ na beairt; agus bha do thartar an sin—dh'éigheadh fear: 'Thuit an spàl!' Dh'éigheadh fear eile: 'Ma thuit, tog e!' Dh'éigheadh fear eile: 'Bhris toinntean!' 's dh'éigheadh fear eile: 'Ma bhris, càraich e!' Thug iad an sin *deanaich* ra na h-oidhche. Bha 'n éididh deas 's a' mhadainn.

Dar bha 'n duine folbh leatha, bha 'm figheadair 'g iarraidh air 'chrios chor air. Thuirte e nach coireadh—gun robh e tuille 's blàth—gus am biodh e air mullach 'mhonaidh. 'S dar bha e air mullach a' mhonaidh, chuir e mun cuairt air preas conaisg (*coinisg*) e. Dh'fholbh am preas 's an crios 'na' lasair . . . , ('s cha robh nù tuille ri fhaicinn).³⁴

Id. [*i.e.* same as Nos 132-3: James Robertson (Surfaceman), Bail' 'n Allt. Sat. 16/5/91].

NOTES

- 1 See for instance under *Cross* (Thompson 1955-8:6 178) where what amounts to a single motif appears six times as 'dwarfs fear the cross F451.5.9.1', 'devils' power avoided by the c. G303.16.3', 'fairies fear c. F382.1', 'ghost cannot pass c. E434.8', 'sign of c. breaks witch spell G271.2.1', 'troll helpless before sign of c. F455.7.2.' There may be cross-references (*cf.* E452, 'Ghost laid at cockcrow (dawn)', *ibid.* 2:456-7, which gives parallels for dwarfs, fairies, ogresses and witches), but why need there be more than one number in the first place, and must one coin a new number if the cross drives off, say, a giant or a dragon? Compare von Sydow's comments on Aarne's treatment of animal fables (von Sydow 1948:127-45, especially 131-2), which were made as far back as 1937.
- 2 At least two stories about the MacMhuirichs are to be included among the fairy traditions. The well-known story of MacMhuirich's contest in raising a wind (*e.g.* MacLellan 1961:94-5) has some resemblance to Type 31, but is in effect a rignmarole whose main point is in the words, like other tales of bards and repartee, *e.g.* that printed by John MacInnes in *Scottish Studies* 10:104-8.
- 3 In the Scottish/Manx Gaelic versions quoted; but the 'Type 1' ending is found in a Devonshire version quoted in Hartland 1890:194-5.
- 4 *Cf.* *Scottish Studies* 3:191. The article by Calum Maclean referred to (3:189-200) gives a good general picture of the present state of Highland beliefs in witchcraft.
- 5 Reprinted from the *Northern Chronicle*, Inverness, to which it was contributed by Mr D. M. Rose from the telling of the man concerned.
- 6 A possible totemistic symbolism in this story is suggested by the Rev. William Matheson in TGS1 39/40:223-4. In most versions the villain is simple said to appear as a goat, by implication therefore a she-goat (*gabhar*, feminine), though he is a man: and in Angus MacLellan's story (Hebrides 3) he becomes a cow. This may imply a further taunt against the MacKenzies.
- 7 The central motif B is missing on this recording. The collector, Dr Calum Maclean, gives the story the title *Cobhar mu Chrnachain*, which suggests that the pun on *Crunachan* (as in Hebrides 1 and Perth 1) was used, but he may just have been giving the title of the Skye version which he knew himself. Unfortunately no other recording of this story from Angus MacLellan seems to exist.
- 8 Letters italicised pencilled in MS: perhaps really *bana-charaid*, kinswoman?

- 9 See *Cailleach na Ribeig* from the Campbell of Islay collection, printed by Craig 1955:47-9, collected by Hector Maclean in 1859 from Donald MacKillop, Berneray (Harris).
- 10 The motif occurs in James Hogg's ballad about Michael Scott, *The Warlock of Aikwood*. (This is attributed to Hogg by Davidson (1949:160-5) but I cannot find it in his Complete Works (Hogg 1873).) Cf. *Scottish Studies* 7:106 and 113 for a Gaelic version and a reference by Sir Walter Scott to the motif.
- 11 Probably these both refer to the same minister.
- 12 Earliest version in *Iliad* 19:95 ff. Summary of various versions in Graves 1955, section 118d.
- 13 Information from Mr John MacInnes, who has heard the motif of characters of the last century in Lewis and Skye: he also confirms that the story is told of Iain Muideartach, as implied by Calum Maclean's questions in SA 1953/274, though I have not found an example of this. The Fearchar Fiachlach of Angus MacLellan's version (Hebrides 2) does not seem to be historical.
- 14 An alternative story from Badenoch (TGS1 16:149 = MacBain 1922:191) attributes the burning of the forests to the orders of Mary Queen of Scots.
- 15 The medial consonants merely indicate hiatus and are variously spelt.
- 16 Campbell 1902:9 (Tiree); SA 1965/18 A10 (Vatersay).
- 17 SA 1960/89 A2; SA 1965/18 A6 (both Vatersay). Crombie MSS (Braemar).
- 18 There are other anecdotes about the death and burial of witches: e.g. Murray 1891 No. 30, which tells how a witch's coffin could only be taken out of the house by the back window she had been used to slip through on her nefarious errands.
- 19 MS: 'Dail Earrais' (pencil). A pencil note to the story gives a version from 'A. Rose': 'Chaidh fios air sagart thighinn choimhead oire, agus thuir e rithe nach coisrigeadh e i, ach na'n ruigeadh i Cladh Dail da Rossie mu'n rachadh a' ghrian fodha màireach, gu'm biodh i sàbhailte.' 'They sent for a priest to come and see her, and he told her that he would not give her Extreme Unction, but that if she could reach the churchyard of Dail da Rossie before sunset the next day she would be saved.'
- 20 This is 'founded on popular traditions' according to Hogg's note (1822:1 349; 1873:13).
- 21 The Ingoldsby Legends (first published 1840-48) are a valuable source for English folk-tale and easily overlooked: in studying AT955 (*Scottish Studies* 10:168-70) I should have referred to the ballad *Bloudie Jacke of Shreusberrie* (Ingoldsby 1870:2 209-26) as another early English example—the story of "Bloudie Jacke" was furnished by Mr Hamilton Reynolds and is doubtless a genuine tradition' (*op. cit.* 226). See also Type 22.
- 22 Usually Gaelic *currac* (*currachd*) which can mean almost any type of female headgear, including the mutch specified by some versions.
- 23 In Pitcairn (1833:3 604) the story is given (from a letter to John Aubrey by one Stewart, who had it from the then Lord Duffus) to illustrate the use of 'Horse and Hattock' by witches according to Isobel Gowdie's confession (also *ibid.* 608). This is one of the areas in which beliefs about witches and fairies seem to have overlapped. The compilers of the Scottish National Dictionary take 'hattock' to mean 'a little (*sc.* fairy) hat' which would bring out the close connection with the 'Off to London' story. Ireland 2 is the nearest parallel to this variant of the story.
- 24 Rob (or Robin) seems a curiously Scots name in an English story: Barham's son names no source for this ballad, but the formula 'Hey up the chimney!' is unique and failing other evidence the story must be presumed to come from Kent. That the principal witch in both this and Kennedy's version (Ireland 1) is called Madge is an odd coincidence.
- 25 Alternative formula noted by Kennedy: 'Borraun, Borraun, Borraun!'
- 26 Fraser 1905:498-9. 'Whither by giving too much saile and no ballast, or the unskillfulness off the seamen, or that they could not mannage the strong Dut[ch] canvas saile, the boat whelmd, and all the men dround in view of the cost. The Laird and 16 of his kinsmen, the prime, perished. . . . Drunkness did the [miscife].'

- DAVIDSON, THOMAS
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