SCOTTISH PLACE-NAME NEWS

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The Newsletter of the

SCOTTISH PLACE-NAME SOCIETY
COMANN AINMEAN-ÀITE NA H-ALBA

The remains of the massive inner enclosure wall of the ***White Caterthun*** *in Angus, some 7 km north-north-west of Brechin and 7 km west of Stracathro. This Iron Age hill fort commands wide views over Strathmore and when new would have been a spectacular landmark. 700m to the north are the less obvious heather-covered remains of an older, multivallate enclosure, the Brown Caterthun; excavated burnt grains from it have been dated to around 4500 years ago. In the saddle between the two enclosures runs a tarmac road on part of an old hill track linking Brechin, upper Glen Esk and Ballater on the River Dee. The name Caterthun has thus probably been best explained by C P Will, in* Place-Names of North East Angus *(1963), as from Gaelic* cadha eadar dhà dhùn, *'track between two enclosures'. Will notes that the stress in Caterthun is on the last syllable.*

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EDITORIAL

As is very evident from recent correspondence in the Scotplace online discussion group, a newly born or growing interest in the history of places can often be a stimulus to a wish to learn more about the linguistic background of place-names. This may seem dauntingly complicated and technical to the new enthusiast. Whether through personal contacts or media such as Scotplace, those who have more experience will often be asked for advice or be in a position to offer advice on basic resources for the study and understanding of Scottish place-names. Besides being able to recommend wide ranging, scholarly but accessible books such as the classics of Watson and Nicolaisen, or recent works with a closer linguistic or geographic focus, it is as well to remember that there is a useful series of Ordnance Survey web-based publications for three of the languages which have made an important contribution to the place-names of Scotland: Gaelic, Scandinavian (Norse) and Scots. Each consists of an Introduction, which includes some basic grammar as it relates to place-name formation, and a Glossary of common place-name elements.

For **Gaelic** Place-Names (Introduction by Simon Taylor):
http://www.ordnancesurvey.co.uk/oswebsite/freefun/didyouknow/placenames/gaelic.html

For **Scandinavian** Place-Names (Introduction by Anke-Beate Stahl):
http://www.ordnancesurvey.co.uk/oswebsite/freefun/didyouknow/placenames/scan.html

For **Scots** Place-Names (Introduction by Simon Taylor):
http://www.ordnancesurvey.co.uk/oswebsite/freefun/didyouknow/placenames/scots.html

There is a fourth such site concerning **Welsh** Place-Names:
http://www.ordnancesurvey.co.uk/oswebsite/freefun/didyouknow/placenames/welsh.html

Although each of these four sites includes the word 'Britain' in its title, in the first three read 'Scotland' for 'Britain', in the fourth read 'Wales'.

Our first article below deals a blow to one of Scotland's favourite fanciful stories about place-names. As so often with place-names, the facts are more enthralling than the fantasy.

THE TRUTH ABOUT SKINFLATS

It may not be the most poetic name in Scotland; neither mellifluous nor romantic, and yes, it has been described as the ugliest name of any town in Scotland but, to those of us who are thirled to toponymics the name Skinflats is an intriguing one. [For maps, see back cover.] At a personal level, it is one that has become my *bête noire*: an unhappy circumstance that results from a local tradition which holds that the name was given by Dutchmen who reclaimed the carseland in that area at some indeterminate period. Having done so, we are told, they then looked over the results of their labours and proclaimed, "Schone flats"! Consequently, when involved in any local discussion on place-names someone will ask, 'Do you know what Skinflats means', to which my well rehearsed reply is, 'No, but I think you're about to tell me', and the Dutchmen, as you might expect, make their due appearance. My equally well rehearsed counter-questions follow: (1) when was this done? (2) who paid to have it done? (3) why is there no record of the event and (4) why does the increased value of the land not appear in any valuation? The answers to these are (1) "Dinni ken." (2) "Dinni ken." (3) "Dinni ken." and (4) "Whit?" However, my favourite question is kept for last: "Who paid these Dutchmen to remain here long after they had completed the job? Which they would have to do in order to see the results: the process used to reclaim land from the sea did not produce an instantaneous effect; indeed it could take years and, fiscally speaking, Skinflats is only a very loud hail from Fife. It should also be mentioned that on one solitary occasion I encountered a variation of the story which states that that it wasn't land being reclaimed from the sea that brought the Netherlanders but the draining of an alleged moss.

So let's set the scene and look at the facts. Firstly, Skinflats is a small settlement that originated as miners' rows serving a local colliery. It was built sometime between 1817 and 1861 on a piece of land then known as Skinflat. Presumably, the –s attached through usage as the rows would have come to be known as *the Skinflat's rows to distinguish them from numerous others in the vicinity.

In 1841 the parish minister commented, 'There is no village in the parish, except a small portion of Carron Shore, the greater part of which is in the parish of Larbert'. Skinflats was described in 1861 as, 'Two rows of colliers houses, partly slated and partly tiled. It contains two public houses and one smithy. The parish school is situated near the north end of the village'. The earliest overt record I've recovered for the land on which its stands comes from 1714 when Alexander Johnstoune of Kirkland (of Bothkennar) took heritable possession of 'the parts and portions of the estate of Newtoun called Houkers, the Tiend Yeard, *Skimflat* and Bamershyre'. In subsequent sections of the charter the name appears as *Skamflat*. Five years later it reappears as *Skameflat* and in a sasine that specifies the extent of these pieces of land the notary has entered, '*Skameflat* being [blank] acres of land or thereby'. A bit unfortunate on the one hand but, on the other, it is acknowledges that is was measured in acres and, therefore, was arable.

This charter also gives the marches of *Skameflat* along with the adjoining place known as Tiend Yard which was acquired at the same time. Together, they are said to be 'bounded betwixt the right of way that leads betwixt the ferries of Airth and Carron on the west. The lands belonging to Newton possest be Adam Lidle on the east. The lands possest be John Slanders on the north and the lands of Newton possest be John Rae tenant on the south side'.

Both places are described as having, 'house biggings yards tofts crofts parts [and] pendicles', and so not only was this holding measured in arable units but it had an established steading with the usual arrangement of buildings and associated enclosed areas. This last charter, in dealing with *Tiend Yard*, has the following clause: 'Excepting from this disposition as it is thereby excepted that piece of ground taken of the said lands for making of ane entry to the school house of Bothkennar'. Although mentioned in earlier records, this is the first document to locate the school and shows that it was situated where the first edition of the Ordnance Survey depicted it in 1861 and, indeed, where the present village school still stands. Both of these places were parts of larger units defined within the charters in oxengates and, therefore, in an area that tradition states to consisted of moss, myre, bog, or saltings we find the land being measured in oxgangs and acres. Now, having ploughed my way (no pun intended) through hundreds of charters and sasines I've yet to see one that specifies the actual extent of any muir or moss let alone one that uses the terminology of arable division for such places.

Certainly, in Bothkennar there was reclamation as the parish minister reports in the 1790's: 'Within these few years, a considerable extent of ground has been gained in this parish and neighbourhood from the Frith (sic), which, though defended at a great expense, will soon become a valuable acquisition to its possessors'. This information was restated some fifty years later by his successor who, in 1841, states: 'The Earl of Zetland has reclaimed from the Frith (sic) of Forth, by embankments about 200 acres which have not as yet been subjected to the payment of any part of the minister's stipend. There are still 800 acres which are left dry by the tides twice every twenty-four hours, and which will certainly, at no distant period, be recovered from the sea'. This ties in with the canalization of the River Carron which took place in the years 1767-70 to allow vessels of large burden to reach Carronshore. The Earl's lands lay on the south side of the river, but as a consequence of the straightening, part of these were transferred to the north bank. All of the old course of the river and the substantial estuary were banked and reclaimed and there can be little doubt that this formed most, if not all, of the 200 acres.

A casual observer might perceive the carselands to be as flat as a bowling green but, in fact, there are undulations. Parts lie at only 3 metres O.D., while much of it attains 4 metres and in other places, including the site of the church, it rises to 5 metres, but sitting on the highest point of the parish is Skinflats which is on the 6 metre high summit. It must also be pointed out that Skinflats is located more than one and a half kilometres inland from the coast. Between Skinflats and the coast are several places which have a considerable history. Among these is Newton (1502), the largest estate in the parish and the one that Skinflats is a division from. Also on the seaward side were the smaller estates

of Orchardhead (1526) and Stonehouse (1632), both at the shore. Close by Skinflats are (or were) Mains of Bothkennar (1507), Howkerse (1637) and Grange of Bothkennar (1376). Immediately adjoining is Tiends Yard (1637). Another factor that must be taken into consideration is that the Carse of Bothkennar (1359), far from being a morass, was a highly productive tract of arable land from at least the mediaeval period.

Evidence for this comes from the thirteenth century, when records provide unequivocal evidence that wheat was being grown there. Due to the climate and northerly latitude of Scotland this is a more difficult crop to grow than oats or barley. Certainly, it will not flourish on marginal lands of poor quality. As Bothkennar was Crown Land and returned rents in kind to the king, the records indicate the produce. As each and every square inch of the parish of Bothkennar lay on the carse, there can be no doubt that all revenue derived from Bothkennar was the produce of that tract. In 1290 Norman de Arcy, knight and keeper of the castle of Stirling, issued a receipt to the Abbot and convent of Newbattle for 4 chalders of wheat, and 12 merks sterling instead of 6 chalders of wheat, of the *ferm* (the rents) of Bothkennar. This was probably part of what was due annually from revenues which Newbattle Abbey derived from Bothkennar: it was common for rents and benefices to be paid on two terms yearly and we find a further receipt for 5 chalders of wheat and 10 merks issued by Sir Norman in the same year. It would seem, therefore, that Newbattle paid 20 chalders of wheat per year to the keeper of the castle with half of this being commuted to cash. Newbattle's revenue from Bothkennar was a consequence of an early gift to the abbey and so only represented that part of the produce grown there; it follows that we are seeing in these transactions only a fraction of the wheat production.

King Robert the Bruce issued directions in 1317 to the sheriff and baillies of Stirling to ensure payment to the abbot and convent of Cambuskenneth from the king's tiends of Bothkennar, "both in grain and money as they were wont to receive them in the time of King Alexander III" (1249-1286). It is worth noting that these had been exchanged at the time of Alexander for certain tiends of the lordship of Stirling which had originally been granted to the abbey by the kings of Scotland. It would seem that the stability brought to the country by the victory at Bannockburn was reflected in the produce of Bothkennar for, in 1328, the sheriffdom of Stirlingshire and the king's ferms from that county were assessed by the *auld extent,* with the exception of Bothkennar. There a new assessment was made and, it is of interest to note, only two years before, Robert the Bruce petitioning parliament for a grant of money because the crown lands had diminished by gifts and transferences and by *occasione of war*.

As late as the sixteenth and seventeenth centuries it is common to find in feu charters of lands in Bothkennar the obligation to pay to Cambuskenneth various quantities of wheat. It is equally noteworthy that rents from the Carse of Bothkennar were being paid partly in money in that early period. This tells us that the tenants had produce well in excess of subsistence and were converting the surplus to cash. The very act of commuting rent in kind for money is the most convincing indicator of the valuable nature of the agriculture of the carse at that time. We are told, in 1841, that the main produce of the parish was wheat and beans. Due to agricultural improvements such as drainage and crop rotation the average of crop of wheat was around six quarters per acre, and the best years as much as nine. The rent of the land even than was still reckoned as a grain rent.

In all likelihood the myth origin of the name is tied into several of these factors and events, particularly the eighteenth century engineering of the River Carron. Nevertheless, this does not explain the ongoing part of the legend that it was carried out by Dutchmen. This probably emanated from ill recalled versions of a passage in Sir Robert Sibbald's account of Linlithgow in 1710 when, speaking of a stretch of shore on the south bank of the firth known as *Ladies Scape,* he states: 'The Dutch did offer some time ago to make all the Scape good arable ground and Meadow, and to make Harbours and Towns there in convenient places, upon certain conditions which were not accepted'.

In the discussions mentioned above, having explained these circumstances to the proponents, they inevitably strike back with their killer punch, which is, 'Well, whit aboot the Dutch Inn then? This establishment, opened in the 1960's, is a popular eating place in the village. The suggestion that the Dutchmen were *Moss Lairds* must also be refuted. The Military Survey clearly shows three mosses along the carselands: at Throsk, Elphinstone (now Dunmore) and

Letham. The first has been totally drained although it survived into the eighteenth century, fragments of Elphinstone, which was huge, are visible but fragmentary while Letham is still exploited for moss today. The Military Survey indicated that both Throsk and Elphinstone had colonies of Moss Lairds. All three mosses had associated place-names such as Moss-side and Mossneuk. There is not a solitary example of a name having *moss* as an element recorded in Bothkennar Parish. Further evidence for the existence of mosses arises because feudal tenants had privileges on them and these rights were usually stated within their charters of sasine. Given that Bothkennar is so well documented, had there ever been a moss there within the historical period it certainly would have been noted.

As far as a derivation for the name is concerned, no sense of *skim* provides any logical derivation but *skam* is found as an element in names such as the recurring Scam(m)adale ARG, INV and the variants Scammi Dale SHE and Scamodale INV. As far as the Shetland instance is concerned Stewart gives the derivation of the element as ON *skammr*, 'short' as does Cameron for Scampton LIN. It is also worth noting Skinnaquoy ORK, a name that has developed from *Skanaqoy* (1595). It may be inferred that the meaning of Skamflat was 'short flat'. Cf. Shortflatt NTB. It is notable in terms of dating names containing the element *flat* that of the twenty recorded in West Lothian, not a single instance is located on the carselands, which expanse is comprised of land reclaimed in the seventeenth century. Of the seven places quoted by SND, three are recorded c.1240 and the latest in 1327.

In the Falkirk area, over and above Skinflats, we find several such names, all of which are located on the carse. These are:

Almond Flat (1399), Carronflat (1542), (which lay a long way from the River Carron having been stranded from it by a change in the course of the river that occurred sometime before 1450), Scotflatt (1655), Reedyflats (1544), Reddoch Flat, (1635), Middleflat (1655), Smallburn Flat (1399), Smoothflats (1805), Wholeflats (1635), Burnsflat (1621), Gallowflat (1569), Ladyflat (1628), Maryflats (*Marieflattis*), Millflatts (c.1755), Powflat (1700) and Tillyflats (1731).

John Reid (prompted by a local news report …)

… ABOUT SKINFLINTS

Skinflints error prompts apology

First Bus has apologised to residents of a Falkirk village after wrongly labelling it Skinflints on timetables. The error was made for buses travelling to Skinflats, near Grangemouth, which has a population of about 350. The company said the mistake was printed on timetables for the numbers 10, 11 and 12 buses on 12 January and had now been corrected. The village was reportedly named by Dutch engineers in the mid 18th Century. A First Bus spokeswoman said: "There was an error in the map which was immediately withdrawn as soon as we realised. If there was any offence caused to anyone then, of course, we do apologise."

Ugliest name

Lifelong resident of Skinflats, Janet Henderson, 77, said she could see the funny side of the error. She said: "My husband and I had a good laugh about it. I was born in Skinflats and lived here all my life. I don't think we are really skinflints." Robert Jones, 54, added: "Skinflats is a lovely wee place so I'm sure it wasn't meant in malice. I'd imagine it was an innocent slip by someone, but they've been recalled and that should be the end of it. It's more humorous than malicious." Detractors have however described Skinflats as having the ugliest name of any town in Scotland. It was developed in the late 18th century as a settlement to house coal miners from local pits. It is now best known for its RSPB reserve, home to birds including migrant and wintering wildfowl, pink footed geese and waders.

SAINTS' NAMES AND SAINTS' TERRITORIES

There is a category of names which we might call 'hagio-toponyms', i.e. place-names which contain references to saints. Though many of these are the names of churches or parishes, there are also many cemeteries, rocks, wells, burns, etc. named after saints. Scotland needs a systematic survey of such names, because I suspect they may be very useful for understanding the medieval mental map of Scotland. Let me illustrate by looking at two territories and their hagio-toponyms.

The monastery of Abernethy first appears in the record in what seems to be a ninth-century foundation legend[1] which indicates that Abernethy was dedicated to St Brigid. We happen to know from a late twelfth-century

charter the extent of Abernethy's territory at that time. (See map on back page.) Its ecclesiastical possessions included the churches of Abernethy, Flisk and Coultra (later called Balmerino), the chapels of Dron, Dunbog and *Erolyn* (almost certainly a scribal error for Abdie), and the lands of Ballo and Pitlour.[2] What we see from these holdings, then, is a kind of *paruchia* or ecclesiastical territory stretching along almost the whole southern coast of the Firth of Tay. What interests me is the position of two wells, both dedicated to St Brigid, patroness of Abernethy, both located on the boundaries of Abernethy's territory. One of them appears as *Sanctbrydiswell* or *Brydswall* in a couple of sixteenth- and seventeenth-century boundary charters on the southern limit of the parish of Abernethy, but is now lost. The other well is Bridieswell at the far eastern limit of Abernethy's territory, first appearing in the 1328 x 1332 and still surviving in a street-name in the Gauldry.

Another Bridget dedication in Abernethy's territory is a field appearing in the nineteenth century as *St Bridget's Land* or *St Brides Shode* beside Dunbog kirk. It is likely that this Brigid-dedication also dates back to the twelfth century or before, when Dunbog kirk was still only a chapel held by St Brigid of Abernethy. Unlike the two wells of St Brigid, this doesn't mark an actual territorial boundary, but I think that, like the wells, it reflects the stamp of Abernethy's medieval territorial claim.

This pattern of Brigid-toponyms might be best understood as a mother-church or minster-church with several dependent churches and chapels defining its territory by the application of its patron saint's name to two boundary features and a chapel-site.

Perhaps a similar pattern can be perceived in the parish of Buchanan on the other side of the country.[3] Toward the southern end of that parish lies a village on the shore of Loch Lomond called Balmaha. Though at first sight this looks like a name in Gaelic *baile*, the early forms (*Balomohaw* 1682, *Ballamahow* 1684, *Ballomachau* 1686, *Ballomachaw* 1686 etc.) make it almost certain that the generic element is Gaelic *bealach* 'a pass'. This fits the situation of Balmaha precisely: it is at the south end of a dramatic pass (the Pass of Balmaha) where the Loch Lomond shore road passes through the western shoulder of Conic Hill, actually crossing the Highland Boundary Fault.

The Pass of Balmaha in the wooded middle ground

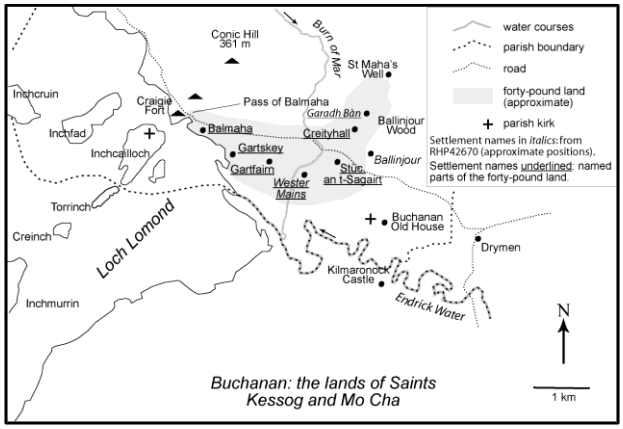
The specific element in Balmaha is the saint's name Mo Cha, which is a hypocorism of Kentigerna – formed in a perfectly regular way by the addition of the prefix *mo* and a lenited form of the first part of the saint's name. She was the patron saint of the parish of Buchanan, which used to be called Inchcailloch in the middle ages. The church of St Kentigerna or Mo Cha was on the island of Inchcailloch (*Innis Cailleach* 'island of nuns'), until 1621 when it was moved to the mainland.

Now the interesting thing about the Pass of Balmaha from our point of view is that it marks what used to be a parish boundary. To the north of the pass lay St Mo Cha's parish of Inchcailloch/Buchanan. South of the pass lay 'the forty-pound land of Buchanan' which until 1618 was a detached part of the parish of Luss on the far side of the loch. The patron of Luss was St Kessog. So Balmaha, 'the pass of (St) Mo Cha', marked the boundary between her territory and that of St Kessog.

St Maha's Well

Likewise, high on the hillside to the east of Balmaha there is a well on OS maps called St Maha's Well. It is very close to the north-eastern boundary of the forty-pound land of Buchanan, and can therefore also be seen as an old parish

boundary marker, separating St Mo Cha's territory from that of St Kessog.



The map shows the forty-pound land at its minimum eastern extent, but it may have stretched as far east as the modern Buchanan-Drymen parish boundary. It would therefore have included the lands of Ballinjour, which seems to be *baile an deòraidh* 'farm of the dewar or relic-keeper'. It is likely that the eponymous dewar held the only relic we know to be associated with Buchanan: the bell of St Kessog. So here, at the far eastern limit of St Kessog's territory, close to where it meets St Mo Cha's territory, at a point marked by St Mo Cha's well, are the lands of the keeper of St Kessog's bell. The two saints face each other across the medieval boundary, marking their territories with the names of a farm, a well and a pass.

If hagio-toponyms reflect some medieval boundaries for which we *do* have documentary evidence, like Abernethy, Inchcailloch and Luss, is it possible that they can also be used predictively to identify the lands and boundaries of medieval territories for which we *don't* have documentary evidence? To answer such a question requires the collection of a great deal of data, toponymic and spatial. Now there's a job for someone.

[1] Marjorie Anderson, *Kings and Kingship in Early Scotland* (Edinburgh 1973) 247.
[2] *RRS* ii no. 339.
[3] For a fuller discussion of this, see Márkus, 'Saints and Boundaries: the Pass of St Mocha and St Kessog's Bell', *Journal of Scottish Name Studies 2* (2008) 69-84.

Gilbert Márkus *(text, maps and photos – summarising his talk to the autumn 2008 conference)*

IN DEFENCE OF TRADITIONAL NAMING

Forth Ports have backed down in the face of a 6000 signature petition against changing the name of part of Leith Docks to the posher 'Edinburgh Harbour', to help market a new development.

BAILLIES, BATTLES AND BANKS – STREET NAME ORIGINS IN DUNDEE

Iain Flett *gives an outline of his talk and discussion at the autumn 2008 conference in Dundee*

This alliterative title provided a starting point for an examination of the usual plethora of origins of street-naming in any historical burgh in Scotland. Tribute was due to the enormous amount of work carried out by Dundee Central Library in creating websites on the history of street names www.dundeecity.gov.uk/streetwise/, on Victorian street photography www.dundeecity.gov.uk/photodb/main.htm and on historical maps www.dundeecity.gov.uk/centlib/maps/main.htm. At the conference these websites were used in live links to demonstrate their richness.

Baillies

Baillies were leading town councillors chosen to be magistrates and the title still continues as an honorary title in Dundee bestowed on long-serving elected members. One such place-name is that of Yeaman Shore. The Yeaman family was influential in providing merchant burgesses and there is a worn 17th century sandstone monument in the Howff burial ground to the Zeaman family, in the older Scots spelling with initial yogh. Although Yeaman Shore (together with Shore Terrace at City Square) is now nowhere near the river Tay, Crawford's 18th-century plan (available online through the Central Library) plots the original river line at Yeaman Shore westward to the south of what is now DCA (Dundee Contemporary Arts), where the stone sea wall boundary is still visible.

Another illustrious line of Baillies could be found in the Gardynes of Gardyne, and a success story initiated by the Tayside Building Preservation Trust is the renovation of the mediaeval merchant's house at Gardyne's Land in High Street, now converted into commercial accommodation curiously designated a 'backpackers' hostel' but with luxurious fittings and amenities. Another civic group, the Dundee Civic Trust, has been influential in reawakening Dundonians' awareness of the history behind their Lands, Wynds, Closes and Pends. The Trust has put up a series of information plaques at both entrances of the ones in the city centre and has been encouraging citizens and businesses to realise their worth and reclaim

them as throughways of heritage and interest and spaces of quiet and relaxation.

Battles

Although later overshadowed by Nelson's victory at Trafalgar, Admiral Duncan's victory over the Dutch off Kamperduin in 1797 was greeted at the time by national thanksgiving, as to have lost that battle would have had serious implications for Britain. Thus there are no 'Trafalgars' but an understandable proliferation of 'Camperdowns' throughout Dundee, Broughty Ferry and Lochee, notably in Camperdown Works, at one time the largest jute mill in Western Europe.

Another naval battle is commemorated in Broughty Ferry at St Vincent Street, which leads to the City Archives being mistakenly asked occasionally why this Forfarshire sea-bathing retreat should have chosen such an unusual saint as a patron.

Banks

Bank Street was projected in 1824 (with Reform Street) to link Willison Street and Reform Street. Partially laid out in 1832, it cut through a ridge of whinstone to connect with Barrack Street by 1871. It was named after the Bank of Scotland erected at the junction with Reform Street. Closed as a bank and re-opened in the 1980s as a pub called, appropriately, The Old Bank Bar, the name was then sold on when the bar was surrendered and redeveloped by successive chains. That means that the present 'Bank Bar' in Union Street is indeed a bar with pictures of former banks on its walls but with no other connection to a bank. On the other side of the spiritual dimension, name transference in Dundee was most obvious in the Church of Scotland congregation of Meadowside-St Paul's in Nethergate. This name for this survivor of a series of church amalgamations reflected that one of the former congregations had indeed been Meadowside. However, that church had certainly not been in the Nethergate, but beside the meadow which provided such soft foundations for the McManus Museum that The Heritage Lottery Fund had recently been called upon to save the building from subsiding into the ground.

The Burgh of Dundee

Iain followed with a general overview of the original burgh of Dundee, developed from Danish trading links in the eleventh century with recognition as the burgh of Earl David of Huntingdon in the late twelfth century and full royal rights confirmed by Robert I in 1327. The 18th-century Castle Street commemorated the 13th-century stronghold on the rock outcrop on which the Episcopalian cathedral of St Paul now stood. The limit of the royal burgh, or royalty, corresponded roughly to the line of the Inner Ring Road and could be seen on the online 16th-century sketch by Timothy Pont on the NLS maps website.

It was interesting to hear in Dr Balode's discussion of street names in Riga that the terms *gait* and *gatve*, used in the two cities to denote a roadway, were connected. In Dundee the earlier spellings Nethergait, Overgait, Seagait, Cowgait and Wellgait had been gradually overtaken by '-gate' endings which had led to popular confusion about what the names referred to. The continuing usage of the 'Cowgait Port' for the last surviving burgh port did serve to remind citizens of its original spelling.

The Cowgait Port is also known colloquially as 'Wishart's Arch' because of its traditional association with the protestant martyr George Wishart, who is supposed to have preached from its parapet in 1544 to the plague-ridden lying in St Roque's yards beyond. (St Roque was the patron saint of the diseased, and was the name given to a Carnegie public library on the site before it was sold off to dissolve into an un-Carnegie-like nightclub). It was pointed out that this association, although misled, (the port is a century younger than Wishart) saved the structure from demolition in the redevelopment of the burgh in the Police Improvements of the late nineteenth century[1]. This stay of execution serves as an example where popular association with, and affection for, a name can have a dramatic effect in such circumstances.

Wells

Some named wells survive in Dundee, the most notable being that of one of its two patron saints, The Virgin Mary (echoed in the Madonna Lily of its coat of arms). The Wellgait, still following its mediaeval route but encased by a late 20th century shopping mall, went to the Well of Our Lady The Blessed Virgin, later shortened to The Ladywell. The name survives in a place of modern spiritual pilgrimage known as The Ladywell Tavern. Iain suggested that the Ninewells that now gave their name to the regional Hospital could have been dedicated to

St Ninian, but Simon Taylor and others at discussion time agreed that that there were too many 'Ninewells' in Angus and Fife for that explanation to be likely. However, in later correspondence with David Orr of SPNS, who is conducting a survey of named wells in Angus and Dundee, it was established that the 'Sinavey' well to the north of old Mains Castle in Dundee was probably a corruption of St Ninian, as Old Mains Kirk was definitely dedicated to him.

After other excursions into occupations (Bonnetmaker renamed Hilltown and Bucklemaker renamed Victoria Road) and politics (Parnell renamed Nelson) the rôle of current street naming was considered. Iain paid tribute to the continuing work of naming of streets carried out by a senior engineer from the Planning and Transportation Department of Dundee City Council. He tried to maintain sensitivity about local historic traditions by liaising with local groups. Two recent successes had been the adoption of 'Gourlay' (from the 19th-century shipyard) for a name in the new development at City Quay and the re-adoption of the mediaeval 'Mid Kirk Style' outside the glass-fronted Overgate shopping mall, although arguments have been lost with developers who insist, for example, on using terms like 'Mews' in a misplaced gentrification of a modern Scots development.

[1] This may not have been the first time that folk memory came into play to save this structure. Historic Scotland's supplementary information for its statutory listing as a building of architectural and historic interest notes:-

"After the last siege of a town in Britain and Dundee's brutal sacking in 1651, General Monck ordered the slighting and demolition of the town's defensive works. The Cowgait Port was spared, presumably because of its association with the protestant reformer and martyr George Wishart. According to Knox he preached to plague victims in 1544 from "the East Port", which could refer to the larger port on the Seagate or the lesser one in the Cowgate. The latter, adjacent to the old St Roques Chapel, burying ground for plague victims and site for the Old Wishart Church, seems more likely. It has been argued that Dundee's fortifications were extended in 1650 in anticipation of attack by Cromwell and that the Cowgate Port was then moved to its present position. But a stone gateway would have been no use in an artillery siege, so in all probability this is the site from which Wishart preached. At least some of its elements are 16th century, restored anonymously by Peter Carmichael (Baxter Brother) in 1877." (Ed.)

STREET-NAMES OF RIGA (LATVIA) IN HISTORICAL AND MULTICULTURAL CONTEXT

Dr Laimute Balode *summarises her talk at Dundee on the political significance of street-naming in the Latvian capital.*

Riga: the old city

'Urbanonyms' of the capital of Latvia, founded in 1201, have for centuries been the weapon of ruling ideologies. Streets have been renamed several times (some of then even 8-10 times): in German, Russian, and Latvian. One of the most famous examples is:-

Aleksandra iela (*Street of Alexander*) (1818[1]) > *Lielā Aleksandra iela* (*Great Street of Alexander*) (1861) > *Brīvības iela* (*Street of Freedom*) (1923) > *Ādolfa Hitlera aleja* (*Adolph Hitler Avenue*) (1942) > *Brīvības iela* (*Street of Freedom*) (1944) > *Ļeņina iela* (*Lenin Street*) (1950) > *Brīvības iela* (*Street of Freedom*) (1990).

The first official renaming of the streets dated with 1859. During the First World War the government of Russia changed a number of street-names connected with the culture of western Europe:-

Hamburgas iela (Street of Hamburg) > Ladogas iela (Street of Ladoga); Lībekas iela (Street of Lübeck) > Oņegas iela (Street of Onega).

With Latvian independence following WW1, there was in the 1920s a nationalistic tendency to replace foreign elements in street-names with home-grown forms.

During Russian and German occupations the authorities tried to immortalize the names of their leaders, fighters, and members of the party in the street names of the capital and other cities in Latvia:-

Raiņa bulvāris (*Rainis Boulevard*) (1920, 1944) > *Alfrēda Rozenberga gatve* (*Alfred Rosenberg Avenue*) (1942); *Pulkveža Brieža iela* (*Colonel Briedis Street*) (1923, 1995) > *Sverdlova iela* (*Sverdlov Street*) (1940).

The German occupation authorities were active in street-naming during the first years of the Second World War: over 100 streets and squares in Riga were renamed in 1942 (such as *Adolf-Hitler-Straße, Gotenhafener Straße, Zoppoter Straße, Alfred-Rosenberg-Ring*), but in 1944 these names were abolished.

The renaming tendency of Soviet times proceeded after the war (partly in 1948, and especially in 1950): 57 streets were renamed in 1950. During this time such urbanonyms appeared as *Ļeņina iela, Kārļa Marksa iela, Fridriha Engelsa iela, Hercena iela, Ogarjova iela, Beļinska iela, Mičurina iela, Černiševska laukums* etc.

In Soviet times it was very important to immortalize the names of the Soviet cosmonauts for ideological reasons:-

Ropažu iela (*Ropažu Street*) (1902, 1990) > *Gagarina iela* (*Gagarin Street*) (1961); *Buļļu iela* (*Street of Bulls*) (1923) > *V. Tereškovas iela (V. Tereshkova's Street)* (1963).

Riga in Stalin's time (1950)

Almost the whole system of Soviet basic values was reflected in street-names like the following:-

Pils laukums (*Palace Square*) (18th cent.) in Riga > *Pionieru laukums* (*Square of Pioneers*) (1941, 1944); *Kalpaka bulvāris (Kalpaks boulevard*) (1923, 1990) in Riga > *Komunāru bulvāris* (*Boulevard of Communards*) (1941, 1944); *11. novembra krastmala* (*Embankment of 11th November*) (1934, 1990) in Riga > *Komjaunatnes krastmala* (*Embankment of Komsomol*) (1948).

It is rather interesting to follow the change of semantics in such street names of Riga:-

Aizsargu iela (*Street of Defenders*) (1935) > *Sarkanarmijas iela* (*Red Army Street)* (1944) > *Bruņinieku iela* (*Knights' Street*) (1859, 1990); *Svētceļnieku iela* (*Pilgrims' Street*) (1923) > *Ceļinieku iela* (*Travellers' Street*) (1940, 1944); *Bīskapa gāte* (*Bishop's Lane*) > *Muzeja iela* (*Museum Street*) (1950) > *Bīskapa gāte* (*Bishop's Lane*) (1990); *Katoļu gāte* (*Catholics' Lane*) (1923) > *Poļu gāte* (*Polish Lane*) (1987) (perhaps because the Poles are Catholics); *Debesbraukšanas iela* (*Ascension Street*) (1936, 1942) > *Mēness iela* (*Moon street*) (1940, 1944); *Centrāltirgus iela* (*Main Market Street*) (1932, 1990) > *Kolhoznieku iela* (*Street of Collective Farmers*) (1950).

With the resurgence of national feeling (in 1987) the historic names were restored to many streets and urban spaces. These included *Doma laukums, Jēkabalaukums* and *Pils laukums* (*Cathedral Square, James Square* and *Palace Square*) regained their historical names. The tendency in independent Latvia is to preserve or return to the earliest urbanonyms of the city.

Are there any streets in Riga that haven't changed their names with the rulers over the years? The answer is "Yes", though the ancient names are relatively few. Here are some examples of the oldest street-names of Riga that have not been changed in centuries:-

Jāņa iela (*Jāņa [John] Street*) (since 13th cent.), *Smilšu iela* (*Sand Street*) (since 1317), *Tirgoņu iela* (*Street of Merchants*) (since 1333), *Skārņu iela* (*Street of Butchers shops)* (since 1408), *Mucenieku iela* (*Cooper Street*) (since 17th cent.), *Akas iela* (*Street of Well*) (since 1763), *Balasta dambis* (*Dam of Ballast*) (since 1764).

The street-names that have resisted renaming are mainly neutral ones, such as derived from the objects of nature or denotations of casual things, and also from neutral personal names or place-names. Small streets on the outskirts of the city also tended to escape renaming.

Urbanonyms are the segment of language that has followed most closely the vicissitudes of history. Using a metaphor, one could say that the wheels of history have cruelly rolled down the streets of the cities of Latvia, dashing down old street-name signs and throwing up new ones better reflecting the spirits of the times.

[1] The year after the name of the street shows when it was first recorded, or the year when it was officially renamed.

HERITAGE PATHS PROJECT

Rights of Way charity Scotways (Scotways.com) is engaged on the **Heritage Paths Project**, which is identifying old paths and routes throughout Scotland. Project officer Neil Ramsay would be interested in hearing from SPNS members about place-names related to old routes, or indeed about 'new' old routes which may not be widely known: he can be contacted at heritagepaths@scotways.com or by telephone (0131 558 7123).

LATEST TECHNOLOGY IN THE SERVICE OF ANCIENT CULTURE

SPNS members may be interested in this report from Canada:-

21 November 2008

Labrador Innu made history today by putting on line the first comprehensive cultural website dedicated entirely to Aboriginal place names. Called *Pepamuteiati nitassinat* ('As We Walk Across Our Land'), the website gives access to over 500 Innu place names in Labrador, as well as stories, photos, and video clips associated with the names. The website can be explored at www.innuplaces.ca

Innu Nation Grand Chief, Mark Nui, said, "Place names are very important to our people because they are a gateway to our history on the land. Many younger Innu who have gone through the provincial educational system have never learned these names. We hope that the website will help them learn about their culture and history."

Lots of place names in Labrador come from the Innu (e.g. Minipi-Lake from Minai-nipi, meaning 'burbot lake'), but others were given by pilots, mining companies, settlers and outfitters and were imposed on places that already had Innu names. The website will enable the Innu and members of the general public to start using the Innu place names, to learn about the meaning of the names and how to pronounce them.

Other Aboriginal groups have been doing place name research over the years, and some are in the process of publishing their own websites (e.g. James Bay Cree and Norwegian Sámi). However, *Pepamuteiati nitassinat* is the first, comprehensive one put on line to date.

Grand Chief Nui pointed out that "Over thirty years of research with our Elders went in to this website. It's a gift from our Elders to younger Innu people. It's part of our Elders' legacy. It's also an important part of our intangible cultural heritage that will help educate people about the richness of our history and traditions."

The website was made possible by contributions from many institutions and agencies … The Innu Nation wishes to acknowledge the generous financial support of the Department of Canadian Heritage through Canadian Culture Online.

STREAM NAME ALT-ERNATIVES

Allt is a very common Gaelic word for a stream, especially in hill country. So common that, on the 1:25,000 maps of Scotland, there are over 10,000 occurrences of names containing it. Even allowing for the fact that a longer stream might have its name marked two or three times on a map as it crosses country, clearly there are still thousands of them. What is curious though is its relative absence from hill country outside of the Highlands proper, even though the Galloway hills, the Ochils, Campsie Fells, and Kilpatricks, and even the Pentlands near Edinburgh, have Gaelic farm names, and hill names (with *beinn*, *dùn*, *creag* and *meall*). True, there are a dozen (a baker's dozen to be exact) *allt* names in Galloway, mainly round the fringes of the high ground, such as Altaggart Burn, Altry Burn, and

Algower Strand: once Gaelic had died out there (by the 16th century), *allt* would have been meaningless to the Scots speakers, so they added their own language's *Burn* to make sense of the old name.

The only other *allt* names I have been able to find lie in a part of the Campsies near Glasgow. At Clachan of Campsie hamlet, two powerful burns flow together, the Kirk Burn and the Finglen Burn; the upper part of the former is named Nineteentimes Burn – according to the OS Name Books, locals claimed that the old hill road (the Crow Road) criss-crossed it that often between source and Alnwick Bridge! But look at the tributaries of these two burns on the map, and you will find Altmarrage Burn, Almeel (formerly Aldmeil) Burn, Aldvin Burn and several others: and one that joins the Kirk Burn just up from the Clachan, the Aldessan Burn, which gives its name to a fine little eatery there. I can recommend lunch there, and afterwards a stroll up the path behind to where the Aldessan Burn joins the main stream, in the form of a spectacular waterfall – which in Gaelic of course is *allt easain*, stream of the little waterfall.

But in all the rest of the Campsies hill massif, although many streams have Gaelic names, none contain the word *allt* the way these tributaries do. Is it possible that they once did have *allt* names, but as Scots took hold, they were forgotten, here as elsewhere, apart from around the Campsie hamlet where the old language persisted longer?

Pete Drummond

AND STILL ON THE SUBJECT OF HYDRONYMS …

There's a strangely named pair of small burns or 'mountain torrents' that flow from the southern bulwarks of Broad Law, highest hill in the Southern Uplands, down to the north bank of the Talla Reservoir, near its eastern end. These are the Muckle Chanter and its neighbour the Wee Chanter, which despite its name has the greater fall of some 300m in the 500m of its horizontal length. An explanation for the usage may lie in the facts that the surrounding area has numerous place-names of patently Gaelic origin and that the Gaelic word *feadan* can refer not only to a bagpipe chanter but to a small waterfall or small stream. Accordingly this may be a rare example of names resulting from naïve or facetious mistranslation. Precisely when or how that could happen is an intriguing question. (WP)

FORTHCOMING EVENTS

The SPNS **Spring 2009 Conference** will be held on Saturday 9 May in the beautiful and fascinating countryside of the Glenkens in Galloway, at the Cat Strand in New Galloway. Details of the conference and how to book are in a flier with this Newsletter. The **Autumn** conference will be in Glasgow, on 7 November.

The **Society for Name Studies in Britain and Ireland (SNSBI)** meets at Falmouth, Cornwall for its annual spring weekend conference on 27-30 March.

At the Eden Court Theatre, Inverness, on 22-24 October there is to be a Homecoming Year conference '**Scotland's Global Impact: how one small nation changed the world**'. Information on the programme is available at www.scotlandsglobalimpact.com. The theme of migration, both to and from Scotland, should have some bearing on patterns of place-naming.

NOW WE ARE 2 …

For those interested in Scottish place-names the last few months have seen the arrival of two important second volumes. In book format is Volume II of *The Place-Names of Fife* (see Bibliography in this Newsletter), following on the heels of Volume I, reviewed by Dr Carole Hough in the recent *Nomina* 31, the annual publication of the Society for Name Studies in Britain and Ireland. In A5 magazine format, like that of the long established *Nomina*, is *JSNS* 2, the second issue of the *Journal of Scottish Name Studies*.

JSNS and the SPNS Newsletter can readily be regarded as complementary. The A5 format, with print including maps only in black ink, obviously does not enable much use of illustrative material but is perfectly appropriate for more extended and more linguistically technical articles, likely to be accompanied by substantial bibliographies and lists of references, for which the Newsletter would not be the ideal opportunity. However, it is not just a matter of format. The Newsletter can take a fairly broad and not always entirely serious approach to items that should be attractive to non-specialists with a general interest in Scottish places and history: *JSNS* fulfils a need for a peer-reviewed publication and indeed has an Editorial Advisory Board of twelve members.

This is not to say that *JSNS* as a more formal kind of publication is packed with small-print

technicalities that would seem dry or incomprehensible to all but the most 'faur ben' of place-name aficionados; nor that there can be no overlap in subject matter with the Newsletter or SPNS conference talks. Two of the articles in *JSNS* 2, by emeritus Professor Geoffrey Barrow on 'The Lost Place-Names of Moray' and by Gilbert Márkus on 'Saints and Boundaries: the pass of St Mocha and St Kessog's Bell', present evidence discussed at recent SPNS conferences. The latter article sets out more fully than a lecture or a Newsletter article could do the documentary evidence to explain the Bal- of Balmaha as a *bealach* (pass) and not a *baile* (settlement), and which female saint is involved; and to unravel the medieval boundary between St Kentigerna's parish of Inchcailloch and the detached eastern part of St Kessog's parish of Luss. The complementary nature of the two publications is well shown by the different style of the same author's short, illustrated article on saints' territories in this issue of the Newsletter.

JSNS 2 begins with a short article by Michael Ansell demonstrating with the evidence of 13th-century charter names that the established identification of *Keresban* with Carsphairn in Galloway is some 20 km to the south of its actual location, to the north-west of Dalmellington, Ayrshire. After conceding that the charter name *Almelidun* resists satisfactory explanation of its etymology and its relationship if any with the current name Dalmellington, the article finds an etymology for Carsphairn that is linguistically simple but astonishingly tells us that *Carrsa Feàrna* appears, with other local place-names, in a medieval poem collected in North Uist. We can expect more to be heard of this remarkable Gaelic source for Gaelic place-names in Galloway, at the forthcoming spring conference.

The longest article, by Professor Thomas Owen Clancy, tackles the old controversy about who the Gall-Ghàidheil were and where they had supply bases and settlements; in particular how the name Galloway (the author is satisfied that it does derive from Gall-Ghàidheil) came to be attached to the far south-west of the Scottish mainland. So far as the evidence from the naming of places is concerned a fundamental premise of the article is that Gall-Ghàidheil, in accordance with the logic of the name, were Gaelic speakers who had adopted foreign characteristics or had foreign ancestry, not native Gaels who had been assimilated to Scandinavian speech. There is also a strong warning against assuming continuity of connotation, let alone of ethnic identity, for the term when used at different times and about different places; it does not appear in Irish annals for nearly 200 years between 857 and 1034. The article accepts that the once favoured idea of early post-Roman Gaelic speech in Galloway is now regarded by most scholars as untenable, and marshals much evidence, including the implicit exclusion of Wigtownshire from Gall-Ghàidheil territory in 11th-century sources, and parallel patterns of church dedications to saints between Argyll and the west-facing coast of Carrick (south Ayrshire). It concludes that Galloway and south Ayrshire were a target for expansion of Gall-Ghàidheil settled in the upper Firth of Clyde, Bute and the peninsulas of south Argyll; though other Gaelic-speakers were also coming direct from Ireland at the same period. In this scenario those source territories for Gall-Ghàidheil have not kept any reference to this ethnic group, nor have the parts of Ayrshire where they settled, but the name Galloway survived with a restricted geographical sense, only consistent since the 13th century, because of its association with the kingship and lordship of the 12th and early 13th-century dynasty of Fergus *de Galweia*. It will be interesting to see whether the conclusions of this article are quietly accepted as definitive, or will be contested by those who had reached different conclusions in previous work.

Dr Richard Cox's article 'TAMHNNARAIGH – TAMNABHAGH: The Development of Old Norse –FN(-) in (Scottish) Gaelic' is the most linguistically technical article in the issue, and requires some familiarity with the basics of Old Norse as well as Gaelic and with special symbols used to represent pronunciations in a standard form. Whilst its detailed argument and presentation are challenging to non-specialists, its observations about dialect differences and its conclusions about the date and process of language change from Norse to Gaelic will be of wider interest than just to specialists in this field.

Dr Maggie Scott's 'Words, Names and Culture: place-names and the Scots language' looks at place-name studies from the viewpoint of a lexicographer and ends with a plea for place-name dictionaries to include details of the functional contexts within documents for early records of names, not just document names and dates. On the way it quotes from a definition of *schemie* in Irvine Welsh's *Trainspotting*, besides

pointing to *barmekin* and *sanctuary* as neglected place-name elements.

Under the heading 'Varia', which might lead one to expect by-the-way, lightweight offerings, Thomas Clancy adds in a single long paragraph to the recognised list of south-west Scottish place-names in which pre-existing English names are used as the basis for later Gaelic names; he points to the significance of the name *Pulprestwic*, 1165x73, now the Pow Burn on the northern edge of Prestwick airport. He follows this typical Varia piece with a substantial, fully referenced article on the name Trearne, a little south-east of Beith in Cunninghame (north Ayrshire). This has been an elusive name, even geographically as it has once been identified with a spurious place in Roxburghshire, but mainly etymologically as its written appearance has pointed thinking in the direction of a Brittonic *tref* settlement name. Though its location is now certain there is no point in visiting the place to seek clues in the landscape to what the medieval estate of Trearne was like. The St Bridget's Well and St Bridget's Chapel which appear on the 1858 OS map and were named in a charter of 1196x1200 within lands of *Triern'*, with a *Starwele*, bogs, sykes, burn and crag, have been wiped off the map first by limestone quarrying and imminently by landfill. The author discusses a series of forms, which would not fit comfortably with more secure *tref* names and in which *Treehorn* 1775 suggests stress on the first of two syllables as in modern pronunciation; and he concludes that the most likely etymology is Old English *trēow* + *ærn*, a modest kind of 'wooden house', though with admitted awkwardness over the early appearance of *Tri-* forms. He remarks that an explanation is needed for the apparent absence of *tref* names in the heartland of the Strathclyde Britons, and some of the footnotes, particularly an extended one on the name Giffen for the lands of which *Triern'* was part, could in themselves have made useful standalone Varia items.

JSNS 2 ends with a short review by Paul Bibire on *Names through the Looking-Glass: Festschrift in Honour of Gillian Fellows-Jensen*, and a longer review by Dr Angus Watson of Volume I of *The Place-Names of Fife*. (WP)

STREET-NAMES OF KIRRIEMUIR AND FORFAR

In November 2008 an attractive 90-page booklet, *Kirriemuir: Its Streets & Place Names*, by SPNS member David Orr, was published by the Friends of Kirriemuir Gateway to the Glens Museum. It contains in alphabetical order all known street-names of the famous town, both formerly and currently in use, with brief descriptions and notes. It is well-illustrated with black-and-white photographs as well as line-drawings. Mr Orr has also sent me a similar booklet entitled *Forfar: its Streets and its Places* (Volume One) by A. B. Whyte, first published privately in 1999, then in 2001 by Forfar and District Historical Society. It is arranged in different sections: (1) 'Streets which were so named because they lead or led to other places' (e.g. Glamis Road); (2) 'Streets and places named after nearby landmarks, farm, buildings, etc.' (e.g. Fruithill); (3) 'Streets and places named after personages' (e.g. Don Street, named after George Don, a botanist, 1764–1814); (4) 'Street and place names no longer used officially, or at all'; and (5) 'Street and place names with miscellaneous associations'. A comprehensive index is supplied to help readers find their way around the material.

Kirriemuir: Its Streets & Place Names, by David Orr (Kirriemuir 2008) costs £6 plus p. & p. from:-

(1) Kirriemuir Gateway to the Glens Museum kirriegateway@angus.gov.uk; (2) Kirriemuir Library; (3) Whatley's Books, Kirriemuir http://www.whatleysbooks.co.uk; or (4) Grampian Book Shop, 11 The Cross, Forfar, Angus, DD8 1BX (Tel.: 01307 460064) which also sells *Forfar: its Streets and its Places*.

Simon Taylor

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Padel, O. J., and **Parsons**, David N., edd., 2008, *A Commodity of Good Names: Essays in Honour of Margaret Gelling* (Donington) [over 400 pages of toponymic riches, a fitting tribute to an outstanding scholar; much that is relevant to Scotland, beyond the chapters with explicit Scottish content, noted separately in this bibliography under James, Nicolaisen, Taylor and Waugh].

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Waugh, Doreen, 2008, "A *hōh*! My kingdom for a *hōh*!", in *A Commodity of Good Names: Essays in Honour of Margaret Gelling*, edd. O. J. Padel and David N. Parsons (Donington), 410-15.

Journal of Scottish Name Studies 2 is now out (see accompanying leaflet). The contents are as follows:

Articles

Ansell, Michael, 2008, 'Carsphairn and Dalmellington Re-visited', *JSNS* 2, 1–10.

Barrow, Geoffrey, 2008, 'The Lost Place-names of Moray', *JSNS* 2, 11–18.

Clancy, Thomas Owen, 2008, 'The Gall-Ghàidheil and Galloway', *JSNS* 2, 19–50.

Cox, Richard A.V., 2008, '*Tamhnaraigh* ~*Tamnabhagh*: the development of Old Norse *-fn(-)* in (Scottish) Gaelic', *JSNS* 2, 51–68.

Márkus, Gilbert, 2008, 'Saints and Boundaries: the Pass of St Mocha and St Kessog's Bell', *JSNS* 2, 69–84.

Scott, Margaret, 2008, 'Words, Names and Culture: place-names and the Scots language', *JSNS* 2, 85–98.

Waugh, Doreen, 2009, 'Caithness: Another Dip in the Sweerag Well', in *Scandinavian Scotland – Twenty Years After*, ed. Alex Woolf (St Andrews), 31–48 [the proceedings of a day conference held in St Andrews on 19 February 2007].

Varia

Thomas Owen Clancy, 2008, *Two Ayrshire Place-names*, *JSNS* 2, 99–114.

Reviews

Paul Bibire on Peder Gammeltoft and Bent Jørgensen, edd., *Names through the Looking-Glass: Festschrift in Honour of Gillian Fellows-Jensen, July 5th 2006* (2006), *JSNS* 2, 115–16.

Angus Watson on Simon Taylor with Gilbert Márkus, *The Place-Names of Fife, Volume One (West Fife between Leven and Forth)* (2006), *JSNS* 2, 116–24.

* Gilbert Márkus has also told us that Cambridge University Press has reprinted Kenneth Jackson's *The Gaelic Notes in the Book of Deer* (1972), at a price of £15.99.

CULTURAL CONTACTS FUND

All applications welcome!

We wish to remind you that following successful fundraising for the Shetland conference volume *Cultural Contacts in the North Atlantic Region: The Evidence of Names* (P. Gammeltoft, C. Hough and D. Waugh eds.) we have surplus funds which we are using for the benefit of name research in the following ways:

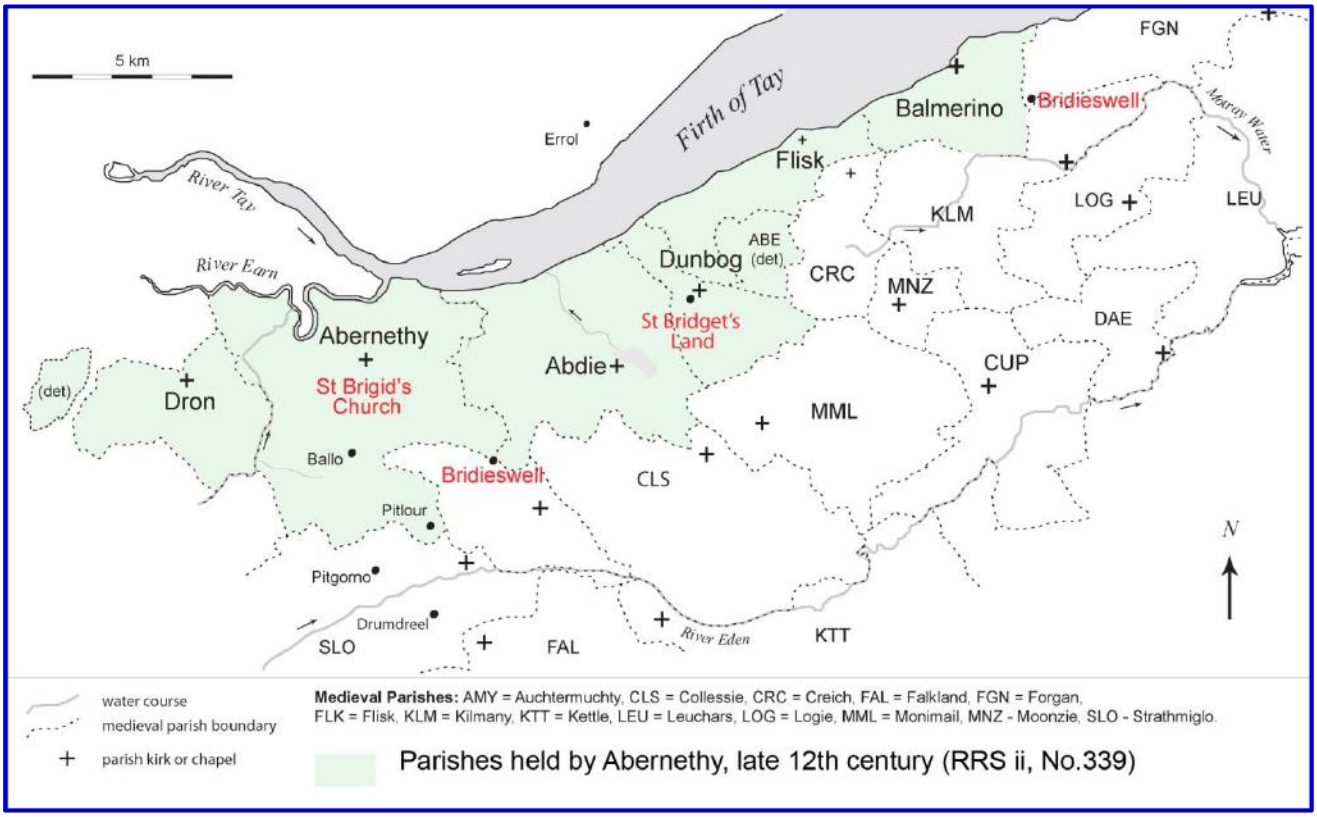
► **Grants to enable students of onomastics to attend conferences**

► **Travel grants to enable students of onomastics to pursue their research in the field**

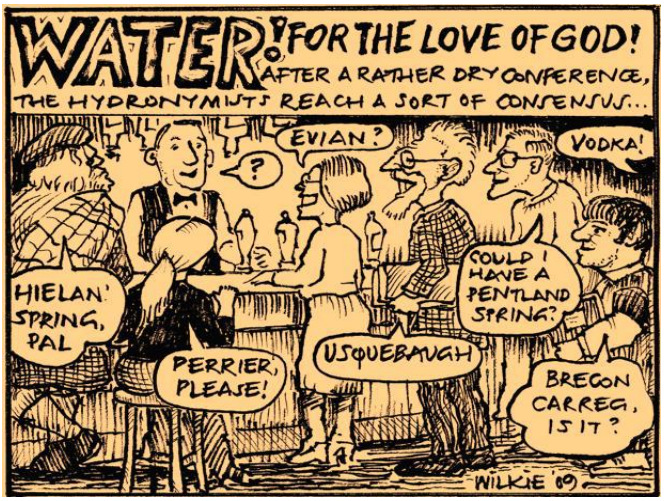
► **Grants towards publication of onomastic material relating to the North Atlantic region, defined broadly as in the publication**

A small steering committee, representing the three societies, has been appointed to make decisions on the fair allocation of funds.

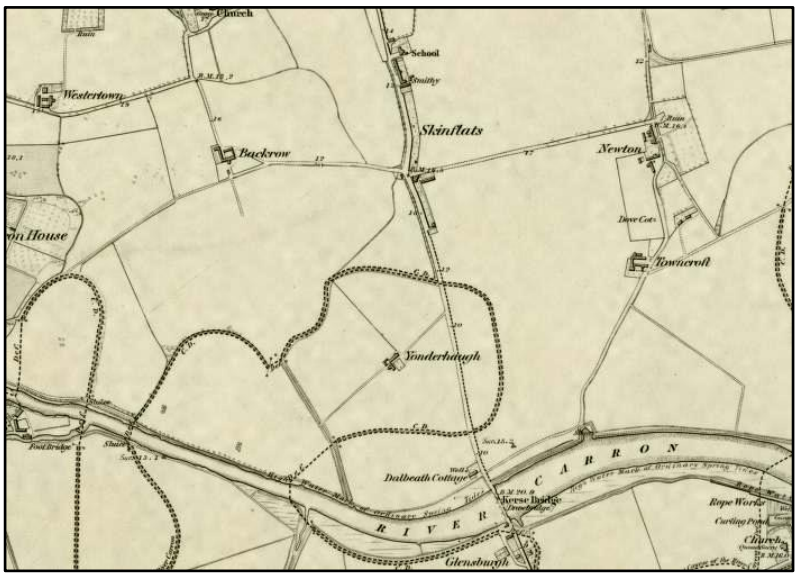
Further information is available from the current coordinator of the steering committee, Dr Carole Hough: c.hough@englang.arts.gla.ac.uk
Application forms can be downloaded from the Scottish Place-Name Society website:
http://www.spns.org.uk



Skinflats in 1920s (above) and 1861 (below) OS maps; thanks to NLS online maps.



John G Wilkinson envisages a need for refreshment after a morning of hydronyms in an overheated lecture theatre.



'Meadow' or 'Fields' is obligatory in names for new housing estates in Scotland. 'Brook' is optional.