

HOGMANAY

1. The 31st December, the last day of the year, New Year's Eve.

Sc.1696 *Atholl MSS* (1 Jan.):

I passed on of his shillings to too poor women I brought up to my chamber yesternight to heare them sing a hog manae song.

Sc. 1774 *Lyon in Mourning* (S.H.S.) III, 328:

O King of Heav'n, our sorrows to ally,
Turn *Hogmanae* to *twenty-ninth of May*.

Sc. 1819 Lockhar *Scott* xliii:

I wish one could have seen about a hundred children ... come down yesterday to dance to the pipes, and get a piece of cake and bannock, and pence apiece in honour of hogmanay.

Ayr. 1821 *Galt Ann. Parish* iv."

She was removed from mine to Abraham's bosom on Christmas day, and buried on Hogmanae; for it was thought uncanny to have a dead corpse in the house on the New year's day.

Fif. 1882 s. Tytler *Sc. Marriages* II. 51:

The night of the Hogmanay - that chief of "the daft days" which sour dour Scotchmen include in their calendar.

Wgt. 1897 *Proc. Brit. Assoc.*, 66th Rep. 456

On Hogmanay the fire was "happit" with more than ordinary care to keep it from "going out", as such a thing would be most unlucky.

Arg. C. 1900 in M.M. Banks *Calendar Customs Scot.* (1939) II. 38:

Shortly after nightfall on Hogmanay, parties start from several parts of the town, headed by one carrying a burning tar-barrel on his head.

Mry. 1924 *Swatches o' Hamespun* 78:

Wi' gleesome mirth tae hail the birth // O' nineteen twenty fower, // This hogmanay.

Rxb. 1924 *Kelso Chron.* (4 Jan.) 2:

There is much of Hogmanay left in the big towns and cities still, albeit not so uproarious as of yore.

Fif. 1950 *St Andrews Cit.* (7 Jan.) 2:

Until a few years ago nearly ever child in the town rose early on Hogmanay and made a round of the shops chanting the song - "My feet's cauld; my shune's thin; gie's my cakes and let me rin."

2. A New Year's gift, esp. a gift of oatcakes, bread or the like, give to or solicited by children on New Year's Eve; the cry uttered by them; any of form of hospitality, esp. a drink, given to a guest to celebrate the New Year, or a gratuity given to tradesmen and employees on that day.

Peb. 1805 J. Nicol *Poem I. 27*:

The coter weanies, glad an' gay, ... // Sing at the doors for *hogmanay*.

Sc. 1847 R. Chambers *Pop. Rhymes 295*:

It is still customary, in retired and primitive towns, for the children of the poorer class of people to get themselves on that morning swaddled in a great sheet, doubled up in front, so as form a vast pocket, and then go along the streets in little bands, calling at the doors of the wealthier classes for an expected dole of oaten bread. Each child gets one quadrant section of oat-cake (sometimes, in the case of particular favourites, improved by an addition of cheese), and this is called their *hogmanay*... The children, on coming to the door, cry "Hogmanay!"

S. Sc. 1878 N & Q. X. 59:

On December 30 last I saw a basket containing perhaps fifty currant rolls, ... ready to give to the children who might call next day on their *hogmanay* errand.

Sc. 1905 *Sc. Review* (21 Dec.):

The visitors never failed to receive their *Hogmanay* which consisted usually of bun, shortbread, and wine or whisky.

Sh. 1958:

We used to go guising on New Year's Eve, or as we said, going *a-buggeranobni*, and sang da *huggeranohni sang*: Dis Is guid New'r even's Nicht, // St Mary's men are we.

[O. Sc. *hagmonay*, = 2., from 1604. The orig. of the word has been much disputed but the only satisfactory etym. is the derivation from North. Fr. dial. *hoginane*, with variants *huginono*, *houinettes*, etc. from 16th c. Fr. *aguillanneuf*, a gift given at the New Year, a children's cry for such a gift, New Year's Eve, the second element of which appears to be *l'an neuf*, the New Year. *Agui-* is obscure (not <au gui). A similar development is found in Sp. *aguinaldo*, id. In Scot. the word is prob. due to the French Alliance and had been borrowed a. 1560.]

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