THE DIALECT AND PLACE NAMES OF SHETLAND.

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THE DIALECT

AND

PLACE NAMES

OF

SHETLAND

TWO POPULAR LECTURES

BY

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PUBLISHERS' NOTE.

DURING the years 1893-94-95, Mr Jakob Jakobsen, Cand. Mag. of the University of Copenhagen, conducted an exhaustive series of investigations into the remains of the old Norse language in Shetland. Some of the results of his enquiries are embodied in these two Lectures, which were cast in a popular form, and were delivered at Lerwick and other places in Shetland before the author's return to Denmark. Other results of his investigations are contained in his Thesis entitled, "Det Norönne Sprog paa Shetland," which was accepted by the University of Copenhagen as entitling him to the degree of Doctor of Philosophy.

LERWICK, SEPTEMBER, 1897.

LIST OF ABBREVIATIONS.

I.—Shetland localities (quoted in parenthesis afterwords, which are—or have been—in use there):—

Aithst., Aithsting.
Br., Bressay.
C. (Conn.), Conningsburg.
De. (Delt.), Delting.
Du., Dunrossness.
Fe., Fetlar.
Fo., Foula.
L., Lunnasting.
N.I., The North Isles.
N. Roe, North Roe.
Nest., Nesting.
Nm., Northmavine.
P., Papa Stoor.
Sa., Sandsting.
Sandw., Sandwick parish.
U., Unst.
W., Walls.
Wests., The westside (Aithsting, Sandsting, Sandness, Walls).
Wh., Whalsay.
Y., Yell.
Ym., Mid Yell.
Yh., "de Herra" in Yell.

II.

cf., confer.
Engl., English.
esp., especially.
Far., Faroese.
f.i., for instance.
Icel., Icelandic.
Norw., Norwegian.
O.N., Old Northern.
Sco., Scottish.
Shetl., Shetlandic.

In the combinations "bj, fj, gj, hj, kj, and nj" the

letter "j" (as in Scandinavian) has the value of an English consonantal "y" (as in "yard").

The sound of the letter "ø" in Shetlandic (as f.i. in *krø*, sheep-fold) is similar to that of "eu" in French words as *bleu*, blue, *feu*, fire, etc., German "ö" in *schön*, beautiful, etc.

As I have been prevented from the use of special *phonetic* letters in a book of this kind, it has sometimes proved very difficult to convey a proper idea of the pronunciation of a Shetlandic word by the spelling. The greatest difficulty has been the rendering of the *liquid* sound of some of the consonants (an accompanying "i" sound), especially of l and n. This liquid sound is sometimes (although imperfectly) indicated by a prefixed or suffixed "y." (f.i. "Hellya," "Venll" and "Vellyins," "kollyet," "traaylfangin"—"haayn," "buyn," "annyawhart," "tannyiks," etc.).

The terminating "-r" (preceded by a hyphen) in Old Northern words quoted is the mark of the nominative singular form in words of the masculine gender, as f.i. *koll-r* = *kollr*, *stert-r* = *stertr*, etc.

COPENHAGEN 1897.

THE OLD SHETLAND DIALECT.

ONLY 700 years ago a language called "Donsk tunga," or "Danish tongue" was spread over nearly the whole north of Europe. It was not at all confined to Denmark: it was spoken in Scandinavia (Denmark, Norway and Sweden), whose centre it was; it was spoken in Iceland, Faroe, Shetland, Orkney, to a great extent in the western Scottish Isles, the Isle of Man, and also to some extent in Britain itself—in part of Scotland, especially in the north and along the coast, in the north of England and part of Ireland, and finally along the south and east border of the Baltic Sea. It was the Scandinavian vikings who carried the Danish tongue so far: the Norwegians and Danes went west, the Norwegians taking a more northerly, the Danes a more southerly direction (in Scotland, and especially

the islands north of Scotland, it was chiefly the Norwegians who settled; in England it was the Danes); the Swedes went more to the eastward and occupied f. i. the east border of the Baltic Sea, and even formed a little kingdom in the heart of Russia.

I need not here say much about how Shetland was peopled, first by Picts, who came from Scotland, and then by Norwegians, especially those who at the close of the 9th century crossed the North Sea, flying from the tyranny of King Harald Haarfager and trying to find new homes. It is a general belief that the Norsemen extinguished the Picts in Shetland. But it was not the custom of the Norsemen to kill those who did not oppose them sword in hand — at any rate, they would never have killed the women. And besides, we are not told anything about the Picts having fled anywhere from Shetland. There would be far more sense in tracing the un-Norse-looking people in some of the more secluded districts of Shetland back to the original or aboriginal inhabitants, whether Picts or not, than to Spaniards, wrecked there at the time of the Spanish Armada. And among these first inhabitants we may include Laps and Fins, who play such an important part in the old Shetland legends. They were the original inhabitants

of Norway and Sweden, till the Norsemen conquered them, and now they only occupy the north end of the Scandinavian peninsula. Even if one or two ships of the Spanish Armada should have been wrecked on the Shetland coast, and even if a case or two of intermarriage should have taken place, it would not have affected whole communities.

Shetland originally belonged to Norway up till the end of the 14th century, when Norway entered into a union with Denmark under a Danish sovereign, and Shetland as part of Norway passed over into this union. As Denmark became the leading country of the two, the fact that Shetland people now-a-days always speak of the islands as formerly belonging to Denmark, is to be accounted for in this way.

But hardly a century after the union was completed, the islands were handed over to Scotland, pledged for a certain sum of money, which formed the dowry of the Princess Margaret of Denmark, who was married to King James the Third of Scotland.

Time will not allow me to enter upon the political state of Shetland during the Norse or Danish period. It may be sufficient to state, that the form of government was democratic. The highest power lay with

the Law Ting, which was a general assembly of the people, forming the Law Court and Parliament of the time and held on the plain of Tingwall. The land was held originally according to the Norse "udal" system, or system of absolute property and free transmission from father to son without deed of inheritance. But soon after the Islands were handed over to Scotland, the feudal system was more fully introduced, *i.e.*, the system of stipendiary property, by which the "udallers" (udal-farmers) became tenants of landlords.

To illustrate a little the spirit and customs which reigned during the Norse period of government in Shetland, and the close connection existing between Shetland and Norway, I may mention the story of Jan Tait and the Bear. It is the only historical tale which has come down to us from that period, and is quite in the style and spirit of the old Icelandic tales or "sagas." The tale belongs to Fetlar. It is this. The king of Norway sent his chamberlain across to Shetland to collect the "skat" (tax) due to the Crown. The chamberlain came to Fetlar, where the skat was collected at Urie ("*Øri*.") To Urie the udallers came with the "teinds" or tithes they had to pay. They brought with them their "bismers."

These bismers* were, if I may be allowed the bull, ancient wooden steel-yards. The chamberlain of course had his own bismer, which was considered the standard weight, and on which he tested the udallers' bismers. An udaller by the name of Jan Tait, while paying his butter teind, was accused by the chamberlain of having a false bismer. This at once led to a quarrel, in which Tait denounced the chamberlain's bismer as false, and being threatened by the chamberlain, Jan finally raised his bismer and struck the king's representative dead on the spot. This was, of course, a great crime, for which he was summoned to appear before the king in Norway. Arrived there, Jan went in before the king bare-headed and bare-footed, and carrying an axe in his hand. Jan was a strongly-built man, and had big knobs on the joints of his feet. So the king stared at his feet, until Jan suddenly asked him, why he was staring so fixedly. The king said, that he had never seen such strange feet before. Jan said, that if they gave him any offence, he would soon cure that, whereupon he took the axe and hewed off one of the knobs. The king said, that he did not at all wonder that Jan had killed his chamberlain, since he had so little regard for his own

* From O.N. *bismari.*

flesh and blood. But seeing his courage he would give him one chance to save his life. There was a bear infesting a certain place, and constantly endangering the lives of the inhabitants. If he could catch it and bring it alive before the king, he should be pardoned. Tait then went to an old woman who lived near a spot the bear used to frequent, and asked her all about its ways and habits. She said to him: "By butter you have got into the present trouble, and by butter you shall get out of it." Then she advised him to take a kit-full of butter and place it in an open spot in the forest, where the bear used to come, watch there till the bear appeared on the scene and licked the butter, and then, when it had lain down to sleep, seize his opportunity and bind it with ropes. Tait acted according to her advice. The bear, after having licked the butter, felt heavy, lay down and fell asleep, whereupon Tait, who had been watching, hastened to tie the animal with strong ropes. He managed to bring the bear alive before the king, but the king, wanting to get rid of him, ordered him out of his sight, bidding him to take the bear home with him to Shetland. Tait went back to Fetlar with the bear and transported it from there to the island of Yelli-Linga (off the Yell coast), where there is a spot

still called "the Bear's Bait," which name is known by very few people now. There is a green circle in the island said to have been made by the bear's walking around the pole to which it was tethered.

Less than 200 years ago there was a number of Norn ballads in Shetland. But they are all lost except one, which relates a strife between one of the earls of Orkney and the king of Norway. Robert Sibbald, writing in the beginning of last century, says:—"The Shetlanders' laws were those of St. Ola, whom the natives have in great esteem. He was one of the kings of Norway, of whom strange things are reported in the songs they have of him, called Vissiks." These ballads or "vissiks" (from O.N. *vísa*, song) were kept up for centuries to a great extent as accompaniment to dance, an old mediæval dance, in which all the persons taking part joined hands and formed a compact circle on the floor, moving forward and keeping a certain time with the feet. There was no need of any musical instrument. A foresinger or precentor began every verse, and the others joined in, singing the chorus. This dance was not extinct in Shetland till the middle of last century, about the same time that the Norn language in Shetland had got corrupted and began to get lost. And when the language got lost, the ballads

were bound to get lost too. In Faroe this is almost the only amusement of the people at the present day, and it is through this ancient kind of dance, that the old Faroese ballads have been kept alive.

I now turn to the principal object of this lecture, the history of the Norn or Norse language in Shetland. Up till the year 1000, or little more than a century after Shetland had been peopled from Norway, the whole of Scandinavia—Denmark, Norway and Sweden, and also the Norwegian colonies: Iceland, Faroe, Shetland and Orkney—had still one language: the Danish tongue. But during the eleventh century it begins to divide, and at the beginning of the thirteenth century there are two distinct groups of dialects—the East Scandinavian, including Danish and Swedish; and the West Scandinavian, including the Norwegian and its island branches: Icelandic, Faroese, Shetlandic and Orcadian. But still the name Danish tongue lingered, applied to the language of all Scandinavia. In the twelfth century we find an Icelandic writer applying this name (Danish tongue) to the Icelandic language. The first writer who uses the name Norroena (that is Northern), of which "Norn" is a contraction, is the renowned Icelandic historian Snorri Sturluson, who applies it to the West Scandinavian, in contradistinc-

tion to the East Scandinavian: proper Danish and Swedish. And after this time the name becomes common. But in Norway and Iceland now-a-days the name Norn is never applied to the language of the present day, only to the language before the Reformation, as it is represented in the ancient, chiefly Icelandic, records: the remarkable Saga literature (history in novelistic form), especially concerning Iceland and Norway. (In passing it is worth observing, that the ancient history of Orkney and Shetland, the Orkneyinga Saga, was written in Iceland during that period.) This literature decays during the fourteenth century, and the clergy, who had then become very powerful and possessed the highest learning of the time, all used the Latin language for literary purposes, and allowed the mother-tongue to decay. It was not till after the Reformation, that the native tongues gained their proper place again. But then they presented a different aspect, and the name Norn was not applied to them. It was Norwegian (Norsk) in Norway, Icelandic in Iceland, and Faroese in Faroe. In Faroe the name Norn is not remembered as having been applied to the Faroese dialect. Only in Shetland this old name has been carried down to our own time, applied to the old Shetland language during its whole lifetime. The

Norn dialect lived in Shetland till the middle of last century, and even in the beginning of this century a dialect called Norn, although improperly (as the grammatical feature of the Norn had been quite superseded by that of the Lowland Scotch), was spoken in outlying places—such as the North Isles (especially the north of Unst), but longest in Foula. The part of Shetland where the greatest number of Norn words at the present day survive is beyond all question the North Isles.

The common dialect at the present day in Shetland resembles the Lowland Scotch, but is interspersed with a great many Norn words and phrases, and has a distinctly Scandinavian accentuation and pronunciation. It is just now leaving a stage, the prominent feature of which is Scotch, and is entering a stage, the prominent feature of which is English, but still carrying along with it from the first or Norn period not only a number of words, although this number is rapidly diminishing, but also a pronunciation and accentuation which are distinctly Scandinavian.

The fact that about ten thousand words, derived from the Norn, still linger in Shetland—although a great number of them are not actually in daily use and only remembered by old people—is sufficient to

show that it cannot be very long since the real Norn speech died. In several parts of Shetland, especially Foula and the North Isles, the present generation of old people remember their grand-parents speaking a language that they could hardly understand, and which was called Norn or Norse. But it must have been greatly intermixed with Scotch, for many of the old words now dying out and being supplanted by English, are really Scotch, although they are believed by many to be Norn.

Another proof of the Scotch intermixture is the fact, that the old Foula man who repeated the only preserved Norn ballad to Mr Low in 1774 could not give him a translation in full of it, but only related the general content. If the Norn language had been pure, or nearly so, at that time—the end of last century—the man would certainly have been able to give a proper translation of the ballad. What was the chief cause of the disappearance of the Norn dialect in Shetland? There was never any law passed prohibiting the general use of it, and the people were quite at liberty to retain their forefathers' speech. In Faroe, where Danish is and has been for long the official language, used in the schools, in the churches, and in the law courts, the people still speak a branch

of the old Norwegian which is quite different from modern Danish. But in Shetland the people, through oppression and consequent ignorance, came to look down upon their old dialect, and to consider it far inferior to Scotch or English. The great number of Scotch settlers who overspread the country, carrying what the people deemed to be the higher language with them, very probably would despise the native dialect, which they did not understand, and would influence the people to imitate them in the use of Scotch, which would certainly have been found often necessary in trade and general intercourse. A little fragment of a rhyme in Norn is preserved from last century about a Shetland lad who went south to Caithness, and on his return home was thought a great deal of, because he could make use of some Scotch words, apparently not current in his native place at the time. The verse, which is said to belong to Unst, is intended to show the parents' pride in their son on this account:

De vaar e (vera) gooa tee,
"when" sona min "guid to" Kaadanes:
haayn kaayn ca' *russa* "mare,"
" " " *bigg* "bere,"
" " " *eld* "fire,"
" " " *klovandi* "taings."

This is translated: It was in a good hour (time), when my son went to Caithness: he can call "russa" mare, etc.

That so great a number of Norn words still survive in Shetland can be partly accounted for by the fact, that some words have survived in one place and other words in other places. Every district, parish, or island in Shetland has a certain number of old words and expressions which are peculiar to it. This difference, marked as it is at the present day, although the Shetland dialect is getting more and more Anglified, was still more marked one generation ago, when the amalgamation of the language was less advanced. There are two explanations of this difference which exists between places. First, that the Shetland Islands were not peopled from one place, but from different districts in Norway. And Norway with its small population scattered over a vast area, and intersected by high mountain ridges, dividing one district from another, contains many distinct dialects.* But as for the old Shetland words, there are not many cases in which we can trace this origin. Most

* That one of the Norwegian dialects which resembles most the old Shetland Norn in regard to the vocabulary is undoubtedly the dialect of the *south-west* tract of the country (esp. Agder).

often the cause of the difference is, that in some parts of the country a certain number of words have been kept up which have been lost in other parts of the country.

Every popular dialect, whatever language it belongs to, and however deficient it may be, compared with the cultured and literary language, possesses a great number of apparently superfluous names, applied to various things with very minute distinctions—distinctions often given up as unnecessary by the cultured language. In the old Norn, for instance, there are a great number of words applied to the different parts of a living creature's body, varying according to the creature it is applied to. There are five or six words standing for head, and about double that number standing for tail. Now, when the Scotch language got a firm footing in Shetland and began to conquer the Norn, the vocabulary became so much increased, that a great number of the old words had to be given up, but on account of the just-mentioned superfluity of names, different names would survive in different places for the same thing. Taking first the Norn names for head, we find, that the general name (O.N. *hofuð*) is lost and only survives in place-names in the derivative form:

Hevdi or *Hevda* (O.N. *hofði*), applied to a headland. It is a very common occurrence in a dying speech, that the general name for a certain thing dies first, while the subordinate names, applied only to certain kinds of the same thing, survive. O.N. *koll-r*, signifying originally the hair-grown part (or upper rounding) of the head, has been preserved in Shetland in a few compounds and derivative words, as a "head-*koil*" or *koiltett*, applied to the protecting top sheaf of straw on a corn-"scroo" or hay-stack. (The words are used in Northmavine). Further, in the word *kollyet (koillet)*, applied to a cow without horns: "*a kollyet coo*," where *kollyet* means round-headed. The name "cole, coll" (Scotch)—"a cole of hay"—for a small hay-stack, is the same word. The Aithsting fishermen, when at the "haaf" or deep-sea fishing, used to call the mouse the *gro-koil*, signifying "gray-head." *Skult* (Faroese *sköltur*) and *skalli* (O.N. *skalli*), etymologically the English word "skull," signify in Shetland much the same as the just-mentioned *koil*. But *skalli*, which is applied especially to the bare top of the head, is now nearly obsolete and almost only used in the derivative word *skallyet*, applied to a hen wanting the top: "*A skallyet hen*," corresponding to the expression: "*A kollyet coo*."

The proper Shetland equivalent for the English word "skull" is *høshapan* or *høshapal*, derived from O.N. *hauss*, skull, head.

But no part of the body has got so many names as the tail, varying according to the different creatures. The old Norn names are *hali*, applied to a long tail, especially on a cow; *tagl*, to a horse's tail (etymologically the English word "tail"); *skauf* and *skott*, to a bushy tail, such as on a dog or fox; *dyrðill*, to a sheep's tail; *sporðr*, to a fish's tail; *vel* or *stert-r*, to a bird's tail; *rófa*, mostly applied to the continuation of the spine or the fleshy part of the tail. Most of these names survive in Shetland, but not always applied in the original way. The word *hali*, for a cow's tail, is lost, but the fishermen, when at the "haaf," used to call the cow "de *haaler*" or *haalyin*, signifying the long-tailed animal. The tail of a fish (or esp. the lobe of the tail) is still commonly called "de *spurd*," which word was also used by the Aithsting fishermen at the haaf, denoting the tail of any creature. *Skauf* and *stert-r* have in the Shetland dialect taken the forms *skøvi* and *skjurt* (*stjurt*), both used as lucky words at the haaf, the former by the Unst fishermen, the latter by the Aithsting fishermen, to denote the tail of a fish.

By the North Yell fishermen the tail of a turbot is sometimes called "de *sterti*." *Rovi* or *rovak* (O.N. *rófa*) was by the Shetland fishermen commonly applied to the tail of the *hoe* or dog-fish. The name "*Rovi* head," applied to the long-shaped point at the north entrance of Lerwick harbour, is really the same word, meaning tail; and it is only by losing knowledge of the meaning of the word *rovi*, that the head has been added to the tail. Akin to Icel. and Faroese *dyrðill*, sheep's tail (originally signifying anything that is shaking backwards and forwards), is Shetlandic *derrel*, sheep's tail. When a person is in a hurry, or walks off showing by the motion of his body that he is offended, it is sometimes said, "*Dere's a dirrel upon him*" ("dirrel" differently pronounced from "derrel)." The word *tagl* is lost in its original meaning: tail, but when a person is walking with something trailing behind him, he is sometimes said to be "*trailin' a tagl*" (Conn.) As a striking example of the recently mentioned difference in words, existing between different districts of Shetland, I shall mention the old names for the dyke which leads out from the sheep-fold or "*krø*" and forms like a leg on it for the purpose of preventing the sheep from being

scattered about, when being driven into the "*krø*": *Soadin*-dyke (U)—from "to *soad*," to drive animals slowly, O.N. *sæta*, to waylay, to watch an opportunity for catching anything (derived from *sát*, ambush). *Rekster*-dyke (Fe) -- from O.N. *rekstr*, signifying "driving (of animals)." *Stillyers*-dyke (Y) —from O.N. *stilli*, trap or enclosure to catch animals in. *Retta*-dyke (Nm)—from O.N. *rétt*, sheep-fold. *Stuggi*-dyke or *krø-stuggi,-stooki,-stjoogi* (De, Nest., Wests.) —perhaps from O.N. *stúka*, (1) sleeve, (2) projecting part of a building. *Krø-stjaagi* (Fo)—from O.N. *stjaki*, pole (stick). And there are even more forms than these. The difference seems in this case to be very old and to proceed from a similar difference existing in the ancient Norwegian dialects. Many more specimens might be given, did space permit.

As the fishing has been always of prime importance to Shetland as the chief means of livelihood for the people, I shall here say something more about the customs and terms relating to this subject. The fishing was done formerly in Shetland with wooden hooks. These wooden hooks were pins, some of which had a notch in the middle, where the *tome* (string) was fixed, and a slack at the one end, where a loop-fashioned half-hitch was passed around, by which the hook with the

bait on was kept in a hanging position up and down along the end of the line. By the slightest touch this half-hitch slipped off, and the pin, both ends of which were pointed, stuck across the mouth of the fish. These wooden hooks were not entirely done away with even in the beginning of this century. Some might think this scarcely credible, but an old Aithsting man informed me, that he had seen fishing done with this kind of hook, and described it. They were called *snaara*-pins (U), turning pins, or *snivveries* or *snitties* and sometimes *bernjoggels* (Fo). These names were also applied to wooden pins, used instead of buttons. "Bernjoggel" is the same word as *varnaggel* or "varnaggel-pin," now most often called "de *klibber*-pin": a wooden pin for keeping the two parts of the wooden pack-saddle or *klibber* (O.N. *klyfberi*) together on the back of the horse. "Varnaggel" means "guarding nail or pin" and is compounded of O.N. *varða*, to guard or protect, and *nagli*, pin—etym. Engl. "nail."

A striking proof of the great amount of experience that the Shetland fishermen had is the fact, that they in misty weather, before the compass was invented, could always find the land by the "moder-dye": an under-swell in the sea, which swell always went in the

direction of the land, whatever way the wind blew. The Norway and Faroe fishermen are said to have had the same knowledge which died out entirely when the compass was introduced.

There are various names for the different sizes of fish, especially of the coal fish or *saithe* (commonly pronounced *said*; O.N. *seiðr*), as this was the fish the old Shetland fishermen were most familiar with. The common Shetland name for the first stage of the saithe is *sillock*, which word is etymologically the Norwegian *silung*; but in Norway the name is applied to a young trout, derived from the word *sil*, meaning: fish-fry. In Shetland *sil* or *sile* is applied to the herring-fry, in Faroe always to the trout-fry. What further supports this etymology, that the name is transferred from one kind of fish to another, is the fact that the word *køde*, Norw. *kjøda*, is in Norway applied to a young trout, but in Shetland it is sometimes applied to a half-grown "piltock" (coal-fish) or a good fat piltock.* In Dunrossness the "liver-piltocks:" piltocks roasted on the fire with the livers inside, were called "liver-*køde*s-" or "*køthes*." The word is derived from O.N. *kóð*, fish-fry, and is etymologically akin to

* In Orkney the same word, *køthe*, spelt "cuithe," is commonly applied to a young or half-grown saithe, Shetlandic: piltock.

Engl. "cod." The cod is in Norway and Denmark called *torsk*, while the tusk (torsk) is called *brosma*, *brosme*, which name is still used in Shetland, pronounced *brismik*. The common Shetland name for the second stage of the saithe (from its second year till it is full-grown) is *piltock*, which is probably the same word as O.N. *pilt-r* or *piltung-r*, a boy. There are several instances of such metaphorical interchange of names. *Pjakk* and *pjokk* (two forms of the same word) are in Norwegian applied the first to a young trout, the second to a young boy. O.N. and Icelandic *birting-r* signifies a kind of trout, Shetl. *bjartin* (U), the same word, is a pet name for a (small) boy. (Cf. *steevin* hereafter p. 22.) The saithe had separate names applied to it for almost every year of its growing-time (said to last six years), most of which names denote the shape of the fish. In Unst and Fetlar a young piltock sometimes gets the name of a *hoal*-piltock, probably from its long (cylindrical) shape, "hoal" being either O.N. *áll*, (1) strip or stripe, (2) eel or an eel-shaped thing, or the same word as "ol-(oal-)" in *ol(l)ik*, a young ling. "Ol(l)ik" is a contraction of "olling," which is Norw. *vallonga* (*vallonge*), a half-grown (cylindrical) ling, "*val-*(*vol-*)" being O.N. *vol-r* (*val-*), cylinder, stick. A half-grown piltock often gets

the name of "a *welshi* piltock," "welshi" being O.N. *volsi*, cylinder; in the North Isles it is called a *drølin* (or *dröllyin*), from O.N. *dryl-*, applied to a thing of cylindrical shape. In Faroe the name *drýlur* is commonly applied to a certain kind of bread: bere-bread, baked in the embers or hot ashes in the form of round sticks; in Norway *dryle* means a cudgel. A third name for a half-grown piltock, used on the westside, is *steevin* (a steevin piltock), which is O.N. *stýfing-r*, derived from *stúf-r*, meaning "stump" (Far. *stývingur* is a half-grown halibut). In Conningsburgh "steevin" is a pet name for a child. In the same district the word *kelva* or *kelvik* is applied to a young ling a little bigger than an "ol(l)ik." "Kelva" (O.N. *kefli*) refers to the cylindrical shape; cf. Norw. *kjevlung-seid*, a half-grown piltock. O.N. *kefli* is particularly applied to a wooden stick and is the same word as Shetl. *kevil* (*kevvle*), a stick put into a lamb's mouth to prevent it from sucking the mother.* A piltock, fully half-grown, is often called a *bēli* (*bellya*) piltock, probably from the round and thick shape (Icel. *beli*, belly; O.N. *belg-r*, bag, belly). A half-grown cod is in the south of

* Akin to *kefli* and *kevil* is the word "*kavlin*-tree," applied to a stick with a notch in the end of it for taking the hook out of the fish's stomach.

Unst called a *velterin*, which is the same word as Norw. *valtre* (*voltr*), a cylindrical thing, a long-shaped bundle.

As is well known to all Shetlanders, the Shetland fishermen before this day, like the fishermen in Faroe and Norway, had a great number of lucky words, words that they would use only at the *haaf* or deep-sea fishing. *Haf* is the old Norn word for "ocean." The origin of this custom is not easily explained, but the custom itself is certainly very, very old, and deeply rooted in the Pagan time. The most likely explanation seems this, that before the introduction and spread of Christianity, and also long after that period, the people, and especially the fishermen, believed themselves to be surrounded by sea-spirits, whom they could not see, and who watched what they were doing. In the Pagan time people believed in the sea-god *Œgir* [*Aegir*], whose kingdom was the mysterious ocean, and he had his attendant minor spirits who watched intruders upon his element. The feeling which came to prevail among the fishermen towards the sea-spirits was one of mysterious dread. They considered the sea a foreign element, on which they were intruders, and the sea-spirits in consequence hostile to them. They had therefore, when at the

fishing, to take great care what they said, and it became very important to them to have a number of mystic names, to a great extent agreed upon among themselves, although derived from words which were common in the Norn language. But there is a certain number of haaf-words, doubtlessly forming the oldest portion, which seem to have been originally worship words. An original worship of the sea-spirits is rendered probable by the fact, that the fishermen's haaf-terms were not at all confined to things in immediate connection with the fishing, but extended much further. All the domestic animals, for instance, got separate names at the haaf. Some of these words are now obsolete in Scandinavia, but we find them used in the old Icelandic literature, chiefly as poetical terms. *Ljoag* (North Isles and Aithst.), *jube* (Fo), *maar* (Nm), are the old haaf-terms for the "ocean." "Jube" is O.N. *djúp*, meaning "deep." *Ljoag* is O.N. *logr*, meaning "liquid substance" and occurring in the old Icelandic poetry as a name for the ocean. My attention was first directed to this word as well as to the word *maar* by Mr Laurence Williamson, Mid Yell. "Maar" now only occurs in compounds, both in Shetland and Scandinavia, such as "mar-bank," applied to an abrupt slope of the sea bottom. Further

haaf-terms of a poetic character are: de *birtik* (North Isles) or *brennyer* (*de brenner*, *brenna*) (South Shetland, Lunn.) or *finna* (*funna*) (Aithst., Fo) for the fire. "Birtik" is O.N. *birta*, *birti*, brightness, from *bjartr*, bright; in O.N. both *brennir* (*forbrennir*, *i.e.*, the burner) and *funi* are poetical terms for the fire. *De föger* (U) or *faig*(*-er*) (Y) for the sun; from O.N. *fagr*, fair, beautiful. *De gjonger* (Westside) for the horse; same word as Danish *ganger*, used in poetry for a horse, and signifying: goer, runner. De *gloam* (*gloamer*) for the moon; O.N. *glám-r*, weak light (whence Scotch "gloaming," twilight), in poetry: moon. *De grō* (O.N. *gráðr*) for the wind.

A sufficient proof, that the custom of using lucky words at the haaf was rooted in the Pagan time, is to be found in the fact, that the minister and the church were on no account to be mentioned by their right names at sea. The minister and the church represented the new conquering faith which aimed at doing away with the old gods and consequently at disputing the sea-god's dominion of the sea. Being thus offensive to the sea-god and sea-spirits, the church had to be called "*de benihoose*," and the minister "*de upstander*." *Benihoose* means prayer house, not house of bones, as the popular etymology explains it, from the bones of the dead bodies buried in the churchyard. It is a corruption of *bǿn-*

hoose, prayer house, which latter form still occurs in the North Isles. *Bøn* is an old Norn word for prayer. The Papa, Sandness and Aithsting fishermen often used to call the church de *kløster* (O.N. *klaustr*—cloister or monastery.) The minister who could not be called by his right name any more than the church was called "*de beniman*" (*i.e.*, prayer-man), but more commonly "de *upstander*," from his standing up in the pulpit during the sermon. He had many other names, such as f.i. de *predikanter* (preacher), de *loader* (from O.N. *láta* : to utter sounds, to speak in a peculiar tone), de *hoideen* (U).

The nature of the haaf-terms will be seen from this. They were not nonsensical, merely coined words, as some think, nor were they the real Norn words for the persons, animals and things they were applied to. They are words of a more or less poetic nature and mostly figurative terms, that is to say : persons, animals and things are named according to some striking characteristic about them. This accounts for the great variety of names used for one and the same person, animal and thing. Each animate and inanimate being had always many characteristics that would readily afford a basis for the many names applied. The cat was, for instance, called : de *foodin* or *footer* (Nm, Delt. and further), de *kisert*, *kisek* (Fe, etc.), *poosi*, de *raami* (f.i.

Ireland in Sandwick parish), de *skaavin* (Nest., Br., Conn., Sandw. and further) or de *skavnashi* (Sandw.), de *spjaaler* (U), *de venga* or *vengi* (Fo, Aithst.), de *voaler* (U.), I shall explain some of these names. "De foodin (footer)" means the light-footed animal; "raami" is derived from *raam* = *krammock*, paw, esp. a cat's paw (from O.N. *krammr*, paw on a beast of prey, esp. a bear's paw); de "skaavin" or "skavnashi" means "the shaver, the nose-shaver," from the cat's habit of washing itself up around the lugs and down over the nose; "de spjaaler" means the player (from an old *spɛla*, to play); "de voaler" means the wailer, from the cat's wailing cry (O.N. *vála*, to wail, to cry).

The cow was called in the North Isles "de *boorik*," which means: the bellowing animal; cf. Norw. *bura*, to bellow, Dan. *brøle*, Shetl. to *brøle*. Other names were used in other places. The otter was called *tek* or *dratsi* or *dafi*. "Tek" is the same word as Scotch "tyke," O.N. *tík*, a bitch. "Dratsi," the otter is called from its manner of dragging its tail; cf. O.N. *dratta*, to walk slowly and heavily (in Icelandic *dratt hali* is a nick-name to the fox, corresponding to Shetlandic "dring-tail" as a sea name for the cat). Quite similar is the origin of the name "dafi" (cf. Norw. *dava*, to saunter). The seal was

* Sco. : to dring—to be slow ; dring—dilatory.

in the North Isles and Foula called "de *hoarin* (or *woarin*)," which means "the hairy one," "the hair-fish," from O.N. *hár*, hair. The whale was in Unst called "de *fjaedin*": the fat animal, from O.N. *feit-r*, fat.—The common name for "wife" was *haimelt* or *hjaimelt* (Scotch: ha(i)mald etc., domestic), because she sat at home, while her husband was at the haaf. The limpet-bait was in Foula called "de *fjora*," which is properly: the ebb, O.N. *fjara* (cf. the expression: "to geng to de limpet ebb," or simply "ebb"). De *huggistaff*: the staff which the fisherman strikes into the fish, was called at the haaf by the North Isles fishermen "de *høðik* (*hoodik*) or *høder*," meaning: the threatener (Norw. and Far. *høta*, *hóta*, *høtta*: to raise the arm in a threatening way). The proper name "huggi-staff" is also a Norn word, from *hoggva*, to strike. The boat was called "de *faar*" (O.N. *far*, conveyance). The mast of the boat was called "de *stong* or *steng*": the stick (O.N. *stong*). The sail was called "de *cloot*" or "de *skegga*;" the latter is O.N. *skeki* patch, rag, clout. The *ouskerri* or boat-scoop was called by the Unst fishermen "de *switik* or *swattyek*," from the word "to *swite*" (O.N. *skvetta*), meaning: to pour out water in a splashing way.

Other haaf-terms are: to *snee* or *snae* de *neburd* (North Shetland): to cut (O.N. *sníða*, *sneiða*) the fish-

bait; "neburd" is Icelandic *niðurburður*, a quantity of bait, properly: what is borne or let down into the sea (*burður* = bearing; *niður* = down, Old Shetlandic: "ned"); further: to *glaan* de *skøni*: to sharpen the knife (Gaelic: *sgian*). The sharpening-stone was called "de *glaan* or *glaani*" (originally same word as Icel. *glan*, "smoothness and brightness of something polished").

The halibut was in the North Isles called "de *baldin*" at the haaf, probably from O.N. *baldinn*, meaning: obstinate, intractable, unruly (akin to Engl. bold). The halibut was a very difficult fish to deal with; when it had taken the bait and started running, a part of the line was given out, that the fish might spend its strength a little, before the fisherman began to haul. When the halibut was running with such force, that it was to be feared that it might break the line, the Unst fishermen would cry after it: "*Haltagongi*" or "*altagongi*," which means: stop running (going) (O.N. *halt gongu*)! Said in English this would have had no effect on the fish at all, but said in Norn it was thought to be effectual and to stop the fish. The ling, of course, could not be called ling. The general name was "white." When the fisherman was hauling the line, and the first ling came in sight, he would sing out: "White," or: "Light in the lum." Seeing the second one: "White again" f.i. or: "White

inunder white." "For the third one sometimes: "White inunder dat," or: "White inunder '*wheedo*'!" Catching sight of the fourth ling, the Unst fishermen would sometimes say: "*Wheeda ligger a wheedo*," which is Norn, and means: "White lies on white."

The fishing-lodge was called "de *hoyd*" or "*bigg*," and almost everything in the lodge would have a separate name too. The kettle was called "de *ring(a)loadi*" or "*honger*." "Ring(a)loadi" means: "that which hangs by the ring" and is compounded of "ring" (in O.N.) [*hring-r*] occasionally applied to the bool of the "kettle") and O.N. *loða*, to hang loose, dangling. "De honger" simply means: "the hanger."

Finally, there is a third class of haaf names, consisting of ordinary Norn words which, having become obsolete in the daily conversational language, were retained at the haaf as lucky words, while substituted Scotch or English words were used at the fireside. For instance: de *damp*, for the end of the fishing line (Dan. *tamp* [from Low German], bit of rope, end of a line); de *grøtek* or *grødek* (U) for the kettle (O.N. *grýta*, earthen pot); de *ilder* (Aithst.) or *hildin* (Fo) for the fire (O.N. *eld-r*) (-"in" in "hildin" is the suffixed definite article); de *klova* or *kloven*, *klivven* (-"en": the definite article) for the fire-tongs, applied

originally to any clefted tool or instrument (O.N. *klofi*); de *rakki* (Westside) for the dog (O.N. *rakki* for the more common *hund-r*, dog); de *russi* for the horse (O.N. *hross*). Finally "de rae" (Scotch form of O.N. *rá*) for the yard of the mast.

But leaving the haaf terms and turning to the fireside language, we also find this latter saturated with Norn expressions. But of the vast number of subjects it is only a few, that space allows me to enter upon here, and it will not be more than a mere touching of the surface. Only one or two subjects can be entered more fully upon. The first is the old names for the various kinds of utensils, the household utensils and the baskets or boxes used in connection with the fishing. First of all there is "de *kesshie*," the common basket, made from straw or dried docken-stems. It is the Norw. *kjessa*, derived from O.N. *kass(i)*, basket. In this connection I may mention "de *maishie*," open basket (net-work) (O.N. *meiss*, basket), etymologically the same word as Engl. "mesh." "De *büddie* (*bøddi*)" is the fisherman's basket (same word as Far. *byði*, Icel. *byða*, tub, kit). A *kuddie* is a small "büddie"; originally it signifies probably "bag," and is akin to the word *kod*, meaning: pillow. "De kuddie" is in Dunrossness called "de

hovi," which word in most places signifies "bow-net, weel" (O.N. *háf-r*, Norw. *haav*). A *toieg* (N.I.) is a small straw basket for holding meal or corn. It is the Norw. *taegja*, derived from *taag* (Shetl. *taa*), meaning "fibre," because the toieg was originally made from tree root fibres. A *loopi* (Du), a small meal or corn basket, is very much like a "toieg." It is O.N. *laup-r*, box, basket, most often (as in modern Norwegian) applied to a certain measure of butter, and Far. *leypur*, a long-shaped wooden box, used for the same purpose as the "kesshie" is used for in Shetland, namely, for carrying something (peats, manure) on the back; "-lep,-lek" in the words *tøthelep* or *toudilep* (P, Fe) and *to(o)delek* (U): a small tight kesshie (f. i. a manure-kesshie), are obscured forms of *laup-r*; c.f. Far. *töðuleypur*, manure-box ("*töðu*" from O.N. *taða*, manure). A *span* is a high wooden hooped vessel (generally for holding milk to be churned); in Fair Isle it signifies the water-pail. O.N. *spann* is a kind of vessel and also a certain measure ($\frac{1}{4}$ *laupr.*) *Skepp* or *skebbik*, which is O.N. *skeppa*, a dry measure, $\frac{1}{8}$ barrel, and *rødi* (Norw. *rudda*) are both names applied to a large basket for rubbing corn in. The word *dullyak* (N.I.) is in Unst and Yell sometimes applied to the water-pail or "daffock" (from Gaelic *dabhach*, mashing-tub).

It is Norw., Icel. and Far. *dylla*, pail, kit. Most often the word occurs, not in its original sense, but applied to almost anything big, clumsy and untidy: "a dullyak o' a kesshie," and even: "a dullyak o' a wife" (*i.e.*, woman). The old Foula-name for the "daffock" is "de *vats(a)-dudlin*" (from O.N. *vatn*, water, and *dulla* = *dylla*) or "water-*dudlik*." In some parts of Shetland it is called de *fuddik* or *fiddik* (in Sandsting: *vatik*), which is O.N. *fata*, signifying tub or pail. The word *remikel* (*rømikel*), signifying a wooden tub-shaped vessel for holding run-milk, &c., is now growing rare. It is the Norwegian *rjome-* or *rømekolla*, where *rjome* or *røme* signifies cream, and *kolla* a round-shaped wooden vessel, akin to the word *koil* or *koll*, which I mentioned for "head." The words *koopi* and *kubbi* originally mean something cup or bowl-shaped (O.N. *kúpa*, bowl). The box or hollowed out stone, that the pig eats its food out of, is called in Unst and Foula "de *grice kubbi*," which name is more properly applied to the stone, which was the utensil formerly used. "*Koopi*" is used by the Bressay fishermen, applied to the box containing the limpet bait. A third name for the bait-box, used in Conningsburg, is "de *krubbik*." The word *krub* (O.N. *krubba*) signifies originally "confined space" and is akin to the word *krø* as well as to English "crib," manger. *Krub* in "plantie-

krub," is the same word, and also *kribbi*, used in Aithsting for the haddock-line creel. Another form of the word is *kruff*, which is in Foula and Aithsting applied to the lamb's or calf's box. The pig's box is in Aithsting called "de *grice truggel*." *Truggel* signifies originally a small trough (O.N. *trygill*) and is in Aithsting also applied to a vessel for holding liver-oil: "a øli truggel," especially when partly broken. The common name for the haddock-line creel is "de *skol*." The name *skol* is also applied to a certain kind of round-shaped wooden dishes, got from Norway (O.N. *skál*, bowl). The old names for utensils have been kept best in connection with the liver-oil. I mentioned "de øli truggel." In Unst a wooden oil vessel, broader at the bottom than at the top, is called "a øli *hoilk*" (= Norw. *holk*), derived from the root *holka*, to hollow out, and the same thing is called in Dunrossness "*a øli roobel*." A tub-shaped vessel for holding oil is sometimes called "a øli *bunki*," which is Norwegian *bunka*, and akin etymologically to English "bunker." An oil-pot is called in the North Isles "a øli *poitik* or *pootyek*," and a small or partly broken oil-pot is in some places called a *pitti* (*pütti*) or *piti*, which is O.N. *pytti*, a diminutive form of pot. A *pittiskord* or *potshkirt* (Engl. "pot-sherd"), *poitibrod* and *pannibrod* (Fe) are all applied

to a piece of a broken kettle for holding oil. *Brod* here signifies a broken piece (O.N. *brot*) and is different from the common word "brod," which is a Scotch form of the English word "board." The general name for a utensil is lost in Shetland, but it occurs disguised in a compound word: "de *ouskerry*," the boat-scoop. *Kerry* there signifies vessel (O.N. *ker* or *kerald*), so "ouskerry" properly means the "owsing-vessel," or the utensil for baling the water out of the boat.

My next subject is the old names for the various colours. *Wheed-*(*queed-*), meaning white, occurs in for instance *brungi-queedin*, which is a Foula word meaning "breast-white," and was used as a nickname for any man who had a fancy for wearing a white vest. "Wheed-" also occurs in place-names, such as *Wheedamurs* (*i.e.*, white mires), *wheedastack*,* &c. *Gro*, meaning gray, occurs in the words *Grogi* and *Groga*, applied in the North Isles the former to a gray horse or bull, the latter to a gray mare or cow. Further, in place-names, such as *Gro-stane*, which means "gray stone." *Gul*, meaning yellow, occurs in the word *gulsa*, the old name for the jaundice. It is a contraction of O.N. *gulsótt*, "yellow sickness." *Gul* also occurs in place-names, such

* A *stack* (O.N. *stakk-r*) is a high pointed rock in the sea.

as *Gulahamar* (*Gola-*), called so from the yellowish colour of the rock. *Rø*, meaning red, occurs in *Rødi* and *Røda*, applied in the North Isles the former to a red horse, the latter to a red mare or cow. Further, in place-names, such as *Røstack* ("Roestack"). *Grøn*, meaning "green," occurs in the word *grønshka* (Y, Sa), applied to the green tufts on the grass-grown side of a clod of earth, when turned over with the spade; further in place-names, such as *Grønastack* (spelt "Grunastack"), that is: a stack, grass-grown on the top. *Swart*, meaning "black," occurs in *swaabi*, a contraction of *swart-bak*, the old Shetland name for the black-backed gull (in Unst called "de *baagi*"); also in *swartlins*, applied to black moory ground, and in *swartatee*, which is an oath and means "in black time." *Swartaskerry* (place-name) = "black skerry." Shetlandic *broon* is the unaltered form of O.N. *brúnn*, brown. *Blō*, meaning "blue," occurs in place-names such as: *Blōgio*. *Mooret* means reddish-brown (O.N. *móraud-r*, "moor-red") and has reference to the reddish-brown colour of dry moorland. *Shaila* is a gray shade through black. Both "mooret" and "shaila" are colours applied to sheep-wool. The latter word properly means "hoar-frost," in which sense it is used in O.N. and modern Icelandic (*héla*, *hjela*); and in this sense it is still used in the Shetland

North Isles. "Shaila" is no colour in particular, but as a light covering of hoar-frost gives the earth a light-coloured shade, so the "shaila" colour just is a light shade through black. A dusky colour is expressed by the words *skjōmet* or *skoomet* and *moosket* (O.N. *skúm*, Norw. *musk*, dusk). Cf. Shetl. "a *skoomp* o' mist," a lump of haze. Applied to a slightly obscured sky are the expressions · a *skoomi* sky, a *homsi* (*hoomsi*) sky. Haze is called *hooms* (*hums*) or *hoomsker* (from O.N. *húm*, dusk) and *moosk*, *moosker* (Fo), slightly different from *ask* which is generally windy. O.N. *skúm* and *húm* are also applied to the twilight, in modern Norwegian especially the derivative forms *skyming* and *hyming*; but in Shetland only the latter word is used, pronounced *hømin*, and sometimes also the form *hums* occurs, used in the same way: "*he's comin to de hums o' de night*" (Nm). There are a great many names in Norn applied to the colours of sheep and cattle. I shall mention and explain a few more of them. *Moget* (*katmoget*) refers to a separate colour of the belly and is derived from O.N. *magi*, meaning stomach or belly. In Shetland the name *moggi* is only applied to the stomach of a fish (or whale). *Sholmet* is applied to a black cow with a white face. The word is derived from O.N. *hjálm-r*, signifying a helmet, the derivative form of

which, *hjálmótt-r*, originally means "helmet-covered." *Bjoaget* means "ring-striped," and is derived from *bjoag*, O.N. *baug-r*, meaning a ring. In the Shetland North Isles the name *bjoag* is applied to for instance a collar of straw around the horse's neck in harrowing. *Flekket* means "spotted" and is derived from O.N. *flekk-r*, spot. *Sponget* is from O.N. *spong*, applied especially to a metal buckle, but the original meaning seems to be a patch. "*A sponget coo*" is properly a cow covered with patches of different colour from that of the body. *Yuglet* (U) is applied to a black sheep, white around the eyes, or the opposite. The word is compounded of *yoga*, the old name for the eye (O.N. *auga*), and *litt*, meaning coloured.

Another subject I should like to enter a little upon is the various Norn expressions that are used about a person, when in an offended or sulky state of mind. The great variety of these expressions according to the various degrees of sulkiness show clearly the humorous instinct of the Shetland people. I go through the list first and shall then try to explain the origin of some of the words. "*He is stutsit*," or "He is ta'en a *stoit*." "He is *trumsket*," or *drumset*, or *troinshket*. "He kjust him up in *troitshka*." "He is *trullyet*," or *trulshket*. "He is i' de *(h)oorikooris*." "He is lyin' up i' de *heloor*."

"*He is snoilket*," or has ta'en a *snoilk* or a *hwidd* or a *snüd* or de *frumpses*. "He is *snüsket*" or "*ill-snüsket*." "He is hangin' a *sleb*." "He is hangin' a soor *mull* (*mool*). "He was uncon *munljeppin* i' de mornin'." "He kjust him up in a *dulhoit*." "He is a *drøbi* body," etc. This list is not supposed to exhaust the subject. I shall explain a few of these expressions, of which some refer purely to the mind, others to the way of utterance, others again, and that is the majority, to face and attitude, as revealing sulkiness. "He is i' de (*h*)*oori-kooris*" (Fo. and Aithst.): "Hoorikooris" is a compound word, the first part of which is *oor* or *oori* (Icelandic *órar*), meaning "a senseless state," akin to Scotch "oorie;" and the second part is the root *koor*, signifying a state between waking and sleeping. "He's lyin' i' de hoorikooris" is originally applied to a person half-wake and half-asleep in the morning, before getting out of bed, and as he is then generally sulky, the expression is most often applied in this latter meaning. We find both words also in the expressions: "to sit *oorin* or *koorin* (nodding, half asleep) ower de fire." The Yell expression "lyin' up i' de *heloor*" has a similar origin. The word *hel* (Engl. hell) is in O.N. applied vaguely to the realm of death or the world beyond the earth. A person in the *heloor* is thus properly

speaking a half-dreaming person whose thoughts are wandering away; then it means a person, who will not speak, of which unwillingness sulkiness is most often the cause. "A *troinshket* body" is properly a person who makes a *trøni*, which means "a long snout (O.N. *trýni*)" and is most often applied to the pig's snout. *Troinshket* is sometimes used also in the meaning: depressed, in a depressed mood. There are three expressions besides, taken from the way in which one forms the mouth, when one is sulky. "He is *munljeppin*" (Fe): compound of O.N. *munn-r*, mouth, and *lepi* or *lippa*, signifying "a big lip"; the expression literally means: he is making a big mouth-lip. "He's hangin a *sleb*"; "sleb" is a big lip. "He is hangin a soor *mull* or *mool*;" "mull, mool" (O.N. *múli*) means a big down-hanging mouth, and is usually applied to the mouth of a horse (especially) or cow. The same word occurs in several place-names, applied to rounding-down headlands (or similar formations of land). *Trullyet* (*truyllet*) and *trulshket* originally mean "trowy-like," derived from *truyll*, O.N. *troll*, in the old language signifying trow (troll) or fairy, in modern Shetlandic an untidy being. As the trows were always supposed to be both sulky and untidy beings, the words *trullyet* and *trulshket* have acquired both these meanings. "He

drumbet twa'rtree (two or three) words oot o' him:" he spoke the words out in a low drumming way. "He *rǿded* oot o' him," (*a*) he growled, spoke so low, that one could barely hear him, (*b*) he spoke nonsense; in both senses derived from O.N. *hrjóta*, to emit rough sounds, to growl, to snore, also: to rush, to tumble.* "*Drǿbi*" (U) is akin to English "drooping" and means originally "bent down, with bent down head and shoulders," which position often accompanies sulkiness. "He kjust hìm up in (intill) a *dulhoit*," or: "he kjust a dulhoit ower him," is a North Isles expression and means literally: "he threw a hiding-hat over himself," which phrase occurs in O.N., where the word for hiding-hat is *dyl-hottr* or *-hattr*. The phrase which originally refers to magic is in Shetland generally applied to a person who under some pretence refuses to do anything he is bidden or has promised to do. The hiding-hat thus ironically refers to the person's pretended excuse as a cover over his sulkiness.

In no point does the Shetland dialect reveal a greater wealth and flexibility than in regard to expressions for the different states of weather and sea. Hundreds of words and phrases concerning these

* The same word is in modern Icelandic (*hrjóta*) and in Shetlandic (*rǿde*) commonly applied to small tight rain; "he's *rǿdin* oot o' him."

subjects can be traced back to the old Norn. I merely mention this fact, as the subjects are too vast to enter upon here.

A great many Norn words survive in compounds, that is to say, they are neither used nor understood singly, while two such words but together as a compound may be in common use and applied rightly. I shall mention a few of them, as it tends to illustrate the process of the dying of a language. Most of these words at one time belonged to the most commonly used daily words. Thus, while *haaf* is preserved, applied originally to the ocean, now more specially the deep sea fishing-grounds, the general Norn word for sea, *sjó-r*, is lost. Still this occurs in for instance: "de *shoormil*, that is: the ebb or fore-shore, literally "sea mark:" *shoo* meaning sea, and *mil* mark, which latter word occurs also in *summermil*, the first day of summer (the summer half-year), the 14th of April. De *shoopiltie*, literally: "sea-boy," is a Northmavine name for the water spirit, called in the rest of Shetland "de *njuggle*" and in Scotland: the water-kelpie. *S(h)oosamillyabakka* is an old, now obsolete, Unst expression, literally meaning "between sea and banks." It was a fishermen's phrase. A fisherman, coming from the limpet-ebb and asked where he had been, did not like to give

a straightforward answer—it might prove unlucky—and therefore answered in the above-mentioned roundabout way, that he had been between sea and banks ("shoo-": sea, "amillya": between, "bakka": banks). An *adnashoor* is a Foula expression, literally meaning "a second or alternate sea" and applied to a few big waves in succession, running ashore and followed by a lull, and so on. *Annar*, second, occurs besides in "adnashoor" in the old Yell expression, now obsolete: "he's blawin' *annyawhart*": it is an uneven wind, "annyawhart" being literally: "second every," that is: every second moment blowing, every second moment calm. Further, in *ann(y)ister*, *annis(h)ed* or *adnaset*, applied to a two year old lamb or a lamb in its second year and in some places to the second lamb of a ewe or the second calf of a cow. *Millya*, *milli*, between or among, occurs in *hoosamillya* and *skotta-* or *skoitamilliskroo* (*skattamilliskrooa*: Fe). "To geng hoosamillya" is to go among the houses, carrying gossip from the one to the other; "to rin skottamilliskroo" is an old hide-and-seek game, "skottamilliskroo" meaning literally: to run to and fro (Icel. *skotta*) among the "skroos" or corn-stacks (O.N. *skrúf*) in the corn-yard.* Ground, delved

* The word "to rin" has been added, because the meaning of "skotta" is lost.

the second year out of lay is generally called *attifil(d)* or *attifils*, but in some places (as Fetlar and Westside) it is called *attavelta* or *attivelt*, which is nearer the original form): *aptr-velta*, "atti, atta" (O.N. *aptr*) meaning "again, anew," and "velta" delving or a delved piece of ground. *Gōrd* (O.N. *garðr*), dyke (wall) or yard, occurs in "*gorsti*," dyke-stead, foundation of an old dyke, which word is also applied (in some places) to a division between two corn-rigs. Further in: *gorsimmens*, that is: yard-"simmens," strong ropes for securing (fastening) the hay and the corn in the yard (*simmen*, straw-rope, is O.N. *stmi*, band; "n" is the suffixed definite article); to *gorhird* (*korhird*) de corn (U and Fe): to put the corn into the yard (*hird*, O.N. *hirða*, is properly: to keep, to secure). In Unst it is said about a person who either eats a great deal or talks a great deal, that he has "a guid (good) *kjolka-kast*," which literally means: skill in the jaws (*kjolka* from O.N. *kjálki*, jaw; *kast*=skill). O.N. *kinn*, cheek, survives in Shetland in the word "*kin*-fish," the fleshy part of the cheek of a fish. Both "kjolka" and "kin" occur in place-names and denote a piece of steep banks, bearing some resemblance to a cheek. O.N. *lík*, corpse, is preserved in "*leek*-strae," the straw under the corpse in the death-bed, and in the expressions 'calm as a leek," applied to the sea, and: "within de

leek" (N.I.), the funeral district. O.N. *nál*, needle, survives in the compound "a *noraleg*," changed from *nolaleg*, meaning "needle-leg" and applied to a needle with the eye broken. *O* or *wo*, O.N. *á*, burn, occurs in *oarli* (Nm), more commonly *wurli*, literally "burn's-gate," original form: *ár-hlið*, *ár* being the possessive form of *á*, and *hlið* meaning: gate; in place-names, f.i. *Laxo* (Lax-o)=trout-burn. O.N. *sókn* is lost in Shetlandic in its common application, "parish," but preserved in the form "*sookni*" as applied to a crowd of people. *Tant*, *tann*, O.N. *tonn*, tooth, occurs in the old name of a certain kind of cod: *tangruynin** (U): "tooth-cod" (from its sharp teeth), now usually called "Iceland-cod;" further, in *tantfellyin* (N.I.), a "teeth-caster": a young animal (horse) loosing its teeth. "Lat me see, if du's gotten dy *tannyiks!*" is a Fetlar phrase, addressed to a small child: Let me see, if you have got your teeth!

O.N. *thari*, sea-weed, is preserved in the word *tari-crook*, dung-fork (properly: fork for taking up the "ware" or sea-weed, used as manure)." O.N. *tíð*, time, is still preserved in *f.i.* the oath *swarta-tee*, ("black time," evil hour). O.N. *torf*, peat, survives in "*tushker*," the old name of the peat-spade (a contracted form of O.N. *torfskeri*, literally: "peat-cutter"). *Yar*, from *jarð*, O.N.

* *Gruynin*=Icel. *grunnungr*, cod, properly "ground-fish."

jorð, earth, occurs in the expression "to *yar-fast* de corn, de hay, de boat," etc., that is: to secure the corn, etc., against storms and sudden gales, properly: to fasten it down to the earth by means of weigths, stones); further in the expression "to *yar-poan* de ruiff (roof)" (Fe): to "double-*poan*," to put on two layers of sods (in thatching) and not the usual layer of straw. "*Poan*" means "sod, green turf for thatching," and is probably derived from O.N. *spánn*, shingle.

Finally it will be necessary to enter a little upon the class of words which are used figuratively, that is to say: which are lost in their original sense and are now applied only to things which originally have been likened to the things the names stood for. There is a number of old words applied jocularly to thin and lean corn, but few of these words literally mean thin, lean corn. The list is *fjandi* or "fiend" (U) *fjugg* (*fjaag*) or *fjusk* (Fe), *heeg* (Du), *heckle*, *henkle* (Mainl.), *hø* (N.I.), *nakket* corn, *ogadoo* (U), *peesker* (U), *snaag* (Wests.), standin' *stilk* (Du), *strøgins* or *strøget* corn (Conn.), *tuggemø* (Y, obsolete), *tø*, *tøa* (N.Roe), *ullya*-pluck (Y). "Fjugg, fjaag, fjusk" properly mean "light empty (airy) stuff." These words also signify haze or a slight obscuration of the sky. "Henkel" is akin to Norw. *hengla*, barely to hank together. "Hø" is O.N. *hý*, mould, a mouldy or

musty covering. "Ogadoo" (properly: weed among the corn, in which sense it is still used in Y) is derived from O.N. *akr-dái*, where *akr* signifies corn field, *dái*: plant. "Stilk (staaylk)" is O.N. *stilkr*, stalk. "Strøgins" is derived from O.N. *strý*, tow, hards. "Tuggemø" is in Unst applied to a thick swarm, f.i. of birds or midges, in the expression: "As tick as tuggemø." The word is compounded of O.N. *thoka*, mist, fog, and *mø*, Norw. *moe*, summer-colt. In Aithsting "a lock o' mø" is jocularly applied to a quantity of small useless things (a lot of small potatoes, small "sillocks," etc.); a more common term is *murr*, "a lock o' murr" (in the North Isles: *mudder*), applied to small things (potatoes, "sillocks,") originally: small particles, dust particles, Norw. and Icel. *mor* ("mudder" from O.N. *móðr* = *mor*). "Tø, tøa" is in Aithsting applied to old grass; the word is derived from O.N. *tó*, tangled wool. "Ullya-pluck" properly means "wool-pluck," from O.N. *ull*, wool. In North Roe the word is applied to wool, hair or feathers as remains of the carcase of an animal or bird.

A great many words are applied figuratively to an odd-looking person, a big and stout or untidy person (more especially a woman), a tall and thin fellow, etc. An odd-looking person is called in Unst and Yell a *hjokfinni*, which means properly "somebody or some-

thing found in a burial mound," Norw. *haugfunnen* ("hill-found"); O.N. *haug-r*, Shetlandic *hjoag*, hill, mound. In Norwegian the word *haugfunnen* is sometimes applied to an odd, somewhat deranged person. An odd, small and square-built person was in Fetlar called "a *traayll-fangin*" (properly: a "thrall-captive," O.N. *thræl-fangi*).* "A *ootavid* body" (U) is a person of strange behaviour (a person shunning company), properly: a person from the waste or wilderness, Norw. *utvidd*, *utvida*. The word "*hurdik*," literally "a big boulder, piece of rock," † is applied to a big clumsy woman. Such a woman is also called a *høstak*, *hustak* and *soadi*, *soadik*. "Høstak" literally means "hay-stack" and "soadi" is O.N. *sáta*, another word for a hay-stack. A square-shaped woman is in Unst called a *studdik* (Norw. *støda*, Icel. *stæða*, pile, stack). A great *gjøre* or *gy-kairl* is a big and tall woman; originally the words signify "giantess" (O.N. *gýgr*; "kairl" is O.N. *kerling*, old wife). An untidy person is called a *truyll* (O.N. *troll*, troll; the Shetlandic word for troll is Scotch "trow,") "A *druyllshlaaget* (*truyllshlaaget*) creature" (Y), properly "trow-struck (struck by a

* It may be seen from the use of this word, that the thralls (war-captives) of the ancient Shetland vikings have been generally of smaller size than their conquerors and masters.

† In Foula *hurdin* means "boulder" (O.N. *urd*, heap of boulders). "-in" is the suffixed definite article.

fairy)," signifies the same as the above mentioned "hjok-finni." A big and stout fellow is called "a *hulgin* o' a fellow," where "hulgin" is Norw. *holge*, wisp of hay, bundle of straw ("hallow," windlin), also applied jocularly to a big fellow. A *raft* (O.N. *rapt-r*, rafter) and a *sperrek* or *spurr* (Du) (O.N. *sperra*, rafter) both denote a tall and thin person.

An animal whose upper jaw projects beyond the lower one is commonly called "gabeshot" (gapeshot), but the old Aithsting name is "a *toossi*," which is O.N. *thussi* (*thurs*), goblin, troll. A wild ungovernable child is sometimes called a *toossik* or *toossip*, which is the same word as the afore-mentioned "toossi."

In Fetlar bad butter was sometimes called *fjaedemur*, which really means "(fat) tallow" (from O.N. *feit-r*, fat, and *morr*, tallow).

There is a number of jocular words denoting a very small person, specially a (small) child, f.i.: *bjartin* (U); *eerepi* (Du); *fjörek* (U); (a) *noshigirt* (ting) (Du); *ogagot* (C); *oomik(-in)*; *oorik*; *oormik* (C), *oormel* (U); *paaytin* (U); *steevin* (C); *tud* or *tuddik* (Fe, Aithst.), etc. "Bjartin" is the same word as Icel. *birting-r*, a species of trout (named from the bright colour; O.N. *bjart-r*, bright). "Oomik(-in)" is O.N. *úmagi*, a helpless being (*ú*: the denying prefix "un"-; "*magi*" from the root "mag,"

signifying "strength, power"). "Oormik" and "oormel" mean literally "a (little) worm" (O.N. *orm-r*), but are never applied to a worm. Reg. "steevin," see p. 18. "Tud (tuddik)" is O.N. *tutt-r*, a dwarfish being.

"A *røðastab*" is a figurative expression, used in Fetlar and applied to a person who does not care to move out of the way, a person who is always standing in one's way, when one is anxious to get on with any kind of work. The word often occurs in the expression: "to stand or sit laek (like) a *røðastab*," but nobody is able to tell, what the word in this connection really means. The only explanation is this: within the memory of old Shetland people the larger vertebrae or joints of the spine of some big whale were used as seats, instead of stools. Now, in O.N. the name *røyðr* is applied to a certain kind of big whale, and *stab* (O.N. stabbi) signifies any block used as a seat. In Faroe such "stabs" from a whale's spine are still to be found used as seats, and they are called *royðrarstabbar* (evidently the same word as "rødastab"). Of course such a stab could not move, and the application of the word to a motionless person is obvious. "A *rudderastub*" (obsolete, U), applied jocularly to a small thickset person (child), is another form of *røyð(r)arstabbi*—"rødastab."

Such figurative application of words indicates, that

they have reached their dying stage. Every dying speech is full of expressions of this kind. I shall mention two words, which are on the way to be used figuratively: *Ouskerri* as a name for the boat-scoop is not yet obsolete, but it is growing obsolete. In some places in Shetland it is now chiefly applied to a big clumsy woman (a great ouskerri o' a wife*) and very little used in its original meaning. "A muckle *hōbran*, a great ugly hōbran" is in some places in Shetland (f.i. N. Roe) applied to a big, repulsive looking person, but "hōbran" really means "shark" (Norw. *haabrand*), in which sense it is still used in other parts of the country. "Hōbran" contains the word "*hoe*," the Shetland name for the dog-fish (O.N. *háfr*, Norw. *haa*).

I have hitherto in this lecture almost exclusively treated single words and not contexts in which the old language appears as spoken. There are a few nursery rhymes, two or three riddles (*goadiks, guddiks*; O.N. *gáta*) and a few other small fragments in Norn preserved, although in a very much corrupted state (some of them are hopelessly corrupted). An old nursery rhyme from Foula, a rhyme for frightening unruly, disobedient children, runs thus:

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* In the Shetland dialect "wife" commonly stands for "woman."

Skela komina reena toona
swarta hesta bletta broona,
fomtina (fjomtan) haala and fomtina (fjomtan) bjadnis
a kwaara haala.

The translation runs thus: "A *skekkel* (that is to say: some sort of bogie or fabulous animal) has come riding to the "toon" on a black horse with a white spot on its brow, with fifteen tails, and with fifteen children on each tail." This fabulous animal is here called a "skekkel." The word, which originally signifies a bogie, is still used in Yell and Fetlar to denote a straw guizard (masker). In Unst these guizards are called *grøliks*, from O.N. *grýla*, signifying a bogie or *skekkel*. The way to treat children when they will not be quiet is mentioned in a nursery rhyme belonging to Unst:

Buyn vil ikka teea,
tak an leggen,
slogan veggen,
buyn vil ikke teea.

Translated, this means: "The child will not be quiet; take him by the leg, and strike him against the wall, if the child will not be quiet." As the third speeimen of conversational Norn, I shall mention a riddle or "goadik" belonging to Unst and given me by Mr John Irvine, Lerwick:

Fira honga, fira gonga,
fira staad upo skø,
twa veestra vaig a bee,
and ane comes atta driljandi.

This is a riddle about the cow's body and may be thus translated: "Four hang (that is to say: the teats), four go (the legs), four stand sky-wards (horns and ears), two show the way to the town (the eyes), and one comes shaking behind (the tail)."

A very striking specimen of the old Norn proverb, purely preserved, was given me by Mr. James Angus, Lerwick. It is: *Gøtt (guyt) a taka gamla manna rō,"* which means: It is good to take old men's advice (O.N.: *Gott at taka gamla manna ráð*). There are other proverbs in Shetland of Norn origin, but the language in all these has been so much changed by the nfluence of English, that they do not merit special notice here.

In conclusion only this: The amount of Norn remains still to be found in Shetland is truly astonishing, considering the fact, that the proper old dialect became extinct during the latter half of the last century. The specimens given in this lecture are only a few scattered ragments of the material collected. I hope that my researches, which have been undertaken chiefly with a

view to the publication of an etymological glossary or dictionary of the old Shetland dialect, may do something to preserve the remains of this now dying speech. The success of these researches is in great measure due to the kind hospitality and readiness to assist me with which I have met during my travels in the islands.

THE OLD SHETLAND PLACE-NAMES.

IN dealing with the Shetland place-names, the first thing that strikes one is the great abundance of these names. Nearly every hill, brae and knoll, every valley and glen, every loch, burn and marsh, every headland, ness and point, every bay and bight, "voe" and wick, every piece of banks, every "gjo" (cleft, inlet), every rock and "craig seat,"* every holm and rock in the sea (stack, skerry and "baa"), every croft and farm, every "corn rig,"† however small a patch of ground it may be, every fishing-ground, &c., has its own distinctive name. A few places have undoubtedly had names, which are now lost, especially by depopulation of certain districts, and also to some extent by the giving up of old

* Rock at the shore, from which "sillocks" and "piltocks" (the young coal-fish) are drawn.

† Small piece of corn-field.

habits, in connection with which place-names were kept up. The small island of Fetlar alone, according to what Mr. Laurence Williamson of Mid Yell informs me, contains about two thousand place-names. There is nothing wonderful in this, when we consider the habits and modes of life of former generations. In the past people moved about more frequently in the open air, often to considerable distances, and were not scrupulous in counting the number of miles they had to walk. The sheep then, as now, pastured on the hills the whole year round and were allowed to wander about as they liked. As sheep-pasture in olden times was of almost equal importance with the fishing (nearly every poor body owned some sheep), the sheep and lambs had to be carefully looked after. Then, one person would very often ask some one, coming from the hills, "Did du see my 'mooret' hog ony way?" or: "Did du see my 'blaiget' yowe destreen?" or, "Did du licht in wi' my 'katmoget' gimmer?" &c. If every spot in the hills had not had a distinctive name, it would sometimes have proved very difficult to tell the exact spot, where the sheep were seen. But the exact spot could always be indicated.

When the summer half-year commenced, that is: in the spring time, the cattle were driven to the hills to

pasture there, till the harvest was over; then the "okri-garth* was slipped," that is: the animals were allowed to come in on the "toons" or crofts and eat the remaining corn-stubble with the grass among it on the fields. But when pasturing on the hills, the cows would move about, shifting from place to place, so a girl going with her milk-kit to the hills to milk them,—for going to the hills to milk the cows was customary in former times during the summer season—would often ask some one coming from that quarter, if he or she had seen their kye, and where they were seen. Of course, they had generally been seen somewhere.

And the ponies too had to be looked after then as now. And besides, there were the swine. They were not kept always at home as nowadays, but went loose on the hills in the summer time, and they needed to be looked after as well as the other animals mentioned. Finally, there were the geese. The looking after and seeking for all these animals—sheep, cattle, ponies, swine, geese—caused the people to be on the move continually, to and fro, through the hills, and consequently they would come to know every spot in the vicinity, and then of course names would arise.

The craig fishing, the going to the craigs or shore

* "Okri": from O.N. *akr*, corn-field; "garth"—enclosure.

rocks to draw "sillocks" and "piltocks," was followed to a far greater extent formerly than now. The Shetland coast is thickly lined with ancient craig-seats, rocks and "stacks" bearing ancient names. As it would often be discussed among people before or in going to the craigs, which place it would be best to go to, where there would be prospect of getting most sillocks and piltocks that night, the different seats would soon get different names. The fishing seats near the shore or at the "haaf" were bound to get their names too, as there were so many of them and different seats had to be visited on different occasions.

It is hardly necessary to state, that the great majority of place-names in Shetland are derived from the Norn or ancient Norwegian language. While the Norn speech gradually gave way before Scotch and English, and the old conversational terms became supplanted by new, the place-names maintained their ground. The reasons are not so difficult to find. Place-names are not so liable to change as conversational words; one particular name through time sticks to one particular spot, so the connection between a name and the place it represents is far closer than the connection between a conversational word and the article it represents, as the word is applied to any article of that

particular kind. *Stoorhool*,* for instance, pronounced "stoor-hool," as two words with two accents, would mean a big knoll, any big knoll; but pronounced *Stoor'ul* as one word and with only one accent, the word itself shows by the close connection between *stoor* and *hool*, that it is applied as a name to some big knoll in particular—a certain big knoll in a certain place. *Whiteness*, pronounced with two accents: *White-ness*, might mean any white ness, but pronounced *Whiteness*, with only one accent, it is applied to only one place of that particular description. But there are other reasons, why the old place-names have been kept up so well. At the time (last century), when the Norn was supplanted by Scotch and English, a great number of place-names were not understood by the people, either because the meanings of many old words had then been lost, or because the way in which some of the places had derived their names, was quite accidental, often derived from certain individuals' nicknames and connected with some old lost story. But there is a third reason. In a great many cases where the meanings of the names are—or at any rate some time ago were—quite clear it would not be possible to translate them properly into modern English in one or two words or in as

* "Stoor" is O.N. *stór-r* great, big; "hool" is O.N. *hóll*, hill, knoll.

few words, as the Norse names are composed of. To give an instance: There are in the old Shetland Norn, upwards of twenty different words denoting a height: hill, knoll, or brae, according to the varying shapes of such heights. All these words occur in place-names of the present day, each name denoting a certain form of hill, brae, or knoll. Further, there are more than half a score of words denoting different kinds of inlets of the sea. The Shetland place-names are essentially descriptive, that is to say: the name of a place is most often derived from one or more words, describing its situation or nature. The first thing to be done in trying to make out meanings of old place-names is to enquire particularly about the situation of the place in question, the aspect of the ground, etc. As far as ability to describe the places by means of names is concerned, the old language was vastly superior to the modern language, as it possessed a far greater variety of words to express minute shades in difference of meaning. This quality which is very often conspicuous in the numerous old sea and weather expressions is equally prominent in the place-names. To translate an old Shetland place-name into the English language would often require a circumlocution or so many words, that it would have to be called a definition and not a translation.

But do then the languages grow poorer and poorer in their transition from an older to a more modern stage? From one point of view they do, from another point of view they grow richer. While popular education now-a-days is acquired through books, it was in former times acquired through nature, outside life. This made the old languages richer in regard to general expressions for the various natural phenomena, but the development of the various branches of trade and science has made the modern languages abound in professional and technical terms, (not in general use). This is one of the things which make complete dictionaries of modern languages so bulky.

Hardly any old Shetland place-names have been traced with certainty to any other language than the Norn*; but still it is possible through a study of the Norn place-names to get a peep at an earlier period. We find the settlements of the ancient Irish missionaries, the Papae: "popes" or Culdees, recorded in some Shetland place-names. The *landnáma*-book or "book of settlement," describing the discovery of Iceland contains the following:—"But before Iceland was peopled by the Northmen, there were in the country

* One or two Celtic personal-names (names of saints) are contained in Shetland place-names.

those men, whom the Northmen called Papar. They were Christian men, and the people believed, that they came from the west, because Irish books and bells and crosiers were found after them and still more things, by which one might know, that they were west-men ("west-men" is the old Norse term for the Irish.) That was found in the island of "Easter *Papøy*" and in *Papýli*. It is also mentioned in English books, that at that time there was intercourse between these countries." These same priests or "papas," as the Norwegians called these early Irish missionaries who went out before the viking period in order to convert the heathens, have their visit to Shetland recorded in the name "*Papa Stoor*,"* "the big island of the priests" ("Papa" being O.N. *Pap-øy* = priest-isle, "stoor" = big, O.N. *stór-r*); further: in "*Papa* little," *Papil* (North Yell; Haroldswick, U; Burra Isle), which name is a contraction of "Papa-bøl," O.N. *Papýli*, *Papa-býli*: the "bøl" (O.N. *ból*, *býli*) or residence of the "papae." The same word "papa" occurs in the old name of the loch of Tresta in Fetlar, "Papil-water," besides which there is an old church-site. The great Irish missionary St Columba, who lived in the sixth century, directed his special attention to the conversion of the northern Picts. Mr Gilbert Goudie has suggested that a trace of his

* Commonly (but erroneously) spelt *Stour*.

name is to be found in the place-name *Clumlie* (for "Columlie," Celtic: *Choluimcillie*), a township in Dunrossness.* The name of another missionary who lived in the fourth century, St Ninian, or popularly St Ringan, is found in the name of a peninsula called "St Ringan's Isle," on the west side of Dunrossness. This isle, or rather peninsula, contains the ruins of an old chapel, said to have been dedicated to St Ringan or Ninian.

But what race of people did these early missionaries labour among here in Shetland? One would naturally think of the Picts. Many myths about the Picts linger in Shetland, but they are no real guide to us, as they are mostly of Scottish origin, not original Shetland myths. The origin of the "brochs," whether they are Pictish or Norse structures, has been disputed, although some of the arguments advanced are strongly in favour of the Pictish theory. Still there is no proof of any contact between Picts and Norsemen in Shetland. But there are a few place-names, in which we probably find the Picts commemorated. The old Norn word for "Pict" is *Pétt-r.* The name "Pentland firth" is a corruption of Pettland firth," which pronunciation still survives in Caithness. In the "Orkneyinga Saga" the name is *Péttlands-*

* See "Revenues of the parochial benefices of Shetland," p. 302, in "Proceedings of the Society of Antiquaries of Scotland," April 14, 1884.

fjorðr, which means "Pictlands firth," Pictland being the old name for Scotland. On the border of Delting and Tingwall parishes is a loch called *Pettawater*. The immediate neighbourhood of that loch, the valley *Pettidale*, has from old been dreaded as a place particularly haunted by trows. It was never thought safe to pass Pettawater at night. In the eyes of the Norwegians there would certainly be something mysterious about these Picts whose language would be unintelligible and whose ways and customs would be strange to them. It is therefore quite natural that the Picts in the Norse traditions by and by, as these traditions became more indistinct, were identified with trolls, and places originally inhabited or frequented by them came to be looked upon as places where descendants of this original race still lingered on in the shape of trolls. There are still traditions lingering in Shetland to the effect, that the Picts became trolls. And regarding Pettidale in particular an old South-Delting woman informed me, that according to an old local tradition the place in ancient times had been inhabited by Picts who were changed in the way mentioned. Of course she had no idea as to a possible derivation of the name in question from the Picts. In Northmavine, near Uyea, there is another "Pettidale," which valley, and especially the burn running through

it, has from olden time been considered one of the most troll-haunted places in Northmavine. On the east side of Whalsay there is a hill called *Pettigarthsfell*, in the neighbourhood of which the trolls were often heard fiddling, singing and dancing. In the north of Unst there are some places which may from the nature of their names show traces of the Picts. At the back of Saxavord hill, in the Burrafirth banks, there is a place called "de *Pettasmog*." The word *smog* (O.N. *smoga*, *smuga*) means first a narrow passage, then a hiding-place or place of refuge (in Dunrossness there is a place called "de *Kattismogs*," which means: the wild cat's hiding-holes). "Pettasmog" in Unst is a piece of "banks"* not too steep to be descended. Sheep often go down there on the green patches and are not able to get up again. People can get down there better than anywhere else in the neighbourhood and can at the same time remain quite unseen from above. The only plausible etymology of the name "Pettasmog" is "the Picts' hiding-place or (place of) refuge." On the top of Saxavord hill an underground entrance was discovered, according to what an old Norwick man told me, and in connection with this it may be worth mentioning, that according to old legends the

* Steep rocky shore.

top of Saxavord has always been a habitation for trolls. Every year at Christmas time the trolls of "Littlatoo," on the top of Saxavord, and the trolls of "Mucklatoo," on the top of Kleberswick between Haroldswick and Norwick, would visit each other to "had Yule" in company. An underground dwelling, or so-called "Picts' house," was found at Fjael, in the hill of Hoosifell above Haroldswick. The walls were built of very big stones, set on edge, the one above the other, and according to an old record from 1731 a so-called Picts' house was found on the top of Hoosavord, now called the Wart of Norwick. But the place of main importance in this connection is "de *Øra*," which is not very far away from the "Pettasmog." North past Saxavord the land draws narrow and juts out into a point, terminating in the Noup. On this point between Saxavord and the Noup the ground in one place rises up from all sides to a considerable height, steep on the east side, but with a pretty gentle slope towards the west, rounding to the north east and south west. The top forms a circular flat space. This is the place "de Øra," which means ear or lug, and on its top, called "de Croon o' de Øra," has been an old broch-building. In the western slope of the Øra, an underground room or Picts' house was found, dug out by the late Mr James Hay of Haroldswick. Its walls were,

like those of the underground room in Hoosifeel, built of very big stones. Under the Øra, along the foot of its western slope, are traces of three ancient stone-dykes, going somewhat in a circle, the one inside the other. There are several cases of brochs having been surrounded by three concentric dykes. One of the three Øra-dykes can be traced all the way down to the east shore, on the south side of the Øra. Right below the place where this dyke ends is a cave containing a beach, which place is called "de *hellyer* (cave) o' *Fivlagord*" or "de *ayre* (beach) o' *Fivlagord*." According to the legend this place has always been inhabited by trolls. Now, "Fivlagord" is evidently the ancient name of this ancient dyke, because "Gord" in Norse means dyke. But what is the meaning of "Fivla?" I shall in this connection mention an old Norse myth which is told in several places in Shetland with slight variations. The Fetlar version runs thus: The "guidman" of Taft had been to Urie ("Øri") with his butter-tithe and was on his way home again. He was riding a grey mare and leading a red one. On passing a knoll he heard a voice from inside the knoll crying the following words: "Du at rins de red and rides de gray, tell tøna Tivla, at føna Fivla is fa'en i' de fire and brunt her." When the man came home to Taft, he shouted these same words into

the byre, where a fairy was sitting, milking one of his cows. The fairy on hearing this immediately left off milking and cried : "Oh, dat's my bairn," whereupon she fled, leaving the pan she was milking into. This pan was kept in the house of Taft and caused the house to prosper ever afterwards. In this old myth Fivla is the name of the troll's child, but at one time "Fivla" has been a common troll-name in old fairy legends, both Shetlandic and Scandinavian. In the old Norn the word *fifill* is applied to a person who behaves like a fool, a clown, or boor ; and *fifla* means to behave like a "*fifill*" or fool. On the west side of Shetland the word *fifler* is still used to denote a foolish person. The meaning of "Fivlagord" will thus be : the fools' or clowns' dyke. On the top of Crussifell, a hill between Baltasound and Haroldswick, are three concentric circles, ancient dyke-steads, which place has by certain authors been connected with Druidical worship. The name of the place is "de tree *Fivla*," which points to a pre-Norse origin. There is no reason to suppose, that the names "Fivla" and "Fivlagord" are not as old as any of the place-names in the North of Unst, and the early inhabitants who gave these places their names would not have given such mocking and derogatory names to erections that they knew were made by their own fore-fathers.

Among theories to explain these names the most plausible one would seem to be that of a Pictish occupation of the place. The trolls of Fivlagord are therefore not unlikely to be descendants of Picts. *Pettina Shaigo* is another instance of the name "Pett." The place so called is a bight in South Yell. "Pettina" is an old grammatical form of "Pett," being the possessive plural with the suffixed definite article: "of the Picts" (O.N. *Péttanna.*) The meaning of "Shaigo" is as yet doubtful.

The "brochs" or "Picts' castles" are commemorated in many place-names, f.i. *Burrafirth* (U, Aithst.), *Burravoe* (Y, N.Roe), *Burraland* (Sandw.), *Burraness* (De), *Burga water* (Sandness and Walls), *Burga taing* (N. Roe), where "Burra-, Burga-," is O.N. *borgar*, the possessive form of *borg*, broch, castle. Reg. "Burra isle" hereafter (see Index). *Sumburg* (Du) means "south-broch" (*sunn-borg*).

Mentioning of the Picts suggests a mentioning of the Finns, the Norway Finns, who were the early inhabitants of the Scandinavian peninsula prior to the Norse conquest. The numerous myths about them, still lingering in Shetland, make one inclined to think, that they have been in these islands, but whether they have been here as an original and independent race or not, we have no means of knowing. It was customary among the

Norsemen to take their servants or thralls from among the captives made by them in war, and as Finnish thralls were commonly kept by the Norwegians, there is reason for believing that they were kept also by the Norse settlers in Shetland.* The Finn seems to be commemorated in one place-name at least (possibly more) in Shetland. It is the name of an ancient dyke-stead in Fetlar, about which an old myth is told. My attention was drawn to this by Mr Laurence Williamson of Mid Yell. The "guidman" Kolbenstaft in the north-west of Fetlar did not have a sufficiently good dyke around his property to keep away the sheep which broke in continually and destroyed his corn. One night when he went to bed, he expressed the wish, that a dyke sufficient to keep off the troublesome animals might be standing in the morning, when he awoke, even if he should give his best cow for it. Next morning, when he went out, he found a splendid new dyke standing where he had wished it, and at the same time his best cow had disappeared from the byre. Parts of the stead of this dyke still remain, and it can be traced all the way to Hoobie on the south side of Fetlar. There are a few legends told about places, situated alongside this dyke-stead, and the spot where it terminates on the south side

* Cf. the word "traayl fangin" p. 48.

of the island has been from old a noted troll-place. The name of this dyke or dykestead at the present day is "de *Finnigirt* dyke." But the old name is simply *Finnigord*: the Finns' dyke. The suffix "dyke" in "Finnigirt-dyke" thus comes to be a tautology, a modern addition caused by ignorance of the word "gord." As the Finns were from early times believed by the Norwegians to possess great magic power, and as there are several old myths about them to this effect, the just mentioned Fetlar legend is in favour of deriving the name "Finnigord" from the Finns. There can be no connection at all between this Finnigirt-dyke and the township in Fetlar called Finnie, as this latter is situated at the other end of the island.

Thus far about the few place-names, containing probable pre-Norse traces in Shetland. I now turn to other more common kinds of place-names and begin with the class which is by far most comprehensive, that is the one containing places, named according to the form of the land. Most of the Shetland place-names, as before mentioned, contain in themselves a description of the places they are applied to. I divide this class of names into sub-divisions, taking first the various kinds of inland heights (hills, braes and hillocks), then the level ground and the various kinds of valleys, glens and hollows, then

the various formations of the shore or "banks," then the various indentations of the sea, and finally the small islands and rocks in the sea along the coast. There are in the Shetland place-names between twenty and thirty words standing for hill or height, each word most often denoting a certain shape of a height—and by compounding some ofthese words, two and two, the language is able to express two or more characteristics of a place in one name.

NAMES OF INLAND HEIGHTS.

O.N. *fell, fjall,* meaning "fell, mountain or high hill," occurs pretty frequently in Shetland. Standing alone it usually takes the form of "*fjael.*" There are some townships, which go by the name of *Fjael,* because they are situated at the foot of such hills, (1, in Haroldswick, Unst; 2, on the south side of Rønis hill, North Roe; 3, in de Herra, Fetlar). Originally some preposition has been prefixed, as "on" or "under" (*á, undir fjalli*), which preposition has been dropped afterwards. The name of the township *Vellyi* (situated on a height) in Fetlar is probably derived from the same word: fell (O.N. *á* or *undir felli,* "on or under the hill"). In compounds the form "fjal-" sometimes occurs as the first part of the compound, such as: de *Fjalsamires* (Fe): the mires below the hill.

As the latter part of a compound the word usually takes the form "-fil"* for "-fell." Instances: *Berfil* ("Berg-fell": craig-hill, precipice-hill) (Sa); *Hoofil:* "high fell or hill," original form: *háfell* or *-fjall* (in several places); *Skallifil* (De) (i.e. the hill with the bare crown or top), *Skraefil* (Quarff): "land-slip hill," *Vaalafil* (U) etc.—*Filla* (one of the small islands or holms between Whalsay and the Skerries) means "hill-isle" (*fell-øy* or *fjall-øy*). The holm rises to a considerable height.

Hjoag (O.N. *haug-r*, O Engl. howe) denotes a height or hill, not so big as a fell, but usually above the size of the heights called "hool," f.i. "de muckle and de peerie (little) Hjoag" (U), "de Hjoag" (Fe). In O.N. the name *haugr-r* is often applied to a thrown-up monumental mound, a burial mound, and this is sometimes the case in Shetland too, f.i. *Hjoganess* in South Yell, in which ness there are some places called "de *Kumlins*" from O.N. *kuml*, burial mound. *Hjōgen* in Bressay is probably the same word.

Hool, O.N. *hóll*, meaning "hill, knoll, hillock," is an exceedingly common name in Shetland. Instances: "Hool" (N.Roe), *Hoolen* (name of several townships; *á*

* On the Ordnance map wrongly spelt "field"—it ought to be "fell."

hólum, undir h.: "on or under (the) hill," properly dative in plural: "hills"), *Hoolin** *brenda* (Norwick, U): the burnt knoll,† *Hoolin skarpa* (Weisdale): the barren or dry ("sharp") knoll, *Hoolin stoora* (Du): "the big knoll," *Stoor'l* for *Stoorhool* ("big knoll") (Nm)— cf. "Stoorhool loch" (U), *Hoolna hoola*: the "hool" of the "hools," or the highest part of the knolls: an old scattald-march in Yell. In compounds: *Bratt(h)ool* (Y): "steep knoll," *Swarthool* (Br, Y): "black knoll;" sometimes "-wul" for "-hool," as *Leerwul* for *Leerhool* (Norwick, U): the knoll on the slope, *Skibberwul* (Wh): skipper-"hool."

Snjoog or *Snjoogi* is O.N. *knúkr, knjúkr*, meaning "high knoll or peak, hill-top." In Scotland it usually denotes a hill whose top shapes into a knoll or peak. Instances are: "de *Snjoog*" in Foula, de *Snjoog* or *Berfinssnjoog* in De (*Bergfinn* is a man's name), de *Snjooga-hool* (U), de *Snjoogi* o' de *Björg* (N Roe): the end or corner of the high hill-ridge, called "de *Björgs*," in Nm.

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* "-in" is the suffixed definite article. "Hoolin" is the accusative form.

† The name probably refers to the burning of heather or copse wood in order to cultivate the soil. That burning of woods has been done in Shetland, we learn by the place-name "*Skooin brenda*" (Quarff): "the burnt wood," O.N. *skóginn brenda* (accusative). "*Brennya*" (name of a croft in Fladabister, C) is probably O.N. *brenna*, 1, burning, 2, burnt land— which word occurs several times as place-name in Norway.

Kame, *Kamb* or *Komba*, O.N. *kamb-r*, means properly "comb" or "crest," and is applied to a hill or ridge of hills, rising like a crest, (a hill with a long-shaped narrow top). "Kame" is a comparatively modern (Scottish) form of the word, "Kamb" and "Komba" are the Norse forms. Instances: "de Kames" (on the Mainland), "de Kame" in Foula, the old name of which is *Komba*, further "de Kamb" and "Kamb hill" in Yell. (*Kamb* is the name of a house in Mid Yell at the foot of "Kamb hill.") *Fillakomb* (i.e. hill-"kame"), point in Y, *Berrishoola komba* (Y), near the Kame of West Sandwick. In Dunrossness near Sumburgh there is a ridge above the banks, called "de *Kompis* (*Kombis*)," on the Ordnance map spelt "the Compass," but the name means "de Kames."

O.N. *áss*, ridge, occurs in: *Windoos* (erroneously spelt "Windhouse) (Y): "the windy ridge" (*Vind-áss*); cf. deed of 13 October, 1405.

O.N. *koll-r* for a hill with rounding top, properly the upper rounding of the head, occurs in compound names in Shetland, as f.i. *Collifell* (Nest.), *Kodlifell* (Fo), *Collafirth* (Nm): the firth below the "kolls" or round-topped hills; probably also in *Cullivoe* (Yn): the voe or bay below the "kolls."

Kool is a rounding hill, f.i. "de Kool o' Fladabister,"

from O.N. *kúla*, round lump or protuberance.

There are two hills in Tingwall called "de *Knappis*." O.N. *knapp-r* is applied chiefly to the knob or head of a stick and also to a stud or button. The point of the elbow is in Shetland called "de *knapp* or *knubbi* o' de elbog." O.N. *nabbi*, knob, protuberance, survives in the name of the small promonotory south of Lerwick: "de *Nab* (*Knab*)."

Klub is a kind of square-shaped bulky hill. The word properly means "lump (a lump of a hill.)" Instances: "de Klub o' Moola" (D), "de Klub o' Swining" (Lunn.), "de Klub o' Tronister." The English "club," a club for striking with, is the same word (a lump of wood) and also "club" meaning an association (lump) of men. Several skerries go by the name of "Klub" from their shape.

Tind or *Tand* means properly "tooth" or "spike," and is sometimes applied to a peak or conic-shaped hill. There is a point on the east side of Fetlar, called "de Tind," and three knolls in the hill of Kleberswick (U), called "de Tands"—used as land-marks by the fishermen and having derived their names from their conic or tooth-like form, when seen from the sea.

Björg, applied to a steep rocky hill, is the Icel. *bjarg*, precipice, crag, another form of the word *berg* (about

which more hereafter.) Instances: "de Björg" in Tingwall, "de Björgs" in Nm., "de Björgins" in D.

There are several heights by the name of *Røni* (*Røn*) in Shetland. It is O.N. *hraun*, which denotes originally a rough or rocky place, a wilderness. The giants are in the old Icelandic poetry sometimes called *hraunbúar*: "røni-dwellers," dwellers in the rocky wilderness. In the modern Shetland dialect "røni" is commonly applied to a heap of stones (a cairn): "a røni o' stanes;" in Lunnasting it sometimes denotes a big piece of rock, a boulder. In place-names the word denotes a rocky hill (knoll, brae) or plateau. Instances: de *Røn* (Fe), de *Rønins* (at Skaw in Wh.): "the rønis," *Hwammarøni* (valley-"røni")* and *Longarøni* (the long "røni") (N. Roe), *Røni fögra* (the beautiful "røni;" there is a beautiful patch of green below the rocks) (N. Roe), *Berrarøni* (crag-"røni") in Sandsting, *Krögarøni* (craw-"røni") in Muckle Roe, and finally there is the king of all the "rønis": *Rønis Hill* in Northmavine, the highest hill in Shetland, rising up from a rocky plateau, the old name of which is "de *Rønis*" (on the Ordnance Survey map: Roonies).

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* *Hwamm* is a small valley.

† The spelling "Roeness hill" (I need not speak of "Ronas" hill at all) is erroneous.

Sometimes the word as the latter part of a compound is contracted into "-rùn," as *Queedaruns* (*Hweedaruns*) (Nm) = *Queedarønis* : "white rønis," *Kollyarun* (Aithst.) : "round-topped røni," O.N. *kollahraun* ; *Hoorun* (Aithst.), probably "high røni," O.N. *háhraun* (cf. *Hoofil, -fell*, p. 75).

Duss, O.N. *dys*, means a (thrown up) heap. South past Lerwick the word is applied to a small stack of corn : "a duss o' corn ;" in Danish "*dysse*" is a cairn or stone-heap. There is a big round knoll in Weisdale, called "de Duss."

Lee is O.N. *hlíð*, incline, slope, commonly applied to the slope of a hill. It often occurs in place-names, f.i. *Leean* (Nm), *Daleslee* (Delt.), *Bakkanalee* hill (Y), (Bakkanalee = the slope above the banks or shore), *Leefell* (West Sandwick, Y), "sloping hill."

Brek (O.N. *brekka*, akin to Engl. "brink") means "brae, slope." It occurs in names of townships. There is a "Brek" in Du.; *Brekkin* ("the brae") in Y and Eshaness, Nm, *Ootnabrek* near Scalloway, etc.

Haamar is O.N. *hamar-r*, hammer, metaphorically applied to a hammer-shaped crag, a jutting out rock or stretch of rocks, most often in the side of a hill. There are several places called "(de) Haamar" or "Haamars"; *Haamarness* (Nmw), *Hamrifell* (Y), the hill with the

"haamars;" *Bruns Haamarsland* in North Tingwall, etc. —*Laamar* (*Laahamar*) is O.N. *hlaðhamarr*, "loading-rock," a rock at which boats usually lie to be loaded and unloaded; cf. *Lodberrie* ("Berg").

Broon (O.N. *brún*) or *Broo* is often applied to a rise in the ground; it is the same word as Engl. "brow."

Too (O.N. *thúfa*) signifies "mound, a small piece of rising ground." Reg. *Litlatoo* ("the little mound") and *Mucklatoo* ("the big mound") see p. 68.

Klōdi is another name for a mound (etym. akin to Engl. "clod").

A third word for a mound, especially a burial mound, occurring in place-names, is *Kuml* (*Kumbel*). There is an old piece of burial ground in Westing (U), called "de *Kumbels*."

Wart, *Vōrd* (*Voard*), *Virdik*. I have as yet purposely omitted mentioning of the hills called "Wart" etc., because the name does not denote any shape of a hill. It is Icelandic *varði*, English "ward," meaning watch-tower. Heaps of stones, ruins of ancient watch-towers, have been found on the tops of all these ward-hills, which hills are invariably high and conspicuous, always in sight of each other. They have been used for signalizing purposes—the signals were large kindled fires—and as the Warts could always be seen from a

long distance, the country in case of danger, especially war, could be alarmed in a very short time.

Wart is an Anglicised pronunciation of the name. The proper Shetland pronunciation is *Vōrd (Voard)*, *Virda*, or *Virdik*, sometimes (in compounds) shortened into "-virt (vird), -firt (fird.)" Instances: *Saxavord* (U), *Noonsvord* (Wh), *Hjukmannavord* (Nm): "the hillmen's ward;" *Virdadale* (the valley of the Wart) in Bressay, *Virdifell* (the ward-hill) in Unst and Papa, de *Virdins* (watch-hills) o' *Haamar* (Nm). "De Vōrd" is the sea-name for an ancient watch-tower on the top of the Gallow hill in the South of Unst, which tower the old fishermen used as a "meed" or land-mark.

In Unst there is a hill called "de *Vōrdeld*" (probably from O.N. *varðhald*, keeping watches, guard), and in Fetlar there is a hill by the same name (commonly pronounced de *Vōrdjeld*), by the fishermen called "de *Vaacht*": the watch or guard. On the top of "de Vōrdeld" in Unst there was an old building, called "de *Waak*-hoose," *i.e.*, the watch-house.

In the island of Balta outside Baltasound (U) there is a high headland, called "de *Veeti*-head," which is most probably derived from O.N. *viti*, beacon, as the headland is well situated for a look-out place. In Hillswick ness

there is a hill called "*Vidifell* (*Veedifell*) *stoor*": the great beacon-hill.

From the hills we naturally descend to the plains and valleys. O.N. *voll-r*, a plain (etym. Engl. "valley"), survives in f.i. *Tingwall*: the law-court ("ting") plain; further in names as *Veyll*, *Vell(y)i* and *Vell(y)ins*: "de Vell(y)ins (plains) o' Hamnavoe, o' Øre (Eshaness, Nm), a place, where formerly men used to play at football; "de *Likvell(y)ins*" (Fe): an old football ground (from O.N. *leikvellir*, "play-plains"; *leika* = to play).

Fid or *Fitch* is O.N. *fit*, lowlying meadow-land at the side of water; "de dale and de hill o' *Fitch*" (at Dale in Tingwall), *Fidna grøna* (Aithst.): the green "Fid."

Daal is the old form of "dale": valley (O.N. *dal-r*), f.i. *Daalin grøna* (at Norwick, U): "the green valley," *Fogradaal* (Westing, U): "the beautiful valley." In Unst and Yell the word *daalamist* is applied to mist through the valleys.

Wham (O.N. *hvamm-r*) denotes a small valley, not so deep as "daal" or "dale."

Gil (O.N. *gil*) denotes a narrow glen. It occurs in several place-names, f.i. *Orgil* (L): "burn-glen," *Swartigil* (Sa): "black glen," *Djupa Gil* (De): "deep-glen."

Boiten is O.N. *botn*, bottom, also applied to a deep

round-shaped valley. Instances: "Boiten" in Connings-burgh (cf. "Boddom" in Dunrossness), "de Boiten hills" in Delting.

Grave (*Graav*) or *Gref* denotes a pit or hollow (O.N. *grof*) f.i. *Graven* (De), de *Graavins* (house in Fo), *Graveland* (Y). The "gref" (bottom) of the peat bank is the same word. There is an expression used in Yell: "to lay onything in *kolgref*": to do anything roughly, especially in delving: to leave the ground in a rough state (Icel. *kolgröf* denotes a pit for burning coals). In the island of Hascusay opposite Yell there is a place called "de *Kolgrave* or *Kolgref*" which is very rough-looking. It is from this place, that the sound between Hascusay and Yell derives its name: Kolgrave Sound.

Kap and *Koppa* (*Kop*) denote a cupshaped hollow in the ground, f.i. "de *Russhikaps*" (Du): "the horse-hollows," de *Kops* at Scalloway, "*Koppa*" in Bressay, *Koppister* (: Koppa-seter) (Y).* Reg. "seter" hereafter (see Index.)

Sloag and *Slagin* denote a lowlying wet hollow, f.i. "de Sloag" in Foula, "de Slagin" at Tresta (Sandsting).

Quarf (O.N. *hvarf*) denotes an isolated, hidden

* "De *Koopins*" (etym. akin to "Kap" and "Koppa") is the name of a hill in Weisdale; it is named so from its "kooping" or overhanging top.—"to koop" means "to form a hollow, to hang out over."

place or corner, a deep lying place, surrounded by high hills. *Hvarf*, which means properly "1, turning,* 2, disappearance," occurs as a place-name in Norway.

Aid (*Aith*), O.N. *eið*, is an isthmus, a narrow neck of land, joining two bigger places together. There is an "Aid" in Bressay, another in Conningsburgh, a third in Fetlar, and a fourth in Aithsting, from which the parish takes its name. "Aid, aith" further occurs, although quite obscured, in the name of a township in Delting, viz., "Brae,"† contracted form of "Brai-ai" (so pronounced sometimes by the oldest people): O.N. *breið-eið*, "the broad isthmus," in contra-distinction to the narrower isthmus a little north of it, which forms the boundary between Delting and Northmavine, viz., "*Mavis Grind*," O.N. *mœv-eiðs grind*, "the gate of the narrow isthmus." The name of the parish itself, "*Northmavine*," is a corruption of "Northmavid," the ancient form of which is "(*fyrir*) *norðan mœv-eið*": "north of the narrow isthmus." It occurs in a deed of 26 August 1403 (firer nordhan Mœfeid").

Vatn is the old word for water, also applied to a lake. It occurs in the expressions "a *vatsgaari* day" (Fo): a day of nasty rain, and "a *van(di)lup* o' rain (Y): a

* Cf. the Shetland expression "to *wharv* (turn) de hay."

† Quite different from the common word "brae," meaning slope.

downpour (O.N. *vatnhlaup.*) There is a waterfall in Dunrossness called "*Vanlup.*" *Sandvatn* (Br, Fo): "the sandy loch or lake;" *Vatnabreck* (Br): "loch-brae;" "de loch o' *Watlee*" (U): "Watlee" being *vatnhlíð* ("water-lee"), *i.e.*, "the slope above the loch;" *Vats(e)ter* (Y), contraction of *Vatn-seter*: "loch-seter." *Millya Vatna* (Fe): "between (the) lochs." *Vassa* (in Nesting) is a contraction of *Vatns-aid* (*vatnseið*), which means "loch-isthmus," the narrow neck of land between the loch and the sea; but now the name is applied to the township, situated on this isthmus.

Shun or *sheen* is O.N. *tjorn*, small loch, pool, f.i. de *Clubbi Shuns* (N Roe).

"O" is the old word for a burn (O.N. *á*), f.i. *Laxo* (L), *i.e.*, "trout-burn" (*Lax-á*), *Bretto* (C), "Bretto burn" (Tingw., Nm): "steep burn" (*Bratt-á*). In the possessive the word takes the form *Or* or *Wur* (*Wir*) from O.N. *ár*, f.i. *Orbister* (Nm): "the dwelling-house beside the burn," *Ordale* (U, Nm): "burn-valley," *Orwick* (M Roe): "burn-wick (creek)," *Wurwick*, *Wirwick* (Aithst.): another pronunciation of the same name. A *örli* (*oarli*) (Nm) or more commonly *wurli*, *wirli* (properly: "burn-gate," O.N. *árhlið*) is a place where a burn runs under a dyke.

O.N. *fors*, water-fall, is preserved in names as:

"*Forse* burn" (Nesting), "*Forse* water" (Aithst.), "de burn o' *Forso*" (Collafirth, Nm) from O.N. *fors-á*, "water-fall-burn."

After mentioning the lochs and burns I might also mention some place-names, in which the old name for mill, water mill: *When* (*Quen*), *Whin-* (for "whern," Sco. quern, O.N. *kvorn*, hand-mill), occurs, f.i. *Whinnigio* and *Quendale* in Dunrossness, *Whinnawater* in Northmavine, *Whinniloch* in Nesting, etc. Old water-mills have been in the places mentioned, as Mr John Irvine, Lerwick, informs me.

Kelda, O.N. *kelda*, spring, well, occurs in f.i. *Smörkelda* (Fe): "butter-well."

Brun, O.N. *brunn-r*, well, occurs in f.i. *Hellyabrun* or *Yellabrun* (U): "the healing well" (O.N. *heillar-brunnr*).

Ljoag is a patch of green, through which a streamlet runs (O.N. *loek-r*, streamlet), f.i. *Stooraljoag* (Aithst.): the big "Ljoag."

Møri is O.N. *mýri*, mire. In place-names: *Møm* (L): "the mire," *Mørseter* (Y) and *Mørister* (U, Sa): mire-seter.

I shall now take the *coast* and mention some of the various names applied to its various formations.

The word "stane" (stone) is very often applied to

the rocky shore, the land's boundary against the ocean: "Dey rowed f(r)ae de stane to de booels (bowels) o' de ocean (very far out)"; "de sillock was steeded (gathered) in to de very stane."

Strand (O.N. *strond*) denotes "shore." There is a township in Fetlar by the name of "Strand," and also a "Strand" in Tingwall, named from being situated close at the shore.

Klett (O.N. *klett-r*) denotes a (piece of) rock and is also applied collectively to the shore rocks, a stretch of low rocky shore. There is a place at Hillswick called *Klettin rø*: the red "klett" or rock—it is now the name of a house.

Hellya (O.N. *hella* from *hall-r*, stone) denotes a piece of smooth rock, generally (but not always) at the sea-shore. A *hellyik*, smooth stone, is the same word. The eave-stones: the flat stones, laid along the lower edge of the roof under the straw for running off the water, are called in the North Isles (*h*)*ofsahellyiks* (*ofs* or *hofs* being the old word for the eaves), in Dunrossness *taahellyiks* (*taa* being a contraction of O.N. *thak*, roof). There are several craig-seats called "Hellya" (f.i. in the ness of Sound at Lerwick); *Skerhellya* (Y): skerry-"hellya," because the rock is nearly loose from the land. There is a place in Fetlar called *Hellyina bretta*: the

steep rock; further: *Hellyina wheeda* in Yell: "the white rock" (an old scattald-march), *Hellyina gro* (Y): "the gray rock"; *Millya Hellya* (Fe): "between (the) smooth rocks."

Ayre means beach or a piece of sandy (gravelly) shore, but the older form of the word is *Øri* (O.N. *eyri*, Icel. *eyri*), which occurs in f.i. the place-name "Øri" (spelt Urie) in Fetlar, and *Øra firth* in Northmavine (there is a big beach at the head of this firth).*

Bakka, O.N. *bakki*, is the old word for cliff or "banks" (steep rocky shore). Instances: "Bakka" (De), name of a house at the sea-shore, *Leea-bakka* (West Sandwick, Y): the "banks" below the "lee" or slope (hill-side), *Bakkigarth* (Fe), *Bakkaseter* (Du).

Berg (O.N. *berg*) properly denotes "a mass of firm rock" and is in place-names commonly applied to a cliff or crag.† Instances: *Hedliberg* (Fo): "smooth cliff" (Hedli = the afore mentioned *Hellya*), *Longaberg* (St. Ringan's Isle): "long cliff," *Ramnaberg* (Aithst., Wh): "ravens' crag," *Stakkaberg* (Fe); *Djuba* "*berreg*" (Sound near Lerwick: "deep-shore-rock." *Berfaayll* (for *Berg-fell*) (Aithst.): "cliff-hill, crag-hill," is the name of a

* Different from "*øri*" is "*øre*," ⅛ of a mark of land (O.N. *eyrir*), occuring in f.i. *Øresland*.

† Cf. *Björg* p. 78.

hill, rising up from the steep shore. The word "berg" is still used occasionally in conversation, not in its proper sense, but in expressions like these: "Here is naethin' [nothing] but a shauld [shallow] berg," applied to a corn-rig (small piece of corn-land), where the soil is very shallow and hard rock beneath; "he has a berg on de nose (N Roe)": he has a big hump (literally: a crag) on the nose. "De *berguylti* (*bergilt* or *bergiltik*), Norw. *berggylta* or *berggalt*, is a fish belonging to the same family as the "Norway haddock" (its English name is wrasse). The word is compounded of *berg*, rock, crag, and *gylta*, a sow (Shetlandic: *guylti*, pig, "grice"). The fish is so called, because it is a somewhat clumsy fish, having a mouth which resembles a pig's snout or "grice-*trøni*," and because it is always found close to the shore-rocks. The name "Berg" sometimes occurs in the form *Berry*. There is a rocky elevation in Tingwall, from which the township "Berry" takes its name; *Ollaberry* (Olaf's "berg"), township in Northmavine. There are three townships in Shetland by the name of *Skelberry* (in Nm, in L and in Du). "Skelberry" is Norw. *skal-berg*, "shell-rock": fleecy rock, rock very easily split. The townships of course have derived their names from the nature of the ground in the immediate neighbourhood. The name *Lodberri* is O.N. *hlaðberg*, meaning

"loading-rock": a rock at which boats usually lie to be loaded and unloaded; instance: "de Lodberries" in Lerwick.* The word *kleber* (*klaiber*) [for "kleberg"] is used in several parts of Shetland for "soap-stone;" literally it means "clay-rock." This is the origin of the name *Kleberswick* in Unst. *Bersoad*(*i*) or *Berset*, the old Shetland word for "craig-seat" (O.N. *bergsát*, *bergsæti*), now only occurs in names of old craig-seats, f.i. "de Bersets" (U), "de Berset o' *Haanahjoag*" ("cock-hill") (U), etc.; *Krabbabersoadi* and *Tukkabersoadi* (at Skaw, U). A craig-seat is in Unst sometimes called "a craiga-*soad*," compounded of Scotch "craig" and Norn "soad" (O.N. *sát*, seat).

Keen, O.N. *kinn*, cheek, is applied to a steep place in the banks, bearing some resemblance to a cheek. There is f.i. "de Keen o' Haamar" in Swinaness (U).

Kjolka, O.N. *kjálki*, jaw, cheek, is applied in a similar way to a piece of steep banks. There is a "Kjolka" in Tingwall.

Brunga, O.N. *bringa*, meaning "breast," is also applied to a piece of banks, bearing some resemblance to a breast. There is a "Brunga" in Fetlar.

Ord (*Hurd*) is O.N. *urð*, which usually denotes a heap of boulders, huddled together at the bottom of a steep face. In Foula the word *hurdin* is applied to a

* Cf. "Laamar" p. 81.

big boulder. There is a place in Bressay called "de Ord," and one in Dunrossness called "de Ords." *Hurdi-fell* in Northmavine is a steep rocky hill, full of down-fallen boulders.

I now turn to the various forms of *projection* along the shore.

The name *Hevda* or *Hevdi* (O.N. *hofði*, derived from *hofuð*, head) is applied to a head-shaped headland. There is f.i. "Eswick Hevda" (South Nesting), "Easter and Wester Hevda" (Fo). *Hevda-grun* is a fishing-ground ("grun": from O.N. *grunn-r*) between Foula and the mainland, so called from its proximity to the headland "Easter Hevdi." *Hevdigarth* (Midyell) is the name of a house, situated at the foot of the headland called "de Head o' Hevdigarth."

"De *Høs*" (Sandness) is the name of a headland—"høs" being O.N. *hauss*, skull, head.

"De *Snøs*" is the name of a headland in Foula—"snøs" being the word "nose" in its pure old form. I may in this connection mention "de *snushiks*," a name given to a small wooden frame, put on a calf's nose to prevent it from sucking the mother.

Niv denotes, like Far. *nøv*, a long jutting-out headland, f.i. "de Niv" at Haroldswick, U; in Icelandic *nöf* and *nöþ* signify "nose."

Noss (applied to a peak- or nose-shaped headland) is probably the word "nose." Instances: "the isle of Noss;" "Noss" in Dunrossness (headland, township.)

The names *Noop* and *Neep* are both applied to a peak-shaped headland. They are derived from O.N. *(g)núp-r* and *(g)nípa*, peak. Instances: "de Noop o' Noss," "de Neep" (North Nesting).

The name *Bard* is applied to a headland whose top projects beyond its base, f.i. "de Bard o' Bressay." In O.N. the word *barð* is applied to the stem of a ship, properly the continuation of the keel fore and aft.

Mool is O.N. *múli*, projecting upper lip, muzzle, (big, downhanging) mouth, often applied to the mouth of a horse. In place-names it usually denotes a headland, rounding down like such a mouth, f.i. "de Mool o' Aeswick" (South Nesting), "de Mool o' Levenwick" (Du), "de Blue Mool" (U); sometimes the name denotes an inland height of a similar form, as "*Moola*" (Norwick, U).

Ness, O.N. *nes* (Engl. naze, ness) is a point or headland, generally of some extent. Instances: *Neshin* (De): "the nesses;" *Brimness* (Tingw.): "surf-ness;" *Eshaness* (Nm.) (in Norwegian dialects *esja* signifies: 1, a kind of soap-stone, 2, a kind of easily split rock); *Foraness* (in several places): ness, dangerous for cattle and

sheep pasturing (O.N. *forað*, dangerous place or situation); *Fuglaness* or *Fulaness* (Nm.): "bird-ness;" *Grøtness* (Du.): "rocky ness;"* *Mioness* (De, Skerries): "narrow ness"; *Mooness* (U): "moory ness" (O.N. *móones*); *Roeness* (Sa, Hillswick in Nm.): "red ness" (from the reddish colour of the rock); *Wheyness* (in Whiteness): "cattle-park-ness." The nesses were generally enclosed for pasturage, and in their names we sometimes find the names of animals which pastured there, prefixed: *Buness* (*Booness*) (Baltasound, U): cattle-farm-ness or cattle-ness (O.N. *bú* means household, farm, and is also applied to the domestic animals, especially the cattle); *Hestaness* (Fe): "horse-ness;" *Lambaness* (at Norwick, U): "lamb-ness;" *Maraness* (Wh.): "mare-ness;" *Russaness* (Sa): "horse-ness or mare-ness"; *Swinaness* (at Baltasound, U): "swine-ness."

Kudda is usually applied to a small rounding point. Originally the word probably signifies "bag" or "something bag-shaped," and is akin to the word *kod* (O.N. *koddi*), pillow. Some of the "Kuddas" go by the name of *Tøvakudda* or *Tevakudda*, the first part of the compound being the word "*tøve*," O.N. *thoefa*, to walk or

* *Grøt* is O.N. *grjót*, rock, stone (cf. Shetl. "mill-grot," rock from which mill-stones are made). *Grøtin*, spelt "Gruting" (Sa, De, Fe), means "the rocky place" (O.N. *grýting-r*).

shrink cloth. The "Tøvakuddas" are places at the sea-shore, where people used formerly to fasten "wadmel," the old Shetland cloth, in order that it should shrink and consequently grow thicker and closer by the action of the flowing and ebbing of the sea. The word "tøve" is now lost in its original sense in Shetland, but is preserved in the expressions: "to *tøve* (toss) a body (person) aboot" and "dere's a *tøve* (commotion) i' de sea."

Taing (O.N. *tangi*) and *Tonga* (*tangi* or *tunga*) both mean a tongue of land, such as f.i. "de Taing o' Ham" (Br), *Longatonga* (Fe): the long "taing," etc. There are several points called *Skjotaing*, named from *skjos*, stone-huts, which have been standing there formerly. A "*skjo*" (Norw. *skjaa*) is a roughly built stone-hut with slits to admit the wind for the purpose of drying fish and flesh (mutton), not salted.* This manner of curing is now obsolete.

Odd (O.N. *oddi*) means "point" (sharp point). The extremity of the point called "*Stoora* point" (*i.e.*, the big point) in Conningsburgh is called "de Odd." There is a township *Oddsta* in Fetlar, named so from being situated at a point.

"Blade" or *Blaa* (O.N. *blað*, blade, leaf) is a blade-shaped point, a point bearing some resemblance to the

* The flesh (mutton) so dried was called "*vivda.*"

blade of a sword, such as f.i. "de Blade o' Hellyer," "de Blade o' Fiblister" (both in Nm). There is a point in the Out Skerries called *Ørablaa*, which means "ayre-blade" (beach-point.) There are a few points in Yell called *Snooti*, *Trøni* and *Raana*, all meaning "snout."

There are many instances of places deriving their names from resemblance to the different parts of a human body or the body of lower animals. I have already mentioned some names of this kind. To begin at the top we have "de *Kroon* o' de Øra," about which see p. 68. *Culswick* (Sa): O.N. *koll-r*, the top of the head, see p. 15. *Ennisfirth* (Nm): O.N. *enni*, forehead, also "a steep face of land."— *Snøs* (nose) and *Niv*, see p. 92. *Keen* (cheek, see p. 91. *Kjolka* (jaw, cheek), see p. 91. *Øra* (U): ear, see p. 68. *Minn* (Burra Isle): O.N. *minni*, *mynni*, mouth, inlet, arm of the sea, from *munn-r*, mouth; cf. *Swarbacks Minn.—Nakkaskerry*: "Nakka" (O.N. *hnakki*), the back of the head.—*Whulse*, *Whilse* (*Quulse*, *Quilse*) (Delt., Aithst., Sandness): O.N. *háls*,* neck (Sco. halse), also applied to "a slack in a hill;" "de *Holsins*" (U): "the necks," the slacks; cf. *Holsigarth* (Y). *Brunga* (breast), see p. 91.—de *Yokkel* ("de yokkel o' de hill") (C) properly "the shoulder": O.N. *oxl* (*axl-*),

* To "á" in O.N. corresponds in Shetlandic: o (oo), u, wu (wi), etc.

shoulder, also: shoulder-like formation in a hill, protuberance in the side of a hill; "de Yokkel:" knoll at the foot of Rønis hill; the name "de *Akkels*" (U) is derived from the same word.† From the body of lower animals we have f.i. "de *Baag*" (U): "the back" (name of a ridge); *Mool* (mouth, muzzle), see p. 93; "the Duke's (duck's) *Nebb*" (beak) (Lerwick); "*Rovi* head" (point near Lerwick): *rovi*, *rovek* (O.N. *rófa*), tail.

I shall mention shortly the different kinds of *inlets of the sea.*

O.N. *fjörð-r*, firth, survives in the old name of the bight of Conningsburgh, called "de *Fjörd*," which name is also applied to the open bight west of Fedaland in Northmavine. The plateau north of Collafirth in Nm was called "de *Fjardapall* (*-paayll*)": the firth-plateau.

The older form of the word "voe" (O.N. *vág-r*, bay, inlet) survives f.i. in the name *Vog Minn* (*Vogminn*): "voe-mouth," applied to the entrance of Gunnister voe in Nm, and in the name *Voxter* in Delting. "Voxter" is shortened from "Vog-seter (Voe-seter.)"

The older form of the word "*wick*" (O.N. *vík*, creek) survives in f.i. *Veegen* in North Yell, which means "the

† As to the dropping of "s" in "xl (ksl)" cf. *yakkel*, molar tooth, O.N. *jaxl.*

wick (creek)"; further in *Moovik* (Lambhoga in Fe): "moor-wick," and probably in "*Viga* water" (N. Roe.)

Ham means "harbour." All the places called "Ham" in Shetland are comparatively good harbours, at least for small craft. There are places by this name in Bressay, Foula, Whalsay, etc. (now names of townships). The word is Norwegian *hamn* (O.N. *hofn, hafn-*), Danish *havn* (f.i. in *Køhenhavn*, in German and English wrongly called "Copenhagen" instead of "Copenhaven.") English "haven" in f.i. "Whitehaven," "Newhaven" is the same word. In Shetlandic as in Norwegian there is a change here from an original "vn (fn)" into "mn," and as the "n" is difficult to pronounce after the "m," it is dropped in Shetlandic, but it appears again, when a vowel follows, as f.i. in *Hamnavoe, Hamna Voe* (Y, P, Eshaness): "harbour-voe" (O.N. *Hafnarvágr*), *Hamna Dale* (L). *Hamister* (Wh) stands for "Hamnister": "harbour-seter." There is a similar change from "vn(fn)" into "mn" in "*Ramn*," O.N. "*hrafn*," Danish *ravn*, Norw. *ramn*, Engl. "raven"). This word occurs in f.i. *Ramnaberg*: "the ravens' cliff," *Ramnagio*: "the ravens' gio" (chasm, inlet), de *Ramnastacks* (north of Fedaland, N. Roe): the stacks, where the ravens build.

Hoob is in O.N. *hóp-r*, applied to a small shallow bay or bight. There are several "Hoobs," f.i. "de Hoob"

and "de *Hoobins*" in Nm, *Hoobie* (Fe): name of a township at the head of such a bight.

In connection with a "Hoob" there is generally a "*Vadill*" or "*Vaddle*," O.N. *vaðill*, a wading-place, a shallow piece of water, forming the mouth of a burn running out into the bight.

Pøl (*Poyll*) is a small rounding bight, O.N. *poll-r* (same word as Engl. "pool"). There is a *Saltapøl* ("salt-pool") at Haroldswick (U), so called, because formerly people used to gather salt there, left in the small hollows in the rock, after the sea-water had evaporated. This salt was gathered chiefly for the purpose of putting it into butter. The name *Saltness* is probably to be accounted for in a similar way.

Minni, *Minn*, *Mine*, is the O.N. *mynni*, mouth, bight, entrance of the sea. The old name of the bight now called "de Mooth o' Funnie" in Fetlar is "de *Minni*." *Swarbaks Minn* (*Mine*): "the black gull mouth (bight)" is the entrance between Muckle Roe and Aithsting. Cf. "Vog Minn" p. 97.

Gjo (*Gio*) is the O.N. *gjá*, chasm, big rift in a fell or crag. In Shetland the word is always applied to a narrow little inlet of the sea with steep rocks on both sides. There are several gios by the name *Gorsendigjo*, which means "dyke-end gjo," that is, a gjo where

an old dyke (wall)-stead terminates; *Ramnagjo* (U, Hascusay, etc.): "the ravens' gjo;" *Tarigjo* = "sea-weed--gjo" (gjo where sea-weed gathers.)

Gloop (O.N. *glúp-r*) means throat or gullet. The place called "Gloop" in North Yell is a very long and narrow inlet of the sea, formed something like a gullet.

Hellyer is the name for a cave, O.N. *hellir; Gola Hellyers* (P): "the yellow caves" (from yellowish colour of the rock). There are several caves as well as points called *Trumba*, *Tromba*, which means the drumming noise, made by the surf in such places.

The old Norn word for an island is *øy* (*øyja*). This word survives in Shetland in several place-names. The full form of it occurs in the name of the island *Uya*, *Uyea* (pronounced "Øya") near the Unst coast, which simply means "the isle." This name has been given to it by the South-Unst people, who still often speak of "going to the isle," meaning Uyea, because this has always been the principal isle near their shore with which they had communication, and compared with Uyea Unst was to them the mainland. There is an old township "Uyea" and opposite to it "the isle of Uyea" (pron. "Øya") in Northmavine. The sound between Unst and Uyea is called *Uy(e)asoond*, by the older people pronounced "Øyasoond" or "Øasoond": "island-sound."

The name is in Unst now applied to the village situated at the side of the sound. "Yooasound" is a quite modern pronunciation, derived from the south people (Englishmen, Scotchmen) who cannot well pronounce "Ø(y)asoond." There are three other "Uyeasounds" in Shetland. In the island of Egilsay (Nm) there is a big crevice called "*Øakluv*": "the island-cleft." In the small isle of Nibon (Nm) there is a hill called "*Øafil (-fell)*": "island-hill." In the names of islands the terminations "ay (ey)" and "a" are unaccentuated forms of *øy* (island), f.i. *Bressay* ("Bress"- is of doubtful origin), *Whalsay*: "whale-island," *Burra*: a contraction of *Borgar-øy*: "broch-island," *Foula* (pronounced: *Foola*) for *Fugløy*: "bird-island," *Gruney* (pron. "Grøni"): "green isle," *Linga* and *Lingey*: "heather-isle," *Mousa* (erroneously for "*Moosa*"): "the moory isle" (*Mósøy*, from O.N. *mó-r*, moor), *Trondra*: a contraction of *Thrándar-øy*: "*Trond's* island." "Trond" (O.N. *Thránd-r*) is an old Norse personal name. Cf. the district called "Trondheim" in Norway (in Shetlandic: Druntin). The name "Trond" occurs several times in Shetland place-names, *Trondavoe* (De), *Tronister* (Trond's seter) (L), *Tronafirth* and *Tronamires*. The islands of *Egilsa(y)* and *Vementry* also derive their names from original possessors (O.N. *Egill* and

Vémund-r are men's names). "*Rø*" in the name of the island Muckle Roe, pronounced *Rø*, is a contraction of *Rø-ø*, O.N. *Rauðøy*, meaning "red isle" (from the red colour of the rock). We find the word "ø" or "isle" applied not only to an island in the proper sense of the word, but also to a peninsula, f.i. "Gluss isle" (Nm) and "St. Ringan's isle" (Du), both peninsulas. *North Roe* (*Rø*) is the north-part of the district formerly called "*Roe* (*Rø*)"—"Rø" being "Rø-ø," red isle—and this district has cømprised the part of Northmavine parish which is north of "Rønis voe" and "Quheyfirth voe" and forms a peninsula. There is a loch called "*Rørwater*": "the loch (water) of Rø" (*Rauðøyarvatn*), besouth North Roe on the top of "de Björgs."

Holm denotes a small island (like O.N. *hólm-r*). The older form of the word survives in f.i. *Hoolmawater* (Sa): "holm-loch," and "de *Hoolmalees*" (see "Lee" p. 80) above "Hoolmawater."

Skerry (O.N. *sker*) denotes a rock in the sea above water; there are several such rocks called *Swartaskerry*: "black skerry;" *Fuglaskerry* ("bird-skerry") and *Leeraskerry* (sea-bird-skerry),* both at Papa Stoor; *Skiptaskerry*) (Fe): "division (bound)-skerry," from O.N. *skipti*, division.

* O. N. *lúri* = Puffinus Anglorum.

Baa (O.N. *boði*) denotes a rock in the sea under water.

Fles (O.N. *fles*) denotes a flat skerry; "de *Fleshins* (the "fleses") o' Sandwick" (Wh).

Stakk (O.N. *stakk-r*) denotes a high pointed rock in the sea; there are a few stacks called "*Wheedastakk*": "white stack;" *Grostakk*: "gray stack;" *Grønastakk* (*Grona-*), see p. 36; *Hoostakk*: "high stack." Some stacks are from their shape called "Spindles;" there is a stack at "Papa Stoor" called *Snolda*: *i.e.* "spindle," O.N. *snaelda*. In O.N. the word *drang-r* is synonymous with "*stakk-r*;" it survives in the names of the two stacks off Hillswick ness (Nm), called "de *Drongs*."

I now leave this subject: the natural features of the land, and pass to the *settlements* and *enclosures*, made by the Norse inhabitants.

In the Shetland place-names more than half a score of words occur, which all mean "enclosure" or "a piece of enclosed land." Different names have been used according to the different purposes for which the enclosures have been made. The majority of them have been for animals. In a great many cases the old dyke-steads can still be traced, in other cases they have disappeared, and only the names have been left,

applied to the places where these ancient enclosures have been.

The name *Garth* or *Gŏrd* (*Goard*) occurs pretty frequently, especially in names of old "toons," farms and crofts. It is O.N. *garð-r*, dyke (wall) or yard (etym. Engl. "yard)," also applied to a piece of ground enclosed by such a dyke or yard, especially a cultivated piece of ground with a house on it. Hence the many names of houses and crofts ending in "-garth," usually pronounced "-girt," as f.i. *Bessigarth* (Tingw.), *Evrigarth* (P): "the upper yard or farm," *Efstigarth* (Y): the uppermost yard or farm, *Fogrigarth* (Aithst.): "the beautiful yard," *Kurkigarth* (Weisdale): "church-yard," *Linggarth* (Du), named from the heathery ground (*Ling* is O.N. *lyng*, heather), *Skerpigarth* (Fe) ("Skerpi," akin to Engl. "sharp," denotes the hard and dry soil), *Smirgarth* (U): "butter-farm" (O.N. *smör*, butter)—the name is derived from good pasture-ground. The old Norse name for the city of "Constantinople" is *Mykligarðr*, Shetlandic: "Mukligarth (-girt)": "the big yard or enclosure."

There is a house called *Galtigarth* in South Yell, which has been originally an enclosure for "gauts" or pigs. Further: *Grisigarth* (the name of a house in Foula): pig ("grice")-yard; *Hestinsgarth* (Du): "horse-enclosure," and *Lammigarth* (Du): "lamb-enclosure."—

Uncompounded the word occurs in f.i. "Garth"(township in Delting), "Garths voe" (Delt.)

"Gōrd" (not "Garth") is the proper Shetland pronunciation of the word (cf. Vōrd and Wart p. 81). "Gord" is the name of a house in Conningsburgh; *Bjaelagord* (Fe); *Framgord* (Eshaness, Nm): "the croft or house further out, nearer to the sea."* In the meaning "dyke" the word occurs in f.i. *Millya Gorda* (place in Fetlar): "between (the) dykes" (O.N. *millum garða*), *Gorhool* (Fedeland, N. Roe): "dyke-knoll (O.N. *garðhóll*).

Gairdie (O.N. *gerði*) is etymologically connected with the just mentioned "Garth, Gord" and English "garden." It signifies originally a small piece of uncultivated ground enclosed either for pasture or with a view to cultivation immediately outside the "toon-dyke" (the dyke enclosing the township). Such "gairdies" through time come to form part of the cultivated "toon" itself, as this had to be enlarged, but on account of the origin of these "gairdies" we never find them in the centre of a township, but either on its outskirts or near its outskirts. There is a place in Bressay called "Gairdie;" further: "Gairdie" in Mid-Yell, *Gairdin* (Sa,

* Cf. "fram" in the expression "to geng fram": to go far out by boat (to the deep-sea fishing) (O.N. *fram*, forward).

Delt.): "the gairdies" (O.N. *gerði-n*), "Gairdie hill" and *Gairdaness* in Delting, and so forth.

Toon (O.N. *tún*) is a third word denoting originally "hedge, enclosure." It is the same word as Engl. "town" and German "zaun," hedge. In O.N. *tún* commonly signifies a piece of cultivated ground enclosed. Instances: "de *Hametoon*" (Fo): the home-"toon," the original "toon;" *Bigton* (Du): "ton" (unaccentuated) for "toon," ("Big" is probably O.N. *bygð*, inhabited place, from *byggja*, to build, cf. Shetl. "a *biggin* o' hooses," a cluster of houses); *Hooston* (Haroldswick, U): "house-toon."

Bø (O.N. *boe-r*, farm) is synonymous with "Gord" and "Toon." It occurs in Dunrossness, where there is a township called "Bø" and another close by called *Exnabø*, which latter place has originally been a grazing-place for oxen. When unaccentuated the word takes the form of "-by." *Kjurkaby(-py)* in Westing (Unst) is "Kirk-bø": the farm near the church. Further instances are: *Melby* (Sandness): "the sandy farm," (O.N. *mel-r*, sand), *Norby* (Sandness): "the north farm." The word also occurs in place-names in England, as: Whitby, Tenby, Appleby.

Pund (English "pound") is a small enclosure for putting animals into, f.i. in order to keep them off from the "toon," also for putting stray animals into. It occurs

in names of places where such enclosures have been, f.i. *Pundsfell* (pronounced: Punshfil) in Unst, *Pundaløt* (name of a house in Firth, Delting): "the pund-lot" (*løt* = an allotted piece of ground).

Krø (sheep-fold) in place-names usually takes the form *Kroo*, as f.i. *Krooster* (Br): "krø-seter," *Kroodale* (Fe), *Stoori Kroo* (in the Conningsburgh west-cliffs): "the big krø."

Synonymous with "Pund" and "Kroo" is *Ret* (O.N. *rétt*, fold, sheep-fold). It occurs in the names: *Tararet* (L), place at the shore, where sea-weed (O.N. *thari*) gathers, and where a sheep-fold has been in former times; *Søret* (Wh), "sø" being O.N. *sauð-r*, sheep. The last word also occurs in f.i. *Søbel* or *Sobel* (name of two hills in Unst): "sheep-*bøl*-(*bül*)"—"bøl" being O.N. *ból*, couch, resting-place for animals (pasturing on the hills); cf. *Koobel* (Du-: "cow-bøl.") "So" (sheep) further occurs in f.i. *Soberlee* (Fo): "So-berg-lee" (*sauð-berghlíð*), the slope ("lee") above the cliff ("berg") and being used for sheep-pasture (the name is descriptive of the place). *Ból* ("bøl") also occurs in f.i. "*Bola* hill" (Y).

Whee (*Quhee*) or *Quee*, *Whie* (*Quhie*, *Quhey*) or *Quie*, etc., are variations in the pronunciation of O.N. *hví*, meaning an enclosure for cattle, a cattle park. Several houses and townships go by this name, because the

places where they have been built have been originally enclosed parks. Instances: "Quee" (Conn.), *Quheyin* (pron. "Wheein") (Otterswick, Y): "the Whee," *Grøtwhee* (spelt: "Grutquoy") (U,W); "the rocky Whee," *Okraquee* (Fladabister, C): "the Quee near the cornfield" (O.N. *akr*, corn-field). "De Quheys o' Catfirth" is the name of a piece of ground in Catfirth (South Nesting). "Quheyfirth" see p. 102. *Vatshwi* (Wh) stands for "Vat(n)shwee": "loch-hwee."

Hoga (*Hag*) is O.N. *hagi*, a piece of hill or uncultivated land enclosed for pasture, or in a more general sense: hill-pasture, in modern Shetlandic: "skattald." The word originally signifies "enclosure," and is etymologically akin to Engl. "hedge" and "haw" in f.i. "hawthorn," "haw-haw" (a sunk fence). Instances: "*Hogan*"* (Whiteness), de *Hogan* o' Fogrigarth (Aithst.), *Lambhoga* (Fe). Several places go by the name of *Hogaland*.

"Hoga" also occurs in a few conversational words, as *hoga-leave* (from O.N. *hagalǿyfi*), properly "scattald-permission," *i.e.*, liberty either to cut peats or to have animals grazing for a certain payment in another skattald, and then secondly: payment for this liberty to make use of another skattald, and hence the phrase: to

* *n-* is the suffixed definite article.

pay hoga-leave. "Hoga" further occurs in *buynhōga* (U, Fe), meaning "calf-ground," home of birth, old place of residence (literally: "child-pasture," O.N. *barnhagi*).

"Hag" occurs in place-names as the first part of a compound, f.i. *Hagmarsgio* (for *Hagmarksgio:* "skattald-march gio") and "de Horns o' *Hagmark*" (: "skattald-march") (U); *Hagdjeld* (U): "skattald-division," the name of an old march between Baltasound and Haroldswick (U). A *hagmet* is an old word for a (skattald-) march-stone.

There is an old Shetland expression: "to ride de *hagri*"—"hagri" being an O.N. *hag(a)reið*: skattald-ride. In former times neighbouring proprietors used to ride in company around their skattald-boundaries in order to inspect the marches or put up new march-stones and thus prevent future disputes. Every year, when this was done, they took with them a boy, the son of some crofter, residing on the one or the other of the properties. At every march-stone they came to, the boy got a flogging; this, it was thought, made him remember the place ever after. For every year this "hagri" or skattald-riding was done, a different boy was selected to accompany the proprietors and receive the floggings. Thus when the boys grew up to men, even if some among them should die, there would always be some

men in the place who in a case of dispute would be able to swear, where the right march was.

In this connection I may mention the old name for common pasture, or a piece of pasture-land held in common by neighbouring proprietors. In Conningsburgh there is a piece of ground, now cultivated, called "de *Wulmin* (*Wilmin*)," and in Yell there is a piece of "skattald" or hill-pasture called "*Wullamina* (*Willamina*) skattald," the older form of which name is *Holmennis Hoga.*" The names mentioned are derived from O.N. *almenning-r*, common-pasture (literally: "land for all the men").

Still or *Stilli* (O.N. *stilli*, trap, enclosure for catching animals in) is synonymous with "Krø," "Pund," "Ret" (see pp. 106-7). There are two "toons" (in Fe and U) called "Still." At Nibon (Nm) there is a piece of ground called "de Stilli o' Nibon."

Seter (O.N. *setr*) occurs frequently in Shetland place-names (names of pieces of ground, of crofts and townships). It signifies originally "summer-pasture" and is in Norway still commonly applied to a pasturing place in the mountains, where people stop in huts during the summer-time to tend and milk the cattle and to make butter and cheese. In Tingwall there are three crofts in a row from Grista towards Scalloway: "North, Mid,

and South Seter." South past these seters are three crofts, called "North, Mid, and South Garth." The three Seters mentioned have evidently been the places where the Garth people have had their animals grazing during the summer-season. There is a "Seter" in Bressay, another in Noss. Further: "de Seter o' Ennisfirth" (Nm), *Bakkaseter*, *Gioseter* (Du), etc. In compounds, "-seter" is generally abbreviated to "ster," f.i. *Bixter* (Sa); "Bigg-seter" (*bigg*, *biggin* = a cluster of houses), *Bjoster* (Br), *Brooster* (for "Broo-seter": "bridge-seter"), near the Bridge of Walls, *Hellister* (Weisdale) (see "Hellya" p. 88), *Hooster* (Aith, Aithst.), *Kollaster* (Aithsting) (reg. "Koll" see p. 77, and *Culster* (De): "Koll-seter." Reg. *Vatster* and *Voxter*, see pp. 86 and 97.

Many "seters" derive their names from the different kinds of animals which pastured there, as f.i. *Booster* (Y) (reg. *Boo*, O.N. *bú*, see p. 94; *Hestinseter* (Sa): "horse-seter," *Yoknister* (Nm); "oxen-seter," *Kolvister* (*Colvister*) (Y): "calf-seter," (cf. *Colvidale* (U): "calf-valley") *Marister* (Wh): "mare-seter," *Swinister* (Nm, De, Tingw, Walls): "swine-seter."

"-bister" (in compounds) is probably a contraction of O.N. *bólstaðr*, dwelling-place (occuring in place-names; modern Norw. "-bust"), f.i. *Fladabister*: "the flat ground dwelling," *Isbister* (Nm, Wh), *Symbister* (Wh) ("sym"

probably = "sum-" in Sumburgh, see p. 71), *Trebister* (Lerwick parish) for "Utrebister": "the outer dwelling," &c.

O.N. *sel* means "seter-hut." This word is possibly contained in names as *Sellafirth* (Y), *Selivoe* (Gruting voe, Sa). But in several cases the prefix "Seli-" in place-names is to be derived from O.N. *sel-r*, seal.

Names of houses and townships are most often second-hand names, that is, in most cases the places where the habitations arose had their names, before houses were built on or at them, and then the houses (townships) simply borrowed these names. Several instances have been given of this in the foregoing pages. *Lerwick* means "clay-creek," and has originally been applied only to the creek itself. "Voe" and "Firth" in Delting are now names of townships. *Burravoe* (Y) is 1, the bay, 2, the township. The village of *Sound* (pronounced "Soond") is named from its being situated at Bressay Sound. Prepositions (at, in, on, under, etc.) were prefixed to names of places to indicate the sites of the houses and townships, but now these prepositions have been dropped. *Got* (Conn, Tingw) is O.N. *gata*, (*gotu*), pathway*; the houses have been called

* In modern Shetlandic "gate" signifies "way, path," while *grind* (O.N. *grind*) expresses English "gate."

originally "at the pathway." *Gjøden*, spelt "Gudon" (Y), is probably the same word (-n: the suffixed definite article). Further instances: Aid: "on (the) isthmus" (p. 85); Brekken: "on or under (the) brae" (p. 80); Dale (De): O.N. *í dali*, in (the) valley; Fjael: "under (the) hill" (p. 74); Kamb: "under (the) hill crest" (p. 77).

In some cases the old name of a certain firth, voe or wick has disappeared and been supplanted by a new name, while the old name still lingers applied to the oldest township in the immediate neighbourhood, f.i. *Olnesfirth*, a township at the firth or voe, now called *Hamars* voe in Nm; *Reafirth* at the head of Mid Yell voe; *Sellafirth* at the head of *Basta voe* in Yell; *Trondavoe* at the head of *Voxter voe* in Delting; *Effirth* ("Aid-firth") at the head of *Bixter voe* in Sandsting.

There are three old words, meaning "house" or "room," occurring in names: O.N. *hús* (house), *stofa* and *skáli*. Instances:

a. *Uphoose* (Br): "the house further up," *Oodhoose* (Bastaness, Y): "the house further out;" "*Innyus*" (Uyea, Nm), abbreviated from O.N. *inni í húsi*, "in the house further in (the inner house)."

b. *Stofa* occurs in f.i. *Stove* (the name of a house in Haroldswick, U; Sandw), *Stivva* (Aithsting). There

are two houses in Uyea, Nm., called *Innistova* and *Uppistova* (O.N. *inni í stofu* and *uppi í stofu*; *í*=in), i.e., a "in the inner house," b in the upper house."

Baths and bathrooms are often mentioned in the old Icelandic sagas. *Baðstofa* in O.N. denotes "bath-room" or "bath-house." There is a patch of ground in Fetlar called "de *Bastivvategs*": "the bath-house rigs* (corn-rigs)." In Faroe there is a township called "*í Baðstovu*" from some ancient bath-house on the place.

c. *Skáli* occurs in f.i. *Skollan* (name of a house in Du), meaning "the house" or properly "in the house" (O.N. *í skálanum*; -n in "Skollan" is the suffixed definite article); further: *Leeskol* (Eshaness, Nm): "the house" ("skol") on the slope" ("lee," see p. 80), *Frammiskolla* (*-swilla,-swulla*) (Uyea, Nm): "(in) the house ("Skolla") further out or nearer to the sea" (O.N. *frammi í skála*), *Uppiskolla* (Firth, Delt.): "(in) the house higher up" (O.N. *uppi í skála*). *Skáli* in O.N. often denotes "booth" or "hut." *Scalloway*, by the older people pronounced "*Skalowaa*," is the voe† of the "skollas" or booths, occupied by the ting-men, assembling for the

* In names, applied to corn-rigs or patches of cultivated ground, the words *teg*, *flut (flit)*, *djeld* and *velt (felt)* very often occur as terminations: O.N. *teig-r*, (cultivated) piece of ground (cf. *Taigen*, the name of a township in Voe, Delt.), *flot-r*, flat piece of ground, *deild*, division, *velta*, delving, a delved piece of ground.

† "Waa," meaning "voe," also occurs in the name "*Kirkwa(a)*,"

meeting of the general "ting" or law-court of the islands in Tingwall.

O.N. *stað-r*, dwelling-place, occurs in the form "sta" in f.i. *Busta* (Delt.) (O.N. *bústvðr* or *bólstaðr*), *Grimsta* near Lerwick, (*Grim*, O.N. *Grím-r*, is a man's name), *Grista* (Tingwall). If "Grista" be O.N. *griða-staðr*, place of safety (for criminals), the picture of the Tingwall or law-court plain with its ting-booths or "skollas," already mentioned, would be remarkably complete.

Taft, *Toft* or *Topt*, *Tupt* (*Tipt*) is O.N. *thopt*, house-stead, site, (ground) plot. Instances: "Taft": house in Funnie (Fe), "Toft" (De), *Toften* (Fe), *Topten* (Haroldswick in U): "-en" is the dative plural termination‡ (cf. *Hoolen* p. 75), *Tuptaby* (*Tiptaby*) (Fe) (reg. "-by" see "*bø*" p. 106), de *Tuptigarths* (Firth in Delt.), *Colbinstoft* (Fe)—"Colbin" being O.N. *Kolbeinn*, a man's name (the same name is contained in "*Cullinsbroch*," a township in Bressay).

These remarks on place-names would be incomplete without some allusion to such spots as have received

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erroneously spelt "*Kirkwall*" (Orkney), O.N. *Kirkjuvágr*; further in the name "*Waas*" in Shetland and Orkney, erroneously spelt "*Walls*;" the ancient form of "Waas" in Orkney is *Vágar* (*Vágaland*): "(the) voes (voe-land)."

‡ "Toften, Topten": O.N. *í thoptum*, "in (the) plots" etc.

names in connection with old popular superstition, such spots as were formerly believed to be inhabited or frequented by trolls and fairies. O.N. *troll*, troll, occurs in f.i. *Truylhoolen* (Sa): the troll-knoll (cf. Hool p. 75), *Trölliwater* and *Trölligio* (in several places). Troswick (Du) is probably "Trollswick." *Wulv*, or *Wilv-*, from O.N. *álf-r*, elf, fairy, occurs in f.i. *Wulvers-* or *Wilvershool* (Mid Yell): "elf-knoll," *Wul-* or *Wilhool* (Du), now commonly called "de fairy-knowe (knoll)."

The water-spirit called "de *njuggel*" (=water-kelpie, "tangie"), O.N. *nykr*, is commemorated in the names of a few lochs and "shuns," f.i. "*Njuggels* water" (Tingw), "*Nuckro* water" (Wh); "*Njugger-shun*"—"njuggel-loch, njuggel-pool."

There are a few knolls by the name of "*Henkis-knowe*." The word "*henki*" is sometimes applied to a troll or fairy. There are old legends in connection with these knolls, that the trolls used to dance there at night, and the trolls were always supposed to "hink" or limp, when they danced. Hence the name "henki." There is a knoll called *Lunkhool* in North Yell, about which there is a similar tradition. The trolls here were evidently accustomed to "lunk," when they danced (Shetl. to lunk = to go with a limp).

The name of the place called *Haltadans* (*Haayl-*

tadans) in Fetlar is of a quite similar origin. It means "lame or limping dance." On the place so called are three concentric rings of stones and two higher stones in the middle. The old tradition is, that these rings are petrified dancing trolls, the two in the centre being the fiddler and his wife. They were petrified, because they continued dancing, till the sun rose on them.

We pass now to an important series of names, connected with the great Norse legal customs. I have already mentioned the great "ting" or law-court for the whole islands, held in Tingwall. There were also minor law-courts for the various districts. In connection with these lesser "tings" I heard an interesting statement from an old woman in Fetlar. She informed me, that she had been told by her grand parents, that the island of Fetlar had once been divided into three separate districts, each with its own ting or law-court. O.N. *hérað*, district, county, is preserved in the name "de *Herra*" (Y, Fe, L). There are several survivals of the word "ting" in district names in different parts of Shetland. These districts were each under the jurisdiction of a minor ting. Hence the word, meaning originally "assembly," came to mean also "jurisdiction," and hence we have district-names as *Delting* (: "dale-

or valley-ting"; the law-court was held at "Dale"), *Lunnasting*,* *Nesting*, *Aithsting* (see "Aith, Aid" p. 85) and *Sandsting* (named after the place "Sand," where the law-court was held).

As to the other district or parish names I may in this connection mention *Dunrossness*, which takes its name from the "dinning *roost* or tide-way," commonly called "Sumburg roost"; O.N. *Dyn-rost* and *Dynrastarnes*. Reg. *Northmavine* and *Walls* see pp. 85 and 114 (the note).

The names of the North Isles; *Unst*, *Yell*, *Fetlar*, are as yet quite obscure; the explanations hitherto offered are useless.

Each ting had its own "gallow-hill" or place of execution for criminals sentenced to death. There is a "Gallow-hill" at Scalloway connected with the great ting, and hills by the same name are found in Unst, Fetlar, Dunrossness and on the westside. We find the name also in the form *Golga*, which is O.N. *gálgi*, gallows. There is a hill called "Golga" in Northmavine and another in Sandwick parish. *Wulga* (name of a hill in Conningsburgh) stands for *Gwulga*, which is another

* The old form of the name is "*Lund-eids-thing*" (*Lunna* being *Lund-eid* or "-aith"). "Lund" is probably O.N. *lund-r*, grove, occurring in several place-names in Scandinavia and Iceland. "*Lund*" is the name of a place in Unst. As to woods in Shetland, see p. 76 (the note).

form of "Golga;" about this place there is an old tradition, that a sheep-thief, named Kel Hulter, was hanged there.

I shall conclude this lecture with a few remarks on the name *Shetland* itself, or rather on the original form of the name, which was *Hjaltland.* There is a popular tradition telling us, that some of the Picts, when they had been conquered by the Scots, left Scotland and fled north. When they had passed Orkney and got sight of Shetland, they cried: "Yet land, yet land!"—and this was the way, Shetland got its name. There is a similar tradition about *Fedeland* in North Roe. Fedeland is said to have been the last place in Shetland, where the Picts lingered. When they were driven from there, their only place of refuge was the sea, and so they cried: "Fae de land, fae de land (from the land)." Fancy the Picts speaking modern Shetland English! "Fedeland" simply means "fat land": rich pasture. No sure explanation has as yet been offered of the name "Hjaltland." It has been explained from the man's name *Hjalti*, occurring in the old Norse literature—but there are no instances of countries being named after single men. Then it has been derived from O.N. *hjalt*, hilt, the hilt of a sword, but the shape of the country does

not present any striking resemblance to a hilt. Yet the name might contain the word *hjalt*.

I have in this lecture endeavoured to suggest general rules, according to which the place-names have been given, and I further insist on the necessity for great caution in either forming or accepting conclusions in regard to names, that are of uncertain etymology, for derivations which even a slight knowledge of the Old Northern language might have shown to be erroneous have occasionally been offered in regard to these names.

INDEX TO PLACE NAMES.

[*The numbers indicate the Pages.*]

(Names wanting under C may be sought under K).