

health was good and the death-rate was low—a year in which nature afforded an abundance of the fruits of the earth. June, with its 7 inches of rain (double the normal amount), gave force to the adage “that a dripping June sets all in tune,” while December, with its abnormally high temperature and large rainfall, gave the lie to the old saying that “a green yule makes a fat kirk yaird.”

The weather of the latter part of summer and of autumn, though somewhat dry, was not so dry as to prevent the complete filling of the grain, and though it was somewhat cold and dull, there was still sufficient bright sunshine to ripen the crops and yield an abundant if a late harvest.

But, it may be asked, why is there lessened disease and death in a year such as this? Why do we thrive so well in the rain? Why was it, that in the glorious sunshine of 1911 we had 171 deaths in Rothesay, while in 1912 we had only 127. We fear that, unpalatable as the truth may be, the main reason is that in the former year the food we ate, the water we drank, and the air we breathed were all more liable to contamination than in the latter. The moderate temperature of 1912 helped to prevent our food from change or decay, and the frequently recurring rains washed the diseased organisms out of the air, and ensured an abundance of pure water. So is it that we must thank God for our cyclones.

The mean barometer pressure for the year (29.753 inches) was below the average, and this points to frequent cyclones and unsettled weather. During the first three months the conditions were very unstable. April as a whole was fine, but stormy from the 3rd to the 9th. On the 8th a strong NW. gale blew from 10 a.m. till 4 p.m. and wrought much havoc. The last quarter of the year was characterized by the passing of a succession of cyclones with high winds from between S. and W. The stormiest month was November. On the 26th November the wind blew all day with the force of a gale, and again many trees were blown down and other damage done.

PLACE-NAMES OF BUTE.

BY REV. PETER DEWAR.

[Read 4th March, 1913].

In the interesting lecture given to the members of this Society on the Pre-History of Bute by Professor Bryce* he showed how the archives of the soil proved that Bute must have been inhabited by at least three different races. The earliest people corresponded to the men of the Danish Kitchen Middens, and vestiges of their occupation are to be seen on the old sea beach near Glecknabae underlying a chambered cairn. What language this race spoke we know not, but it is possible that corrupted relics of it may be found here and there in our Bute place-names. Dr Bryce suggests that this early race survives in the type of the so-called Celt, who represents the Caledonians of Tacitus, and is characterized by tall stature, red hair, a long, narrow head and prominent cheek bones. The Kitchen Midden people were followed by what has been called the Mediterranean race, or the Eurafrican race, from the fact that the basin of the Mediterranean was the chief centre of movement whence the African migrations reached the centre and the north of Europe. This race has also been variously called the Iverian or Iberian or Silurian or Basque race.

Professor Bryce showed us that in Buteshire this Iberian or Basque race left monuments of their existence, and that the vessels found in their chambered cairns here are exactly similar to those found in the dolmens of France and the Pyrenees. Have they left on any of the Bute place-names the impress of their language?—for they must have given

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a name to prominent physical features in the configuration of Bute. It is probable that they have, but it is difficult to form any conclusion on the subject. The language they spoke is supposed to be in the main that now spoken by the people who inhabit the countries lying in the angle of the Bay of Biscay, and seems to be unrelated to any tongue belonging to the Arian family. Dr Watson, however, conjectures that it is Pictish or pre-Pictish. The name of Bute may be derived from Basque, although I think it is a Celtic root word. The Basque word for water is *ur*; and I am disposed to think it may enter into the oldest form of the name Rothesay—*Rothir* or Rothirsay. Professor Mackinnon thinks a Basque element may be recognized in the modern Gael's vocabulary. Some one has said that in all ages place-names have been favourite beasts of the chase; that they are noble game and have given marvellous sport, but that generation after generation they survive to fascinate and elude us. Many of the derivations given in the appendices of *Blain's History of Bute* and in Dr King Hewison's *Bute in the Olden Time* I am now unable to accept. But if any member of the Society should happen to have made a study of the Basque tongue and of the topographical nomenclature of the Basque province, it is not at all improbable that if he were to go carefully through the place-names of Bute, he might be able to show that some of the names that seem to me to be derived from Celtic are really derived from a Basque root word.

The Celts followed the Iberians in Bute. Good authorities place the coming of the Celts into Britain about 600 B.C.; others much earlier. They were divided into two great branches, the Goidelic and Brythonic Celts, respectively known as "Q" and "P" Celts from a linguistic peculiarity. The Goidelic Celts are represented in modern times by Irish Manx and Scottish Highlanders; the Brythonic by Welsh, Cornish and Bretons. The skulls of the Goidelic Celts discovered in Bute show that they were brachycephalic, and Dr Bryce told us that the nearest approach to this type of skull is seen among the Rhaetians in the High

Alps. The Greeks regarded the Celts as the earliest of the other civilised peoples they knew. Hence they must have occupied a large portion of southern Germany, and perhaps also of central Germany and of France; and Isaac Taylor has pointed out that in the geographical nomenclature of these countries there is to be found a Celtic substratum underlying the superficial deposit of Teutonic and Romance names.

The conclusion to which an analysis of Bute place-names leads one is that the nomenclature of the island is of Goidelic origin and is almost entirely free from Brythonic admixture. The name *Magh*, a plain or field, is decisively Goidelic, and it is therefore useful as a test word in finding out what districts of the Continent were peopled by members of this branch of the Celtic stock. In Germany we find it in *Magdeburg* (anciently *Magetoburgun*); in *Mainz* (anciently *Mogontiacum*); in *Marmagen* (anciently *Marco Magus*); in *Nimegen* (anciently *Norionmagus*); in *Rheinmagen* (anciently *Rigo Magus*); and in *Durnomagus*, a place near Cologne. In North-Eastern France you find this root word in *Rouen* (anciently *Roto Magus*); in *Nemours* (anciently *Noio Magus*); in *Caesaro Magus*, now *Beauvais*; in *Julio Magus*, now *Angers*; in *Argento Magus*, now *Argenton*; in *Sermanico Magus*, now *Chermez*. But you find this Gaelic word *Magh* not only in the place-names belonging to the district embraced by the lower Rhine and its tributaries but also in the districts in Italy peopled by one of the most warlike of the early Celtic tribes—the Boii. You find it in *Rigo Magus*, near *Turin*, in *Bodincomagus* on the *Po*, and *Cameliomagus*, near *Placentia*. The evidence furnished by such Goidelic place-names as these corroborates evidence furnished by the craniology that the Celts who inhabited Bute in the historic times must have had an Alpine origin and reached our shores across the Continent, probably entering Britain by way of Kent and Essex. Isaac Taylor has pointed out that there is a thin stream of Goidelic names which extends across England from the Thames to the Mersey as if to indicate the route by which the Gaels passed across to Ireland and the islands on our West Coast, impelled probably by the succeeding hosts of Cymric invaders. May not these Celtic

immigrants have been the Boii, and may they not have impressed the name on Bute and the Hebrides just as they did on *Bavaria* (Boio-ari-i—Baieru—the land of the Boii) and Bohemia (Boi-hem-ia, or Boi-heim, the home of the Boii) as well as on two towns in Italy Bononia (now Bologna) and *Bovanium*. The Boii were certainly one of the most powerful of the Celtic people, and their original home was Trans-Alpine Gaul. At an early date these split up into two main groups, one of which made its way into Italy, the other into Germany. They pillaged Rome and broke in upon Greece. They crossed the Bosphorus and took possession of part of Asia Minor, to which they gave the name of Galatia, the land of the Gaels. According to Cato they comprised as many as a 112 different tribes, and from the remains discovered in the tombs of Hallstatt they appear to have been fairly civilised. Some think that Boii means the “terrible” ones; but as cattle breeding was the main occupation of these Celts it may here be derived from the root Bo, which we find in the Gaelic bo, the Greek Bous—Boos; the Latin Bos—Bovis, or it may have been derived from the Gaelic both—both, “the people who dwelt in huts; or from the Gaelic *Cuidhe*, which means yellow, perhaps golden colour of the hair. Another possible derivation is from the Gaelic word *braidh*, which means “victory” or “excellence,” in allusion perhaps to their martial renown, and it is perhaps from one or other of these root words that the name of Bute is derived.

But whether the first Goidelic invaders of Bute belonged to a tribe of the Boii or to some other tribe they do not seem to have expelled the Iberians, but to have amalgamated with them—the two races becoming a mixed community. Dr Bryce tells us that, craniologically, the Celts left little trace of their presence, the dominant type in the later population of Bute being dolicho-cephalic, and that this type was strongly reinforced from Ireland. A study of the place-names of Bute and of Leinster and Ulster in Ireland confirms this view. Did history not tell us that in the early centuries of the Christian era the west coast of Scotland was

colonized by Scots from Ireland, an examination of our place-names would, I think, prove that this must have been the case. I have over and over again been struck with the resemblance that obtains between the forms of the place-names in Bute and those of County Wicklow in Ireland. The first colony on record was led in the 2nd century by Cairbre Riada, whence the name Dalriada or Riada's lot. This expedition is confirmed by Bede in the following words:—“In course of time Britain, besides the Britons and Picts, received a third nation—‘the Scoti’—who, issuing from Hibernia under the leadership of Reuda, secured for themselves, either by friendship or the sword, settlements among the Picts, which they still possess. From the name of their commander they are to this day called Dalreudini, for in their language *Dal* signifies a part.” There were other colonies also formed in the North of Ireland in succeeding centuries, and, in consequence, an intimate intercourse existed between the peoples of the two countries. But the most remarkable of these colonising expeditions was that led by Fergus, Angus and Loarn, the three sons of Erc, in the year 501 or 506, which laid the foundation of the Scottish monarchy. The country colonized by these emigrants was known by the name of Airer-Gaedhil (Arrer-Gale), that is, the territory of the Gael, and the name is preserved in a shortened form in that of the County of Argyle. It is, I think, probable that these Dalriadic Scots belonged to the same race as the original Goidelic Celts (called sometimes Picts or Cruithnigh) who immigrated into Bute, and that they spoke the same language. The nomenclature of the island bears the impress stamped upon it by these Scoto-Irish Celts. There is, it seems to me, almost no trace of Brythonic in Bute place-names. But it is remarkable that names of Norse origin are so few. The Norsemen began to make plundering expeditions on the coasts of Britain before the end of the 8th century, and the Western Isles were more or less under Norse influence for over 400 years. But the absence of Norse place-names in Bute is to be attributed to the fact that their mission was to destroy and not build up, and that they had no permanent settlement in it. Dr Hewison, in his *Bute in the*

Olden Time,* mentions fifteen names as indicating a Norse origin—*Rothsay, Scalpsie, Dunburgiedale, Birgidale, Ambrisbeg, Ambrismore, Ayshaug, Cuochag, Bruchag, Ascog, Ettrick, Strad, Carnahouston, Langillchorad, Langilquochag*. But with the possible exception of *Dunburgiedale* and *Birgtdale* I think all these names are derived from Gaelic root words.

Many of the Bute place-names can be interpreted at sight, but a considerable proportion are to be solved only by patient searching for the earliest recorded forms and a careful comparative study of names similarly constructed existing in the North of Ireland; but there are not a few cases in which the old forms handed down to us are corruptions of forms still older which have become obsolete. The work is often laborious, but the results are instructive, and instead of giving you a string of derivations I propose giving you a detailed analysis of typical instances. Take for instance the place-name *Largievrechtan*, which Dr Maclea interprets as “the rocky declivity,” although he does not indicate how he arrives at this meaning. In Dr Hewison’s place-names another derivation is suggested “*Learg-abhreachdain*,” and this is interpreted to mean either “the slope covered with wheat” or “*Vrechtan*’s slope.” I do not think either of these interpretations likely. In the first place the place-names of Bute indicate that tillage prevailed to a very limited extent, as the only word in reference I can find is *Auchenchorills*, variously spelt *Auchencorks, Auchenchairks*, which I interpret to be *Achancoirce*—“field of oats.” Although one should not prophesy unless he knows, and although many Celtic names have been strangely disguised I think it is improbable that the name of *Vrechtan* lurk under the forms—*Largabrachtan, Largivrechtan, Leirguurachan, Lergievorechtan*, which are the oldest forms. In Irish place-names the adjective *breac* (anglicised *brack*) often occurs. *Breac* signifies speckled or parti-coloured. Land—especially hillsides—often presents a speckled or spotted appearance caused by different kinds of vegetation or by the varying colour of the soil or of the rocks. In *Leitrim* you have *Kylebrack* (*Coill-bhreac*) “speckled wood” (from

* Vol. I., p. 35.

a mixture of various coloured trees); you have *Annaghbrack* which means “speckled marsh.” You have *Brack-na-hevla* in *Kildare*, “speckled land of the orchard”; *Brack-na-muckley*, in *Antrim*, “speckled land of the piggery” (*Muclach*). You have the same word in *Breacan*, a Highland plaid or tartan, and we know that the *Breacan* of the Celtic King had seven different colours. I was at one time disposed to think that this root word formed part of the place name *Largievrechtan*, and that it might be interpreted as “the speckled-sloping declivity.” But I have come to the conclusion that *brachtan* comes from the obsolete Gaelic word *murbhach* (a compound of *mur-magh*). This word is not to be found in two Gaelic dictionaries I have consulted, but it occurs in *Cormac’s glossary*—in the book of rights, where it is spelled *mur-mhagh*. It also occurs in the four Masters, when they mention *mur-bhach* in *Donegal*. In other counties in Ireland it is changed to *Murvey, Murragh, Murroogh*. Diminutives in Gaelic are sometimes formed by adding the suffix *an*, and the diminutive of *Murbhach* is *Murbhachan*, which means a “little salt marsh.” *Largievrechtan* then, I think, is derived from *Leirg-a-mharbhachan*, “the sloping declivity of the little salt marsh.” *M* is one of the letters in the Celtic alphabet which is subjected to aspiration, *M* aspirated is *Mh*, and this is represented in English by *V* or *W*. Thus you get the form *Vraechtán, Vorechtan*. In Gaelic place names the letters *M* and *B* are often substituted for one another, and this tendency is greatly assisted by what is called the grammatical law of eclipsis. *Ballymoney*, in *Antrim*, is usually called *Ballyboney* in early Anglo-Irish records. *Stamboul*, the modern name of *Constantinople*, exhibits a parallel to this. This illustrates how in one of the oldest forms *Lergiemurbhachan* was corrupted into *Largabrachtan*.

Take another very corrupted form of a place-name *Cranslagvourachty*—*Crioslagvourathy*. The oldest form is *Knersa* (1449), *Knaslagwerardy* (1506), *Kneslagvourarthie, Kneslagvourathy*. The most extensive agency in corrupting language is contraction—the omission of letters first in pronunciation,

afterwards in writing. This is what Max Müller calls *phonetic decay*, and it shows that it results from a deficiency of muscular energy in pronunciation. In many Gaelic speaking districts, and especially in the North of Ireland, the natives cannot, without difficulty, articulate the combination Cn, Gn, and in order to facilitate pronunciation change N into R. Hence Cneaslag becomes Cranslag and Crioslag; Cnocanrath, Crock-an-rath. Cranslagvourity is a compound noun with an adjective extension. I think its original form was Cneaslagoirthireiche. Cneas means the waist or the breast, and was applied figuratively to the hill slopes. Lag signifies a hollow, and when used topographically is always applied to a hollow in a hill. The original Gaelic word for the East is Oir—sometimes written *Soir* and *Thoir*, and a derivative term *Oirthear* is used in the oldest Irish writings. But these words are often written *Air* and *Airthear*. But Oirthéar or Airthéar means not only the East but (1) a “coast, border, frontier,” and (2) “the shore.” Oirthireach (eiche) is an adjective form of this word, which means “belonging to a coast,” maritime—“bordering on the shore.” Hence Cranslagvourity means the hill slope of the hollow bordering on the shore.

Cranslagloan is Cneaslagloin, the hill slope of the hollow of the marshy meadow.

Cranslagmory is Cneaslagmore, the hill slope of the big hollow. There is no doubt, I think, that at one time the sea ran through this big hollow from Ettrick Bay to Kames Bay.

There is only one other Bute place-name that I will dwell on as an illustration of the systematic corruptions to which Bute place-names have been subjected, and that is the compound word Langill, which forms part of six place-names in the Parish of Kingarth, viz.:—Langil buinoh, Langil chorad, Langil cul cathla, Langil cul creith, Langil milgay, Langil Quochag. Dr Hewison seems to think that Lang-gil is derived from the Norse word *gil*, which means a narrow glen watered by a stream, and that the Langil of Kingarth was the Glen beside Stravannan. The only other form somewhat similar

to Langil which I have been able to find in the topography of Scotland is *Langwell*, in Ross-shire, in a district where Norse influence was considerable; but the interpretation of Langwell given by Dr Watson in his book on Ross place-names is *lang-völlr*, Long-field. But if we look at Irish place-names we find that Longfield is a corruption of *Leamh-choill*, Elm wood, and forms the whole or a part of a great many townland names. In the present spoken Irish language the diminutive *leamhan* is the form almost universally used, and it is also the original name of the river Leven in Scotland, the *Elm* tree river. The usual anglicized forms of *Leamh-choill*, which enters into the names of many places in the middle, south, and west of Ireland is *Langhil*, *laghil*, *laghile*, *loghill*, and *longhill*. I am inclined then to think that the word Langil has a Celtic and not a Norse origin, and that there is a possibility of its being a corruption of *Leamh-choill*, or *Leam han choill*, meaning “Elm wood.” If this interpretation be correct, Langilbuinoh would be the watery, spongy elm wood—the word *buinne* and its adjective form *buinneach* being used to designate watery places, places liable to be inundated by the overflow of a river or lake.

Langil Quochag would be the “elm wood of the little hollow of the hill” (from *Cuachag*, a little cup).

Langilchorad (or *Langlehoid*), perhaps a corruption of *Leamh choill goirid*—the short elm wood.

But Timothy Pont in his map gives us the form *Langre-winnag* instead of *Langilbuinoh*, and if *Langre* reproduces phonetically the original Gaelic word more accurately than *Langil* that word was more probably *Leanna greach* or *Leana reidh* than *Leamhchoill*, and so would mean, not “elm wood,” but the “swampy meadow of the mountain flat or level moory place.” But whether *Langill* signifies “Longfield,” or “a narrow glen watered by a stream,” or “elm wood,” or “the swampy meadow of the mountain flat,” it possesses for us an interest, because in its vicinity a battle was fought which history has failed to commemorate, but which is inscribed upon the hills *Langil milgay*, *Langil cul cathla* as upon a

writing tablet. The word cath signifies a battle, and its presence in a place name points out with all the certainty of history the scene of a sanguinary fight. Langil cul-cath lagh means the langil at the back of the hill of battle. Langil milgay tells us with what weapons the battle was waged. Meall means primarily a lump, mass, or heap of anything. Topographically it designates a small round hillock. Mullach, which primarily means the top or summit of anything, is used to denote a small eminence, and enters into the formation of names in the forms of Mulla—Mullagh—Mul. The first syllable of Mil-gay comes from either of these words. Ga, gae or gath, the second syllable, means a light spear—a lance—a javelin, and the name generally points out a battlefield. Drumgaw in Armagh and Glenga in Tyrone, mean respectively "the ridge" and "glen of javelins." Achagah in Longford and Clongaw in Carlow, are the "field of the javelins."

In interpreting the corrupted forms of Bute place-names one is sometimes tempted to indulge in picturesque derivations, especially if these seems to have philological justification. Gallachan is a case in point. Its earliest form is *Dallachane*, and a derivation from the Gaelic word Dallaghan or Dullaghan would therefore seem to be justified. Dullaghan among the Gaels was a hideous kind of hobgoblin, generally but not always to be found in churchyards, who could take off and put on his head at will; in fact he was generally to be met with with that member in his pocket, under his arm, or absent altogether; or, if one had the good fortune to light on a number of them, you might see them amusing themselves by flinging their heads or kicking them for football. If this be the correct derivation it invests Gallachan with a picturesque aspect. But I suspect that the Gaels who bestowed its name on Gallachan or Dallachane were not of an imaginative but of a matter of fact turn of mind, and bestowed upon it a name that, in all the circumstances, was fairly appropriate. The Gaelic word *dealg* signifies a thorn—a thorn bush. The diminutive *dealgan* means "a thorny brake"—"a place producing thorns." With a vowel sound inserted it is reproduced in the name of the River Dalligan in Water-

ford, which itself gives its name to *Glendalligan*. Gallachan, therefore, in all probability means "*a place abounding in thorns.*"

I have already indicated that the name Bute itself may be derived from a Celtic tribe or from such a root word as Buth—Both. The author of the Article on Bute in the last edition of the *Encyclopædia Britannica* says it is probably derived from the British words Ey Budh, Gaelic (Bheod), an old word for corn, "the isle of corn," in reference to its fertility when contrasted with the barrenness of the Western Isles. Sir Herbert Maxwell and Dr Watson, of Edinburgh, seem to think that in the name given by Ptolemy to the Western Islands of Scotland—*Ebudæ*—we have an echo of Pre-Celtic or Iverian speech, and that the modern representative of this word is to be found in Bute—Gaelic Boid.

If we have an echo of Iverian speech in the name Bute, I think it is not improbable we may have an echo of it in Rothesay—the oldest form of which is *Rothir*. *Rothir*, I think, may be a compound word, the first part of which is *Rath*, the Gaelic word applied to the circular mound or entrenchment thrown up both as a fortification and a shelter round the level space on which the houses of the Celtic people were erected; and the second syllable, *ir*, is probably the Basque or Iverian word *ur*, which means water, as seen in the Spanish town Illuria, "*the town on the water.*" *Rothir* would thus mean "the Rath, or circular fortress on the water." In 1295 we have not only the form *Rothir*, but also *Rothersay*; in 1284-1303 *Rothysay*—*Rothirsai*; and in 1367 *Raythysay*. The third syllable, *say*, probably represents the Gaelic *Suidhe*—or *Saidhe*—meaning "a seat"—cognate with the Latin *Sedes*. It is found in the oldest authorities, and among others in the MSS. of Zeuss. It is frequently used in the formation of Irish names, usually in the forms *see*, *sy*, *se*, and *sea*. But some think, and Dr Hewison favours the view that the name Rothesay is pure Norse and means Rother's island; but looking to the number of Celtic fortresses which are to be found crowning almost every prominent height and coign of vantage in Bute I agree

with Mr Mackinlay, who, in the history of the Castle, states that in all probability it was founded on a *Rath*, from which it took its name. There are other two Rathes which occur in Bute place-names, *Croc-an-Rath*, the hill of the fort in North Bute and *Kingarth*, which, I think, is derived from Ceann-gar-Rath, "the headland near the Fort." The oldest form is Cindgaradh—Cind-gala-Rath—which I take to be a corruption of *Ceann-gar-an-Rath*, "the headland near to the Fort." St. Blane's Chapel, like Rothesay Castle, was probably built on the site of an old Celtic fortress. The word Rath begins the names of 700 townlands in Ireland.

Another word which means a fortress is *Lios*, the old form of which is *les*, genitive *lios*. There are 1400 townlands and villages in Ireland whose names begin with *lios*. We find the word in *Ardmaleish*, which is a corruption for *Ard-an-lios*, "the height of the fortress," or it may be *Ar dun-lios*—"the ploughed land of the palace or fortified royal residence," and in *Les-nabuyag*, the "linnet circle mound," or it may be the "daisy circle mound," for *Buidheag* means both "linnet" and "daisy." Another word for a Celtic fortress is *Dun*, and it enters into five place-names. *Dunallunt*, the oldest form of which is *Dun an Iont* (*Dun Anglon*), "the very strong Dun"; *Dunburgidale* "the dun of the dale"; or it may be "the palace of the Gael"; *Dunstrone*—(sroin), the Dun of the nose like promontory; *Dun Scalpsie* (*Dun-scealp-sidh*—fairy palace of the fissure) "the dun of the fairy palace of the fissure"; and *Dunagoil* "the dun of the strangers." *Dun*, as a noun, signifies a citadel—a fortified royal residence. In the Zeuss MSS. it glosses *Arx* and *Castrum*. Adamnan translates it *munitio*, and it is rendered "*palace*" by Maghogan in his translation of the annals of Clonmacnoise. It is represented in Welsh by *din*, in Anglo-Saxon by *tun*, in old high German *zun*. It is the same as the termination *dunum* in the old Latinised names of Cities of Great Britain and the Continent. The word was anciently applied to the great forts surrounded by several earthen circumvallations, and these fortified duns were the residences of the kings and chiefs.

Some such Celtic King or chief may have his name perpetuated in the place-name *Bogany*. Owen and Connal Gulban are renowned in Irish history as the heads of two great families, the Cinel Owen and Cinnel Connell. Owen was the ancestor of the O'Neills. Connall, who received the cognomen Gulban, and who died in 464, was the ancestor of the O'Donnells, and his posterity ultimately possessed the *County of Donnegal*, which, from him, was called Tir Connell, that is Connal's district. One of the sons of Conall Gulban was Enna Boghaine, and he became the ancestor of a tribe called Kinel-Boghaine; the district they inhabited was called, according to the four masters, Tir Boghaine, and frequently Baghaineach, *i.e.*, Boghaine's territory, and this latter still holds its place in the form of Banagh, which is the name of a modern Barony—a portion of the ancient district. A saint of this tribe probably came across to Bute and built a church which was a centre of religious illumination, and such a church would retain here, just as it did in thousands of places in Ireland, the name of its founder. I think there is every probability that this is the origin of the place-name *Bogany*; and if it is, we are indebted for it to Mr Macbeth's researches into old Ascog papers.

I wish the derivation of Ascog itself could be as definitely ascertained. Its old forms are Askock, Ascok. Sir Herbert Maxwell thinks it is derived from the Norse Askr-Vik, "the ship's creek."

Dr Hewison suggests the Norse Askr-haugr, the boat mound. Dr Maclea makes it a Celtic compound, the cuckoo's retreat (*Ais-na-cuach*). There is an Ascog in Argyllshire which Dr Gillies in his book on Argyll Place Names derives from Askr-Skogr, which he says means "Ash-wood." In the Parish of Loch Broom, in Ross-shire, there is a Loch *Osgaig*, which Dr Watson derives from Oss-skiki, which he says means "the outlet strip." I am not satisfied with any of these derivations and am to hazard another. According to Cormac's glossary, *Esc* is an ancient Irish word for water. Its original appellation is lost: but in some parts of Ireland it is applied

to the track of the stream, or channel cut by water either inland or to the strand. It has given its name to Esk in Kerry; and appears in such words as Esk-en-cartan, "the stream tract of the forge"; *Esk-na-mucky*, "the stream tract of the pig." There are many place-names in Wexford, which contain the syllable *Ask*, an Anglicized form of *Esc*. The suffix *og*, *occ*, or *oc*, is used as a diminutive in the earliest Gaelic MSS. quoted by Zeuss in his *Grammatica Celtica*, and it is anglicised *ock*. As *Monog* is the little bog and Glennoge, in Cork, is "the little glen," so I would suggest, that Ascog may be "the little stream tract, or channel, or ravine."

There is another old Bute place-name on which I would like to say a word or two, because I think the derivations suggested are erroneous—the place-name *Garrachty*, the oldest form of which is *Garach*. Dr Maclea suggests *Garbh-thidh*, "the rough or rocky end"; Dr Hewison suggests a derivation from *garadh*, "a copse or den," or *garradh*, "a garden," or *garbh-ach-tigh*, "the house of the rough field"; and Mr Macbeth* criticises some of these derivations, and thinks the form of the name shuts us up to the derivation *garbh-ach*, "rough field." But I do not think that either of these words form part of the name, although it is easy to see why such a derivation should seem natural and appropriate. There is an adjective *gearr*, which means short (as opposed to *fada*, long), and which appears in such names as *Castlegar* in Galway and Mayo, and *Glengar* in Tipperary, "the short castle," "the short glen." When it appears in the beginning of a name it is apt to be confounded with *garbh*, "rough." The front of a hill—a projection from its general body is often metaphorically designated by the word *ucht*, which literally means "the breast." So that *Garrachty*, in all probability, is derived from *Gearr-ucht*, "the short hill breast"; the *y* at the end being a corruption.

Time will not permit a detailed examination of other Bute place names, but the instances I have used, for illustra-

* Transactions of this Society, Vol. I. p. 53.

tive purposes, may be regarded as typical. A considerable number refer to the marshy character of the land, and others show that Bute must have been richly wooded. We have such names as *Kilmory*, which I think means—Coille Mor—the big wood; *Balnakeilly*, "the town of the wood"; *Coilevin*, "the beautiful wood"; *Bardarroch*, "the hill of the oak trees"; and *Rillevoil*, "the oak of the promontories"; *Toranturrach*, the "hill of the yew tree land"; *Shallunt* and *Skeoch*, "the place of the white thorn or haw trees"; *Lenyhall* and *Lenyhuline*, "the swampy meadow of the wood and of the holly"; *Glecknabae*, "the hill side of the birchy land"; *Barnauld*, "the gap of the apple tree orchard"; *Auch-in-hool*, "the field of the apples"; *Cultyre*, "the hazel wood district"; the different *Langils* in Kingarth probably pointing out an extensive "elm wood"; *Craigantruim*, "the craig of the elder bushes." The list might be considerably extended.

The animals commemorated in place names are:—The *ox*—*Blardive* (the field of the ox); the *dog*—*Craigmaddie* (the dog hill); the *sheep*—*Bruachnacaorach* (the brae of the sheep); the *pig*—(*Beallach-na-muic-muidlig*); the *horse*—*Uamhcapuill* (the cave of the horse); the *bull* (*Auchinterrie*, *achantarbh*); the *kid*—*Blarmein* (the plain of the kids); (*Butt-na-menna*); (*Stravannan*, which in 1440 was spelled *Stramanane*, *Srath-meannan*, the kids' river holm); the *mouse* (but in luck); the *calf* (*Covin*, hill gam han), *Crailea*; (the filly), *Ardenlot*; (the lamb) *Beallachanduan*; (the rabbit) *Cunningbusgh*; in all probability *Coinin-burgh* (the farm house of the rabbits).

Among the birds whose names are impressed on our local nomenclature are grouse *Clan Kaillaehe* (*claen* a slope *Coilleach fraeigh* or *Coilleach*, simply a grouse); and *birds of the crane kind*, *Corlaich*, *Corr*, a bird of the crane kind, termination *lach*, abounding in birds of crane kind). It is possible that *Beallach an dowan* or *Beallach an duam* does not mean the pass of the lambs, but the pass of the common cormorant (literally dubh ean black bird). We have also *Airidh nan Geath*, "the Shieling of the geese."

Among trades and occupations exhibited in Bute place names are those of the Blacksmith (*Kianaghabhain*), *Croft Kerdoch*, "the smithy croft." *Eenan Hill* (probably derived from *Inneoin*, "an anvil," and so named because there was a forge there, or because the hill had "an anvil like shape"; *Nedineon* (ait an Inneoin n'ait an Inneoin), "the place of the forge." The *Tanner*, is commemorated in *Teyntudor*. The *Tailor* in Glean taillour, the Glen of the tailor, and Scheir taillour (the tailor's rock); the *cattle herd* in *Cnoc na buachile* (the hill of the cattle herds); the *Carpenter*, perhaps (although I am not sure), in *Bransare*, which may represent *Braigh an t Saoir*, the carpenter's braise; the *fuller* in *Butt Fucadoir* (the Fuller's Butt). We have the *Bishop* commemorated in *Kellspoke* (either kil—Easpog or coille—Easpog), "the church or the wood of the bishop"; *Monks*, perhaps, in Kildavannan, *Cill-na-mannach*, and *Nuns* in Port-na-Caillich from Port, a bank or landing place, and *Cailleach*, a Nun (derived from Caille a Veil—the veiled ones).

The influence wielded by the Celtic Church in Bute is not only exemplified in names such as these, but also in the local names which commemorate early saints. *St. Ninian* is commemorated in St Ninian's Bay, *St. Brieuc* in Cille Bhruic and Sgireachd Bhruic (the names by which Rothesay Parish and Church were known in the early part of last century). *St. Brigid*, in Kilbride and St. Bride's Chapel; *St. Colman*, in the three farms called St. Colmac, and which at one time went under the designation Kilmachalmaig; *St. Mernoc* or *St. Marnock* in Inchmarnock; *St. Catan* in Kilchattan and Suidhe Chatan Hill; *St. Blaan* in St. Blane's Chapel; *St. Ciarin* in *Clachieran* and *Kilkeran*.

Time will not permit me to do more than allude to Celtic social organisations as illustrated in Bute place-names commencing with Baile—one of the most interesting names connected with topical nomenclature. Baileloan (the town of the swampy meadow); Ballycaul, Baile caol, (the narrow town, or perhaps the town of the stranger); Ballianlay (the town of the grey slope); Ballicurry (the town of the moor); Bailemhullin (the town of the mill); Bailnakeilly (the town of the wood); Bailentua (the town of the territory occupied by the tribe

community. The stronghold of the tribe, as I have already said, was the dun which the King or Ri alone had the right to occupy.

Another interesting point in the nomenclature of Bute are the names which indicate sub-divisions and measures of land. The old town lands were divided into quarters, each of which was commonly designated by the word Ceathramhadh (from Ceithear=4). Thus we have *Kerryfern*, the Alderwood "quarter"; *Kerrycroy*, the "hard-surfaced land quarter"; *Kerrymenach*, either "middle quarter," or more probably the "monk's quarter"; *Kerrymorane*, "the quarter of the little tree clusters"; Kerry Lamont, "Lamont's quarter"; Kerynevin, "Naeidh's quarter" (like Glasnevin, near Dublin, which means "Naeidh's streamlet"); Kerrytonlia (1506 Kerrytonleach, probably a corruption for Domhnullach) "Donald's quarter." The oldest form of Kerrycrusach is Kerb-creach (1440), in 1449, Kerve cresach; Ceach (locative ceubhe) means a lappet, a border (Latin, ora-sinus); and *creach* is probably a corruption of *croch*, which literally signifies a cross or an instrument of execution or a gallows, so that *Kerrycrusach* was the "border of the gallows."

I have said that the Langils in Kingarth were the scene of fierce encounters, but we find other place names which indicate fighting. Blarsgadan is the battlefield of misfortunes; *Drumtrodden*, the ridge of contention; Dunarghoil, near South Garrachty (which Blain either absurdly interprets as the "Cavern behind the hill of boil," and which, judging from the name, he says was at one time the theatre of volcanic action), but which I think ought to be interpreted as the "Dun of the slaughter of the strangers" *Reilignerget*, which Dr Hewison interprets to be Merget's grave, but which may probably be a corruption of Relig-n'ar-ceide, "the burial place of the hillock of slaughter;" but I would not like to spoil the effect of one of the finest and most spirited chapters in "Bute in the Olden Time," and to dim the lustre of Bute, the brightest emerald in the diadem of Dalriada, by suggesting that *Rhulicheddan*, was anything else than "Reilig Eadhain," "the burial place of Aidan," first King of Alban.