This was derived from the old northern races, and consisted in uttering boasts of the feats each had done or could do, &c. The word is derived from Anglo-Saxon *gabban,* to joke; and it was considered to be a great accomplishment in a gentleman to excel in a *gab.* In the Romance of the Round Table, Sir Kew was celebrated as the greatest gabber in King Arthur's court. In the fourteenth century we find this spirit of gabbing in games of chance, in which sarcastic characters were drawn upon rolls of vellum or paper with masks attached to each, and you drew by chance. The roll was called a *Rageman Roll;* "Rageman," Mr. Wright thinks, meant the devil, supposed to direct the chances of the game. He thinks the rondells were used for serving fruit or confectionaries to a festive party, which were turned up after these had been eaten, finding a satirical motto underneath, and applying itself to yourself. He has printed two of the Rageman's Rolls, one in French and the other in English, in his *Anecdota Literaria.*

John Pigott, Jun., F.S.A.

**THE HIGHLANDERS AND THE DANES (4th S. v. 252, 506.)—A Highlander plainly enough affirmed (see "Crumble," &c. 4th S. v. 71) that "the Danes could not have given local names to a country which they never occupied." I used the word settled for occupied. This and no more. That the Northmen did not occupy the mainland of Scotland till after the tenth century is precisely what I must be permitted to doubt. There are the strongest possible grounds for believing that the Goths or Caledonians, who, in my view, were one and the same people with the Scandinavians, possessed both Ireland and Scotland at a period long prior to the advent of the Romans, of which such names as "Neill of the nine hostages," &c. cited by A Highlander, together with those of the *Annals of Ulster* form in part the proofs. As to the prefix *Mac,* I would merely observe that "Fergus Mac Olaf" was a Norwegian king of Dublin; that in the peculiarly Scandinavian district of Craven in Yorkshire the word *Mack* signifies race, lineage, species; and that in the old Dutch language, which no one can call Celtic, *Maegh,* Mage, "often blooded friend," means kindred, parentage, allies, or consanguinity. *Maegh-sibbe,* in that language, signifies kinsmen or allies, cognate with which doubtless is the Lowland Scotch word *sib,* skin, related. *Cameron* is an indigenous Fife surname, as well as the name of a parish. It is also found as a native personal name in the district of Couper Angus.

A MIDDLE TEMPORAR.

**THE MANX SONG: "MYLECHARAINE" (4th S. ii. 270; iii. 288, 493; v. 469, 583.)—I am pleased to see Mr. W. R. Drennan's communication, and hope with him that some Manx reader of "N. & Q." will be able conclusively to determine the orthography. Should, however, no Manx scholar think such a matter worthy of his attention, I hope the following remarks may somewhat aid Mr. Drennan's suggestions in that direction. As Mr. Drennan does not give what he considers the meaning of *Myle,* I suggest to him that it is a derivative of *Mail = Michael;* and as he does not give the meaning of the surname *Craine,* I suggest to him that it is a derivative of *Carann = Sandal,* which, together, result in accordance with my former analysis. I would also suggest to Mr. Drennan that as Christian *Mail* might be the original name of the miser, *nygar-runeyn,* if used, would not be a nickname but a surname derived from the habit of wearing sandals; for as the first verse of Mr. Drennan's version of the song says—

"They say that in Jurby, in Man,
Was a man with money and land,
Ever wearing sandals," &c.,

which, I think, would originate the surname; and as the second verse says—

"? *'Said the neighbour to Mikey,' &c.,
I think my derivation is thereby corroborated.
And, as the Manx language does not make plural until three, I am induced to believe that even on Mr. Drennan's suggestion my meaning of *Mylecharaine* is correct, for *Mail y Charrane = Michael* of the [two (odd)] sandals, seems determinative.

With regard to Mr. Harrison's "by Curvagh," the Manx of 1 Corinthians vi. 13 will show Mr. Drennan that it depends on words preceding the article *y* whether the initial consonant of the word succeeding is to be changed; and as *sy* is an abbreviation of *ayn ys,* Mr. Drennan will be able to see the force of these remarks. As to a proposition followed by an article ever eclipsing the initial of a succeeding noun, Mr. Drennan will find John xx. 10, *ayn yn astryr = in the evening;* wherein the *f* of *fastyr = evening* is eclipsed.

Hoping that Mr. Drennan will favour "N. & Q." with a translation of his version, and that some Manx scholar will settle the orthography of the title, I now leave both song and title for their consideration.

J. BEALE.

**THE PATRONYMIC "-ING" IN NORTH-ENGLISH PLACE NAMES (4th S. v. 559.)—The vocable *-ing* is not always a patronymic. It is sometimes the Saxon *-ing,* a meadow; but more frequently it has no meaning whatever, arising through the interpolation of *g* or *ng.* Thus Neweton becomes Newent, and then Newington.

R. S. CHARNOCK.