lander, and in the Scandinavian names which still cling to promontory and bay. The relative limits within which the two races dwelt may even yet be approximately traced by the topographical names. Among the islands and along the mere edge of the mainland, abundant Scandinavian words—nishes, nesses, ays, fords, wicks, and many more—remain to remind us of the sea-rovers who brought them. It is in the Orkney and Shetland group, which were farther from the main mass of the Celtic population, and were longer and more completely under Scandinavian rule, that the traces of the Vikings are most strongly imprinted upon the physical frame and language of the people. To this day a Shetlander speaks of going to Scotland, meaning the mainland, much as a Lowland Scot might talk of visiting England, or an Englishman of crossing to Ireland.

(2.) It is clear, then, that the configuration of the country has been largely instrumental, not only in limiting the distribution of the different races that have peopled the country, but in determining the contrast between the ultimate settlement of the same race on the two sides of the island. But if this influence was so potent in guiding the localisation of the different peoples, we may be sure that it must have been continuously effective in their subsequent political relations to each other. Here, again, the essential difference between the physical features of a mountainous and lowland region must be taken into account as one of the causes that served to protract the long struggle between the Celtic and Teutonic elements in our population. The Scottish Gael has maintained his individuality, mainly because the territory in which he lived was difficult of access, and seemed to offer little to tempt the Saxon conqueror to invade it. In the end, military roads were driven through his country, chains of forts were built across it, and the wild mountaineer, after