

PROCEEDINGS

OF THE

Cambridge Antiquarian Society,

22 OCTOBER, 1894, TO 29 MAY, 1895,

WITH

Communications

MADE TO THE SOCIETY.

No. XXXVII.

BEING No. 1 OF THE NINTH VOLUME.

(THIRD VOLUME OF THE NEW SERIES.)



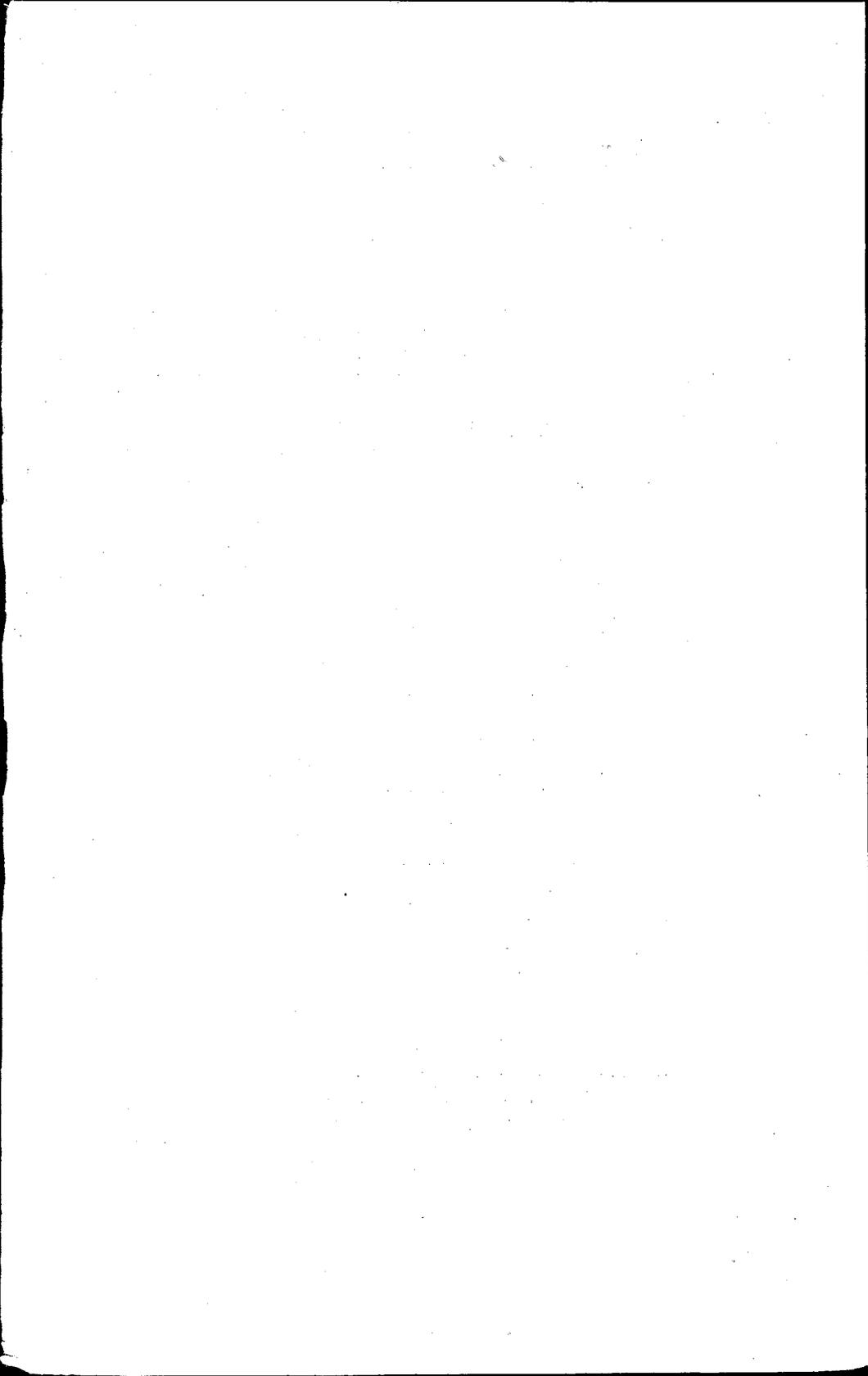
Cambridge:

DEIGHTON, BELL & CO.; MACMILLAN & BOWES.

LONDON: G. BELL AND SONS.

1896.

Price 7s. 6d.



The Election of the following members was announced:
 DAVID HERBERT SOMERSET CRANAGE, M.A., King's College;
 Mr ROBERT STEPHENSON, Burwell.

Mr C. L. ACLAND made the following communication:

NORSE REMAINS IN NORTH BRITAIN.

I AM not sure that the subject I have chosen is one that should come before a local society, but I have an object in bringing it forward. Not only is it as I think of great interest in itself, but it may be that some members of our Society may be moved with the desire of taking part, either in the coming long vacation or on some future occasion, in an investigation the materials for which are rapidly disappearing. The tendency of our day is to obliterate localisms. The antiquary therefore to whom they are matters of interest should bestir himself to rescue them where they yet remain.

For nearly 600 years, 872—1468, a very considerable portion of what is now the United Kingdom was under the crown of Norway.

These islands—Orkney and Shetland—had even before this date been known as the station for the Vikings¹ of the Western Haaf². Indeed these Northern Islands must have been long overrun by the Norsemen since almost every trace of their earlier Celtic population is absent from the Sagas—and the Islands, as they now are, are entirely Norwegian in their place-names and, especially in Shetland, in their patronymics. Even Caithness and Sutherland are Norse words, and just as the outer Hebrides are the Sudreyar or Southern Islands, as compared with those islands further north, so we may see how the mainland of the far North of Scotland was similarly designated from the same comparison and called Sutherland. The nearer neighbourhood of Orkney to the mainland of Scotland and closer identity of pursuits—the Orkneymen of to-day being

¹ Vikingr or Bay-folk—most of them sea-rovers.

² Haaf = the deep-sea still found in haaf-fishing, the haaf seal, Haaf Gruney &c.

essentially farmers, while their Shetland neighbours are fishermen—is working its usual result, the gradual obliteration of race-distinctions. The language in Orkney and Shetland and in the two northernmost counties is now English, and has never within historical times, at any rate so far as the Islands are concerned, been Celtic.

Again, the inner and outer Hebrides—Sudreyar as the Norsemen called them—and Man were under the crown of Norway from 874 to 1266, in which latter year they were ceded to Scotland by a treaty between Magnus IV. king of Norway and Alexander III. king of Scotland. This was three years after the great battle of Largs (1263), in which the Norwegian king, Hakon Hakonson, was utterly defeated by the Scotch. He retreated to Kirkwall, the capital of Orkney, where he died, and from that time forward Norway made no inroads upon Scotland. In these Sudreyar, whose Norse name still survives in the form Sodor, though the Bishop of Sodor and Man no longer has ecclesiastical jurisdiction in them, we find abundance of Norse place-names, many of them thinly veiled in Gaelic, with a Gaelic speaking population, an essentially Celtic race, and in Man itself, though the numbers of Rune-graven monoliths testify to Norse occupation at a comparatively late date, Manx, one of the dialects of the great Celtic language, has been spoken till within the present century. The modern English of the Isle of Man replaces a Celtic tongue, while the English of Orkney and Shetland replaces the old language of the Norsemen, very nearly identical with that now spoken in Iceland and Faroe, and represented in the modern Swedish and Norwegian.

We have therefore in Orkney and Shetland a Celtic population, probably Christian, nearly or quite exterminated by a series of invasions from Norway at some period before Norwegian history begins—that is before the skalds and saga-writers come upon the scene. The descendants of these first Norse settlers made, from time to time, fierce raids upon their original home, especially after some of the Jarls of the 9th century, discontented with the reforms of Harold Fairhair, had

migrated to the Viking Station of the Western Haaf. Angered beyond endurance, the king came forth in his might and harried the Vikingr in the Northern and Southern Islands till they were entirely subdued. The Earldom of Orkney was then created and a long line of Norse Earls began with Sigurd Eysteinson.

In the Sudreyar, on the other hand, though the Norsemen were the conquering race, and scored deep upon the country and the people, yet they did not displace, and substitute themselves for, the earlier Celtic natives. The Celtic race survives to this day, and, though perhaps in the course of the 20th century Gaelic will cease to be a spoken language even here, at present it is the language of the whole of the islands of the West of Scotland, and the patronymics are equally witnesses to the permanence of the older inhabitants. We may compare all this with what happened along the other line of Norse Conquest. Hrolf Göngur and his Norsemen subdued Normandy. Five generations later his lineal descendant William of Normandy subdued England, but William and his Normans were no longer Norse speakers, but had adopted the late Latin of those whom they had subdued in Gaul. When however they conquered England they did not make their adopted language the language of their conquest, but in process of time they became themselves English speakers.

By the treaty of Kalmar in 1397 Norway, Sweden and Denmark were united into one kingdom, of which the Earldom of Orkney formed a part. In 1468 a contract of marriage was entered into between James III. of Scotland and Margaret daughter of Christian I. of Denmark. The lady's father engaged to pay a dowry of 60,000 florins—10,000 down, and for the remaining 50,000 to pledge the islands of Orkney until he or his successors should redeem them by completion of the payment. But, as the Danish king could pay only 2,000 of the stipulated 10,000, a later treaty was concluded, May 20, 1469, whereby under the same conditions as already for Orkney, Shetland was also pledged for the balance of 8,000 florins. This is the 'impignoration' as historians call it, by which

Scotland held, and as coming in her place Great Britain now holds, these Northern islands. It is a question on which there are two opinions whether Denmark has ever formally renounced the right of redemption, and if not whether it would be held that the right had lapsed by remaining unclaimed for 400 years.

Wallace, in his *History of Orkney* (London, 1700, page 93), states distinctly, but gives no authority for the statement, that on the birth of an heir to this marriage, the king of Denmark "renounced by a charter under his great seal all the right, title and claim which he or the kings of Denmark might have to the Isles of Orkney and Zetland." Much of Wallace's *History* is very questionable, and at any rate in an article in Macmillan, Feb. 1875, my late friend Mr Arthur Laurenson, of Lerwick, an antiquary, quâ Norse matters, of no mean knowledge, under the title 'An unfinished Chapter of English History' asserts that the right of Redemption of the Northern Islands has been and remains still specially reserved. It will be remembered that James VI. of Scotland, our James I., married Anne of Denmark, sister of Christian IV. According to Laurenson, it was then proposed from the Scotch side that Denmark should surrender her claims to these islands, but the proposal was met by a decided refusal. The right of redemption, he says, has been formally asserted by Denmark on various occasions, the last being at the Peace of Breda in 1667, the matter being mentioned in these words: "That the suspension of the restitution of the said islands should not operate to the prejudice of the King of Denmark, nor diminish his right to recover them, which is acknowledged to remain open entire and unincroached, and which he may prefer at a more convenient season." I do not know that the question is one likely to be raised, but the possibility gives opening for curious speculations, and the finishing of this unfinished chapter might under certain circumstances be a very serious matter for the naval power of Great Britain¹.

¹ A much fuller article on the same subject will be found in the *Proceedings of the Scottish Antiquarian Society*, vol. xxi. pp. 236—251.

The inhabitants of these Islands when the Norsemen invaded them were probably Christians. Apart from the well-known energy of the Irish Missionaries and those from Iona, from the 6th century onwards, we have direct testimony of the fact. The Landnamabok states that before Iceland was colonised from Norway (874) "men were living there whom the Northmen called Papas: they were Christians and it is thought they came over the sea from the west, for after them were found Irish books and bells and crosiers, and other things, so that one could see they were Westmen; these things were found in Papey and in Papyli¹." Other earlier testimony points to similar facts with regard to Orkney, Shetland and Faroe. The whole of the Northern Islands were visited by Christian teachers, and to a great extent, if not entirely, Christianised before they were overrun by the Norsemen.

Many of the place-names in Orkney and Shetland testify to this early Celtic Christianity. Thus in Orkney we have among the smaller islands Papa Westray and Papa Stronsay. In South Ronaldshay are the remains of three churches with the dedication of S. Columba, and the Island of North Ronaldshay was known to the Norsemen as Rinansay, S. Ringan's or S. Ninian's Island. Egilsey—the Church Island, Eenhallow—the holy Island, possibly the name Kirkwall itself², the *vogr* or bay of the Church, tell the same tale; while in Shetland we have Papa Stour, Papa Little, and other islands with the same prefix, Papil-Water, an excellent trout loch in Fetlar, and S. Ninian's isle on the west side of Dunrossness³, besides almost countless remains of churches which have a very close affinity with those of the Sudreyar which are certainly of Celtic dedication.

¹ I do not mean to imply that Iceland ever had a Celtic population, but there were certainly Celtic priests on the Island in 874 when the Norsemen colonised it. Probably it was rather an establishment of recluses, who quitted Iceland when the heathen Norsemen founded their settlements.

² There is now a Kirkjuvogr = Kirkwall = Church-voe in Iceland. I spent a night at the place in 1874.

³ Dunrossness = Dyn-Roost-Ness = the Headland of the loud *race*. The Dyn Roost of the Saga is now called Sumburgh Roost, and is one of the wildest bits of sea anywhere round Great Britain.

The Christianising of the Norsemen was very characteristic. In the year 992 Olaf Tryggvi's son, when on a roving expedition, a piratical cruise we should probably call it now, was converted and baptised by a hermit in Scilly, which group of islands was well known to and often visited by these hardy Norsemen. In 995 he became king of Norway and at once proceeded to enforce Christianity in his dominions with a high hand¹. Setting forth again on a Western cruise he found Sigurd Hlodver's son, Earl of Orkney, and charged him on his allegiance to accept the new faith. We shall hardly be surprised to find that the conversion thus obtained was neither deep nor lasting. Some 20 years later, in 1014, Earl Sigurd Hlodver's son was killed at the battle of Clontarf, fighting against the Christian Irish under the old Norse heathen banner of the Raven, woven with mighty spells; and we read in the *Njal's Saga* how the news of Brian's battle, as this was called², was made known in Caithness by the twelve weird sisters, the Valkyriar, of Norse mythology, weaving the woof of war.

This woof is y-woven
 With entrails of men,
 This warp is hard-weighted
 With heads of the slain.
 Spears blood-besprinkled
 Are spindles for wheels,
 Our loom iron bound
 And arrows our reels,
 With swords for our shuttles
 This war-woof we work.
 So weave we, weird sisters,
 Our death-mantle dark.

Dasent's *Njal's Saga* II. 339.

Be that as it may, the Norsemen were Christianised in time and Olaf Harald's son, king of Norway, who fell in battle in 1030, Magnus Erlend's son, Earl of Orkney, treacherously killed in Egilsey by his cousin, Hakon-Paul's son, in 1115, and

¹ *Flateyarbok*, cap. 187.

² Brian Boroimh = Brian Boru, the Christian Irish King, the winner of the battle against the Norsemen.

Rognvald Kol's son, also Earl of Orkney, slain in Caithness in 1158 by one Thorbiorn Klerk, whom he had outlawed for murder and other crimes, are well known, by name at any rate, to us all as S. Olave, S. Magnus and S. Runwald. The history of the Bishopric of Orkney is somewhat obscure, but from William the Old, the first Bishop, probably consecrated between 1100 and 1110, to William Tulloch, who was Bishop at the time of the impignoration, Orkney and Shetland were under the jurisdiction of the Metropolitan See of Thronthjem. In 1472 a bull of Pope Sixtus IV. passed the See of Orkney under the jurisdiction of S. Andrews.

In the chambered Cairn known as the Maes Howe¹, we have a curious record of the Northmen. These chambered Cairns, of which Orkney possesses several of a very peculiar type, are referred by Dr Anderson in his Rhind Lectures on 'Scotland in Pagan Times,' to the later Stone Age. The Maes Howe is therefore probably older by many centuries than the earliest period of Norse invasion. It has however a Norse history. It is mentioned in the Orkneyinga Saga under the name of the Orka Haug², and inside the chamber on some of its stones are a series of Runic inscriptions. These were first brought to light in 1861, when the Howe underwent careful and systematic investigation. It was no doubt originally a burial mound—one of those mighty sepulchres of which the Great Pyramid of Egypt is the most gigantic known example—which men of old delighted to rear in anticipation of their death, or as memorials of their dead. To the Norsemen of old Howe-breaking was a well-known exploit. They broke open the Howes of their predecessors in search of treasure supposed to be concealed therein, and doubtless carried off all that was of value in their eyes, and took little heed of anything else. We break open *their* Howes and other like structures more systematically and perhaps more efficiently in the name of science, and deposit the finds in museums. Two aspects it has

¹ Farrer, *Maes Howe*; or Anderson, *Scotland in Pagan Times*, i. 275.

² The modern name Maes How *may* mean, as I was told on the spot that it did, the Mound of the Sheep.

always seemed to me of what is practically the same thing, disturbing the resting places of the dead because of some supposed advantage to the living. I should like to dwell on the structure of the Maes Howe, but it would take us too long.

Many of the runes, according to the safest conclusions, were cut by Norwegian Crusaders in the winter of A.D. 1152. Rognvald Kolson, afterwards the Sainted Earl, prepared an expedition to go to Jerusalem, and went over to Norway to get men to go with his own Orcadian subjects. In the autumn of 1152 they began their expedition and wintered in Orkney. Some of them broke open this cairn in hope of finding treasure, but others had been there before them. This is the frequent, though not invariable, experience of tomb breakers, whether Norsemen in Orkney or modern men of science in Egypt or elsewhere. These runes however were cut or scratched, for they are hardly more than that, by some of these visitors, and the inscriptions are just what one might expect under the circumstances. One rather surprising thing is that these Norse crusaders were able to write at all. Dr Anderson says: The majority of the inscriptions are such as men seeking the shelter or concealment of the 'broken howe' might scribble in mere idleness. One gives the Runic alphabet (F U © O R K; the first six letters, from which these runes are known as Futhork runes). A number of others are simple memoranda consisting of the name of a man and the statement that he hewed this, or carved these runes. But one of the longer inscriptions supplies the important information that the Jorsala-farers (pilgrims to Jerusalem) broke open the Orka haug in the lifetime of the blessed Earl. This seems to imply that this particular inscription was carved after the death of the 'blessed Earl' Rognvald, or subsequent to 1158. The Jorsala-farers who accompanied him from Norway in 1152, remained for a considerable time in Orkney before the expedition was ready, and we learn from the Saga that their conduct was what might be expected from a set of rough adventurers. Possibly what may be almost called dare-devilment, was a motive, as well as treasure seeking, since the Howes were always supposed to be

haunted and protected by the spirit of their tenant. A recent tradition regarding this very Howe is to the point. The country people still state that the mound was formerly inhabited by a man of gigantic strength named Hogboy. Haug-buie in Norse means the ghost of the tomb¹.

If the Norsemen broke open tombs in search of treasure they also often left treasure untouched. One of many such hoards was found in the Isle of Burra, Broch Isle, Orkney, in April, 1889, and was reported to my friend Mr James Cursiter, and re-reported by him. At a depth of 3 feet in peat the tuskar struck against a wooden bowl containing a number of silver armlets and other articles of the total weight of 48 ounces. A few coins, ranging between A.D. 901 and A.D. 1016, give us some idea of the date at which the deposit may have been made. But these hoards, like the Maes Howe, require a paper to themselves.

The structural remains of undoubtedly Norse origin still existing in the Northern Islands are very few. Indeed, if I were asked to name any unquestionably Norse buildings I should begin and end with the Cathedral Church of S. Magnus at Kirkwall, and the Bishop's Palace and Earl's Palace closely adjacent, and the small fragment of a round church still to be seen at Orphir. The round-towered church on Egilsey, still almost perfect but for want of roof, is far more Celtic than Norse in its affinities, as also was in all probability the unique church at Deerness, with its two round towers, destroyed in the early years of the present century. There were three towered churches in Shetland: S. Lawrence in West Burra, S. Magnus at Tingwall, and one on Ireland Head, but like the old Church of Deerness, they have completely disappeared. It is not even known whether they were single towered or twin towered, but whichever they were they were probably of a date antecedent to the Norse invasion. Structural remains of the Celtic Church exist in many places, sometimes singly as at Culbinsburgh in Bressay, or on the Maiden Stack of Papa, in Shetland; sometimes in groups as on the Brough of Deerness, in Orkney. The

¹ Farrer, *Maes Howe*, p. 10, note.

Cathedral Church of S. Magnus at Kirkwall is a very noble building, dating in its different parts from A.D. 1160 to A.D. 1500. Sir H. Dryden's handbook leaves nothing to be desired in the way of description. The round church at Orphir was one of the few circular churches in Britain built by returned Crusaders in imitation of the Church of the Holy Sepulchre at Jerusalem. A few also exist in Denmark, and like the British examples date from the 12th century. The church at Orphir was originally 18 feet in diameter and 20 feet high. The semicircular apsidal chancel still remaining is 7 feet wide and about 8 feet deep, with a small east window 30 inches high, with jambs splaying from $10\frac{1}{2}$ to 20 inches. The greater part of the church was taken down to build the present parish kirk. This church is first mentioned in the Orkneyinga Saga in connection with Earl Paul Hakon's son's residence at Orphir, and is called "a magnificent church." The chapter (LX) is well worth reading, as it gives a very characteristic picture of the mingled devotion and fierceness of the Norsemen of the 12th century, but it is too long for quotation.

A period of unusual architectural activity is indicated by the remains of the 'Brochs' or circular towers of refuge which must at one time have formed a striking feature in almost every landscape north of Glen-more, the great valley extending from Inverness to Fort William, along whose line summer tourists in thousands pass by the Caledonian Canal and the chain of lakes, Loch Ness, Loch Oich and Loch Lochy. These towers are absolutely peculiar to the Scottish area, and to a limited portion of that. We know of the remains of 75 in Shetland, 70 in Orkney, 38 in Lewis and Harris, 30 in Skye, 79 in Caithness, 60 in Sutherland, 38 in Ross-shire, and 47 in Inverness, and no doubt there are others that have not yet attracted notice. South of Glen-More but three are known to have existed, one each in Perth, Stirling and Berwick, though here too there may be others. What a mine of antiquarian research, almost as interesting as Egyptian excavation, lies here to hand. Not one in 20 has been investigated, and there is probably not one in 50 that would not well repay investiga-

tion. Only one of the whole number, the Brough of Mousa on the small island of Mousa on the east side of the peninsula of Dunrossness, is sufficiently perfect to give a complete knowledge of the mode of structure of these peculiar buildings. And I believe fully that this was the case in the old Norse days. They are not, as some have imagined, Norse buildings. The Brough of Mousa, the Moseyarborg of the Saga, alone remained perfect 900 years ago, and it alone remains almost perfect now. Though numbers of place-names shew where the Brougs had



Brough of Mousa, Shetland.

stood before the Norse invasion, we find no record of their building or allusion to their use, with the one exception of the Moseyarborg, in the whole of the Sagas. To me this circumstance alone is abundant proof that they are not of Norse origin or construction. Moreover such remains are not found in Norway at all.

The Moseyarborg is twice mentioned in the Sagas, and on each occasion as affording a place of temporary refuge to a run-

away couple. In the Saga of Egill Skalagrímson, referring to about A.D. 900, we find that Björn Brynulfson fleeing from Norway with Thora Roald's daughter because his father would not allow him to marry her, was wrecked on Mousa, landed his wares and lived all the winter in the Moseyarborg, sailing for Iceland in the spring. Also in the Orkneyinga Saga (XCII) we find that in A.D. 1152 Earl Erlend Ungi fled from Orkney with Margaret, the widow of Maddad Earl of Athole, and was besieged in the Moseyarborg by Harold Maddad's son, who did not wish to have Erlend for a stepfather. The Moseyarborg, and it alone, of all its class, was a tower of refuge in the 10th and 12th century, and, but for artillery, it might equally well be a tower of refuge now at the end of the 19th.

I mentioned just now that many place-names in Shetland had the stamp of the Broch upon them. These are such as Burra in Shetland, Burray in Orkney, Burravoe twice in Shetland, Sumburgh, Gossaburgh, Culbinsburgh, and so forth. There are also names such as Broch Lodge in Fetlar, and the Old Hall of Broch in Burravoe of South Yell, which tell the same tale.

The Norse place-names are a study of themselves. They exist literally in thousands. In the one small island of Fetlar there are upwards of 2000. A learned Dane, Dr Jakob Jakobsen, has been lately for many months in Shetland gathering up the remains of the Old Norse language still to be found in the islands. Place-names give the most abundant supply. These are less liable to change than other parts of the language, but they undergo strange transformations in course of time. The number of Norse words in ordinary conversation is still great in Shetland, but under the deadly influence of board school teaching is rapidly getting smaller.

Wick is of course a bay, and the Vik-ings of old were the bay-folk, and if you saw Shetland you would at once recognise the facilities it affords for the sea-roving, piratical kind of life with which we associate these Vikings. We have Wick, pure and simple, as the name of the county town of Caithness, though the meaning of the word has been lost in the name of

the town, which is now said to stand at the head of Wick bay. The chief town in Shetland is Lerwick, not pronounced *Lerrick*, and we have Haroldswick, Gulberwick, Hoswick, Tannawick and any number of others.

The long deep narrow inlets corresponding to the Norwegian fiords, of which there are very many in Shetland, but which are hardly found in Orkney, are called Voes, and we have Ronas Voe, Mid Yell Voe, Cullivoe, Burravoe and others, any one of which on the East Coast of England would be invaluable as a harbour of refuge. The smaller rocky inlets of the sea are known as 'gios,' *g* hard, the same word as the Icelandic 'gja,' though not used with precisely the same meaning. The gio is too small to be marked on maps of any but the largest scale, but locally they are well known and each distinguished by its special prefix. The small lakes among the hills generally take the name of water, Icelandic vatn, as Sand-water, Gossa-water, Fugla-water, Lamba-water and so forth.

I could give similar illustrations of land names if I had time, such as Dale, Kaim, Field (in the sense of an extensive hill side), Setter, in several forms, Ness, Noup, Ward, Houll, Hoga, Gard, Tun, and the outlying Holm, Stack, Baa, Skerry.

I must say a word on patronymics. Till lately patronymics have been strictly such, and the son or daughter of Magnus or Hugh has been Robert Magnusson or Martha Hugh's daughter, and there are even yet remote districts in which this fashion of naming survives in a modified form, but it is almost extinct. In the year 1871 I was walking in Unst with a man who was putting me on my way from Haroldswick to Saxa Vord, and I casually asked him his name. It was Magnus Magnusson. This is perhaps the most extreme case of Norseness that I have met with, but I know or knew Hugh Hughson of Gossaburgh, Robert Robertson of Burravoe, and Laurence Laurenson of Whalsay, Laurence Williamson of Burravoe, Laurence Williamson of Mid Yell, and William Laurenson of Fair Isle, and many of like type.

The bird life is one of the greatest charms of Shetland.

Almost every kind of bird has its local name, some of which I believe to be peculiar to 'the country' as its natives love to call it, though no doubt others may be found elsewhere. I much doubt for example whether any one unacquainted with Shetland would know what birds are concealed under such names as Baagie, Blue Maa, Bonxie, Haigrie, Longie, Said-fool, Scontie-Allan and Spencie. For the sake of our ornithological members I may be allowed to translate these into Great Black Backed Gull, Herring Gull, Great Skua, Heron, Common Guillemot, Lesser Black Backed Gull, Arctic Skua and Stormy Petrel.

My illustrations are nearly all from Shetland, partly because I know that country far better than Orkney, and partly because on account of its more remote position it retains its Norse characteristics to a greater extent than the nearer group.

I have said nothing of the appearance or occupation of the Shetlanders, their boats or agricultural implements, their legends or local customs, but it is not for want of material. Many of these proclaim their origin and descent in no doubtful language, but this paper has already run to too great a length. I should like however before ending to speak of one still surviving custom which the next generation will probably have forgotten, and of which the Norse origin can be definitely proved. This is the Burning of the Lyk-strae (corpse straw). On the day of the funeral, as soon as the corpse is borne well out of sight of the house, the women who are left at home bring out the straw of the bed on which the corpse has lain, and on which probably the person has died, carry it to the top of some mound or small hill near the house, and there set it on fire, and watch till it is entirely consumed. It is a solemn custom of very long use, and in no way connected with any idea of disinfection or sanitation. After the straw is consumed the embers are inspected and auguries drawn from their shape or arrangement. In a collection of Norwegian old laws, "Norges Gamle Loge," there are regulations for the town of Bergen, and among others some relating to fires, the Norwegian towns being almost entirely built of wood. It is directed that "no

fires are to be lighted out of doors except for heating tar for the ships or for the 'burning of the Lyk-strae.'"

The following communication, by the Rev. J. B. PEARSON, was taken as read:

ON THE CAMBRIDGESHIRE SUBSIDIES.

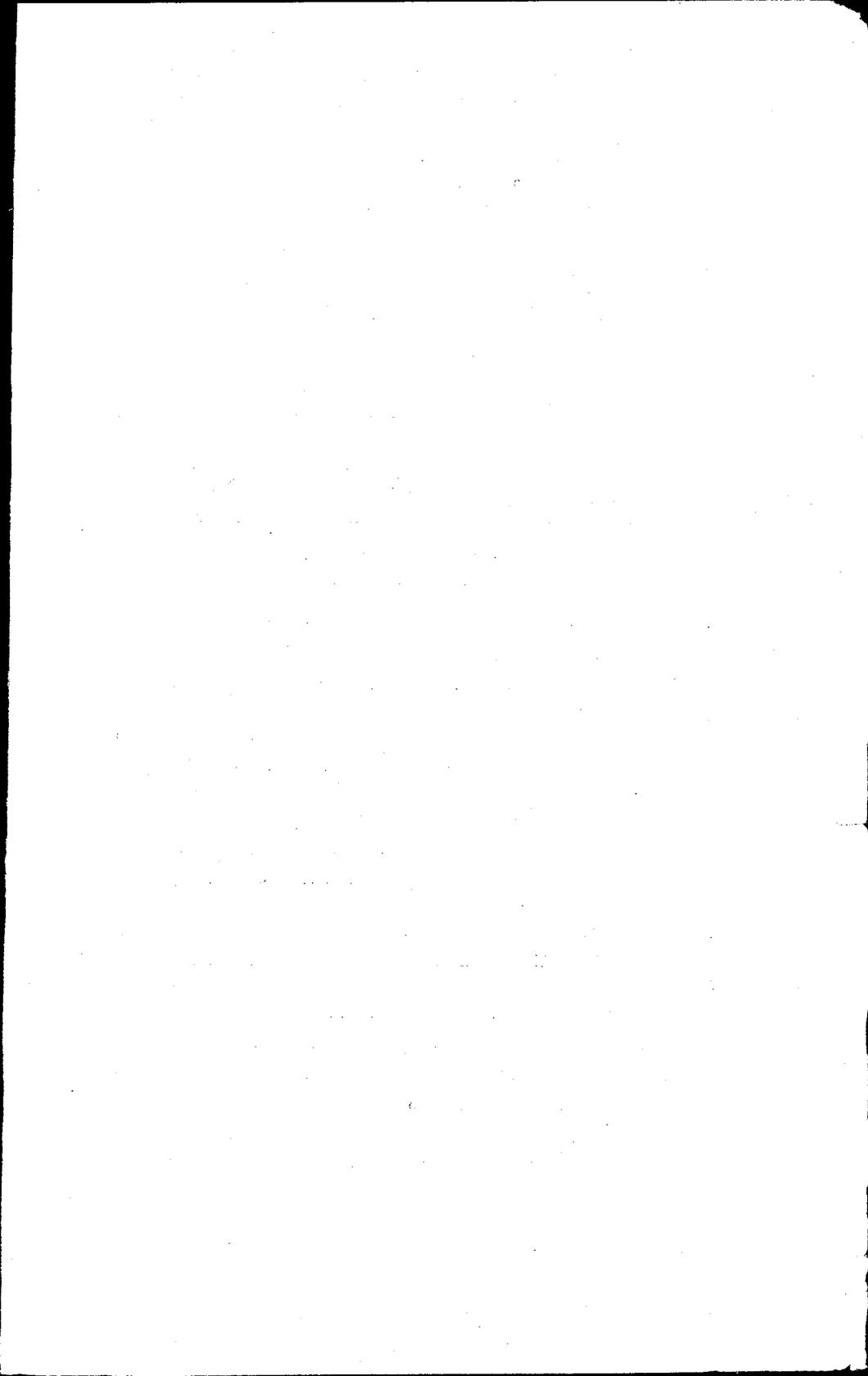
AS a sequel to the paper which I recently offered to your Society on the 'Assessments' of this county, I now send a communication on the aids and subsidies granted to the Crown on the lands and estates in it previous to the Civil Wars. The actual system on which they were levied never survived the 'shock of arms': but two noteworthy incidents, the rate of 4s. in the pound, and the perpetuation of the original assessment for years and years in face of the changing values of estates, are both to be found in the Land Tax of 1696, which was converted into a rent-charge by Mr Pitt's enactments of 1798: it is a testimony to 'the conservative instincts of our nation' that a rate once fixed was deemed unchangeable, even when it had become manifestly unfair; being taken as a definite charge, not as a *pro rata* impost.

It is not my desire to enlarge upon the legal or historical aspects of mediæval taxation. Our older writers condemn the rapacity of kings and prelates more freely than is now thought reasonable; and it is seen that the expenses of government or public worship can never have been insignificant. But feeling myself quite unable to estimate the pressure of taxation as levied by the assessments which I am now printing, I think it is much best to be satisfied with recording what actually was held to be such a property and income tax as the Crown could fairly demand: the system of assessments on counties recorded in the Ordinances of the Commons and the Statutes at large from 1642 to 1692 may be a safer indication of the proportionate wealth of different parts of England; but altogether the 'value of a pound' in past ages is too complex an affair for an antiquarian paper.

Cambridge:

PRINTED BY J. AND C. F. CLAY,

AT THE UNIVERSITY PRESS.



CONTENTS

OF PROCEEDINGS, No. XXXVII.

VOL. IX. (NEW SERIES, VOL. III.) No. I.

	PAGE
On a copy of Linacre's Galen de Temperamentis, Cambridge, 1521, in the Library of Trinity College, Dublin. By R. BOWES, Esq.	1
On some fragments of Fifteenth Century painted glass from the windows of King's College Chapel, with notes upon the painted glass in the side chapels. By M. R. JAMES, Litt. D.	3
On the History of Willingham Church. By the Rev. JOHN WATKINS, M.A.	12
On a Chalice and Paten from Westley Waterless. By T. D. ATKINSON, Esq.	21
Exhibition of a Collection of Pottery from Great Chesterford. By Professor HUGHES	24
On some Antiquities discovered near Bandyleg Walk. By R. A. S. MACALISTER, B.A.	26
On a Bridge over the King's Ditch. By T. D. ATKINSON, Esq.	33
On Ancient Libraries: (1) Lincoln Cathedral; (2) Westminster Abbey; (3) S. Paul's Cathedral. By J. W. CLARK, M.A.	37
On the Watercourse called Cambridge in relation to the river Cam and Cambridge Castle. By ARTHUR GRAY, M.A.	61
On the Padders' Way and its attendant roads. By E. M. BELOE, Esq.	77
On the Wall Paintings in Willingham Church. By M. R. JAMES, Litt. D.	96
Exhibition of objects from Free School Lane and Jesus College. By T. D. ATKINSON, Esq.	101
Annual Report of the Society	101
On Norse remains in North Britain. By the Rev. C. L. ACLAND, M.A., F.S.A.	106
On the Cambridgeshire Subsidies. By Rev. J. B. PEARSON, D.D.	120
On Killeen Cormaic, Kildare. By R. A. S. MACALISTER, B.A.	138
Report of the Executive Committee on the Exhibition of Old Plate	148
List of Presents to the Library received during the year ending 26 May, 1895	156
Summary of Accounts for the year ending December, 1894	163
List of Council, elected May 29, 1895	164