In itself Dunadd is not impressive by comparison with the castle rocks of Edinburgh or Stirling: a low, rocky outcrop in Mid Argyll, amid the Mòine Mhòr, *a broad area of flat and formerly boggy land close to, but not on, the Sound of Jura. Yet it was an important place in the early history of the Scots in Alba, occupied from the Iron Age till at least the 9th century, and significant as a local power base and a place for resolving disputes as late as the 16th century. It is thought to have been a place of inauguration for kings of Dál Riata, in rituals where a carved boar and footprint may have played their parts. A visit on a clear day helps to explain why the site could have been exploited to lay symbolic claim to lands well beyond the immediate surroundings: views over the plain are wide and encompass peaks in Arran to the south and Lorne to the north-east, besides the Paps of Jura to the south-west. Attacks on* Dún At *in 683 and 736 are recorded in the Annals of Ulster. The second of these mentions is unusually generous with dramatic detail: Aengus son of Fergus, king of the Picts, laid waste the lands of Dál Riata, seized* Dún At, *burned Creic and bound in chains two sons of king Selbach mac Ferchair.*

This view is to the north-north-east, with peaks of Cruachan in line of sight beyond the lump of rock. A visit to Dunadd can be combined with one to nearby Kilmartin, with its much older archaeology and sacred landscape.

EDITORIAL

Now that the days are lengthening and temperatures are becoming slightly kinder, many SPNS members will be looking forward to spending less time with books and electronic devices and more time experiencing place-names in the landscape. It matters not whether this is for serious research with a particular focus, or as a bonus for a walk in the hills, a cycle ride on quiet roads or a boat trip round headlands and islands; interest in place-names, where language, history, geography and land use converge, can be immensely satisfying.

The spring conference location of Oban could scarcely be more tempting for the opportunity to extend a trip for some place-name, historical and archaeological sight-seeing; not to mention some rather fine scenery, in what is often the sunniest, driest month in the west of Scotland.

The SPNS committee would like to encourage members, especially those living outwith the Central Belt, to consider being nominated for the committee. If you have something to offer – and even if you would not expect to be able to attend all committee meetings – please let a committee member know. SPNS members are of course also entitled to nominate other members – but please ensure their agreement first! Nomination formalities for office bearers and other committee members will be part of the AGM in Oban.

ROSS – WHAT'S THE POINT?

It seemed appropriate, given we were in Ross-shire, to have a look at the place name Ross, both here and in other areas; also to cast an eye round and see what other Celtic elements were used for points of land jutting out into water, be

it the sea, lochs, or even rivers. The following elements are those most commonly found, though some are not particularly common, e.g. *corran* or *feàrsaid*. By far the most common word in use today would be *rubha*, and only those of a poetic or descriptive turn of phrase would use the other words.

Gaelic	English
Àird	height
Ceann/Cinn	head, end
Corran	sickle
Feàrsaid	spindle
Gob	beak, nib of a pen
Maol	bald, bare
Rinn	(obs) spear point
Ros/Rosan/Rosaigh	(obs) point, wood
Rubha	the current word for a headland
Sròn	nose
Teanga	tongue

I include a list of elements found in the other languages of Scotland, although the Germanic ones will not be touched on in this talk.

English	point, head, headland, cape, spit
Norse	nis/-ness, tor
Brittonic	*r(h)os, pen, rhyn*

Professor W. J. Watson, the renowned place name scholar, was a native of Baile Mhuilinn Anndra, *anglice* Milntown of Tarbat, near Kildary, in the epicentre of our Ross. In his earlier work, 'Placenames of Ross and Cromarty' (1904), he states: "The ancient district of Ross, which gives its name to the modern county, originally extended from the Stockford on the river Beauly to Tarbat Ness, thus comprising Easter and Mid Ross, together with a slice of Inverness-shire". However in his later 1926 work The Celtic Place-names of Scotland, he maintains: "By Ross is meant that part of the present county which is east of the Wyvis range, ending in Tarbat Ness."

In Ireland, *ros* has two meanings – in the south it means 'wood, forest' i.e. something protruding vertically, e.g. *Ros Comáin*, Roscommon - Saint Coman's wood, but in the north 'a point', i.e. something protruding horizontally, e.g. *Muc Ros*, Conamara – Pig Point, *Port Ruis* Port Rush,

Antrim - landing place of the peninsula. Therefore we would expect it to have the meaning of point in Scotland.

To return to Watson then and to continue with the linguistic meandering, he continues: "In Welsh [*rhos*] means a moor, heath, plain. The meanings are both applicable, for the district as a whole is a promontory and a very large one, while at no great distant date it was a moor and it still contains a number of names such as Muir of Ord, et cetera, where 'muir' translates Gaelic *blàr*." But he goes on to say " Ross occurs fairly often with us in the sense of 'promontory', but it usually applies to smallish promontories; the largest elsewhere is *an Ros Muileach*, 'the Ross of Mull' which, it may be noted, has the article, while the county name has not. There is however nothing decisive." By which, I suppose, he means the decision on whether it is the Gaelic 'point' or the Brittonic or Pictish 'moor'.

Mull, with the Ross stretching out in the south-west corner, and Iona just offshore. (Google Earth)

My personal feeling is that in the case of our *ros* it seems to have been influenced, sitting as it does in the old Pictish area, by Brittonic *r(h)os*. I would also disagree with Watson about size as the Ross of Mull is about 17 miles long and fairly rugged – so quite large then. But what about Montrose, for example? It has two elements, *mon* and *ros*. It has a point at the mouth of the South Esk right enough, - so is it the moor of the point? - but that is surely put to shame by the much more obvious one on the south side of the river known as Scurdie Ness, where, indeed, the lighthouse was built. When the tidal basin inland is full however, the whole area would appear to be both a large moor and perhaps a point, if viewed from the hills. Or, as I think, more likely, is the *mon* a translation of a Pictish *ros* and added to it in bilingual Pictish/Gaelic times, analogous to Knockhill or Alford. As regards size it is

slightly less than a mile from the basin in the west to the sea and over three miles between the North and South Esk.

Montrose and its tidal basin; Scurdie Ness is at bottom right. (Google Earth)

Within the area there are several other rosses. Ardross combines the two elements *àird* and *ros*, but here meaning the height of the point as it is inland among the hills. Rosskeen Watson explains as "a headland, referring most probably to the promontory on which Invergordon stands, now called *An Rudha*". We have another *ros* within the same county, in the area known as *An t-Eilean Dubh* – the Black Isle, which of course is not an island but a fairly large peninsula. This is Fortrose, which, as Aidan MacDonald pointed out in his talk, has the emphasis on the first syllable. In his 1904 work, Watson thinks this is 'foter, a comparison of *fo* – under', but could it be *fortar*, a broch or fortress point? Nearby is *Ros Maircnidh* – Rosemarkie, Horse Burn Point, although there is not much of a point there.

Fortrose and Rosemarkie are at the inland limits of the sharp promontory on the left. Its tip is Chanonry Point. (Google Earth)

Moving out of the county how widely spread is *ros*, then? Very widely, it seems.

Rosehearty, Buchan	*Ros Abhartaich*	an old Gaelic personal name
Rosyth, Fife	*Ros Fhìobha*	point of Fife
Culross, Fife	*Cuileann Ros*	holly point
Kinross	*Ceann Rois*	head of the point
Ardrossan, Ayrshire	*Àird Rosain*	height of the point
Rosneath, Gare Loch	*Ros Neimhidh*	sanctuary point
Rossdhu, Loch Lomond	*Ros Dubh*	black point
Cardross, Clyde	*Càrdainn Rois*	thicket (?) point

All in all practically most of Scotland seems to be covered by the word *ros*, though it doesn't seem to be found in the former Scandinavian areas, which would lead one to think that it must have been obsolete by the Middle Ages. My conclusions then are that it doesn't seem to be used as a high point but more as a flat, moorland one (with growth?), possibly influenced by Pictish and/or its other meaning of a wood.

I hope I've made my point.

(Space here precludes examples I gave of possible usages of *ros* meaning 'wood' or 'shrubbery' in Scotland, and similarly the romp around Scotland with the other elements in my initial diagram. The various names are often found in combination, the best of which, from Lewis, was proffered by Ian Fraser, *Gob Rubha na h-Àirde* – the tip of the point of the headland.)

Iain MacIlleChiar (summarising his talk to the Autumn 2011 conference at Dingwall)

A WINDOW ON THE PAST – A BROWSE THROUGH DINGWALL BURGH SASINES [1] 1680-1729

Dingwall's place-name is of Norse origin, derived from *þing-völlr*, a functional topographic place-name, the level field meeting place of a *þing* (*thing* - a Scandinavian parliament, or legal assembly). Gaels call the place *Inbhirpheofharain*, Inverpeffery. The burgh of Dingwall was established in 1226 close to the mouth of the River Peffery, on its south bank. Early 19th century improvement, drainage and reclamation dramatically altered local topography before accurate mapping existed. Record of land transactions were entered in the burgh sasine register as worded descriptions of property boundaries, so creating a rich source of historic topography and place-names, most now obsolete.
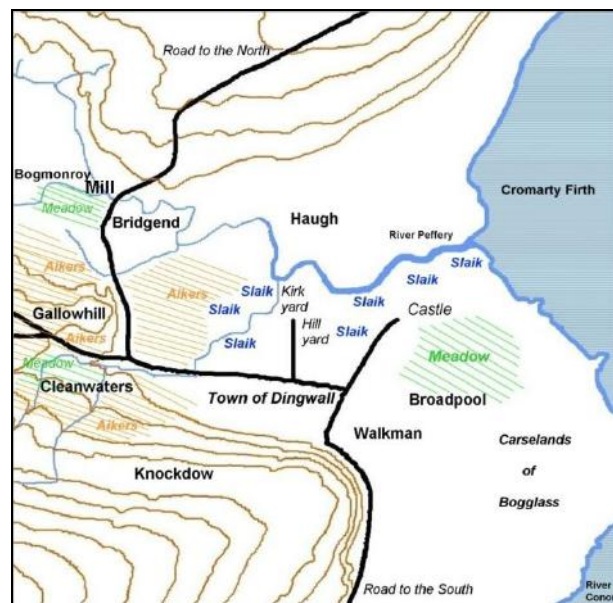
Dingwall c.1700, drawn as informed by place-names in Burgh Sasine Register.

Way to the harbour

Sasines revealed the eastern boundary of 'the great field of Walkman', to have been the Broadpool, a roadway connecting the town with the Conon Estuary: *Broadpuile* 1681, *Broadpoole viam ad littus* 1687, *Broadpool* 1696, *Brodpoole the way leading to the Shore* 1707. *Pool* as a specific must mean harbour or shore; *Broad/Brod* as generic is 'way'. *Broad* would appear to owe its derivation to Old Norse (ON), c.f. *brott, braut*, Old Icelandic 'made roadway or track', *brød / bröd*, Shetland Norn 'made roadway or track'. The specific is explained as a derivation of *pollr*, ON pool, which at ebb of tide retained water sufficient to float a ship. This posterior positive word order, common in Gaelic, was also common in Old Norse into the 14th century. Broadpool led to the lower River Conon, of old called Stavaig (ON *stafr-vik*, stave bay) on the Stava (ON *stafr-a*, stave river, *stafr* a constructional timber pillar.)

Routes North and West

The northwards land route crossed the Peffery at Bridgend over Robert's Bridge (Bridge of Robert Munro 1451)[2]. The westward ancient ridge-way ascended by way of Knockbain to Cattandrom (Kattindrom, Croftindrome) and on to Contin by way of Knockfarrel. Today local

usage names Knockfarrel as the Cat's Back.

The Mill

West of Bridgend, on the floor of Strath Peffer, lay the Bog of Dingwall, Bogmonroy (*Bogmonruadh* the red peat bog). The Mill of Dingwall alias Mill of Bridgend was powered by water led from Bogmonroy into the Milne Damme through the Fludder or Fluther of Inchloy. The Damme overflow, via the Strype of Feasallich, entered the Peffery downstream at Skittercruik or Scittorcrook (Skyttir cruke 1526)[3]. On the lower northern slope of Gallowhill, a little above the Milne Damme, were a myre and an area of arable roods, both named Poldam - possibly ON *pollr*, pond, and *dammr*, dam.

Clean waters

At the west end of the town, fed by springs on Knockdow, the Gortan Burn and the Burn of Aldtoderinche (Todarinch 1503[3], Souterinch 1506[3]) descended to join the Aultmore or Auldmoire alias Burn of Cattandrome. The lands of Todarinch (Tobyr more 1503[3]) lay at the confluence of the Aldtoderinche and the Auldmoire. The place-names Tobirmore, Croftmoire and Auldmoire reflect the pre-Reformation dedication of the parish church to the Virgin Mary. These waters sourced the burgh's ditched water supply, the Water of the Dick or Dyke, which emerged from Cleanwaters to run the length of High Street. The lands of Gorstan, Doneanvants, Croftmoire and Inchvaggie comprised Fourandows, which, with adjacent hill pasture of Knockdow, was later subsumed in the farm of Blackwells.

Corn fields

Of nineteen *aiker-* names west of the burgh all but Aikerscottie (26 roods) and Aikerrydie possessed identifiably Gaelic specifics. *Aiker-*, bearing no relation to land measurement, clearly means cornfield or prime arable land. *Aiker-* had been loaned into local Gaelic from either Scots-English or Norse.

Meadow pastures

Instances of the generic *don* and *toin* (*ton*, possibly a Pictish survival, signifying low-lying meadow pasture), were found around the burgh. Examples are Donchallaman, Doneanvaunt, Donmitchell, Donwilliegrays, Donferlanss, Doneanvants and Toinuisk. One instance of the name Waterstone (1765)[4] displayed a bilingual admixture of Toinuisk and its alias Waterland.

The *þing-völlr* of Dingwall

Robert Bain, in his *History of Ross* 1899, claimed that *'the Thingvallr, or Mote Hill of Dingwall ... is situated at the west end of Dingwall'*. The site he claimed as both *þing-völlr* and the moothill of Dingwall lies on the eastern face of Gallowhill. In sasine records, however, the place-name of that location is found as Gallowber 1684, Gallober 1699, Gallabir 1729, Galloper 1742[5], Gallaber 1769[5], Galliper 1805[6], and on a plan of 1832 as Gallaber Mary[7]. The Gallaber place-name, as witnessed in Cumbria, and in Dumfries-shire, close to Tinwald, derives from ON *galgeberg*, Gallows Hill, c.f. Galgeberg district of Oslo. The Gallows place-name and the precipitous nature of the hill face negate this site as the level field of the *þing*.

W J Watson, in *Place-names of Ross and Cromarty* 1904, wrote: *'A mound, supposed to have been the actual meeting place of the Thing, is referred to about 1503, when James, Duke of Ross, resigned the earldom, and reserved to himself for life the moot-hill (montem) of Dingwall beside the town, in order to preserve his title as Duke'*. The moothill of Dingwall, as the charter[8] indeed confirmed, had existed in 1503, located right beside (*juxta*) the town of Dingwall, then a town of one street, High Street.

Scots 'moothill' signifies a law-hill. There are Norse *þing-völlr* locations, which certainly had possessed law-hills, c.f. Manx Tynwald Hill and the *logberg* (law rock or hill) of Þingvellir in Iceland. It is therefore probable that the moothill of Dingwall had formed a major component of the actual meeting place of the Thing. A sasine of 1792[6] refers to *'the Hillyard'* being *'now the burial place of the family of Cromartie'*. Hillyard surely had enclosed the Moothill of Dingwall. Cromartie's deed of title to the Hillyard confirms the property as *'ye mute hill of Dinguall'* and places *'the hillyard… betwixt the slaik at the east, Calsay to the churchyaird at the west and the churchyaird at the north'*. A royal charter of 1591[9] refers to the Hillyard as the enclosure (*'hortus'*) of the Trinity Croft, an area of open ground immediately west of the churchyard and the Hillyard. The assembly complex, i.e. *þing-völlr*, consisted of a law hill, a church and an assembly field, with Gallaber, the site of execution, a distance westward. *Slaik*, *Sea* and *Floodmark* in sasines appear interchangeably as northern boundaries of burghal plots north of the High Street. Slaik (c.f. ON *sleikja*, to lick) was land over which at high water the sea had flowed. The Norse *þing-völlr* had been located at a sea-shore where tidal

mud flats had provided convenient landing places.

Place-name study facilitated identification of the level grassy field, on which the Thing had met beside safe beach landings. Place-name study also identified existence of the essential requirements of the Thingstead: rich pasturing for the horses of thing-goers, fertile arable fields for provision of sustenance, water power for the milling of cereals, healthy clean waters for the needs of people and of horses, supply of timbers for booth construction and fuel for cooking and warmth. Place-names have shown all of these to have been in good supply on the estate which had provided essential agrarian maintenance of *Þing-völlr*.

David and Sandra Macdonald (from their talk at the Dingwall conference)

[1] NAS B14/1/1 Dingwall Burgh Register of Sasines
[2] NAS GD305 Cromartie Muniments
[3] NAS GD93 Munro Writs
[4] Dingwall Museum, Dingwall Town Council Minutes
[5] NAS B14/1/2 Dingwall Burgh Register of Sasines
[6] NAS B14/1/3 Dingwall Burgh Register of Sasines
[7] Martin, 1832 Dingwall Parliamentary Boundary
[8] NLS The Additional Sutherland Case 1770
[9] NAS GD1/436

CURADAN - BONIFACE REVISITED

In the list of notables, clerical and lay, who guaranteed the legislation of the Synod of Birr (697) appears 'bishop Curetán', between two individuals almost certainly connected with Iona. His own sphere of activity, therefore, may have lain in Scotland.

The Martyrology of Tallaght (828-33) enters, under 16 March, 'St. Curitanus, bishop and abbot *Ruis Mind Bairend*'. The Martyrologies of Gorman (1166-74) and Donegal (1628/30) have basically the same entry under the same date - the place-name now truncated to *Ruiss/Rois Meinn*. There are also Ca(i)ri(o)tán of Druim Lara (of which several), at 7 March (Tallaght, notes to Martyrology of Oengus (probably 11th or 12th century), Gorman, Donegal); and Coritan (Tallaght), Curitan (Donegal) in Cell Mór Dithruib (Kilmore, Co. Roscommon), at 9 August. There seems, however, to be little evidence for a widespread popular cult of a saint or saints named Curetán or the like, in Ireland: Kilcredaun, barony of Moyarta, parish of Moyarta, Co. Clare, is *Cill Chuiridáin* in the text,

'Miracles of Seanan' (probably 14th century). But Kilcredaun, barony of Tulla Lower, parish of O'Briensbridge, Co. Clare, is *Cill Chréadáin* (Place-Name Survey). The personal name or names seem(s) to be very rare.

Conversely, various 16th and 17th century sources, native and foreign, outline the career of a saint variously called Bonifacius or Kiritinus - Que(i)re(i)tinus, who is associated with two named churches in Angus; Restenneth and Tealing; Invergowrie (in Perthshire though just west of Dundee); and one in Ross – Rosemarkie – of which he was bishop and where he died and was buried. His feastday is 16 March. There are, furthermore, earlier indications of his cult at Rosemarkie: the Calendar of Fearn (before 1471) has 'bishop Boniface' at 16 March (apparently the earliest Scottish calendar entry); the Munro Writs refer to the Chapel of St. Boneface called Cuthyl Curitin, 1379/80 (Kincurdy, on the northern outskirts of Rosemarkie?); and the English chronicler Roger Howden (c.1200) has it that pope Boniface IV was buried in the cathedral church of Ross called Rosmarcin. Comparison also of the earlier record forms of the names Rosemarkie, Restenneth and Tealing (Invergowrie may present a special case) with the forms occurring in the various sources giving a version of the Bonifacius-Kiritinus legend, suggest that later medieval (13th/14th century?) written sources of some kind may have existed formerly.

There is, additionally, a fairly compact group of mainly minor dedications to a saint Curadán, seven in all, so distributed in Easter Ross and Eastern Inverness-shire that Rosemarkie may reasonably be regarded as the 'epicentre' of a local cult.

It is not possible, however, to demonstrate that the Curetán / Curitan(us) of the early Irish sources and the Bonifacius-Kiritinus of the later Scottish tradition must be one and the same. In favour of the identification is the consideration that Curetán of Birr, Curitan(us) of the Irish martyrologies and Bonifacius-Kiritinus of the Scottish tradition are all bishops; that the two latter share the same feastday; and that we seem to be dealing with a rare name. But it is impossible at present to equate the place-names *Ros Mind Bairend* and Rosemarkie. The latter shows considerable stability of form, within a range of essentially minor variations, from its first appearance in the written record in the 12th century to the present day: Ros-, Rois-, Rose-

mark(c)in(e), - markyn(e)(g), -merkyne, -merkin, -markie(y), -merkie(y), - markny(e) - the specific element being the original name of the stream now called the Rosemarkie Burn, which falls into the Moray Firth on the northern outskirts of Rosemarkie. (Cf. Invermarky 1476; Drummarkie). The former is Mend Bairend's *ros*, Mend Bairend being an apparently very rare personal name: the only historical instance known to me is the annalistic notice of the death in 695 (Annals of Ulster 695.3) of an abbot of Aghaboe (Co. Laois) of the name - *Quies Minn Bairenn abbatis Achaid Bo.*

As things stand now, therefore, the fact the **Ros Mind Bairend* cannot be identified with Rosemarkie (or any other church in Scotland or Ireland) renders unsafe any attempt to synthesise the various written traditions, Scottish and Irish, around one individual.

Aidan MacDonald (from his talk at Dingwall)

'CARDINAL'S WELL', DUNNICHEN, ANGUS

On the first edition Ordnance Survey map (1868 sheet number 039.16) on Lownie Hill in the parish of Dunnichen in Angus is marked 'Cardinal's Well' at NO 4907 4865. In 1859 the O.S. Name Book records that 'local tradition says it derived its name through being a resort of Cardinal Beaton'.

The O.S. revisited the well on 5th September 1967 (WDJ) and recorded: "This is a natural spring, encased in a concrete compartment set in to the hillside. Water still emits from it and it seems to serve as water supply to nearby cottages."

Simon Taylor (Place-Names of Fife Vol. II (2005) p222) mentions this well in his discussion regarding Caurd Well in the parish of Kennoway, and also discusses a Cardan's Well in the parish of Monimail (Place-Names of Fife Vol. IV (2010) p581), where he suggests it is named after a sixteenth century Italian physician and scientist, Girolamo Cardano or Hieronimus Cardanus (1501-76). Taylor suggests that the Cardinal's Well in Angus might be connected with this same tradition.

However our well goes back further than the visit of this Italian to St Andrews in 1552. In 1457 there is a perambulation of the lands of Ouchtirlowny and Forfar recorded in the Arbroath Abbey Register (Liber S Thome de Aberbrothoc II no. 112):-

> … *et sic ascendendo versus occidentem et tenendo predictum rivulum pro marchia usque perveniatur ad le welstrynde vulgariter appellatum Cardynis Well* ("… and thus upstream towards the west and keeping to the aforesaid burn as a boundary as far as the flowing spring commonly called Cardyn's Well").

The lands of Ochterlony adjacent to Dunnichen, now Lownie (see Andrew Jervise, 1879, Epitaphs and Inscriptions II, p406) were granted to Arbroath Abbey 1226x99 by Johannes de Othyrlony, in exchange for those of Kenny in Kingoldrum (Liber S Thome de Aberbrothoc I no.306).

That the well continued to be of importance in marking the parish boundaries is confirmed when it appears in a document in the Forfar Burgh records of 1605, known as the Kingsmuir transumpt (F/5/50 Angus Archives, Hunter Library, Restenneth):-

> … *ad metas que dividunt terras monasterii de aberbrothock a dicta mora usque ad fontem vocat[um] cardeans wall* … ("… to the marches that devyds the land of the monasterie of Arbroith fra the said Kingsmuir evin to the wall called Gardeans wall …").

Simon Taylor (Place-Names of Fife 2005 Vol. II p222) considers that the Fife example contains the Scots word *caird* meaning a tinker.

There are in fact no fewer than five other natural springs above Cardyn's Well on this ridge below Lownie Hill, the southernmost of the Dunnichen Hill range. While they now mainly fill the drinking troughs of grazing cattle and sheep, it is quite possible for this place to have been a regular encampment for travelling tinkers, although no tradition of this survives.

The well is just on a shoulder of the hill nestling above the Arbroath-Forfar (by Dunnichen) road as it merges with the current B9128 Carnoustie-Forfar road. The O.S. name book states that the well served the cottages below, at Hillend. Indeed this may have been much more obvious in the past when the well spring may have trickled down to the road. It requires some imagination now, since a small quarry was opened up immediately to the south-west of the wall. George Dempster, Laird of Dunnichen encouraged his tenants to use his quarries to build both cottages and drystane dykes during the late 18th and early 19th centuries.

While the quarry has long since ceased to operate, it does mark the one-time route of the well spring, but it certainly would not be so far from the road for it to be piped for the use of the nearby cottages.

When surveying in 2010 the well which is still in a concrete compartment, I found a small fragment (38x24x8cm) of decorated sandstone. The face of the stone bears vertical stripes of ornament and a leaded plug at the back of the stone suggests that it has been attached to other masonry/metal work. This seems likely to be all that survives of an earlier feature at the well perhaps dating to the 18th century.

Although I had both photographed and measured the architectural fragment at the time (20/03/2010) tramping by cattle in this area loosened the whole embankment, and both well and fragment were covered in earth. Fortunately I rediscovered the fragment later (27/11/2011) and it is now in the safekeeping of Dunnichen Heritage Society.

Norman Atkinson

(The timing of this contribution about a well with a name reminiscent of Curadan, not far from Restenneth which is associated with the saint, is coincidental. Ed.)

PERSONAL NAMES IN 18TH-CENTURY SCOTLAND: A CASE STUDY OF THE PARISH OF BEITH (NORTH AYRSHIRE)

It has been widely published by websites such as ScotlandsPeople and scholars such as Cory, Durie, and Hamilton-Edwards that the children of Scotland were named in a distinct pattern, particularly during the 18th century. They generally claim that the pattern was as follows: first son for paternal grandfather; second son for maternal grandfather; third son for father; and subsequent sons for uncles, other relatives, or influential townsfolk. The pattern was similar for daughters, only with the maternal grandparent honoured before the paternal. The sources often also claim that the pattern was used throughout Scotland, by people of all classes and backgrounds. However, no quantitative research has been conducted.

Therefore, I began my own quantitative study, looking at the parish records of Beith (North Ayrshire) for the years 1701 to 1800, in order to establish whether the stated pattern was indeed in general use. Details of 7035 baptisms in the parish records were collected, and 5562 (79.1%) were organised into familial units, representing 1803 families. The remainder were not analysed for naming patterns, but were included in analysis of the name-stock.

It was important to examine the name-stock, as, with a small name-stock, the chance of coincidental name-sharing is higher (as opposed to name-sharing caused by the presence of a particular naming pattern). The parish's name-stock consisted of 112 distinct names: 50 male and 62 female. (Due to some records having to be disregarded due to illegibility or likely misspellings, these results account for 98.5% of the records.) However, despite the actual name-stock of the parish being 112 names, over 90% of the baptised children had one of 20 names and 67.5% had one of 8 names. Therefore, it is highly possible that any name-sharing may not be due to the use of a particular pattern; it may be because there were very few well-known names to choose from.

Due to the difficulty caused by a small name-stock (and consequently multiple residents with the same name), I managed to link only 24 familial units to at least one ancestral branch (i.e. to connect a child to its grandparents). Of those 24 groups, 15 did not adhere to the pattern at all and 2 followed it only partly. Another 2 cases may have been following the pattern, but could also have been instances of patrilineal naming. The remaining 5 followed the pattern, but I did not have the opportunity to follow it past one child of each sex. Therefore, there were no definite instances of a family following the naming pattern for a considerable number of children, although there were instances of families in which the pattern was clearly not used.

Due to the difficulty of accurately linking relations together outwith their immediate family, it is often impossible to see whether the naming pattern is in use. However, through another method of analysis, it is possible to see cases in which the pattern is clearly not in use. The most widespread perception of the 'traditional' Scottish naming pattern is the first son named for the paternal grandfather, the second for the maternal grandfather, and the third for the father, with a similar pattern for female children. One difficulty caused by a small name-stock is the reasonably high likelihood that the grandparents and parent have the same name; if the first child, for example, also has that

name, it cannot be deduced whether it is a case of patrilineal or matrilineal naming and not within the pattern, or whether the child is named for the grandparent and therefore within the pattern. However, whether the grandparents and parent are identically named or not, one of the first three unique names of same-sex children in a familial unit must necessarily be the same as the parent's if the pattern is followed.

In total, 309 families had a minimum of three uniquely named sons and 254 had a minimum of three uniquely named daughters.

	Count	%		Count	%
Father's name appears	239	77.35	Mother's name appears	158	62.2
Father's name does not appear in first 3	70	22.65	Mother's name does not appear in first 3	96	37.8
	309			254	

In the father/son analysis, 22.65% of the families did not have the father's name appearing in the first three unique names of the children. With more than three children, the father's name was sometimes used for a later child, or not at all. With either case, it is significant that the father's name did not appear until later in the birth order, as it indicates a clear deviation from the assumed pattern. Similarly, 37.8% of the families with more than three unique female names did not see mother/daughter name-sharing in the first three unique names.

These results show that a considerable proportion of the large families in the Beith records were not following the naming pattern popularly believed to have been a widespread Scottish phenomenon. It is important to understand that this set of figures prove that a minimum percentage of these families were not using the pattern, rather than proving that a minimum percentage did. The number of families in this table who may still have used the pattern is likely to be lower than the 77% and 62% shown above: it is possible that the use of the parent's name for one of the eldest children was not a deliberate attempt to follow the naming pattern, but instead due to the small name-stock and the subsequent lack of choice. Otherwise it may be a decision made in order to preserve the parent's name but not necessarily to follow the naming pattern. If so, it would explain why the figure for the mother/daughter name-sharing is lower than the father/son name-sharing: previous research in England has consistently shown higher rates of patrilineal naming (Smith-Bannister 1997:43).

Overall, I would suggest that the theory regarding Scottish naming patterns needs to be reconsidered. This was a small study, but showed clearly that a large proportion of families in this parish who could follow the naming pattern did not. Therefore, it would be misleading to assume that the pattern exists in most family trees; the evidence is contradictory to the claims of all statements I have seen regarding Scottish naming.

Alice Crook

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DIN EIDYN - 'EDINBURGH'

This short paper at Dingwall looked at the oldest, Welsh, name of Edinburgh, and made some proposals towards elucidating the second part of the name, which hitherto has not been explained in a satisfactory way. Accordingly, it is interpreted as a phonetically regular development of a genitive singular form **Atiānī* of a personal name, *Atianus*, which is attested in a number of mainly Continental Celtic sources. A detailed and comprehensively referenced account will be published as part of an article entitled 'Three Otago Place-Names of Celtic (?) Origin', in volume 10 of the *Australian Celtic Journal*, scheduled for March 2012.

Anders Ahlqvist (University of Sydney), giving a brief summary of a radical new explanation for one of Scotland's best known but most enigmatic place-names.

FACEBOOK AND FALKIRK, TWITTER AND TWYNHOLM

Place-name research, like language research, relies heavily on information from the public. Traditionally, this information has been collected through face-to-face interviews, or sometimes by letter or telephone. These methods are very valuable, but they are also time-consuming and expensive. While effective, they may not be maximally efficient. The aim of the *Scots Words and Place-Names* project is to investigate the use of social media as a tool for information gathering, both within language research and within place-name research.

Funded for six months by JISC (Joint Information Systems Committee) from March 2011 and subsequently extended until the end of November, the project involves the University of Glasgow in partnership with Scottish Language Dictionaries and the Scottish Place-Name Society. The project team includes Jean Anderson, Ellen Bramwell, Dorian Grieve, Carole Hough, Chris Robinson, Reede Ren and John Watt, and we were fortunate enough to assemble an excellent and experienced Advisory Board, drawn mainly from Scottish Language Dictionaries and the University of Glasgow.

The project has made use of four different social media platforms: Facebook, Twitter, the project website, and Glow, the Scottish schools intranet site. The flagship of the website is the glossary of place-name elements, compiled by Alison Grant from the electronic files of Scottish Language Dictionaries, supplemented by information from resources such as the long-unpublished PhD theses by Norman Dixon and May Williamson, now available in digitised format on the Scottish Place-Name Society's website and just coming into print. Intended as the most comprehensive and authoritative collection of Scots terms in place-names ever produced, one of the aims of the project was to progressively supplement the glossary with information from the public, by encouraging them to submit details of local place-names containing Scots elements, alongside engaging in discussions of Scots terms and Scottish place-names.

Each week the project had a different theme, soliciting contributions on such topics as unofficial place-names and unofficial names for people living in various places. In general we found that we got more response when we asked people for something specific, such as place-names containing a particular element, rather than asking more generally about Scots terms that they might be aware of in local names.

We also found that each of the different types of social media has quite specific strengths and limitations. Twitter seems to be particularly good as a dissemination tool. It is less useful for discussion, as it is difficult to follow conversations with multiple participants. Facebook is better for discussion, because conversation threads can be followed quite easily. It also makes it easy for people to read and comment on previous posts: for instance, conversations begun in June were still being added to in October. There is a discussion forum on the website as well, but more importantly, the website has input forms for people to contribute material on Scots words and place-names in a structured way, rather than through online discussion. That means that the data collected are immediately useable as part of a database.

Because of age restrictions on the use of Facebook and other platforms, we needed another way of reaching younger age groups. This was the Glow intranet, run by Learning and Teaching Scotland. Its use is restricted to Scottish schools and educational bodies, so it is safe to use with children.

Part of the aim of the project was to raise the profile of Scots and of Scots place-names, to make people who might never have heard of Scottish Language Dictionaries or the Scottish Place-Name Society more aware of the use of Scots and of how interesting place-names can be. This was key to the fourth strand of the project, the schools competition. Working in collaboration with Learning and Teaching Scotland, and with help from Elaine Webster, the Outreach and Education Officer for Scottish Language Dictionaries, we used the Glow schools intranet to reach every school in Scotland, inviting them to take part in a competition to submit a piece of written work relating in some way to the Scots language or to Scottish place-names. We had a huge range of entries, from essays and short stories to poems and songs. Three finalists were chosen from each age group by our judges, who included the novelists Amal Chatterjee and Louise Welsh, alongside representatives from Scottish Language Dictionaries and the Scottish Place-Name Society. The winners were then decided by peer vote on Glow, and announced at the

prize-giving at Glasgow University on 3 September.

The finalists, many of them accompanied by their families and teachers, attended from many different parts of Scotland, including the Borders, Oban and Shetland. They enjoyed a tour of the University, followed by a special exhibition of Scots material in the University Library, and the prize-giving itself hosted by the University Rector, the Rt Hon. Charles Kennedy MP. All the finalists received a signed certificate, an Amazon voucher, a set of Scottish Language Dictionary's 'Say it in Scots' books, Alison Grant's *Pocket Guide to Scottish Place-Names*, and a goody bag of University mementoes. The winning schools also received a Scots dictionary for their libraries.

Since the event, several of the schools have got in touch with us to say how much they enjoyed the day. At least two of them are now planning to set up their own Scots language projects to maintain the momentum started by the competition. The top three entries from each category are on our project website, together with further information about the project itself. Please see: www.glasgow.ac.uk/swap.

Carole Hough (University of Glasgow), summarising her talk at Dingwall

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FORTHCOMING EVENTS

The **SPNS Spring 2012 conference** and AGM take place on Saturday 5 May in Oban. *Details on flier with this Newsletter.* The **Autumn 2012 conference** will be in central Edinburgh, on 3 November.

SNSBI (Society for Name Studies in Britain and Ireland) meets for its spring conference at Athenry, Co. Galway, on 30 March till 2nd April. Contact Liam Ó hAisibéil at confsec_@snsbi.org.uk, or ☎ +353 87 7961039.

Further **SNSBI** dates to be announced: Autumn Study Day 2012, in Chester, and Spring Conference 2013, in Glasgow.

JOURNAL OF SCOTTISH NAME STUDIES 5

JSNS 5 has been issued, and is available on the same terms as previously: SPNS members £12 (UK), £13 (non-UK), inc p&p. Non members £15 / £16. Subscribe at www.clanntuirc.co.uk (student discounts on application to jsns@clanntuirc.co.uk) or send cheque to Clann Tuirc, Tigh a' Mhaide, Ceann Drochaid FK17 8HT.

JSNS 5 includes Liz Curtis on *Tarbat* in particular and *tairbeart* in general; John Gilbert on place-names and medieval woodland management; 'Too Many *Papar*, Not Enough *Munkar*' by Denis Rixson; Alan James on the dating of British/Cumbric names in SW Scotland; and David Parsons' 'On the Origin of Hiberno-Norse Inversion compounds', of great relevance to southern Scotland. There are also 'Varia' items and book reviews.

The fifth and final volume of '**The Place-Names of Fife**', by Simon Taylor with Gilbert Márkus, is due out this year. It includes discussion, an elements glossary, bibliography and appendices, and complements the four previous volumes on West Fife, Central Fife, St Andrews and the East Neuk, and North Fife. Vol 1 is currently being reprinted and orders for it, Vols 2 to 4 which are immediately available, and the forthcoming Vol 5 can be made by telephone to the publisher Shaun Tyas at 01775 821542, by e-mail to pwatkins@pwatkinspublishing.fsnet.co.uk, or by writing (with cheque to 'Shaun Tyas') to 1 High Street, Donington, Lincolnshire PE11 4TA. Normally £24 per volume, inc. UK p&p, but **£22 to SPNS members**.

In the Beginning was the Name:
Selected Essays by Professor W.F.H. Nicolaisen

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Professor W.F.H. Nicolaisen has been an influential figure in name research on both sides of the Atlantic for the past half-century. In recognition of his achievements, the Scottish Place-Name Society has published this eclectic selection of essays. Essays on place-names from all parts of Scotland predominate but there are also essays which demonstrate Professor Nicolaisen's much wider interests in names from different parts of the world, names in literature and names in folklore. There is a full bibliography of all Professor Nicolaisen's publications at the end of the book.

For further information on how to order this comprehensive book please see the Scottish Place-Name Society website:
http://www.spns.org.uk/news:/
(By fortunate accident the third re-print of Professor Nicolaisen's landmark book *Scottish Place-Names* has also recently been produced and is available from John Donald POD: price £20.00.)

Nicolaisen Essay Prize. Some of the profits from sales of 'In the Beginning was the Name' will be used to fund an annual Student Essay Prize of £75 in honour of our Honorary President, Professor Bill Nicolaisen. Students are invited to submit original work of around 5,000 words on any onomastic topic by the deadline of 31 December. Submissions should be sent electronically to the Society's Convener, Carole Hough, at carole.hough@glasgow.ac.uk. The winner will also be invited to give a paper at an SPNS conference.