Book Reviews

Celtica (Exhibition Catalogue No:6). National Library of Scotland, Edinburgh 1967. vi+56 pp.+4 plates 6s. 6d.

An exhibition of books and manuscripts relating to Celtic studies was opened in the National Library of Scotland in 1967, while the Third International Congress of Celtic Studies was meeting at Edinburgh. This is a catalogue of the exhibition, and it is more than just a catalogue. The exhibits are classified in fifteen sections, each introduced by a short note of explanation, and every item is described. These paragraphs of description are well-informed and often quite full, and the whole collection is so rich that we are given a brief history of Celtic Studies for the early period.

The first section, 'Celtic Scholarship', ends with Zeuss, but it includes several rare and interesting books, beginning with Buchanan's *Rerum Scoticarum Historia* (1582). The *Collectanea Etymologica* of Leibnitz is here, and the first edition of the Würzburg Glosses, by Eckhart, published in 1729. Then come a collection of maps, including the earliest known map of Wales, and a valuable collection of books on Scottish, Irish, and Welsh music.

Ossianic literature has a section to itself which runs to forty exhibits and includes almost everything of importance. There are two manuscript collections earlier than MacPherson (Pope and Fletcher), then the first edition of MacPherson's Ossian (1760), Fingal (1762), Temora (1763), and the false Gaelic 'originals' (1807).

The French translation by Le Tourneur (1777), which delighted Napoleon, is here, and the German by Denis (1768), which Goethe preferred to Homer in his romantic days. Voltaire's criticism is shown, and a little known treatise by Charles O'Conor of Belanagare (1766).

The section on travel contains the copy of Martin's *Description of the Western Islands of Scotland* which Boswell and Johnson brought with them on their famous tour, and Boswell's *Journal of a Tour to the Hebrides with Samuel Johnson LL D* (1785).

The most precious part of the exhibition is the collection of Gaelic manuscripts, twenty-seven in all, out of almost two hundred that the National Library possesses. Gaelic MS I dates from the fourteenth century, and contains the *Instructions of Cormac* and the *Triads of Ireland*. The Glenmasan Manuscript (sixteenth-century) is included, and there are other manuscripts containing heroic sagas, lists of kings, history, and Jacobite poetry. One of these is possibly an autograph by the famous Alexander Macdonald. But the chief treasure is the Book of the Dean of Lismore(Gaelic MS XXXVII, sixteenth-century), which contains more than 11,000 lines of verse, including thirty Ossianic ballads. It is

thought that this manuscript was acquired by MacPherson during his tour of the Highlands in 1760.

John Francis Campbell of Islay was the greatest Scottish folklorist, and published four volumes of *Popular Tales of the West Highlands* in his lifetime. Two more volumes have since appeared, *More West Highland Tales* (2 vols., 1940, 1960), but much still remains unpublished and is preserved in the National Library. A separate section of the catalogue is fittingly devoted to Campbell, and a selection of books, letters and manuscripts is here presented.

This could become a tedious list, but it has seemed worth telling what the National Library can produce upon occasion, and all but three items were drawn from the Library's own resources. It need only be added that there are fine collections of printed books, Scottish, Manx, Irish, Welsh, Breton and Cornish, including several rare and precious volumes.

The exhibition, which the reviewer was able to visit at length on two occasions, was a credit to those who arranged it. This catalogue, which so well describes it, is indeed a small work of reference in itself, and it is a pleasure to congratulate the Librarian and his able helpers upon its publication.

MYLES DILLON

The New History of Cumnock by John Strawhorn. Glasgow 1966. Published by the Town Council of Cumnock. 255 pp. 20s.

The local historian who sets out to commit his knowledge to print faces the difficult task of writing for two contrasting audiences. On the one hand his 'parishioners' may look for all the intimacy of detail that for them enlivens their own background acquaintance with the district; on the other, a wider public looks for statement and analysis of local events in their relationship to national patterns. It is only with skill that these two rival needs can be reconciled. In his *New History of Cumnock*, Dr Strawhorn, Principal Teacher of History at Cumnock Academy, has given an admirable demonstration of this skill.

The mid-Ayrshire town of Cumnock affords in many ways an ideal object for local history study. If one accepts as a definition of 'local history' the phrase of Professor Hoskins, 'the study of the rise, growth or decline of the local community', we have in the story of Cumnock a complete development from agricultural community to nineteenth-century industrial town and from that point forward into a state of comparative affluence in the mid-twentieth-century decades. By its very nature Cumnock illustrates two very important phases of Scottish industrial history—the years of early enterprise and the period of upheaval and change at the end of last century.

The occasion for the publication of this book in 1966 was the centenary of Cumnock's erection into a Police Burgh. It has thus been published by the Town Council in part

as a celebratory volume and this—to say the least of it—is unfortunate. To Dr Strawhorn's serious historical study has been appended a complete and devastatingly trivial record of the 1966 junketings, fortunately one which can be removed without great damage to the book, and the photographs of celebration concerts and exhibitions that occur elsewhere in the pages of the book one can only hope will provide material for future historians of Cumnock's social life.

The main interest of Cumnock, historically, starts with its creation as a Burgh of Barony in 1509 and with the subsequent development of its economic potential. Dr Strawhorn has dealt with the earlier centuries somewhat sketchily but probably in proportion to his over-all treatment of his subject. Obviously there is much of interest in the dark-age history of this area, a borderland between Strathclyde and Galloway, but equally clearly the state of our knowledge so far scarcely warrants a definitive account. By the end of the sixteenth century future patterns are established, the main land-holdings are firmly settled, and from this point the history of Cumnock develops consistently.

From 1570, as Dr Strawhorn shows, the dominant family in this area were the Crichtons, Earls of Dumfries from 1633 and Marquesses of Bute from early in the nineteenth century. The papers at Dumfries House have been extensively used by Dr Strawhorn in this work and the passages in which he draws from this unstudied private source are among the most valuable in the book.

Of the Earls of Dumfries undoubtedly the fifth and the sixth Earls had the greatest influence on the area. Under the inspiration of the former, Dumfries House, that great monument to the early genius of Robert Adam, rose on the outskirts of the town, while during the lifetime of Earl Patrick, his successor, Cumnock developed dramatically as a mining town. Patrick 6th Earl of Dumfries must surely be recognised, in fact, as a leading influence in the industrial expansion of this part of Scotland.

The basis for Cumnock's industrial growth lay in the near-by deposits of coal, limestone and iron-ore. In this book Dr Strawhorn describes in some detail the various and sometimes over-ambitious schemes to develop this mineral wealth. This is new ground, and the indications that he gives of archive resources on these local enterprises of the latter half of the eighteenth century will certainly provoke further study by industrial archaeologists. If the Earl's scheme to export good-quality coal through Ayr to Ireland failed, at least his Cumnock pottery—with its 'Scotch Motto Ware'—succeeded for a time. In both proposals James Taylor was concerned, a man whose name crops up again and again in different speculative concerns of this period on both sides of Scotland, and a man to whose biography Dr Strawhorn here makes additional contribution.

Later in the nineteenth century—in the 1820s and 1830s—the Glasgow-Virginia tobacco trade produced a curious local manifestation in Ayrshire towns around Cumnock. This was the ephemeral manufacture of snuff-boxes, Cumnock's originality being based more upon its unique hinge-design than upon the painted decoration of

its boxes. Dr Strawhorn illustrates this local industry with considerable interest but without reference to the pioneer work in this small field done by the National Museum in Edinburgh.

The lion's share of this book goes to 'Keir Hardie's Cumnock', the booming mining town of the late nineteenth century, Statistics tell the start of the story with clarity; Cumnock's population at the 1841 census was 2836, ten years later it was 3777. This 1000 rise is unparalleled for the town in any other decade until 1951 and two factors above all were responsible. In 1846 the Lugar Ironworks produced a new and insatiable demand for coal, and in 1850 the Kilmarnock-Dumfries Railway meant a vastly eased transport system. It was into this essentially coal-mining community that Keir Hardie came in 1879 and here he remained for over thirty years. Dr Strawhorn's description of the economic and social background of Hardie's life at this time will be of value to many. The ten-week miners' strike in 1880 was over the unbelievable wage of 4s. a day, and it was his championship of their cause and his association with the Miners' Union formed in 1886 that was to make Hardie the 'most hated and best respected man in Ayrshire'.

Dr Strawhorn's book will be useful to sociologists, economic historians and local historians alike. In many ways, and despite the circumstances of its production, it is a model of its kind, and the references given in the bibliography will certainly be of use to many students of the Scottish industrial revolution for a long time to come.

B. C. SKINNER

Le Conte Populaire Français, Tome Premier, by Paul Delarue. Éditions Érasme, Paris 1957. 394 pp.

Le Conte Populaire Français, Tome Deuxième, by Paul Delarue and Marie-Louise Tenèze. Éditions G.-P. Maisonneuve et Larose, Paris [1963]. 732+xxviii pp. 45 F.

If France entered late into the tournament of folktale enterprises—we cannot very well call Perrault *avant garde*—she has in the past century enjoyed notable successes which have reached a climax in the present magnificent catalogue of the French folktale. A national tale-type index of this scope and lustre depends upon dedicated field collectors of the nineteenth and twentieth centuries as well as the expertise and endurance of the indexer. The labours of the late Paul Delarue bring into focus the work of earlier masters like Cosquin, Sébillot, Millien, and van Gennep, and as well the modern group of Delarue's disciples that includes the active collector Geneviève Massignon, who died prematurely in 1966, and his able successor Madame Tenèze, who is preparing the third and fourth volumes that will complete this model catalogue.

To represent the French folktale Delarue covered not only France but French-speaking areas in North America from Quebec to Louisiana and the French Antilles. French-speaking Africa is excluded since on this continent the introduction of the language did not in the main signify the export of traditions. The index is organised according to the Aarne-Thompson types but skips over animal tales to begin with the strength of the French repertoire, the wonder tales or *contes merveilleux*. Volume I presents 27 tale-types, from Types 300 to 366, and Volume II 87, from Types 400 to 736, based on 1700 versions. It is only fitting that 'La Bête a Sept Têtes' is the initial type. In the first volume we are given a welcome review of the intellectual history of folktale collecting, writing, and investigation in France and an appraisal of the content and features of the *conte populaire* (7–47). There follows a splendid bibliography, sensibly subdivided (Bolte and Polívka and Chauvin are paired under 'Inventories of Materials'), crisply annotated (*Tradition* is described as a 'journal more literary than folkloric and of mediocre documentary value'), and meticulously informative, down to the number of pages and size of books and the listing of key reviews.

A succinct statement explains the mode of presentation of the tales and the versions (I:348–53). Under each tale type are given the Aarne-Thompson number; a resumé or full text of a representative version—one of the special features of this catalogue, giving it the character of an anthology; an analytical breakdown of the principal episodes; the listing of versions, arranged geographically from the northern and southern provinces of France, and from Canada to the French West Indies in North America; and general remarks on the distribution of the tale or studies of special interest. Obviously rewritten versions are listed but not analysed, and warnings are tendered to the reader of altered (*Alt.*), amplified (*Amp.*), fragmentary (*Frag.*) and suspect (*Susp.*) texts, with abbreviations all nicely cognate in English. Would that publishers issued their garlands of tales with similar labels!

In bringing to completion Volume II, Madame Tenèze had to grapple with the formidable mass of ever increasing materials, especially among the diligent French-Canadian collectors. Consequently she revised Delarue's original plan in two respects: reducing the analysis of *contes* outside France and French possessions, and abbreviating the commentaries on each tale-type. The relatively few extended commentaries are reserved for the *contes* of Perrault (*e.g.* Type 410, 'Sleeping Beauty'; Type 545, 'Puss in Boots') and for international tales abundantly found in France and studied monographically (*e.g.* Type 555, 'The Fisher and his Wife'; Type 715, 'Demi-coq', so well-known in French versions that it bears a French name in the Aarne-Thompson index). As a gauge of current collecting activity in France, we note 24 additional publications and 9 new manuscript collections in the supplementary bibliography of Volume II.

Mme Tenèze contributes several succinct observations (xvii-xxvi) in review of her labours. She sees a typically French folktale domain established between a Mediterranean domain to the south and a Scandinavian to the north. Certain *contes* (*e.g.* Type

613, 'The Two Travellers') display full French forms side by side with shortened versions localized on the periphery and dating back perhaps to a time when France was 'the end of the world'. Another generality concerns the Christian form of *contes* prevalent in France, even Blue-Beard. She raises certain questions: can regional variations of tale-types be plotted in France, such as Breton forms of Types 461, 'The Three Hairs of the Devil' and others? What has been the relation of written versions spread by Perrault, Madame d'Aulnoy, Galland and pedlars of street literature on oral forms? What have been the interactions between the urban art of story illustration and the rural art of story-telling?

For an illustration of the content of the index we may look at its handling of Type 715, the tale type singled out as supremely French. It is titled 'Moitié de Coq', equivalent to Aarne-Thompson's 'Demi-coq' (Half-Chick). The illustrative text, from the Ardennes, is called 'Moitié-Poulet' and was published in 1890 by Albert Meyrac. This *conte* tells how Half-chick finds a purse filled with gold, and lends it to the king on condition he pays interest. The king does not return the money. Half-chick sets out to call on the king, and en route meets a wolf, a fox, and a river, whom he takes with him in his neck. The king refuses to pay Half-chick and sends him to the poulterer. The fox comes out of his neck and eats all the poulterer's chickens. The king then sends Half-chick to the sheepfold, and the wolf comes out of his neck and eats all the sheep. Then the king throws Half-chick into the oven, but the river comes out of Half-chick's neck and engulfs the king's palace.

The analysis of the elements of the *conte* considers the various and variant episodes connected with (1) the hero, (2) the discovery and loan of the money, and (3) its recovery. For instance, besides the fox, wolf, and river, six other kinds of magic helpers are noted. Then comes the list of 82 versions, keyed to the episodes as marked in the tale analysis. Five other references to North American versions are simply cited. This impressive bibliography includes the major folklore journals, *Revue des traditions populaires* and *Mélusine*; and important manuscript collections, such as Achille Millien's Nivernais texts discovered by Delarue and yielding twelve variants, and Massignon's *contes* from western provinces offering seven. A shrewd commentary completes the section, and here, surprisingly, Madame Tenèze quotes Delarue only to contradict his statements that the tale is known throughout Europe and not elsewhere except in scattered versions. She declares that 'Half-chick' has followed a circle around but not inside Germany, and that it is well reported in North and South America and known in India and Africa. Conclusions of the earlier 1933 study of *The Halfchick Tale in Spain and France* by Ralph S. Boggs based on only 21 versions must be revised. Boggs thought that the animal hero was not intended to be literally a half-fowl but a small weakly creature. But the new evidence challenges his views, since the episode of the cock cut in two is found in overseas versions and so must represent an ancient trait. An unusual aspect of this *conte* is the over-riding of the law of three in 33 versions in which Half-chick is aided by four or five associates. Madame Tenèze believes that this

irregularity is due to the humorous tonality of the tale taking precedence over the marvellous. On this point, she confirms Boggs' assertion that in most cases Half-chick conceals his friends in his anus, but this trait has been concealed by prudish polishers of the *conte*.

Surely there is little more information we can expect about the textual history of a folktale. Madame Tenèze realizes the importance of data about narrators and milieu, and the difficulty of providing such data in an index.

Scottish folklorists may think of another recent tale-type index even closer to home, the catalogue for Ireland prepared by Sean O'Sullivan and Reidar Christiansen. The French and the Irish indexes do not seem to belong to the same species. The *Types of the Irish Folk-Tale* presents a series of numbers filling page after page. This is the difference between an index based primarily on texts in print or in the hands of collectors and one based primarily on a fabulous archive.

RICHARD M. DORSON

Central and North Fife, an Illustrated Survey of its Landscape and Architecture by R. G. Cant. Central and North Fife Preservation Society, Cupar 1965. 20 pp.+illus.

This booklet has been printed by the Central and North Fife Preservation Society, a body that has distinguished itself by its sense of responsibility to both the past and the future, particularly in items of the preservation of aspects of the landscape and architecture of Fife. The seventeenth-century Weigh House at Ceres, now being restored and set up by them as a local folk museum, is an outstanding example of the success of their efforts.

In Mr Ronald Cant, who is Reader in Scottish History in the University of St Andrews, and author of the booklet, the Society has had the services of a discriminating and knowledgeable writer. No words are wasted, and in the space available he has succeeded in mileposting the processes of gradual change over several hundred years, with periods of intensified activity in the twelfth, sixteenth, and eighteenth centuries. At each stage, the grades of society are indicated through their buildings, from castle and palace to farm-steading and doo'cot, and several are pictured in well chosen illustrations. A list of buildings based on those compiled for the Secretary of State for Scotland under the Town and Country Planning Act of 1947, with a map, completes the booklet. It therefore serves as a guide to these buildings, and Mr Cant's introduction provides the historical depth that links the buildings meaningfully in terms of change in the landscape of Fife. Though tantalisingly short, it justifies the wish that a more exhaustive survey may at some time emanate from the same pen.

A. FENTON

The Court Books of Orkney and Shetland 1614–1615, edited by Robert S. Barclay. Scottish History Society, Edinburgh 1967. xxvii+146 pp.

The publication of these court books, together with the two volumes already in print,* now makes available material for one of the most important transitional periods in the history of the Northern Isles. The replacement of the old laws of Orkney and Shetland in 1611 by the Scottish legal system and the execution of Earl Patrick and his son Robert in 1615 mark the end of one form of government; the personal rule of the Stewarts was replaced by the administration of the Scottish central government through its representatives, the sheriffs and their deputies. There were other influences at work which combined with these forces towards creating a more stable society. The courts over which Earl Patrick had presided at the beginning of the century took cognizance of every conceivable type of action, whereas now the sheriff courts tended to deal with purely legal matters, while other cases came more and more under the jurisdiction of the commissary courts or the kirk sessions. For example, no cases of slander are recorded in the court books for 1614–15, although this had been one of the commonest actions in the earlier period, and these would doubtless be tried by the commissary court as was usual later in the seventeenth century. Likewise there is little relating to lapses of a moral nature, which came to be the province of the kirk session, and only one case of witchcraft, in Orkney, is recorded. It involved two women, one being found guilty of 'the fostering of ane bairne in the hill of Westray to the fary folk' for which she was condemned to be scourged and banished; the other was accused, among other charges, of 'laying of ane duyning and quotidian seiknes' on her master for which she was condemned to be hanged and thereafter burned to ashes.

A comparison between this volume and the court book for 1602–4 gives the impression of the beginnings of a less turbulent and more efficiently organised society. The largest number of cases in both Orkney and Shetland relate to the finding of caution in lawburrows, which is quite simply a legal pledge for good behaviour, and there is also a decrease in the number of cases of assault; some were tried in the bailie courts, as witness James Mowat who was convicted of 'bluidis and ryottis' by the bailie of Stronsay. He had to find caution in the sheriff court and this, along with the payment of a fine, was the usual penalty. Sheep-stealing was the most usual form of theft and the penalties, severer than those for assault, were some form of public punishment such as the stocks or the jougs, scourging and banishment; only in two cases were the guilty hanged and their goods forfeited. The old udal system of land-holding and the newer feudal system existed side by side at this period and there are many cases relating to disputes over land and the payment of duties therefrom. Much information on crops, stock and farming generally can be collected; one such case concerns a dispute over

* *The Court Book of Shetland 1602–1604*, edited by Gordon Donaldson, Scottish Record Society, Edinburgh 1954; *The Court Book of Orkney and Shetland 1612–1613*, edited by R. S. Barclay, Kirkwall 1962.

commonty rights between the lands of Hillswick and Urafirth and describes the lay-out of the lands with march-stones and dykes.

An important section is that devoted to the Country Acts, passed in Shetland on 3 August, and in Orkney on 7 November 1615. These were not the results of government legislation but of the efforts of local men to meet local needs and show, moreover, that the sheriffs in Orkney and Shetland acted in a legislative, as well as a judicial, capacity. It is significant that in both Orkney and Shetland the first two acts deal with the renunciation of 'all forren lawis' and the enforcement of the authority of the kirk sessions. Other acts common to both include the protection of arable land by the proper maintenance of dykes, ranselling for theft by the bailie and penalties for riding other men's horses; the farther the horse was ridden, the larger was the fine, the same penalty as had been exacted under the old laws. One of the Orkney acts answers a complaint by the Shetlanders that beggars and vagabonds 'from Orkney, Caithnes and utheris forren places' were troubling their country, by forbidding shipmasters to transport any such without licence. Shetland had problems connected with the foreign merchants who traded from Bressay and Burravoe; regardless, however, of an act against supplying them with food and drink, two men were charged with stealing three sheep 'on ane Sonday in the morneing, quhilk they pat on a boit and sauld to the Hollanderis at Brassay'. Another Shetland act underlines the importance of the sea as a means of transport by making provisions regarding ferry services and is of particular interest in that it details various services throughout the islands and the scale of charges.

Many other aspects of these Court Books can contribute towards a fuller understanding of the period. Although the old laws had gone, much of the old language still remained. A study of the names of those serving on the assizes appointed for criminal cases would indicate the important families of the period or could show the balance between families of native, Scottish or other origin. Incidental references help to shed light on social and domestic life such as the case concerning black French cloth borrowed five years ago for use as a mortcloth and never returned, or the theft of a belt, knife, a piece of 'auld plaid', a 'wob' from a workloom and 'cornes with ane sewit sark to have put thame in'. The volume contains a useful Introduction which includes a sketch of the historical background of the period and a detailed description of the manuscript. There is a Glossary and Index, the latter especially useful for reference purposes as it includes Subjects as well as Persons and Places. It is to be hoped, as Dr Barclay suggests, that the later court books can be made available, even if in shortened form, for it is sources such as these which give the closest insight into the life of a community.

MARGARET D. YOUNG

Uppies and Doonies: The Story of the Kirkwall Ba' Game by John Robertson. Aberdeen University Press, Aberdeen 1967. 239 pp.+30 illus. 30s.

The Uppies and Doonies are the two sides in the free-for-all game of mass football played annually in the streets of Kirkwall. The author, John Robertson, is a local business man who is also an active sportsman, has a law degree, and is keenly interested in local history.

His book, fully illustrated, documented and indexed, sets out first of all to describe the game as it has been played over the last 120 years in Kirkwall and in other parts of Orkney and Shetland. This is followed by the recording of information about other forms of local football and related customs. Having completed his local researches, the author concludes with a different kind of chapter—a study of the origin and history of mass football based upon literary sources.

The local chapters are based upon extensive scrutiny of the files of the two local newspapers (how grateful we must be to their editors and reporters!), and of local records and writings. These sources the author has supplemented by much 'speiring'; he has clearly been collecting information by questioning his elders on the game for a long time. The result is a vast mass of data set out before the reader in a racy style, extending from information about the financing and construction of the ba' itself to the adventures and rituals of bringing it to the goal and awarding it to the hero of the winning side. (The author, an Uppie, won the ba' in 1966.)

In the game as it has been played since about 1850, two sides (they are hardly 'teams') face one another at one o'clock on New Year's Day and Christmas Day opposite the Market Cross in front of St Magnus Cathedral. The sides are of unlimited size and if either has a leader, this is not apparent to the onlooker. The ba', a solid article with a tough leather exterior filled with cork, is thrown into the middle and goes out of sight as the two sides merge into a tight scrum, each pushing towards its own goal. The Uppies push up the town towards an old wall at the end of Main Street; the Doonies push down until the ball is ejected into the harbour basin or the sea nearby. There are no rules to speak of. On rare occasions the ball has been hooked or smuggled out, to be carried, thrown, or kicked in the direction of one of the goals. As a rule the ball is not seen until it has touched its goal and is held up by the player thought to have done best for his side.

The game is hard, sweaty, rough on clothing and ribs, and wildly exciting to players and their supporters alike. Shop-keepers barricade their windows. Traffic is diverted. If the ball is smuggled out, there may be a rush down a side street or back lane. In 1948 the ball was taken through a bedroom window in the Albert Hotel and out through the kitchen. But it is mostly pushing, and this may go on for hours. When the reviewer saw the game as a boy, he preferred a win by the Doonies, for there was the special pleasure of watching to see who would jump into the icy water of the harbour to retrieve the ball.

This game of mass football was preceded in Kirkwall by the old style game of football, there being records of this as far back as the seventeenth century. This game, which is part of a long-standing Scottish and English tradition, was one in which the ball—an animal bladder inflated or stuffed—could not be lifted but only kicked; and the players either took sides or played each for himself, seeking to reach one of two goals or 'hails'. There was no rule about length of play, which presumably continued until darkness, exhaustion or thirst brought it to an agreed end. Old style football gave way to mass football in Kirkwall about 1850, but persisted in several other areas in Orkney and Shetland until quite recent times.

There seems to be no local evidence as to why old style football in Kirkwall was replaced by mass football. This no doubt prompted the author to go on to write his final chapter, in which an attempt is made to find whether a short general history of mass football will throw some light on the Orkney game.

He begins with an examination of four early games, which he rejects as sources of the Orkney game: the Roman *harpastum*, because it is a 'team game rather than a participation sport'; and English *hurling* and *camp-ball* and Welsh *knappan*, because in them the ball must be thrown by hand only.

He finds the probable origin in the French game of *La Soule*, of which there are historical records from the twelfth century onwards. *La Soule* was the ball, and the game was played, with no apparent rules and often with violence, as part of festivities on Shrove Tuesday and other occasions. The author examines in some detail the accounts of the game in France, especially in Brittany, and also in England and the south of Scotland, comparing each with the Kirkwall game, and this comparative study leads him to the material conclusion in his book. This is that the Kirkwall game of mass football is a survival of a traditional sport which the Normans brought to England, and, indirectly or directly, to Scotland.

The author refrains from being dogmatic about the ultimate origin of football. He records much information, however, which seems to lend support to his general impression that 'originally football was played not solely as a recreation, but rather as a ritual designed to ensure prosperity and fertility, or generally to work some good for the community'. Everywhere, for example, the winning of the ball was believed to bring good luck of some kind for the coming year.

The author has had difficulty in arranging the material he has so diligently collected without obscuring some of his main conclusions, but he was wise to get all his information down. His book has a three-fold value. It gives Orcadians at home and abroad a living record of their own robust game. It provides students of Scottish social history with a unique picture of the game in its Western European setting. And it supplies a large collection of documented information for still further analysis by the next scholar in this interesting field.

A. B. TAYLOR

Books Received

Some of these books may be reviewed later in *Scottish Studies*

Industrial Archaeology of Scotland by John Butt.
David and Charles, Newton Abbot 1967. Pp. 344+illus. 50s.

Annals of the Parish by John Galt, ed. James Kinsley.
Oxford University Press, London 1967. Pp. 242. 25s.

Scottish History. Teaching of History Pamphlet No. 24.
The Historical Association, London 1967. Pp. 28. 3s. 6d.

Scottish Pageantry by Albert Mackie.
Hutchison, London 1967. Pp. 256. 45s.

A Book of Scottish Verse selected by R. L. Mackie, revised by Maurice Lindsay.
Oxford University Press, London 1967. Pp. 450. 15s.

Reclamation of the Seventies towards Greater Self-Sufficiency in Home Food Production, ed. Norrie Tomter and R. M. Gorrie.
Scottish Peat and Land Development Association. Pp. 141. 5s.

Fabeldyr og Sagnfolk, ed. Bengt Holbek and Iørn Piø.
Politikens Forlag, Copenhagen 1967. Pp. 512+illus. Kr. 23,50

Celts, Saxons and the Early Antiquaries (O'Donnell Lecture 1966) by Stuart Piggott.
Edinburgh University Press, Edinburgh 1967. Pp. 24 3s. 6d.

Descriptive List of Plans in the Scottish Record Office Vol. 1.
H.M. Stationery Office, Edinburgh 1966. Pp. xv+178 22s. 6d.

A Select Bibliography of European Folk Music. Published in co-operation with the International Folk Music Council by the Institute of Ethnology and Folklore of the Czechoslovakian Academy of Sciences, Prague 1966.

Whig Organisation in the General Election of 1790 by D. E. Ginter.
Cambridge University Press as agents for University of California Press, Berkeley, California, 1967. Pp. lx+276. 64s.

Scotland in the Time of Shakespeare by T. I. Rae.
(Folger Booklets on Tudor and Stuart Civilization) Cornell University Press, Cornell 1965. Pp. 38+24 plates. 8s.

American Negro Folk Tales by Richard M. Dorson.
Fawcett World Library, New York 1967. 75 cents.

Type and Motif Index of the Folktales of England and North America by Ernest W. Baughman. Indiana University Folklore Series 20.
Mouton & Co., The Hague 1966. Pp. lxxvii+606. 58 Dutch Guilders.

The Future of the Highlands, edd. Ian Grimble and Derick S. Thomson.
Routledge and Kegan Paul, London 1968. Pp. ix+308. 45s.

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