

you have any information on this topic please write to Susan Storrier, School of Scottish Studies, University of Edinburgh, 27 George Square, Edinburgh.

## NOTES

- 1 See G. Clayton, *British Insurance*, London, 1971.

SUSAN STORRIER

## Brose an Bannock Day

The following information was recorded by Margaret Bennett on 5 May 1985 at Ardvaser, Skye (School of Scottish Studies Archive, SA 1985/41), from Gladys and Charles Simpson, Keith, Banffshire. It was transcribed by the late Bill Salton.

G.S.: I had never even heard of Shrove Tuesday when I was a child, it was just always Brose and Bannock Day we called it. But my mother called it Fastern E'en, I think. We had brose made with what I thought was the water the turnips had been boiled in. But I think there may also have been beef boiled in it, you know, too, because I have a further recollection of the grown-ups having beef with their potato and turnip later, whereas we had the brose and then turnip and potato and then the bannocks. But I have that recollection that the grown-ups might have had beef with the potato and turnip.

M.B.: Now, at what time of the day would you have the brose?

G.S.: The middle of the day . . . Dinner-time was the middle of the day. Sometimes we had the bannocks at dinner-time and sometimes the bannocks at tea-time. But the bannocks would be special bannocks. You know, not like the usual pancakes. They would have spices in them and be big. The whole size of the girdle. And we would get them on a plate with syrup.

M.B.: Was it a batter rather than a dough?

G.S.: Oh yes! A batter like a pancake batter, but I suppose very similar to a pancake batter but with spices mixed in.

M.B.: Did she put eggs in it?

G.S.: Oh yes! Yes! Flour, eggs, sugar. Well, I would say if she had about half a pound of flour she would have two eggs maybe. And milk, you know. We just put the whole thing on a plate. We got one each.

Professor Alexander Fenton adds to this note:

'When I was at school in Auchterless, not far from Keith, in the late 1930s-40s, one of my fellow scholars would occasionally write on the blackboard:

Beef brose an bannock day  
Please gie's a holiday.'

So *beef* brose it was.

MARGARET BENNETT

## Carryanchor Night

The following Burghead custom was described by two Morayshire women, Mrs Marne Neillie and Mrs Doreen Shepherd, who have lived in Edinburgh for many years. They were recorded by Margaret Bennett and Emily Lyle who initially made contact in order to interview them about the better-known custom of the burning of the clavie (see Shepherd *et al.* 1992). Amy Stewart Fraser, who included a mention of the carryanchor custom (citing Doreen Shepherd) in *Dae Ye Min' Langsyne* (1975: 177), was incorrect in placing it on the night before Hogmanay as Mrs Shepherd informed us.

Marne Neillie: A few days before Hallowe'en the young people of the village went to the beach and collected a piece of seaweed. You know the long piece of seaweed that looks like a club with the fronds on the end of it? The fronds were taken off and the carryanchor . . . that is the carryanchor. This piece of seaweed was brought home and dried off. Very often in your mother's oven, if she allowed it. Well of course there was no gas or electricity at this time so it was an easy thing just to open the oven and slip it in without anybody noticing. And by the night before Hallowe'en they were very dry and very hard, and we used to run around the doors just banging on the doors to warn people that the next night was Hallowe'en and we would be round. But there was never any singing or rhyme or anything like that. We just banged on the doors. And most of the people didn't renew their doors, the painting on their doors, until after Carryanchor Night, because they knew that if it was newly painted and they got a bang on it they would have to do it again . . .

Doreen Shepherd: Also that night before Hallowe'en people knew that you would be round. And if someone had had their door painted, and they were canny folk, somebody