**BLACK NANNIE’S AWA’**

Black Nannie’s awa’ she’s awa’ tae the war,

My bonnie Black Nannie I’ve driven sae far

Tae kirk, an tae market, an’ for pleasure an’ a’

Oh, what will I dae noo, when Nannie’s awa!

Her coat it was sleekit, an glossy, an’ black,

Richt prood micht the “swede” be, that rides on her back,

But they’ll pick her banes, if they mak’ her draw

The great muckle cannons, noo when she’s awa’

My bonnie Black Nannie, I’ll never forget

The day that her photo was taen at the yett,

She lookit sae tricky, sae trim, an sae braw,

I ne’er had a thocht she’d be taen awa’

But if she is able, and spared tae come back,

Tae purchase her freedom, I winna be slack.

She was aye sae handy, in harness, and sta’

My bonnie Black Nannie sud ne’er been awa’

I’ll noo hae tae travel tae kirk an’ tae fair,

For I doot my Black Nannie, I’ll ne’er see her mair,

But like mony ither, I’ll just sae ta, ta,

An the deil tak’ the mannie that taen Nannie awa’

William Smart

Nether Tulloes

**Glossary**

Kirk = church

Sleekit = glossy

Prood = proud

“Swede” = Interesting one. First thoughts were that this was possibly related to the term “swede basher” referring to an agricultural worker – the kind of person who might end up riding Black Nannie. However the poet James Robertson, who so wonderfully read the poem, pointed out *“The term 'swede-basher’ isn’t recorded before the 1930s - which doesn’t mean it wasn’t in use earlier but, in any case, the usual term for the vegetable in Scotland (and in Angus in William’s day) is/was ‘neep’ (turnip). I think ’Swede’ here actually derives from ’swad’, an older, derogatory term meaning ’soldier’. ’Swad’ could easily have become ’Swede’ in some parts and was often pronounced ‘Swedd', which I think is how William would have said it. Later, it became ’swaddie’ which eventually became ’squaddie’ (infantryman)”*

They’ll pick her banes = essentially, “they’ll reduce her to skin and bone”

Draw = pull

Muckle = might

Yett = a farm gate

Braw = splendid

Sta’ = stall

Doot = doubt

Mair = more (as in “again” in this instance)

Mony ither = many others

Deil = devil

Mannie = diminutive (derogatory) for man

**BLACK NANNIE’S AWA’**

Black Nannie’s awa’ she’s awa’ tae the war,

My bonnie Black Nannie I’ve driven sae far

Tae kirk, an tae market, an’ for pleasure an’ a’

Oh, what will I dae noo, when Nannie’s awa!

Her coat it was sleekit, an glossy, an’ black,

Richt prood micht the “swede” be, that rides on her back,

But they’ll pick her banes, if they mak’ her draw

The great muckle cannons, noo when she’s awa’

My bonnie Black Nannie, I’ll never forget

The day that her photo was taen at the yett,

She lookit sae tricky, sae trim, an sae braw,

I ne’er had a thocht she’d be taen awa’

But if she is able, and spared tae come back,

Tae purchase her freedom, I winna be slack.

She was aye sae handy, in harness, and sta’

My bonnie Black Nannie sud ne’er been awa’

I’ll noo hae tae travel tae kirk an’ tae fair,

For I doot my Black Nannie, I’ll ne’er see her mair,

But like mony ither, I’ll just sae ta, ta,

An the deil tak’ the mannie that taen Nannie awa’

By William Smart.
Narrated by James Robertson.
#EveryHorseRemembered

**Glossary**

Kirk = church

Sleekit = glossy

Prood = proud

“Swede” = We *think ’Swede’ here could derive from ’swad’, an older, derogatory term meaning ’soldier’. ’Swad’ could easily have become ’Swede’ in some parts and was often pronounced ‘Swedd', which we think is how William would have said it. Later, it became ’swaddie’ which eventually became ’squaddie’ (infantryman)”*

They’ll pick her banes = essentially, “they’ll reduce her to skin and bone”

Draw = pull

Muckle = might

Yett = a farm gate

Braw = splendid

Sta’ = stall

Doot = doubt

Mair = more (as in “again” in this instance)

Mony ither = many others

Deil = devil

Mannie = diminutive (derogatory) for man