Celtic place-names in Aberdeenshire: with a vocabulary of Gaelic words not in dictionaries; the meaning and etymology of the Gaelic names of places in Aberdeenshire; written for the Committee of the Carnegie Trust

by

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CELTIC PLACE-NAMES
IN ABERDEENSHIRE

BY
JOHN MILNE, M.A., LL.D.
REYNOLDS HISTORICAL
GENEALOGY COLLECTION
CELTIC PLACE-NAMES
CELTIC PLACE-NAMES
IN ABERDEENSHIRE

WITH A VOCABULARY OF GAELIC WORDS
NOT IN DICTIONARIES

THE MEANING AND ETYMOLOGY OF THE
GAELIC NAMES OF PLACES
IN ABERDEENSHIRE

WRITTEN FOR THE COMMITTEE OF THE
CARNEGIE TRUST

BY

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"Aberdeen" and "Place-Names of the Lothians"

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INTRODUCTION.

THE AIM OF THE BOOK.

This book is intended to give the meaning and the etymology, so far as they can be discovered, of all the Gaelic names of the places on the six-inch Ordnance Survey maps of Aberdeenshire. Some names have been added from old books and maps. It was necessary to examine all the names on the Ordnance Survey maps, because many names which appear to be Scotch or English prove to be Gaelic in disguise. Here are a few disguised names with their original forms and true meanings:—Gateside, Gaothach Suidhe, windy place; The Ladder, An Leitir, the hillside; Ladysford, Ath Leathan, broad ford; Dicken’s Well, Tobar Deochan, well of drinks; Bull Well, Buaile Bhaile, town at a cattle-fold; Tom Anthon, Tom an Chona, hill of the cotton grass; Oily Pig, Uileann Pic, turning at a pointed rock in the sea; Skirl Naked, Sgeir Naigheachd, rock at which news was signalled.

SPELLING.

The spelling given on the Ordnance Survey maps has been followed because it is in general use and because many of the Highland names are not found anywhere but on these maps, having been first conferred by the officers of the survey. The spelling is, however, often inaccurate. There are such errors as Derr for Derry, Fiatach for Fiachlach, Shenral for Shenval, Beinn à Bhuird for Beinn a’ Bhuird, Ladie’s for Lady’s, Stonny Burn for Stony Burn. The word witter, meaning a surveyor’s mark, has been made The Witter in a way indicating that it was thought to be the name of a place. The word Sgreuchaisg, on Sheet 98, is not Gaelic, for the letter q is not in the Gaelic alphabet, and it is not English otherwise q would have been followed by u.
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There is a want of uniformity in the spelling of names for the same objects. On Sheet 105 there are three ways of spelling a name meaning "hill of kids." It is made Craig Veann, Creag Mheann, and Craig Meann. In West Aberdeenshire the names are Gaelic, and they would be understood by Gaelic-speaking people if spelled in the Gaelic way, and this would make it easy to discover the etymology and meaning of a name. The names might be spelled phonetically, and this would facilitate their pronunciation by those who do not understand Gaelic. Either way has its advantage, but some definite plan should be adopted and adhered to. In the second edition of the maps changes of spelling have been introduced, some of which are not improvements. Bunsach has been made Bunzeach, which is equally meaningless and introduces z, a letter not in the Gaelic alphabet. The name means "bottom of a Howe," and it should have been made either Buniochd as a Gaelic name, or Buneoch as a Scotch name. Several names are not appropriate to the objects near which they are placed. Ca means an unmade hill road for droves of cattle. By some person ignorant of Gaelic it has been placed on the top of hills instead of near roads along the side. Ben Uarn was the phonetic way of spelling Ben Bhearn, meaning "mountain of the gap," and it was appropriate for a mountain with two tops and a great gap between them. It has been made Ben Iutharn, mountain of hell, to the perplexity of those who have a personal knowledge of the mountain.

In East Aberdeenshire the names had been corrupted almost beyond recognition of their original form, hundreds of years before the Ordnance Survey was begun, and the officers of the survey are not responsible for mistakes in Gaelic names in that part of the country. They must, however, get the credit of placing on the top of Dunnideer Hill a residence for the spurious Pictish king Grig, alias Gregory the Great, alias St Cyrus. They seem not to be aware that His Majesty the King has a Historiographer who would keep them right in matters of this sort if consulted. If Grig really was a king he had been in his grave two hundred years before the castle of Dunnideer was built. Sheet 19 S.W. shows "The Bloody Butts of Lendrum," in Turriff, as the
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site of a conflict between Donald of the Isles and the Thane of Buchan in the 11th century. In Aberdeen we know something of Donald, for he was the death of a provost of Aberdeen at Harlaw in 1411; but the Thane of Buchan we never heard of.

Language.

There are many stone circles round graves in Aberdeenshire without traces of metal tools, and there is none on the great sepulchral circles at Stonehenge. Hence we may infer that these circles were set up before 2000 B.C., when the use of metal tools began in Britain. The first inhabitants of the British Isles were called Celts by the Greeks, and we give the name Celtic to the language which they spoke. In process of time the language had broken up into six or seven dialects, differing in the pronunciation and the use of words. Three of these, called the Gaelic group—spoken in England, Scotland, and Ireland—closely resembled one another. The Celtic language is still spoken in some parts of Scotland. Though it is always called Gaelic the ancient languages of England and Ireland had an equal right to the name. The names of places in the three countries had been given before the language of the Gaelic group began to break up, and I have used Gaelic to denote the ancient language of Great Britain and Ireland.

Originally the names of places in Aberdeenshire had all been Gaelic, and the following coast names show that it was spoken to the very lip of the sea:—Leak Willie, flat rock at a bend in the shore line; Dundarg, red high promontory; Hole an Dirkie, hole leading into a cave; Inverallochy, mouth of the little burn; Kirk Lakes, smooth flat rocks near a church; Craig Ewen, rock frequented by birds; Baby Gowan, cattle-fold; Boddam, ox house; King’s Links, head of the Links; Nigg, the bay. The names Collyhill, Mor-mond, Bowl Road, Delnadamph, Carn a’ Mhaim, show resemblance in form and meaning to the Latin words collis, mons, bovile, dama, mamma, and show that Gaelic and Latin had a common ancestor. Knockespock, hill of the bishop, and others, show that Gaelic was still spoken when Christianity was introduced in the twelfth century, but there
is hardly a trace of its earlier introduction by Columba. Idlestone, priest's stone or prayer stone, in Kincardineshire, indicates that prayers had been made at a stone erected at the grave of a Columban priest.

In East Aberdeenshire there are, of course, many place-names of Scotch and English origin, and the number is increasing. Sometimes names of Gaelic origin gave place to English names because their meaning in Gaelic had been lost. Coldhome has been abandoned in the mistaken belief that it meant a cold place. The displacement of Gaelic by Saxon began in England and the Lothians, and probably farther north also, immediately after the departure of the Romans, but there had been a recurrence to Gaelic when Scotland north of the Forth became a kingdom. With the accession of Malcolm Canmore, Gaelic had begun to give place to English. Probably neither he nor his children spoke Gaelic. He was brought up in England. His first wife was a Norwegian, and his second wife, Margaret, was born in Hungary and brought up in England. The language of the court in her time had been English, and after her death her sons were taken to England and probably never learned Gaelic. A lingering fondness for the ancient language of the country is shown by place and personal names which had originally been Gaelic but having been corrupted into English forms had been retranslated into Gaelic, with no resemblance either in meaning or in form to their Gaelic originals. The personal name Duncan had originally been Chuitail, cattle-fold, which had been corrupted into White-hill and subsequently translated into Gaelic by dun, hill, and can, white. These had coalesced and produced Duncan. There are also some names which though clearly of Gaelic origin are not in classical Gaelic form and are probably late.

Aboriginal Population of Scotland.

It is impossible to estimate the date at which Scotland began to be inhabited. The sculptured stones of the North-East bear Christian symbols and must be post-Columban. Some of the sepulchral stone circles have cups for making meal, which had been formed to propitiate the ghosts of the
Introduction.

deceased occupants of the graves in the centre of the circles, and there are many small cups on the door stone of the circle at Sunhoney. These cups had been made with metal chisels. They are probably older than the coming of St Columba, in 568 A.D., the graves being pagan. But there are many circles with no marks of metal tools on the stones, and stone ploughshares are sometimes found in the ground which bear no traces of metal tools upon them. These carry us back some hundreds, perhaps thousands, of years before Christ. The same language was spoken originally in Scotland and Ireland, and though the difference between Gaelic and Irish is not great, it must have taken a very long time to develop. The aboriginal language of England was also Gaelic, and many of its place-names are of Gaelic origin.

The examination of the names for etymological purposes has not brought out the least indication of the Pictish language which some philologists and etymologists imagine has left traces of its existence among Gaelic names. A critical examination has been made of what the ancient Greek and Roman writers have put on record regarding the people of Scotland and their language during the Roman occupation of Britain; and it shows that no historian has said that there were Picts in Scotland north of the Forth, or that there were Scots in Ireland. The origin of the Pictish myth is shown in the Appendix to the Introduction.

Formation of Gaelic Names.

The name of a place may be a simple noun in the nominative, and the noun may be preceded by the article.

Names may consist of two nouns in apposition and therefore in the same case. Horse beast, spring well, flesh meat, might be given as English examples of this construction, which is not common in Gaelic.

The commonest form of a Gaelic name is a noun in the nominative followed by another in the genitive qualifying the first. The qualifying noun is nearly always last, and it is accented.

In East Aberdeenshire, after the meaning of Gaelic names had been nearly lost, additions were made to explain
them. These were very often words almost identical in meaning with the original name, and they ought to have been in apposition to the words which they explained. If the addition was a translation into English of the original name it agreed with it. Craighill may be given as an example of this. If the addition was a Gaelic word it might be in the nominative, but the letter h might be inserted after the first letter of the addition to show that it qualified the first part and was in a dependent position. Lamh-bheinn is an example of this. Both parts mean "hill," and both are in the nominative, but beinn had been made bheinn to show that it was supposed to qualify the first.

Much more frequently the second part was turned into the genitive. This was ungrammatical, and it would not have been done unless the meaning of the first part had been lost. Hardweird, for Ard Uird, in Aberdeen, is an example of this. Ard means hill, and uird means of hill: but both parts together mean hill.

When a name is made up of one noun qualified by another, the second noun may have before it the article. Sometimes from the meaning and the spelling of the second noun it can be seen that the article had once preceded it but had afterwards been omitted.

When a name is made up of three nouns—the second qualifying the first and the third the second—both the second and third ought to be in the genitive, but the second is usually in the nominative.

When a name is a compound noun made up of two nouns, one in the nominative and the other in the genitive, the first may be declined, but the second remains in the genitive always.

Many names are composed of a noun and a qualifying adjective agreeing with the noun in gender, number, and case. A few short adjectives usually precede the noun, and in this case they remain invariably in the nominative form, but the nouns may be declined. Whether the adjective precedes or follows its noun it is always accented, and in a much corrupted name the position of the accent may help to indicate the qualifying word, even when it has been transposed from the end to the beginning of the name.
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Aspiration.

This is an intricate subject, and the difficulty of understanding it is increased by the term being used in two different senses. With regard to vowels it means that they are to be sounded while the breath is expelled from the chest. In Greek, aspiration of an initial vowel is indicated by the mark ('') above the line. In Latin and English it is shown by prefixing the letter h, which in Gaelic is made h-. The letter h is called the aspirate, and the vowel is said to be aspirated.

For certain purposes the nine consonants b, c, d, f, g, m, s, t, cease to have their ordinary normal sound and either acquire a second sound or become silent. To indicate that they have undergone this change the letter h is affixed to them, and they are said to be aspirated, because h is called the aspirate when prefixed to a vowel. In Irish, aspiration of a consonant is marked by a dot (·) over the letter. When a consonant is aspirated no attempt should be made to sound h in combination with it, for h is not really a letter but simply a mark like the (') in Irish.

Bh and mh are both sounded v, which was formerly interchangeable with u and w, and modern corrupt forms of old Gaelic names beginning with any of these three letters may originally have begun with bh or mh. Hence also in some modern names m represents a Gaelic b. The burn name Marno represents the Gaelic word bearna, gap, and Ramstone had originally been Clach Riabhach, grey stone, bh having become first mh and then m by dropping the aspirate h.

Ch is sounded k, roughly, with no sound of c, and in many corrupt forms it is omitted. Hay and Hythie come from chuith, the aspirated form of cuith, a cattle-fold.

Dh and gh both sound y. In dh the sound of d is not heard, but g may be faintly heard in gh before a, o, or u. Modern names beginning with y may have begun with gh in Gaelic. Clachan Yell was in Gaelic Clachan Gheal, white stones.

Ph is sounded as f, and hence in modern names ph may be represented by f, as in Blairfowl for Blar Phuill, moor of the pool.
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F, having itself the sound of an aspirated letter, cannot be further aspirated, but h is added to f to show that it is not to be sounded. Sometimes the h is sounded, but not often. The name Meenlicht represents Moine Fhliuchach, wet moor, fh being silent; but in Old Hangy, for Allt Fhaing, burn of the fank, though f has been lost h has been left.

In sh and th, s and t are silent, but h may be heard.

The use of the second sound of consonants arose from the fact that while in other languages inflexions of nouns, adjectives, pronouns, and verbs are made by terminal changes Gaelic does not admit of many terminal changes, and some changes are made in the body of words and others at the beginning. In mor and beag, m and b have their normal sound, but the genitives of both begin with the sound of v, and if they had been spelled phonetically they would have become vor and veg. This would have prevented a person who saw them from knowing their original initial letters, which are a great help to find their meaning. To get over this difficulty m and b were preserved and h was inserted after them to show that they had their second sound. This ingenious contrivance enabled people to read the Gaelic Bible and books with which they were familiar without the help of dictionaries, which had not been begun to be compiled a hundred years ago. It has its disadvantages, however. A person needs to have a good knowledge of Gaelic grammar before he can make much use of a dictionary. He cannot find words unless he knows their etymological spelling. It is well for the etymologist of place-names that he has only to deal with the second sound of the initial consonants of nouns and adjectives, almost the only parts of speech which occur in place-names. The names in East Aberdeenshire are now much corrupted and they are spelled phonetically, so that there may be a great difficulty in discovering their original forms.

The following Rules and the Table give the positions and the circumstances in which the initial consonants of the nominatives and genitives of nouns and adjectives have the second sound, if they are capable of being aspirated. The other cases of nouns and adjectives are hardly found in names.
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**Rules for Aspiration.**

1.—Proper nouns masculine in the genitive singular, and common nouns masculine in the genitive plural, are aspirated when preceded by another noun.

2.—Nouns masculine in the genitive singular, and nouns feminine in the nominative singular, aspirate adjectives following them.

3.—Masculine nouns of the second declension in the genitive singular and in the nominative plural aspirate adjectives following them.

4.—A noun is aspirated if it follows its adjective.

5.—The article aspirates masculine nouns in the genitive singular, and feminine nouns in the nominative singular.

6.—An adjective is aspirated when it follows and qualifies a noun aspirated by the article.

7.—In a compound name made up of two nouns the second, if masculine, is aspirated in the genitive singular and in the nominative and genitive plural. If feminine, it is aspirated in the nominative singular and in the nominative and genitive plural.

8.—In a compound name consisting of two adjectives the second is aspirated in all cases.

9.—In a compound name consisting of a noun and an adjective the adjective is always aspirated.

**Table.**

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<thead>
<tr>
<th>Rule</th>
<th>Masculine</th>
<th>Feminine</th>
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<td>N. G.</td>
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<td>3</td>
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<td>5</td>
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<td>6</td>
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<td>Noun</td>
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<td>9</td>
<td>Adj.</td>
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When a name is made up of two parts the second is sometimes aspirated abnormally if it qualifies the first.
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INTERCHANGE OF ASPIRATED LETTERS.

The second sounds of aspirated consonants are softer and more like vowels than the first, and hence they are liable to be mistaken for one another. This happened in Gaelic but oftener when Gaelic passed into English or Scotch. This was partly because some consonants closely resemble one another after aspiration, and partly because in English and Scotch interchange of aspirated consonants has been frequent. As already mentioned, bh and mh are both equivalent to v, and hence in writing the words there was a risk of using the one combination for the other, and when the aspirate was dropped of substituting b for m or m for b.

Dh and gh, being both equivalent to y, were liable to be interchanged in writing, and hence also f and g, both in writing and in speaking, after the loss of the aspirate h. The name Foggymill probably means a mill built of mossy sods, and the first part had been foideach, which passing through the forms foideach and foighcheach had become foigech and foggy. Gh never has its proper sound in English. It has become f in laugh and it is silent in daughter. In Scotch gh has usually the sound of ch, as in duchter for daughter. In magh, a maggot under the hide of cattle, the true sound of gh is heard, but this word is of local usage.

C is not really heard in ch, and its place has often been taken by w or qu, and sometimes by p, which with h is equivalent to f. Hence wh becomes f in some parts of Scotland, especially in Aberdeenshire. Ch may become dh or gh, which are equivalent to y, and thus arose cloy in Clayfords and Claystiles, where it represents clach, a stone. Ch in Rochford represents gh in ruigh, the side of a hill. In Scotch th becomes ch in moch for moth, and in chree for three.

The etymologist must be prepared for finding any aspirated letter changed into any other aspirated letter, and as a letter may lose the aspirate any aspirable simple letter may be changed into any other aspirable letter.
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Interchange of Liquid Letters.

The liquid letters l, n, r, are often interchanged in the combinations cl, en, cr, gl, gn, gr. They are all pronounced with the point of the tongue at the back of the teeth in the lower jaw, and they can all be pronounced without great change on the position of the body of the tongue. This has given rise to many variants of the same name. The word cnoc means a hill. In the Highlands it still retains its original spelling, but in the Lowlands it has normally become knock. In Gaelic cnoc is generally pronounced crochag, n being changed to r, and final c to chg. Both these changes are of frequent occurrence in Gaelic. From crochag we have the personal names Crockart, Croker, and Crookes, and the place-names Crookmore, Hattoncrook, and Crookednook. When r is dropped we get Cook Hill and Cookston. From cnoc, by dropping n, we get Cock, Cocklaw, Cockardy, etc. By change of n to another liquid, l, we have the forms Clockhill and Cloak, and by further change of final c to g we get Clog, Cloghill, Clognie, and Clagan or Claggan. By change of g to d we get Clodhill and the plant-name Cloudberry. By substitution of g for initial c we have Gloag, Glog, Goach, Goak, Gookhill, and Gowkstone.

Translation of the Gaelic Termination "an" into Scotch and English.

The termination an added to a Gaelic noun converts it into its diminutive. In the genitive an becomes ain. The Scotch diminutive termination is ie or y, and in most Gaelic names an or ain is represented by ie or y in Scotch names. Ardan, Logan, Torran, Ouran, have become Ardie, Logie, Torry, Ury. This had been done by dropping final n and changing the obscure a into ie or y, because Scotch words rarely end in a in spelling. In some cases the final a has become o or och in spelling, but the sound of o is not distinctly audible in pronunciation. In some words a and n have been transposed, and then n has been preserved while a has become ic or y, or sometimes ey, as in Bogan, Cluan, Cwithan, which have become Bogne, Cluny, Keithny
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or Keithney. The letter $d$ is inserted unwarrantably in some English words after $n$, as in sound, thunder. This is seen in the names Brindy, Findy, Lundy or Lundie, which in their simpler form would have been Briny, Finy, Luny or Lunie, as representing braonan, finan, lonan. No satisfactory etymology has been offered for the name Dundee. Probably the second $d$ is intrusive, and the local pronunciation, which lays the accent on the first syllable, suggests that final $ee$ ought to be $ie$. This would reduce Dundee to Dunie, which would represent dunan, a little hill—an etymology appropriate for the place.

After the meaning of Gaelic names had been forgotten the terminations $an$, $ann$, $eann$, $unn$, etc., were, on passing into Scotch, made $ie$ or $y$ though not diminutives. Uileann, Gamhann, Pouran, Babhunn, have become Willie, Gownie, Powrie, Baby and Bawbee.

$An$ is also a plural termination and has frequently been translated into $s$, the English plural termination. Cairnan, Leacan, Cnapan, have become Cairns, Lakes, Knaps. Sometimes $s$ has been added to $an$ instead of being substituted for it, making it doubly plural, and, as with the diminutive, some names ending in $n$ preceded by a vowel have been made to end in $s$ though not plural. Knox (for cuocos) represents cuocan, a little hill.

Another very late terminal form derived from $an$ is ics. Buc, peat-moss, became Backies by passing through the forms bacan and bacie. Court, circle, became Cortes by passing through cortan and cortie. Paties in Patiesmill comes from pett, passing through pettan, pettie, and petties. The termination ics almost always represents a diminutive ending in $an$ with $s$ improperly added.

Transposition of the Parts of a Name.

Most Gaelic names consist of a noun in the nominative followed by an adjective or a noun in the possessive. On passing into Scotch no change was made on the order of the parts of the name so long as they retained the Gaelic forms; but if the last part was translated it was often put first to comply with Scotch and English usage, which puts the
qualifying word first. The translation might be right or wrong, but a word in the qualifying place in Gaelic was usually put into the qualifying place in English. The genitive in Gaelic represents the possessive in English, and s was frequently added to the first part in the belief that it must be in the possessive, unless it was evidently an adjective.

Moine Reidh means level moss, coming from moine, moss, and reidh, level. When moine was translated the name became in one place Red Moss, and in another Reid’s Moss. Allt Beag means small burn, coming from allt, burn, and beag, small. It has now become Beg’s Burn. Kings-crown is accented on the last part, which is an indication that the order of the parts has not been changed. The name was originally Cinn Cruinn, round head, from cinn for ceann, head, and cruinn, round. The resemblance between cinn and king had led to the insertion of s to convert the name to the English form which it now bears, though it is quite inappropriate. The history of the common name Lady’s Bridge illustrates some of the processes referred to. The original form of the name had been Ath Leathan, meaning broad ford, from ath, ford, and leathan, broad. Ath was translated and put last, giving Leathanford. An being erroneously supposed to be the diminutive termination, was translated into y, giving Leathyford. Th often becomes d in Scotch, as in ledder for leather, which gives Leadysford. Dropping e and inserting s gives Ladysford. When a bridge was erected at the ford it was called Lady’s Bridge. Lady’s retains the accent because it represents an adjective, but King’s in names seldom has the accent because it represents a noun in the nominative.

Tracing the Etymology of Names.

In working out the etymology of names an endeavour has been made to give the reader every possible help to ascertain the meaning of a name and the exact form of the word or words entering into its composition. The name has been given as on the Ordnance Survey map, but where this
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differs much from the original form this also is given. Next the meaning of the name is given in English. If a name consists of only one Gaelic word it is given with its correct spelling in Gaelic, followed by its meaning. If the name consists of more than one Gaelic word each part with its meaning is given separately. If a Gaelic word is a noun not in the nominative, or not in the singular, its case and number are stated and the nominative singular is given. If the noun has its initial consonant aspirated the simple form of the nominative is also stated. If the Gaelic word is an adjective not in the nominative, or not in the singular or not masculine, its case, number, and gender are stated, and the simple form of the nominative singular masculine is given. The object of this is to enable a student to find in a Gaelic dictionary the word he is dealing with, so that he can see for himself all its meanings and cognate words, and thus be able to judge whether the meaning and etymology offered are correct.

Dictionaries.

The early Gaelic dictionaries, published in 1825 and 1828, were based upon the Gaelic translation of the New Testament, published in 1767, the Gaelic translation of the Old Testament in four volumes, published 1783-1801, and James Macpherson's "Ossian," published in Gaelic in 1818. The dictionaries were supplemented from the personal knowledge of their authors; but this, of course, was limited, and many words escaped their notice. Some of these have since been gathered up, and there are still many to be gleaned.

There are words in the common speech of the country where Gaelic is still spoken which cannot be found in dictionaries, and still more are found in the place-names. Some of these may not be found in literary Gaelic and ought not to be admitted into dictionaries without a distinguishing mark. In an appendix are given words found in Gaelic names of places in Aberdeenshire which are not in Macleod and Dewar's dictionary at all, or not found with the requisite meaning. Those of them to which the word Irish is added are in O'Reilly's Irish dictionary.
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Obsolete Customs in Farming.

Many names signifying cattle-folds refer to a long-extinct practice which was formerly universal in the cultivated parts of Scotland. From the earliest time at which Scotland had been inhabited, down to the suppression of the last Jacobite insurrection, it had been customary for the people of a district to construct large and substantially walled folds in which their cattle—their only wealth—were placed at night to prevent them from being stolen or from straying and destroying growing crops. The fields were not fenced, and the cattle roamed over a large area of uncultivated pasture-ground in charge of herdsmen who folded and guarded them at night. The country began to be divided into parishes about 1100, and every parish church had become the nucleus of a hamlet; but in pre-Christian times the cattle-fold was the most important place in a district, and around it were clustered the houses of the farmers and the cottages of the agricultural labourers and the grass men, whose duty it was to cut grass in the meadows on the burn banks and to make hay for food for the live stock in winter. There seem to have been no dwelling-houses scattered over the country as at present, but all the people had lived at the cattle-fold in which they were interested. A very large number of cattle-fold names have been preserved, and when we learn that the names Gordon, Keith, Hay, Duncan, and many more besides, mean cattle-fold, we need not wonder at finding different families of these names spread all over Scotland, since it was the custom in early times to name individuals from the place where they lived. After the introduction of the feudal system every proprietor of land had provided one or more folds for the tenants on his land. Castle Roy at Abernethy is a good specimen of an ancient cattle-fold. It is 83 feet long and 53 feet wide, and the walls are 30 feet high. At two diagonally opposite corners there were towers for the accommodation of guardsmen, who could have manned the walls to ward off attacks of thieves. It has been so long out of use that the purpose for which it had been erected is now quite forgotten, and it is called a castle as if it had been a proprietor’s residence. The poems titled
"Heleure, or the Fortunate Shepherdess," and "Douglas, a Tragedy," tell of fierce barbarians from the west who came in armed bands and swept the peaceful cultivated vales and plains of their flocks and herds.

Some of the cattle-folds were constructed of stones fused together by heat with the aid of salt or seaweed. Such are the vitrifections on Craig Phadrig and those on Tap o' Noth, Dumnideer, and Finhaven. Most of the structures called hill forts were cattle-folds. The works on the top of Barra Hill and Bennachie and the Barmekins of Echt and Keig and the Peel of Lumphanan were cattle-folds. So also were some peninsulas along the coast. The still luxuriant grass on Downie, to the south of the Bay of Nigg, tells that it had long been a cattle-fold, and the castles at Dunottar, Peterhead, and Dundarg had been built to protect cattle-folds. The names of some inland castles indicate that they had been erected not only as residences for proprietors but also as guardhouses for the folds of the cattle belonging to the tenants on their estates.

A remark in the diary of James Melvill, the eminent Scotch reformer, shows that the great cattle-folds were still in use shortly after the Reformation in 1560. Writing of the state of the parish churches, he says:—"By the insatiable sacrilegious avarice of earls, lords, and gentlemen, the kirks lie like sheep- and cattle-folds rather than places for Christian congregations to assemble in." They seem to have begun to go out of use in the seventeenth century. This was caused by the increase of cultivated land and a higher style of farming, which led to the abolition of the system by which several tenants held a large farm under a joint lease and worked it in common. The proportion of rent which each tenant paid and the number of oxen which he provided for the common plough determined the share which he received of the produce of the farm and the part which he had to pay of the wages of the common servants on the farm. This system came to an end in Scotland after the disastrous year 1782. Among the Aberdeenshire names there are more than a hundred different forms for cattle-folds, and there are also English cattle-fold names of the same origin and meaning as the Scotch, which helps to prove
that the ancient people of Scotland and England spoke the same Celtic language.

**Shiel and Shielings.**

Many names refer to a now extinct custom of migrating in summer to distant hills and glens with the whole live stock of a farm, except work oxen and a few milk cows. Summer pastures are indicated by names beginning with *airic, airy, arric, hairy, har, hare, harrow, earl,* and *early.* These are corruptions of the Gaelic word *airidh* meaning a shiel or temporary summer residence for persons in charge of cattle at summer pasture, and it means also the pasture itself, which is called a shieling. When there were milk cows among the cattle, mothers of families with their children and servants went to the shieling to milk the cows and make butter and cheese. If the shieling was not far away the cream was carried home in a jar slung on a woman's back, but if it was at a great distance all the dairy work had to be done at the shiel. The shiel was a hut built with mossy sods, and as cows from several farms went to the same shieling there was usually a group of huts in one place, forming a solitary hamlet. The shielers required repairs annually before the summer migration, and this led to the construction of permanent underground houses to serve as residences and dairies. On the Ordnance Survey maps these places are called Earth Houses or Erd Houses. They could be constructed only where there were long ice-trailed stones to form the roof. The houses had been formed by digging a deep trench in the ground. The trench, which was sometimes straight and sometimes curved, was lined with substantial stone walls at the sides and ends and covered with long stones left on the surface of the ground by the ice-sheet of the glacial epoch. The length of the stones determined the width of the house; but the walls could be slightly inclined inwards, so that the houses were wider at the floor than at the roof. Above the roof-stones was laid a thick coat of earth covered with turf, and when the hole in the roof which served as a door was covered with turf there was no outward indication of the house underground. Such
houses are of various dimensions but a common size is six to eight feet wide, six feet high, and twenty feet or upwards in length. In some houses there is a low-roofed chamber entered by a square hole in the side, three or four feet up from the floor. The chamber might have been used for holding dairy produce or as a sleeping-place. There is seldom a hole in the inner end of a house to let out smoke, and perhaps the underground houses had been chiefly used as dairies. In holes in the walls, or on the floor, or in places in the immediate neighbourhood of the houses, various stone articles have been found which give a clue to the time when they were in use. Stuck into the wall of one was found a small slab with a cup-like hollow on one side. This had been filled with dry grain, which had been pounded with a pestle and made into meal. Such cups are found on rocks and on the underside of the covers of stone-lined graves. Some are seen on one of the stones of megalithic circles round graves, cists, and urns. Whorls, three or four ounces in weight, found at underground houses, would have been useful in keeping tight a few threads each in a simple upright loom, or in spinning yarn without a wheel.

Near the sites of shiels and underground houses have been found many stone balls with knobs and grooves upon them. Probably a ball had been attached to a rope by thongs of cowhide let into the grooves, and the rope and ball had been used to catch domestic animals which would not allow a person to get hold of them. In sketches of carvings and paintings on Egyptian tombs showing rural scenes we see this use of a rope and a ball. In breaking up virgin pasture in Argentina single balls are found with a groove round them for a cord by which they had been thrown at guanacos by Peruvian Indians long ago. They had struck animals and had coiled round them but had not brought them to the ground, and they had been carried off too far to be recovered.

Rude stone ladles have also been found near the underground houses. These and all the other finds indicate that the system of summer migration to distant hill pastures must have been followed for a very long time. It has been unknown in the lowland part of Aberdeenshire for more than
a hundred years, but in the Highlands old shiel was to be seen about 1850.

**The Picts and Scots.**

The language to which the ancient place-names of Northern Scotland belong is Gaelic, one of the modern representatives of the Celtic language which the natives of the British Isles spoke when Julius Caesar came amongst them, 55 B.C. Other Celtic languages developed from a common ancestor with Gaelic are Irish, Manx, Welsh, and Cornish. Some philologists have imagined that there was in Scotland during the Roman occupation another language called Pictish. They think that at that time the Scots occupied Ireland and the Picts Scotland, and that the Picts in the eastern slope of Scotland north of the Forth were supplanted by Scots from Ireland. This leads them to think that there may yet remain in the ancient place-names of that part of Scotland some traces of an extinct Pictish language. The names of places in Aberdeenshire give no support to this idea; and a critical examination of ancient Greek and Roman writers shows that it is useless to look for Pictish words among Gaelic place-names. No Greek or Roman historian says that there were Scots in Ireland or Picts in the North-East of Scotland.

Skene has discussed this subject in "Celtic Scotland." and in the Introduction he blames preceding historians for not using discrimination in regard to the relative values of the statements of ancient authors on the subject. The same complaint has to be made against Skene himself. If he had examined critically the writings of Greek and Roman authors who have treated of ancient Britain and its inhabitants he would have seen that some of them wrote history and some of them panegyrics. What the historians say seems to be true and impartial, but what the panegyrist say is palpably inaccurate and exaggerated.

The historians say that when the Romans came to Britain they were informed by the inhabitants that they were of the same race as the aborigines of the country, with the exception of the coast population, who had come over
from Belgium. The inhabitants tattooed their bodies with woad and might therefore have been called Picti or coloured people; but this term is not given to any of them till after a period of more than four hundred years, and then only to the people north of the Tyne and south of the firths of the Forth and the Clyde.

In the first century after Christ, Augustus, before he became emperor, visited Britain and carried some of the inhabitants captives to Rome to grace his triumphal entry into the city; and the citizens had then and subsequently seen the strangely ornamented faces of the Britons. Towards the end of this century the Romans invaded Scotland. The country on the eastern slope and north of the Forth was at that time called Caledonia and its inhabitants Caledonian Britons.

In the second century Ptolemy made tables of latitudes and longitudes, from which rude maps could be constructed, but as the Romans had not then gone beyond the Grampians Ptolemy had no knowledge of the North of Scotland. His positions of places are seriously in fault, and the names which he gives to many of them are fictitious. None of them have any meaning in Gaelic. One has z in it, the sound of which is not in the Gaelic language.

In this century the part of England conquered by the Romans was erected into a province and a row of great camps was constructed on the north side of the Tyne to protect it. The camps were connected by a great stone wall, apparently a later construction than the camps. An attempt was made to conquer the South of Scotland, and to keep out the Caledonians another line of forts with a wall was made from the Firth of Forth to the Firth of Clyde. Tattooing the face and body had probably been put down within the Roman province as being a sign of defiance, but it continued to be practised in Scotland.

In the beginning of the third century the Britons between the two walls were called Maetae, while those to the north of the Scotch wall continued to be called Caledonians. Both peoples were regarded by the historians as of the same race, and they acted in concert against the Romans. They both tattooed themselves with instruments
made of iron or steel. These they had got from the Romans, who got steel from Noricum for making swords, surgical instruments, cutting and puncturing tools. The inhabitants of Noricum used charcoal in smelting iron and thus produced steel without knowing how it was done.

In this century the Romans advanced beyond the Grampians and constructed a fort at Burghead on the Moray Firth, evidently with the intention of making a permanent settlement there; but the death of Severus in 211 caused them to relinquish all their settlements in Scotland, and for a hundred and fifty years the pages of the history of Scotland are blank.

We next hear of Scotland after the middle of the fourth century. The historians have dropped the names Caledonians and Maeatae, and the aggressors of Roman Britain are called Scots and Picts. They are said to have been making incessant plundering incursions into the places near the English wall and to have kept the Romanised Britons in constant terror. When the authentic credible history of Scotland begins (about 889) we find the people of the district formerly called Caledonia now termed Scots, and we may therefore conclude that Scots is a new name for the Caledonians, and Picts for the Maeatae. In what way or for what purpose the Romans distinguished the Scots from the Picts we are not told. It might have been by their clothing, the style of tattooing, the method of making attacks—whether by land or by sea—and what they carried away with them. A few years ago a bit of red glass with a faun carved upon it was found in a small sepulchral cist under a cairn at Monquhitter. The engraving was beautifully done and the bit of glass had been set in a signet ring. Though it might have been got by purchase more likely it had been taken in a plundering expedition into the north of England.

The Scots and Picts are not represented as being distant transmarine nations but as the near neighbours of the provincial Britons. Skene, however, says the Scots came over from Ireland when making their incursions. No historian says this and the statement is most improbable.

The might of the Roman empire began to wane and
soldiers were called in from the frontiers to defend the home country against attacks of barbarians. A find of gold coins at Corbridge on the Tyne in 1908 indicates that before the end of the fourth century the garrisons on the Roman Wall had been withdrawn and transferred to the towns. In 410 the Roman authority in Britain came to an end, and nothing written after that date concerning Roman Britain is of any historical importance, for it can only be a restatement of what had been written before the Romans departed.

Let us now see what the panegyrist say. There are two of them, Claudian and Eumenius. Claudian was a poet, who wrote 397-400. In recounting the great deeds of the illustrious general Theodosius he says his hero pitched his camp among the snows of Caledonia, watered the Orkneys with Saxon blood, warmed Thule with the blood of the Picts, and made Ireland weep over heaps of slain Scots. He couples places and peoples so as to produce a pleasant jingle and to satisfy the metre of his lines, without regard to historical or geographical accuracy.

In "The Praises of Stilicho" he represents Britannia as telling what he had done for her. He had freed her from the terror of three enemies—the Scots, who inhabited all Ireland and came over the sea against her, the Picts, and the Saxons, who made attacks along the whole coast—that is of the North Sea. She says nothing of the Picts but merely gives their name, and we presume that Claudian left it to be understood that they were the inhabitants of the country north of Hadrian's Wall and made their attacks by land.

The other panegyrist is Eumenius, a prose writer who wrote about 310. In 297 Constantius Chlorus, who had been created Caesar, recovered Britain which had been lost to the Roman empire by a revolt. For this he was lauded in a panegyric by Eumenius, who says that before Caesar's arrival among them the Britons had no more formidable enemies than the Picts and Hibernians, whom they conquered, but he soon made them yield to the Roman power. But the most important passage in Eumenius as far as regards Scotland is in his panegyric upon Constantine, in which he says that he is not going to mention the dangers
Constantine underwent in the woods and marshes of the Caledonians and other Picts. This is identifying the Caledonians not with the Scots but with the Picts. It may be noted that the historians do not mention the Caledonians or Caledonia after the death of Severus in 211, and that the two panegyrists alone mention them.

As Claudian is the only authority for putting the Scots in Ireland so Eumenius is the only authority for putting Picts in Caledonia.

Following the panegyrists has had a malign influence on the history of Scotland. It made Bede (673-735) in his ecclesiastical history go out of Scotland for the original home of the Scots. Not quite satisfied with Claudian’s early seat for them in Ireland, he made Scythia their primal home and said they were only sojourners in Ireland. It also deceived the writer of the life of St Columba and made him say that the Scots came from Scotia—meaning Ireland —into Britain. But the biographer of St Columba could not have been Adamnan, for he was contemporary with persons who knew Columba, and he would have known something of his great enterprise, which the biographer seems not to have done. The “Life of St Columba” was probably written a long time after his death. Following the panegyrists also gave rise to the compilation of spurious lists of kings of the Picts and Scots in the tenth and eleventh centuries. One of these goes back to Noah; another, less ambitious, goes no further back than the departure of the Romans from Britain; and a third, keeping better within the bounds of moderation, begins with Kenneth Mac Alpine; but even his date is too early, for the four succeeding kings in the list are still called kings of the fictitious Picts.

None of the chronicles of the Picts and Scots makes a good job of transforming the Picts into the Scots. In “Celtic Scotland” the curtain falls on the Picts in 877, when Constantine, king of the Picts, is reported to have fallen in a battle between the Danes and the Scots!

Following the historians we identify the Caledonians with the aboriginal Britons and the Scots with the Caledonians. We restrict the Picts to the area between the two walls and are thus quit of the insuperable difficulty of accounting for
the suppression of the Picts and their language in Scotland north of the Forth.

The sum of the matter is that the Pictish story is a myth, and that traces of the Pictish language need not be looked for in the Celtic place-names of Aberdeenshire.
APPENDIX.

THE PICTISH QUESTION.

The question is—"Was there in the east of Scotland north of the Firth of Forth, within the period of the Roman occupation of Britain, a people called Picts different in race and language from the Britons whom Caesar found in the country in his two expeditions to Britain in 55 and 54 B.C.?"

In discussing the question of the Picts and their language it is necessary to attend to three things—(1) What the ancient writers meant by the term Picti or Picts; (2) what they have told us about the Picts; (3) what they have said about the Caledonians and Scots, who are usually associated with the Picts.

We need take notice only of what was written before the departure of the Romans from Britain in 410. Nothing in late Roman authors or in Gildas, Bede, Nennius, Adamnan, the Chronicles of the Picts and Scots, or modern historians is of any importance in this question. It can only be a restatement of what had already been written, or the writers' inferences from what they had found in early books. We must also use some discrimination in trusting to the ancient writers. Some of them wrote history meant to instruct posterity, others wrote poetry meant to please and interest their readers, and some wrote panegyrics intended to gain the favour of the persons whom they belauded.

Caesar (54 B.C.) says that the Britons coloured their bodies with woad, and Ovid (A.D. 9) speaks of the green or blue coloured Britons; but it is hard to decide whether they meant to say that they stained their whole bodies or tattooed upon them figures of animals and designs. Caesar says their object was to give them a terrific appearance in war. Herodian (238) distinctly says that the Britons tattooed their bodies with figures of animals with an iron instrument, and that it was done as an ornament. Mackay ("Enc. Brit.") says Dion Cassius makes this statement, which is a mistake. Jornandes (552) says the Britons made
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designs on their bodies by means of an iron instrument; and Isodorus (600) makes the ridiculous statement that the Scots got their name from the practice of tattooing themselves. Both the two last writers are too late to be considered as authorities, but Isodorus evidently thought that the name of a tribe had originated in the practice of tattooing. It might be inferred from Virgil ("Georg." III. 24, 25) that he had seen in a triumphal procession in Rome captive Britons with tattooed or stained bodies, carrying sheets embroidered with a representation of a battle between them and the Romans. It is clear that there had been something very striking in the appearance of the barbarous Britons.

It seems likely that the ancient Britanni had tattooed their bodies with designs and figures of animals for the purpose of indicating to one another the tribes to which they belonged, and that tattooing, being a mark of barbarism and hostility to the conquerors, had been put down within the Roman province, though it continued to be practised north of the Roman Wall in England. Pici had primarily meant tattooed and had afterwards been applied first as an epithet and secondly as a tribal name for those beyond the wall, either to distinguish them from the Romanised Britons or from other Britanni who did not tattoo themselves.

Caesar informs us that the natives of Britain believed that they were the aborigines of the island, and that they were all of the same race (and spoke the same language), except the coast population on the south-east, who had come over from Belgium. These statements are not contradicted by any subsequent reliable historian. Though Tacitus says that after Caesar's second expedition the Romans forgot or ignored Britain till the reign of Claudius both Dion Cassius and Servius state that Augustus made an expedition into Britain. This is supposed to have been in 27 B.C. From Virgil and Horace it would seem that on his return to Rome he had obtained a triumph ("Archaeologia," Vol. XLIV., pp. 65-92). The emperor Claudius sent an expedition to Britain (A.D. 43), and in seven years England was subdued as far north as the Humber and formed into a province, within which tattooing had not
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been allowed. In 65 Lucan mentions the Caledonians for the first time, but they are not spoken of as a different race from the Britons of the south. He calls them Caledonian Britons.

The emperor Vespasian in 78 sent to Britain Agricola as governor of the province. His life was written by his son-in-law, Tacitus, who, however, was never in Britain and shows great ignorance of its early history and geography. He is not to be relied upon except in his account of Agricola’s campaigns. One thing which he makes clear is that the Caledonians dwelt on the north side of the Forth, but his remarks are so indefinite that Ptolemy placed them on the west side of the Moray Firth. In the year 80 Agricola entered Scotland, and having conquered new tribes he secured his conquests by a line of forts on the isthmus between the Forth and the Clyde. In 86 after three campaigns between the Forth and the Tay in which he did not cross the Grampians, Agricola fought a battle with the Britons at a place which Tacitus calls Mons Grampius. The Britons were defeated and withdrew to the north. Tacitus gives a minute account of the battle and a verbatim report of the speech of Galgacus, the commander of the Britons. The account which Tacitus gives of the battle must be fictitious and it damages his character as a trustworthy historian.

Tacitus says that the language of the Britons did not differ much from that of the Gauls. On this subject the opinion of Tacitus is of no value. Agricola was recalled by Domitian, and after 86 the Roman authority ceased at the line of forts.

In 120 Hadrian began the construction of a vast fortification between the Tyne and the Solway for the protection of the province. It consisted of a series of great camps connected by a wall and a ditch. Apparently the camps had been constructed and finished before the wall and the ditch were begun to be made.

In 139 a wall made of earth faced with grassy sods laid upside down was made between the Forth and the Clyde, probably on the line of Agricola’s forts. The wall had not been so strong as the English wall, but the forts along it
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were more numerous. A great trench protected it on the north side. The Roman authority was established between the two walls and the extended province was afterwards divided into two governments.

Ptolemy, a Greek geographer who flourished about 150, constructed lines of longitude and latitude for maps and gave the positions of places. By connecting these positions rude maps of countries could be formed. He gave a table of places for Scotland, but as the Romans in his time had not gone beyond the Grampians a map formed by joining the positions of the places has no resemblance to the North of Scotland. Moreover, the names of the places are manifestly fictitious.

In the first year of the third century, as Xiphiline the epitomist of Dion Cassius informs us, the Caledonians and the Maetate became aggressive against the Romans. The only information given regarding the Maetate is that they lived near the Scotch wall, probably on both sides because having been made on the narrowest and lowest part of the isthmus it had not likely been on the boundary line between two tribes. Xiphiline is the only early historian who mentions the Maetate, and we do not know how far south their territory extended. They were an amalgamation of several tribes, and probably the name Maetate comprehended all the inhabitants between the two walls and also those between the north wall and the hills north of the Forth. Severus, hearing of the insurrection, advanced into Caledonia and held on till he reached almost the extremity of the island. Recent explorations at Burghead on the Moray Firth discovered a Roman fort, evidently intended to be permanently held. On his return he exacted from the Britons a considerable part of their territory, and having completed or restored the earthen wall he withdrew to England. Some parts of the trench on the north side of the wall show that it had ultimately been abandoned before being completed. The Caledonians joined the Maetate in another revolt and Severus prepared to go against them, but he died at York (211) before he could set out.

Herodian, who wrote about 238, also records Severus's
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expedition into Scotland. He says Severus was glad on hearing of the insurrection because he hoped to gain a trophy from a successful expedition into Britain. He tells us that the Britons punctured their bodies with pictured forms of every sort of animals, and wore no clothing because they wished these to be seen. He mentions this in his account of the people whom Severus was going to attack, and afterwards he says that he passed beyond the rivers and fortresses which defended the Roman territory. Hence it may be inferred that tattooing was practised by the Britons already known to the Romans, whether also by the remote Caledonians or not. The aquatic habits described by Herodian would have been particularly appropriate to dwellers by the Solway Firth, and in a less degree to those on the estuaries of the Forth and Clyde, but not at all to the people of Scotland generally.

After the death of Severus his son Caracalla made peace with the Britons and withdrew from Scotland, and then the northern wall and its forts had been abandoned. From 211 till 380 Scotland and its peoples are not mentioned by historians, and when they are again introduced we find that the Caledonians and Maeatae have disappeared and that the Scots and Picts have taken their place. These were possibly the same peoples under new names for they behaved in the same way—attacking the Romanised Britons south of Hadrian’s wall.

Ammianus, a trustworthy authority, writing about 380 says that ten times in the reign of Constantius (353-361) and three times in the reign of Julian (361-363) incursions of fierce Scots and Picts laid waste places near the boundary and kept in terror the people harassed by attacks and defeats. This implies that there had been previous inroads and plunderings and shows that the garrisons on the wall had not been maintained in full strength. In the single year of Jovian’s reign (363-364) the attacks of the Scots and Picts continued and a new enemy, the Saxons, came over from the Continent. The Attacotti also are mentioned among the invaders but nothing is told of them. Neither do we learn anything definite regarding the Picts when Ammianus tells us that they comprehended two nations, the Dicalidones
and the Vecturiones. If Dicalidones suggests that they were the Caledonians on the other hand what Herodian says of tattooing applies better to the Macatae than to the Caledonians and suggests that they were the Picts.

Of the Scots' place of residence Ammianus tells us nothing, but they did not live near the wall. About 889, when the later history of Scotland begins to be genuine, we find that the region north of the Forth, formerly occupied by Caledonians, was then occupied by Scots, and it is safer to infer that they were the representatives of the Caledonians rather than of the Picts.

The incursions of the Picts and Scots continued during the reign of Valentinian (364-375), and he sent Theodosius to assist the Britons against these cannibals. To prevent the incursions he restored the camps along the wall of Hadrian and placed guards and outposts along the Scotch wall. These precautions indicate that the aggressive parties came from the country between the two walls and on the north of the Scotch wall. The area between the two walls was made a province with the name Valentia, conferred in honour of the reigning emperor Valentinian.

During the reign of Valentinian's successor Gratian (375-383), one of Theodosius's generals, Maximus, excited the army in Britain to revolt and got himself proclaimed emperor (383). It is recorded of him by Prosper Aquitanus that he vigorously restrained the incursions of the Picts and Scots. Prosper wrote after the Romans abandoned Britain but his chronicle may be accepted as reliable, because it was written at Rome in the year 431, where he might have met with persons who had been in Britain before the departure. Gratian had to go to the Continent to maintain his position as emperor, and he took away with him the army which guarded the wall. A find of gold coins at Corbridge in 1908 indicates that the army did not guard the wall after 384, and as a consequence the incursions of the Picts and Scots were renewed, the country having been drained of its young men as well as its defensive army. The incursions continued till 396 when Stilicho was appointed guardian of the State for the emperor Honorius, who was but twelve years old. Stilicho went to Britain,
taking with him a legion, which repelled the invaders and garrisoned the north wall. The Britons had a quiet time till 408, when Stilicho had to withdraw the legion for the urgent service of the empire. Then the barbarians of the north renewed their attacks but nothing could be done for the Britons. In 409 they were informed by Honorius that they must defend themselves, but still the Roman authority was maintained. In 410 the Roman rule in Britain entirely ceased, and from that time till the advent of Columba in 563 the history of the North of Scotland is enveloped in impenetrable darkness.

In what has been related there is no indication that the part of Scotland north of the Forth was ever occupied by a people called Picts. It seems rather that the Picts occupied the country between the two walls and that the Scots introduced to our notice by Ammianus in 380 were the descendants of the Caledonian Britons who occupied Scotland north of the Forth in the time of Agricola and the ancestors of the Scots who occupied it in the ninth century.

We have still to consider what is said by Eumenius and Claudian, two panegyrists who mention Britain. Eumenius was a prose author who flourished about 300. He wrote a panegyric in praise of Constantius Chlorus—styled Caesar—for recovering Britain to the Roman empire in 297. For seven years it had been separated, having been held by usurping emperors. In his panegyric he begins by referring to Julius Caesar and says that till he came the Britons had no more formidable enemies to contend against than the Picti and Hiberni. By Picti he must mean stained or tattooed people, for no historian had at that time called any race or tribe by that name. He also says that Caesar wrote home that Britain was so large that it rather comprehended the ocean than was surrounded by it. All these statements are manifestly inventions of the panegyrist. In another panegyric on the emperor Constantine the Great, son of Constantius Chlorus, he introduces the emperor's father and says he is not to mention what he did in Hibernia, nor Thule, nor the Fortunate Isles, nor the woods and marshes of the Caledonians and other Picts. Here again Picti must mean painted or coloured people, for in 310, the date ascribed
to the panegyric, the Picts were still unknown to the historians. As Eumenius does not tell us anything about these brave deeds of Constantius and no historian mentions them we must remain for ever ignorant of them. It is, however, of importance to note that the Pictish myth has no other foundation to rest upon than Eumenius's phrase "The Caledonians and other Picts." It is known that the Caledonians lived on the north of the Forth, and if they were Picts then there were Picts north of the Forth; but there is no evidence that Constantius was ever in Scotland. Eumenius does not even say that he was though he wished to produce the belief that he had been.

The other panegyrist is the poet Claudian, who flourished about 400. In sounding the praises of the Roman general Theodosius, who, according to Ammianus, repelled the Picts and Scots (368, 369), he says Theodosius tamed the Picts, whose appearance justified their name, and in chasing the wandering Scots sailed over the Hyperborean seas. In another passage he says that Theodosius pitched his camp among the snows of Caledonia, watered the Orcades with Saxon blood, caused Thule to grow warm with the blood of the Picts and made icy Ireland weep over heaps of slain Scots. He takes a poet's licence and couples peoples and places so as to give a pleasant jingle and satisfy the metre of his lines, but he pays no regard to geographical accuracy. It is incredible that Theodosius was ever in Thule, Orkney, or Ireland. No Roman soldier ever set a foot in any of these places. Yet there is no other contemporary authority than Claudian for asserting that in the time of the Roman occupation Ireland was the home of the Scots. In a panegyric on Stilicho, who in 396 repelled the Picts and Scots, he represents Britannia as telling what Stilicho had done for her. He came to Britain, she said, and led his legion against the most remote Britons. It bridled the cruel Scot and the tattooed Picts, so that she no longer feared the Scot nor the Pict and the Saxon came not to her shores. Instead of going to the extremity of Britain Stilicho probably contented himself with freeing of its invaders the part of England south of the Roman wall, and at the most did not go beyond the Scotch wall.
Appendix.

Rejecting as unhistorical the unsupported absurd statements of the panegyrists and following the contemporary Greek and Roman historians we may with confidence conclude that ancient Britain was peopled by a Celtic race all speaking the same language; that the Scots were identical with the Caledonians of the north of Scotland; and that the Picts were the tattooed inhabitants of the south. No writer living within the period of the Roman occupation of Britain said that the languages spoken by the Picts and Scots were different from that of the Britons. But Bede (673-735), writing four hundred years after the departure of the Romans from Britain, says that in his time five nations—the Angles, Britons, Scots, Picts, and Latins—each, in its own language studied the doctrines of Christianity, and that from its use in religious worship Latin was known by all. This baseless statement, incredible now, was long accepted as true, and during the next four hundred years much fictitious Scotch history was written. The Pictish myth had, however, dissipated before the death of Henry of Huntingdon about 1154. Nobody in his time, he says, knew anything about the Picts.
CELTIC PLACE-NAMES

IN ABERDEENSHIRE.

A' CHAILLEACH. The old woman. A', the; chailleach, cailleach asp., old woman. This is the name of a stone supposed to be like an old woman.

A' CHIOCH. The pap. A', the; chioch, cioch asp., pap.

AAD BRAES. Aod, brae. Perhaps aad had originally been aodan, plural of aod, and an had become s, which had been added to brae.

ABBAY. In Gaelic Abaid, Abbey.

ABBOTSHAUGH. Haugh once belonging to the abbot of Deer.

ABERARDER. Infall of a hill-land burn. Aber, infall; ard, hill; tir, land.

ABERDEEN. Infall of the Den burn. Aber, infall; Dein, burn of the valley on the west of the city. The Den burn joined the Dee at Point Law before its course was altered by man. It was the harbour of the ancient town, and ships came up to the end of Market Street. Den is treated in Scotch names as if it had been a Gaelic word, and, if so, its nom. would have been dein, pronounced den. The form Aberdeen is quite recent.

ABERDON. This was the name for Old Aberdeen prior to the suppression of the Catholic form of religion in 1560. Aber, infall; Don, river name. See Don.

ABERDOUR. Infall of the burn. Aber, infall; dobhair, gen. of dobhair, water.

ABERGAIRN. Infall of the Gairn into the Dee. Aber, infall of a river into another or into the sea. See GAIRN.

ABERGELDIE. Infall of the Geldie into the Dee. Aber, infall. See GELDIE.

ABERSNITHOCK. Infall of the small burn into the Don. Aber, infall; nithaig, gen. of nithag, dim. of nith, burn. S is a euphonic insertion. The little burn is now the Burn of Blairdaff. See "Collections," p. 585.

ABOYNE. Water. Abhainn, river, water.

ACHADH NA CREIGE. Field of the hill. Achadh, field; na, of the; creige, gen. of creag, rock, steep place, hill.

ACHATH. Field near a stream or a ford. Achadh, cultivated land; ath, stream, ford.
Celtic Place-Names in Aberdeenshire.

ACHORACH BURN. Burn of the place where sheep were pastured. Achadh, place; chaorach, gen. plural of caora, a sheep. Initial A might represent ath, ford.

ACHQUATH. Place near a main highway. Achadh, place; cath, cath asp., road.

ACHRONIE (for Achadh Ronnach). Place of oozing water. Achadh, place; roonnach, dripping.

ACRESTRIPE. Streamlet from high ground. Ard-thir, high land. Ard, high; thir, tir asp., ground; stripe, small streamlet on a hillside.

ADAM'S ROCK, ADAM'S TACK, ADAM'S WELL, ADAMSTON. The first part of these names represents aodann, brae.

ADEN (old forms—Alneden, Aldene, Alden). Probably I was inserted to show that initial a was long. Aden may represent aodann, brae.

ADZIEL. White brae. Aod, brae; geal, white. Geal is probably a translation into Gaelic of the word white, a corruption of chuit, cuirt asp., cattle-fold.

APFLECK. Place of the stone. Achadh, place; leac, stone. Ch and dh in achadh had both become ph, equivalent to f.

APFLOCH. Wet place. Achadh, field, place; fluiach, wet, oozy.

AFFORSK. Place of crossing. Achadh, place: chraisg, gen. asp. of craigs, crossing.

AGHAIDH GARBH. Rough field. Achadh, field; garbh, rough.

AIKENHEAD (Cuid Aighean). Pumphal for heifers. Cuid, fold; aighean, gen. plural of aighe, heifer. Cuid had been aspirated and put last. Chuid lost c and became head.

AIKENSHILL. Hill where heifers grazed. Aigheon, gen. plural of aighe, heifer, hind.

AILKY BRAE. It is a mistake to give this name to a market stance in the belief that it was formerly covered with oak trees. The original Ailky Fair was held in the village of Old Deer, and it may have taken its name from men wearing in their coat an oak leaf with a gall on it, to show loyalty to Charles II.

AIR, AIRLIE. Shieling. Airidh, shieling.

AIRDLIN. Level place on a hill. Lean, level place: aird, gen. of ard, hill. The parts of the name had been transposed.

AIRYHILLOCK. Shieling hillock. Airidh, shiel. This place is near an ancient cattle-fold on the hill of Barra, and it might have been the residence of dairywomen.

AIREBERRAH STRIPE. Streamlet from the point of a hill. Barr, point, top; aibre, gen. of aibre, hill. Barr had been asp. when the parts of the name were transposed.
Aisle, The. An addition to the side of a church. *Ala* (Latin), wing. The name is also given to a chapel containing a tomb.


Aldachuir. Burn of the cattle-fold. *Altl*, burn; *a'* of the; *cuith* (*th* silent), gen. asp. of *cuith*, fold.


Aldararie. Same as Allt Darrarie.


Alldaoid. Burn of the wood. *Altl*, burn; *bhaid*, gen. asp. of *bad*, bush. This name is in old maps on the Cairnwell road.

Alehousewells. Wells at an alehouse. But *wells* may be a corruption of *bhaile, baile* asp., town. *Bh* is equivalent to *u*, *v*, or *w*, and *bhaile* has sometimes become *well*, and sometimes *wells*.

Alford (for Ath All). Ford of the river. *Ath*, ford; *all*, river. The parts of the name had been transposed when *ath* was translated.

Allach. Water, burn.

Allach Bridge. Bridge over Tarland burn.

Allachallier. Burn of the hill of the shieling. *Allach*, burn; *al*, hill; *airidhe*, gen. of *airidh*, shieling.

Allachan. Small burn. It is the dim. of *allach*, burn. It occurs in names as *allachie*, *allachy*, *allocie*, *ellachie*, *ellachy*, *allathan*, with the meanings of river and small stream.

Allachfern. Burn of the alder. *Allach*, burn, stream; *fearna*, gen. of *fearna*, alder.

Allachrowan (for Allach Chaorruinn). Burn of the rowan. *Allach*, burn; *chaorruinn*, gen. asp. of *caorruin*, rowan. This part of the name had been translated, while the first part remained a Gaelic word.

Allachy. Little burn. *Allchan*, little burn.

Allalees (for Allach na Lise). Burn of the cattle-fold. *Allach*, burn; *na*, of the; *lise*, gen. of *lios*, cattle-fold, small round enclosure of any sort. See Allach. The cattle-fold is between two branches of a burn.

Allalogie. Burn of the little bowe. *Allach*, water; *lagan*, gen. of *lagan*, little hollow. See Allach.

Allamuc. Burn of the boar. *All*, burn; *a'* of the; *muic*, gen. of *muc*, boar.

Allan. Stream. *Allan* is not in Gaelic dictionaries, but its meaning is obvious from the names Allanaquioch, Allanmore, Water of Allan, Bridge of Allan, Clay of Allan.
Celtic Place-Names in Aberdeenshire.

**Allanaquich** (for Allan na Cuaishe). Burn of the round hollow. Allan, water; na, of the; cuaishe, gen. of cuach, cup.

**Allancreich** (for Allan na Criche). Burn of the boundary. Allan, burn; na, of the (suppressed); criche, gen. of crioche, boundary.

**Allanmore.** Great burn. Allan, burn; mor, big.

**Allans, North and South.** Place near a small burn. Allan, small burn. An had erroneously been regarded as a plural termination.

**Allansack.** Burn of willows. Allan, burn; seileach, gen. plural of seileach, willow. Willow in Scotch is saugh or sauch, in English sallow, in French, saule, in Latin salix, gen. solicis. Willows grow far up the highest mountains in Scotland as well as near burns in the Lowlands.

**Allanshill.** Hill beside a burn. Allan, small burn.

**Allanstane.** Both parts mean flowing water. Allan, burn; stank, ditch with running water.

**Allantersie.** Cross burn. Allan, small burn; tarsuinn, cross. Final ie arose from wrongly regarding inn as a dim. termination.

**Allargue.** Hill of the hill slope. Al, hill; learg, gen. of learg, slope of a hill. Formerly the name was Allerg, which represents the second part of the name closely.

**Allathan** (for Allachan). Small stream. Allachan, dim. of allach, stream. Ch had been changed to th.

**Allathumpach Burn** (for Allan Thornach). Burn of the humpy place. Allan, dim. of all, burn; thomach, humpy. P is a euphonic insertion.

**Allnahravy.** Burn of the shieling. All, burn; na, of the; h (euphonic); airidhe, gen. of airidh, shieling. Probably the personal name Harvey or Harvy means a resident at a shieling.

**Allrick** (for Ruigh Ail). Slope of the hill. Ruigh, slope; ail, gen. of al, hill. The parts of the name had been transposed.

**Allt a' Bhealaich Bhuidhe.** Burn of the yellow road. Allt, burn; a', of the; bhealaich, gen. asp. of bealach, pass, road; bhuidhe, gen. of buidhe, yellow. See Bealaich Bhuidhe and Moine Bhealaich Bhuidhe.

**Allt a' Bho** (for Allt nam Bo). Burn of the cows. Allt, burn; nam, of the; bo, gen. plural of bo, cow.

**Allt a' Bhreabair.** The weaver's burn. Allt, burn; a', of the; bhirebadair, gen. asp. of bhirebadair, weaver.

**Allt a' Chaorruinn.** Burn of the rowan. Allt, burn; a', of the; chaorruinn, gen. asp. of caorunn or caorrunn, rowan.