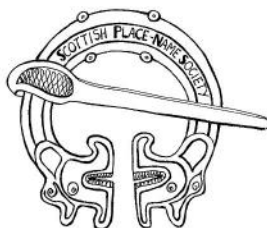


SCOTTISH PLACE-NAME NEWS

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The Newsletter of the
SCOTTISH PLACE-NAME SOCIETY
COMANN AINMEAN-AITE NA H-ALBA



Empty land 17km from Glasgow Cathedral: the northern edge of (Old) Kilpatrick parish before afforestation: Duncolm, highest point of the Kilpatrick Hills, on the right. Does Killermont (ceann tearmainn), (New) Kilpatrick, indicate that the undivided mediaeval parish was a sanctuary around the pilgrimage church dedicated to Patrick? See page 3, in 'Place-Names and the Languages of Glasgow'.

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EDITORIAL

In this newsletter we look back to successful conferences in Glasgow and Shetland and have a taster of the fascinating place-names of Ayrshire, where the Society's committee intends the next spring conference to be held (provisionally 8 May 2004). More immediately there is the autumn conference to look forward to, at the Discovery Centre in Dundee, on 8 November. Other items confirm that the Society's activities and interests are not confined to conferences, or too narrowly to place-names. (WP)

PLACE-NAMES AND THE LANGUAGES OF GLASGOW

This is a summary of a talk which Simon Taylor gave to the Scottish Place-Name Society Conference, Glasgow Caledonian University, 9 November 2002.

Glasgow and environs, like any other part of Scotland, have a complicated language history stretching back over 1500 years. The earliest language to have left significant place-names is Cumbric, a British language closely related to Welsh, giving us **Glasgow** itself ('green hollow'), **Partick** ('little grove'), **Govan** ('small hill', perhaps referring to the now vanished Doomster Hill), ¹ **Balornock** (*Buthlornoc* in 1186, 'the residence of, or more probably the church dedicated to, a man with the Cumbric name Louernoc'), and **Possil** ('place of rest'). **Barlanark** is also Cumbric; the second element is **lanerc* ('clearing in a wood'), found also in the place-name Lanark. An early reference to a

place called *Pathelanerhc* (early 12th century), which is probably Barlanark, points to a first element from Cumbric **baedd* (boar), found also in Bathgate 'boar wood'. It would therefore mean something like 'boar-clearing' or 'clearing frequented by boars'. Another Cumbric place-name which has ended up with Bar- as its first element is **Barmulloch**. This is earlier *Badermonoc*, one of the lands granted to the church of Glasgow by Malcolm IV (1153 – 1165), and meaning 'house or ? chapel of the monks'. Other Cumbric names are **Cathcart**, 'wood on the River Cart'; **Kelvin**, '?reed river' (cf Welsh *celefyn* 'reed, stalk, stem') and **Molendinar** 'mill-burn'.

Cumbric was dying out by the 11th century, which means that Cumbric place-names take us directly back to the first millennium of our era. From the names mentioned above we can recreate a landscape of open country, interspersed with woodland, through at least some of which roamed wild boar, and with enough arable farming to warrant water-driven milling; a landscape inhabited by speakers of a language akin to Welsh, some of whom were not only Christian but also living in monastic communities.

In the 11th century, at the latest, Cumbric was being replaced by Gaelic, the language of the expanding kingdom of Alba or Scotland, whose heartlands were originally the eastern lowlands north of the Forth, but which since the 10th century had been moving its frontier southwards into Lothian and, from the early 11th century, into Strathclyde.

The bulk of the place-names in and around Glasgow were either coined by Gaelic-speakers or adapted to Gaelic from Cumbric. An early Gaelic name showing Cumbric influence is **Polmadie**. This contains Gaelic *poll* 'pool', but in areas where Gaelic replaced Cumbric it usually means 'burn'. From a late 12th century form, *Polmacde*, it is clear that the middle element is Gaelic *mac* ('of (the) sons'). The third element could be either the personal name Daigh, or the Gaelic *Dè* ('of God'), referring to an early religious establishment beside the burn. A remarkable feature of this place-name is how, even centuries after its meaning ceased to be understood by those using it locally, the original stress-pattern has survived: it is still pronounced 'pawmaDEE'

¹ For a summary (with full references) of the discussions between Dr Thomas Clancy and Dr Alan Macquarrie on this name in the Annual Reports of *The Society of Friends of Govan Old*. see *Scottish Place-Name News* 7 (Autumn 1999), 7-8.

(with a half stress on 'paw' and full stress on 'dee'), exactly as it would have been stressed in Gaelic.

Many place-names which medieval Gaelic-speakers in and around Glasgow have left us reflect the importance of agriculture as the main industry at this time. There are for example those containing the word *gart* ('enclosure, field; farm'), such as **Garscadden**, apparently containing *sgadan* ('herring'), perhaps indicating an important inland fish-market; **Garscube**, containing *squab* ('sheaf of corn'); **Gartcraig**, containing *creag* ('rock, crag'); **Garthamlock**, perhaps containing a personal name; and **Gartnavel**, containing *ubhal* ('apple'); also those names containing Gaelic *blàr* ('field, level land for rough grazing'), such as **Barlinnie**, earlier *Blairlenny*, with second element probably *leanach* (swampy) and **Blocharn**, earlier *Blairquharne*, with second element *càrn* ('cairn, burial mound').

Other names reflect the importance of religion in medieval life and landscape. Barmulloch, Polmadie, and Balornock have already been mentioned. There is also **Dalmarnock**, as well as **Killermont**, probably Gaelic *ceann tearmainn* ('sanctuary-end'). It lay at the very eastern edge of the medieval parish of Kilpatrick, and confirms that a wide sanctuary area surrounded that important pilgrimage church (Gaelic for 'Patrick's church'), now Old Kilpatrick, Dunbartonshire.²

A third language has played a major role in the named landscape of Glasgow and its neighbourhoods: that is Scots. The first Scots-speaking community of any note in the area would have been the burgesses or citizens of the burgh of Glasgow, founded as a privileged trading centre by Bishop Jocelin of Glasgow in 1176. That Scots was the language of the Glasgow burgh from the very outset is reflected in the place-names from within the burgh, such as **Briggate** ('bridge street'), Rottenraw, now **Rottenrow** ('rat-infested row'), and (the) **Gallowgate** ('gallows street').

Over the centuries Glasgow, in its spectacular and relentless expansion, has taken in literally hundreds of small settlements, hamlets and

farms, each one with its own name, many of which, as we have seen, are at least a thousand years old. By understanding the languages and elements which have gone to create these names, it is clear that we can throw light on many aspects of our past which would otherwise remain hidden. Much work remains to be done on the place-names of Glasgow, but I hope this paper has shown that it is work well worth undertaking in a serious and systematic way.

The above draws on two longer pieces which Simon Taylor has written on Glasgow place-names in recent years. The first will appear in his chapter 'Gaelic in Glasgow: the onomastic evidence' in *Glasgow, City of the Gael / Glaschu, Baile Mòr nan Gàidheal*, edited by Sheila Kidd, Department of Celtic, University of Glasgow, forthcoming. The second is an essay on Glasgow's place-names for *The Glasgow Story*, for which see the next item.

THEGLASGOWSTORY.COM

This is a new website funded by the New Opportunities Fund, and run by a consortium of Glasgow City Council Cultural Services and Glasgow, Strathclyde and Glasgow Caledonian Universities. It aims to introduce the story of Glasgow and its people from earliest times to the present to a wide range of groups, from school pupils, local history groups and life-long learners. Of toponymic interest is an essay by Simon Taylor, 'Glasgow Neighbourhoods: Earliest Times to 1560s', which looks at what place-names can tell us about many of the different settlements and communities which have gone to make up the modern city of Glasgow.

Available from 1 November 2003 on <www.theglasgowstory.com>, following its launch on 31 October in the Kelvin Gallery of the University of Glasgow.

THE ECCLESIASTICAL PLACE-NAMES OF BUTE

A summary of a talk given to the Glasgow conference.

Bute lies in the Firth of Clyde between the Ayrshire coast and the peninsula of Kintyre in Argyll. I focused on place-names there which contain the element rendered in modern place-names as *kil-* (from Latin *cella* via Old Irish *cell*), names which mark ecclesiastical establishments of some sort.

² This church and its early documentation was the subject of Thomas Clancy's conference paper later in the day.

There are 11 such names on Bute, all of which have, as their second element, the name of a saint. A further 5 place-names on Bute contain the name of a saint with an element other than kil-.

I began by looking at the name which marks the most important religious establishment on the island - a name which, like those attached to other important ecclesiastical centres in Scotland (Iona, Applecross, Lismore, Hinba, Abernethy), is not a kil- name: Kingarth. It is recorded in the 9th century Martyrology of Oengus in a commemoration of St. Blane: *Bláán cáin Cinn Garad* - fair Blane of Kingarth.

I showed how the name has been applied to various different features over time - from a topographical feature (cenn = head, garadh = ?thicket / copse), to a monastery (abbots of Kingarth are mentioned in the annals of Ulster 737, 776, 790) whose territory probably extended over much of south Bute, to a parish covering the whole island, to a parish covering half the island, and now to a tiny settlement 3km north of the early and later medieval remains which now are known as St Blane's or St Blane's Church.

I then looked at Kilblane and Kilchattan, and their relationship with Kingarth. Could they be shown to be early coinages, and to what features, exactly, do they refer? Unfortunately the earliest references to both are late (1646 Blaeu and 1449 respectively), it is not clear what either name originally referred to, and the name Kilblane has now disappeared entirely. These may simply be late coinages - Kilblane in particular - or they might represent chapels formerly within the monastic territory.

Having shown that the saints referred to in these names - Cathan and Blane - are as slippery as the place-names (Why does Blane have no Irish genealogy? Could he be British? When is he first linked with Cathan? Could Cattan be a local saint too?) I went on to round up the other kil- names on the island, illustrating the difficulties which such names throw up by focusing briefly on a few of the most interesting: Kildavanan, (and its relationship with Inch Marnock), Kilbrook, Kilmichael, Kilchousland, Kilmachalmaig. I ended by asking why, with such a rich crop of saints represented on the island - at least 16 represented in place-names, there is no sign of

St Brendan, the saint with which people born on Bute still allegedly associate themselves and after which Fordun claims the island is named - the *both* (= church) of Brendan.³

In short, this was a talk which focused on the fascinating and infuriating tendency of place-names, especially those which commemorate saints, to change beyond recognition, to move about from feature to feature, to gather to themselves ever-varying stories, and to get lost. It was a celebration, but also an alert.

Rachel Butter

'DOMNACH' IN SCOTLAND

The Old Gaelic word *domnach* is a loan word from the Latin *dominicum*, 'the Lord's [building]'. In continental sources, *dominicum* is used of churches from the third to the fifth century, and comes to Ireland during that period, where it forms the earliest Gaelic word for a church. It was later displaced by other borrowings from Latin - *cell* or *cill*, for the most part. Thomas Charles-Edwards writes (*Early Christian Ireland*, p. 185) that '*domnach* was probably no longer a current term, applicable to new foundations, after 500; otherwise one would expect to find it in Scotland' - he reports that *domnach* is not found in Scottish place-names.

However, it may be that *domnach* does appear in Scotland. In Lochaber, on the north side of the River Spean, the land rises to a *druim* over five miles long. In the western part of the ridge is a farm called *Druimandonich* [OS Pathfinder, 247,818]. A local gravestone in 1860 calls it *Drumnadonach*, and it is *Drumdonach* on the first OS map. On that same map, however, *Druim Domhnaich* appears again some four miles to the east of the farm. It seems likely that the whole ridge was originally called *Druim Domhnaich*, then. In these earlier occurrences the name appears without the genitive definite article - often indicative of an early medieval name-formation.

Druim Domhnaich may be a ridge belonging to, or near to, a Scottish *domhnach* church. There

³ According to Rivet & Smith in *Place-Names of Roman Britain* Fordun was nearly right in associating the name with a building: they attribute the *Ravenna Cosmography* name *Botis* to Bute as a plural ('dwellings') or as singular *Bot is* (for *insula*) (WP)

are two church-sites on or near the ridge to which this *Domnach* might refer. One is *Cill Choirril* on the eastern end of the ridge, where there is archaeological evidence of an early medieval church. An alternative site for a *Domnach* church might be more convincingly identified at Kilmonivaig, to the west of the ridge. This is now the parish church in whose territory Drumdomhnaich sits, and local place-names suggest that Kilmonivaig is an ancient *annat*. The term *annat* refers to a mother-church, a primary foundation – perhaps with relics of its founding saint – which had a certain authority over other churches in the area. Given that antiquity was an important dimension of authority in church-organisation, we might consider that the terms *annat* and *domnach* had similar implications, in which case the *domnach* of Kilmonivaig was simply re-designated as an *annat* when *domnach* ceased to be a current term in discussions of church order.

If *domnach* did disappear from use after 500 AD, a church of that title in Lochaber suggests a very early Christian foundation, well before the Columban settlement in Dál Riata.

An alternative explanation is that this early term continued in general use beyond 500 AD, at least in some places – there is no reason to assume that changes in spoken Gaelic happened simultaneously from Limerick to Lochaber.

Another possibility is that *domnach* had disappeared from ordinary speech by the sixth century, but had entered into the vocabulary of what we might call ‘canon law’ in Gaelic circles, and that it was applied to this early church to signify its status – a status subsequently advertised by the use of the term *annat*.

Gilbert Márkus
Dept of Celtic
University of Glasgow

[An interesting follow-up to this item can be found under ‘Domnoc/Dommoc’ (Richard Coates) in Coates & Breeze *Celtic Voices – English Places*. Could there be other possibilities worth investigating in Dunning (Perthshire) – *Duny* occurs in 1380, Rodono (St Mary’s Loch) and possibly Domnaheiche (Foss, Perthshire), all puzzling names in areas with early mediaeval ecclesiastical activity? (WP)]

ONOMASTICS AND ENGLISH LANGUAGE AT THE UNIVERSITY OF GLASGOW

Onomastics comprises a small but significant part of the Level 2 course in English Language at the University of Glasgow, usually taken by about 80 undergraduate students. During the first semester, a course component on ‘Aspects of Linguistics’ focuses on language relating to people — for instance, the cultural significance of different systems of kinship terminology — and includes material on the development on personal names and surnames in Scotland. During the second semester, the focus moves to language relating to the physical world, and includes material on Scottish place-names. This forms the basis for an Honours course in Onomastics which is usually taken by about 15 home students and is also popular with visiting students from abroad. Taught through a combination of lectures and seminars, the first semester deals in turn with each of the major language groups represented in the place-names of Scotland and England, including settlement-names, field-names and street-names. The second semester traces the development of personal names, bynames and surnames, before turning to onomastic theory and literary onomastics.

There is an emphasis throughout on the evidential value of onomastic material, and its relationship to other disciplines. The course is taught by Carole Hough, Katie Lowe and Doreen Waugh, with an introduction to the specialist map collection at Glasgow University Library by John Moore. Assessment is through coursework and examination, together with an oral presentation given by each student towards the end of the course. Undergraduate dissertations on onomastic topics average about two per year, and this summer we have also had one student working on a Carnegie-funded vacation project to investigate topographical terms in Scottish place-names.

Carole Hough

NEIGHBOURS/ NÀBAIDHEAN

(a) Spotted on OS map a little to east of the southern end of Loch Lomond: neighbouring farms Shanacles (*Sean eaglais*) and its translation Old Kirk. (b) Oceanfield might be mystifying, were it not a part translation of its neighbour Auchentoshan (Old Kilpatrick), whose thrice distilled product preserves this place-name from total obscurity.

LERWICK CONFERENCE: CULTURAL CONTACTS IN THE NORTH ATLANTIC REGION

A review of the joint Scottish Place-Name Society (SPNS)/Society for Name Studies in Britain and Ireland (SNSBI)/NORNA conference.

On April 4th – 8th 2003 Shetland played host to the first SPNS/SNSBI/NORNA joint name-conference *Cultural contacts in the North Atlantic Region*, which was held at the Lerwick Hotel in Lerwick. Being a joint conference of three societies whose members are primarily found in the British Isles and in the Scandinavian Countries, the conference was truly international in character with more than 60 participants from 8 countries. Therefore, the focus of the conference was most appropriately on names in the North Atlantic area, the region where Scandinavians and people from the British Isles have had longstanding contacts with each other. The conference itself was most beautifully organised with the papers placed together in appropriate sections and with interesting tours to various sites throughout Shetland.

Given the situation of the conference, some of the papers focused specifically on Shetland, such as the papers given by Eileen Brooke-Freeman: *The Shetland Place-Name Project* and organiser Doreen Waugh: *Some Westside Place-Names from Twatt*. Other contributions offered an invaluable insight into such topics as the place-names found along the *Ham Burn* in Foula (John Baldwin), the farm-names found in Andro Smyth's papers (Brian Smith) and the names of islands and islets in Shetland (Peder Gammeltoft). A large number of the papers compared Shetland place-names with the place-name material of neighbouring regions, as e.g. the public lecture given by Bill Nicolaisen: *Shetland Place-names in a Wider Context* and the papers by Svavar Sigmundsson: *Place-Names in Iceland and Shetland – A comparison* and Gunnstein Akselberg: *Names Composed in -staðir in Shetland and Western Norway – Continuity or discontinuity*. Other comparative studies were offered by Barbara Crawford: *'Papar' Names – Multi-Disciplinary pitfalls and international potential*, Inge Særheim: *Norse Settlement Names in -land in Shetland and Orkney* and Gunnel Melchers: *The Structure of Mead Names*.

The rich body of place-names of Scandinavian origin in the British Isles was explored in various ways by a number of participants. A couple of papers heralded a re-evaluation of the established ideas and theoretical aspects of the discipline. Richard Coates, for instance gave a thought-provoking paper titled: *The Grammar of Scandinavian Place-Names in England: A Preliminary Commentary*, whereas the paper *What is Norse, What is Scots? A Re-Evaluation of Orkney Place-Names* by Berit Sandnes furnished us with the tools with which to distinguish formally between Old Norse and Scots place-name constructions. A detailed study of *The Semantics of stöng, stang* was given by Diana Whaley, whereas Alison Grant and Dónall Mac Giolla Easpaig supplied us with fine overviews of the *Ayrshire by-names* and the *Scandinavian place-names in Ireland*, respectively.

Personal names may also yield information about cultural contacts in the North Atlantic throughout time. A rewarding paper by David Sellars explored how *Scandinavian Personal Names in Gaelic Scotland and the Isle of Man* may shed light on the naming traditions and peculiarities in the Scandinavian Viking-Age and post-Norse colonies Scotland and Isle of Man period, whereas Tom Schmidt's paper: *Onomastic Evidence of Faeroese and Shetlanders in Norway?* delved into medieval and later Norwegian sources for evidence of Norwegian-North Atlantic contacts.

The question of the relationship between the incoming Scandinavians and the indigenous peoples is closely linked to the study of place-names of Scandinavian origin in the British Isles. It is, therefore, only natural that the question should be touched upon in varying degrees at these conferences, in particular Arne Kruse's paper: *Worlds Apart – Gaelic and Norse in the West of Scotland* and: *Extermination or Economic Exploitation?* by Gillian Fellows-Jensen. And last, but not least, conference ended on a musical note with Katherine Campbell's paper *'Trowie' names*, accompanied and followed by tunes from the Shetland folk music treasury.

All in all, the conference was a very focused and relevant experience to everyone with interests in names and cultural contacts in the North Atlantic area – and not least very enjoyable! A final piece of good news is that a

publication of the proceedings of the conference is planned in the near future – something to look out for.

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WALLACE AND BRUCE PLACE- NAMES OF NEW CUMNOCK, AYRSHIRE

Local historical accounts of many parishes throughout Scotland will inevitably have a chapter reserved for the exploits of William Wallace and Robert the Bruce. Typically, such accounts will include a list of place-names associated with these great heroes or their contemporaries. Based on fancy or fact the derivations are worthy of preservation. New Cumnock in Ayrshire is one such parish.

Cumnock: The fanciful *Comyn Nock*, *Comyn's Castle*^[1] can be discounted. John Comyn killed by Bruce in February, 1306 did hold lands in Nithsdale (Dalswinton) but not in Cumnock (then the combined parishes of Old and New Cumnock). Comenoc Castle was owned by Patrick Dunbar, Earl of Dunbar (Patrick of Comenagh, Ragman Roll 1296). Comenoc, Comenagh and Cumno (see later) were later forms of Gaelic *comunn achadh* 'place of the confluence', for the castle stood on the hill overlooking the confluence of the River Nith and Afton Water^[2].

Castle William: William Wallace held a 'royal house at Black Rock, Blak Crag in Cumno'^[3]. The Blak Rok is **Blackcraig Hill** at the head of Glen Afton some 5 miles from Cumnock Castle. Across the valley stands the rocky outcrop known as Castle William, reputedly marking the site of Wallace's castle^[1,4]. The rediscovery of the Wallace seal suggests that he was the son of Alan Wallace. The name Alan Wallace 'crown tenant in Ayrshire' appears in the Ragman Roll, 1296^[5]. Was Wallace's royal house a reference to these Wallace crown-lands at Blackcraig, in the far east corner of King's Kyle - i.e. that part of Kyle maintained under royal control?

In 1722, William Hamilton published his translation of Harry's 'Wallace', a book which was only outsold by the Bible^[6], creating a new generation interested in all things Wallace.

Doubtless new Wallace place-names were spawned across Scotland, including Castle William, the earliest reference to which is on a map of 1775, where it is depicted as a ruined dwelling^[7].

Black Bog Castle : Ironically, Hamilton's work was responsible for creating a new name in the parish of New Cumnock. He renamed Harry's Black Rok as Black Bog (to rhyme with 'merry cog'). The parish minister writing in 1838 applied this invented name to Cumnock Castle^[8]. A case of two wrongs making a right mess!

Stayamrie: Robert the Bruce and his force of 400 men evaded capture from Sir Aymer de Valence 'up in the strenthis' of Cumnock (the hills of New Cumnock)^[9]. Near to Castle William, is the sheer rock face of Stayamrie, or **Stay Amery**, called after the beleaguered Sir Aymer and his attempts to capture Bruce, i.e. *keep going Amery!*^[4]. Another account considers Stayamrie to contain a reference to Wallace's armoury, due to the proximity of Castle William^[1].

However, Stayamrie appears to comprise two elements. Scots **stey** 'steep hill to climb' (cf. Steygill in neighbouring Dumfriesshire) and Gaelic, Irish **aimreidh (amrie)** 'steep or rugged' (cf. Carrickcamrie in Galloway 'steep or rugged rock',^[10]). Stayamrie, the doubly steep rock!

Craig of Bohun : Yet another rocky outcrop, near the source of the Connel Burn, carries the name **Craig of Bohun**, in honour perhaps of Sir Henry de Bohun, Bruce's first victim at Bannockburn^[4]. Gaelic **bothan** 'hut, booth, tent' on the banks of Gaelic connel (connyr ,c. 1590) **conghair** 'uproar' may be more likely.

Robert Guthrie

[1] George McMichael 'Notes on the Way through Ayrshire' (c.1890)

[2] Robert Guthrie, SPNS Newsletter 9, Autumn 2000 and www.new-cumnock.co.uk.

[3] Blind Harry 'Wallace' (c. 1477)

[4] Hugh Lorimer 'A Corner of Old Strathclyde' (1951)

[5] Dr. Fiona Watson 'A Report into Sir William Wallace's connections with Ayrshire' (1999)

[6] William Hamilton 'Blind Harry's Wallace' (1722)*

[7] Captain Armstrong's Map of Ayrshire (1775)

[8] Rev. Matthew Kirkland 'New Statistical Account' (1838)

[9] John Barbour 'The Bruce' (c.1375)

[10] Sir Herbert Maxwell 'The place-names of Galloway' (1930)

* The Luath Press Edition 1998 contains a map showing some 83 Wallace place-names.

ONLINE MAPS

Place-names on the (online) map : National Library of Scotland maps, 1560-1928.

I'm glad to have this opportunity in the Newsletter to update members about the National Library of Scotland's maps websites. These have expanded over the last couple of years now to include 3,700 maps of Scotland from the earliest 16th century mapping through to the 1920s. All the images are in colour, and zoomable to high resolutions, to reveal place-names and other topographic features. Even for those without convenient Internet access, the new images allow much clearer printouts (in greyscale or colour) to be made of all maps - for a modest charge - and sent out by post. We can also supply customised images or printouts of maps for publications.

As many toponymic researchers know well, historical maps are useful not only in showing the form of place-names through time, but also in helping to understand many of their meanings, especially when related to the landscape. Our earliest mapping of Scotland from an original survey that survives is by Timothy Pont in the late 16th century, and our **Pont maps website** contains a large quantity of supporting information about the maps as well as images of all the maps themselves. This year we have added fully searchable transcriptions from 100 pages of the 'Topographical Notices of Scotland' (Adv.MS.34.2.8), thought to derive from Pont, and these are packed with place-names for areas often not covered by his manuscript maps. We are also continuing to gather and monitor the various place-name listings and gazetteers being compiled by several researchers of particular Pont maps, with the hope that one day we may have a comprehensive 'Pont gazetteer'. Pont's work was supplemented by Robert and James Gordon in the 1630s and 1640s, who drafted over 60 manuscript maps, and used by Blaeu for the first atlas of Scotland (1654) with 46 engraved regional maps of Scotland. Later this year we hope to add fully searchable transcriptions from the Latin text of Blaeu's atlas, never hitherto translated into English,

and again most valuable for its toponymic information.

Later county maps were created by John Adair in the 1680s, and in greater detail by a range of surveyors a century later, some of whose work was incorporated in John Thomson's magnificent *Atlas of Scotland* (1832). In parallel, there were also more detailed town plans surveyed, showing names of streets and urban areas, for many towns only from the late 18th-early 19th century, with John Wood's *Town Atlas* (1828) including 48 towns. Although at present we have not scanned the first Ordnance Survey mapping of Scotland from the 1840s at the 6" and 25" to the mile scales, a range of other Ordnance Survey mapping has now been scanned. This includes 1,900 large-scale town plans covering 62 towns (1847-1895), the most detailed ever surveyed by Ordnance Survey, and one-inch to the mile mapping in the 1890s and the 1930s covering all of Scotland. Amongst other things, these maps are valuable in showing parish boundaries through time, particularly before and after the major local government changes in the 1890s.

Last but not least, the site includes marine charts of Scotland from 1580-1850, particularly useful for names in coastal and island areas. This autumn we have added 71 Admiralty Charts (1795-1904) to these, most dating from the 1830s and 1840s, and therefore valuable in pre-dating the Ordnance Survey topographic mapping for northern Scotland.

I hope this brief message encourages members to view these maps, online at <http://www.nls.uk/maps> or in person. Please contact us at the addresses below for more information.

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National Library of Scotland
33 Salisbury Place,
Edinburgh, EH9 1SL
Scotland.

Tel: 0131 466 3813 (direct dial), 0131 226 4531 x 3412 (operator)
Fax: 0131 466 3812
E-mail: maps@nls.uk

Gaelic Meanings of Strathspey Names

The Grantown Museum & Heritage Trust has produced two booklets, each of which lists all the Gaelic names on the local O.S. Explorer maps 418 and 419, and offers translations for most of them. Gaelic speaker Mr Neil Campbell (native of Harris), and SPNS member Iain Hay, worked together to produce the booklets. As Iain explains, accurate translations are often difficult to achieve, due to "(map) mis-spellings, lack of knowing the Strathspey dialect of Gaelic, and not knowing the reason or the story for a name". He gives the example of Delliefure, which has been alternatively suggested as cold dell (*fuar* = cold), hellish cold (suggested by an Islay Gaelic speaker), or more likely oat-growing field (*dail a' phuir*). The result of their labours is a fascinating collection, and members with Gaelic may care to suggest translations for the few left with only a ? - try for example Glen Mazeran, Dulnain, Farclas, Balnacruie, or Drumagrain. The two booklets can be obtained from the Curator, Grantown Museum, Burnfield House, Grantown-on-Spey, PH26 3HH, or on-line from Curator, <molly.duckett@btinternet.com>, at a cost of 50p each, plus 50p for postage (for one or both).

Peter Drummond

Place-Names of Beaully and Strathglass

Some of the fruits of the AHRB (Arts and Humanities Research Board)-funded one year project (2000-2001) looking at the place-names of south-east Inverness-shire are now available. A long article by Barbara Crawford and Simon Taylor in the most recent *Northern Scotland* (23, 1-76), entitled 'The Southern Frontier of Norse Settlement in North Scotland: Place-Names and History' sets out the data and conclusions regarding the central focus of the project. However, in order to evaluate the few place-names of possible Norse origin, the Project collected and analysed many names from the drainage system of the River Beaully or Forn and its chief tributaries, the Glass, the Farrar and the Cannich i.e. the parishes of Kilmorack, Kiltarlity and Convinth, and the western part of the parish of Kirkhill. Thus the results of the research also form the basis for a complete place-name survey of an area which had

hitherto received little serious attention from place-name scholars. All the place-names collected and analysed have been entered into the Scottish Place-Name Database, and will be published in book-form, with an extensive introduction. A draft text of this book, supplemented with colour photographs taken by Mary MacDonald, is also available on the project's website <http://www.st-and.ac.uk/beaully>, which is now accessible.

Recent Publications

A longer version of the paper on the **Fife place-name Pusk** given by Carole Hough at the Society's Glasgow conference in November 2002 has been published in the journal *English Studies*, 83 (2002), 377-390, under the title 'Onomastic evidence for an Anglo-Saxon animal name: OE **pur* "male lamb"'. Hough discusses Pusk and other place-names containing the Old English word *pur*, previously taken to refer to a wading bird such as the bittern or dunlin. In combination with Old English *wic* 'specialized farm', the second element of Pusk, a reference to a wild bird seems unlikely, and the paper presents linguistic evidence in support of an alternative interpretation 'male lamb'.

The Edinburgh Companion to Scots, edited by John Corbett, J. Derrick McClure and Jane Stuart-Smith (Edinburgh, 2003), contains two chapters of direct interest to SPNS members. Chapter 2 'Scottish Place-names' is by Maggie Scott, a former committee member, while Chapter 3 'Scottish Surnames' is a longer version of a paper given by Carole Hough at the Society's Dunfermline conference in May 2002. Topics covered in other chapters are 'A Brief History of Scots', 'Studying Scots Vocabulary', 'Syntax and Discourse in Modern Scots', 'The Phonology of Modern Urban Scots', 'The Phonology of Older Scots', 'Corpus-based Study of Older Scots Grammar and Lexis', 'The Language of Older Scots Poetry', 'The Language of Modern Scots Poetry', 'The Scots Language Abroad' and 'Language Planning and Modern Scots'. The book is published by Edinburgh University Press, and retails at £16.99 (paperback).

Historians as well as name scholars will be interested in an article by Henry Gough-Cooper entitled **Kentigern and Gonothigernus: a Scottish saint and a Gaulish bishop identified**, published in issue 6 (Spring 2003) of

the free online journal *The Heroic Age*.⁴ Taking as his starting point the suggestion outlined in John Morris's *Arthurian Sources Vol. 3* (Chichester, 1995), pp.85–86, that St Kentigern, the patron saint of Glasgow, is to be identified with Gonothigernus, Bishop of Senlis c.549×573, Gough-Cooper sets out to investigate the onomastic and other evidence relating to such a possibility. He begins by discussing historical and documentary sources for both Gonothigernus and Kentigern, and then presents a brief summary of archaeological evidence for trading links between Britain and Gaul during the late sixth and seventh centuries before moving on to the onomastic data which forms the main focus of the article. The chronological and geographical distribution of personal names in *-tigern* are examined in detail alongside place-names and church dedications, with the evidence clearly set out in the form of tables and appendices. Although ultimately inconclusive, this is a useful review of the material which succeeds in demonstrating that there is no compelling argument against the identification, and fairly strong circumstantial evidence in its favour. The article has been carefully researched, and is supported by an extensive bibliography. A small problem is that references are difficult to follow up due to the omission of page numbers from citations within the text, but this is presumably attributable to the journal editors rather than to the author. The approach is scholarly and responsible, acknowledging and indeed drawing attention to the limitations of the extant evidence, and the article is warmly recommended to SPNS members.

Carole Hough

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AUTUMN CONFERENCE, DUNDEE

SPNS members will already have had details and booking forms for the conference at the Discovery Centre on 8 November. As usual, talks will have a regional emphasis, and their subjects are place-names in the records of Coupar Angus abbey (Morag Redford), names in the fascinating area of west Stormont (Leslie Fraser), field names around Kirriemuir (David Orr), names of north-west Fife (Simon Taylor), and river names (Jake King). Cost is **£16** payable to SPNS: cheques and names and addresses of participants by 31 October please, to Ian Fraser, SPNS, Dept of Celtic & Scottish Studies (UoE), 27 George Square, Edinburgh EH8 9LD.

PLACE NAMES AND PERSONAL NAMES

At the AGM of the Scottish Place-Name Society, held in Lerwick in April 2003, I proposed that the Society give consideration to amending its objects to include the study of Scottish personal names within its remit. I made this plea originally when arrangements for the establishment of a Scottish Place-Name Society were first under discussion. On that occasion the plea was unsuccessful. However, I believe that the arguments in favour of including both place names and personal names remain cogent, and that now is the appropriate time to reconsider the suggestion.

I can only guess why the initial proposal did not find favour. There may have been a feeling that it was necessary to be single-minded and strongly focused if the new venture was to be successful. In this context the inclusion of personal names may have been seen as a distraction from the main object of the initiative and the main interest of its promoters: the study of Scottish place names. There may also have been a concern that the fledgling society might find itself overwhelmed by legions of genealogists with a very different agenda.

The Scottish Place-Name Society is now well established, and has proved an outstanding success, not least thanks to the energy and foresight of its founding members and committee. It holds regular conferences, publishes newsletters and has attracted a membership from all over Scotland. If there was ever anything to fear from extending the ambit of the Society to cover personal names, which I would doubt, there is certainly nothing to fear now. On the contrary, there is much to gain. The two disciplines are sufficiently close to be regularly combined as complementary, as, for example, in the Society for Name Studies in Britain and Ireland and the Society for Name Studies in Scandinavia. Although the main thrust of the former is towards the study of place names, it also covers personal names at its conferences and in its journal *Nomina*. The Society for Name Studies in Scandinavia, known as NORNA, likewise covers both place and personal names.

Although much remains to be done, the study of Scottish place names has been well served, and the discipline firmly established, by a succession of scholars from W. J. Watson onwards. The situation is different as regards personal name study, covering forenames, bynames and surnames. Despite George Black's magisterial *Surnames of Scotland*, and local studies such as Gregor Lamb's *Orkney Family Names* (2003), it still remains a Cinderella discipline. There is nothing, for example, to compare to George Redmond's recent

work on English surnames, founded on much local research, or the *Norsk personnamn-leksikon*. A number of individual studies, such as Gillian Fellows-Jensen on "Some Orkney Personal Names" in *The Viking Age in Caithness, Orkney and the North Atlantic*, Hermann Pálsson on "The name Somhairle and its clan" in *So meny people longages and tonges*, and, long ago, Alexander Macbain on "Early Highland Personal Names" in the *Transactions of the Gaelic Society of Inverness* show what might be achieved. Geoffrey Barrow's *Anglo-Norman Era in Scottish History* illustrates the advantages of enlisting both personal names and place names in the service of history.

It seemed appropriate to raise the matter again in Lerwick on the occasion of the very successful joint conference – *Cultural Contacts in the North Atlantic Region* – described elsewhere in this Newsletter. Many members of the Scottish Place-Name Society also have an interest in personal names, both in conjunction with place names, such as Bo'ness, Maxpoffle and Cyderhall (Berewald, Maccus and Sigurd respectively), and on their own account. It makes sense for the Society to take personal names under its wing. If that does not happen, the serious study of Scottish personal names will continue to languish.

David Sellar

KILMURDIE: ANOTHER TWIST IN THE TALE

Kilmurdie appears on OS, as well as earlier maps, as the name of a bulge in the arable fields a little over 1 km WSW of North Berwick Law, East Lothian. It is known as the site of 19th century finds of cist burials and aerial photographs show a complex oval enclosure. However, the name from earliest maps onward has the superficial appearance of a *cill Muiredich*, 'church of Muiredach'.

Then Prof Geoffrey Barrow found *Carmurdac* in the 13th century records of Lanercost Priory, Cumberland, clearly referring to this site, and inviting interpretation as a *caer*, or defended settlement, perhaps of someone called Morthec, a name that appears in a Cumbric-name milieu in Jocelin's 12th century Life of St Kentigern. But recently Prof Barrow has found a 12th century reference in the church records of St Andrews, '*ad quartam Murediches*'. This suggests that the initial syllable of *Carmurdac*, followed by a common Gaelic personal name, is the *cearamh* ('quarter') that appears in many names such as Kirriemuir ('Mary's quarter'). Another reference in the same record is consistent with the theory that Camptoun (renamed by the landowner in the 19th century from Captainhead) near Drem derives from Gaelic *coitichionn*, common grazing land.

WP (with thanks to Simon Taylor for passing on the results of Prof Barrow's investigations – and of course to Prof Barrow for enlightening us on this intriguing place-name and evidence of Gaelic speakers in this corner of East Lothian nearest to Fife.)



(Above) Druim Domhnaich with 'Cille Choril' and Tom an Aingil, by Achluachrach in Glen Spean; first OS map. Reproduced by permission of Ordnance Survey.



(Left and above) Incised cross on under side of leaning standing stone at Tombreck, 2km SW of Kirkton of Foss, by Loch Tummel; distorted colours to show the cross more clearly. No stylistic features to help dating, unless possible hint of rectangular finials. RCAHMS record describes as 'early Christian'. Could missionary activity in Highlands be early enough to leave traces of Old Gaelic 'domnach'? See article on pages 4-5.



(Left) Storm brewing over Strathmore and the Braes of Angus. Field names around Kirriemuir are one of the topics for the Dundee conference on 8th November.

(Below) Glen Doll with the White Water, tributary of the South Esk. River names are another of the subjects at the autumn conference.

(Bottom left) The Shetland weather was on its best form for the SPNS/ NORN/ SNSBI conference field trip to the south mainland: St Ninian's Isle with its tombolo.

