

PLACE NAMES

in STRATHBOGIE.

James Macdonald.

Baird 136.

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WITH NOTES

Historical, Antiquarian, and Descriptive

BY

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WITH MAP AND PLANS

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THESE STUDIES IN THE ARCHEOLOGY
OF THE OLD GORDON COUNTRY
ARE RESPECTFULLY DEDICATED
TO HIS GRACE

The Duke of Richmond and Gordon, G.C.



PREFACE.

THESE notes on the Place Names and Archæology of Strathbogie originally appeared in the 'Proceedings of the Huntly Field Club,' and have now been revised, and for the most part re-written. No attempt has been made previously to interpret the names of the district, except to a very limited extent, and I have therefore not had the advantage of following others in the same field. In the present state of our knowledge, I do not think that any single person, working within a limited district, can do work of this kind which can be accepted as final; and these notes I give simply as 'studies,' open to revision when the whole subject of the Place Names of Scotland is taken in hand by some competent authority.

I have discussed, or noted, all the names of interest found in the district, or given in maps, books, or manuscripts, or remembered by the old people; and they may be classed as follows—(1) Those of which I know absolutely nothing, and can offer no suggestion as to the origin or meaning. (2) Names which are obscure, or intelligible only in part, or which may allow of a double interpretation. I have given

the meaning of these so far as my information guides me ; but in regard to explanations which are conjectural or defective, I have, for the sake of those who may follow me, indicated the difficulties which have prevented me reaching more satisfactory conclusions. (3) Names of which there is certainty or reasonable probability as to the true meaning ; and I hope that a large proportion of the derivations of these names, as I have given them, may be acceptable to Gaelic scholars.

No formal classification of the names has been attempted, because they are too few in number within my limits to allow of such arrangement as would be of any real value. I have preferred to group them in their historical associations with the landed properties in each parish.

In the course of my reading in search of old forms of names, I found that many of the local historical sketches are either partly or wholly untrue, or very defective ; and in noting such facts as appeared in authentic writings, I have endeavoured to supply material, or to indicate where such material may be found, for a more complete and accurate account than now exists, of a district which, from its connection with the Gordon Family, is full of interest in its association with national affairs during at least four centuries.

I have to acknowledge my great indebtedness to His Grace the Duke of Richmond and Gordon, K.G., for allowing me access to the Charter Room, Gordon Castle, and the use of documents containing valuable information not found elsewhere.

I have to thank Dr. W. F. Skene for giving me, on several occasions, the benefit of his extensive knowledge and experience in all questions relating to the Topography of Scotland. I have also much pleasure in acknowledging my obligation to Professor Mackinnon, from whom I have very frequently had assistance and instruction in regard to many questions affecting Gaelic names. Without the efficient help he so readily gave, not a few difficult names would have remained, to me, unintelligible, or of doubtful meaning.

To many friends who have assisted me, by recalling old names, or giving me information about the antiquities and legends of Strathbogie, I offer my sincere thanks.

THE FARM, HUNTLY.

1st May, 1891.

AUTHORITIES QUOTED.

ABBREVIATIONS.	TITLES.
Book of Deer	The Book of Deer, edited for the Spalding Club by John Stuart, LL.D.
Celt. Scot. ...	Celtic Scotland, a History of Ancient Alban, by William F. Skene, LL.D. 3 Vols.
Douglas ...	{ The Peerage of Scotland } { The Baronage of Scotland } by Sir R. Douglas.
Gordon Charters	'Inventory of Charters.' 3 Vols. MSS. in Charter Room, Gordon Castle.
H. S. Dict. ...	Highland Society's Dictionary of the Gaelic Language. 2 Vols.
Ind. of Charters	Index, drawn up about the year 1629, of many records of Charters granted between 1309 and 1413, edited by William Robertson.
Jamieson ...	Dictionary of the Scottish Language. New Edition.
Jervise ...	Epitaphs and Inscriptions from Burial Grounds in the N.E. of Scotland, by Andrew Jervise. 2 Vols.
Joyce ...	The Origin and History of Irish Names of Places, by P. W. Joyce, LL.D. 2 Vols.
Kal. S. S. ...	Kalendars of the Scottish Saints, by A. P. Forbes, D.C.L.
Macfarlane ...	Macfarlane's Geographical Collections. MS. in the Advocates' Library, Edinburgh.
Maxwell ...	The Topography of Galloway, by Sir Herbert E. Maxwell, Bart.
Munro ...	Description of the Western Isles of Scotland, 1549, by Sir Donald Munro, High Dean of the Isles.
New Stat. Acc.	New Statistical Account of Scotland.
Nisbet ...	A System of Heraldry, speculative and practical, by Alex. Nisbet. 2 Vols.
Pitcairn ...	Criminal Trials in Scotland, 1488-1624, by Robert Pitcairn. 4 Vols.

ABBREVIATIONS.	TITLES.
Poll-Book ...	List of Pollable Persons within the Shire of Aberdeen, 1696. 2 Vols.
Pro. Soc. Ant.	Proceedings of the Society of Antiquaries of Scotland.
R. E. A. or Reg. Ep. Abd.	} Registrum Episcopatus Aberdonensis. 2 Vols. Spalding Club.
R. E. M. or Reg. Ep. Mor.	
R. M. S. or Reg. Mag. Sig.	} Registrum Magni Sigilli Regum Scotorum, 1306-1580. 4 Vols.
Reg. Syn. Abd.	
Rental of 1600	Rental of the Lordship of Huntly, 1600, Charter Room, Gordon Castle. MS.
Rental of 1677	Rental of the Lordship of Huntly, 1677, Charter Room, Gordon Castle. MS.
Retours ...	Inquisitionum ad Capellam Domini Regis Retornatarum, &c. (Retours of Services) 1546-1700, edited by Thomas Thomson. 3 Vols.
Scott's Fasti ...	Fasti Ecclesie Scoticanæ, by Hew Scott. 6 Vols.
Shaw's Moray	The History of the Province of Moray, by Lachlan Shaw.
Spald. Cl. Ant.	Antiquities of the Shires of Aberdeen and Banff. 4 Vols., Spalding Club.
Spald. Cl. Col.	Collections for a History of the Shires of Aberdeen and Banff. 1 Vol., Spalding Club.
Spald. Cl. Mis.	Miscellany of the Spalding Club. 5 Vols.
Taylor ...	Words and Places, by the Rev. Isaac Taylor, M.A.

Other Authorities referred to are sufficiently described in the Text.

CONTENTS.

	PAGE
CHAP. I.—On the Study of Gaelic Place Names	1
II.—Names of Hills and Rivers	15
III.—The Fort on the Tap o' Noth	35
IV.—Drumblade—Cocklarachy—Corvichen--Barony of Drumblade—Lessendrum	53
V.—Gartly—Early Historical Notices—The Barclays of Gartly—The Barons of Garntuly and Ber- clay—The Family of Strathbolgyn—Place Names	78
VI.—Glass—The Upper Strath—Saint Wolok— Aswanley—Cairnborrow—Invermarkie and Edinglassie	110
VII.—Cabrach—The Lower Cabrach or Strathdeveron —The Upper Cabrach—Historical and Des- criptive Notes	131
VIII.—Cairnie—Old Parishes United—Kirks and Chapels—English or Old Scotch Names— Hybrid or Doubtful Names—Gaelic Names in Drumdelgie Parish—Gaelic Names in Botarie—Pitlurg—Old Names in Ruthven— Thomas Gordon of Riven—Historical Notes	171
IX.—Huntly—Early Records—Kinnoir—Dunben- nan—Poll Book Notes—The Burgh of Huntly	229
X.—Rhynie—Place Names and Antiquities in Rhynie—Place Names and Antiquities in Essie —Historical and Topographical Notes— Millduan—The Gordons of Lesmoir—The Aucht and Forty Dauch	252

ERRATA.

Page	22,	Line	24,	<i>for</i>	Usige-Each	<i>read</i>	Uisge-Each.
„	67,	„	„	„	<i>Cairn</i>	„	<i>Carn.</i>
„	124,	„	18	„	<i>Sliochdan</i>	„	<i>Slochdan.</i>
„	159,	„	15	„	<i>skiath</i>	„	<i>sgiath.</i>
„	193,	„	8	„	Redford	„	Redfold.
„	200,	„	23	„	<i>Murrachadh</i>	„	<i>Murchaidh.</i>
„	204,	„	6	„	Davidson	„	Davidston.
„	„	„	19	„	<i>brotach</i>	„	<i>brothach.</i>
„	252,	„	17	„	<i>Pol</i>	„	<i>Poll.</i>

PLACE NAMES IN STRATHBOGIE.

CHAPTER I.

ON THE STUDY OF GAELIC PLACE NAMES.

THE Gaelic place names of the counties of Aberdeen, Banff, and Kincardine, present a strongly marked family likeness. The same characteristics appear throughout the entire district, and the changes and corruptions which have altered the old forms in one locality appear in others, with perhaps slight modifications. Along the southern slope of the Grampians, and the upper straths of Dee, Don, and Avon, Gaelic names have changed but little, and correspond very closely with those in the neighbouring Highlands. In the central parts of the counties English names become more numerous, and corruptions in Gaelic names are more noticeable; while along the seaboard Gaelic names are in a minority, and in many cases have be-

come half-English. The relative proportions of Gaelic and English names of places will be seen by a comparison of the names in the inland parishes, with those of the seaboard—thus Glenmuick on Deeside contains about one English name to three Gaelic, while Aberdour has three English names to two Gaelic. The figures in Banffshire are much the same—Inveravon has one English name to three Gaelic, while Rathven has nearly two English to one Gaelic. In Kincardine, the parish of Strachan gives four Gaelic to three English names, and Kinneff has two English to one Gaelic. The place names of Strathbogie may be taken as fairly representative of the three counties; and comparing them with those throughout the district, it will be found that there is no material difference in the general type, or in the changes so far as we can trace them. It is probable that at no distant date these place names of the north-eastern counties will form the subject of investigation; and it may interest those who undertake this work, perhaps also a wider circle, if I give a few practical notes on the study, suggested by a somewhat close examination of the names within a limited area of the district.

We have no ancient historical or topographical writings like those relating to Ireland, and are therefore dependent for the old forms of local names on somewhat early legal documents,

which have preserved the current pronunciation of their own time, or of the time when the names were first committed to writing. I am disposed to think that this evidence, so far as relates to Gaelic names, is occasionally undervalued—our older writings being supposed to give us merely the traditional sound of a language, which, except in the Highlands, had become extinct by the middle of the 14th century, and which was unknown to the scribes, who often wrote carelessly and according to corrupt popular usage. Gaelic dies slowly even in our own day, and we have no clear evidence that it gave place to English at such an early date. In these inland districts, and off the main thoroughfares of the country, it may have lingered to a much later period than is generally supposed. I know, that within fifty years, there were old families, natives of the Lordship of Huntly, who had inherited the knowledge, and continued the use of the old language. A few Gaelic-speaking families in a district would, no doubt, greatly conserve the true sound of local names. As to the scribes—they were the most literate class of their times; and probably not a few of those connected with our northern religious houses, who have given us our earlier documents, were of Celtic descent, and knew Gaelic as their mother tongue. Even so late as the 16th century, we have evidence that some of them understood, or had some

knowledge of the significance of the names they wrote. In a description of the church lands of Monymusk, the writer gives what he considers the Latin equivalents of the Gaelic names, thus — ‘Coritobrieth, vallis fontis;’ ‘Lawchtendaff, locus ubi quis fuit interfectus;’ ‘Sclenemin-gorme (*sliabh-nan-gobhar?*) mora caprarum;’ ‘Alde clothi, rivulus petrosus;’ ‘Brecacath, campus distinctus coloribus,’ &c. In a charter, of 1221, on the lands of Burgyn, a note is appended, interpreting in broad Scotch four of the Gaelic names referred to. These however are the only documents of the kind I know, though occasionally a name is explained incidentally, showing that the writers could have done good work had they given their attention to the exposition of place names.

The question of authorities for the old forms is of the utmost importance to the student; and even those, who have a general interest in the subject, are not now satisfied with unsupported statements as to the spelling of names in the old writings. Very properly references to place and date are expected, the latter being not the least important. In tracing names backward, corruptions are very abundant till the close of the 15th century; but if we can go one or two centuries further back still, we shall probably find a large proportion of names, now unintelligible or obscure, in such forms as leave little doubt as to their

meaning. From the close of the 11th century—the date of our very earliest writings—to the close of the 15th, the changes which occur are for the most part either phonetic or literary, and therefore not very difficult to trace; while many of those found in the writings of the 16th century and forward, result from ignorance, carelessness, or the conceit of the scribes. These later authorities may be of use, but the general character of the writings, not the date, must determine what they are really worth. As appears to me, we have no more reliable source of information about our local names than the old charters, which most probably give us the spellings found in still older documents, or officially recognised at the time as the proper forms. Applying to the counties of Aberdeen and Banff, we have these most conveniently arranged, and drawn from various sources, in the Old Spalding Club publications. Of scarcely less value locally, and of more value generally, are the charters in the Register of the Great Seal, which not only give us many names of the district, but afford opportunity of comparing similar names throughout the country. In Robertson's 'Index of the Charters' also, old forms of names appear, which are not found elsewhere at an early date. Second in importance, I reckon old Descriptions of Marches, old Rent-rolls, Bands of Manrent, Remissions to barons and their followers in re-

bellion, and all such documents as contain place names which have evidently been supplied by local officials. Thirdly, the old 'Inquisitions' must be considered more uncertain, because they date only from the beginning of the 16th century, and many of them have suffered in transcription, or the original documents have been incorrect. Not a few of them are, however, reliable, and may be accepted as corroborative of earlier writings. Fourthly, we have various Record Office publications, Sheriff and other Court Books, and comparatively late ecclesiastical records. The Poll-Book of Aberdeenshire, of date 1696, also comes under the class of authorities, which gives, without much care, the popular pronunciation at a comparatively late period. Fifthly, the forms of names given in old histories or narratives are interesting, but for the most part they are purely arbitrary. These seem to me to be the chief sources of information in regard to the old forms of names, arranged according to their value, as I find them applying to the north-eastern counties.

Every student of place names will, no doubt, adopt such methods of investigation as he may find most suitable to the locality, and the material he has to work upon. There are, however, certain facts concerning place names, especially noticeable in the lowlands, which, to a certain extent, must guide us in our researches into the

origin and meaning of the old names. Some of those I now notice have often been insisted upon, and still more frequently neglected, with results which are too well known. I observe,—(1) A phonetic resemblance to a known or familiar word is no safe guide to the derivation of a name. The mere sound is often more misleading, and it is therefore absolutely necessary to discover the old form before we can advance a single step in the study of an obscure word. Many names in the low country and borders of the Highlands are so completely altered, that, without search in the old writings, it is impossible even to conjecture what they may have been originally. Botriphnie, when traced back, becomes Bothruvin, and Duthell, Douchquhale; and although corruptions such as these are very common, they are frequently accepted as representing some combination of modern Gaelic words. Logie Coldstone is given in Robertson's 'Topography of Scotland,' '*lag-cul-duine*, the hollow behind the fort.' Now the old form of Logie Coldstone is Logie *and* Codilstan, these being the names of two parishes united in 1618, and the names have no other connection. (2) In dealing with concise grammatical phrases, such as many of these descriptive names are—names which have not been artificially formed, but have grown and become fixed by use and wont, it may generally be accepted that the meaning lies, or once lay,

upon the surface; and there ought therefore to be some reasonable probability that the meaning assigned to any particular name could at one time have been applicable to the place. It follows, therefore, that explanations which are simple and natural are commonly most reliable, while those which have no apparent connection with the history or topography of the place may be taken as doubtful. ‘*Tulach deiseal*, the knoll of ‘the turn sunward,’ is an extraordinary rendering of Tullynessle, of which the old form (anno 1360) is Tolynestyn. Still more remarkable is the meaning given of Carnaveron—‘the town of the east river,’ especially as it happens to be the name of a hill on which was a cairn twenty-five feet high, and the only river near it is a small stream flowing due north. Examples of similar absurd interpretations of old names might be multiplied indefinitely, but they are not even amusing, except for the absolute certainty with which they are given. (3) Few place names in Scotland are solitary. Names similar in whole or in part may be found in various parts of the country, a comparison of which will often prevent a fanciful rendering in one case, inappropriate in others. Buchan and Buckie are often supposed to have a purely local descriptive meaning, generally connected with the coast, but there are at least a dozen Buchans in Scotland, mostly inland; and there are five Buckies in Aberdeen-

shire, besides many in other counties. Professor Rhys gives *glaschu*, 'greyhound,' as the derivation of Glasgow. This may be so, but we have two Glasgows in Aberdeenshire—have they also the same meaning? (4) The oldest reference, in any individual case, cannot absolutely determine the original form without comparing the old spelling of names found elsewhere, which may be derived from the same root. In one case, a careless scribe may have introduced a change which has become permanent; or a foreign element in the population may have influenced the pronunciation, while the name may remain unchanged elsewhere. (5) A purely etymological rendering of a Gaelic name into English, without regard to local pronunciation, is unreliable. Drumin (Banffshire), in its older form, appears as Drummond, a name common both in Scotland and Ireland, generally understood to be the diminutive of *druim*, a 'ridge'; but in this case the accent is on the last syllable (Drumìn), showing that *in* or *min* is a qualifying term, and that the name has a different meaning from others of similar spelling. In regard to many names, it is impossible to determine on which syllable the stress lies without hearing them pronounced, and without this knowledge any meaning assigned is purely conjectural. (6) Grotesque names, apparently English (broad Scotch), are generally corrupted Gaelic, or old Anglo-Saxon, having

originally an entirely different meaning from what they now suggest. Of this class are Shinsharnie, Inkhorn, Cromwellside, Broadsea (in Garioch), Sunhoney, Counterlassie, and Skilmafilly. (7) Legends or traditions attached to old names, professing to explain their origin, though interesting in themselves and often founded on fact, are for the most part modern. Traditions connected with English names are not unfrequently true, or partly so. (8) Many place names are derived from personal, historical, or ecclesiastical associations or connections; but these are often obscure, and the apparent connections misleading. The Danes figure somewhat extensively in the 'phonetic etymologies' of this county, as in Daneston 'the town of the Dane,' and perhaps Daneston in Renfrew may be supposed to have the same meaning; but the old form of the name in both cases is Danyelstoun. Not a few names have historical or personal associations where they originated, but have been brought from a distance by family migrations. Huntly is borrowed from Huntlie in Berwickshire; Tulybardine, Perthshire, probably from Tulybardine, Morayshire; Pitlurg, Buchan, from Pitlurg in Cairnie; and Leslie in Fife, from Leslie in Aberdeenshire. In such cases, the history of the name must be traced, before we can know anything definite about its meaning.

Systematic changes and corruptions, appearing

in the old writings and in modern pronunciation, must necessarily vary in different parts of the country; and it is hard to say in every case whether they are phonetic or merely literary—actual changes in pronunciation, or different modes of spelling. I give a few of those which, although not confined to this district, nor indeed to Scotland, are of most frequent occurrence in our local names. Perhaps first in importance is the loss of the letter *l* in many names which are unintelligible, until the lost letter is restored,—as in Coniecleuch (old spelling Culnacloyth), Cobairdy (Culbardie), Inveramsay (Inveralmassie), Comalegy (Culmalegy), Towie (Tolly), and Bendauch (Ballandach). This practice of dropping *l*'s first appears about the year 1500. (2) Gaelic *th* and *dh* occasionally pass into *t* and *d*, generally before a broad vowel, but not uniformly, as in Cairncatta, Botarie, Corncattrach, and Pitmeddan. *Th* is pronounced as in English in more than one half of the Gaelic names in which these letters occur. (3) The terminals *chd* and *cht* change into *th*, and again harden into *t*, as in Lechnocht, Lechnoth, and Lechnot, now Lightnot. (4) The letter *t* is occasionally dropped, as in Alsuperit (*allt*), and Alnapuddoch (*allt*). (5) The letters *d* and *t* are sometimes affixed after *n* and *l*, as in Foudland (old spelling Foudleine), Tarland (Terlane), Drummond, Drumgowand, Drumduand, and Tillytarmont (Tillytarmon).

(6) The terminal *ach* is very frequently changed into *a*, *o*, and *ie*, or hardened into *k*, as in Durna and Durno (old forms Dornach and Durnach), and in Edinglassie (eudan-glasaich). The change to *k* is very common—Auchinhannock, Drumshallock, Shevock, Haddock, Edendiack, &c.

(7) In many names *m* in modern spelling has been substituted for *n* in the old forms, as in Auchmacoy, Balmakellie, Criechmaleid, Clochmacriech, Dumbennan, and Kemnay.

(8) The eclipse of Gaelic *c* by *g* appears occasionally, as in Auchnagatt and Candyglerioch.

(9) Aspirated *c* (*ch*) becomes English *h*, and gives us such forms as *harn*, *horn*, *harnie*, *harrie*, and *hill*.

(10) As a terminal, *ie* is frequently used without any apparent meaning in such names as Invernochtie and Invermarkie; but it must be observed that *ie* may not be in all cases a terminal, and may really represent part of a word.

(11) The change of *ch* to *f* is not uncommon, and appears in Drumferg, Drumfall, Ordiquhill (pron. full), and Pitfancy (Pitquhincie).

(12) The addition of English plural *s* to words ending in *c* (*k*) and *ch*, gives us the modern forms Toux, Knox, Brex, Brux, Bruxie, Thorax, Quillquox, and Rouex.

(13) The prefixing of *s* appears in Skillymarno, Skilmafilly (Kilmathillie), Skilmuir (mor) and Skilmanae.

(14) The effects of the article, and of the aspirate, as fully illustrated by Dr. Joyce, are noticeable in many of our local names.

Most of these corruptions may have occurred in post-Gaelic times, probably through English speaking people transferring into their own language Gaelic words found in old writings.

If we accept Dr. Joyce's opinion literally, that, in the interpretation of place names, 'it is not only useless, but pernicious to indulge in conjecture where certainty, or something approaching it, is not obtainable,' we, in Scotland, may at once give up the study. Perhaps what is meant is, that it is 'pernicious' to give conjectures as final conclusions, and there can be no doubt about that; but even with regard to Irish names there must have been a conjectural stage before certainty was arrived at. The greatest difficulties I have found in the way of reaching absolute certainty are—(1) That names which appear descriptive, even in the oldest forms we can reach, may have been originally personal names, or may have a double meaning applicable to persons and places. *Echt, dornie, erne, bolgyn, mellan, beann, musk,* and *cian*, with not a few besides, all form part of local names; but in Ireland the whole of them appear as personal names, forming part of place names. (2) There are names which appear to me to contain fragments of older names, the meaning of which may have been lost to those who re-cast the names into the common speech of their own times. (3) There are many names having widely differ-

ent English meanings, but which neither our records, traditions, nor the natural features of the place enable us to determine the exact application of the name originally. And, (4) The references to not a few names leave us in doubt if we have reached the oldest forms, although the names may appear as early as the 13th or 14th centuries. Now there are difficulties of some sort common to every branch of study, and those which give rise to uncertainty about local names may be purely personal, local, or temporary. Investigations in other parts of the country will certainly cast further light on names which are presently obscure, and as yet the subject has only received serious attention in a few districts throughout Scotland. It is therefore premature to say what may, or may not, be accomplished; but it appears to me that there must be much preparatory research by individual students, in compiling lists of names, with their old forms, and suggestions as to their meaning, based on local knowledge, before it is possible to undertake a comprehensive work on the place names of Scotland, with any hope of success.

CHAPTER II.

NAMES OF HILLS AND RIVERS.

MOST of the hill names in this district have become more or less corrupted, and it seems almost impossible to discover the original forms, in the absence of written evidence. Names of hills and rivers are rarely mentioned in old charters, but sometimes they occur in ecclesiastical records. Previous to the Reformation, disputes frequently arose about church lands, which, on appeal to the law, led to the 'perambulation of the Marches,' and in the deliverances on these occasions we find here and there the old spelling of a name. Having so few early writings to refer to, it is evident that any attempt to recover the original forms of not a few of these old names must prove unsatisfactory. For this reason, I have grouped together certain of the hill and river names of the district, and the meanings I give are for the most part conjectures, based on such evidence as we have, and future investigation must determine how far they are correct.

We have no old spelling of the hill name Fourman, the first syllable of which appears in modern writings as *four*, *for*, and *fore*. It has

been conjectured, that the name originated in consequence of four lairds' lands meeting on the top; but from any such chance circumstance, it is almost certain the name could never have come into popular use as 'The Fourman.' A second conjecture is more plausible—that the name is derived from Formartyn, one of the divisions of the county of Aberdeen, which is supposed to have included this hill; but I think it is probable that the hill name is the older of the two. Previous to the 9th century, the divisions of the county were Mar and Buchan, and Fermartyn (as the old spelling is) was only a thanage, of which the boundaries are doubtful, but almost certainly they did not include The Fourman (Celt. Scot. III. pp. 43 and 250). A stronger objection is, that it is contrary to usage to contract or corrupt such a word as *martyn* into *man*, otherwise the name of the division would likely have suffered a similar change. I think the name comes from *fuar*, 'cold,' and *monadh*, 'a moorish hill.' The name 'Cold Hill' is most descriptive of the Fourman, which, during a great part of the year, presents a bleak appearance from every point of view. *Fuar* enters into place names, as in Meal-fuar-vounie (Inverness-shire) the 'hill of the cold moor'; in Fourknocks and Fourcuil (Ireland) the 'cold hill' and the 'cold wood'; and in *fuarbheinn*, an ordinary Gaelic phrase meaning 'cold hill.' In Fifeshire there are the Formanhills in

the parish of Leslie ; and at Leuchars, near St. Andrews, the name occurs as Formund, and Formond. These Fifeshire names may have a different origin ; but it is noticeable that in this county there are more names, which seem to be parallel to those in Aberdeenshire, than in almost any other county in Scotland. The spellings 'mund' and 'mond' appear to indicate the derivation *monadh*, which I suppose to be represented in *mon* and *man*. Thus we have Kelman (hill), Mormond, Moncrieffe, and Montrose (Monross). In the old writings *mon* and *man* are frequently interchanged, as in Monecht, also given Manecht ; Eglismonichto, Eggismanichto ; Monar, Manar ; Mowny, Many ; Monawee, Manywee ; Balmonthe, Balmon, Balmanie ; Monbeen, Manbeen ; and Monelly, Manelly. With such examples as these, taken from authentic documents, I think I am right in holding that *man*, in these north-eastern counties, often represents *mon*, the acknowledged contraction of *monadh*, a 'moorish hill.'

Adjoining the Fourman is the estate and mansion house of Cobairdy, which originally took the name from the hill, so called. The old spelling is Culbardie (1596, Spald. Cl. Mis. IV., 155). *Cul* means a 'hill back,' and *bard* has different meanings. In such a name it might signify an 'enclosure,' and Culbardie might thus be the 'hill back of the enclosure,' that is, around

the homestead. *Bard* is, however, in place names generally rendered 'bard' or 'poet,' although the association with our bare hills is somewhat odd. Knockenbard (*cnoc*, 'a hill'), parish of Inch, may also mean the 'hill of the bard.'

I have not found a single reference to the Battlehill in any old document, nor have I found any other name which could have been used to designate the hill, unless, perhaps, Thorneywraes, now Thorneybrae.

The Ba'-hill is supposed to have been a resort in old times of those who played 'foot-ba,' and therefore came to be known as the Ba'-hill, but, I think, there can be no question, this conjecture is purely fanciful. It is hardly possible to imagine a more unsuitable place for such a game. There is not a bit of level ground throughout the length or breadth of the hill, or in its neighbourhood; and the tradition—if it is old enough to be called a tradition—is scarcely worth considering.

Ba'-hill may occasionally be a contraction of Bal-hill, 'the hill of the *baile*' or town; and perhaps this may be the origin of Ball-hill at Auchmacoy, near Ellon. In the present instance, so far as the records indicate, the neighbouring farms in Gaelic times seem to have been small holdings, none of them of sufficient importance to give a name to the hill. It is probable the name, as it appears in Drumblade, is derived from *beith* or *beath*, 'birch' and *choille*, a

'wood'—hence 'birch-wood.' So Joyce gives us in 'Irish Names' *leanhchoill*, (pron. lavhill) 'elm-wood'; *eochoill* (ohill) 'yew-wood'; *collchoill* (culhill) 'hazel-wood'; and *creamhchoill* (cravhill) 'wild garlic wood.' *Beith* is pronounced *beh*, but the tendency in this district is to broaden the vowel sounds, as will be shown further on.

Immediately adjoining the south side of the Ba'-hill is Birkenhill, an old name occurring in the Register of Moray in 1367. My impression is, that the name of this farm is a translation of the neighbouring hill-name, and was probably borrowed at the time when Gaelic was still understood in the district. On the opposite side of the hill is a spring, which, I am told, has been called, 'from time immemorial,' the 'Birk Wallie' (birch-well), although the country people have no idea why it is so called.

At no great distance from the Ba'-hill is the farm of Corvichen, the old forms of the name, in 1541, being Crevechyn and Crevechin (R.M.S.). Some years later, the name is given several times Crevethin, which is only a difference in form—*ch* and *th* being about this time frequently interchanged according to the caprice of the writers. Crevechyn, I think, represents the Gaelic *crioch-bheitheachlain*, which is pronounced nearly the same as the English spelling, and the meaning is 'the end or boundary of the birchwood,' indicating that the natural birchwoods in old times

covered a considerable extent of the land now cultivated or planted. *Crioch* becomes *cri* and *cre* in place names, as in Crimond, old form Creichmount (A.D. 1458, R.M.S.). We can follow the changes in the old spelling of Crevechyn from *cre* to *cra*, *car* and *cor*—the last being the present form. *Beitheach* is a derivative of *beith*, and signifies a ‘birchwood.’ The diminutive *an* is used as in the common Gaelic name Guisachan, a ‘firwood.’ So Joyce gives Kiltalaghan, Kiltillachan, and Kilsallaghan, all meaning the ‘wood of the sallows,’ and he explains,—‘in these three names there is a combination of the adjective termination *ach*, and the diminutive *an*’ (Irish Names, II., 358). In this county we have also the names Tornavethyne, sometimes written Tornavechin, ‘the hill of the birchwoods,’ and Culnabaichan, ‘the back of the birchwoods.’ In Morayshire is Beachans, which is given in the old writings Beachan. At Aviemore, Strathspey, is Loch Va, and in its vicinity is Kinveachie, understood in the locality to mean ‘the head of the birchwood,’ and which in fact it is. A name in the parish of Keith-hall, from the forms in which it occurs in the old documents, shows the broadening of the vowel sound into *ba*—Balbithan, Balbethan, and Balbathan. Fifeshire also gives us Balbeth, Balbethy, and Balbathy. All these names, I think, are derived from the same root as Ba’hill and Corvichen.

The Clashmach has hitherto refused to yield up the secret of its name, and I fear it will remain a mystery, as we have no knowledge of its old form. There is no doubt that the first syllable is *clais* (pron. clash) a 'furrow'; the difficulty is in regard to the second. It has been suggested that *mach* represents *muc*, a 'pig' (*clais-muic*); but *muic* does not pass into *mach*, the final *c* remaining hard, as in Loch Muick, and Beinn-muic-duibh. Again, *maitheach*, a 'hare,' has been proposed (*clais-maithich*), but the English change would probably be *may* or *moy*, as in Irish names. *Clais-mullaich* has also been suggested, and 'the furrow of the ridge' is no doubt the distinctive feature of the hill; but I have not discovered a single example of *mullach* becoming *mach*, though such a change is possible. *Tulach* frequently becomes *Touch* and *Tough*, but the loss of one *l* is much more common than the loss of two. *Mach* may be a different form of *magh*, as in Garmach, Pitmachie, Dunmachie, and Mauchline. *Magh* means a 'plain' and also a 'battlefield,' and in this secondary meaning it may be used here. Tradition points out three battlefields immediately behind the Clashmach, and the whole country is dotted over with cairns and mounds, which are believed to be the sites of contests. There is nothing improbable in the supposition that a battle took place at, or near to, this furrow on the ridge of the

hill, which is on the line of the old road from the Highlands, and that the name *Clais-magha*, the 'furrow of the battlefield,' commemorated the event. All these suggestions as to the meaning of Clashmach are purely conjectural, and none of them satisfactory.

Behind the south end of the Clashmach is the Kyehill, a name suggestive of the Scotch word *kye* (cows); but this hill grows nothing but heather, and is most unsuitable for cattle of any kind. The name probably represents the old Gaelic *caedh*, a 'quagmire' or 'morass,' and these marshy spots are found here and there all round its base. Evron Hill appears in the map, but the proper spelling is Averin or Aiverin, the popular name of mountain bramble or cloud-berry (*Rubus Chamæmorus*).

Wisheach (Gartly) comes from *uisge*, 'water,' and the terminal *ach* 'abounding in,' the name thus meaning 'the watery hill,' which was more truly descriptive before the moss was exhausted than it is now. A similar name appears in Strathdon, applying also to a hill, and is given in the Ordnance Map, Usige-Each. The Melshach, although often spoken of as a hill, is properly a moor or moss lying between hills. The name seems to be derived from *meall*, a 'lump or hump,' and *shach*, a terminal meaning 'abounding in.'

The hill of Foudlann, I think, takes its name

from the glen or glens so called, and means the hill of 'the long glen.' The first syllable, Foud, certainly comes from *fada*, 'long,' contracted in place names into *fud* and *fod*, both of which occur in the spellings of Foudlann, though we have none old enough to determine with certainty the original form. *Gleann*, a 'glen,' often loses the aspirated *g* (*gh*) in combination, and becomes *lann*, or *linn*. This loss of *gh* is common in Ireland, and in our own Highlands. Even without aspiration, *g* occasionally is lost by contraction, as in Corinacy (*q.v.*). In English the same change occurs, as in the Christian name Magdalen, contracted into Maudlin. I think this application of the name to the glen is probably correct, because, while the hill is without any strongly marked natural feature, the Glen of Foudlann has been known to all travellers as the most difficult and dangerous part of the road between Aberdeen and Inverness. No doubt it merited the same evil repute in ancient times, as there are still traces of old roads over the shoulders of the hills, most likely used when the lower road was impassable. It is also apparent that the name does not apply originally to the hill, because, natives speak of the hill of Foudlann, not of The Foudlann, as they do of The Wisheach, The Melshach, or The Clashmach. It is also common to speak of the Foudlann Hills, and the hill-range of Foudlann, and prob-

ably this usage has come down to us from the time when the meaning and application of the name were clearly understood.

The two outlying hills of the Foudlann range are Tillymorgan and the Hill of Skares. Morgan is evidently a personal name, and a very old one we know it is, from the mention of the Clan Morgan in the Book of Deer. Tillymorgan might mean Morgan's hillock, but the hill is 1243 feet high, and so far as I have observed this is an unusual height for a *tulach* in these north-eastern counties. It is therefore probable the name may have been Teaghlach Morgan, 'the dwelling of Morgan,' originally applying to the 'camp' or 'dun' on the south-eastern shoulder of the hill. A charter of 1510 confirms this conjecture as it gives Knockmorgan, (Morgan's hill,) as the name of the hill, which is no doubt the proper form. From the dun, or fort, the name Tillymorgan probably passed to the hill, now commonly called in the district the Hill of Culsalmond. The hill immediately adjoining is the Hill of Skares, that is St. Sair's, or properly St. Serf's (St. Servanus). This name, as applied to the hill, is comparatively modern, and the old name, Culmeadden, is almost forgotten. Culmeadden is a slightly changed form of *cul-meadhoin*, 'the hill-back of the middle,' or the 'middle-hill,' that is the hill between Tillymorgan and the hill of Foudlann.

Culsalmond is mentioned in a Bull of Pope Celestine III., of date 1195, confirming to the monastery of Londores all its possessions and privileges, and the name is there given Culsamiel. Three years later, at the request of the Convent, Pope Innocent III. issued another 'Confirmation of Privileges,' and Culsamiel now becomes Culsamuel, in which form it continues in the records of the abbey for more than 200 years (Spal. Cl. Ant. IV., 501; and Earldom of the Garioch, p. 25). Documents of such an early date might be supposed to give with certainty the original form of the name, but it will be observed that they were written in Rome, probably by a scribe who knew nothing of Scotch names, and who certainly has blundered with several others he has mentioned. Further, if Culsamiel, or Culsamuel, was supposed to commemorate some person, as a place name it is neither Gaelic nor English, nor a good hybrid, and I think we are safe to reject these forms as unreliable. Culsalmond appears in a 'Decreet,' of date 1446, as Culsalmonde (Spald. Cl. Mis. V., 285), and the name has remained so till the present day, although the common pronunciation is Culsàmon. If Culsalmond is the true form it may mean the 'back of the hill-foot,' *cul-saile-mon (monaidh)*.

Bennachie is one of the most prominent hills seen from any of the heights in Strathbogie, and, in interest, is second only to the Tap o' Noth.

Although it is beyond my limits, the name is tempting, because there hangs a mystery about it one would like to penetrate. The earliest references I have found are in charters of Thomas, Earl of Marre and Lord of Garuiauche, of dates 1355-7 and 1359 (Spald. Cl. Ant. I., 537, and IV., 716). In the former we have Benechkey, and, in the latter, Benchye. These two charters, written so near the same time, and probably by the same hand, may be taken as correcting each other in the spelling, which practically represents the common pronunciation in our own day. The popular notion is that the name means the 'hill of the paps,' which may be appropriate as an English descriptive name, but cannot be a translation of Bennachie. This is the opinion of our best Gaelic scholars.

I think it is possible that Bennachie embodies a personal name, or the name of a family or tribe—*Bcinn-na'che*, or perhaps *Beinn-o'che*, the hill of the Che, or descendants of Ce. A historical connection is possible, although extremely conjectural. In the Pictish Chronicle we are told that Cruidne, king of the Picts, divided among his seven sons the country north of the Forth and Clyde; and Dr. Skene identifies five of these divisions in Fife, Athol, Fortreen, Mearns, and Caithness, which appear to have been named after their respective rulers (Celt. Scot. I., 185). These five divisions do not in-

clude Mar, Buchan, and Moray, and it is possible that part of the north-eastern counties fell to Ce, one of the sons, whose descendants may have settled in the Garioch. Whatever of truth there may be in this conjecture, it appears that particular places and districts occasionally derived names from individuals or families of influence, and it is possible that some one of the name of Ce, whoever the person may have been, was commemorated in the hill-name Bennachie.

The Tap o' Noth is the most remarkable hill in Strathbogie, partly because it is the highest (1851 ft.), and differs in its conical form from the surrounding hills; but chiefly because it is crowned by the most perfect vitrified fort now remaining in the country.

The name has given rise to much guessing as to its origin and meaning, and perhaps we shall never reach absolute certainty about it. It has been conjectured that Noth is a personal name, and only another form of Nuath, who is represented in Ossian's poems as a Pictish chief living near the dark rolling stream of the Duv-rana. We have no evidence, however, that Nuath was other than a purely imaginary personage, or that Ossian knew anything of the Deveron, or indeed that the poems in which these names occur are older than MacPherson's time, as we have them only in English. However this may be, I am not inclined to attach any value to a

similarity of names in a poem, particularly as Noth, in its present form, is only about 300 years old.

Sometimes we have the name written Top o' Noth, generally Tap o' Noth, and occasionally Top o' Noath. The local pronunciation is Tap a' Noth (Nöth, *o* short), and the Gaelic form may be *Taip-a-nochd*, with the meaning 'hill of observation or hill of the watching,' from *nochd*, 'showing or revealing.' *Taip* means a 'conical hill,' and perhaps we have it in this sense in Tap Tillery, a hill name in the county (Deer).

If I am right in assuming *Tap* to be Gaelic, there is nothing of vulgarity in speaking of the Tap a' Noth, and it would be improper to speak of the Top o' Noth in the English sense of top, because the name is undoubtedly applied to the entire hill, not to a part of it. The common usage of the district cannot be overlooked, and the natives uniformly speak of the 'head of the Tap,' and the 'foot of the Tap.' It is difficult to see how an expression such as the 'head of the Tap' could have become established over a wide district if it has no other signification than the 'top of the top.' The hill really appears a separate and distinct hill, not merely a point of a range. Only on one side is it connected with the hill of Noth by a narrow ridge, a considerable depression lying between the two hills, while on all other sides the Tap rises like a cone from the surrounding glens, without any other hill

abutting upon it. The meaning I attach to Tap is no doubt conjectural, and the word may be broad Scotch; but, if so, it follows that Tap o' Noth is modern, and that no old distinctive name has come down to us of this remarkable hill.

In 'Irish Names of Places' we have the word in the form *tap*, meaning 'a round mass or lump,' and with various terminals it appears in the names Topped, Tapachan, Tappadan, Toppan, and Taplagh, all meaning a round hill, or a place of lumps or masses (Vol. II., 16).

Noth is of frequent occurrence in place names. Had it been solitary, we might have suspected an association with some person or event of which we have no record; but the localities in which the word is found are too numerous, and too far separated, to warrant such an idea. In Strathdon we have Invernochty, and in this form we find it in 1275; 80 years later it is Invernochy, and for nearly a century it is Invernothy, afterwards reverting to Invernochty (Reg. Ep. Abd.). Near the confluence (*inver*) of the Nochty and the Don is the 'Dun,' or fort, on the top of a low conical hill, commanding an extensive view of the Don valley. In the Garioch appears, in 1494, the name Rothnoth, 'the fort of the lord of the West Hall,' but I have not discovered the locality (Rothney?). On the coast of Gamrie there is a place called Lightnot, which is given in the records of the Abbey of

Kinloss, Lethnoth, and sometimes Lethenocht and Lechnot. There was a fort in the neighbourhood immediately behind the cliffs, and there may have been a particular rock called *Leac-nochd*, from whence a lookout seaward was kept against foreign invasion. At no great distance from the extensive hill-forts of the Caterthuns, Forfarshire, is a place called Balnuth, and in older writings Balnucht. All these names show the change from the Gaelic terminals *chd* and *cht* to *th*, a change of which we have many examples in all parts of the country. It is certain that Tap o' Noth has also undergone this change, as we find in a charter of 1545 (R.M.S. 3103) the name given twice as 'Noucht,' but this fact only shows that Tap o' Noth may possibly mean the 'hill of observation.'

In such a name as 'Tap o' Noth we naturally expect to find a meaning connected with the fort, and perhaps descriptive of it or of its situation, but the name may have belonged to the hill long before a fort was erected upon it. It is possible that it may simply mean 'the conical hill of the breast,' that is the breast of the hill or range of hills. *Uchd* frequently enters into hill names both in this country and in Ireland, and Dr. Joyce gives the suggestive example, Doonanought, 'the fort of the breast, *i.e.*, built on the breast of the hill' (Vol. II., 429). If this is the root, then it appears the *n* of the article has been transferred

to its noun, thus permanently forming part of the word '*noucht*.'

I do not think we can say, with certainty, which of these meanings is most likely correct. Neither of them may represent the original idea embodied in the name; either of them appears to me possible, but I prefer the second, because the simplest explanations, as a general rule, are most reliable.

We have no old references to the Bogie, but the charters and ecclesiastical records, from the beginning of the 13th century to the 16th, frequently give us the old forms in designating the lands and barony of Strathbolgyn or Strathbolgy. In the Chartulary of St. Andrews is an apparently earlier reference, in the grant of the lands of Bolgyne to the Culdees of Lochleven, by Macbeth, in the early part of the 11th century. This grant, however, really applies to the lands of Bolgyne in the parish of Markinch, Fifeshire (Laing's Appendix I. to Wyntoun, Vol. III). There can be no doubt the old name of the stream was Bolgyn, and in Strathspey the Gaelic pronunciation is Stravalagyn or Stravolagyn. The root seems to be *bolg*, a 'sack or bag,' generally a leathern bag, I suppose corresponding to what in Shetland is called a 'bogie,' that is a bag made from a sheep's skin removed from the animal, from the neck downward, so that the skin is left almost entire. Many Irish names are de-

rived from *bolg*, but Dr. Joyce can only conjecture that places so named may have been noted either for the making of sacks, or for their extensive use in farming operations. I would have considered it more likely that the name was given to the Strath from some fancied resemblance in our worn and rounded hills to these bags, were it not that the name appears to belong to the stream. It is the universal custom to speak of The Bogie, or simply Bogie; but it does not necessarily follow that the name is descriptive of the stream. Whatever the association or connection may have been originally, Bolgyn, or Strathbolgyn, literally means 'the stream or strath of the little sacks or bags.' Of the same class of names are Maghbolg Achadhbolg and Dunbolg, 'the plain, field, and fort of the sacks'; and Drumcliff and Gortnagleav, 'the ridge and field of the baskets' (*cliabh*) (Irish Names Vol. II.). Brogeen, in Cork, means literally a little brogue or shoe, which is quite as indefinite a river name as our Bolgyn. In these cases we do not know, and the wildest guessing will never help us to discover, how such names have originated.

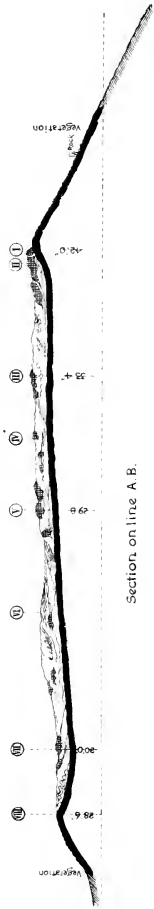
The earliest notices of the Deveron I have found are in two charters, the first of date 1253-1299, conveying land, in the parish of Marnoch, in which the name is given Duffhern (R.E.M., p. 279). The second charter, of date 1273, conveys land in the parish of Turriff, and in it the

name is Douern (Spald. Cl. Ant., I. p. 467). From this time forward, during nearly 400 years, the name appears in charters and other writings in the forms of Dowerne, Dovern, Doverne, Duvern, and Duverne. During the next 200 years the old forms occasionally appear, but more frequently the spelling is Doveran, which in recent times has been supposed to be the proper form. For the last 20 or 30 years the spelling has followed the common pronunciation, Deveron, sometimes pronounced as three syllables, and frequently as two. The popular idea has been, for a very long time, that Doverne means 'black water,' which it might naturally do, as in this sense the name would be appropriate, and the largest affluent in the upper strath is the Blackwater. I have also found the name applying to a small stream in the parish of Lethnot, Forfarshire. It appears in the map as Differan, but I have not discovered an old form. This burn is also a dark water rising in a moss.

It appears to me that all attempts to explain Deveron, or Doverne, as meaning 'black-water,' have failed, and so far as I see, the only plausible explanation yet proposed is that suggested by Dr. Joyce (Vol. II. p. 403). He derives it from the obsolete word *dobhar*, 'water,' diminutive *dobh-aran*, (bh=v). While this is the only etymology which appears at all possible, it is not without its difficulties. It corresponds only with a modern

form of the name, which may indeed be the old form, but of this we have no evidence.' Then it seems difficult to understand how a diminutive could have been properly applied to this river, which is the largest between Don and Spey. No doubt the terminal, in some cases, might be explained otherwise; but it is hard to see how, as forming part of a river name, it could have been used in any other sense. Dr. Joyce's derivation of the name can only be accepted by setting aside two of the most important rules I follow,—(1) that the oldest form is most reliable if the authority is good; and (2) that there should be a reasonable fitness in the meaning assigned. It appears to me possible the name may mean the 'Black Erne,' but this is only shifting the difficulty, as I do not know what *Erne* means as a river name, though we have several of them in Scotland, as well as the diminutive *Ernan*. Findhorn appears in old writings as *Fyndaryn*, *Fynderan*, and *Fynderne* (*Celt. Scot.* I. p. 220; *Shaw's Moray*, II. p. 152; and *Reg. Ep. Mor.*). The first syllable is generally supposed to be *fionn*, 'white,' which may be applicable to the rocky banks, but certainly not to the water, which is among the blackest in Scotland. If *Fyn* means 'white,' then we have the 'White Erne;' but I have never seen any explanation of *Erne* in this connection which appeared satisfactory.

"VITRIFIED FORT": TAP-A-NOTH
SECTIONS ETC.



Section on line A. B.

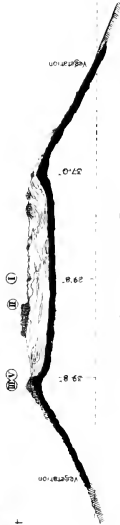
NOTE: The cross hatching, shows the vitrified masses.
Letters etc. refer to plan.



View of the fort and outer Rampart
from the Glen of North (N.E.)



The Hill of North, from Dunnideer.

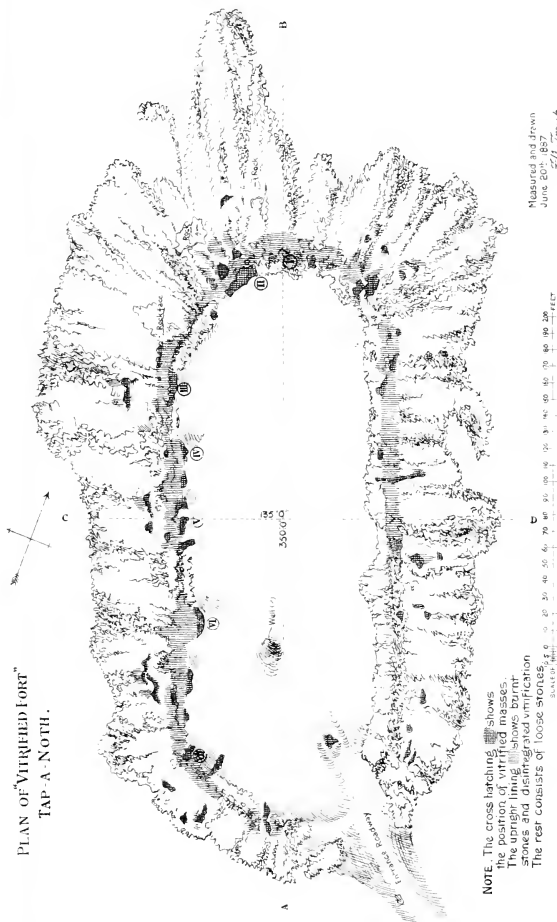


Section on line C. D.



Measured and drawn
June 20th 1887.
J. M. Crawford

PLAN OF "VITRIFIED FORT"
TAP-A-NOTH.



NOTE. The cross hatching shows the position of vitrified masses. The upright lining shows burnt stones and disintegrated vitrification. The rest consists of loose stones.

Measured and drawn
June 20th 1897
S.H. Group

CHAPTER III.

THE FORT ON THE TAP O' NOTH.

ALTHOUGH there has been much discussion on the subject of the Vitrified Forts of Scotland, since they were brought into notice about 120 years ago, little real progress has been made in ascertaining the characteristics of these remarkable erections. No solution of the questions to which they have given rise appears to me possible, until each fort has been made the subject of separate study, and the phenomena of the structures carefully recorded. My attention has been directed specially to the fort on the Tap o' Noth; and although there are parts of the area of the fort and the hill slope not yet fully examined, I give the results of my investigations hitherto, which I trust may add somewhat to the knowledge we already possess.

My nephew, Mr. F. W. Troup, architect, has prepared for me measured drawings of the fort, laid down to scale, which, so far as I am aware, are the first accurate drawings of any vitrified fort in Scotland. By referring to the plan, it will be seen that the fort is an oblong, rounded at the corners, measuring, from centre to centre of the ramparts, 117 yards long, and 45 yards wide. The

circumference, also following the centre of the ramparts, is about 270 yards. It will also appear, that the proportion of stones fused into masses is comparatively small; that a much larger proportion is burnt, but not fused; and that a considerable part of the rampart is untouched by fire. All fused masses of stone, wherever found, are shown in the plan.

By permission of His Grace the Duke of Richmond and Gordon, I made complete sections through the ramparts, and from my observations have arrived at the following conclusions—(1) That the ramparts are a ‘rickle’ of loose stones, the larger about 18 inches long, 12 inches broad, and 9 inches thick, and these occur in the lower part of the structure, while smaller stones make up the higher part. (2) That these stones are piled loosely together without any attempt to fill up the interstices, or to compact the stones by fitting them together. (3) That in the first section, which was on the east side of the fort, no vitrified or burnt stones appeared in any part of the structure, and that there is no vitrified foundation, or vitrified wall, underlying these loose stones. The rampart at this point measured 20 feet wide at the base, and 12 feet high. This section was made at a point where no fused or burnt stones appeared on the surface, the inference being, that if a vitrified wall ever existed, it would be found buried under the loose stones forming

the rampart. (4) That the second section, which was on the west side of the fort, where fusion and burning were most noticeable, showed precisely the same structure as the first, and that below the surface there was no appearance of the direct action of fire in any part, nor were there any remains of vitrified wall, or vitrified foundation. The rampart at this point was 25 feet wide at the base, and about 6 feet high. (5) That under all the fused masses, stones unaffected by fire were found, presenting in every way the same formation as shown by the sections. (6) That the entrance roadway, which is 20 to 25 yards long, 2 to 3 yards wide, and at the upper end 1 yard high, is made up of the same material, thrown together in the same manner as the ramparts.

From these observations I infer that the vitrification is not of design, and formed no part of the original purpose in construction. If it was the intention to bind the material together, even on the surface, except to a very limited extent it thoroughly failed. The action of the fire has split up the unfused stones, and these have in course of time fallen down, undermining the fused masses, which have slipped from their original position, and now appear here and there on the sides of the ramparts. These old fort-builders, judging by the work they actually did, were not likely to rest satisfied with an undertaking half accomplished. It seems to me hard

to believe that they began to vitrify, and were unable or unwilling to continue the work, unless we can imagine that all the builders of vitrified forts throughout Scotland tried the same experiment and failed.

If the vitrification was not structural, the only alternative theory, which to my mind seems at all probable, is that it was incidental, and followed the frequent lighting of 'baile' or beacon fires. On referring to the plan, it will be seen that by far the larger proportion of fusion or burning occurs on the N.W., W., and S.W. sides of the fort, while the east side shows comparatively little. On the theory of beacon fires this is what might be expected, as an enemy could only have approached the hill from the east by the easily defended passes in the glens of Noth and Kirkney, which would no doubt be carefully guarded. The late tradition may represent a much older one, namely, that the enemies most feared came from the Highlands by way of Glenlivet, the Cabrach, and Finglenny. Now it is noticeable that there is more vitrification in this direction, that is at the west corner, than elsewhere; and I imagine the fires may have been used much more frequently and extensively at this point than on any other part of the rampart. This may have been necessary to give warning to the inhabitants of the surrounding glens, that from the fort was observed, at some distant station, the signal of

approaching danger. On the south-west side the fires appear to have occurred in groups, as the plan shows; and it is possible that these may indicate an early practice, such as prevailed in the troubled times of border warfare, when, by Acts of Parliament, strict rules were laid down for the transmission of definite intelligence of foreign invasion, by the number and position of the 'baile' fires along the line of hill stations. These conjectures I give for what they may prove to be worth. On such subjects it is not from observations on a single hill fort that any definite conclusions can be arrived at.

The most southerly spot of vitrified matter faces in the direction of Dunnideer, and the country around; but this may be purely accidental, and does not warrant us in inferring that communications by beacon fires passed between the forts, though it is probable. It was in regard to this fort of Dunnideer, that Mac-Culloch first suggested, that the stones had been selected and transported from a distance because they were vitrifiable, which the stones of the district were not. Similar opinions have frequently been advanced about the fort on the Tap o' Noth. Mr. Charles Proctor, F.I.C., Inland Revenue Laboratory, London, has examined the vitrified matter and the rocks *in place*, both of Tap o' Noth and Dunnideer, and with his permission I give the tabulated results

of his analyses. Mr. Proctor explains that he has not estimated the amount of iron and some of the other constituents, under the different forms in which they occur in the various specimens; and that he has not estimated separately the percentage of those constituents occurring in very small quantities. For the purpose in view the analyses are amply sufficient, and prove conclusively that the fused and unfused stones of the forts, and the rocks of the hills are identical. How it could ever have been supposed that they were different, or that the rocks of the district were incapable of vitrification, I cannot imagine. There is no difficulty, either on these forts, or on any other vitrified fort I have visited, in picking up specimens of the material, partly fused and partly unfused, the stones being vitrified on one side, and unaffected by fire on the other.

In order to test the stones in a practical way, I had specimens of the material of the fort of Tap o' Noth, and of the rocks *in place*, put into the furnace of a brick-kiln, and at a red heat they were completely fused in fifteen minutes. I also succeeded in vitrifying fragments of the rock in a small greenhouse stove, using wood and peat as fuel; but my experiment failed with coke, and I found that a white heat merely burnt the stones, but did not fuse them. The extent of fusion, of which the rock is capable, appears

in a small specimen which I have of the vitrified matter of the fort, showing a sharply defined impression of the end of a log of Scotch fir. The tree seems to have been cut as any forester would fell a tree in the present day. The segments of the circles indicate a diameter of about 18 inches. The log appears to have been long exposed to the sun and weather, as there have been rents in it, and the soft tissues have shrunk, showing the circles very distinctly; but the same effects might have been produced by heat and partial burning. A similar specimen from the fort in Glen Nevis shows an impression of oak timber, not however very well defined, perhaps owing to the closer grain of the wood. While the stones were in such a state of fusion as these impressions indicate, there can be no doubt the fused matter would sink down through the open spaces and form a solid mass, giving rise to the idea of a 'vitrified core.'

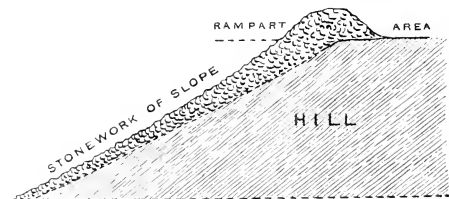
It was from this notion of a 'vitrified core' that Dr. John Stuart argued in favour of structural vitrification, in his 'Remarks on Hill Forts,' (Proceedings of Soc. Ant., Vol. III., p. 151), but so far as concerns the Tap o' Noth, to which he specially refers, my cuttings have entirely disproved his conjectures. Since his time, no evidence has been brought forward of any reliable kind in favour of this theory; neither do I think we have yet proved that vitrification

is incidental. Much has to be done by careful examination before this vexed question is definitely settled. Hitherto it has stood in the way of any real progress in the knowledge of forts of this class. We know little or nothing of the builders themselves, of the character or uses of their forts, nor of the time when they were erected or abandoned. It may be too sanguine to expect that we shall ever learn much on these points ; but we have the advantage of dealing with structures which, though more or less wrecked by time and the hand of man, so far as yet appears have never been 'restored,' nor adapted to the requirements of later times, as the fort of Bennachie may have been. We have, besides, many of the same class, affording means of comparing and correcting opinions formed in the study of a single example. There can be no question, I think, that the forts of Knock Farrel, Craig Phadrig, Tap o' Noth, and Dunnideer, were erected at, or about, the same time ; that they were built on the same plan ; and I could even imagine that one mind presided over the erection of the whole. As to their relation with unvitricified forts, such as Caterthun, we have as yet no evidence.

On examining the mass of stones piled up on the slope of the Tap o' Noth immediately below the ramparts, it becomes more difficult to understand what could have been accomplished either by thorough or superficial vitrification. One can

see that it would be harder for an enemy to scale these piles of loose stones, affording no secure footing, than to climb over a solid mass of vitrified matter. For this reason, I think, the stones piled up on the face of the hill below the ramparts formed one of the best securities the fort had against assault. They do not present the appearance of accumulations of stones fallen from a height, such as are frequently seen at the base of Highland hills. Neither do I think that they are the débris of structures upon the ramparts, nor, except to a limited extent, the material which formed part of the ramparts, because (1) the ramparts are not of a width capable of supporting one-tenth of the stones around the upper slope of the hill ; (2) the design in construction of the ramparts evidently was to place the larger stones in the lower part, and the smaller on the top, but the stones of the slope are generally larger than those on the ramparts ; (3) had the stones fallen from the ramparts there was no reason why they should not have gone further, the hill being in many parts as steep below their limit as above ; and (4) there is evidence of design in embankments at the foot of the slope, partly of earth and partly of stones, forming a foundation for the stones piled against the face or slope of the hill ; while here and there I noticed large stones at the lower extremity, with smaller stones laid in regular order above them like rude masonry.

The mass of stones piled on the slope of the hill below the ramparts ought properly to be called a stone-work, which it really is, and the purpose of it is not difficult to understand when we get below the surface. The sections showed clearly—(1) that the ramparts were not built entirely upon the natural summit of the hill, but partly upon the summit and partly on the stone-work of the slope, as shown in the accompanying sketch ; (2) that the stone-work of the slope was



LOWER SLOPE (Vegetation)

SKETCH SECTION

Showing Stonework of Slope & Rampart.

built up as we now see it before the erection of the ramparts, of which it forms in part the foundation ; (3) that the ramparts and the stone-work of the slope are in fact one erection, and that in construction there is no difference, nor line of division ; and (4) that the stone-work of the slope answers the purpose of a 'retaining wall,' without which, had the fort been erected on the

natural summit of the hill, it would have slipped down the face and have become a wreck. It is difficult to say exactly how far the ramparts overlie the hill and rest on the stone-work, because it is probable this varies according to the formation of the hill; but, judging by the sections, one-third to one-half rests on the stone-work of the slope.

It is said that at one time there were remains of 'vitrified shelters' within the fort which have disappeared of late years. This statement I think is very doubtful, because, if these 'shelters' existed in recent times, there is no reason why they should have vanished so completely that not a trace of them is left. Although of a totally different character, there were erections of some sort within the fort, and the semicircular foundations may still be traced abutting upon the ramparts along the east side. At three points I have examined these foundations by digging, and found that they were of the same construction as the ramparts. When the grassy surface is removed, they have the appearance of broken down dykes, about 3 to 4 feet wide, and 2 feet high in the middle. Along the west side the surface of the ground indicates similar erections, but they were more irregular in form and arrangement than those on the east side, and cannot be traced with any certainty. Probably a large part of the area was thus occupied with huts or shielings, provid-

ing accommodation for a considerable number of people.

Within many of our larger hill-forts are 'wells,' which have given rise to some marvellous conjectures as to the source of the water supply. The 'well' on the Tap o' Noth has led to considerable discussion, and writers have tried to explain how a spring could possibly be found on the summit of a hill 9 miles distant from any higher ground. It has been affirmed that water was always found in the 'well,' and that a 'vitrified channel' conducted the overflow from it; but the oldest inhabitant in the neighbourhood informs me that there never was an overflow of water in his time. In the centre of the area within the fort, $2\frac{1}{2}$ feet below the surface, there is a bed of moss 3 inches thick, and under this a considerable depth of clay, evidently showing that there had been at one time a small loch or pool on the summit of the hill. The bed of moss is confined to the centre of the area, and my diggings showed no trace of it towards the extremities. The traditions about the water supply, and the examination of the subsoil, led me to excavate the 'well,' which was partially filled up many years ago. Within the square 'eye,' which it has been the pious custom occasionally to repair as a veritable relic of antiquity, surface water had collected. On digging down about 5 feet, water oozed out from the sides of the cut-

ting, and at a foot lower it bubbled up vigorously for a minute or two like a genuine spring, but on piercing the clay and reaching the rock the water collected in the cutting suddenly disappeared. I therefore concluded there was no true spring, but that surface water collected in the 'well,' perhaps affording a supply to a moderate extent. Further, I was satisfied that no old masonry of any kind now remains in the 'well,' if it ever existed, and that there was rock at a depth of $7\frac{1}{2}$ feet from the level of the area. A face of rock, $2\frac{1}{2}$ feet high, was exposed on one side of the excavation, but I was unable to determine if the 'well' had been formed by the removal of rock. The original width of the 'well' was about 8 feet.

Although no spring supplied this 'well,' it does not follow that the wells of all hill-forts were of the same character. The well within the fort of Finhaven, Forfarshire, may possibly have afforded a constant supply of spring water, as the hill is comparatively low, has higher hills abutting upon it, and the well was probably deep. I think, however, Caterthum, like the Tap o' Noth, depended on the drainage of the area of the fort for its water supply, which would be in proportion to the greater extent of the fort, and the depth of the well.

Another tradition of the fort is, that built drains existed for leading off surface water; and,

selecting an opening which seemed most likely to have suggested the notion, I followed it for some distance, but could discover no evidence of intentional construction, and finally it disappeared in the mass of stones.

It would be unnecessary to refer particularly to the entrance roadway of the fort, were it not that there is a popular notion in regard to Tap o' Noth and other hill-forts, that the roadways have been made in recent times from the material of the forts to allow of carting away stones for building purposes. There can be no doubt a roadway is a special feature in the more important forts. Dr. Christison gives several examples in the drawings illustrating 'The Duns and Forts of Lorne' (Proc. Soc. Ant., Vol. XXIII). There is a roadway leading into Craig Phadrig, and on Knock Farrel there is a roadway both at the east and west ends of the fort. The road at the west end is defended or supported by piles of stones on either side; that on the east end is partly vitrified, and, as appears to me, a projecting part of the rocky hill has been levelled in some way, though I could not detect tool-marks of any kind. I do not believe that stones were ever carted away from the Tap o' Noth, because, although I have seen timber carted by this road *into* the fort in preparing for the celebration of Her Majesty's jubilee, it would be a very different matter to cart stones *out* of it;

and even if this could be done the stones are of little use for building purposes. These roadways are certainly part of the original design, and may have been intended for wheeled conveyances. However absurd this conjecture may appear, we have in 'Irish Names,' Duncarbit, 'the fort of the chariots,' and Lisnagar, 'the fort of the cars.' These names may be as old as any of our hill-forts.

Throughout all these investigations I have not found a single relic of any description of the men who occupied the fort. Stone axes, hammers, and balls, and flint arrow heads have been picked up from time to time in the neighbourhood; but not even a fragment of pottery was turned up in any of my diggings. Had there been a ditch around the fort I might have been more fortunate; but anything thrown over the ramparts would either have been lost among the loose stones, or have reached the lower slope, which I did not examine. The area of the fort is exceedingly hard and stony, and it is improbable that any thing of stone or metal would have sunk much below the surface, on which there is little fresh mould deposited or thrown up. I infer that the fort has been gradually disused as the state of society and the habits of the people changed, and that these careful fort-dwellers left nothing behind them of any value.

The position of the outer rampart or dyke will be seen on the sketch. It extends round

two-thirds of the hill, but is wanting on the steepest side. For the most part it is composed of blocks of stone of much greater size than those of the fort. I have seen the statement that this dyke also was vitrified, but have failed to discover the least mark of fire on any part of it.

The position of the Tap o' Noth perhaps ought to be considered in connection with the fort. The range of view is very extensive, including all the higher hills of the Grampians on Deeside, the Cairngorm mountains, the higher hills on the Avon and Spey, a wide range of the low country, the coast of Caithness, the Moray Firth, and a considerable extent of the Aberdeenshire coast. In the old times of almost constant warfare, such a commanding position as this hill affords, would almost certainly be occupied as a station for overlooking the adjacent country, and its natural and artificial strength would make it a safe refuge in times of distress.

As the result of my observations on the Tap o' Noth, the most important questions which are definitely settled about this fort are—(1) that the ramparts are formed of rough unshapely stones of irregular size, piled together without structural arrangement; (2) that no vitrified core, or vitrified foundation exists under or within the ramparts; (3) that the stone-work of the slope is part of the original design, and forms one structure with the ramparts; (4) that the rock of the

hill is comparatively easily fused, and is identical with the vitrified matter of the fort ; and (5) that, so far as my cuttings showed, there are no fused masses except those which are visible, and shown on the plan.

All cuttings made in the ramparts were at once built up, no vitrified matter was disturbed in any way, and the fort remains in every respect as it was.

MR. PROCTOR'S ANALYSES OF THE ROCKS AND STONES OF TAP O' NOTH AND DUNNIDEER.

COMPOSITION OF TAP O' NOTH ROCKS.

TABLE I.

CONSTITUENTS.	A.	B.	C.	D.
Silica	74·1	80·6	78·5	79·0
Alumina	10·7	9·6	10·6	11·2
Oxide of Iron.....	14·7	9·8	10·2	10·0
Lime.....	1·4	0·7	1·7	0·5
Manganese Oxide, &c.....	Traces.	Traces.	Traces.	Traces.
Total.....	100·9	100·7	101·0	100·7

TABLE II.

	A.	B.	C.	D.
Silicates of Iron, Lime, Alumina, &c.....	89·2	92·4	91·4	90·1
Lime	0·7	0·4	0·4	0·3
Oxide of Iron.....	6·5	4·6	5·6	5·0
Alumina.....	3·6	2·6	2·6	4·6
Total.....	100·0	100·0	100·0	100·0

A. Unburnt stone. B. and C. Partly fused. D. Completely fused.

DUNNIDEER ROCKS.

TABLE I.

CONSTITUENTS.	A.	B.	C.	D.
Silica	55·2	52·0	54·1	61·8
Alumina.....	19·2	14·1	18·2	20·0
Lime	6·8	8·3	8·3	6·1
Carbonate of Lime.....	3·9	2·1	5·2	0·6
Ferrous Ferric Oxide of Iron	13·2	20·3	12·0	* 10·6
Magnesia, Manganese, Potash, &c.....	1·7	3·0	1·5	0·7
Total.....	100·0	99·8	99·3	99·8

TABLE II.

	A.	B.	C.	D.
Silicates of Lime and Alumina.....	81·2	74·4	80·6	88·1
Carbonate of Lime.....	3·9	2·1	5·2	0·6
Iron Oxide	13·2	20·3	12·0	10·6
Magnesia, Manganese, Potash, &c.....	1·7	3·0	1·5	0·7
Total.....	100·0	99·8	99·3	100·0

A. Unburnt stone. B. and C. Partly fused. D. Completely fused.

* Ferric oxide.

CHAPTER IV.

DRUMBLADE.

FOR nearly 500 years the parish of Drumblade appears in old writings as Drumblait, Drumblat, and Drumblathe. The last is the oldest form of the name I have discovered, being of date 1403 (R.M.S.), and probably refers to the time when the *druim*, or ridge, running along the centre of the parish was covered with broom, whins, and heather, suggesting in the season of bloom the name, the 'ridge of the blossom,' or 'the flowery ridge,' in Gaelic *Druim-blatha*. In a roll of the Benefices of Scotland, supposed to be of date about 1510, the old name of Drumblade is said to have been Drumglay. I have not been able to confirm this statement, and think it is very doubtful. It would be remarkable if such a change in the name had occurred without any record until the 16th century.

COCKLARACHY.

Following the place names grouped within the various estates in Drumblade four or five hundred years ago, I take first Cocklarachy. The oldest record I have been able to discover of this place is of date 1423 (Spal. Cl. Mis.,

IV. 127), and the name then appears as Culclerochy, which literally means 'the hill back of, or belonging to, the cleric.' Similar names derived from *cleireach*, a 'clergyman,' are common. We have in various parts of the country Ballancleroch (town), Corrycleroche (corrie), Dalclerochy (field), Coir-nan-clearoch (corrie), Blairinclerache (field or plain), Pitanclerach (hollow or town), of which Pitlochrie is said to be a corruption, though more likely a substitute.

In the old times the Church owned lands in almost every parish in the kingdom, and occasionally even a whole parish, such as that of Grange, the greater part of which belonged to the Abbey of Kinloss, the remaining part being gifted, in 1219, to the 'Monks of Deir, with the timber in the forest of the Cnoc' for building their abbey. This was no solitary case, as we know by the Registers of Aberdeen and Moray.

I think the Church also owned part of Culclerochy; and though it may seem unsafe to argue from a name as to the proprietorship of land, we have precedent for it. In 1391, Sir John of Gordon was appointed arbiter in a case of disputed right of possession between the Bishop of Aberdeen and Forbes of Forbes, and the decision was in favour of the Bishop. The first reason assigned for the award was:—'The land that Forbes clemys his is called Lurgyn-daspok, that is to say the bischapis leg, the whilk

name was nocht likly it suld haf war it nocht the bischapis.' Similar reasoning in the present case can be supported by other evidence. The charter of 1423, referred to, is granted by Sir Walter of Lindsay, Sheriff of Aberdeen, and conveys one half of the lands of Culclerochy, and the other half is not fully accounted for until after the Reformation. These lands were conveyed in favour of Alexander Stewart, son of the 'Wolf of Badenoch,' Earl of Mar and Garioch, and known in history as conqueror of Donald of the Isles, in 1411. It is interesting to find associated with this place, the name of one of the most remarkable men of his time. His connection with the district does not seem to have been merely nominal, as I have had pointed out to me a spring on the hill above Cornattrach in Gartly, called 'The Earl of Mar's well,' probably from some incident during his residence in the locality. He disposed of his half of Culclerochy (1425) to Sir Alexander Seton, who had married Elizabeth, sole heiress of the Gordon honours and estates. This half also passed into the possession of the Church, and in 1557 we have a conveyance by 'Master David Carnegy, rector of Kinnoule, and chaplain of the chaplainry of Saint Mary of Coclarachquhy, founded by the predecessors of George Earl of Huntly, to Master Thomas Keir, of one half the lands of Coclarachquhy' (Spald. Cl. Ant., III. 517).

I have had difficulty in discovering where the chapel, or altar, of this 'chaplainry of Saint Mary of Cocklarachquhy' was, because, so far as I know, the subject is not mentioned in any publication connected with, or descriptive of Aberdeen. In the 'View of the Diocese' (Spald. Cl. Col., p. 151), it is stated that the altar of St. Leonard's in St. Machar's church, was 'founded by Elizabeth, the heiress of Gordon, who, dying A.D. 1438, was buried there.' Sir Robert Gordon, in the 'History of the Earldom of Sutherland,' says:—'The 16th day of March the yeir of God 1438, Elizabeth heyre of Huntlie and Strathbogy, died at Strathbogy, and was buried at Nicholas his church in New Aberdene, in the Yle of Coclarachie, which Yle herself had caused build' (p. 68). Again he mentions this 'Yle' when he narrates that Sir John Gordon of Findlater, son of the Earl of Huntly, after Corrichie (1562), was executed on the Castlegate, Aberdeen, and 'buried in the south side of the Yle of Coclarachie, or our Ladie's altar.' Sir Robert Gordon wrote his history within 70 years of the date of his relative's execution, and it is not likely that he would have given such a particular account of the place of interment without accurate information. It is true that Lady Ann Campbell, wife of George, 2nd Marquis of Huntly, having died in Aberdeen, was buried at St. Machar's. Spalding says (Vol. I. p. 90),—'Sho

was convoyit to Sanct John the Evangelistis Iyll, or bishop Lichtoun's Iyll, on the north syde of Maucher church, and thair bureit with gryte myrning and lamentatioun. He (the Marquis) maid choiss of this bureall place, and left the auncient and honorabill bureall of his noble foir-bearis and famous father, within the south Iyll of the Kathederall Kirk of Elgin, be south the queir thairof, and coft this Iyll fra the bischop, minister and elderis of Old Abirdein, to remane a bureall place for him and his posteritie, and quhilk he resolutit to re-edifie for that effect, quhair I will let this nobill Ladie, Dame Ann Campbell, Marchioness of Huntlie rest in peace.' Orem says, the Marquis, 'about anno 1630, bought St. John's Aisle from Dr. Alexander Scroggy, minister of St. Machar's church, and the session thereof, for a burial-place to his family, for which he paid 300 merks . . . and upon this account it is now called the Gordon Aisle. There was a dike built, six quarters high, to distinguish it from the church' (Description of the Chanonry, &c., p. 107). If there had been a previous right of burial in St. Machar's it is not likely that the Marquis would have made this new arrangement without reference to the old right, even if it had lapsed.

All doubt as to the church to which the chaplainry, founded by Elizabeth of Gordon, belonged, is removed by the following entry in the

Inventory of Charters, Gordon Castle :—‘ 1557.—Charter by the said Thomas Kerr, feuar of the half lands of Cocklarachquhy belonging to the chaplainry of the Altar of St. . . . within the church of St. Nicolas in Aberdeen.’ Although the dedication is wanting, the date, and the name and designation of the grantor, connect the chaplainry with St. Nicholas Church beyond all question.

Subsequent to the Reformation, the whole of the lands of Cocklarachy passed into the possession of a branch of the family of Craig, supposed to be descended from John Gordon of Scordarg, commonly known as Jock o’ Scordarg, uncle of Elizabeth of Gordon, already mentioned. These notes about Cocklarachy have nothing to do with the name ; but the next reference we have is important. From the Poll Book of 1696, we know that the boundaries included the croft of Fuitte (*feithe*, ‘ wet land, a marsh ’), the crofts of Couls (*cul*, ‘ a back-lying place ’), Newbigging, part of Corsiestone, then called Boghead, Newmill of Cocklarachy, afterwards known as the Lint Mill, and probably the whole of what is now Greenhaugh, which is not mentioned in the Poll Book under its modern name.

This question of the boundary supports the view that part of these lands belonged to the Church, because we find them marching with Corsiestone. The old name of this farm was

Corsestone, and almost certainly it took its name from a march stone or stones marked with a cors or cross. This was the distinctive mark on these stones to indicate church property. I may give one illustration, taken almost at random from many similar, which meet us at every turn in the old Registers. In 1499, after a perambulation of the marches between the lands claimed by the Abbot of Deir and John of Foverne, the arbiters 'gart set up stanis and propis on the heid of the hillocks (named or described) the whilk sall be corsit with mell and chesaile.' These 'cors' stones appear in all disputes about Church lands, and may have originated some of the *corsets*, which, used alone, or in combination, we have all over the country.

On the farm of Corsiestone were discovered recently two 'cup marked' stones, one of them having 4 cups, and the other 13, arranged in a semicircle. They are rough 'heathen' stones, and were found at a considerable distance from each other, one partly, and the other wholly buried in the fields.

CORVICHEN.

I have already given the derivation of the name Corvichen. The earliest notice I have found of this small estate is in 1541, when James V. confirmed the charter of John Forsyth of

Dikis, in favour of Sir Thomas Erskine of Brechin, the King's Secretary, of the 'lands of Crevechyn in the lordship of Mar, barony of Strabogy' (R.M.S. 2328). In the same year Sir Thomas exchanged Crevechin with Gordon of Pitlurg for Hiltoun, Kincardineshire (R.M.S. 2349). On the 15th of May, 1548, John Gordoun, son and heir of John Gordoun of Pettemarcus (who was slain in fight with the English in 1547), was seised on a royal precept in the lands of 'Crewethin,' in the parish of Drumblat, now stated to be in the lordship of Strathbogy (Spal. Cl. Ant., III. 512). James VI. granted a charter, in 1588, to Sir John Gordon of Pitlurg, of the lands of 'Carwechin,' which then included Cairnhill, part of the farms of Corsiestone and Iver Peirismylne, the whole of Peirismylne and Thorneurays, and he had besides an interest in thirteen other farms in Drumblade; all these lands being incorporated into the barony of Kynmundie; the Reddendo being 'a pair of gilt spurs annually, if asked' (Spald. Cl. Ant., IV. 565).

The most interesting name mentioned in connection with Corvichen, though in the barony of Drumblade, is Muthillock. It was a naturally formed sand hillock on the farm of Sliach, but is now almost carted away. The name comes from the Gaelic *mōd*, 'a court of justice,' and no doubt courts connected with the land were held at this

place, by whom or when tradition does not say. But history does tell us that in the old days land courts were regularly held in the open country in many districts, at places bearing the same name. There was, until recently, at Ellon, 'The Moot-hill,' on which, according to ancient custom, the Earl of Buchan, with the Dempster of Buchan (the officer who pronounced doom), sat to dispense judgement among his vassals, and where the Earls in succession received formal investiture of the Earldom. This place and custom are mentioned as early as 1214 (Spald. Cl. Ant., III. 5). Fordun tells of the 'Moot-hill of the Royal Seat of Scone, where the Kings sitting in their royal robes on the throne are wont to give out judgements, laws, and statutes to their subjects.' Many such cases might be given of this custom, associated both in history and tradition with places bearing the name of Moat or Moot-hill. There is a Moat-hill in Auchterless, with a Gallowhill beside it; another near Peterhead, and many others all over the country, north and south.

Iver or Upper Piriesmill, in its popular and unofficial name 'The Farm,' is associated with Hugh MacVeagh, an Irishman, who settled in Huntly in the early part of last century, and greatly promoted the manufacture of linen cloths and threads in the district. Francis Douglas, in his 'Description of the East Coast of Scotland,'

writing a century ago, says:—‘He built convenient houses, laid out bleachfields, and raised such a spirit of industry in the country, that besides all the yarn that he could manufacture, very large quantities have for many years past been exported to London, Nottingham, Manchester, Glasgow, and Paisley. The North of Scotland owes much to him.’ Being tenant of Upper Piriesmill, on which he had established his bleachworks, he was accustomed, residing as he did in Huntly, to refer to this place as ‘The Farm,’ and the term being adopted by his work-people passed into common use.

Other two names connected with the barony of Drumblade are mentioned in the Corvichen charter. Westrone is a contraction of Westertown, and is given in the Poll Book as West-town. Wedderburn takes its name from the burn, sometimes written Wadderburn, as it is still occasionally pronounced. Probably the name indicates the march burn of the wedders’, or wethers’ pasture, and is of the same class as Ramsburn. Ramsleid is within 3 miles of this place—*laid* or *lade* being occasionally used in the sense of burn, though properly it means an artificial channel, as a mill-lade.

Torra Duncan is a sand knoll on the farm of Cairnhill, but who is commemorated in the name we have no knowledge. Through the hollow on which this knoll stands, traces of an old cause-

way or 'Roman Road,' are said to have been discovered many years ago. Probably this was a footway through the marshes extending from Cassiestyle—wherever that place may have been—to the present Causeyend. Old farmers tell me of having assisted, in early life, to make or repair such 'causeways' for the passage of cattle over bogs. Thain's Burn, especially when called 'The Thain's burn,' seems an important and suggestive name, and I regret I cannot announce the discovery of an old and forgotten Thanedom. It has really a very humble origin, being named after James Thain, occupying in 1696 a part of Corvichen adjoining this small stream.

BARONY OF DRUMBLADE.

Sliach is now universally allowed to be the place where King Robert Bruce lay sick for a considerable time, before the final struggle with the Comyns at Inverurie. Local tradition is very clear on the point, and we have 'Robin's Height' on Sliach, and 'Bruce's Howe' on the face of the hill beside Bordelseat. Barbour gives the name 'Slevach,' which, I think, there can be no doubt is the Gaelic *Sliabhach*, 'hilly, or a place of slopes or braes.' It is significant that while the south end of the ridge is called Sliach the west side is called the *Brae* of Garrie. The name occurs elsewhere in the county. In Strath-

don is Sleach, and in Glengairn Sliach, and we have Sluie Wood (hill) in Kincardine O'Neil, Slewdrum in Birse, and Sliuveannachie near Ballater. *Sliabh* (sleeve), a 'hill' is often so much distorted that it is difficult to recognise, as in Sillavethy, formerly Slawathy; and in its aspirated form it may become, as in Ireland, *lay* and *ly*, but the examples are uncertain except when there is strong local evidence in favour of this root. The Gaelic plural is *sleibhte* and *sleibhtean*, which we have in Slaty, or as it is given in the older writings Slatyne. Cf. Sleaty in Ireland (Joyce, I. 380). 'The Park' of Sliach, generally supposed to be the site of King Robert's Camp, is more likely to be the 'stance' of the old market of Sliach. The old conveyances read,— 'Sliach, with le Park of the same together with four yearly fairs and markets to be holden upon the said Park of Sliach.'

The New Statistical Account, in noticing the Antiquities of the parish, says,—'Another tumulus, at one time, stood at the north-east end of the same range of high ground that forms at the west extremity Robin's Height, and nearly two miles distant from it. Many still remember it (1840). When opened a number of great stones placed in a circular form were found within; but it is not reported that any of them bore inscriptions. The stones were used for fencing the plantation which now covers the ridge, and

all trace of the tumulus seems to be removed.' It is very much to be regretted we have not a fuller account of the opening of this tumulus, because there is no one alive who can give us any further information. It may have had some connection with the name of the parish, although the oldest form does not appear to warrant any other meaning than I have given.

There are six wells of note in Drumblade, some of them are Holy-wells, while two have given names to farms in the parish. Dukewell can scarcely have been connected with any Duke, as sometimes suggested. The name appears 12 years after the Marquis of Huntly was created Duke of Gordon, and it would have required a very much longer time for the name of a well to become attached to a farm. There is a tradition that in old times the tenant was bound by his lease to preserve the well and the stones around it, though the reason for this condition is now forgotten. Garrieswell is the 'well of the Garrie,' and Brideswell may have been dedicated to St. Bride (Bridget), though the name may refer to some old custom no longer remembered. Saint Hillery's Well, near the church, is the 'well of the patron saint of the parish,' who was also commemorated in Tellar Fair, an old market now extinct. The Bishop's Well is on the farm of Cruichie, but who the bishop was is unknown. The 'Chapel Well' is at Chapelton, at the foot of

the knoll on which a chapel and graveyard stood in old times. No trace of the chapel now remains, and it is not known to what saint it was dedicated. Probably Parsonspool indicates that the Church had claims on the land in the neighbourhood, though the explanation given in the district is, that once on a time a 'parson' lost his life in one of the pools, which were numerous in the marshes, then extending over a large part of the country around. Fifty or sixty years ago they were frequented yearly by wild-geese and swans. No doubt in former times these birds visited the Moss of Monellie, in Forgue, and gave rise to the name *Moin-calaidh*, 'the moss of the swan,' a very improbable explanation in itself, but probable enough when taken in connection with this statement about Parsonspool, which I had from one who, when a boy, hunted for the nests of these birds among the rushes at the place.

A charter of 1413, given in the Register of the Great Seal, casts light on several names of places adjoining those we have been considering. The name Dummuies is very much corrupted, and has no meaning in this form. About 250 years ago it appears as Dunmuys, but this is still unintelligible. In this old document it is given Dummullys, and the meaning and fitness of the name are at once apparent, though it has not yet reached its original form. Dummuies contains

four separate and distinct corruptions, which can be accounted for with certainty. The name comes from *dubh*, 'dark,' and *mullaichean*, 'ridges.' The corruptions in *mullaichean* are, first in order though not in time, the *l*'s disappear, and this change must have taken place about 1500; then the guttural *ach* becomes *y*, a well understood change of which we have numerous instances. Next the Gaelic terminal *an* is dropped, and it is replaced by the usual English *s* to signify the plural. I have no doubt this is the true history of the word, and that it means 'the dark ridges,' the ridges stretching N. and S.W. being covered with broom and heather. The farms take the name of the hill.

To the south of Dummuic Hill is Cairn Cat, which almost certainly is a corruption of *Cairn Catha*, 'the cairn of the battle.' Formerly there were numerous cairns all over this part of the hill, and many flint arrow-heads have been found, and are still occasionally turned up. Tradition has always pointed out this spot as an old battlefield. The same name occurs about five miles S.W. from Peterhead, in the slightly different form of Cairn Catta, at a place where there cannot be the least doubt that a battle of considerable magnitude was fought in early times. The great cairn, and many of the smaller cairns, have been found to contain stone cists, and there have been frequent finds of weapons and arrow-

heads. In several other cases in this district the word Cat appears in names of places which are supposed to be ancient battlefields.

The charter of 1413, to which I have referred, confirmed a family arrangement, by which Margaret of the Ard, and her son, Thomas, became proprietors of lands in Drumblade, extending from Dummullys to Kirkton and southward to the boundary of the parish. From this Thomas probably the farm of Thomastown took its name, as it does not occur until after his time. It ought to have a different origin, if it is true, as we are told in 'Words and Places,' by Rev. Is. Taylor, that a colony of Flemings, who settled in Pembroke-shire in 1110, gave rise to a class of names which are found nowhere else in the kingdom. Among others mentioned as examples are Robeston, Johnston, Thomaston, Williamston, and James-ton, all of which we find in this district ; but some of them we can certainly trace to other than Flemish origin. There can be no doubt, however, that Flemings settled here and there over these northern counties as early as the 12th century. A charter of David of Huntingdon, of date 1171-1199, is addressed to all who may see it, 'clerics, laics, French, English, Flemings, and Scots.' We have authentic notices of a colony of Flemings, settled in the parish of Leslie at Cruterystoun (Curtestown), and from them doubtless came the name of Flinders—or, as it is in the old writings,

Flanders—a farm on the outskirts of the neighbouring parish. How far these Flemings affected our place names it is hard to say ; but names do occur, English in sound, but not in construction, which I judge to be neither of Celtic nor of purely English origin. Generally, however, there is not much mystery about these modern names, and little interest attaches to them, even when we find out all that can be known. Take Troupsmill, for example. I daresay it has its name from John Troup, laird of Culmalegy in 1509, a worthy gentleman no doubt, who took his full share in county business, as the old records show ; but it is impossible to get up any special interest in respectable common-place people who may have built a mill or farm-steading three or four hundred years ago.

Two small streams run through the parish, one on either side of the central ridge, which I have supposed first received the name *Druimblatha*, or *Drumblade*. The burn on the north-west side is called in Macfarlane's *Geographical Collections* (1724) the 'Clough-mough,' and in a description of the *Lessendrum* marches it is given in the Cockney form of 'Clock-mack.' It is generally known, and has been for a long period, as the *Knightland Burn* (pron. *Knichtland*), a name which I have no doubt connects it with the *Knights Templars*. References to their extensive possessions all over the country not un-

frequently occur in old charters and deeds. In 1566, Ogilvy of Boyne becomes bound to 'seise in life-rent Mary Betoun in the tempill landis of Strathardill in Banfe, and in the tempill landis of Leslie, and siklik in the lands of Auchlevin, in the Sheriffdome of Aberdeen.' No doubt Templand, in Forgue, was also part of the Templars' property. To the Knights belonged the church of Kinkell with its six dependent chapels, which, though so-called, were in fact parish churches, in which religious services were provided by the vicar of Kinkell. Of these six chapels Drumblade was one, and it is highly probable the name Knightland Burn indicates some small property adjoining it which the Knights Templars possessed. I am aware it has generally been connected with the Gordons of Lesmoir, who were Knights Baronet, and whose Drumblade property it bounded for a short distance. There can be no doubt, however, that Knightmill, situated on the Knightland Burn, has its name from the same source, whatever that may have been, and we know that it formed part of Lessendrum long before there were any Gordons in Drumblade. The Poll-Book indicates that 200 years ago this mill had ceased to exist, and only the name remained to show that in old times there had been a mill at the place.

The second burn rises at the base of a small hill or hillock called Ordiesnaught, situated near the

Aberdeen turnpike road, to the south-east of the Dummuies. The name is slightly corrupted from the Gaelic *Ardan-sneachda*, 'the little height of the snow,' and this hill is still spoken of as a place where snow lies long at its north-eastern base. The burn is known as the Burn of Drumblade, but Macfarlane calls it the 'Divvies.'

Three farms occupy the point of land at the junction of the Knightland and Divvies burns which form the northern boundary of the parish. Cruichie appears in the Lessendrum records as Creiche, which most likely comes from *crioch* (crēch) 'the end or limit,' or perhaps *criochan*, meaning 'the place of the end,' that is of the land, which here lies into the bend of the stream. The second farm enjoys the musical name of Buglehole, or vulgarly, Boglehole, which may be derived from *boglach*, 'a boggy place,' a name frequently occurring in the county and throughout the Highlands. It may, however, have originated in some long-forgotten superstition connected with the place. In the parish of Inveresk is a field called the Bogle Hole, which the 'New Statistical Account' says was 'the selected spot in the dark ages for the incrimination of witches.' The third farm is Knightmill, already mentioned.

Stoneyfield, formerly written Stonefield, derives its name from the remains of a Stone Circle on a field beside the farm-steading. About 70

years ago it was much more complete than it is now; but the farmer who then became tenant carried away several of the erect stones for building purposes, and others which had fallen over were removed to allow of the cultivation of the ground. This information I have from a resident in the parish, who had it from the farmer himself. The stones are ten in number, very unshapely, and evidently in the natural state in which they were found. Only four of them are standing; four have evidently been moved to clear the ground, and now lie beside the stones still erect. Other two lie where they have fallen. The circle being thus broken, it appears at first sight doubtful if these stones were brought there by human hands, but considering the site, the nature of the stones, and the general appearance of the ground, I think there can be no question about the matter. The circumference of the circle may have been about 55 yards.

On this farm is a knoll called Thunderknowe, because about 40 years ago, during a storm, a man ploughing in the field was killed by lightning. This story, which I believe is true, may suggest an explanation of such names as Thunder Craigs, Thunderslap, Thunderton, and not a few suchlike.

Near to Stoneyfield is the Forle Den (Sc. *forle* or *whorle*, a 'wheel or circle'), the name being probably suggested by the bulges or bellies

formed by the windings of the burn, which in course of time has cut out this singular den. The burn is joined by two smaller streams near Begshill, and is then known as the Garlet Burn—*Garbh-leac*, ‘rough flag-stone burn,’ which is very descriptive of its channel. Begshill was formerly written, and by old people occasionally pronounced Bogshill, from the bogs which at one time spread all over the low ground. The last generation supplied themselves with peats from this hollow which is now well-cultivated land. Comalegy is given in a charter of 1413 Culmelegy, which I take to represent *Cul-maoil-lagain*, ‘the back of the bare little hollow.’

Two curious names have died out in Drumblade. Blankets may have been a corruption of some such name as Blaket, common over Scotland. If the change was intended to suggest the amount of comfort in the place, it certainly has not always been realized. Within my own memory one tenant after another has found ‘the covering narrower than that he could wrap himself in it.’ Poddocknest may be the nest of the Puttock, Kite, or Glead. Gledsgreen is in the neighbourhood.

The Ramstone has always been a well-known landmark on the Aberdeen turnpike. In the old times it was reckoned a ‘fairies’ kiln,’ and these clever creatures cut out six steps in this ‘heathen’ boulder to allow easy ascent to the hollow on the

top, where the grain was dried. It is a march-stone, probably with reference marks cut in it, and the name is purely fanciful.

LESSENDROM.

An old 'Description of the Lands of Lessendrum' is interesting, and gives a few names now almost or altogether forgotten. It is—'Of old bounded as follows, to wit, beginning at the Cross of Bisset and descending therefrae to the head of the font, and therefrae be the head of the said font to the corner of the fold called the Garrie, and therefrae to the great stone upon Blackblair, descending therefrae to the Clocknakburn to the passage beneath the shank of Affleck, descending Clocknock and ascending Divvies to the upper end of the haugh of Comestie and therefrae going betwixt Dunlop and Hartin-hillock ascending to the Muirness therefrae to the Wolf Holes, and therefrae to the other Wolf Holes, and therefrae to the first cairn of stones under Lessendrum and therefrae to the nether end of Stoneybalk and therefrae under the great heap of stones and therefrae to the ford of the Water of Torrance ascending therefrae to the Mudmire to the said Bisset Cross lying as above expressed.'

It is evident that this description of the lands of Lessendrum is a translation from the Latin by

some one unacquainted with the district. 'Font' does not appear to have been a word in use in the North, though 'funtain' is common. This 'font' is the Garrieswell, a fine spring on the Garrie. Divvies was never the popular name of the Burn of Drumblade, and like 'font' it has evidently been taken from the Latin original of this document. In the form of '*divisa*' it is common in old writings, and frequently applies to march-burns. Probably in some of these Lessendrum papers Macfarlane found the word and transferred it to his Geographical Collections. Torrance is simply the Latin *torrens* used in the sense of a 'burn,' and here converted into a proper noun. The Cross of Bisset is said to commemorate the death of a man who was shot at this place, whether accidentally or by design is unknown. This is possible, but I must say that 'cross' here looks very like a contraction of 'crossing' as the place is close to an old road over the hill bounding the lands of Lessendrum. The common form of the name is Bisset's Cross, which may have quite a different meaning from the 'Cross of Bisset' as given in the 'description.' Dunlop is now represented in Dunlappies, a sand-hillock on the farm of Lessendrum formerly surrounded by marshes—hence 'the dun of the pools,' *dun-laibean*. Lappie is given as a Scotch word meaning a 'pool.' Dunlappie is a name found also in Forfarshire. Harting-hillock is no

doubt the opposite height—from *ardan*, ‘a height,’ or as it is here called a ‘hillock.’ ‘Wolf holes’ are popularly believed to have been pits for trapping wolves, or shelters in which hunters lay in wait to shoot them. I think this explanation is purely fanciful, and that these holes have no connection whatever with wolves. They were pits dug to indicate the march, as cairns or stones were frequently erected for the same purpose. So in the description of the marches between Murcroft and Scottistown in the Reg. Ep. Abd. (I. 245), we have ‘and syn doun the brou till a mykill pot lyke to be castyn with mennys handis and syne doun till another pot and to the third pot doun in the den.’ Again, respecting the lands of Meikledurno, ‘begynnand at ane gret pote quhilk we maid be cassin with mennis handis discendand to other pottis and frae thae pottis discendand to ane faire rynnand wale &c. (R.E.A., I. 353.) Such pots as these I suppose were afterwards called ‘Wolf Holes.’

The Bissets of Lessendrum, if not the very oldest, are among the oldest families in the county. On the 26th April, 1364, Walter Byset of Lessendrum, as Sheriff-Substitute of Banff, presided at a court held there, in which Alexander, Bishop of Moray, obtained a verdict, finding that three men, Robert, Niven, and Donald were the natives, and liege-men of the said Lord

Bishop and the Church of Moray, and his property. From the fact that Walter Bysset occupied such a responsible position in 1364, we are safe to infer that he, or his family had been settled in the North for some considerable time, and therefore that Lessendrum has been in possession of the Bissets for nearly 600 years. Lessendrum means the 'fort' or 'dwelling of the ridge.'

CHAPTER V.

GARTLY.

EARLY HISTORICAL NOTICES.

BEFORE taking up the place names in Gartly, I will give a few notes on ecclesiastical affairs previous to the erection of the parish, as these touch on the topography of the district. There are no historical sketches applying to this period, so far as I know, and I have nothing to draw upon for information, except incidental references in the Register of the Diocese, and a very limited number of legal documents, from which a fact here and there may be gleaned. One of these, which might have given useful information on certain obscure names, is, unfortunately, among the 'Missing Charters'; but the title is valuable, because it informs us that Robert I. granted to 'Joannis Paige ane dauoche of land in Strabogie, called Edindovat, in the Sherifffdom of Aberdeen' (Robertson's Index of the Charters). This property was 'in ward' in 1348, and is given in the Exchequer Rolls, 'Edyndyvauch.' A davach of land is supposed to have been 416 acres. The Latin equivalent of *davach* is *davata*, which in retranslation becomes *davat* and *dovat*, and I therefore understand Edindovat to be the Latinised Scotch form of the Gaelic *Eudan-*

dabhaich, now Edindiach, that is the 'hill face of the dauch.'

In old times there were four chapels in the district now forming the parish of Gartly, viz. :—Heatheryhillock, Tallathrowie, Kirkney, and Bralanknowes. This last chapel is also called 'the Chapel of Muiralehouse,' so named from a public-house on the highway southward. I imagine the road at one time lay between the Clashmach and Bucharn, and probably near to it were the chapels of Heatheryhillock and Kirkney ; the former, as I judge, a roadside chapel for private devotion. The chapel of Bralanknowes, with which we have presently to do, stood a few hundred yards higher up the hill than Muiralehouse, and the graveyard attached to it disappeared only about a quarter of a century ago. Now, if I am right in identifying Edindiach as the *davach* of land in Strathbogie granted by Robert I., in order to make up the number of acres forming a *davach*, the lands of Edindiach must needs have extended westward and included the chapel of Bralanknowes ; and local tradition confirms this supposition. But we are not left to tradition or conjecture on the subject, because we learn from the Gordon Charters that in 1630, John, Bishop of Moray, sold the croftlands of Edindiach to James Gordon, 'at Mill of Gairtly,' and his grandson disposed of the same, now called Muiralehouse to the Duke of Gordon

in 1701. It is thus certain that Edindiach included the lands of Muiralehouse (*i.e.*, Bralan-knowes), on which the chapel stood. This being so, we would naturally expect that the chapel would have been called 'the Chapel of Edindiach,' and I think originally it was so designated. But here there comes in an element of uncertainty. There were two Edindiachs situated ecclesiastically in Strathbogie, the second being Edindeach, near Keith, and both were included in the Deanery of Strathbogie. This, however, is clear—the lands of Edindeach, near Keith, belonged to the Bishopric of Moray a century before, and for centuries after, the date of the charter of Robert I., which almost certainly applied to Edindiach in Gartly. We will further see that the chapel at Edindiach was associated with the church of Drumdelgie, as at a later period the parishes of Gartly and Drumdelgie were united under one vicar, or parson, appearing in the rental of the diocese bracketed together from 1350 to 1565.

Among the earliest documents we have relating to this part of the country are the two agreements, of 1226 and 1232, between Bishop Andrew and David of Strathbolgyn, about the possession of certain lands, in which are mentioned the churches of Essy, Rhynyn, Kynor, Dunbennan, Buthary, Rothuan, and Drumdelgyn; but there is no reference to the church of Gartly, though there is to one-half davach of land at

Dunbulg (Drumbulg) claimed by the Bishop. In the second of these agreements occurs this clause:—‘It is concluded that William, parson of Edendyuy, and Gyllemor, vicar of Buthary, shall hold the lands of Drumdelgyn, and of Rutheuan, and Buthary, even as it is contained in their charters which they have from the Bishop.’ It is highly improbable that the parson of Edindeach, near Keith, would draw the revenues of the parish of Drumdelgie, the parson of which appears to have performed the duties of the chapel of Edindiach, in Gartly.

Without being absolutely certain, I think it is probable that until the early part of the fourteenth century there was no parish of Gartly; that the chapel of Edindiach, afterwards known as the chapel of Muiralehouse or Bralanknowes, was the principal chapel of the district, and was all but in name a parish church; that it was affiliated with the church of Drumdelgie parish; and that one vicar discharged the duties at both places. This view is partly confirmed by the local tradition of the drowning of the Baron’s child in the Bogie, on returning from its baptism at Bralanknowes, at the place still known as ‘Lord John’s Pot.’ Had there been a church or chapel in the Barony at that time, the family would not have gone to the chapel at Muiralehouse for religious observances.

About 60 years ago, there were remains of

an old churchyard on the farm of Faich-hill, nearly half-way between the Castle and the present church. It is very probable this was the site of the church of the later Barons, placed within easy reach of their own dwelling, and afterwards removed to the more central position it now occupies.

I must now give the derivation of the name Gartly. From the year 1500 and downwards, the usual spellings are,—Gartullie, Gartlay, Gartley, Gartlie and Gartly. Previous to this date the name is given in authentic documents under twelve different spellings, which, however, are practically three, viz., Garintuly, Garntuly, and Grantuly, and these forms occasionally appear during the first half of the 16th century. Now, there is a Grantully in Perthshire, and the Gaelic-speaking people of the district give, as the original form, *Carn-tulaich*, 'the cairn of the knoll,' and point out the knoll with its cairn as proving this derivation. The history of Grantully in Perthshire can, however, be traced for at least 500 years, and the name never once occurs as Carntully, but always as Garintully, Garntully, and Grantully. I am therefore disposed to think these names have the same origin, and that the Gaelic form is *Garadh-an-tulaich* (*dh* mute), which means 'the enclosure of the knoll.' This is the literal meaning, but, like many similar words, *garadh* also denotes what is enclosed, as

a garden, a dwelling, or 'town,' so that Garntuly may be fairly translated 'the town of the knoll,' or, as we now say, the Hilltown, and we have evidence that the name was so understood. In the 'Retours of Services' occurs an entry, of date 1600, which refers to the 'lands and barony of Gartullie, viz., the dominical lands of Gartullie, commonly called The Hiltoun.' Another Retour, of 1638, is more definite, and gives the 'lands and barony of Gartullie, comprehending Mains of Gartullie, commonly called Hiltoune.' 'The Hiltoun' thus appears, nearly 300 years ago, as the popular name of Mains of Gartly, and the remains of the old castle stand close to the farm-steading. This places the meaning of the name Gartly beyond dispute.

It is probable that the name Garntuly was first applied to the Castle and the grounds around it; and that one of the barons having built the church in the barony, the name became attached to the church and the parish when the chapels of Bral-anknowes and Tallathrowie were suppressed. Many parishes arose in this way, and the limits were afterwards defined by the Ecclesiastical and Civil Courts.

THE BARCLAYS OF GARTLY.

The historical sketches of the Barclays of Garntuly are brief and inaccurate. They are said to have sprung from the Berkeleys of Berke-

ley, in Gloucestershire. When or how they acquired the barony is uncertain, but I have not found any authentic reference to them previous to 1350. They possessed considerable estates in the counties of Aberdeen and Banff, of which latter county they were hereditary sheriffs. From the Acts of the Scottish Parliament, it appears that Walter of Berkeley was appointed Sheriff of Banff by Edward I. in 1305, but I have not discovered to which family he belonged.

We can estimate the social position of the Barclays by their marriages into the families of Leslie of Balquhain, Arbuthnot of Arbuthnot, Johnston of that Ilk, Ogilvie of the Boyne, Barclay of Tollie, Forbes of Forbes, and Farquharson of Invercauld. Alexander Berclay, 3rd baron, is mentioned in the 'Exchequer Rolls of Scotland,' from 1405 to 1434, as recipient of an annuity of £5 from the 'fermes' of the Burgh of Aberdeen. Probably he was born in 1391, as the first payment to himself personally was in 1412. This annuity he inherited as one of the heirs of 'Richard son of Randolph,' to whom the original grant was made by King Robert I. He appears to have been a distinguished soldier, and received the honour of knighthood in 1426-1433. He fell in the battle of Arbroath in 1446. During his minority his tutrix was Lady Agnes More, wife of Sir Walter of Tulach, cousin of King James I., sister of Sir

William More of Abercorn, and widow of Sir Hugh of Eglinton. This lady regularly granted receipts on behalf of her ward for his annuity until he attained his majority. Evidently he was considered a person of some importance, and the fact of his being an heir of 'Richard son of Randolph,' suggests a connection with the family of Thomas Randolph, Earl of Moray, nephew of King Robert Bruce.

Two men of note in their day are claimed as members of this family, viz., William Barclay, Professor of Law in the University of Angers, who died in 1605, and his son, styled 'the famous John,' author of 'Argenis,' and many other literary works. In Man's 'Introduction' to his projected 'Memoirs of Scottish Affairs,' we are told that William Barclay was a grandson of Patrick Barclay, Baron of Gartly, but he gives no authority for the statement (Gordon's Scots Affairs, Intro. xvii.). So also Dr. Joseph Robertson calls him 'a son of the ancient family of Gartly in Strathbogie' (Spald. Cl. Col., I. 82). A newspaper discussion ('Scotsman,' Jan., 1889) on the subject did not add materially to well-known facts; and it was assumed on slender evidence that William Barclay was of the Tollie family, and ancestor of the Russian Marshal, Prince Barclay de Tollie. Dr. Irving in his 'Lives of Scottish Writers' (Edin., 1839) says:— 'We are not aware that the descendants of Bar-

clay are at present to be traced either in France or Italy.' Fifeshire also claims these Barclays as belonging to Collairnie, but it appears to me there is not yet sufficient evidence brought forward to determine between these conflicting claims. The only semblance of proof we have is in favour of Tollie, because there can be no doubt that William Barclay was born at Cullen in Gamrie, which, in his time, belonged to the Tollie family, though it was formerly the property of the barons of Gartly.

Several of the Barclays are mentioned in 'Pitcairn's Trials' as jurymen and witnesses, though we might have expected to find them occasionally occupying a different position. On the 25th Jan., 1493, Patrick, 5th Baron, and his relative, Walter of Tollie, were decreed by the Lords of Council to pay 200 merks to the tenants of Lord Gray, on account of 'dampnage, scaithis and spuilyeis' committed by them (Spal. Cl. Col., p. 321 *n*). For some misdemeanour, George, 9th Baron, was 'in ward in Blaknes,' Aug., 1577, and was liberated on the bond of Walter of Towy 'that he shall, being freed, again enter into the said Castle when required' (Reg. of Privy Council). The following year a serious charge was lodged against him before the Lords of Council, for assault on the tenants of Fidlerseat, Coxtoun, Gympston and Faich-hill, whom he had assaulted with his staff to the great risk of

their lives, and finally imprisoned three of them in his tower of Grantuly for the space of a week, and put them in great fear by his violent behaviour. The Baron did not find it convenient to answer the summons, and decree was given in absence ; but what followed does not appear.

The Barclays are frequently mentioned in official documents relating to their various properties, and in the Sheriff-Court books of the counties of Aberdeen and Banff. In the Register of Moray they are referred to chiefly in connection with church-lands, and the tithes of the parishes of Gartly and Drumdelgie. It is commonly supposed they were implicated along with the Earls of Huntly and Errol in the rebellion known as the Spanish plot, and sought refuge in France, the estates being confiscated ; but this is pure conjecture, and inconsistent with known facts.

The history of this family during more than 200 years has been so little investigated, that local historians have only succeeded in throwing some interest into it by introducing persons and events connected with other families of the name. Thus we are told that the Barclays possessed Garntuly in the beginning of the 12th century ; but it is certain there were two Garintulys, and that both were possessed by families of the same name. The Barclays of Garintuly in the Mearns, and afterwards of Mathers, were of note early in the 12th century, and held these properties till

the middle of the 17th century. The identity of the names of the families and their seats, no doubt, led to the mistake—as it appears to me—as to early settlement of the Barclays in Gartly. My impression is that this family, though claiming direct descent from the Norman Berkeleys of Gloucester, really were an offshoot of the family of Garintuly and Mathers; and they may have brought the name Garntully to the north, as the Gordons brought the name of Huntly from Berwickshire. I have very slender proof—if proof it can be called—for this supposition. We know that Robert I. gave four davachs of land in Strathbogie to Earl Marischal, though it is doubtful where these lands were. Cordiner in his ‘Antiquities,’ says—‘Erle Mareshall built the castle,’ now called the Castle of Gartly. In the history of the Garioch we are told the Barclays acquired the Barony through marriage, and we know that in the beginning of the 14th century Alexander Barclay of Garintuly and Mathers married a daughter of Earl Marischal. These statements only support a conjecture, and the evidence is doubtful and incomplete. It is not unfrequently stated as undoubted evidence of their early settlement in the north, that the Barclays of Tollie and Garntuly, along with the other Scottish Barons, swore fealty to Edward I. in 1296. They may, or may not have done so, as we know absolutely nothing about it. Their names do not appear in

the Ragman Rolls, and of the Barclays who are found there, Patrick de Berkele was of the county of Lanark, Walter de Berkele of the county of Edinburgh, and we are told nothing of the other two.

As another instance of the confusion existing in these family sketches, we find that Sir Walter Barclay, Sheriff of Aberdeen in the beginning of the 14th century, is supposed to be 'of Garntuly,' although he is almost certainly the same Sir Walter Barclay of Kerko, to whom King Robert Bruce gave the lands of Tollie in the early years of his reign.

Once more we are told that one of the Barons of Garntuly 'followed his relative, Earl David of Huntingdon and Garvioch, to the Holy Land, leading out with him five hundred men, and returning with only ten.' This story, so far as true, I think refers to Barclay, Lord Brechin, and Baron of Rothiemay, a relative of Earl David (see Wood's Heraldry and Douglas' Peerage).

The Barclays appear to have been close friends of the Earls of Huntly. Walter Barclay of Garntuly signed as a witness the contract of marriage between George, Master of Huntly, and the Countess of Moray in 1455; and one or other of the barons frequently appears as a witness in charters and bands of Manrent. George Barclay, in 1568, signed the 'Common Band for the Queen's Service,' which meant that

he and those who signed with him, called by courtesy 'Noblemen and Barons,' would support the Earl of Huntly as Lieutenant of the North. Only one nobleman, the Earl himself, signed the bond, and the rest were by no means all barons. In 1572, 'George Barclay of that Ilk' is named in the general pardon to the Earl of Huntly and his confederates and followers in the troubles during the minority of James VI. The close friendship between the families was once broken by a serious quarrel resulting in a lawsuit about a last of salmon, for which Barclay was decreed liable. Several charters under the Great Seal were granted to them—one in 1449-1452 on the lands of Crechie and Bothelny. Other three followed in 1489, 1491, and 1493, confirming the purchase by Patrick Berclay of Garnetuly of lands in the barony of Drumblade, which belonged to Margaret Fentoune of Baky, along with the superiority of Lessendrum, with the tenants, tenandries, and services of the free tenants in the barony. Another charter was granted by James IV. to Patrick Barclay and Elizabeth Arbuthnot, his wife, upon lands in Kingedwart; and lastly, James V. granted a charter to Walter Berclay, 27th Feb., 1516, incorporating all their possessions into one free barony of Berclay. The old title of Baron of Garntuly thus died out, and was superseded by the designation, Berclay of that Ilk. The family had now reached the

height of their prosperity, and during the second half of the 16th century decay made rapid progress. One portion after another of their possessions passed out of their hands, and in 1578 Sir George Barclay sold the Barony of Gartly for the sum of 10,500 merks, to Adam Gordon of Auchindoun, better known as Edom o' Gordon. He was succeeded by his brother, Sir Patrick, designed of Auchindoun and Gartly, and on his death at Glenlivet in 1594, the Barony passed to his nephew, George, 6th Earl and 1st Marquis of Huntly (Charters, Gordon Castle). Whatever may have brought about the ruin of the Berclays, it is quite certain they had nothing to do with the Spanish plot, as has been conjectured, because the last of their possessions was sold 16 years before the rebellion which led to the battle of Glenlivet.

The Barony of Gartly, along with Aboyne and Cromar, was gifted by the Marquis to his second son, John, Viscount Melgum, on his marriage to Sophia, daughter of the Earl of Errol; and after his death at Fren draught, 18th Oct., 1630, the Barony fell to his eldest brother, George, Lord Gordon, afterwards 2nd Marquis of Huntly (Charters, Gordon Castle). I think we have here an explanation of what has hitherto been a mystery to me, viz., the reason why Viscount Melgum and his companions were buried at Gartly. The church of Gartly was his parish

church, situated upon his own property, and not far distant from 'The Place of Gartlie,' where he no doubt occasionally resided.

THE BARONS OF GARNTULY AND BERCLAY.

The following list of the Barons of Garntuly is probably incomplete, but I give the names as they appear in Charters, Inquisitions, and other official records. The dates are the first and last references to the persons named.

1. John de Barclay of Garintuly, circa, 1351-1357.
2. Andrew de Barclay of Grantoly and Birkynhill, son of John de B., 1360-1385.
3. Sir Alexander Barclay of Garntuly, 1390-1446. Fell in the battle of Arbroath, 1446. Probably he was the Baron who married Guilda, dr. of Sir William Leslie, 4th Baron of Balquhain, by Elizabeth Fraser, dr. of Hugh, 1st Lord Lovat (Fam. of Leslie).
4. Walter Berclay of Garntuly, 1449-1455.
5. Patrick Berclay of Grantuly, 1487-1510, m. 1st Elizabeth Arbuthnot, dr. of Viscount Arbuthnot. 2nd Agnes Gordoun. His dr. Clara m. to Johnston of that Ilk.
6. Walter Berclay of Grantuly and Berclay, 1516-1539. Nephew of Patrick B.

7. George Barclay of Barclay, 1549-1556, son of Walter B., m. Margaret Ogilvye of the family of the Boyne.
8. Walter Berclay of that Ilk, 1563-4 (Pitcairn's Trials).
9. Sir George Barclay of that Ilk, Knight, 1568-1578, m. Catherine, dr. of Lord Forbes. Had a son, Walter, who may have been Walter of Drumdelgie, or Walter of Newton. In the Birth Brieves of Aberdeen is mentioned 'George Barclay, advocate, son of——Barclay of Gartlie,' and from the probable date I judge he was a son of Sir George. The advocate's son, Alexander Barclay, was vicar of Drumblade from 1598 to 1608 (Scott's Fasti).

In the 'View of the Diocese' we are told that a daughter of Barclay of Gartly was married to John Farquharson of Invercauld, son (grandson) of Finlay Mor (Spal. Cl. Col., p. 642).

George Barclay of Auchrody tells us, in doggerel rhyme, that his brother, Sir Patrick of Tollie, 'chief of that name,' married a daughter of Gartly, who, he says, was a 'knycht rycht worthy.' This lady may have been a daughter of Sir George Barclay, but it is more difficult to identify the Barclay of Tollie referred to. Patrick, who died in 1624, was born a year after Sir

George Barclay sold Gartly. The name was common in the Tollie family, and Patrick Barclay of Tollie, who appears in charters from 1522 and died before 1558, is perhaps the person referred to by Auchrody, and he may have been twice married. His wife's name is given in 1551-2, Elizabeth Forbes (R.M.S. 669).

The surname Berkeley is understood to mean Birch-ley, or Birk-ley. So Elmsley, Ashley, Oakley, and Lindley have also passed into surnames (See Bardsley's *English Surnames*, p. 119).

THE FAMILY 'OF STRATHBOLGYN.'

In passing, I wish to make a remark or two about David of Strathbolgyn, who is so frequently referred to in connection with early church affairs in this district. In most of our historical sketches the family 'of Strathbolgyn' are called Cumyns, and we read of the 'Cumyns' Castle,' and the Cumyns' contests with the Gordons, one of which may have given the name, Battle Hill. These traditions have no foundation in fact. The history of the family is as complete as that of any other noble family of their time. David of Strathbolgyn was of the house of Macduff, being third son of Duncan, Earl of Fyfe, who obtained the lands of Strathbolgyn from William the Lion. David became Earl of Athol on the death of his brother, and several members of the family also

succeeded to this title. They were strong supporters of Robert Bruce, and two of them were present at his coronation at Scone. David, the last of the family who resided here, married Joan, daughter of John Cumyn, Lord of Badenoch, and most likely through her influence he withdrew from the Bruce party and joined the Cumyns, thus losing his Scottish possessions. The family eventually settled on their extensive English estates. Sketches of the family history are given in Nisbet's 'Heraldry,' Anderson's 'Scottish Nation,' and Burton's 'History of Scotland.' Anyone who cares to look into the subject will see that, so far as we know, no Cumyns ever possessed the lands of Strathbogie, and that the traditions connecting them with the Castle and the district are pure fiction.

PLACE NAMES IN GARTLY.

A charter of 27th July, 1511 (R.M.S. 3599), gives a few of the old names in Gartly and Rhynie; and this document is interesting in itself, because by it Alexander, 3rd Earl of Huntly, conveys in liferent to Lady Glammis lands in these parishes, along with Strathowin, Drummy, Obyn, Glenmuk, and Glentannyr, with the mansion of Loch-cannour. This is somewhat remarkable at first sight, but the explanation is not far to seek—Elizabeth Gray, a

daughter of Lord Gray, widow of John, 4th Lord Glamis, was soon after the granting of this charter to become Countess of Huntly. Some time after the death of the Earl in 1524, she became Countess of Rothes. The names, as given in this charter, are noticed as they occur. In a charter of 1534 (R.M.S.), Bucharn is given Boquharne, and in the rental of 1600 Buquharn. The 'cow's cairn' has been suggested, but this ought to give us Cairnbo, which is a common name. It is evident the letter *l* has been lost in the first syllable, though I have only found it twice spelled Balquharne (1633 and 1635). In Kincardine we have Balquharne in 1527 becoming Boquharne in 1529. There is a second Balquharn in the same county, and one (Balquharn) in Tullynessle, Aberdeenshire, these being the old forms of Balcharn, more commonly unaspirated as Balcairn. *Baile-chairn* means 'the town of the cairn or hill.' The glen immediately behind the Clashmach, and forming part of Bralanknowes, is called 'The Core,' which is probably derived from *coire*, 'a deep hollow.' In its contracted form *coire* appears in Corgarff, Corcairn, and in many Cores, chiefly found on the borders of the Highlands. It also occurs in Gartly in Corriclair (*coire-lair*), the 'corrie of the floor or site'—perhaps *lair* in this case may mean the 'middle,' as it does occasionally in Irish names (Joyce, II. 445). The 'corrie of

the middle' is a probable enough meaning, seeing that Corshalloch is on one side, and Corriedown on the other. Corshalloch is from *coire-seilich* (pron. shellich), the 'corrie of the willow,' and Corriedown (*coire-duin*) means the 'corrie of the dun or hill-fort.' There are traces of a dun on the neighbouring hill, but they are not well defined. No doubt there were forts of some kind on many of the hills called duns, though they have long since disappeared. At Tillydoun, in Marnoch, it is only lately that the remains of the fort were removed, and the site brought under cultivation.

The old name of Knapperknowes is now almost forgotten, the land being included in Bralan-knowes. Knapperts or heath-peas (*Lathyrus macrorrhizus*) give names to not a few places where they were, no doubt, abundant before the land was reclaimed. (Cf. Knapperthillock, Knappertyhillock, and Knapperlaw.) A little to the south-east is Cumerton, which is derived from the obsolete Gaelic *comar*, a 'point of land,' or a 'place of meeting,' either of streams or valleys. So we have Cumrie and Cumerstane in Cairnie, Comrie in Perthshire, Cumberland in Lanark, and in various forms and combinations the word is of frequent occurrence. There are several names in Gartly having a somewhat similar meaning. Coynachie, or in the spelling of 1600 (Rental) Conzeauchye, I think, repre-

sents the Gaelic *Coinneachadh* (*dh* mute), 'meeting,' or a 'place of meeting,' perhaps referring to the junction of the Priest's Water and the Lag Burn at this place. The name of the former of these burns, no doubt, indicates a connection with the priests of the old chapel at Tallathrowie; and the latter is derived from *lag*, a 'hollow.' Another name which may signify a meeting-place is Burncruinach. It is not mentioned in the old writings, and in its present form may be reckoned modern, probably formed from part of an older name derived from *cruinneachadh*, 'an assembly of people.' Allcruiniche is the name of a burn on the west side of Ben Cruachan, and Dalchronichy in Glentilt, Col. Robertson says, was a gathering-place of the Highlanders in old times. Burncruinach may have a possible connection with the battle which tradition says was fought on the hill above Kittlemannoch, and where the graves of the dead *are said* to be still visible. The place is called Tarry Buchail, but I think this name properly belongs to a peak on the hill about a mile distant. *Torr-a'-buachaille* means the 'hill of the herd,' a fanciful name often applied to a spur of a hill or projecting rock. The same idea has likely suggested the modern name, 'Watchman Hill.'

Dunscroft is what its name indicates—a croft occupied by a person of the name of Dun, which

we know from the Poll-Book of 1696, was a common name all over the country. Duncroft is not an old name, and has no connection with a dun or hill-fort. Tallathrowie appears in the Rental of 1600 as Tollochrouyis, which is evidently the English plural form, as we still use it in speaking of the 'Tallathrowies.' I think the Gaelic form is *Talanh-chruaidh*, meaning the 'hard land,' that is stony and difficult to cultivate. That this was the character of considerable portions of these farms, even in recent times, is proved by the dykes built of the stones gathered off the land, and also by accumulations of stones which could not be so utilised. At this place is a remarkably strong spring, called St. Finnan's Well, and to this saint most likely the old chapel was dedicated.

Collithie is given in 1534 Coluthie; in the Rental of 1600, once Colluthye, and twice Culuthye; and in the Presbytery Book of Strathbogie, uniformly Cullithie. In Fifeshire there is also a place called Colluthie or Culluthy, given in a charter of 1508 as Colluchty, which I have no doubt is the proper form. *Cuil* or *Cul-uchdaich* means the 'corner,' or 'back of the slope or hill-side.'

Drumferg is not easily recognised in its old form of Drumquharg, as it appears in the charter of 1511 (R.M.S.). The change of *quh* (= *ch*) to *f* has already been noticed as common in this dis-

tract. Similar names occur elsewhere which suggest the probable meaning of *quharg*. We have Balquharg in Fife, Dalquharg in Kirkcudbright, Badychark in Leochel, and many others in the forms of *quhork* and *fork*. *Quhork* and *quhark* are only different spellings of the same word, as Culquhork, Culhork, and Culquhark, all different forms of the same name in charters connected with the place. Probably *coirc*, 'oats,' is the proper Gaelic word—hence *Druim-choirce*, 'the ridge of the oats,' and in the other cases, 'the town' (*baile*), 'field' (*dail*), and 'hamlet' (*bad*) 'of the oats.' The hill of Drumferg is still in the wild state, but the cultivated land runs up the side of the hill, as it no doubt did in old times when the name was given to it.

Drumbulg is probably derived from *bolg*, literally a 'bellows,' but, in Ireland, the word is used to designate 'gusty spots' (Joyce, II. 248). If *bolg* is the root of Drumbulg (*druim-builg*), the meaning is 'gusty or windy ridge,' a name which is most thoroughly appropriate to it.

Kittlemannoch lies between the Hill of Bogairdy and the Watchman Hill. It is a corrie, or perhaps more correctly described in its popular designation, 'The Den' of Kittlemannoch. Mannoch is probably *meadhonach*, 'middle' (pron. *me-un-ach*), but I do not know what Gaelic word *Kittle* represents. Cf. Balnakettle and Balnakettill; Balmacathill and Banakettill; Banna-

cadill; Glencuthill; 'le Hole-Kettil'; Tullicheddel and Tulyquhedill. These names I suspect are derived from the same root, and so far as I have been able to discover they apply to deep corries or 'dens.'

The hill of Corskie lies to the east of the Gartly Station. The name, I have no doubt, originally applied to the corrie on the north side of the hill, correctly named on the Ordnance map, 'The Hill of Corskie.' This is also the ordinary form in the common speech of the country. Corskie, I think, is a contraction of *Coire-uisge*, 'the corrie of the water, or the watery corrie.' The 'Slouch Moss' is near the head of it, and is suggestive of the wet and boggy nature of the ground. Corskie is a common name found all over the country. On this hill are quarries called Haining Quarries, which might, at first sight, pass as a personal name but for the absence of the possessive form. The Rental of 1600 suggests the explanation. The Mains of Gartly, situated at the foot of the hill, was let with 'the haningis about the plaice,' *i.e.* 'the enclosures.'

In the charter of 1511, we have the spelling of Culdrain, 'Coldrane,' which in all subsequent charters, retours, and rentals is given Cowdrane or Coudrane. *Cuil* or *Cul-draighinn* means 'the corner or hill-back of the thorns.'

Kirkney is one of those perplexing words of which it is difficult to say whether the origin is

Gaelic or English. The oldest reference to the name is of date 1511 (R.M.S.), which gives the spelling Kirknee, suggestive of the accent being then on the last syllable, though I doubt if it was so. It is possible the name means the 'hill of the grouse.' Grouse in Gaelic is *cearc-fhraoich*, but, in Ireland, only the first part of the word enters into place names, and occasionally it takes the forms of *kirk* and *kirky*, as in Castle Kirk and Coolkirky (Joyce, II. 299). We might thus have *cearc* 'grouse' and the terminal *ne*, with the meaning the hill 'of the grouse.' This is certainly a very appropriate name for the hill, and there are similar names in the immediate vicinity. The hill of Culdrain appears in the Ordnance map as Clashneen, that is the 'furrow or glen of the birds.' Also about two miles west of the Hill of Kirkney is the Raven Hill, of which no older name has come down to us. (Cf. Glenkarky, Perthshire.)

On the other hand most of our names beginning with Kirk are English, although such names as Kirkmichael, Kirkpatrick, and Kirkoswald, are rarely found north of the Grampians. Even when forming part of a Gaelic name it is evident that *kirk* is a translation of *kil* (*cill*, a 'cell'), as in Balnakirk and Barnakirk. Now there was a chapel near the base of this hill of Kirkney, but whether it ever held the position of a kirk, or was so called, we have no evidence.

It is not mentioned in the Register of the Diocese, nor in any old writing so far as I know; but neither are other two of the four chapels at one time existing in the parish. There is no appearance now of a graveyard, but it may have long since been removed. The site of the chapel itself is reduced to half its original size, and only a small heap of stones with a fringe of waste ground is left to mark the spot. There is therefore no evidence either in the records of the district, or on the spot, that this chapel was known as a kirk, except possibly in the name. This name may have been originally Kirk-Kenneth, passing into *kenny* and *kny*. Although this is pure conjecture, it seems to me a more natural explanation of the name than the former, chiefly because *kirk* is a doubtful form for *cearc* to take in Scotland, and because it is generally English, and associated with a saint's name.

The local usage is almost uniformly to speak of the Kirkney hills, or the Hill of Kirkney, and the Burn of Kirkney, never the Kirkney as applying to the hill, and rarely to the stream. The local custom in this respect may be generally accepted as strong evidence that the name does not apply primarily to the hill or stream as a descriptive name, as we say the Binn, the Knock, the Fourman, or the Balloch. I therefore think that a Gaelic derivation is possible, but that the name is more likely English.

In the Rental of 1600 there is this note to the entry of Kirkney:—‘Sett in foirmaillinge to Johne Hendrie and Margaret Watson his spous for five years (- - - - -), for the quilk he hes payit twa thousand markis horne siluer.’ The practice of ‘foirmaillinge’ or paying rent in advance, was not uncommon in these old times, though in the present instance it seems to have been so arranged because Johne Hendrie was a man of considerable means, and probably because 2000 merks may have been a convenience to the landlord at the time. ‘Horne Siluer’ is an expression I have not found elsewhere, and I can only conjecture it has the same meaning as the vulgar ‘hard cash.’ ‘Dry siller’ is also an old phrase, and perhaps ‘horne siluer’ and ‘dry siller’ are suggested by the proverbial expressions ‘horn-hard’ and ‘horn-dry.’ It would appear that Hendrie was principal tacksman, and probably represented a large number of subtenants. The Poll-Book (1696) indicates a total population on this holding of between 50 and 60 young and old.

The earliest notice of Tillyminnet is in the charter of 1545 (R.M.S. 3103), and it is there given Tollemenat, which probably represents *Tulach-mennat*, ‘the knoll of the dwelling.’ *Mennat*, or *minnat*, is an obsolete Gaelic word which occurs in the plural number in the Book of Deer (p. 95) and is there translated ‘residences.’ We know that Tillyminnet was a seat of the Gordons of

Scordarg, but this would carry us back only to the end of the 14th, or beginning of the 15th century, though it probably had been a family residence several centuries before that time. An old ruinous mansion-house in the parish of Keith bears the somewhat similar name, Kinminity; and a place of the same name is mentioned in the old records of the parish of Turriff, and again we find it on Deeside.

In the Barony of Gartly the oldest name we have is Shanquhar, 'the old fort or seat,' from the Gaelic *sean*, 'old,' and *cathair*, a 'fort' or 'seat' (pron. Shenahār). Adjoining Shanquhar is Corncattrach, a corruption of *Coire-na-cathrach*, the 'corrie of the seat,' that is of Shanquhar. Part of the land extends into the corrie, or, as it is called, 'the Core,' and the burn which rises in it is the Core burn. Cattrach represents *cathrach*, gen. of *cathair*, the root of Shanquhar; and we find it occasionally in names elsewhere, as in Stracathro, formerly called Strathcatherach, 'the strath of the fort' (Land of the Lindsays, p. 326). One of the steep hills forming this mountain-hollow, or corrie of Corncattrach, is called Aiken Bank, *i.e.*, Oakbank, indicating a natural growth of oak at this place in old times.

In the neighbourhood of Shanquhar we have several farms called 'seats,' but there does not appear to be any connection with the Gaelic root *cathair*, although at first sight one might

suppose the old name had suggested the modern one. The meaning and application of the two words are, however, quite different. There are, or were, about 25 seats in the counties of Aberdeen and Banff; and, so far as I can trace them, they were originally mere crofts, or small possessions, though some of them are now considerable farms. A large proportion of the names of these places are unmistakably Anglo-Saxon, others may or may not be, while ten are personal names with 'seat' affixed. Our English word *seat* is the Anglo-Saxon *set* (Skeat); but I am doubtful if these place names are derived, at least directly, from this root. We speak of a seat of government, a bishop's seat, and a gentleman's seat, but, so far as I have noticed, farms were never so designated, and the word does not again appear until we come down to crofts. In old writings these small holdings were not called 'seats,' but 'setts,' which may come indirectly from the same root. In old Scotch *set* and *tack* are synonymous (Jamieson), and appear so in place names, *e.g.*, Millsett and Milltack, Newsett and Newtack. I think it is probable that these places, being small, and having no distinctive local name, became known by some common descriptive term, or by the personal name of the occupant, with 'sett' attached, in the same way as we now use the word *croft* in Dunscroft and Ruglenscroft, both personal names.

The late Captain Thomas, R.N., says (Proceed. of Soc. of Ant., 1876, p. 491) that the Norse *setr*, a 'seat or residence,' is common in the names of farms in the northern and western islands; but he considers that these were only summer 'seats,' which became fixed residences. I do not think, however, that our 'setts' were ever shielings, or in any way connected with summer pastures, because not a few of them occupy low ground, probably under regular cultivation at a very early period.

The farm now called Glenniston is Newseatt in the Rental of 1600. Craigneseat is in Drumblade, but marches with Gartly. No doubt, when a small nameless croft, it was 'sett' to some person of the name of Craigen. Fidlerseatt probably, also derived its name in the same way. Fidler appears to have been a more common surname 200 years ago than it is now, though even in our own time the personal name becomes attached to places, as in Fiderswell, Aberdeen, which I am told commemorates in its name a former owner. Bordelseat is a difficult name, and the oldest reference in a charter of 1577 (R.M.S. 2799) gives Bordalsait, which does not assist to its meaning. In comparatively recent times the name has been changed to Bothwellseat; but I think it is extremely improbable that this could have been the original. We would have Bothwell changing into Bordel, and

Bordel again into Bothwell, and this seems all but an impossibility. Bothwell passes into Boithell and Bodwell, but in no case have I found any approach to such a corruption as Bordel. My suggestion is that Bordel is a contraction of Borrodale, which is both a local and personal name. We have not a few places of the name in Scotland, but as a surname it is more common in England. There is nothing improbable in the conjecture that some person of the name at one time occupied the place. Near Peebles is Bordalhaugh; but Chambers, in the History of Peeblesshire, only mentions it as haugh-land close to the town, and suggests no explanation of the name. It is possible it may have been part of the Borrodale, or town-lands. *Cf.* Buirdelland, Orkney; Borredell, Ross-shire; and Borrowdailis, Dunbar.

Gimpston is given in the Rental of 1600 Gimpistoun, and in the charter of 1577 (R.M.S.) Gypstoun. The name is now occasionally modernised into Jamestown, and although a true rendering it would be unfortunate if the old form of the name were lost. 'Gimps' is not a bad phonetic spelling of the vulgar pronunciation of James; and in old English writings we find Gimmison and Jimpson (Bardsley's 'English Surnames'). In the same way we have the intrusive *p* in Thompson, Simpson, Sampson, and Dempster. The neighbouring farm of Coxton,

formerly written Coickistoune, has its name from the surname Cock, or Cox, common in the district in old times. Faich-hill is derived from the Gaelic *faich*, 'a green field,' equivalent to Scotch *fauch*, 'part of a farm reserved as pasture.' Faich-hill is a common name, as also Faichfield and Faichfolds. In Ireland this word appears occasionally as *Fyagh*, a pronunciation which is not uncommon here.

Three hill-names in Gartly remain to be noticed. The Slough Hill derives its name from *slochd*, a 'deep pit,' probably suggested by the clefts and furrows along the north side of the hill. Auchindinny (*Achadh-an-teine*) is a common name, as also Craigentinny and Ardentinny, 'the field, craig, and height of the fire'—perhaps a beacon fire. The Grumach is the Gaelic *Gruamach*, 'gloomy,' and is an appropriate name for a hill which seems always to have a deep shadow upon some part of it.

CHAPTER VI.

GLASS.

THE UPPER STRATH.

PASSING over the Grumach into Glass, on the borders of the Lower Cabrach, is Gouls. This name is derived from *gobhal* (pron. go'al) a 'fork,' referring to the 'forks' or points of land lying between three burns, which here unite before joining the Deveron. Immediately to the N.E. is Soccoch, which the Ordnance map oddly changes into Succoth, though the name is derived from *soc* 'a snout,' hence *Socach* a 'place of snouts,' the snouts, or projecting points, being noticeable features on these farms of Soccoch and Soccochbeg. The latter means Little Soccoch.

Lying along the Deveron is the old dauch of Auchinhandoch, a name which also occurs in the parish of Mortlach, and again in Ross-shire. These three places are mentioned in the 'Inquisitions,' one of them in the Reg. Ep. Abd., and one in the Gordon charters. The old forms are,—Auchinhandauch, Auchnahandauch, Auchnahandok and Auchinhannach, while the local pronunciation is Auchinhánnack. I have been unable to determine which of these represents

the original form of the name, and can therefore offer no conjecture as to its meaning.

Crossing the Deveron, we enter the old parish of Mortlach. This name is generally explained as meaning 'the great hollow,' from *mor-lag*, which seems to me most unsatisfactory, because we have no explanation of the remarkable changes which must have occurred in the form of the word if this derivation is correct. The oldest documents we have never give us Morlag. We can go back more than 700 years, and in the bull of Pope Adrian IV. (A.D. 1157, Reg. Ep. Abd., p. 5), confirming the transfer of the church lands to Aberdeen, the name appears as Murthilloch. In other old documents we have Morthelach and Murthlach (Reg. Ep. Abd.), and in a charter of 1426, Murthillach (Reg. Mag. Sig.) The Presbytery Book of Strathbogie gives generally Mortulach. Were it not that the late corrupt spelling of Murthlak had been accepted as the old form, we would have had the derivation, as I believe it to be, from *Mor-tulach*, 'the big knoll.' This name I associate with the old tower of Tullich, which probably occupies the site of a still older castle, of sufficient importance in early times to give its name to the district.

To the Church of Murthlach, and afterwards to the Bishopric of Aberdeen, belonged the lands of Dumeach, formerly Dulmeath, from *dail*, 'a field.' The hill was called Dumeach, which gave

its name to the old parish, now united to Glass. Meath is common in place names, as in Methlic, Methven, and Innermeath, but the origin of the word is entirely unknown. Any explanation I have seen is nothing better than a guess. The best Irish scholars have failed to discover the meaning of Meath in Ireland, but our Meths and Meaths may have a different origin, whatever that may be. As an old Scotch word *meith* is of frequent occurrence in charters, and means a 'landmark or boundary.'

Immediately to the south of Dumcath is Beldornie. The oldest reference I have to this place is in a charter of 1490-1 (R.M.S.) which gives Baldorny, and during the next century we have in various documents Baldornie, Baldurnie, and Beldornie. There can be no doubt the first part of the name is from *baille*, a 'town,' as in Belcherrie and Belnaboth, formerly written Balcherrie and Balnaboth, names occurring in the neighbourhood. If *dornie* is descriptive, it would be difficult to discover the meaning or appropriateness of the name as applied to Beldornie Castle, because it appears to belong properly to the hill Craigdornie. *Dornie* is here, I think, an adjective, as in Drumdurno, formerly Drumdornach; and in Mindurno, formerly Mondornach; also in Edindurnach. The Gaelic form may be *Creag-doirionnach*, and mean the 'stormy craig,' referring to its exposure to violent storms.

The testimony of the people in the district leaves no doubt that, if this meaning is correct, it is very appropriate, as it is also, so far as I have learned, to Drumdurno, Mindurno and Edindurnach. *Dornie*, however, as a place name has such widely different meanings that, without something to guide us, any meaning assigned must be somewhat conjectural. From the same Gaelic word may have been derived a personal name, and Baldornie and Craigdornie may be 'Dornie's town and craig.' In Ireland, O'Dorney is the name of a parish, derived from the personal name Torna (Joyce, II. 139). In Lochalsh is a village called Dornie, which Professor Mackinnon derives from *doirlinn*, an 'isthmus.'

Around the summit of Craigdornie are the remains of an old stone rampart. The dyke is of irregular height, measuring about 3 feet to 4 feet, and built across the longest slope of the hill, from craig to craig. The other sides of the hill top are protected naturally by perpendicular rocks. I think there is no doubt this place has been a fort, and though not of much importance as compared with many well-known hill-forts, it would have afforded a safe retreat in time of danger.

SAINT WOLOK.

Wallakirk and kirkyard are on the haugh immediately below the Castle of Beldornie. Only

the foundations of the kirk now remain. The legend in the Breviary of Aberdeen tells us that, in the 5th century, the blessed Volocus (St. Wolok or Wallach), the Bishop, a distinguished confessor of Christ, flourished with remarkable miracles in the northern parts of Scotia, and chose for himself a place of dwelling among the high rocks; that he voluntarily submitted himself to the greatest hunger, thirst, and cold, living in a poor little house woven together of reeds and wattle; that he laboured among a savage people, whom by his preaching, exhortation, and miracles, he converted to the faith of Christ, and that at length, in extreme old age, on the 4th of the Kalends of February, with angels standing round, his soul passed away to Christ, and that in his honour the parochial churches of Tumeth and Logy in Mar are dedicated. The writer of the 'View of the Diocese' of Aberdeen represents Saint Wolok as the first bishop of Mortlach, and places the scene of his labours in the parochin of Dumeth. He confesses that in his 'Life' it is only said he preached in the North of Scotland, and lived among high rocks; but he thinks he is right with the locality, because there is near to the church St. Wolok's well, and among the rocks on the banks of the Deveron, St. Wolok's baths, famous for the cure of various disorders. It has been satisfactorily proved that there never was a bishopric

of Mortlach, and, except the name, there is no evidence connecting St. Wolok with the district. (Preface to Chartulary of Aberdeen, p. 11, and Skene's Celtic Scot., II. 379.)

ASWANLEY.

On the south side of the Deveron, at the bend of the river as it turns eastward, is a hill partly covered with wood called Straitinnan Wood. Cf. Pitinnan in Daviot parish, and Corchinnan, Auchindoir.

The ridge immediately to the east is Drumduan. The name is not uncommon throughout Scotland in the forms of *duan*, *dewan*, *dowane*, *diven*, and *dyven*, but *duan* occurs most frequently. Dr. Joyce gives Drumdeevin, and Drumdeeven, which he derives from *diomhaoin* (Sco. G. *diomhain*, pron. djeevain), 'idle or vain,' indicating meeting-places for amusement. I do not know however if it was the custom in this country, in old times, to have recognised places of meeting for sport, and incline to think the name means the 'ridge of the dark water' (*druim-duibhe-aibhne*, *bh* mute). The Drumduans in this county all overlook dark or mossy water.

At the base of this ridge, and close to the Deveron, is Aswanley. In a charter of 1450 (R.M.S.), the name is almost as we have it—Aswanly. *As* and *eas* occur frequently in place

names in the Highlands, and although *eas* commonly means a 'waterfall,' it also means a 'ravine,' and in this sense it is used in Aswanly, referring to the gully or ravine in the hills, through which the place is approached from the south. The second syllable *wan*, I think, is from *bhan* (pron. van), meaning 'light-coloured' or 'grey,' and the last syllable may come from *sleibh*, gen. of *sliabh*, which aspirated becomes *shleibh* (pron. almost as ley). Dr. Joyce gives several illustrations of *shleibh* in Irish names taking the English forms of *lie* and *lay*, and also of *bhan* becoming *wan*. The Gaelic form would therefore be *Eas-bhain-shleibh* (*sh* and *bh* mute), and the meaning is the 'ravine of the grey hill side.'

Perhaps among the oldest historical references to Aswanley is the mention of Elizabeth, daughter of Cruickshank of Aswanly, the mother of the Gordons of Scurdarg and Riven. I know nothing more of the family, except that it is said that 'the laird of Aswanly is called Toshdiragh' (Douglas). A Toschachdera, in old times, was 'a serjeand or servitor of Court,' and this office was commonly called 'ane Mair of Fee;' but I doubt if Aswanly really held this office, as the title appears rather to have been used as a bye-name. Something ought to be known of this family, but I have not found other references than these. The tradition of the settlement of the Calders in this place in the middle of the 15th

century is of some interest. We are told that among the followers of the Earl of Huntly in his expedition against the Earls of Crawford and Douglas, then in rebellion against King James II., was Hugh Calder, second son of Donald, Thane of Calder, who, after the battle of Brechin in 1452, when in pursuit of the defeated Earls, was himself made prisoner by their followers. A rumour of Huntly's approach led to a precipitate flight of the rebel lords, and Calder was left free to join his friends, which he did, taking with him, as a memorial of his escape, a silver cup which Crawford had been using when he was led into his presence, and the cup long remained in the family. The Earl of Huntly, with remarkable generosity, gave Aswanly to Calder, as the reward of his bravery in this battle.

Like most other traditions, this story needs correction. Calder was in no way related to the Thane of Calder, as we know on the testimony of his descendant, the late Admiral Sir Robert Calder of Muirton, Morayshire, who in 1820 possessed the original charter. It is true as tradition tells, the Earl gave Aswanly to Calder, but this happened twelve years before the battle of Brechin, and as the charter of 1440 informs us, it was granted to Hugh de Calder and his wife Elizabeth de Gordon, jointly, so that I imagine Aswanly was the marriage portion of the Earl's daughter. Tradition may, however,

be right so far, as the gift may have been made absolute to Calder after the battle of Brechin. The other parts of the story are true, so far as I know.

The Calders retained possession of Aswanly for about 300 years, and appear to have been steady supporters of the House of Gordon. The friendly relations existing between the families are finely illustrated by a transaction which occurred at the beginning of the 18th century. Aswanly's affairs had become involved, and as I conjecture from the scattered records, money had been raised on a bond held by the Duke of Gordon, whose representatives were pressing for settlement. Fearing the loss of his property, Aswanly proposed to refer the whole case to the Duke, and offered to abide by his decision whatever that might be. In a 'Submission and Decreet Arbitral twixt George, Duke of Gordon and George Calder of Aswanly registered in the Books of Council and Session, 11th July, 1702,' is this clause:—'the principal difference being referred to the Duke himself, he determined that Aswanly should take out a new charter containing a *Novo Danus*, with a Reddendo of 100 mks. of feu-duty over all his lands from the Duke, for this among other onerous causes—the great respect the Duke had for Aswanly's family who had suffered much for their loyalty—four of his predecessors having fallen in plain battle in

defence of their King and Country.' (Invent. of Charters, Gordon Castle.)

On the dauch of Aswanly a few names remain to be noticed. Cairnarget is in Gaelic *Carn-airgid*, the 'silver cairn,' corresponding to our Scotch Sillercain and Sillerhillock. Tirryhorn, or as it is given in the Ordnance map Terryoron, does not appear in any of the old writings, and I suspect is a corruption of the very common name Tillyorne, frequently written Tillyhorn. The older form of Tillyhorn is Tullichordan, and means 'the knoll of the little height.' Malak probably represents *miliuc*, 'marshy land.' Meelick is the name of many places in Ireland (Joyce, I. 465). Evronhill is 'the hill of the averins.' Averin, or as pronounced here 'aiverin,' is the Scotch name of the cloudberry (*Rubus chamaemorus*). Somewhere near to Cairnarget was Prevon, a name which I have not found anywhere except in the Poll-Book, and no one remembers where the place was. It is impossible to say with certainty what the name may have been—perhaps *Braighe-aibhne*, 'the brae or bank of the river.'

CAIRNBORROW.

On the north side of the Deveron is Cairnborrow, which may be the place mentioned in a charter of 1353 (Spal. Cl. Mis., V. 248), in which William Keith, Earl Marischal, refers to his four

davats of 'Carnbrou, in the barony of Strathbolgy, in the Sheriffdom of Aberdeen.' In 1407 William of Keith conveys to his son, along with other lands, 'Carnbrowys' (Spal. Cl. Ant., III. 230). These references are doubtful, because Cairnborrow at the time could not have been of greater extent than one davach, though other lands may have been included under the general name of the property on which was the manor-house. In 1512, James Gordon of 'Carnborrow' appears as a witness to a charter. In 1581, John Gordon of 'Carnburro' is admitted a burges of Aberdeen. These older forms do not give sufficient light on the origin of the name to warrant a decided opinion as to its meaning. It may be *Carn-brutha* (th mute), the 'cairn of the fairies' dwelling'; or it may be the name of the hill now called the Newton Hill, on which is a cairn, possibly one of the Cairnmore group commemorative of those who fell in the battle there. This question, with others of interest, might have been determined forty years ago, when the great cairn at Cairnmore was removed. Unlike those remaining, which are composed of earth and stones, it was wholly composed of stones; and, judging by the dykes built out of the material, it must have been of great size. No stone cists were found in the body of the cairn, as in the others; but a little below the natural level of the ground was a single cist, which was left undis-

turbed. Above the cist was a slab, about $3\frac{1}{2}$ feet, by 6 feet, on which was an inscription of six or eight lines, but in what characters no one can tell, for the slab was turned to base uses, and not a trace of letters or markings of any kind are now visible. The mystery about this battle will likely remain for ever undiscovered, and we have nothing to warrant even a guess as to who the combatants were.

To the north-east of Cairnmore is Glenshee,—perhaps ‘the fairies’ glen,’ though it is difficult to imagine any sensible fairy, in its wildest moods, choosing even as a temporary abode such a cold, dreary glen as this is. Still, as the place lies midway between Cairnborrow and the Elfs’ Hillock in Cairnie, it may have this meaning. *Sith* (pron. shee), however, frequently means ‘a smooth round hill,’ without any special reference to fairies (Dean of Lismore’s Book, p. 30).

Due west is Picketillum, a name which occurs three or four times in other parts of the county ; but it is doubtful, considering the changes on the face of the country which have been effected by modern improvements, if the features common to these places which originally suggested the name could now be discovered in every case. The second syllable is the Gaelic *tuilm*, ‘a knoll ;’ and as *pike* in English, and *pic* in Gaelic have the same meaning, we might expect to find

some 'pike' or 'spur' of the hill which gave rise to the name. There is, however, nothing of the kind here, and I think it is probable the reference is to a point of cultivated land, which may have run up the face of the knoll. It happens that a local tradition associates the name with a dispute about a point of land, which is a probable enough origin; but how old the tradition is, it is impossible to determine. These angles, or sharp points of cultivated land, are frequently described in the names—as in Gouls, 'the forks;' and in Ryn-taing, beyond the southern boundary of the Cabrach, which, in Gaelic, is *Roinn-teanga*, 'the point of the tongue'—a sharp point of land at the junction of two burns. So also the Scotch Gushetneuk is of the same class of names.

Belnaboth (*baile-nam-bothan*) is the 'town of the huts or bothies,' and Belnacraig (*baile-na-craige*), the 'town of the craig.'

INVERMARKIE AND EDINGLASSIE.

Passing westward behind the line of hills overlooking the Deveron, we have Corshalloch; and although so many of our *cors* are derived from *coire*, there is no corrie here. I can only conjecture that the prefix may be derived from *curr*, 'a place, site, or corner,' and the second part from *seilich* (pron. shellich), 'a willow,' hence 'the place of the willow.'

On the western boundary of the parish is Aulnapaddock, a name which curiously illustrates the corruption of Gaelic names into meaningless English. The old form is Alltnapoddoch, and the Gaelic differs only in the spelling—*Allt-na-bodach*, the ‘burn of the clowns or churls,’ but it may mean ‘the burn of the spectres.’ In Strathdon is Belnaboddach, ‘the town of the clowns.’

Passing over some English names, the meanings of which are obvious enough, about a mile and a half to the southwest is Bodylair, on the side of a hill not named on the Ordnance map, but known as Talnamounth—that is in Gaelic, *Tail-na-monaidhean*, the ‘lump or hillock of the moors.’ Bodylair, in the Fife-Estate Book, is Badielair (*bad-na-laire*), the ‘place of the mare;’ or (*bad-an-lair*) the ‘place of the site or building.’ *Lair* may have either of these meanings.

The Markie Water rises on the borders of the Cabrach, and joins the Deveron at Invermarkie. Glenmarkie is derived from *marc*, ‘a horse,’ and occasionally appears in the old records as Glenmark, as we have it in Perthshire and Forfarshire. The name, the ‘glen of the horses,’ no doubt originates in the old custom of turning out the horses of a district, during the summer, into a glen, or upon a hill, where there was a privilege of common pasturage. It is not very long since this custom died out in Glass. A farmer told

me that in his youth he had seen sixty horses grazing on the Brownhill to the west of Aswanley. The same practice prevailed in the Cabrach. 'Mine host' of the Richmond Hotel, Ardwell, says, his grandfather on one occasion put his horses on the common pasturage on the Blackwater, and one of them wandered into a bog, where it sank until it disappeared. The place is still called 'Watt's Stable.' This story is useful as illustrating an old custom; and it shows how a place name may originate in a casual circumstance, which could never be discovered without the aid of tradition.

Passing up Glenmarkie, on the right hand is Oldyne, in the Fife rent-roll, Auldyne, which in Gaelic is *Allt-dian*, 'the impetuous or rapid burn,' this being very decidedly its character. It rises in the Sloggan, that is in Gaelic *Sliochdan* (pron. slochgan), 'a little cavity or hollow in the hills,' which here rapidly gathers a heavy rain-fall into this hillside burn. On the opposite side of the Markie is Glenachter (*gleann-uachdar*), 'the upper glen,' so-called because at this point the glen turns sharply round to the south, the bend thus suggesting the idea of upper and lower. Due west is Corsemaul, a hill of considerable height, which appears to close up the glen of the Markie. Maul, as I understand it, is from the Gaelic *maol*, 'a brow,' and applied to the brow of a hill frequently comes to indicate the entire hill; as in Maol

Breac, Dumbartonshire; and Glas Maol in Forfarshire. Cors is the early Saxon form of cross, which in Gaelic is *crois*. Although *crossach* is the adjective form, *crois* is often used instead, as in *crois-slighe*, a 'cross-road;' so *cors* or *crois-maol* may mean a 'cross-hill,' that is a hill appearing to stand across a valley or district. In Ireland, Dr. Joyce says:—'Cros is used adjectively to signify a transverse position.' (Joyce, I. 327.) We have the same meaning in the Saxon Crossmount, in Perthshire; and in the Gaelic Ben Tarsuinn, and Meall Tarsuinn; but Corsemaul is different in construction, and possibly means the 'crossing of the Maul.' *Cors* is evidently a contraction of *crossing* in Corshill, Corsknowes, Bisset Cross, and not a few similar names where there are old roads passing over the hills or knolls. One of the affluents of the Markie is Allt-Venney, or *Allt-Bheinne* (bh pron. v), 'the hill-burn.' It is curious to find in the Ordnance map such a simple word spelt with a 'v.' The same odd form appears in the name of one of the Grampians, which is called Vinegar Hill, instead of *Fionn(a)gabhar*, 'the white goat.'

There are no ruins to mark the site of the old castle of Invermarkie, which stood on a small knoll, near the confluence of the Markie and Deveron, now called 'Titaboutie.' Absurd as this name is, it occurs also in the parishes of Kintore and Coull in this county. Of the old

families of Innes of Invermarkie and Gordon of Edinglassie, I say nothing, because what is known of them is easily accessible in the 'History of the Family of Innes;' 'Shaw's History of Moray;' and the Statistical Accounts of the parishes of Glass and Mortlach. Near to Invermarkie is a small place called Dallachy, from *dail*, 'a field,' and *aghaidh*, a 'face,' here meaning the 'face of the hill.' I notice this name particularly, because *aghaidh* is frequently mistaken for *achadh*, a 'field,' in place names. With the meaning of a hill-face, *aghaidh* occurs in Ossian—'*air aghaidh nam beann,*' on the face of the hills. (Fing., I. 95.)

In the glen of Edinglassie—*Eudan glasaich*, 'the hill-face of the grey or green pasture'—we have three names of farms situated on the sides of the glen. Bonfail is on the face of a hill called Tomore, or 'the big hill,' a name which is not given in the Ordnance map, I suppose because, as now applied, it was seen to be inappropriate. Probably it is the old Gaelic name of the Gallow-hill, of which it would have been a proper descriptive name; but as now applied to a wing of it, it is unsuitable. The second syllable in Bonfail is probably the occasional form of *ail*, a 'cliff,' or 'rocky face,' and which on this farm we find overlooking the mill-burn. *Bon* means generally the 'bottom' or 'base;' but the farm-steading is situated on the top of the cliff, and has every appearance of occupying the original site.

I think that *bon* here is the contraction of *bothan* (pron. bo-han), giving the original *Bothan-faille*, the 'bothy of the cliff.' No doubt Bonfail might mean the 'bothy of the fold,' or the 'turf bothy,' but the meaning I have preferred gives the distinctive characteristic of the place. Near Bonfail is a place called Heatherygall, or more correctly, as in the common speech, Heatheryga'. A *gaw* in old Scotch is a 'furrow or hollow with water springing in it.' (Jamieson.) Craigour is in Gaelic *Creag-odhar* (pron. ó-hur), 'the dun or grey craig.'

In the upper part of Glass is Gowanston, probably Gowan's-town—the surname Gowan being derived from *gobha*, a 'smith,' gen. *gobh-ainn* (pron. gown), from which we have Macgowan, the 'son of the smith.' Balgown and Balgowan indicate places where in old times the smith carried on his important craft. Occasionally *gobha* takes the form of *go* and *gow* in place names. Nether Dumeath is frequently called Lowrie, because of a 'lowrie stripe' which runs through it—that is a marshy strip of land abounding in rushes. Lowrie is probably derived from *luachrach*, a 'rushy place,' corrupted by dropping the gutturals. Lowrie, or 'tod lowrie,' is an old name for a fox, but I do not think this is the derivation, and yet we have in the Reg. Ep. Abd. (I. 250), this entry referring to the same place:—'Alsua he (Robert Innes of Edinglassie) takes

of little Dunmetht part fra the tode stripe to Edinglasse that is alsmekill land as a celdr of atis will schawe.' A 'lowrie stripe' is thus the same as a 'tod stripe,' and although both names apply to a fox it does not follow that this 'stripe' was a resort of foxes. *Tod* in Old English means a 'bush,' and, as applied to a rushy place, has the same meaning as *luachrach*. Skeat says—'a fox is generally supposed to be called a tod because of his bushy tail.' On this farm of Nether Dumeath are the remains of a stone circle, about 40 yards in circumference when perfect. Four or five stones have been removed, six remain, two of which are erect, and four have been thrown down, evidently with the intention of breaking up, as the holes drilled in them indicate. The stones measure from 7 feet to 8 feet long, 3 feet to 4 feet broad, and about 2 feet thick.

Lynebain is derived from *lian* or *lcanna*, a 'meadow,' and *ban*, 'white or light-coloured.' The name applies to the haugh land on the Deveron. Butterward is commonly pronounced Bitterward, which is no doubt correct. In this part of the country *ward* has lost its original significance of an enclosed field, and is used to denote a field whether enclosed or not. The name Bitterward aptly describes the character of the land. Ard-gallie may be in Gaelic *Aird-gaille*, 'the height of the rock or standing-stone.' Dr. Joyce gives

‘Ceann-gaille, the head or hill of the standing-stone’ (Vol I. 344). There is no standing-stone now at this place, but on the summit of a knoll above it there is a circle formed of stones like the foundation of a dyke, within which the ground is formed into a low mound, partly made up with small stones laid in regular courses. There may have been a pillar-stone at this place; but the name may have been suggested by the spurs of rock and large blocks of stone scattered over the hillside. The adjective *gallach*, ‘abounding in large stones or rocks,’ might, no doubt, have taken the form *gallie*.

I have included Glass in the lordship of Huntly, though it is not usual to do so; and it seems to have been forgotten that the parish, in its old extent, ever formed part of it. Dr. John Stuart has taken no account in the ‘Abstract of the Rental’ of 1600, given in the Spald. Cl. Mis. Vol IV., of the feu-duties chargeable on the various properties. In the Inventory of Charters at Gordon Castle, it appears that in the early part of the 16th century, the Earl of Huntly was superior of the lands of Cairnborrow, Invermarkie and Aswanley, which are said to be in the lordship of Strathbogie. It is not quite clear however that the old parish of Glass formed part of the original lands of the ‘Barony of Strathbogie,’ though it is almost certain it did. Edinglassie belonged to the lordship of Balvenie,

and, as it still does in part, to the parish of Mortlach. In 1650, the Presbytery of Strathbogie petitioned 'the right honorabill Lordis, and vthers Commissionaris appoynted for waluatioune of teyndis and plantatioune of Kirkis, to interpone ther authoritie and judiciall act for disjoyning the saidis landis of Edinglassie from the parish of Mortlach, and annexing the same to the parish Kirk and parochin of Glas in all tyme coming' (Pres. Book, p. 148). The only result at the time was a very partial and unsatisfactory arrangement, which has not been rectified by the Boundary Commissioners. The new Statistical Account says:—'On the removal of the bishop from Mortlach in the twelfth century, a large district of that extensive parish was annexed to those of Glass and Cabrach.' So far as this applies to part of the 'ancient parochin of Dumeath' it is probably a correct guess, but otherwise the statement is untrue, as will be seen under 'Cabrach'. Of the other properties now included in Glass, Beldornie belonged to the lordship of Auchindoun, formerly called Kethmore, and Auchinhandoch to the lordship of Balvenie. Glass (*glas*) means 'grey' or 'green'.

CHAPTER VII.

CABRACH.

THE LOWER CABRACH, OR STRATHDEVERON.

THE march-burn between Glass and Cabrach is the Lynn Burn, so called from a linn on the stream. At the extremity of the Lower Cabrach, to the west of the Deveron, is Belcherrie. The name differs little in its present form from the old spelling we have in charters of 1474, and 1539—Balchere, and Balchery (R.M.S., 1155). As in all similar names of the district, *Bel* appears in old records as *Bal*, 'a town.' Belcherrie at first sight suggests *Baile-h-airidh*, 'the town of the shieling or summer pasture.' This it could only have been as a town to which distant pasture belonged. It is almost impossible, from the situation, to conceive that this place occupies the site of a shieling; and the word *airidh*, so far as I have noticed, always applies to the place of the shieling or pasture. It is more likely that the old form was *Baile-h-earach*, that is 'Easter-town.' This meaning may connect it with the old march dyke, which, a little to the eastward, runs up from the Deveron to the top of Craig-dornie, and joins the stone rampart encircling the summit of that hill. The history of this

old march dyke is lost ; but it probably was some territorial boundary, within which Belcherrie was the most easterly town. Guestloan and Greenloan, immediately adjoining, are no doubt of Anglo-Saxon origin. 'Loan' is a well understood Scotch word, meaning an opening between cultivated fields, protected by stone dykes, into which cattle were driven for security. It is difficult in every case to distinguish between the Gaelic *lon*, a 'marsh,' and the Anglo-Saxon *loan*, but the 'loans' belonging to these farms are still remembered. The tradition as to Guestloan is, that white stones were built into the enclosing dykes, and gave rise from their appearance in the gloaming to the jocular name 'the ghaist (ghost) loan.' Names occasionally arise from equally frivolous causes ; and, in absence of any better explanation, I see no reason for rejecting what is supplied by tradition. Referring to the Guestraw, Aberdeen, Dr. Joseph Robertson says, —'In the charters of the 16th and 17th centuries this lane is termed *vicus lemorum*, the street of the goblins.' (Book of Bon-Accord, p. 117.) Cf. Gaisthill in Fife, and Gaistmeadow in Forfar. Greenloan is what its name indicates—'a green or grassy loan.' The next farm is Soccoth—so named from *soc*, a 'snout' or 'point of land,' which is a marked feature on the height above the steading, and it also appears on the lower ground. The name Drywells has arisen from the fact of a

remarkable absence of springs on this farm. The supply of water for ordinary purposes is drawn from a distance. Forteith is derived from *fuar*, 'cold,' and *teach*, a 'dwelling'; 'cold dwelling' having the same meaning as our Coldhomes. It has probably received the name because the land slopes to the burn of the Soccoth, and so faces the north-east.

The earliest notice I find of Lesmurdie is in a charter of James III., of date 1474 (R.M.S., 1155), confirming George of Strathachin, of Losmorthie, in a third part of the lands of Balchere, Ennercheroche, and Auchnastank, all of which lands his descendants possessed, along with Lesmurdie, for at least 200 years. (Retour, Dec. 10, 1663.) In subsequent charters connected with this family, of dates 1527, 1540, and 1549, Lesmurdie is spelt Losmordy, Losmurdy, and Lesmordy. (Spal. Cl. Ant. IV., 460—463.) These old forms favour the opinion that the name was originally *Lios-mor*, 'the big fort,' and that the word *dauch* in the form of *dy* may have been added at a later time to describe the property, when the fort had ceased to be of importance. *Dauch* becomes corrupted in post-Gaelic times into *dacht*, *dawe*, *da*, *do*, *seach*, *dae*; and appears in the Latinised forms of *davat*, *dovot*, *davy*, *dovy*, *divy*, and I think also as *day* and *dy*, although I have not proved these last two changes. The Lower Cabrach was divided into three *dauchs*, of which

Lesmurdie was one, and the name may mean the dauch-lands of Lesmoir, or 'the big fort.' I notice this possible derivation of the name, because it is locally understood to have some such meaning; whether it is traditional or not I have not discovered. On the other hand, comparing the name with many others in various parts of the country, I have no doubt the meaning is 'Murdo's fort' (*Lios-Murchaidh*)—whoever this Murdo may have been. So Dunmurchie (Maxwell p. 176), and Ardmurthach (Reg. Ep. Mor., 175). Murdo is the English equivalent of the Gaelic Murchadh, which, according to old usage, might have been written as in the earliest form of the name, Losmorthie—'th' being frequently used to express the sound of 'ch.'

Immediately above Lesmurdie is The Kelman Hill. Kelman is a common surname, and there was a family of Kelmans in Mains of Lesmurdie a century ago, as appears on a tombstone in Mortlach Churchyard. The universal practice is, however, to speak of The Kelman, not of Kelman's Hill, and this indicates a much earlier origin of the name. The present characteristics of the hill I suppose to be nearly the same as when the name was first applied—a moorish hill, partly wooded, hence *Coille-monaidh*, 'the wood of the moorish hill.' On the Kelman are three knolls, two of which give names to farms,—Tom-bally, from *Tom-ballach*, the 'spotted knoll;'

Tombain, the 'white knoll;' and Knock-buidhe (booie), the 'yellow knoll.'

On the east side of the Deveron, forming the march between Glass and Cabrach, is the Raikie Burn. Tomnaven appears in a Retour of Jan. 9th, 1610, as Tomanaven (*toman-abhann*), the 'little hillock of the river,' referring to its situation in close proximity to the Deveron. The neighbouring farm bears the name Hillock of Echt, which is partly borrowed. Throughout nearly the whole of the 17th century, and, perhaps for a longer period, this part of the Lower Cabrach belonged to the Forbes's of Echt, by whom it was united to the barony of Echt-Forbes (Inq. Spec., Banff, 32, 142). The origin of the name Echt, in its own proper place, no one has yet discovered, so far as I know. Above Hillock is the corrie, which gives its name to this property of the Forbes's, now called the Dauch of Corinacy. In a charter of 1508 the name is given Corrinuisy, a corrupt form, as I have no doubt, of *Coire-na-giubhsaich*, 'the corrie of the fir-wood.' Fir roots are still dug out of the moss in and around the corrie. The same word appears in Kingussie (*ceann-giubhsaich*), 'the head of the fir-wood.' I suppose the 'g' to have dropped out in Corrinuisy, as I find in a charter of 1328, Carnousie, in Forglen, is called Caringusy, which is, evidently, the same name as Corinacy (Fam. of Innes, p. 57).

Pyke may be English or Gaelic (*pic*)—‘a sharp point or pike.’ On the farm so called, this natural feature is strongly marked in a long, high point of land or rock stretching up the river, which has been worn into the shape of a great horn by the action of the waters long ages ago. A mile further up the stream is Dalreoch, from *Dail-riabhach*, the ‘mottled field.’ In a Retour of 1681 of the lands of Corrienassies (misspelling of Corrinuisy), among other names mentioned is ‘Dalreoch called Bank,’ and the question arises, was the present farm of Bank of Corinacy formerly called Dalreoch?—if it was not, it has borrowed a name which belonged to another farm. The question is easily settled. *Dail* applies generally to a level field, and would therefore be inappropriate, without a qualifying epithet, to the present Bank of Corinacy, which was originally called Glascorrie, ‘the grey corrie.’ It is so named in the charter of 1508, already quoted, and in the Retours of 1610 and 1681. Glascorrie is now pronounced Glassory. At Dalreoch the Blackwater joins the main stream; but what the name of the main stream really is, is a question in dispute in the present day, as it has been for at least 200 years. It will be most convenient to discuss the matter further on.

Returning to the west side of the river, we have on the south of the Kelman Hill, Invercharrach. The burn takes the name of the farm,

though it might with perfect propriety be called the Carrach Burn, which it probably was at one time. It is the boundary between the dauchs of Lesmurdie and Blackwater, the latter extending to the borders of the Upper Cabrach at the Allt-dauch or the 'burn of the dauch.' The old forms of the name Invercharrach differ only in appearance from the present—Enuercheroche, Inuerquherauche, and Invercherauche. Charrach is the Gaelic *Carrach*, signifying 'rough broken ground with a stony bottom.' Invercharrach is notable as one of the recorded stages in the journey of Edward I. in his progress through Scotland, when he spent the night of the 30th July, 1296, at 'Inverkerack,' which was then considered on the highway from Rothes to Kildrummie, at which latter place he arrived the following day. With his passing visit to the Cabrach, tradition associates the King's Haugh on the Blackwater, where there is pointed out a block of stone called the King's Putting-stone. The Kingsford is at the bridge over the Deveron, between the Upper and Lower Cabrach.

Following the Invercharrach burn westward through Glac-charrach, or 'the pass of the Charrach,' the first old name we meet is Burntreble, which, curiously enough, is commonly supposed to be English; though what a triple burn could possibly mean I have no idea. It is true, three burns join at this point, but the name comes

from the Gaelic *triopall*, which literally is a 'bunch, or cluster, or gathering,' and here evidently means 'the burn of the gathering or meeting.' Cf. Montriple (Fife) and Glentriploch (Galloway). From the north comes the burn of Findouran, or Ardlouie, more commonly Alluie. I have not found any old reference to Findouran, and as we have elsewhere 'dorane,' 'derran,' and 'durane,' as various forms of the same place name, it is difficult to conjecture what the original may have been. *Feith-an-dobhrain* (*bh* and *th* mute), the 'marsh of the otter,' may be the meaning.

Bodiemulach, on the opposite side of the glen, means the 'clump, or place of the ridge or summit'—from *bad*, 'a clump,' and *mullach*, a 'ridge.' Ardluie and Craighluie, names of places on this burn, mean the 'height,' and 'craig, of the Luie (laogh), that is the 'the burn of the calves.' The Gaelic *laogh* means the 'calf' of a cow or deer, either of which may have given rise to the name here, and in numerous instances in which similar names occur in secluded Highland glens. There are two burns of the same name, the East and West Lewie or Luie, near the southern boundary of the Upper Cabrach. Two burns from the south-west unite and join the main stream at Burntreble. The more southerly is the Garmach Burn (*garbh-magh*), probably meaning the 'rough field burn,'

and the other is Cach-na-moon (*caochan-na-moine*), 'the streamlet of the moss.'

Higher up this glen is Rynturk, which has its name from *roinn*, a 'point or snout,' and *torc*, a 'wild boar' (*roinn-tuirc*), referring to a fancied resemblance in the outline of the hill behind to the snout of a boar, which it has, at least to a lively imagination. On the line of the division between the Aberdeenshire and Banffshire portions of the Upper Cabrach, occurs a similar name in Rounumuck, that is, in Gaelic, *Roinn-a-muic*, the 'snout of the pig.' The hill due north is called in the map 'Round Hill,' which it certainly is not. Evidently part of the name is lost, as in the case of another long hill on the outer boundary, which is also called Round Hill. Both these hills must have been named *Roinn*, but the qualifying words being gone, they have been changed into the inappropriate names they now bear.

The hill immediately above Rhynturk is called the Hill of the Garbet. The only possible Gaelic form of this name seems to me to be *Garbh-ath*, the 'rough ford.' Passing over the burn which flows round nearly one-half of the hill, is the highway from Strathdeveron to the Fiddich, through the Glacs, or 'defiles' of the Balloch. At the crossing of the burn is a place now called Ballochford, and which I suppose, before the erection of a bridge, was called *Garbh-ath*, 'rough ford.' There are other two places of the same name,

one in the Upper Cabrach, and another just over the Rhynie boundary, and it is worth noticing the local custom in speaking of all these places. The hill to which I have referred is not the Garbet Hill, but the Hill of the Garbet. So in the other two cases, in which the name is connected with burns, the usage is to speak of the Burn of the Garbet, not the Garbet Burn. The first of these burns rises between Leidshill and 'The Mounth,' and flows into the Leyburn. The old road from Cabrach to Rhynie passes over this Burn of the Garbet by the Cors of the Garbet. The second Burn of the Garbet is generally believed in the district to be the true source of the Deveron, and is described as flowing in a clear, strong stream from below a flat stone, which has the appearance as if placed there by human hands. This stream joins the West Lewie to form the Howe Water, which again joins the Kindy Burn (ceann, a 'head') to form the Allt Deveron. Crossing the Burn of the Garbet is the old road to Glenbucket, and this crossing is still called the Rochford (*rough-ford*), and is so marked in the Ordnance map. This word Rochford appears to confirm the derivation of the name as I have given it. These Burns of the Garbet are not named in the map, and I have therefore been particular as to the localities. One of the peaks of Bennachie is called the Tap of the Garbet, and the Burn of the Garbet runs

along its base. There may have been a 'rough ford' over this burn, but Garbet may have been properly enough applied, at one time, to the passage through the bogs, now called the Heather Brig. As I view it, Garbet has assumed its present form, first by contraction, as appears in Garbet, Ross-shire, formerly written Garrowbat, and, secondly, by the hardening of *th* in *ath*, a 'ford,' in post-Gaelic times. These fords must have been formerly a noticeable feature in the Cabrach, intersected as it is by burns in every direction, and a few of them are still remembered,—as Ballochford, the two Garbets, Kingsford, Redford, the Highlandman's ford, and just over the border, Sillerford, and lastly Alluie. This name is frequently applied to the farm properly called Ardluie, but Alluie is derived from *Ath-laogh*, the ford of the Luie, that is the 'calves' ford.'

Badchear is derived from *bad*, meaning a 'clump of trees,' a 'particular spot,' and in some parts of the country, 'a hamlet'; and the second syllable might be from *ciar*, 'brown;' but the 'brown spot' would be a singular name for cultivated land in the centre of moors, where it is the only green spot. The present local pronunciation is Bad-hear, but old people say it used also to be Bad-tchear. Probably both are correct, and suggest the old forms of *iar*,* 'west'—*Bad-a-li-*

* See Dean of Lismore's Book, p. 4, l. 37; p. 48, l. 39; p. 60, l. 5.

iar and *Bad-t-siar*, meaning 'the place of the west.' *Badchear* is the most westerly cultivated land in the district, and the name may indicate the western extremity of the lands, of which *Belcherrie* formed the eastern, though I merely suggest this as possible.

The hill filling up the angle between the burn of *Invercharrach* and the *Blackwater* is *Tomnavowin*, which may mean 'the hill of the huts' (*bhothan*), but as it is in close proximity to the *Milltown*, I think it is more likely that—as we have already seen frequently happens—the letter 'l' has been lost, and that the original has been *Tom-na-mhuilinn* (*mh* pron. v.), 'the hill of the mills.' There is a *Tomnavoulin* in *Strathavon*, and similar names are very common, both in *Scotland* and in *Ireland*. Only two names remain to be noticed in the *Lower Cabrach*—*Shenwell* and *Ardwell*, from *Sean-bhaile*, 'old town,' and *Ard-bhaile*, 'high town.'

THE UPPER CABRACH.

The pass between the *Upper* and *Lower Cabrach* is the only spot in the whole district which can be called beautiful; and seen in the autumn, when the heather is in bloom, it is really a lovely *Highland glen*. Why this fine pass has no recognised name I cannot understand. It must have had a name at one time,

but it is entirely lost to those resident in its neighbourhood. The hill on the west side of it has been named, in very recent years, Mount Pisgah. This might pass as a joke, but it is too ridiculous a name to be allowed into common use. In the Ordnance map the hill is named Meikle Firbriggs. The Gaelic *fir-breige* means literally 'false men,' and is applied to heaps of stones raised on hills as landmarks (H. S. Dic.), or to upright blocks of stone, or whatever might appear in the distance to represent men. I think it is probable this is the true meaning of the name here. It does not seem to be very common in Scotland, though there are other two hills in this county having the same name, and it is found in Iona in Port-an-fir-bhreige, 'the port of the false man.' (Reeves' St Columbia, p. 332.) In Ireland it occurs as Farbreague, Farbreagues, and similar names, generally however applying to standing-stones rather than to cairns (Joyce, II. 435). Of the same class probably are the names Stonemanhill (Fyvie), Standingmanhill (Fordyce), Longmanhill (Gamrie), and Sluthmanhill (Sluth in old Sco. = lazy).

In tracing the names in the Upper Cabrach I have taken into account local pronunciation; but I am chiefly indebted for the older forms, where there have been changes, to the Rental of the lordship of Huntly of date 1600 (Spal. C. Mis., Vol. IV). In ordinary records I would not

attach much importance to evidence of so late a date, but a Rent-roll is probably in most cases a careful transcript of those of earlier date ; and this document very likely represents, with slight changes, the names as they were found when the Gordons came into possession in 1508.

Auchmair is the first name we meet in the Upper Cabrach ; and it has been assumed, without sufficient evidence, that the original form was *Auchmor*, or 'the big field.' In the charter of 1347 (Spal. C. Col., pp. 615, 616) the name is given Auchmayre, and it is unlikely that at this early date, on the borders of the Highlands, such a change as from *mor* to *mayre* could have taken place. As the church of the Cabrach was dedicated to the Blessed Virgin, and one half of Auchmayre belonged to the Church, it is a more plausible supposition that Auchmayre means Mary's Field. Similar names originated in Catholic times, as Maryland, Marywell, Maryhill, and Marypark. But in a charter of 1367 (Reg. Mag. Sig., 58, 181) certain lands called Auchynmayre, in Banffshire, are mentioned, and as the article here comes between *auch* and *mayre*, the last syllable cannot be either an adjective or a personal name. The name must mean the field of the *mayre* or *mare*, whatever he may have been. I think the name has been originally *Achadh-maoir*, the 'field of the mair or officer.' *Maor* means simply a deputy, and may apply to an official of any rank up to

the King's deputy or mormaer, from whom possibly the district of Mar derived the name. In Ireland the same word, though pronounced differently, appears in names of places formerly held by guardians of lands, cattle, or sacred reliquaries, for neighbouring chieftains—so Ballymyre, 'the town of the keeper or steward;' and Tigh-an-mhaeir, 'the house of the keeper' (Joyce II., 114). The position and duties of the 'maor' we can clearly understand from an interesting communication given in Skene's *Celtic Scotland* (Vol. III., 390), on the land customs of the present day in the Lewis. The Chamberlain is represented in every townland by a 'maor,' and he again by the 'maor-beg' or constable. Probably the same custom prevailed in early times in our own district. In the *Rental of Lochaber* (1600), 'The Officear' appears as one of the tenants or occupants of lands. In the *Retours of Moray* in 1606, we have this entry, which I give nearly in full:—'Robert Dunbar heir of George Dunbar in Litle Tarie, his father,—in the office of mair commonly called the office of mairchip of the Erledom of Murray and Westschyre of the samin, that is to say the haill mair cornes, reik hens, and other casualties and feis quhatsumevir of the tounis and lands of the Erledom of Murray and Westschyre of the samin, lyand on bayth the sides of the water of Findhorne; that is to say furth of every parochie ane stouk of beir, ane

stouk of aittis, with the cottaris reik henis of every pleuche yeirlie, together with the aiker of land, houses and biggings lyand within the town of Darnway and baronie thereof belonging to the said office of Mairschip.' Although it is impossible to say with certainty, there is a reasonable probability that Auchmair means the 'field of the mair,' more particularly as the Cabrach was Crown property, and a local official would have been necessary.

On the opposite side of the valley is Tornichelt, which is given in the rental of 1600 Tornikelt, and I am therefore inclined to think the Gaelic is *Torr-na-coillte*, 'the knoll of the woods.' The knoll is a strongly-marked feature on the brow of the hill, and clumps of natural birches are still found growing all over the neighbourhood. Similar names appear elsewhere in Scotland, and in Ireland, but from a different root, viz., *eilte* gen. of *eilit*, a doe, as in Rahelty and Annahilt (Joyce, I. 477). This place is, however, quite close to what must have always been the public highway, and is very unlikely ever to have been frequented by such timid creatures. The burn at Tornichelt is called Alspert, which is probably from *allt*, 'a burn,' and *spreidh*, 'cattle'—hence *Allt-spreidh*, 'the burn of the cattle.'

About half-a-mile to the southward the Allt-Deveron and Rouster unite, and it is curious that even in the Cabrach there is difference of opinion

as to the proper application of the names of these streams. From the testimony of the older people I think they are properly named in the Ordnance map—the Allt-Deveron to the east, and the Rouster to the west. Gordon of Straloch gives, in his map of 1640, the eastern branch as the River Dovern. Macfarlane, in 1725, takes the opposite view, and gives Rouster, or Royster as he spells it, to the Allt-Deveron. We are not left, however, either to conjecture or tradition on the subject; the names speak for themselves. Rouster, I think, is derived from *ruadh*, 'red,' and *sruth* (E. pron. stru), 'a stream,' meaning the 'red-water,' as the next affluent is called the Black-water, and for a similar reason—because red is characteristic of one stream, as black is of the other. How it is so will be seen by the following notes on the geology of this part of the Cabrach, with which Mr. Hinxman, H.M.G.S., has kindly supplied me. He says—'The greater part of the basin of the Upper Cabrach is occupied by a small outlier of Old Red Sandstone. Like the Rhynie area, it is bounded on the west side by a fault, and, on the east, rests unconformably on metamorphic and igneous rocks. It extends from a point a little to the N.E. of Bank of Corinacy in a S.W. direction, to a point somewhere between Aldivalloch and Reekomlane, while its most easterly extension may be seen just above the bridge at Kirkton. It is gener-

ally obscured by peat and alluvial deposits, but soft, crumbling sandstone of a deep red colour is well exposed on the banks of the Rouster Water.' I think there can be no doubt the name has been suggested by the colour of this rock, which can be traced along its banks for nearly two miles from any of the neighbouring heights. The Rouster must therefore terminate where the descriptive name ceases to be applicable, which is at the junction with the main stream.

Allt-Deveron appears to me a peculiar name. Taken by itself it would no doubt mean 'Otterburn,' but this leaves us in a difficulty with The Deveron, which Dr. Joyce would derive from the old Gaelic *dobhar*, 'water;' but even if this is not so, we can hardly suppose the river has acquired its name simply by the loss of *allt*. It seems improper, because unnecessary, to prefix *allt*, 'a burn'—Deveron being, as I view it in any case, a name complete in itself, and applicable to the stream without any qualification. Gordon of Straloch does not give *allt*, and Macfarlane has '*old*.' Allt may have been a late addition; but from the junction of the Howe Water and Kindy Burn, where the water assumes its characteristic dark hue from the peat bogs, I think Deveron has originally been the name of the stream, as in Straloch's map, and that the Rouster and Blackwater are merely tributaries. I judge

entirely by the names, without regard to tradition or usage.

Following the west side of the Rouster, the first farm we have is Aldunie, which in the old Rental is given Auldeunye, as it is still generally pronounced. I think the Gaelic is *Allt-diona*, 'the burn of the shelter.' So we have, probably with the same meaning, near the Buck, Denschiel, and Tukieshiel. Shiel is the same word as shieling, a shelter for cattle or their attendants. The next farm bears a name commemorated in the well-known song 'Roy's wife of Aldivalloch.' The Gaelic form of this name is *Allt-a-bhealaich* (bh pron. v), and means 'the burn of the pass' or old road across the hills to Glenlivet. To the westward is Largue, Gaelic *Lcarg*, 'a hillside'—a name of very common occurrence. About a mile further south is Reekomlane, as it is given in the Ordnance map, and generally pronounced. The tradition connected with this place is, that 'once upon a time' there was a great dearth in the land, and the inhabitants of the Cabrach either died out or fled, excepting the family in this lonely spot, who supported life by successful fishing in the burns, and their house had the only 'reekin' lum' in this district—hence Reekomlane. This story of the origin of the name seems at first sight so absurd, that one is disposed to look for a Gaelic derivation, which would not be difficult to find; but it is likely that there is truth in the

tradition, as it has probability and general acceptance in its favour. My informant had the story 30 years ago, from a very old man resident near the place, who, in his boyhood, heard the old people speak of it as a tradition of the district. Whether the name originated in this way or not, it is quite clear that solitary houses sometimes received similar humorous names. Reekitlane appears three times in various parts of Aberdeenshire; and in Peeblesshire the same idea is expressed in the name Standalane.

Close beside this place, on the banks of the Rouster, is Gauch, a name about which there is considerable diversity of opinion as to whether Gauch or Dauch is the proper form. Even in the Churchyard of the Cabrach, I notice both names appear on tombstones standing side by side. Now there can be no doubt that Gauch is a Gaelic word which appears in many place names, alone or in combination. Thus we find the hill of Goauch in the parish of Strachan, a hill called Trois Geach in Perthshire, Baden-gauch in Logiecoldstone, and Braidgauch, in Monymusk. In the Huntly rental of 1600 this place is called Geauche, and the 'Geyauche,' and in Straloch's map it is Geach, so that, I think, there can be no doubt this was the original name. The Gaelic is almost the same as we have it—*Gaothach* (pron. ghûach) meaning a 'windy place.' The name is sometimes understood in the High-

lands to mean a junction of streams, but a junction of streams, especially of glen burns, is often a windy place ; and I notice besides that the name occurs where there is no junction of streams. The confusion which arises from the similarity of the names *Geauche* and *Dauch*—sometimes written and pronounced *Deyauche*—may be accounted for by the supposition that this part of the *Cabrach*, like its other five divisions, had been also a *dauch*, although the fact—if fact it is—and the general name are lost. There is in the *Huntly Rental* the name *Roche-findzeauche*, which has now disappeared, and this may have been the name of an old *dauch* extending from the *Buck* to the *Allt-dauch*. It might appropriately enough have been called *Fin-dauch*, the ‘white *dauch* ;’ and the name may have come to be applied to one particular farm now incorporated with *Gauch*. I thus imagine that both *Gauch* and *Dauch* may correctly apply to this farm. This is only conjecture, but it seems probable.

Immediately to the east of *Gauch*, and lying along the banks of the *Rouster* for more than two miles, is a peat moss, named in the map *Balvalley*. These mosses, so abundant all over this district, are interesting, as giving us some idea of its appearance centuries ago. One feature common to most of them is, that, in cutting down through the moss, there are found

layers of roots and trees representing two generations, a new race having sprung up as the older perished,—natives say ‘three generations,’ but our geological friends say ‘only two.’ This also appears in one of the mosses of Badnaman (the ‘place of the moss’), which is called the moss of Fuie (*fiodha*) ‘the timber’ moss. Oak, fir, and birch are the trees principally found. Mr. Hinxman examined various sections of the moss showing different ages of the tree-growth. He says—‘On the Blackwater, at a depth of 6 feet from the surface of the moss, is a well-marked layer of large fir roots and stumps in black peat, this being succeeded by 9 feet of brownish peat full of twigs and branches of birch, while at the bottom of the moss, and resting on the boulder clay, is a layer of birch bark mixed with twigs and small branches.’ Balvalley is locally pronounced Ba’ville. *Ville* in Ireland frequently represents *bile*, ‘a great tree.’ In Scotland, *vallie* is an occasional form of *bhealaich*, ‘a pass;’ as in Alltavallie in Glenrinn— a burn at the base of the Hill of the Glenroads. I think, however, the name Balvalley may be a corruption of *Baile-nhuilinn*, ‘the town of the mill’—hence ‘the moss of the Milltown,’ at which place the moss terminates.

Bodibae means literally ‘the clump of the birch,’ (*bad-a-beithe*), but *bad* also means ‘a particular place, a hamlet.’ In the Huntly Rental

the name is given Baldebaes, and the Poll-Book of 1696 moves the 'l' and gives us Badilbae. Bodibay and Badabay are also common forms. Opposite Bodiebae, on the west side of Allt-Deveron, is Bracklach, frequently called The Bracklach, or 'the spotted place.' The name is not uncommon in Ireland with the same meaning (Joyce, II. 6). Professor Mackinnon mentions in his papers on Argyllshire Names that Bracklach occurs in Scotland as a corruption of Broclach, 'the place of the badgers.' In the next parish (Mortlach) is Tomnabrock, 'the knoll of the badgers,' but Tulebrock in the old spelling is Tulebralloch. Behind Bracklach is Ordettan—from *ord*, 'a round hill' like a mallet, and *aitinn*, 'juniper,' hence *Ord-aitinn* 'the hill of the juniper.' This plant still grows abundantly on the hill. About a mile northward, on the Allt-Deveron, is Powned, given in the Huntly Rental, Pownuid. *Pow* and *po* are the common corruptions of *poll*, a 'pool,' an illustration of which we have in Po'daff, often called the 'Pot of Po'daff'—daff being from duff=*dubl*. *Poll-dubl* means the 'black pool.' As the first syllable of Powned has lost its l's I am not quite certain that the second may not have lost them too. The name may have been *Poll-an-uillt*, the 'pool of the burn.' The qualifying part of a name is, however, generally accented, and therefore less liable to change, so that *Poll-nead* may be correct, and, if so, it

means 'the pool of the birds' nests.' Ireland gives us many parallels, as Athnid, the 'ford of nest,' Drumnid, the 'ridge of the nest,' and Derry-naned, the 'oakwood of the birds' nests.' At this place in the Cabrach the name is most appropriate. Anyone looking down from the heights, and observing the pools and sedgy grass over the low lands stretching along the burnside towards Bracklach, would not be surprised to learn that this is still a favourite breeding-place for water-fowl, particularly wild-duck. Still further north on this stream is Craigen-cat, the 'craig of the wild cats.' The haugh along the stream is called 'The Dillet,' and near by is Culwyne, probably *Cul-uaine*, the 'green hill-back.'

On the extreme point of the Cabrach, towards Auchindoir and Rhynie, is Elrick, which in early times seems to have stood alone, and in the old charters is referred to as 'the land of Elrick,' or 'Elrig,' probably because the other farms were grouped in dauchs, while Elrick was too distant to be included in any of them. The place occupies a rocky hillside, and the name is exceedingly common all over the country, and occurs in this county seven or eight times. The modern forms of the name are Elrig, Eldrig, Elrich, and Elrick. From the similarity of the last syllable to our Scotch word *rig*, it might be suspected to have an English origin; but this cannot be, as we find it in such combinations as Elrig an

Toiseach, Cairn Elrig Mor, Bellerig and Drumelrig. In some twenty instances, where Elrick or Elrig stands alone, I only find one that I am not quite certain of its application to a hill or a hillside. I have no doubt the name is derived from *lairig*, primarily 'a moor,' and applied to the slope of a moorish hill, and also to a sloping hill. That this is the derivation of the name so far, is certain, because we find that Cairn Elrig Mor, in Glen Quoich, is also called Lairg Mor. The difficulty is to determine whether the first syllable is *ail*, 'a rock, a steep bank, a height,' or the article 'a,' giving simply *a-lairig*, 'the hillside,' or 'sloping hill.' There are many hill-names so formed, as A Chioch, A Chailleach, A Choinneach, An Tom, Am Mullach, and many others. Such names, however, as Auchinhalrig, and Tom-na-h'elrig, show that the first syllable cannot possibly be the article, and I therefore conclude that it must be derived from *ail* or *ail*, and the name thus means 'the rock or height of the sloping hill or moor.' Cf. Elrick, Inverness, in 1576, Allerik; Alrig, Wigton, 1539; Allerg, 1725, Abd. Sh.

From this point (Elrig) begins the old boundary of the Cabrach as described in the charter of 1508, to which I have already referred, and part of which I give in full. Translated from the original, it runs:—Beginning in the south at the burn ascending between Elrig and

Blackmiddings, which land of Elrig is in the territory of the Cabrach, and Blackmiddings in the barony of Huntly, otherwise called Strabogy; and from this burn ascending to the summit of Ludishill towards the north, and so going over the summit of the Hundehillack between Garbet and Ridford, and from thence ascending by the summit of the hill between Cairnaloquhy and Tullach Dowy; and so always towards the north by the head of the three burns between them and Glas-cory, leaving the Burnhedis to Strabogy, and Glas-cory to Cabrach; thence descending towards the north by the summit of Cornabroicht, towards the north and east angle of Ballochbegy, which is called Grenewellheid, which is the march between Cabrach and Corrynuisy.' It is quite clear this description does not correspond with the boundary on the map, and I suspect it is impossible now to trace it. I may notice the names however, and point out those which appear to be their modern representatives. Ludishill is now Leidshill, and may be derived from the personal name Leod, or more likely from *leathad*, 'a slope,' which occasionally appears in hill-names. Hundehillock is not now known. Cairnaloquhy is, I think, a contraction of Carn-Allt-lochan. 'the cairn of the burn of the pools' (or marshy land), and this name Aloquhy, or Allt-lochan, seems to be represented by the Eallachie Burn, at the head of which is the hill now called Craig-

water Hill, apparently a free translation of Cairn-
aliquhy. The name Eallachie, as it appears
here, is quite different from Craigellachie, Strath-
spey; and I may suggest to those interested in
the latter name, that it may possibly mean the
Craig of Ellachie—Elloquhy being the old name
of the neighbouring estate now called Elchies.
Tulloch Dowy means the 'black hillock,' and
there is a height now called the Black Hill. The
Three Burn-heads are well known, and Glascorey,
as I have said, is now Glassory, the corrie to the
east of the Bank. On the hill at the head of this
corrie are two springs which are landmarks. One
is called the Sponical, perhaps from *spongail*,
'spongy,' because it is a quagmire (Sco. wallee).
The other is Ferrinay, which is probably from
fuaranach, 'full of springs.' Cornabroicht (*coire-
na-bruaich*), means 'the corrie of the precipitous
hill-face,' and this name at once suggests the
corrie in the hill called Bank of Corinacy, facing
the pass. Ballochbegy means 'the little pass,'
and I know of no other place which could have
borne such a name except the pass between
the Upper and Lower Cabrach. I conjecture
it has been called the Little Pass in contradis-
tinction to the Mickle Balloch or Big Pass.
Grenwellheids is a name which may occur any-
where. If my conjecture about Ballochbegy is
correct, then the present boundary is at the
wrong end of the pass, namely S.E., instead of

N.E. I may remark, however, that although an English name may appear to be a translation of an old Gaelic one now lost, it does not follow that the one succeeded the other on the same spot. The English name may be the translation of the Gaelic, but may have taken its place side by side with it. So, in the next parish is Tolophin, and at a little distance Whitehillock; and in Drumblade Culclerochy (*cul*, a 'back') and Back o' Field. Tillybrother (*brathair*, a 'brother') and Tillymannoch (*manach*, a 'monk'), are both in the parish of Echt.

Turning to the hills—The Buck (Gaelic *boc*) is the most prominent of all those surrounding the great basin. Both its height (2368) and its finely-shaped conical form entitle it to bear the name it does. Only one hill in the Cabrach exceeds it in height—viz., Cook's Cairn (2478). Following the boundary which runs along the summits of the hills, we have Mount Meddin, from *meadhon*, the 'middle,' and Dun Mount from *dun*, a 'fort' or 'hill.' Near the march is Blairlick Hill, from *blar*, a 'field' and *leac*, a 'flag-stone,' hence the 'field of the flag-stones.' Geal Charn is the 'white cairn.' To the west we have Cairn-a-Bruar, from the old Gaelic *brothaire*, a 'caldron'—a name familiar to most Highland tourists, in the Falls of the Bruar. The word is applied to any hollow resembling a caldron. Cairn Brallan is from Sc. 'bawlin,' which applies

to the crowberry, red whortleberry, or cranberry (Gaelic *braoileag*). Overlooking the upper waters of the Fiddich is a hill called Carn Allt-a-Chlaiginn. *Claigninn* means a 'skull,' and is applied to the round top of a hill. There seems a little confusion in this name which, as given in the map, means 'the cairn of the burn of the skull.' It ought to be Carn-a-Chlaiginn, the 'cairn of the skull,' and Allt Carn-a-Chlaiginn, the 'burn of the cairn of the skull.' A hill in the next parish bears the name, The Scalp, Sco. scawp, 'the scalp or skull,' applied to a bare round hill. The Scat Hill is pronounced Scāt; but the word is doubtful. Perhaps it may be a corruption of *skiath*, a 'wing,' either from its shape, or because it is the wing of Cairn-a-Chlaiginn. Further north is the hill of Claisnan-Earb, 'the hill of the furrow of the roes.' Cairncrome means 'the bent cairn or hill' (*carn-crom*)—and from this point, by a zig-zag, the boundary on this side terminates at the Balloch (*bealach*) or 'the pass.'

HISTORICAL AND DESCRIPTIVE NOTES.

The name Cabrach is popularly believed in the district to mean a place 'abounding in trees,' and I know of no other meaning which it can possibly have. The writer of the notice of

the Cabrach, in the New History of Aberdeenshire, says, however—‘There is no Gaelic in its prefix or combination to imply that it means either timber or moss. We, therefore, can assign no Gaelic meaning to its name’ (p. 280). This writer does not appear to have had much knowledge either of English or Gaelic, and has evidently supposed that no such name exists elsewhere. In the parish of Kirkhill, Inverness-shire, there is a district called the Cabrach, which is understood by the residents to mean ‘abounding in trees.’ In the Reg. of Moray (pp. 16 and 60) the name Balcabrach—‘the town of the wooded place’—is twice mentioned. The substantive *cabar* appears in combination frequently. In a perambulation of the marches of Tarves and Udny, in 1417, occurs the name Ordinkaber. In Glenbervie is Bogincabar. Near Doune, Perthshire, is Gartincaber; and in Ross-shire is a hill An Cabar (?) Cabrachan appears to be derived from the same root, and is formed like Guisachan and Coilleachan. There can be no doubt Cabrach is good Gaelic, and may be found in most Dictionaries. If I am at all correct with the meanings I have assigned to the names of the district, they confirm the popular rendering of the name. Straloch represents in his map, in 1640, wood growing along the higher waters of the Deveron, and on the Blackwater. Even so late as 1725, Macfarlane, in his Geographical

Collections, says—‘There is a great wood in Old Doveran,’ as he calls the ‘Allt-Deveron.’ But the best evidence of the densely wooded character of the district is to be found in the peat mosses, which not only lie along the lower grounds, but cover the summits of many of the hills. Throughout all these mosses, roots and large stems are found, in many places closely packed together. Cabrach was an appropriate name for such a district as this must at one time have been.

It is the universal opinion of the natives that the forests were destroyed by fire; and they assert that all the trees, when taken out of the moss, are deeply charred. I have not examined the question so closely as to warrant an opinion. The stems and roots I saw did not bear out the general testimony; but they had been exposed for some time, and were not fair specimens. So far as I could learn, there is no tradition of any general burning of the forests; but, without exception, every native of the Cabrach, with whom I have spoken on the subject, believes they were thus destroyed.

I think the name Cabrach originally belonged to the district now called the Upper Cabrach, and that the Lower Cabrach was not known by this name till a comparatively late period—(1.) Because the Gordons’ Charter, of 1508, describes the boundary ‘which divides between Cabrach

and Corrynuisy,'—Corrynuisy being in the Lower Cabrach. (2.) I have not found in any old document the Lower Cabrach called 'Cabrach,' but the name always applies to the Upper Cabrach. (3.) None of the old charters of Lesmurdie, Succoth, or Belcherrie, describe these places as being in the Cabrach, but 'in the barony of Lesmurdie and Sherifffdom of Banff.' (4.) In many of the Retours, all the Lower Cabrach on both sides of Deveron, and the Banffshire portion of Glass, are stated to be 'within the parish of Mortlach.' (5.) In a list of members of the Synod of Aberdeen, of date April 3rd, 1652, appear the names of Mr. Andrew Ker (minister) at Cabrach, and Mr. James Ross (minister) at Innercharach. On the 20th of Oct., 1652, 'the parishionerris of Strathdivren' represented to the Synod 'that at Ennercharach ther was nether accommodation, nether possible could be hade, for celebration of the publick ordinances, wanting both manse and gleib, and therefor desyring that thee minister might be licentiated to celebrat the ordinances, and that it may bie lawfull for the people to convein with him for that effect at the kirk of Cabrach, ay and whill convenient accommodation may be obtayned and promooved in some other centricall part of thie said parish; with thie which petition, the Assemblie, beeing ryply advysed, and beeing satisfied with the reasonableness thereof, doe yield therunto, and licen-

tiates this said Mr. James Ross, and the parishioners forsaid to repair to the said kirk of Cabrach, for the ordinarie publick worshipping, until the tyme above expressed' (Reg. Syn. Abd., p. 222). This state of matters continued for eleven years, and on the 29th October, 1663, the Bishop and Synod appointed five of the brethren to 'perambulat the lands of Strathdoveraine, and to represent the commodiousness of disjoyning the said lands from the parochin of Morthlick, and joyning them to the parochin of Cabrache.' In the following year (October 20, 1664), the Synod 'thocht fitt that the mater of perambulatione betuixt the parochines of Morthlick and Cabrache be presented be the lord bishope to the commissione for plantatione of kirks, whereby the best remedy according to law may be provyded' (Reg. Syn. Abd., p. 276). I do not know the exact date of the union of the parishes, but suspect the matter was allowed to drag on for several years before it was settled.

Nearly as far back as we can trace the records of the Cabrach, it was called a royal forest; though this does not necessarily imply that the country was wooded. Tradition says that it was reserved for grazing the royal horses, which is perhaps true of part of it, as we know from the Chamberlain Rolls that Strathaven certainly was so used in 1438. The earliest mention of the Cabrach I have found is in a charter of Robert II.,

of date 1374, in which he gives 'to our cousin William, Earl of Douglas, all and whole the lands of the Cabrauche, and a half davat of the land of Auchmayre, with the service of the free tenants of the other half of the said davat which is called Clouethe, with the pertinents within the sheriffdom of Banff which formerly belonged to David Brown of Glendriston, which the said David has resigned' (Reg. Mag. Sig., 104, 47). During the next 200 years several persons of note are associated with the Cabrach as proprietors, either in whole or in part, and these I can only mention briefly. In 1397, Robert III. confirmed a donation of certain lands by Sir James Sandilands to his son George, Earl of Angus, whose mother was Countess of Mar and Angus, and among these lands were Buck, Cabrach, and Cloveth. In 1404, Lady Isabell, sister of the Earl of Angus, and widowed Countess of Mar, presented these lands along with much besides—herself included—to Sir Alexander Stewart, thereafter known as Earl of Mar and Garvloch. On his death, disputes arose as to the succession of the lands and honours of Mar, and one of the claimants, Sir Robert of Erskine, in 1435, promised the Cabrach to Alexander of Forbes, if, by his help and counsel, he succeeded in gaining the Earldom. When the time came for implementing the bargain, Lord Erskine retained the Cabrach, and, after much ado, substituted lands

in Strathdee. When, or how, Cabrach reverted to the Crown, I do not know, but in 1508 James IV., 'for good and free service' granted to 'our beloved cousin Alexander, Earl of Huntly . . . our lands and forests of Cabrach, with all its pertinents lying within our Sheriffdom of Aberdeen;' and at the same time he incorporated these lands with the barony of Huntly (R.M.S). However this gift may have been valued by the Earl, he sold the whole of the lands and forests, before the expiry of the year, to James Gordon of Auchmullys (R.M.S). Again there is a silence of nearly a century, broken only by two short records. In 1565, John, Lord Erskine, Earl of Mar, resigned all rights which he possessed to the Cabrach, 'already desponit be the Quenis Majiste to Robert commendator of Haliruidhous and his airis.' In 1580, 'our Soverane Lordis Collectour' let to the Master of Elphinstone, the teind sheaves and other profits pertaining to the common kirks of Kildrummie, Logiemar, Glenbucket, and Cabrach. Taking these two notices together, it seems probable that the disposition to the Commendator only affected the churchlands of Cabrach, viz., the half dauch of Cloveth. Incidental references show that the Gordons' Cabrach remained in possession of one or other branch of the family, and reverted, as I conjecture, by failure of succession, to the Earl, in the latter half of the 16th century. In 1600, it ap-

pears along with the other possessions in the Rental of the Lordship.

Of stirring events in the Cabrach in old times, we have merely brief incidental notices. On the 18th July, 1463, the Earl of Huntly, along with other lords, summoned the Alderman and town of Aberdeen to meet them in the Cabrach. What expedition was in hand does not appear; but the Alderman excused himself and his townsmen, on the ground that the tryst was too hasty; that 'they had no horses and could not get none,' as the county gentlemen had been summoned; besides, they had been charged by their sovereign Lord to keep their own town against a 'flot of Inglismen,' and so he trusts that, from an entirely different quarter, their 'singular lordships' may receive all necessary protection 'at your hee and mythty nobil hartis desiris.'

In 1592, the Cabrach was subjected to an inroad of a serious character. A long-standing feud existed between the Earl of Huntly, and MacIntosh, chief of the Clan Chattan, which was ever breaking out in petty warfare. MacIntosh had invaded Strathdee, and killed several of the heads of the Gordon families resident there. Huntly retaliated by a raid on the lands of Pettie, killing many of the MacIntoshes, and harrying the country. On his return home, news reached him that William MacIntosh, son of the chief, had invaded the lands of Auchindown and

Cabrach with a force of 800 men (?) The Earl, accompanied by a small body of 35 horsemen, attacked them near The Gauch, and defeated them with a loss of 60 men. This fight is commemorated in an old ballad, well remembered in the district by the last generation. I have only picked up a few lines, which are probably a fair specimen of the rude doggerel. Some one taunts MacIntosh with his defeat—

‘Oh, Willie MacIntosh, oh, Willie MacIntosh, whaur
left ye a’ yer men?
Ye’ve left them in the Granes* o’ the Gauch, feeding the
Cabrach swine.’

He replies—

‘Head me or hang me, death canna fley me;
I’ll burn Auchindoun or life ley me.’

Two years later the Cabrach was the gathering-place of the confederate lords, Huntly, Errol, and others, previous to the battle of Glenlivet. They remained there one night, probably waiting their Deeside friends, and the assembling of the vassals in the neighbourhood.

In 1745, Lord Lewis Gordon summoned the Cabrach to join the Prince’s standard, along with the other Gordon retainers; but although for a time he fully expected a strong contingent from

* Granes, ‘the branches of a stream or valley;’ hence Burn-ganes, and Burngrains.

the upper district, by and by he writes from Huntly Castle bitterly complaining of the few men who had joined him, owing to the Duke having given orders to his people to 'keep quiet.'

Taking these recorded events as indicating the troubled times previous to the middle of last century, it is probable that the Cabrach frequently suffered heavy losses, both in life and property, as we know the neighbouring parishes did. In 1362, Kildrummie and Cloveth (Cabrach) were united by the Bishop, because the revenues of the churches were so much wasted by frequent wars. Still, whatever changes may have followed these local wars, either in the loss or scattering of the inhabitants, they are not sufficient to explain the fact that there are remarkably few traditions of an old date to be found in the district. So noticeable is this, that I imagine there must have been virtually an entire change of the population, and this may possibly have occurred as the result of famine, as the all but solitary tradition—noticed in connection with Reekom-lane—tells. Whatever the cause, it almost certainly dates back beyond 1600, at which time, as appears in the Huntly Rental, 13 farms in the Upper Cabrach were let to non-resident tenants, who were either themselves lairds, or lairds' sons. Three farms appear to have been unoccupied. Only 5 farms were let to residents, and these had 16 tenants settled upon them. Unless the

non-resident tenants were merely nominal tacksmen, with many subtenants whose names are not mentioned, the population at this time must have been very small. About a century later it was little short of what it is now. From the Poll-Book of 1696, we can estimate the numbers pretty closely, and reckoning three children to each married couple, we have 296 inhabitants, against 312 at present.

In 1600, the Rental of the Upper Cabrach was '366 merkis silver maillis' and 17 stons butter. In 1696, the Rental had risen to 454 lbs. Scots, or nearly double. It is suggestive that while most of the low country rents were partly paid in grain and meal, neither entered into the Rental of the Cabrach. Mills uniformly paid largely in meal, but the miller of the Cabrach had to pay silver 'maillis' and 2 st. butter.

There is nothing in the family names, either in 1600 or 1696, to show whether the people were of Highland or Lowland descent. There are a few purely Highland names, but the same list might be made up from any of the Lowland parishes. Of the place names, 14 of Gaelic origin apply to the farms circling the great basin of the Cabrach, and are almost all situated on the hill slopes, while the 7 English names are found in the centre of the valley. As I have suggested, there may have been a settlement of strangers, or of English-speaking people, on

the lower grounds, after the destruction, or partial destruction, of the forests. The Gaelic names most closely adjoining those of A. S. origin, have suffered greater change than the Gaelic names forming the outer circle, and the changes are of the same character as we find in the low country.

CHAPTER VIII.

CAIRNIE.

OLD PARISHES UNITED.

THE parish of Cairnie was formed by the union of the old parishes of Drumdelgie, Botarie, and Ruthven. Drumdelgie and Botarie were united at the close of the 16th century, under the name of Botarie parish, to which Ruthven was united in the beginning of the 18th century. The New Statistical Account of Scotland, after referring to the annexation of part of Mortlach to Glass, says:—‘The other annexation, consisting of the best farms in the east end of the parish (Glass), taken from the parish of Drumdelgie or Peterkirk, now annexed to Cairnie or Botary, was made about the end of the seventeenth century, so that the original parish must have been very small.’ I do not know how this story has arisen, but it is repeated, without any authority, by almost every writer on the parishes of Glass and Cairnie. The Rentals of 1600, and 1677, clearly show that the whole of Drumdelgie parish, on the north side of the Deveron, was united to Cairnie. The Retour of 1638 indicates that the marches between Glass and Cairnie were then exactly as they are now.

KIRKS AND CHAPELS.

Within the district covered by these three old parishes, are to be seen the ruins, or traditional sites of at least seven kirks or chapels. Peterkirk, the parish church of Drumdelgie, stood on the haugh to the west of the Deveron, near to Broadland. Part of the walls remain, and the graveyard is still occasionally used. The kirk was destroyed by fire in the latter half of the 16th century, and the ruin was therefore commonly known as the Burnt Kirk. Like other buildings of greater note, tradition assigns its destruction to a kae, or jackdaw; but we are left to conjecture how it carried the spark which set the sacred building aflame, and also how this imp of darkness had entered so thoroughly into the spirit of the times. The priest and his assistant, who officiated in this parish at the Reformation, are said to have been 'executed,' and buried in the public highway, their remains being discovered in recent years.

On the face of it this story is untrue, because it is inconsistent with the history of the period; and however severe the law may have been, it is difficult to imagine who would, or could, have put to death the priests of an obscure country parish, surrounded by a friendly people, and within three miles of the seat of one of the most powerful Catholic nobles in the kingdom. Had

such an event happened, we would not have been left to conjecture about it, as the facts would have been fully recorded, and most likely the murdered priests would have been canonised. The whole story is evidently a late invention to account for the finding, or supposed finding, of human remains in the neighbourhood of the old church.

As I have already mentioned, Drumdelgie and Garntully, from a very early period, were associated ecclesiastically, and so late as 1556 the old connection appears in the grant, by the Bishop of Moray, of the teind sheaves of these parishes for 19 years to George Barclay of Barclay, which barony included Garntully. This connection between Drumdelgie and Gartly, which now appear to us widely separated parishes, will be more intelligible by following the old marches. From a Rental of the Lordship of Huntly, of date 1677, it appears that part of Drumdelgie lying to the south of the Deveron, including Domin, Wellheads, Collonach, and Artloch was joined to Dunbennan (Huntly). It is probable that the old boundary line ran from the present boundary of Cairnie and Huntly, between Inshtomach and Westertown, to the summit of Dunbennan, along the ridge of the Craighead to the north end of the Clashmach, and along the ridge of this hill until reaching the march of Gartly it followed the boundaries of

this parish and of Glass, descending to the Deveron at the Burn of Torry, directly opposite the present march of Cairnie and Glass. As Drumdelgie and Garntully thus marched for several miles, we can understand their ecclesiastical connection, and see that the parson of Drumdelgie could travel to the chapel at Bralan-knowes, which was under his charge, without going beyond the limits of his own district.

On the north side of the Deveron the parish included Broadland, Bogforth, Mill of Cairnborrow, Drumdelgie, Bogmoon, Boghaugh, Binside, Overkirks, and Inshtomach.

It is interesting and important to notice how slowly changes were introduced into these old Rentals. In that of 1677, to which I have referred, we find the limits of these old parishes followed more than a hundred years after they had ceased to exist as ecclesiastical boundaries. The district is entirely wanting in any traditions as to their extent or limits, and but for such official documents we should now have lost all knowledge of them. Comparing the Rentals of 1600 and 1677, I find the changes few and unimportant, and we are safe to conclude that there has been in past times special care to preserve the old forms of the place names—hence the value of these documents in all topographical investigations.

On the annexation of Drumdelgie to Botarie,

the parishioners were ordered to attend the church of St. Martin's, now the church of Cairnie, which they objected to do because it was not 'sufficiently commodious or central.' To meet the common wants it was proposed to erect a new church at Hecklebirnie, but the material laid down for this purpose during the day was spirited away overnight, and found next morning at St. Martin's. The pious inhabitants could not but read these signs as clearly indicating the place designed for their common worship, and on Gordon of Pitlurg offering to enlarge the existing church, the scheme of a new edifice at Hecklebirnie was abandoned. So says the tradition, giving as usual a proportion of fact and fiction; but it is clear that the site chosen for the new church was at Hecklebirnie, where, it is believed, stood in ancient times a church or chapel, commemorated in the name Kirkhillock. Although there is no written record to support this conjecture, it seems probable, because there appears no other possible explanation of the adoption of the name Botarie as the name of the parish, unless we accept the tradition that the original church was at Kirkhillock (Hecklebirnie), which was upon the lands of Botarie. Hecklebirnie may have been the Gaelic name of this ancient church, possibly meaning the 'Church of St. Birnie.' Mr. Anderson, in the Rhind Lecture of 1879, says it is probable that the

dedication of the church of Birnie, Morayshire, was to St. Brendan, whose name appears in Kilbrandon, Kilbrennan, Kilbirnie, and Balbirnie. St. Brendan was also the patron saint of Boyndie, in which parish is Kil- or Cul-birnie, and to him may have been dedicated this church or chapel at Botarie. I give this as purely conjectural, because having no old spelling of the name, 'Heckle,' as it would be a corrupt form of *eaglais*, may be a corrupt form of an entirely different word; while 'birnie' in place names often represents *bearnach*, 'gapped,' and also the surname Birnie. 'Go to Hecklebirnie' could not, however, have originated as a proverbial expression without some good reason such as the legend supplies. The old kirk of Ruthven, or Riven, continued to be used as a place of worship till about 1721, after which time it was allowed to become a ruin. Part of the side walls and one gable remain, and the latter still bears the belfry and bell, known as the 'Wow o' Riven.' This bell is a fine cast, said to have been brought from the Netherlands, and, according to Dr. Stuart, bears the inscription,— 'Omne regnum in seipsum divisum desolabitur, 1643.' A friend has supplied me with a literal copy taken from the bell, which reads,— 'Nerenvm in seipsvm desolabitur. Anno 16430.' The kirks of Ruthven and Dipple were erected into a Prebend of the Cathedral by Bishop Bricius of Moray about 1208—14. Caral Fair, Caral's

Well, and Caral's Cairn, no doubt preserve the name of the patron saint—probably St. Cyril. Tradition connects two chapels with the Gordons of Riven—one a private chapel attached to the Manor-house, and another at Auchindroyne, said to have been built at the instance of the 'Abbot of Grange,' by a Gordon of Riven as an atonement for alleged inroads on the monks' lands. There is now no evidence for, or against, the truth of these traditions. A small Episcopal chapel at Little Daugh continued to be used as a place of worship down to 1837.

About a mile due south from Ruthven is Mortlach, where was a Catholic Chapel, the foundations of which are still pointed out; but I think from the position, which is N. and S., these are probably the remains of a later building, used when the old chapel became ruinous. Within the present century there was here a resident priest, who maintained regular service in the chapel. In discussing the name Mortlach (parish), I gave the Gaelic form *Mor-tulach*, 'the big hillock,' which is also appropriate to this place in Ruthven. In a *Retour* of 1662 the name is given *Mortylach*, being almost exactly the same spelling as some of the older forms of the other Mortlach.

Probably of much earlier date was the chapel of Haddoch, the foundations of which are still to be seen, with the surrounding graveyard, close

to the public road, a quarter of a mile south of the farm buildings. The chapel stood almost due E. and W., and measured 32 ft. by 17 ft. outside the walls. The foundations show rough unhewn stones, indicating a very old and rude building. The graveyard dyke is 120 yards in circumference. It is more than 100 years since the last interment. The park in which the chapel stood is still called the Chapel Park, and the 'Chapel Well' is on the opposite side of the road.

In a description of the parish of Cairnie, of date 1726, given in the *Spald. Cl. Ant.*, Vol. II. p. 188, it is said that there was a chapel at Cormellat ; but I find no authority for this statement, nor is there any local tradition of a chapel ever having been there. The similarity of the name Cormellat, to that of the Monastic Order of Carmelites has probably given rise to the conjecture. It is also probable, that the fact of the priest of the chapel of Haddoch having his residence at Cormellat, may have led one, imperfectly acquainted with the district, to infer that the chapel was also there. Part of the gable of the priest's house still remains, forming a portion of the 'yard' dyke. Like the chapel, it was built of undressed stones and clay, and has the appearance of a very primitive building.

ENGLISH OR OLD SCOTCH NAMES.

The Gaelic place names in Cairnie have been more corrupted than in any of the parishes already gone over, and as there is a large proportion of English names, it is probable the Celtic inhabitants were displaced, or had lost their Gaelic at an early period. I shall notice about 34 English (old Scotch) names, 9 doubtful or composite, and 49 Gaelic, and will take them in these three groupings as far as possible.

Broadland has an entirely different meaning from what the present form suggests. The Register of the Great Seal gives not a few places, in various parts of the country, bearing the alternative names Brodland and Bordland. There can be no doubt, from what is known of the Bordlands, that the latter is the true form of the name, which is of Norse origin, and means the land of the 'bord' or table, because reserved for the supply of the baron's table, thus agreeing with our modern term the 'Home Farm.' Most commonly the Bordland was in the immediate vicinity of the baron's castle, and the distance of Broadland in Cairnie from Huntly Castle led me at first to doubt if it had been the mensal farm. I have been told, however, on good authority, that not a few of the Bordlands are found at a considerable distance from the baron's castle, though

generally as a matter of convenience land reserved for this purpose would be not far distant. In the present case, the name most likely originated at an early period, and within the range of our records I have not been able to trace anything peculiar about the occupancy of the place. For a time it appears as a separate property, and is occasionally mentioned in the old records as belonging to different families. Thus, Robert Innes appears as proprietor in 1502. John Gordon, designed 'of Brodland,' died in 1533, and was buried in Mortlach Church (Jervise). William Gordon 'de Brodland' is named in the remission for the field of Glenlivet, of date 1603. These Gordons of Brodland were descended from John of Scurdarg.

Various other places in Cairnie appear from time to time as separate and independent properties, as Drumdelgie, Pitlurg, Davidston, Cairnwhelp, Bad, Auchanachie, and Dauch, several of these being merely 'wadsets,' that is, they were held as securities for debts contracted by the actual owner. The nominal owners, holding dispositions of the land until its redemption, figured as landed proprietors, but they are of exceedingly little interest to us. They had no influence in the district, and have left no record behind them, except the simple fact that they possessed a few thousand merks, which they invested on good security, and thereby had their names entered in

the Court-Books of the County. Apart from this we would scarcely have known of their existence, and our loss would have been very small. Whatever changes in nominal ownership there may have been, it is sufficient for us to know that what we now call Cairnie formed part of the original lands of Strathbogie, and of the lordship of Huntly.

To the N.W. of Broadland is Bogforth, to which I have no references older than two or three hundred years. Forth in old Scotch writings means occasionally a 'fort,' and sometimes a 'ford;' but although there may, at one time, have been a fort at this place, as indeed anywhere else, we know nothing about it; and the name could not possibly have had any reference to a ford. It seems much more likely to mean the bog-fourth, or quarter,—probably two oxgangs, or the fourth of a plough-gate. This extent of holding was common, and in Gaelic times was called a *rath*, a word which occurs in place names, such as Rawgown, 'the smith's fourth, or quarter' (Celt. Scot., III. 243).

On the west side of the bridge of the Burn of Cairnie is a point or face of a knoll having the curious name Gillgatherbus, or as generally pronounced Gillgetherbus, which it has been suggested is a nickname; but there is no explanation how it could be so, or how it originated. Before we can say that a place name is a nick-

name, we must know as much about it as we do about any ordinary topographical name which we attempt to explain. A corrupt form of a word may seem to have a humorous meaning now which it had not at first. Conquendarland appears at first sight a nickname, but when we find that the old spelling was Conquendarland, we see at once, although we have only made two steps backward towards the original form, that we are attaching a meaning which does not belong to it. Although several explanations of Gillgetherbus have been offered, none appear to me of any value whatever, and I can only add a conjecture to those already given. Gillgether probably represents a personal name, originally Gillegedder. Gedder is a name which appears in Cairnie in 1696, and Gill was a prefix common in the district, as Gillmihel, Gillanders, Gillespok, and others. As I conjecture, from the legends associated with the place, some person of the name lost his life there, and in a superstitious age, may have been supposed to haunt the neighbourhood. In Ireland such events occasionally gave rise to place names having the prefix *Gille*, followed by a personal or descriptive name; and apparitions are also associated with the English word bush, as Dullowbush, 'the bush of the phantom,' Gillgetherbus is certainly an old name, as we know that a century ago it was reckoned a haunted place; and legends of kelpies, candles,

and apparitions, connected with it, could not have originated in recent times.

Other superstitions, now extinct in Cairnie, are commemorated in The Elf's Hillock, through which a road has been lately cut, no doubt greatly to the inconvenience of the lively creatures whose nightly threshings are no longer heard in their subterranean barns, as in the old times.

Unlike the Cabrach, which abounds in streams and rapid burns, crossed by fords having distinctive names, Cairnie has only one burn with a few small tributaries. Murrayford, Stoneyford, and Coachford, names attached to farms, commemorate the fords of late date ; while Clochranford at the bridge near Ruthven reaches back to early times, and means 'the ford of the stepping stones,' from the Gaelic *Clacharan* or *Cloich-irean*.

Four names occur of A.S. origin, somewhat peculiar and interesting. In Ruthven we have Sittinghillock, which evidently has the same meaning as in English names, such as Sittingbourne, from A. S. *sætan*, a 'holding,' or 'settlement.' Riggins is a more common name. The 'riggin' of a house is of course the roof or ridge of the house, and a knoll having a resemblance to a roof is called the 'Riggin.' The plural is used when there are several houses or holdings upon the ridge. The name Cuttlehill comes

from the old custom of 'cuttling corn,' that is, carrying it, when reaped, from a low ground to an exposed height for 'winning' or withering it. The same term was used when corn was removed from a distant field to the neighbourhood of the stackyard to wait the earliest opportunity for securing it. From this old custom we have the names Cuttlehill, Cuttlecraigs, Cuttlebrae, and Cuthiltown. Hollowdyke is understood locally to mean 'the hollow of the dyke,' but I have not found the English word 'hollow' in Scotch names. The place is in the neighbourhood of The Tullochs and Horntowie, and the name may be derived from the same root (*tulach*). Cf. Tillyduke in Strathdon. Flodders is a small place near Overhall, very marshy, and abounding in pools which at one time were used as ponds for 'steeping' lint. Flodder in old Scotch means to overflow, and it is probable that the name has been suggested by the wet character of the land. Cf. Floderburn, Lanarkshire.

Other English names in Cairnie need no explanation, but there are a few which have died out, and which are worth notice. In a Retour of 1638, are mentioned 'Eistthrid and Westthrid,' farms in Botarie. These names are representative of a class very widely distributed over the whole country, and illustrate the old custom of letting a single holding among three tenants. These 'thirds' do not appear to have been divisions of

any particular or uniform extent of ground, but occasionally each 'third' was reckoned of exactly equal value. In the Rental of 1600 we find,— 'The Manes of Boigegeyght, ane pleuche sett in thirdis,—The Ouer Third thairof, payis yeirlic, Tuentie twa bollis, ane firloft, ane peck, ane third part peck ferm wictuall half maill, half beir. Ane boll custom aittis with the fodder. Twa wadderis, withe ilk fyir house ane reik hen, seruice about the place.' The Mid Third and Nether Third paid exactly the same rent and custom. Besides these 'thirds' we have Meikle Third and Frethird; but Midthird or Middlethird is now most common, no doubt because the other two 'thirds' have been joined to it, while its own name has been retained.

In the Retour above referred to we have the names Outseat and Midseat, now also forgotten in the district. Outseat occasionally has a particular or restricted meaning, applicable even if the place was known under a different name. By referring to the Rental of the Bishopric of Aberdeen, of date 1511, we find that the haugh of Bolgie was let to Robert Blak, one condition being that within a certain time he should build three 'outsettis' habitable by himself or his dependants. Many old charters, after giving the name of the lands conveyed, add 'with the outsettis,' as later charters say 'with the outpendicles,' and from the connection I judge the

term to apply to the houses and steadings of the subtenants on outlying portions of the land.

The last of the old Scotch names worth notice which have died out in Cairnie, is Intoun, a term now rarely heard, and scarcely understood by the younger generation, though in former days all farms of importance were divided into 'intoun' and 'outfield.' To the 'intoun,' which surrounded the steading, the farmer gave his best attention; while the 'outfield' was robbed and starved for the sake of the more favoured land, and, when completely exhausted, it was allowed to lie fallow for a term of years, when it was again subjected to the same unkindly treatment.

HYBRID OR DOUBTFUL NAMES.

Among names of doubtful origin I may include Starhill, not because there is any uncertainty as to the meaning of this name, but names somewhat similar are doubtful. *Starr*, according to Jamieson, means 'sedge' (*Carex caspitosa*), and Sir H. E. Maxwell gives several examples of Galloway names derived from this root. In this part of the country the name *starrs* (generally used in the pl.) is applied to rushes (*Juncus squarrosus*) found abundantly in bogs. Starhill therefore means the 'hill of the starrs,' and Starmires, 'the mires or marshes of the starrs,' but I am doubtful about Starhead and Starbrigs.

There are not a few names derived from Gaelic *stair*, 'a path or causeway' made to allow sheep and cattle to pass over bogs. So we have *Starnafin*, 'the causeway of the marsh,' *Starnamoneth*, 'the causeway of the moor,' and *Kinstair* and *Kinstairy*, 'the head or end of the causeway.' *Starhead* appears somewhat like a partial translation of *Kinstair*. *Starbrigs*, also, may be a hybrid, formed by uniting the Gaelic word and its English equivalent. It is, however, common to cross bogs by stepping from one bush of stars to another, and this practice may have given rise to the name (*Cf.* *Heatherbrig* on *Bennachie*). Causeways must have been very common in old times, and we find them commemorated in our local names in the forms of *cassie*, *hassie*, and *hassack*, Gaelic *ceasach*; but *cobhas* (couse) may give us *Kingcausie* (old form *Kincousie*), 'the head or end of the causeway.' Many names having the same meaning are found all over Ireland, the causeways there being generally formed of bramble and clay (*Joyce*, I. 362). Probably in Scotland they were more commonly constructed of stones gathered in the neighbourhood, and these may have given us some of the old roadways, which we are pleased to call *Roman*. Of Scotch names we have *Causeyend*, *Causeyton*, *Crosscausey*, *Causeybutts*, and *Causeyolds*. Probably *Longsteps* and *Steppingstone Loch* are of the same class. All these names, however

derived, indicate the state of the country in former times, and the expedients to which the inhabitants resorted to meet the difficulties of their situation.

To the north of the Church of Cairnie is the Garromuir Wood, or as it is often pronounced Garrymuir—Garry meaning a 'rough place,' as in the Garrie in Drumblade, and in many other parts of the country. The same word again occurs in the Garro-wood, between the Balloch and the Isla.

In Ruthven district there are two places belonging to this division of composite or doubtful names. Drumhead is the 'head of the ridge.' Hogston, or Ogston, is a name found all over the low country. I have never seen any explanation of it, and cannot say with certainty which is the older form. Applying to land, it does not once appear in the Reg. Mag. Sig. from 1306 to 1546 in the form of Ogston, but always as Hogstoun or Hoggistoun, though as a surname Ogstoun is common. In the charter of 1534 (R.M.S.), this place in Ruthven is given Hogstoun. Probably some will prefer the derivation Og's-town (Og = Young), but it is remarkable if so many persons should have given the name to places scattered over such a wide extent of country. It appears to me more probable that Hogstoun belongs to the class of surnames derived from lands, which originally took their names from domestic

animals. We have many such names, as Oxford and Oxenford, Oxley and Oxlee, Shipley (sheep), Shipton (sheeptown), Lambourne, Cowley, Swindon, and Kinton (kine, cattle). These I give on the authority of the Rev. I. Taylor in 'Words and Places.' We have also Oxton, Kidston, Cowham, and Ramstead. I think it is probable that Hogstoun is of the same class. It must be understood that, if this derivation is correct, the name does not come from the English word *hog*, 'a pig,' but from the Scotch *hog*, 'a young sheep.' Some families of the names of Hogdene and Ogden not unnaturally prefer to derive their names from *oak* (Bardsley's English Surnames, p. 118).

Five names occur—one in Botarie, and four in Ruthven—of a class of which there are besides only about fifteen in the counties of Aberdeen and Banff. These are Binhall, Overhall, Hallgreen, Craighall and Haggishall. In these names it is common in local pronunciation to drop the l's, making ha'. All these names are derived from *ha'* or *hall*, a farmer's house as contrasted with those of the cottars (Jamieson). In this sense it appears to be improperly used, the 'Ha' house' being the Manor House, and the ha' of a small house the principal apartment. It could only have been in comparison with much smaller dwellings that the word could have been diverted from its proper and original meaning. About

forty years ago *ha'* was occasionally used in this district in referring to a farm house, though generally in a somewhat jocular sense.

Haggisha' is a name we find also in the counties of Banff and Perth. Haggischeill appears in Forfar, and Haggishill in Banffshire. Hagbray, Hagbank, and Hag Wood also occur ; and as the name of lands, Haggis appears in the counties of Aberdeen, Banff, Renfrew, Lanark, Ayr, and Berwick. All these names, I think, are derived from *hag* (hack), 'to hew,' though possibly Haggishill may be the equivalent of the common Gaelic name Cairn-calliach, 'the hag's cairn.' Hag, as a substantive, applies to copsewood ; to one cutting of a certain quantity of wood ; to branches lopped from trees reserved as firewood ; also to moss ground broken up for reclaiming—moss-hags. From this word we have also 'hagyng,' an enclosure, or hedging, hence hag-hedge (Jamieson). Haggisha', now pronounced as three syllables, but no doubt formerly as two (Hags-ha'), probably means the 'ha' or house of the broken moss-ground,' though either of the alternative meanings might have suggested the name.

Gingomyres (initial *g* hard) does not appear in the Ordnance map, as it is now included in Smallburn. Only once have I found the name in the old writings, viz., in the Rental of 1677, where it is the same as at present. As I conjecture

the Scotch word 'myres' has been attached to an old name, and 'Gingo' may have been originally *Ceann-gobha*, properly *gobhainn*, but as Dr. Joyce says, the genitive is often the same as the nominative, and both terminations may be generally translated 'of the smith.' Gingo may therefore be 'the head or hill of the smith,' possibly the former name of the hill, now called the Black Hill, at the foot of which this farm was. The same qualifying word appears in Cairngow, on the top of the Meikle Balloch, which may be the 'smith's cairn.' It is difficult now to say why a smith, although the most esteemed of all skilled workmen in former times, should have been associated with a hill, unless, perhaps, his forge was near it, or upon it. Dr. Joyce gives Kinego, 'the smith's hill,' and Ednego, 'the hill-brow of the smith' (I. 223).

The 'Stone Circle of Gingomyres' is now entirely removed; not a stone of it remains. Even the great 'recumbent stone,' measuring 13½ ft. by 6 ft., has been broken up. Thus our memorials of ancient times disappear one after another, and by and by nothing will remain but the tradition that such things were; or perhaps we may have the hasty notes of some one who took a passing interest in them.

On the hill behind Broadland formerly stood a pillar stone, measuring, after being taken down, 12 to 13 ft. long, 1½ ft. broad, and 1¼ ft. thick. It

was known by the name of Macneisgar or Macneiscar. Around the base was piled a cairn of stones, but there was nothing of interest discovered when they were removed. There are no markings on the stone, nor are there any traditions connected with it.

GAELIC NAMES IN DRUMDELGIE PARISH.

Following the Gaelic names, with their associated English names, according to the old divisions of the parish, we have first Drumdelgie, which is derived from *druim*, 'a ridge,' and *dealgan*, 'a little thorn'—*Druim-dealgan*, 'thorny ridge.' Our earliest references to the name give the diminutive form of *dealg*, as Drumdalgyn (A.D. 1227, Reg. Ep. Mor., p. 22), and Drumdelgyn (1232, Reg. Ep. Mor., p. 28). As in many other cases this prominent ridge gave its name to the parish. Between Drumdelgie and Broadland, the slope of the hill is called Culternach, the 'back-lying land.' To the N.W. there was formerly a small place called Ferniord—from *Fearna-ord*, 'the height of the alders or arns,' these trees being still remembered by old people as growing at the place. Cf. Fearnmagh, 'alder plain,' Joyce, I. 515. Near to Drumdelgie is another name similarly formed, only found in the common speech of the district. It

is Rainymeall (*raithne-meall*), 'the knoll of the ferns,' or as we say in Scotch, Fernyhillock. A very boggy place on Drumdelgie is called Hen-nipots, whatever that may mean, (Helliepots?). Rowaird (in Botarie) is in Gaelic *Ruadh-aird*, 'the red height.' It does not now appear why it was called 'red,' though there must have been some reason. Redford is the name of the next farm.

Bogmoon is given in an Inquisition of 1638 as Boigmoyn, and again in 1662 as Boigmonnie, and in the Huntly Rental, 1677, as Bogmuayne. The second of these references suggests the root *monadh*, a 'moor,' which often takes the form of 'money' both in Scotch and Irish names; but Bognamoon, Balnamoon, and Dalnamoon, make it evident from the form of the article that *moine*, 'moss or peat,' is the word here used. Bogmoon therefore means the 'peat bog,' and although no peat moss is now visible, draining operations show a considerable depth of coarse moss below the surface soil. To the west of Drumdelgie is Milleath (*meall-liath*), 'the grey hill.' On the N.E. side of the Deveron, near the boundary of the parish, is Inshtomach. The name is not materially different in the old writings, and is derived from *innis*, here meaning a 'haugh,' and *tomach*, 'abounding in bushes or knolls.' At the battle of the Bridge of Dee, fought in June, 1639, we are told in Gordon's Scots Affairs that 'John

Gordon of Inshstomacke, a Strabogye man, killed with a marked shott Capt. Andrew Ramseye a gentleman of Montrose party, out of indignation that they had killed John Forbess a burgesse of Aberdeen.' I do not find any further notice of this Gordon of Inshtomach who has his name thus recorded in history as a successful marksman.

Gaelic Names in Botarie Parish.

Passing into Botarie the first name we have is Drumfold, which is interesting to trace back to the early form, on account of the changes which have occurred. The common pronunciation is Drumfall. In the Poll-Book of 1696 it is given Drumfauld and Drumfoal; in the Rental of 1677 Drumwhal; in the Retour of 1662 Drumquhail, and in that of 1638 Drumquhuic, evidently a misreading of Drumquhuil. In the Charter of 1534 we have Drumquhale. As 'quh' is the old Scotch equivalent of 'ch,' we come very close to the sound and form of the Gaelic *Druim-choille*, 'the ridge of the wood.' Cf. these forms of the same names—Ardchille and Ardyuhalze; Coquhille and Coilquhailze. This old dauch of Drumquhale extended from the Burn of Cairnie to the Burn of Ardonald, and though it is difficult now to imagine it a wooded ridge, reclaimed as much of it is, the old name tells of what it once was.

To the east of Drumfold is Shinsharnie, to which I have referred before as an illustration of those ridiculous names, apparently old Scotch, but utterly senseless and really corruptions of Gaelic. In the 'Remission to Huntlie for Ald-quheynachan—1603,' the name is given in good English spelling 'Schincharnie,' that is *Sean-charnach* or *chairneach*, 'Old Cairnie.' 'Thomas Gordon in Schincharnie' was one of the more prominent followers of the Earl of Huntly and his confederates in the expedition against the Marquis of Argyll in 1594, and no doubt stoutly bore his part in the battle of Glenlivet, surviving to share, with others in Cairnie and the district around, in the general amnesty which followed the leaders' submission.

On the north end of the ridge of Drumfold is Ean, called 'The Ean,' and in recent times written Oyne, but as I read the Rental of 1677 it is Oven. Oyne (parish) in the Garioch is also pronounced Ean, and in the Reg. Ep. Abd. is given Ouyn, Oryn, Oryn, and Oven. There is too great an apparent discrepancy between the modern pronunciation and the old forms to admit of a decided opinion as to the meaning. If modern popular usage gives the true reading of the old spelling, it suggests the Gaelic word *eang*, a 'point of land,' which is exactly what this place is. Close to The Ean was formerly Brackles or Bracklach, 'the spotted field.' Bracklach, Brack-

lay, and Brackles, are the various forms of the name, the last being the English plural. A neighbouring field on Smallburn is called 'English-field,' because here, as tradition tells, in the time of 'the '45,' an engagement took place between the Royal troops, called 'the English,' and the rebels. It may be indicative of the general feeling of the agricultural population in some parts of the country at the time, that the tradition goes on to tell that 'the servants at Bracklach left their work in the field and sought shelter in the house, because the balls were flying about them.' Evidently the worthy people considered their personal safety a much more important matter than the issue of the contest.

The name Old Cairnie suggests another Cairnie of later date, and although no such place is now remembered in the district, the Rental of 1677 indicates its locality and extent very distinctly. It is referred to in the older writings as 'the lands of Carne,' and in the later as 'the toune of Carnc.' It included 4 oxgates of Kirk-toun, 4 oxgates called Corss, 4 oxgates called Midtoun, and 4 oxgates called Yonderton,—16 oxgates or 2 ploughgates, or one half-davach of land. This land on which the church stands, I have no doubt, was the half-davach of the church-land of Botarie, in dispute in 1227 and 1232. Corss is near the church, and it is not unlikely that at this place there was a cross dedicated to

St. Martin, the patron saint, although we have no such record or tradition. These crosses were common, and not a few of the places called Corse are beside old churches, as the Corse of Kinnoir, which, like the Corse of Cairnie, includes the Kirktown. Yonderton, just mentioned, is now called Jam, a common Scotch word applying to 'anything big and ugly' (Jamieson). It has also the meaning of a projection or addition, as the 'back-jam' of a house, and the aisle of a church was also called a 'kirk-jam.' In Pratt's Buchan it is stated that at Roseheart, in the middle of the 16th century, 'there were two large houses erected, one of which was called "the Jam." It is still (about 1858) in good repair, and inhabited.' These are the only suggestions I can offer as to the meaning of this curious name.

Marching with the church-land is the dauch of Cairnwhelp, no doubt the old name of the hill now called Hill of Newton, on the north shoulder of which is the farm of Cairnwhelp. The name is given in the Inq. of 1662, Craigenquholpe; in that of 1638, Ernequholp; and, in the Charter of 1534, Carnequhilpe. Even with the help of these old forms the name must remain of doubtful meaning. It is certain the English word whelp, 'a young dog,' could not have been in common use in Cairnie 350 years ago, and if it had, in such a combination, it would have no meaning. The spellings, of 1638 and 1662, sug-

gest as possible, *Carn-cholpa*, from the obsolete Gaelic *colpa*, 'a cow or heifer,' indicating the place where such cattle were pastured. Cf. Colpy and Colpach both in this county.

Five names belonging to the dauch of Cairnwhelp have been lost in consequence of the farms being annexed to Newton,—Gaitside (Roadside), Clashbrae (the furrow of the brae), Thorntree, Basquharnie, and Bruckleseat. Basquharnie is no doubt Cairnie with *bas* prefixed, probably representing *bathais* (pron. bá-esh), 'a brow'—hence 'the brow of the rocky place.' In a late Rental (1806) the name is given Bissuarnie, which clearly shows that the first syllable never was the English word 'bush.' Bruckleseat is from the common name Brockholes, contracted into Bruckle, with 'seat' added.

Adjoining Cairnwhelp is Botarie, which, as already mentioned, gave its name to the parish. The oldest references to the name occur in the deed of 1226, erecting 'Elchies and Buttharry' into a prebend of the Cathedral of Moray, and which the vicar signs, 'Gillemor vicarius de Buchtarry.' It is worth observing that the vicar bears a Celtic name, and, from his spelling, I judge that place names in Botarie, even at that early date, were becoming corrupted. In the first agreement between Bishop Andrew and David of Strathbogie, the name is given Botharry, and although this agreement was stated to be

binding 'for ever,' a second became necessary five years afterwards, in which practically a new bargain was concluded about the church-lands; and in this second deed we have the slight change Butharryn, and also the old spelling Butharry. There seems no reason to doubt the Gaelic is *Both-airidh*, 'the bothy of the summer pasture.' In a charter of 1529 (Spal. Cl. Ant., III. 116) Botarie appears as Potare, and in the Retour of 1662 it is given Pittarie. Although these are solitary instances of this change in the first syllable of the name, they no doubt indicate the gradual process by which many of our 'boths' were changed into 'pits.'

The present tenant of Botarie informs me, that about twenty years ago there were on one of his fields two round spots on which all crops grew much more luxuriantly than elsewhere. Tradition said that two chiefs had been buried there, and curiosity led him to dig into these supposed graves, in hope of finding stone coffins or other relics of interest. The examination of the first of these spots yielded no results. On digging into the second it soon became apparent that the ground had been previously disturbed, and he found that an excavation of considerable width had been made through the rock to the depth of 11 feet, and at the bottom was a quantity of what he believed to be charred grain. He therefore concluded that this place had been ex-

cavated and used in old times as a kiln. The excavation was about 8 feet wide at the bottom, and sloped upward at one side as if intended to allow access to the fire below.

To the south-west of Botarie the Burn of Ardonald joins the Burn of Cairnie, and on the former of these at one time stood the Mill of Gale, as the name is written, though pronounced Gellie (*Cf.* Gellyhill, Gellymill, and Gellyburn, in Gamrie). Tradition says that this mill with all its belongings was swept away by flood. On the west side of the burn is Ardonald, 'Donald's height,' locally called the Knowe of Ardonald, or Ordonald. No tradition lingers as to who this Donald was who has given his name to the hill. About a mile distant is The Ord (hill) near to Hollowdyke. In the old writings Ord and Ard are used in combination interchangeably. Many names appear so frequently in both forms that I am doubtful if in topographical names there is any distinction. Three Gaelic names occur in the neighbourhood—Raemurrack, probably *Reidh-Murrachadh*, 'Murdoch's or Murray's field;' Auchinclach (*achadh-na-cloiche*), 'the field of the stone, or the stony field;' and Auchairn, supposed to mean *Ach-fhearna*, 'the field of the alders,' but the Retour of 1662 gives 'Auchin-chairn,' the 'field of the cairn.' Heatherfield was formerly called Bogforge and Bogferge, which may represent *Bog-feurach*, 'the grassy bog.'

PITLURG.

The lands of Pitlurg form the N.W. corner of Cairnie, and belong to Banffshire. From an Inquisition of 1663 we learn that the property then included 'the lands and dauch of Botarie, comprehending the town and lands of Bottarie, Aucharne, Auchincloche, Boigferge, Whytstaines, Claymyres, and the Mill of Bottarie,' but these formed no part of the original property, and were merely 'wadsetts.' Pitlurg is said to have been one of the small estates which the Earl of Huntly gave for special services rendered at the battle of Brechin in 1452, but this could not possibly have been the case, because Pitlurg never belonged to him. This battle appears to have taken a strong hold on the popular imagination in the north, judging by the number and extent of the landed properties supposed to have been gifted as rewards for valour displayed on that occasion. Although it does not figure largely in Scottish history, great national interests hung on the issue of the day, and the importance of the struggle is indicated by the legend of the king's reward to Huntly 'for keeping the crown on our head.' Pitscottie tells us that Crawford, the defeated leader in the rebellion, declared 'that he wished to be seven years in hell to have the honourable victory that had fallen to the Earl of Huntly that day.' It was

hardly won, however, for Sir Robert Gordon says, 'William and Henrie (the Erle of Huntlie his two brethren) with divers other gentlemen were their slayn, which maid the victorie lesse pleasing to the Erle of Huntlie' (Hist. Earld. Suth.).

Whatever lands may have gone as 'rewards of valour,' at the time Pitlurg was in no risk of changing owners. It is repeatedly mentioned in the Reg. Ep. Mor. as part of the church-lands claimed by Bishop Andrew in 1227 and 1232, and which he refused to surrender on any terms. It appears to have remained in possession of the Church till 1539, when Bishop Patrick granted a feu-charter to John Gordoune of Lungar of the lands of 'Petlurge, Over and Nether Auchquhorties, with the croft of Petruchany, in the barony of Keth,' and Gordon signed the conditions of sale, 'Johne Gordoun of Petlurge and Lungar with my hand at the penn led be master William Wysman, notair public' (Reg. Ep. Mor., p. 414). During the two following centuries the descendants of Gordon of Scurdarg were known as the Gordons of Pitlurg, but, in 1724, the estate passed out of their possession. About 1815, General Gordon, the representative of the family at that time, gave the name Pitlurg to his estates of Birness and Leask in Buchan (Mem. of John Gordon of Pitlurg and Parkhill).

Of the members of the family the most

notable are, (1) the well-known and talented Robert Gordon of Straloch, second son of Sir John Gordon of Pitlurg, who built the Pitlurg Aisle at Botarie, and is buried there; (2) Straloch's seventh son, James Gordon, minister of Rothiemay, author of the 'Scots Affairs'; and (3) the grandson of Straloch, founder of Gordon's Hospital, Aberdeen.

In the documents already quoted from the Reg. Ep. Mor., of dates 1227 and 1232, the name is given Petynlurg and Petnalurge, leaving it doubtful if the second syllable represents the diminutive or the article. The sense is nearly the same in either case, and Pitlurg means the 'town of the shank,' that is a ridge at the foot of a hill (luirg). Of the old Castle of Pitlurg only a mere fragment remains.

At the eastern end of the Glen of Pitlurg, and on the lands of Auchairn, is a little dell called 'The Dualties,' a name which is amusingly interpreted as meaning a place to which disputants resorted, for the purpose of privately settling their differences by appeal to the sword. In old times in Cairnie, as elsewhere, serious quarrels were most frequently settled without delay on the spot where they arose. Part of the name may be lost, but as the burns of Pitlurg and Raemurrack join at this place, and both rise in mossy ground, it is probable that 'The Dualties' may mean 'the black little burns,' from *dubh*,

'black,' and *alltan*, 'a little burn'—the Gaelic terminal being changed into the English plural. Elsewhere the name appears in the singular, Dowalty (burn), and we have also Finalty, the 'white or clear little burn.'

The dauch of Davidson bears an old name, which appears in the charter of 1545 as Dawestoun (Davestoun), and possibly it may date back to the time of David of Strathbogie, although we have no written evidence that it does so. Three Celtic names occur in this part of Cairnie, viz., Brankie, Curbrottack, and Shenwell. Brankie is probably the name of the hill to the west of the farm so called, and which now bears the name of the hill of Janetston or Jannieston. Brankill is the name of several places in Ireland meaning 'raven-wood;' Brankie may have the same meaning. Cf. Brainkyllie in Inverness-shire. Curbrottack is derived from *Curr-brotach*, meaning 'a foul place,' that is a place characterised by marshy or boggy land. The farm next to this one is called 'The Gutter,' which may be a free translation of *Curr-brothach*. Shenwell means 'old town.'

OLD NAMES IN RUTHVEN.

Turning now to the third or Ruthven division of Cairnie, we have at the eastern point, Coniccleuch, the corrupt form of *Cul-na-cloiche*, 'the

hill-back of the stone, or stony hill-back.' A charter of 1284 (R.E.M. 462) shows that the land was then held of the Earl of Sutherland by John de Moravia. This charter conveys 'the lands of Culnaeloyth and Ruthtrelen in Strathbolgy.' Ruthtrelen does not appear in any other writing, so far as I have been able to discover, and without knowing where the place was it is impossible to conjecture what the name means.

Haddoch, in the form we have it, appears to be a Gaelic name, though it is undoubtedly English. The Easter and Wester half-dauchs of Ardmannoch are given in 'The Thanes of Cawdor,' under date 1458, in the spelling 'Half-davach,' and the same places are referred to, in a charter of 1526, as 'Estir and Westir Haldach;' Haldach and Haldoch being the intermediate forms of all our Haddochs and Haddos. In the Retours of date 1680 we have 'the Half-davachs, otherwise Haldachs.' In the old writings are mentioned the lands of Half-Dawach in the Lordship of Cromar; and the town and lands of the Half-Dawacht, Inverness. Haldach, Haddoch and Haddo occur in the counties of Kincardine, Aberdeen, Moray, Nairn, Inverness and Cromarty, but I have not noticed the name elsewhere. There can be no question that Haddoch and Haddo are simply contractions of Half-davach, which we have in the Gaelic Leddauch and Lettoch.

Bishop Andrew of Moray, in 1227 and 1232, claimed one half-davach of the lands of Cumry, adjoining Haddoch. The Rental of 1677 gives Cumry as one half-dauch, and Haddoch exactly the same extent, and no doubt this latter is the half-dauch, or Haddoch of Cumry, now Haddoch of Cairnie, which in old times belonged to the Church. The fact that the chapel and graveyard are on this farm makes the supposition highly probable.

The hill immediately to the south-west of Haddoch is commonly, though improperly, reckoned part of the Binn. It bears on the map the half-Norse name Ord Fell, which I take to be a corruption of *Ord-choille*, 'the hill of the wood,' *choille* undergoing the common changes of *ch* to *quh* and *f*. Ordiquhill (parish) also follows the same change from *quh* to *f* in the vulgar tongue.

Immediately behind Rothiemay Railway Station (s.w.), is Ernehill, now included in Haddoch farm. Erne is of frequent occurrence throughout Scotland, but names in which this word appears have not all the same origin. Several places in the south have the name from A.S. *ærn*, 'a dwelling,' while others throughout the country are undoubted corruptions of Gaelic words. Sir H. E. Maxwell gives *ard-an* as the Gaelic form, and this is no doubt in many cases correct, as I find two examples in old charters

of this change. In the north *arn* and *erne* are different forms of the same word, and these are almost certainly corruptions of *carn*, as are also the final syllables *orn* and *horn*, as in Tillyorn and Tillyhorn,—different forms of Tillycairn. *Horn*, as in Horntowie and Horngow in Cairnie, is, I think, also a post-Gaelic corruption of *Carn*. Horngow and Cairngow are alternative names of the same hill. There can be no doubt *arden*, *arn*, *erne*, *orn*, *horn*, and *carn* are synonymous terms. Cairnwhelp is given in both forms *carn* and *erne*, and Ernehill also we have as Carnehill. Dean Munro in his 'Description of the Western Isles,' 1549, says—'At the mouth of Kyle Ila, betwixt it and Duray, lyes ane ile, callit in the Erische Leid Ellan Charne, in English the iyle of Earne' (p. 25). In the Reg. Mag. Sig. we have the following forms of the same name in charters on the same property,—Cleghorn, Clegherne, Cleghirne, and Clegerne—the last being the oldest. Gartharne in a charter of 1494 becomes in 1512 Gartcarne (R.M.S.).

On the summit of Ernehill are the remains of a stone circle surrounding a low mound. The 'recumbent stone', is a huge slab of whinstone 11 feet long, 5 feet high, with an average of 2 feet 3 inches thick. It is set on edge on a basement of flat stones, manifestly laid by human hands. This stone stands near the west side of the circle facing eastward, but it is not placed to

any particular point of the compass. Two projecting spurs of rock immediately behind this great stone seem to have formed part of the circle, while four large stones lie on the ground where they have fallen or been thrown down. These stones measure from 6 feet to 8 feet long, 2 feet broad, and $1\frac{1}{2}$ feet thick. The other stones completing the circle have no doubt been removed and turned to some *useful* purpose. The circle, when complete, was about 90 yards in circumference. Jervise says a stone coffin containing urns was found on Ernehill, but this is incorrect. An urn was found on Haddoch, but there never has been anything of the sort found on Ernehill.

About half-a-mile westward is the Hill of Cormellat, which is really a group of three hills or cairns, each having its own distinct name. The most westerly point is Cairnwalloch—*Carn-bhealaich* (bh = v), 'the cairn of the pass.' Walloch is a somewhat unusual form of *bealaich*, but we have, in Strathdon, Cullwalloche and Culbalach, both applying to the same place. Below this place is Cumry, from the old Gaelic *comar*, 'a point of meeting,' and in this direction the old road had passed through the opening of the hills from the valley of the Deveron to the country beyond. The central hill of the group is Dumbathie (*dun-beithe*), 'the fort of the birch.' Here there are evident remains of a dun or hill fort,

and the broken irregular circle of stones can be traced for a considerable distance, while within and around this circle the grass is much greener than on the hill—a feature common to old sites of forts. The third or eastern cairn is called the Corshill, or ‘hill of the Cross.’ Cormellat seems to be the general name of these cairns and of the two farms on the east side of the Corshill. The name is given in the charter of 1534, Cormalite; in the Retour of 1638, Cormaleit; and in the Rental of 1677, Cormellet. These old forms do not give any light as to the origin of the name, about which as yet I can give no satisfactory explanation. *Cf.* Claymellat in Essie. On the north shoulder of the Corshill was formerly a place having the curious name Parrahunk, which I have never seen in writing. It may possibly be a corrupt form of a Gaelic name. Behind the hill is a spot called Scoolie’s Neuk—‘scoolie’ being understood in the district to refer to the devil, whatever may be the origin of the word. There can, however, be no doubt of its meaning here, as there is a large stone at the spot having a very distinct impression of a cloven foot, which ought to settle the matter beyond all question.

Near the junction of the Deveron and Isla is Tillytarmont, ‘the knoll of the Termon land.’ Dr. Joyce tells us, that in old times in Ireland, land around the church was marked off by crosses or pillar stones as a sanctuary or refuge.

The word *tearmunn* was originally applied to these *termini* or 'boundaries,' but afterwards extended in meaning to signify an asylum, and in a popular way to denote church-lands. Our oldest reference (charter of 1534) to this place is defective, part of the word being illegible, and we have only Tillent()mend, but it preserves the article, which is lost in later writings, and indicates as the probable Gaelic form *Tulach-an-tearmuinn*, 'the knoll of the refuge or sanctuary'. The Rental of 1677 gives the spelling Tillitarmount, and the Poll-Book, Tillitermount. The final *d* or *t* is often dropped by the older people of the district, and in the Inventory of Gordon Charters the name is given, under date 1535, Tilletarmen. Dr. Joyce mentions Ardtermon as having the same meaning, 'the height of the sanctuary;' Professor Mackinnon in 'Argyllshire Names' gives Clach-an-tearmuinn, Colonsay, 'the stone of the sanctuary;' and in the Reg. Ep. Abd. (p. 44) in a charter of 1316, is mentioned Auchynaterman, near the church of Dyce. How long ago it is since the name Tillytarmont ceased to be applicable we have no knowledge. It is only incidentally, arising out of a quarrel about church-lands, that we know anything about Cairnie 650 years ago; and, except in regard to this particular struggle between a greedy churchman and an unscrupulous baron, we know almost nothing of the district for the next

300 years. Tillytarmont belonged to William, second son of John Gordon of Scurdarg. He was ancestor of the Gordons of Lesmoir and Craig (Mem. of John Gordon of Pitlurg and Parkhill).

The name of the old parish of Ruthven or Riven is now popularly restricted to the district around the old church. It is a somewhat common name, and occurs at least thirteen times in the counties of Aberdeen, Banff, Moray, Inverness, Perth, and Forfar, and probably may be found elsewhere over the country. The old forms of the name given in charters in the Register of the Great Seal are, Rathven, Rothven, Ruthven, Ruthfen, Ruwen, Ruven, and these are commonly pronounced, as in later writings, Riven (Riv'-en). I have no doubt the Gaelic is *Rath-bheinne*, 'the hill-fort.' The name does not occur in Ireland, but similar names are common, as Rathard, 'the fort of the height or high fort;' Rathdrum, 'the fort of the ridge;' Rathedan, 'the fort of the hill-brow;' and Rathlackan, 'the fort of the hill-side' (Joyce). Col. Robertson gives Ruthven in Perthshire as Ruadh-abhuinn, 'the red river,' and Rathven in Banffshire as Rath-abhuinn, 'the fort on the stream.' Ruthven and Rathven are only different forms of the same word, and the name occurs where there is no red stream. Although several of the Ruthvens I know are associated with old forts, or have old

forts in the neighbourhood, it would not absolutely prove the origin of the name could we discover such connections in all cases; but the old forms appear to me to admit of only one interpretation.

THOMAS GORDON OF RIVEN.

The Gordons of Scordarg and Riven must have been remarkable men in their day, but there is very little that is authentic known of them. There is no evidence to prove absolutely whether they were uncles, cousins, or, as Ferrerius says, half-brothers of Elizabeth of Gordon; but it seems probable that the reference is to them in the charter of Ardlach, in Aberdour, of date 1423, in which John of Gordon and Thomas of Gordon are mentioned as natural sons of Sir John of Gordon, and therefore half-brothers of Adam of Gordon, father of Elizabeth of Gordon, who is also mentioned in the same charter, (Spald. Cl. Ant. II. 378).

In the 'Resignation of the lands of Culclerochy,' a certain Thomas Gordon, a witness, is supposed to be 'of Ruthven,' but unless there is other evidence of the truth of this conjecture, there is none in the deed. In a charter of 1448, appears 'Thomas de Gordon, esquire, lord of Auchinrach,' also supposed to be Thomas Gordon of Ruthven; but tradition has never associated

him with any other place than Ruthven, and there may have been several persons of the same name.

Excepting these doubtful references, and the probable reference in the charter of Ardlach, I do not find Thomas Gordon of Ruthven appearing in any legal writing even as a witness. Most likely he could not sign his own name, which is not surprising if, as tradition says, he had a 'lucken hand,' that is webbed like a duck's foot. That he was three times married and had 18 children, we know; but when he was born, when he died, what sort of a man he was, what he did either of good or evil, we have not the smallest information. He is said to have fought the abbot of Grange whom he slew, losing his own life at the same time; but this small information we have only by tradition, and even this is not true. We know from the records of the Abbey of Kinloss that no Abbot could have fought with Gordon of Ruthven, though it is probable that a monk of Grange did. The quarrel arose probably about the church-lands, described in the Kinloss charter; and a dispute about these lands was carried on for seven years between Earl Alexander and Abbot Crystal, which the Earl eventually abandoned. The story of the contest between Tam o' Riven and the Monk of Grange is vigorously told in the modern ballad, no doubt with large poetic licence, which

is pardonable seeing that nothing is known about it historically. A cairn on the north shoulder of the Little Balloch marks the spot where the monk fell, and the well of Auchindroyne is the place to which Gordon was carried after the fight, and where he died. In a niche in the north wall of the kirk lies the effigy of Gordon of Ruthven, represented in armour, with his sword by his side; but the face and other parts of the figure are much damaged by exposure, and probably rough treatment.

Daugh and Auchanachie belonged to Gordon of Riven, and were held by his descendants till a comparatively late period, merging into the Gordon estates, the former in the beginning of the present century and the latter about the middle of last century. It is sometimes stated that Auchanachie belonged to the Ogilvies of Boyne, but this is incorrect. Walter Ogilvie became possessed of the 'lands of Auchannoquhy lying within the Forest of the Boyne in the county of Banff,'—a description which does not apply to Auchanachie in Cairnie.

Auchanachie has, occasionally, been interpreted 'the field of the field,' but I do not see that it could possibly have this meaning. As we have the name it appears unintelligible, but Craghannachy, in Carrick (Reg. Mag. Sig. 2899), suggests that part of the word has been lost. Perhaps the lost letters are supplied in 'Buth-

quhanyoquhy' *i.e.* Bothchanyochy, and in the hill name Cairn-a-cheannaiche—probably so called from a commemorative cairn. If these letters, *ch*, really belong to Auchanachie, then the name would read *Achadh-cheannaiche*, 'the field of the merchant,' or of the 'buyer or seller,' possibly indicating the field where in former times Caral Fair may have stood. So far as I see at present, this is the only explanation I can suggest. The latter part of the name seems to be common in other compound words, and it is probable that further light may be cast upon it. Perhaps we are apt, in regard to such places, to expect a name corresponding to the character of the place at the time it becomes known to us, while in fact the name may have originated when the place was of no importance.

The high ridge of land in front of Auchanachie, overlooking the Burn of Cairnie, is called Drummyduan, which in the form of Drumduan I have had occasion to notice. If *duan* means 'black-water,' it is appropriately used to describe the Burn of Cairnie. On Auchanachie was Clerkneuk, called in the Rental Clerkhouse, no doubt the residence in old times of the priest of Ruthven.

Auchindroyne (*ach-an-droighinn*), 'the field of the thorn or sloe,' is now only remembered as a small possession, but it formerly extended to 4 ploughgates, and included all the small holdings

between Daugh and the Little Balloch,—the Tullochs (knolls) being the only Celtic name which occurs. The croft of Rollingstone, I have been told, had its name from a large stone on a neighbouring knoll, which revolved three times every morning at cock-crowing. Sceptical people may satisfy themselves as to the truth of this tradition by visiting the place at the proper time. If the explanation is not fully confirmed, I may suggest as an alternative, Rollanstoun (Roland's), a name which appears several times throughout the county. There are two ravines or water-worn 'sloughs' on the eastern side of the Mickle Balloch, called the 'Mickle and Little Queve.' Queve seems to represent the old Gaelic *cuibhe* (bh=v), 'a deep trench.' The only remarkable thing about these gullies is, that they appear to have retained a Gaelic name almost unchanged from very early times to the present day.

Four places bearing Gaelic names are entirely lost to us, although two of them existed in 1662, and the other two in 1696:—Cairn-bradles; Bradranich, which means 'the breast of the ferns;' Auchindrum, 'the field of the ridge;' and Bad, signifying a 'hamlet.' This place Bàd was in Ruthven, and the name occurs in the old writings between Mortlach and Drum-head. I think it must have been the old name of Binha'.

These complete the names in Cairnie with

the exception of the Isla (river), of which all that any one can say is that the old forms are Strath-ylif,—ylay,—yla,—ilif,—ily,—and ila.

HISTORICAL NOTES.

In looking over the records of the parish of Cairnie of 200 years ago, one is apt to form the opinion that the population was then much greater than it is now. In rural parishes, traditions of a dense population in former times are common ; and in Cairnie the older people hold firmly to the belief that the inhabitants were at one time twice as numerous as they are now. This is not surprising, because there were many small holdings, and the number of cottars was very great as compared with our own day. There are no means of testing the statistics which have come down to us from the close of the last century ; but if they are at all correct they are very remarkable. Meantime we have to do with the population of Cairnie about 200 years ago, which in 1696 we can estimate pretty closely, the boundaries of the parish being at that time the same as they are now. The Poll-Book gives us the names, occupations, and residences of all the inhabitants above 16 years of age, and reckoning 3 children resident in the family to every married couple—which is perhaps a high average—we have 1502 of a total population in 1696 within

the Aberdeenshire part of Cairnie, against 1505 in 1881 ; but there were in addition, in 1696, the poor persons living on charity, or, as Dr. John Stuart calls them, the 'beggars,' however many they may have been. It may be interesting to give a few details which come out in examining these returns. In Botarie and Ruthven there were 257 married couples, and, according to my estimate of 3 resident children to each family, 771 children. Of farm and domestic servants there were 106 men and 68 women, single men not in service, 24 ; and single women not in service, 14 ; widows 5. It is difficult to estimate exactly the number of cottars, because the entries are irregular, and they are described as cottars, cottars and tradesmen, and sometimes only the name is given. I give a close approximation to the numbers, and do not include those merely entered as tradesmen, nor sub-tenants who may have been crofters. Of cottars there were about 105 families, cottars and tradesmen 58 families, and grassmen 10, or a total of cottar families of about 163. It is much to be regretted that in this parish the trades of those who are returned as cottars and tradesmen are not specified, as in many other parishes. There are 7 millers mentioned, but these are the only tradesmen whose employments are stated, excepting those on Hillside of Davidstown, where there were 3 weavers, 1 shoemaker, 1 walkster,

and curiously enough there were in this out-of-the-world place, 1 painter, and 1 gardener. Grassmen or Girsmen were cottars, and so we find Girmsantown and Cottartown with the same meaning. No doubt many of the cottars were in the position of farm-servants occupying cottages in our own day, and they found employment on the neighbouring farms when work was to be got. They were all sub-tenants, and even if they possessed a small patch of garden ground, or a cow's grass for service rendered to the tacksmen, their lot must have been a hard one.

Of the tenant farmers, 17 returned themselves as 'gentlemen,' while the rest declined the honour of being so designated. It was rather a difficult question for a farmer to decide what position he would claim. If he declared that he was 'no gentleman,' his renunciation of the claim was recorded in the Herald's Register *gratis*; while if he claimed to be a 'gentleman,' he had to pay £3 Scots of poll money for himself, and also the ordinary tax for each of his children though under age. Of a man who, on occasion, buckled on his sword, mounted his own horse, and followed his lord on whatever enterprise he was bent, it could hardly be expected that he would choose to appear in the public records in any other light than as a 'gentleman.'

Of the 1502 inhabitants in 1696, 136 were Gordons; but we do not know how many of

these bore the name by virtue of a small consideration. Probably not a few found it good policy to lay aside their own surnames and claim nominal relationship with the head of the Great Family. It can scarcely have been by accident that in the Rental of 1677, of the tenants whose names are given, there were 24 Gordons, and only 18 having other surnames. The names of all the tenants are not given, and some of these Gordons may be twice mentioned if they happened to hold two farms.

Looking over the old Estate-Books of 200 years ago, and such other records as help to cast light on the condition of the people of Cairnie, my impression is that as a whole they were very poor. There were exceptions such as James Duff, to whom Bad, Cairnwhelp, and Over Robie-ston were 'wadset.' There is abundant evidence that a large proportion of the farmers had often extreme difficulty in meeting their rents; and not a few, after struggling for a time against their adverse fortunes, had to give up the contest. If there ever was a good time for the farming interest in Cairnie, it certainly was not during the latter half of the 17th century. In 1677, about four-fifths of the rental was payable in money, and one-fifth in kind; while in 1600, the proportion was one-fifth in money and four-fifths in kind. This system of payment appears to us now-a-days particularly clumsy, though in these old

times it had its advantages both to the landlord and the tenant. I may give as an example of the system, the farm of Gingomyres, including Dykehead, which in 1676 was 'sett to Will. Gordon,' and for which he paid in 'money mail £50 (Sco.), of teynd silver £14 5s., 1½ boll gleib meal, and 3¼ bolls multure bear,'—Customs—'3 bolls corn and straw, ¾ mart, 3 wedders, 3 lambs, 3 geese, 3 gryse, 9 capons, 3 hens, 30 pultrie, 6 doz eggs, 18 ells linen, ¾ leit peits.' It must not be supposed that these rents and customs were arranged in any indiscriminate or arbitrary fashion. Every item had its established value, and was nicely adjusted to the extent of the holding. The next farm, Smallburn, is a good illustration, as its extent was 11 oxgates, while Gingomyres was 12, so that in this case fractional parts are introduced. Again the tenant was a Gordon, and his rent was £38 19s. 2d. Scots, 3¼ bolls, 3 pecks multure bear; Customs—2¼ wedders, 2¼ lambs, 2¼ geese, 2¼ gryse, 8¼ capons, 2¼ hens, 27½ pultrie, 5½ doz. eggs, 16½ ells linen, ½ and 2-16 leit peits. With all this exactness in the adjustment of rents, there is evidence in these dry old documents of kindly feeling and consideration on the part of the landlord towards his tenants. Patrick Gordon became tenant of the mill and mill-lands of Cairnborrow in 1676, at a rent of £66 13s. 4d. and 16 Bolls Meal, but there is a note to this

entry,—‘he begins payment at Martimes 77, and for the first four yeers he payes only £200, a mill suyne, and 1 doz. caponis.’ Evidently the Marquis wished that his tenant should have a fair start before commencing to pay the full value of his holding. This note is added to the entry of the ‘sett’ of Gibstown, same year—‘this soume pay’d of old 8 chalders victuall and one of them is given down during this tack for my lord’s goodwill to Shirref Gordon, the tacksman’s father-in-law.’

Of the people of Cairnie in Gaelic times we know absolutely nothing except from the place names. From these we learn their dwellings were placed on the drums, tullys, cairns, and ords, partly for the sake of personal safety, and partly because the lower ground abounded in marshes. Around the dwellings were the cultivated lands, and the various descriptions of cattle and sheep belonging to the townships, according to the old custom, moved to the shielings in the early summer. Peat bogs were numerous, though not extensive, and some of those which remain abound in trunks and roots of fir, oak, hazel, birch and alder, but how long it is since these flourished we have no idea. Though many parts of the country around were thickly wooded, there seems to have been only a clump here and there in Cairnie. There was probably wood on Drumquhale, perhaps also on

Drumdelgie and Auchindroyné, but more likely stunted bushes and scrub. Alders grew on Ferniord, and Inshtomach, and birches on Dumbathie, but these are all the woods of which we have any record, unless perhaps on Brankie and Ordfell. There must have been a hill fort of some importance in Ruthven; there was a dun on Dumbathie, and there may possibly have been a fort on Ardonald. If I have given the correct meaning of Tillytarmont, the chapel at Haddoch is, as far as we know, the oldest in the district, and the only one of which we can say with any probability that it existed in Gaelic times. The English names we find for the most part on the low grounds, or superseding, in whole or in part, the Gaelic names on the heights. Among these late names we have the bogs, myres, burns, fords, ha's, seats, and towns, all indicating, if not an entirely different race, at least a people having different modes of life, and living in a totally different state of society. It is only glimpses we have in this way into the darkness of the past, and not until we come down to the middle of the 17th century does the history of the people begin.

The Presbytery Book of Strathbogie (1631-54) is well known, and I only draw from it a very few facts and events connected with Cairnie 240 years ago. If we accept these records as giving anything like a true account of the state

of society at the time, it was altogether bad; but I am doubtful if they are wholly true. The Presbytery assumed the position of judges in all matters relating to the opinions, morals, and actions of the whole community. Except in aggravated cases, the civil power did not trouble itself with many of the grave offences and crimes with which they dealt. Hard and pitiless judges they appear to us, but considering the state of the country, and the people they had to do with, it can scarcely be doubted that more gentle measures would have been taken as an acknowledgment of weakness, and their condemnation of transgressors would have been unheeded. This we must say for them, that the same justice, such as it was, was dealt out with impartiality. When occasion arose the ban of the Church fell as unsparingly on the Marquis of Huntly as on some ruffian who stabbed his neighbour in a drunken brawl, or on an old hag who charmed a cow for good or ill. Neither did these Clerics spare each other, and every one knew that the measure he meted out would be measured to him again. The proceedings of stern men, such as these were, passionately bent on the repression and punishment of what they considered wrong-doing, like the records of an ordinary Court of Justice could not but represent the darker side of human nature, and the worst features of society as it then existed. In charity we hope there were

many whom they could, and did commend, though we chiefly know them as a terror to the evil-doers. Perhaps even these were not so bad as they reckoned them. The Solemn League and Covenant, which raised such intense enthusiasm over a large part of Scotland, was coldly received within the Lordship of Huntly. On the 24th December, 1643, the minister of Cairnie 'reportit that he had solemnlie sworne and subscriyved the Covenant in presence of his people, and that 10 in Botarie and 2 in Ruthven had subscriyvit with him; and since that tyme many had come to him in privat, offerring their subscriptions, quhilk he refused to accept but publictly befor the congregation.' Here lay the difficulty—the clergy attempted to lead or drive them in one direction, the Marquis of Huntly's influence was altogether on the other side, while their own experience must have led them to cherish most unfriendly feelings towards the Covenant and its supporters. No doubt many of them had followed their Chief in 1639, in the armed demonstrations against Aberdeen and Turriff; and they knew he had been basely entrapped and carried, virtually a prisoner, to Edinburgh. In 1640, Munro was sent north to enforce subscription to the Covenant at the point of the sword; and we are told by Spalding of the robbery and destruction of property which took place during the time he remained in Strathbogie.

Three years were not sufficient to efface the bitter recollection of these events; and the subscription of the Covenant in 1643, must have sat lightly on the consciences of the men who, in April, 1644, responded to the Marquis' call to arms, when a second time he took and occupied Aberdeen. Then followed in September of the same year the raid of Argyll and his Highlanders, when the Rawes were burned, and the lands of Strathbogie and the Enzie were laid waste. Next year Lord Gordon raised 500 foot and 160 horse among his father's vassals, joined Montrose—now a Royalist—took part in the battle of Auldearn in May, 1645, and the battle of Alford (2nd July), in which he himself fell. During this year (1645) the Presbytery had only one meeting at Botarie from January to August, 'be reason of continowall troubles, armies going among us every week almost.' Unfortunately these armed bands occasionally remained for a time in the district, and the clerk records that there was no meeting, 'because of two or three hundreth Highlanders who were sorning and plundering within the boundis of the presbyterie under pretext of guarding the Earle of Airlie who was at Huntlie for the tyme.'

In 1645, the Marquis made a final effort to turn the tide in favour of the Royalist cause, but although he captured Aberdeen by storm, and held it for some time, he could accomplish

nothing further. He had made his last demands for active service on his followers; his power was broken, and next year saw him a fugitive in the wilds of Lochaber. These eight years had been a time of constant trouble, and occasionally of hard fighting to the Gordon vassals; and now when those who survived returned to homes and lands which had been harried by each party in turn, they were not allowed to settle down quietly to repair their damaged fortunes. Practically they were outlaws, being under the ban of the Church. In June, 1647, at the presbytery meetings held at Keith and Botarie, appeared the tenants of Auchanachie, Craigihead, Drumdelgie, Overhall, Brackles, and two sons of Bad, the tenants of Wellhead, Whythill, Acharne, Mill of Cairnborrow, Daach, and many others from neighbouring parishes, who subscribed the 'band' drawn up by the Assembly for signature by those engaged in 'the lait horrid rebellion,' and having 'in a solemne maner acknowledgit their offence upon their knees,' were ordained 'to mak ther repentance, in sackcloth, befor the congregation, the nixt Lord's day.' Perhaps these brave fellows, buffeted and broken down by contending forces, knew little, and cared still less, about the great principles at stake; but they fully entered into the spirit of the old Highland maxim, to stand by the Chief in his quarrel 'whether in the right or the wrong.'

I have given a brief outline of the local history of this particular period, because so many of the men connected with the old place names of the district took an active part in the stirring events of the time; and because the full historical records bring so vividly before us the state of society in Cairnie 240 years ago.

CHAPTER IX.

HUNTLY.

EARLY RECORDS.

THE parish of Huntly is formed by the union of the old parishes of Kinnoir and Dunbennan. In 1222, Pope Honorius confirmed the erection of these parishes into a prebend of the Cathedral of Moray. So far as appears they were always held as one charge, though it was not until 1725 that they were formally united. The early records are few, and all that can be gleaned of the ecclesiastical history has been given in the Spald. Club Antiquities, the Statistical Account of the parish, and various local publications.

KINNOIR.

The earliest references to Kinnoir are of dates, 1222, 1224-42, and 1226, (R.E.M.), and the name is given Kynor which I think, represents the Gaelic *Ceann-oir*, 'the head of the edge or margin,' possibly referring to the Deveron. The name no doubt originally applied to the hill now called the Wood of Kinnoir. In the same way the parishes of Dunbennan, Kildrummie, Towie, Kintore, and many others derived their names from hills or ridges in the respective parishes.

Some of my geological friends suggest that the margin was the shore of the loch which at one time occupied the Howe of Kinnoir, and I am willing to allow this application of the name when assured that there was a loch there in Gaelic times. That the hollow in the centre of the parish was in the far past a loch, I have no doubt, but it is probable that the early inhabitants found it full of clay mires and marshes, unfit for habitation, as we have all the old names on the higher ground. This is common to all valleys which formerly abounded in bogs.

The earliest mention of Avachie, which I have been able to discover, occurs in the 'Remission for Correchie,' of date 1567, in which John Gordon of Awachie appears among the followers of the Earl of Huntly. In the 'Remission for Glenlivet, 1603,' John Gordon apparent of Avachie is mentioned. The Rental of 1600 gives Auachie. On the 25th Jan., 1687, Henry Gordon is served heir to his father John Gordon of Avachie. The Poll-Book gives Avachy; the Rental of 1677, Abachie; and the 'View of the Diocese of Aberdeen' (1732), Abachie. This form, Abachie, has no significance whatever, and is simply a misreading of the letter *v*, which in old writings closely resembles our *b*. The same mistake occurs in other two instances in the Rental of 1677, in which we first have this spelling. Overkirks is given Oberkirks, and Oven, Oben. The

Ordnance Map gives the modern spelling, Avochie, but the old form is, no doubt, Avachie, and with or without the terminal, *ie* ; it occurs also in the counties of Banff, Moray, and Ross. *Abh-achadh*, 'waterfield,' has been suggested as the meaning, but the construction is awkward, and *abh* is too doubtful a word to use in interpreting the names of this district. Possibly *Achadh-bheithich* (ach-vehich) may be the Gaelic form, meaning 'birchfield,' but I think it is more likely *Allt-bheithich*, 'birch burn,' Sco. Birkenburn, referring to the burn which bounds the property on the east. It is a small stream, but has given the modern name Burnfield of Avachie, and the Gaelic people were more ready to fix upon such a feature of the place, and incorporate it in the name, than were those who followed them. The changes I suppose to be,—first, the loss of *t* in *allt*, as in many names derived from this word. Then, in this case, the *ll*'s drop out ; but in not a few names which, I think, must have been originally the same, at least one *l* remains, as in Alvah and Alvaichie, though it is not generally pronounced.

The dauch of Avachie contains no Gaelic names, unless perhaps Cowie Muir, which may represent *coille*, 'a wood.' Cowie in Kincardineshire was formerly written Colly (R.M.S.). The only English name of interest is Midplough, partly corresponding to Midthird, and evidently

so named because occupying the centre of the property.

In the 'View of the Diocese of Aberdeen' (1732) it is said,—'Sir William Leslie of Balquhain, for his bravery at the battle of Brechin (1452), got from Alexander, Earl of Huntly, the lands of Kincaraigie in Mar, and Abachie in Strathbogie.' I know of no authority for this statement, and like the case of Pitlurg, already referred to, it is purely conjectural.

Whatever may be true about Avachie, it is almost certain that the statement about Kincaraigie is not correct. From 'an obligation anent the redemption of Kincaraigie and other lands in Tulch in the barony of Cluny,' we learn that 'Alexander of Leslie son and ayer apperand of Sir William of Lesly of the Syde, Knycht,' received from Alexander, Earl of Huntly, 'infestment of the lands of Fyndletter Kyncragy and Tulachmar, the quhilkis my fader held in fee of the forsaide Lorde, and which Alexander of Leslie promises to resign on payment of the bond by the Earl' (Spal. Cl. Ant., IV. 341). This document is of date 1446, or six years before the battle of Brechin, and it was not until 1549, that a charter was granted by Earl George to George Leslie of Kincaraigie, which was confirmed by James VI. in 1593 (Reg. Mag. Sig.). The story seems about as true as the grant of Badenoch to the Earl of Huntly for

the battle of Brechin, the charter being dated 28th April, 1451.

From the Inventory of Charters at Gordon Castle, I find that on the 12th of Jan., 1484, George, Earl of Huntly, granted a charter 'upon the lands of Avachy and Milnhaugh lying in the Barony of Strathboggie in favour of Patrick Leslie of Balquhain.' On the 3rd April, 1558, John Leslie resigned these lands, but for what reason is not stated, and there is no further entry until 1622, when a charter was granted to John Gordon of Auchannachy, heir to John Gordon of Avachy. From which branch of the family the Avachie Gordons were descended is unknown. They are said to be of the Scordarg Gordons, but this seems to be very much matter of conjecture.

Adjoining Avachie was the dauch of Auchinboe, as the Poll-Book spells it, or Auchinbo, as in the charter of 1534. *Achadh-nam-bo* means the 'cow-field,' though the derivation may be *Achadh-na'-botha* (th mute), 'the field of the bothies.' Boginspro is probably *Bog-na-spruain*, 'the bog of the brushwood.' Cf. Dilspro. Rivestone does not appear to be of Gaelic origin, although *rievie* occurs sometimes in Gaelic names, as in Auchinrievie. The name is not given in the old Rentals, nor in the Poll-Book, and as there were, about twenty years ago, several reeves, or folds, constructed of earth and stones, on the top of

the knoll beside the farm-steading, it is probable that these have suggested the name. Killenknowes likely belonged to this dauch, and the name may mean the knowes of the 'little wood'—*killeen*, representing the diminutive of *coille*, is of frequent occurrence in Ireland. We have in our own country several Keltiewoods, also a hybrid name, from *coillte*, 'woods.'

The dauch of Mickle Kinnoir included Loanend, Briggs, Annetswell, and two plough-gates not named in the Rentals. Briggs was occupied in 1677 by John Brown, the representative of a very old family, about whom there is the curious tradition that they held rent receipts from the Cumyns, and that some of their old leases contained an obligation to hunt the wolf for a certain number of days yearly in the Maelshach. It is much to be regretted that these documents are lost, because they would have afforded us the only existing evidence, so far as I know, that the Cumyns ever possessed the lands of Strathbogie. Further, we would have liked to know if the Cumyns, or any other of the great landowners, did grant minutes of lease, or receipts for rent, in these old days; and perhaps we might have been able to conjecture if any of their tenants could read them, or even distinguish one document from another. Many fragments of interesting information are evidently lost to us. As to the obligation to hunt wolves in the Maelshach,

I suspect the 'tradition' originates in an attempt to connect the name Briggs with the old Gaelic *breach*, 'a wolf.' There are so many places of the same name all over the country, especially in the Lowlands, that I see no reason for supposing it is anything else than the Scotch form of our English word bridges. There are several burns bounding the farm, and it is the most natural supposition that there may have been some sort of bridges over these, in old times, giving rise to the name.

Near to Briggs is Annetswell, of which name I can only give a conjectural, though very probable explanation. Annet is a word of doubtful origin, but of frequent occurrence in place names, and it is always associated with a church or chapel. An 'Annoid Church' is understood to mean a church of first rank, that is a mother-church, or church dedicated to its founder, or in which a saint's relics were preserved. Now Annetswell is at a considerable distance from the church or church-lands of Kinnoir, with which the name cannot therefore have any connection. The construction of the word suggests a personal name, as it may be the possessive form, Annet's Well. The explanation I suggest is, that this well was named after Wintoune of Andate in Methlic, and although this may appear a wild conjecture it is not so in reality. On the property of the Annet, or Andate, as it is

more frequently written, was the chapel of St. Ninian, from which the name no doubt originated. The laird of 'Andet' was also owner of a part of Cocklarachy, as we know by the records of a Head-Court held at Aberdeen in 1504, though we have earlier notices of members of the family as residents or visitors in the district. Ranald Wintoune of the 'Andat' is witness to a charter at Huntly in 1472; and in the same year, also at Huntly, he is witness to a band of man-rent in favour of the Earl of Huntly. John Wintoune dates a charter in 1457 at Dalclerachy, which I suppose to be the distinctive name of the 'Andate quarter' of Cocklarachy. 'The Earl of Mar's Well' commemorates another owner of part of this property in the same century, and it appears to me probable that this well in Kinnoir, at no great distance from Cocklarachy and Huntly Castle, may in some way have been associated with the Laird of Andate, perhaps from some hunting event; or he may have had a favour for the spring. I know of no other explanation which fairly meets the difficulties suggested by the name.

The Kirktown of Kinnoir, now included in Corse, belonged to the barony of Keith, and regality of Spynie. In 1547, the Bishop of Moray 'set' these lands to George, Earl of Huntly, and Elizabeth Keith, his spouse, for nineteen years, at a rent of £13 5s. 8d. according to the Regis-

ter of Moray (p. 411), while the Inventory of the Charters at Gordon Castle says £10 16s. 8d. as the price of 26 bolls of victual, each boll being 8s. 4d. Scots. The difference in these statements is made up by the rent of the Alehouse. At the same time, the Earl was empowered to build a mill, and charge multures during the lease. On the 17th Dec., 1572, Patrick, Bishop of Moray, granted a feu-charter upon the church-lands of Kinnoir to the Earl of Huntly (Inventory of Charters, Gordon Castle).

The hill called 'Saint' Mungo is supposed to be so named from the 'Apostle of Kinnoir,' but I have not found any evidence connecting the Saint with this parish, or the hill of Mungo. Had the dedication of the church been to St. Mungo, there would have been ground for accepting the popular belief about the hill, but Walcott in 'Scoti-Monasticon' gives 'The Blessed Virgin,' without, however, quoting his authority, and I know of no old writing which names either saint as patron. In a 'Description of the parishes of Dunbennan and Kinnoir,' of date 1726 (Spal. Cl. Ant., II. 164), St. Mungo seems to be referred to chiefly for the sake of writing a short biography of the saint, and we have merely the statement that 'Saint Mungo was patron of Kinore.' The hill name alone suggests the possibility; but we must notice that, except in very recent writings, and in the Ordnance

Map, we never see or hear of St. Mungo's Hill. The custom of the district is to speak of 'Mungo,' without further designation ; and if this usage has come down to us from Gaelic times, the name must have a distinct and complete meaning, applicable to and in some way descriptive of the hill. I may further point out that Mungo appears to have a strong family-likeness to Gingo (*g* hard) and Cairngow in Cairnie, and may be only another form of 'the smith's hill.' In Forfarshire is a hill called Mungodrum, which cannot be named after the saint, because if so, according to established rule, it would be Drum-mungo. So far as appears, I do not think there is evidence that St. Mungo is commemorated in the hill name Mungo. He may be, but that is all that can be said. I do not forget St. Mungo's Well on the hill, but there is also St. John's Well, and a strong spring called Bogerdeuch, whatever that may mean. *Cf.* Boiggergown, in Kincardine ; Bogerfoul, in Lumphanan ; Bogerjohn, in Old Deer ; and Bogare, in Carrick. 'Boger' may be a corruption of *bothar* (pron. boher), a 'road,' but I have not found earlier forms.

Overvillans is a name given in the Ordnance Map, which suggests a Gaelic origin corresponding to many similar in Ireland. The Rental of 1600 gives Willans, and this is the common pronunciation in the district. Over or Iver-Willans means the 'Upper Saughs'—*willans* being an

old Scotch form of 'willows.' In the charter of 1534 is mentioned a place called Towquheis, or, as given in the Retour of 1662, Tuchies, probably a corruption of *tulach*. We have these changes in documents referring to the parish of Tough—Tulloch, Tulch, Touch. The place is now forgotten, but was likely situated on one of the unnamed knolls. Costlyburn may also contain a contracted form of *tulach*, which we have occasionally as *tly* and *tlay*,—so Contulioch, Contilauche, Contlaw and Contlay (Spal. Cl. Ant.). *Costly* probably means the 'foot of the knoll,' 'burn' being a late addition.

The dauch of Affleck contained Bruntstone, Affleck '(wadset in 1677 to Alexander Hendrie, whose descendants still occupy the farm), Greenfold, and Hillockhead. Affleck is a corruption of *Achadh-nan-leac*, 'the field of the stones, or stony field.' The name is very common over the whole kingdom, and with few exceptions may be found once, and occasionally two or three times in every county. Although frequently written in extended form it is generally pronounced Affleck. The same change occurs in Affloch, a farm on the Loch of Skene, which in the old writings is given Auchinloche.

DUNBENNAN.

Dunbennan means the *dun* of the little *beinn*, in contrast to 'The Binn'—*beinnean* being the

diminutive of *beinn*, 'a hill.' There are no remains, nor traditions of a fort on this hill, though it is highly probable there may have been one guarding the pass from the upper district to the open plain. On and around Dunbennan, I think there can be no doubt, the earliest settlements of the Celtic race in the locality were formed. The old names indicate this, and when we know anything definite of the place we find it the centre of the population, and the site of the Kirk. On the slope of the hill towards the Deveron is Pitscurry, possibly from *sgorrach*, 'rocky,' but although the name in this sense would be appropriate it is more probable that 'scurry' represents the old Gaelic *scaribh*, 'a ford'—Pitscurry being close beside an old and important ford of the Deveron. Scurryford occurs in the counties of Aberdeen and Banff; and there is a Pitscurry in Chapel of Garioch, on the burn which joins the Urie at Pitcaple. Beside it is Fordley, and on the opposite side of the burn is Whiteford. From these associations, I think, it is probable that *scurry* or *scairbh* was at one time the local term for a ford.

Domin is on the north side of the hill, and may represent *Dail-meadhon*, 'the field of the middle.' Ball-Domìn is one of the old names we find in the Book of Deer, but the place has not been identified. In the charter of 1534, the spelling of Domin is Domyne, and in the Retour

of 1662, Doun, probably an error, but it suggests *dun* as possibly the true form of the first syllable of the name. As we have it, Domin does not admit of more than a conjecture as to the old form. A little to the east of this place the Deveron was formerly crossed by stepping-stones, called 'Pitters steps,' supposed to be from the name of a person resident at the spot. The Poll-Book, however, mentions a place called Pitters, but I have not discovered where it was. Further down the river is the Struach ford (*sruth-ach*) at a point where the channel widens out, and the stream runs rapidly over the shallow stony bottom—hence the name 'full of rapids.' Still further down was Clochran ford,—from *Clacharan*, 'stepping-stones.' Some of these stones remained till a comparatively recent date, but are now gone. Artloch is, no doubt, the name of the small hill, at the foot of which is the farm of Artloch. In the Poll-Book the spelling is Arclach; in the Rental of 1677, Artloch; and in the charter of 1545, Artlaucht. Spalding gives Ardclache, which is probably nearer the true form. Cf. Ardclach in Nairnshire. *Aird-cloiche* means the 'height of the stone;' and there is a large upright stone on the highest point of the hill, which may be seen from a considerable distance.

Near to Artloch is Bowmanhillock. The name has, no doubt, the same meaning as Bow-

manstown in Rayne, Bowmanslands in Forfar, and Bowmanis in Kincardine. There is also a Bowmanhillock on Lessendrum, Drumblade. Sheriff Cosmo Innes, in his 'Lectures on Scotch Legal Antiquities,' explains the term Bowman. Referring to a report, 'On the condition of the Agricultural People and their Tenures,' by a factor on the Drummond estate, Perthshire, he says:—'After the tenants holding by lease, and the common class of sub-tenants he (the factor) enumerates—1. A Bowman, whom he calls a hired servant of the tacksman. But we know better from other parts of the country that the bowman was, or I may say still is, a person who farms for a season the tenant's milk cows, and the pasture to maintain them. 2. The Perth factor next mentions Steel-bowmen, a class of tenants who received stock and cattle along with their farm.' The Sheriff is no doubt strictly correct as to the primary meaning and use of the term, but, so far as I have observed, 'bowmen' is used in various parts of the country to designate small farmers, and occasionally farm-servants.

Collonach is given in the charter of 1534, Cullannach, and in later writings it is essentially the same as we have it. *Cul-lonach* means 'the marshy hill-back,' which at one time the place was, though now improved by drainage. Of this dauch, Wellheads was 200 years ago, a very

small part, extending to two oxgates. The name has become very appropriate as the place is now the source of the water supply for the town of Huntly. Craigentrinny (*creagan-trian*) seems to be 'the little craig of the third.' The 'third' is matter of conjecture, but the old Rentals indicate that it may have been a third of the dauch of Collonach. There were, however, three small holdings at this place, and Craigentrinny may have been a third of the plough-gate. The burn beside this place is called the Deochrie, a name which in various forms is common all over the country. It is derived from *Dubh-thir*, 'black or mossy land.' (Cf. Duffry in Wexford. Joyce, II. 268).

Near to Dunbennan is Arnhall, which appears in the Rentals as Bogtown. The modern name has been suggested by the arns or alders growing at the place.

Ittingston is one of those puzzling names which it is impossible to trace with certainty to any reliable source, as it appears in a variety of forms, not one of which is much more intelligible than the others. In the Rental of 1677, it is given Uttingstoun; in the Retour of 1662, Ittingstoun; in the Poll-Book of 1696, Wittingston and Wittingstoun; in the Rental of 1600, Wittingstoune; and in the charter of 1534, Utinstoun. In Lanark is Uddingston, and in Midlothian, Wittingham, the latter being derived

from the Teutonic family name of Wittings, the origin also of Wittingham, Whittington, and Weddington in England (Taylor's Words and Places, p. 513).

Aitioinn, 'juniper or furze,' has been suggested as the first part of the name, and this is possible. Occasionally initial *a* becomes *u*; and sometimes we find that part of a Gaelic name is combined with the English 'ton' or 'town.' So Crannachtown in Ireland is derived from *Baile-na-gcrannach*, 'the town of the trees;' and Ittingston might have the same meaning as Ballinattin in Waterford, 'the town of the furze' (Joyce, I. 519).

I think, however, Ittingston is really derived from a personal name. In Berwickshire is Hutounhall, also written Atounhall. So, many of our old names are found with and without the initial *h*, sometimes in the same writing, as Hard and Ard, Hogstoun and Ogstoun, Haltoun and Altoun. The old forms of Ittingstown, Wittingstoune and Utinstoun, may have dropped the *h*, and possibly the original form may have been Hutton's town. In 1277 a charter upon the lands of Innyrathy was witnessed by Alan, son of Hutting, seneschal of Buchan; and in Buchan is Wittingshill. Although we have no authority for connecting this official with the hill-name, there was a personal name in the district which might have become Utting or Witting.

It therefore appears possible, and, as I think, probable, that in some such way Ittingston originally received the name.

Craigwillie is given, in the Poll-Book, Cragcullie, and in the 'Remission for Correchie' (1567) Craigcullie. Also in the charter of 1534, we have the misreading of *e* for *c* in Crageulle. *Creag-coille* means 'the craig of the wood,' and within the last forty years there were still old trees growing on the craig or rocky knoll.

Tullochbeg, associated with not a few of the legendary and historical incidents connected with the district, retains its name without much change. *Tulach-beag* means 'the little knoll.'

Gibston, Robieston, and Sandiston, are probably derived from Christian names. A tradition lingers that a certain lady-proprietor in Drumblade had a family of five sons, whom she placed in five farms called after their Christian names, these three farms in Dunbennan being of the number. The tradition may be true, as Thomastown is also supposed to be one of them, and we know almost certainly that it was named after Thomas, eldest son of Lady Margaret of the Ard, who owned lands in Drumblade in the beginning of the 15th century. Cleanbrae and Ordbrae are probably both modern names. Cleanbrae may have the meaning of 'cleared,' as Scotch farmers use the word in the term 'clean land,' that is cleaned or cleared of weeds. The

'Invers' was the land at the junction of the Bogie and Deveron, and would appear from the Rental of 1677 to have been called Nether Maynes. The Munzeall was in the neighbourhood of Mill of Castletown. *Muineal* means the 'neck' and probably refers to a narrow neck of haugh-land on the Deveron.

Of old names which have given place to others of recent date are mentioned in the Rental of 1600, 'Manes of Huntlye, Ravis, Mans, Mylnchauche, Gibetfauld, and The Parkis.' These lands were set for five years to four tenants, who paid of 'ferme, six chalderis ferme wictual, half meill half beir, four bollis aittis with the fodder.' To this entry are appended these notes,—'And in payment of the said wictual, the tenantis shall gif fourtie bollis aittis, with the fodder, for twentie bollis wictual.' 'Reserwand the Midowes and Broomfidle to my lordis wse, and the stain barne also for my lordis teyndis ; reserwand also Fuddis croift for payment of twentie sh. maill allanerlie.' It is scarcely consistent with our notions that 40 bolls of oats and fodder, and 20 bolls oatmeal are of equal value, but this seems to have been the regular standard, as many entries show. It is very likely the grain grown in these times was of the very poorest description, that there was much waste in the manufacture, and that the traditions are not unwarranted of customs and practices which diverted much of the poor farmer's

property to benefit the miller's stock. Perhaps landlords had some notion of this when they exacted from every mill a fat pig yearly. Carelessness and dishonesty did not thrive however in consequence of monopoly, for in this parish alone there were four mills, one at Artloch, one at Castletown, a third called Nethermill, now Mill of Huntly, and a fourth called Mill of Haiche, wherever it may have been.

POLL-BOOK NOTES.

According to the Poll-Book, in 1696 the total population of the parish of Huntly (Dunbennan and Kinnoir), including the Rawes, was 1528, against 4388 in 1881. The population of the Rawes was 189, and the population of the town of Huntly at last census was 3519.* Dunbennan, in 1696, had a population of 798, against 450 at present, and Kinnoir had 541 against 419. The landward part of the united parishes in 1696 was 1339 in population, against 869 at present. The cottar population of Dunbennan was chiefly grouped around Robieston, Gibston, Westertown, and Artloch. On Gibston there was only one principal tacksman, yet there was a population of 116, there being on the place 20 cottar families.

* These notes on the population of Huntly refer to the census of 1881. The census of this year (1891) gives the population of the parish as 4581, and of the town, 3758.

In the whole of Dunbennan there were about 68 cottar families, and if we add the sub-tenants, many of whom were merely cottars, these together would represent about one-half the rural population. In Kinnoir there were 56 cottar families besides 20 to 30 who are entered as tenants or sub-tenants, and were either cottars or crofters.

It is unfortunate that we have no information about the trades in Kinnoir, except that there were 18 'tradesmen,' 4 millers, and 1 walkster. About Dunbennan the information is fuller, although not complete. There were, 6 millers, 1 smith (at Artloch), 1 mason, 1 walkster, 2 tailors (at Collonach and Ittingston), 3 shoemakers, and 1 cordiner. There was a 'notary public' in Kinnoir; and John Grant, 'gentleman,' was 'girnallman' of Huntly. Among the farmers 13 designate themselves 'gentlemen.' One brave lady allows herself to be entered 'mother-in-law.' There were 12 weavers in Dunbennan, but probably a considerable number of the 'tradesmen' in both parishes belonged to the same craft. In old times weaving looms were common in cottars' and crofters' houses, and the occupants, though not professional weavers, often wove into cloth the yarn spun by the female members of the household. In Kinnoir, in 1600, the tenants paid as part rent 239 'hesps yairn,' and 13 dozen 'elnes claithe,' which had fallen to

10 dozen in 1677. Dunbennan paid 200 hesps yarn and 8 dozen elnes linen. The service exacted from the tenants was sometimes curious. In 1772, 7 tenants of the Corvichen lands were bound to carry a certain number of letters yearly 'the length of Gordon Castle,'—3 tenants carried 2 each, one 4, two 5, and one 6, thus providing for a fortnightly despatch from the factor at Huntly to the Castle. Poultry seems to have been extensively reared in the district, and the customs of both parishes included '51 geis, 14 dozen capones, 36 dozen pultre, 6½ dozen cheikinis, and 86 dozen egges.'

Of the 189 inhabitants in the Rawes, there were 10 'merchants,' 8 of them having stock exceeding 100 merks and under 500, 1 smith, 2 shoemakers, 1 litster (dyer), 3 glovers, 1 weaver, 3 masons, 1 cottar and tradesman, 1 officer (ground-officer), 1 messenger (at Arms). There are enumerated, 20 men servants, and 23 women servants, but as more than one-half of these were employed by the merchants and glovers, it is likely some of them may have been assistants in their various businesses.

THE BURGH OF HUNTLY.

A curious name appears in an old unfinished and undated map of Huntly at Gordon Castle. In it Deveron Street is called Polcockgate, and

the lands adjoining the west end of the street are the Polcock acres. Probably the same name occurs in Polcak in Forfarshire, and Polcalk, Aberdeenshire.

In 'The Castles of Aberdeenshire' by Sir A. Leith Hay, it is stated that, 'in 1311 Sir Adam (Gordon) obtained authority from Parliament, holden at Perth, to change the name of Strathbogie to that of Huntly.' If he did so the change did not take place till much later. On the 12th Jan. 1505-6, James IV. granted a charter to Earl Alexander, incorporating the lands and barony of Strathbogy, Toucht, Cluny, Obyne, Glentanner, and Glenmuk, into one free barony and earldom of Huntlie, the principal messuage formerly called Strathbogie to be called the Castle of Huntlie. (R.M.S. 2909.) On the 3rd July, 1545, Queen Mary granted a charter to George, Earl of Huntly, erecting the town of Torrisoule into a free burgh of barony, with power to create free burgesses, bailies, and other officials, with liberty to the inhabitants to deal in all kinds of merchandise, and to hold weekly markets on Saturday, and a free fair annually on the day of St. Peter in prison (Peter Fair), and in every August afterwards in all time coming.

Torrisoule was the name of the village which stood near to the site of the town of Huntly. During the last 200 years the name not unfrequently appears, chiefly in historical writings, as Tillie-

soul. Jamieson says Tilliesoul is derived from French, and means a 'place to which a gentleman sends the servants and horses of his guests when he does not choose to entertain the former at his own expense;' but he does not give examples of the name, nor authority for the meaning he assigns. As the hostelry of Strathbogie was at Torrisoule, it has been assumed, without sufficient evidence, that Tilliesoul was the old name. I have failed to discover a single instance of such a place name in Scotland, but I find Torsoule in Stirlingshire given in a charter of 1510 (R.M.S.). The Gordon charter of 1534-5 (R.M.S., 1453) gives Torresowill, and the 'Charter of Erection' (R.M.S., 3134), Torrisoule. It is reasonable to suppose, that when the town was erected into a burgh, the proper form of the name would be entered in the charter. Our best Gaelic scholars consider the name means the 'knoll of the barn' (*sabhal*, pron. saul, a 'barn'). With the same meaning we have not unfrequently throughout the country, Knocksaul and Drumsoul. If Tilliesoul exists as a place name, it is probable it has the same meaning as Torrisoule.

The name Huntly was borrowed from Huntlie in Berwickshire; the barony of Gordon, including Huntlie and other lands in that Shire, being owned by the Earls and Marquises of Huntly down to 1638, (Inq. Spec. Berwick, No. 230).

CHAPTER X.

RHYNIE.

PLACE NAMES AND ANTIQUITIES IN RHYNIE.

TOWARDS the N.E. corner of the parish of Rhynie, and near the farm of New Noth is the Gulburn, which springs up in a strong stream at the foot of the hill. The name probably comes from *guala* 'a shoulder' which is frequently applied in Irish names to the shoulder of a hill, and at a projecting angle or ridge this spring is situated. There was in times not very remote a common belief abroad in the country, that a piece of wood dropped into the 'well' on the Tap o' Noth would in due time appear at the Ee' o' Gulburn, the distance on the map being over two miles.

Pouran is a small croft on the S.E. of the Hill of Noth which takes its name from the burn coming down a steep part of the hill, and forming in its course pools and marshes—hence *Pol rathain* (*th* mute) 'the pool or marsh of the ferns.' Pourane and Powrane occur in Dumfries and Fife, and Sir H. E. Maxwell gives Pulrain, and Dr. Joyce, Pollrane, with the same meaning.

Smithston and Milton were, I think, two of the old dauchs, though the Rentals only indicate that they were so by the number of plough-gates and

the rent. There must have been older names than either, but I have failed to discover them. On Milton is Lochrie—from *Luachrach*, a 'rushy place.' Dr. Joyce says—'the simple word gives name to Loughry, *i.e.* rushes, or a rushy spot, the name of some places in Tyrone' (Vol. II. 333). To the west of Milton is the Corshill, on which there may have been a memorial cross as graves are reported to have been found in the neighbourhood. Due north from this point is a glen or corrie, running up into the hill, called Glencoe—*Gleann-ceotha*, 'the glen of the mist,' a name which I suspect is borrowed, though it is appropriate to this corrie, where the mist naturally lingers after it has cleared from the exposed heights. I may remark however, that Glencoe in Argyllshire does not mean 'the glen of the mist.' In this corrie was an 'earth-house,' and a venerable farmer in the neighbourhood tells me he was wont, when a boy herding cattle, to find shelter in it. It was then much blocked up with rubbish, and in late years the outer stones were partly removed, the door filled up, and cultivation extended over the top of it.

Clochmaloo, is a spur of rock jutting out on the side of the Tap o' Noth overlooking Scordarg, and half-way up the Tap. The face of this perpendicular rock is about 30 feet high, and behind, standing clear of the hill, it is 7 or 8 feet high. Two names occur elsewhere which help us to

understand this puzzling name. In charters of date 1450, and 1508, we have in the barony of Lochawe, Kilmolew, and in Morvern, Kilmalew, both churches dedicated to Saint Molocus, bishop. The Saint's name generally takes the forms Moluach, Moluoc, Molua, and Molew, which last gives the exact pronunciation as in Clochmaloo. Moluach is patron saint of Mortlach, and at Cloveth (Kildrummie) is Simmerluak's well. Clatt was also dedicated to this saint; and in that parish there was in old times St. Mallach's fair, and there is a farm close to the Kirktown of Clatt called Persylieu, which may contain the saint's name. Tarland is another dedication, and in this parish is Luoch's Fair (Forbes' Kal. S.S.). We have thus four dedications to Moluach within no great distance from Rhynie, two of them being in the neighbouring parishes; and Clochmaloo, 'the stone of Moluach,' suggests the possibility that he was also patron saint of Rhynie. I may notice that *clach* means 'a stone,' and it is unusual to find this word applied to a spur of rock. As it is so used here, it may indicate that the name is artificial, thus differing from all the Gaelic names around it.

A little to the westward of this rock, and near the base of the cone, is a large boulder called the Giant's stone. The legend connected with it is, that in the days when giants inhabited this part

of the world, the giant of Dunnideer made an assault on his brother of the Tap, who, in defending his fort, pitched this great stone from the rampart against the enemy. Dunnideer to show his contempt put out his foot and checked the boulder in its downward course. The stone remains on the very spot where it was arrested, and the imprint of the giant's foot may still be seen upon it.

On the opposite side of the hill we have the name 'Ellendoon,' which applies to the moor stretching away from the north-east of the Tap in the direction of the Glen of Noth. The name seems to be *Ailean-duin*, 'the plain or level field of the dun.'

Along the west side of the hill is Scordarg. The old forms of the name do not differ materially from our ordinary spelling. The Poll-Book gives Scurdarge, the Retour of 1662 Skurdarge, the Rental of 1600 Scordarge, and the charter of 1534 Scordarg. *Sgor-dearg* means 'the red scaur or pointed rock,' and although this scaur is not now easily discovered, I am told that there was a rock of a reddish colour long quarried for road-making, but which has almost disappeared by the reclamation of the land. No trace has ever been discovered of the castle of John Gordon of Scordarg, nor is it ever mentioned in any of the old writings. Some of the farm buildings long since removed were said to have been built

of large roughly hewn stones, which might have been taken from the ruins of the castle, but there is absolutely nothing known of any such building in the neighbourhood. I think it is possible he may have early removed to Lesmoir, retaining the designation of the lands which he first owned in the district. He is frequently designed in old writings 'of Essie and Scordarg,' Lesmoir being in Essie.

Ardglenny was situated on the farm of Mains of Rhynie, and seems to have been a sort of hamlet on the high bank overlooking the Bogie to the south of the church. The charter of 1545 gives the name of Ardlony; the Rental of 1600, Ardlonye; the Poll-Book 1696, Ardglowie; and the common speech of the district has it, Ardglenny. Ardglowie is no doubt a misreading, but the 'height of the marshy place' (*lonaich*), or 'of the glen' (*glinne*) would be equally appropriate. It is most unlikely that Ardlony was changed into Ardglenny, though *g* might have dropped in the latter. I think it is possible both names may have been in use at the same time, distinguishing two neighbouring groups of cottars' houses.

The 'Craw-stane' of Rhynie stands on the high ground south of the churchyard. It is a pillar-stone 6 feet high, 30 in. wide, and 15 in. thick, having incised upon it the fish symbol, and below this a fantastic animal which cannot with

any certainty be identified. It has been suggested that the name is derived from the Gaelic *cro*, 'a circle,' and that the stone is one of a circle which may have once stood on the spot. This is almost certainly incorrect, because the fish is a common Christian symbol, the meaning of which is well known (see Rhind Lec. 1885, p. 120). Dr. Anderson says,—'No stone that is certainly known to have marked a pagan interment exhibits them (the Christian Symbols). Their assumed connection with stone circles in certain instances is not established by sufficient evidence' (Rhind Lec. 1880, p. 181). My impression is that the name may be a corruption of Cross-stone. Dr. Joseph Robertson says, that many of the Scotch crosses were 'unhewn blocks, graven with a cross, or covered with uncouth figures and symbols' (Scottish Abbeys and Cathedrals). The symbols on this stone may have conveyed the same meaning as a cross, and possibly the stone was the Cross of Rhynie. In its present form, the name probably indicates that the stone, being in the centre of a cultivated field, has always been a favourite perch for rooks, and therefore called 'The Craw-stane.' So, also, we have Gledstane, Goukstane, and Hawkstane. There is a Craw-stane near Edinburgh, another in Wigton, a Crawstane Butt at Inverurie, and probably there are many others in various parts of the country.

About a mile to the north-east of the churchyard, on the ridge of Druminnor Hill, Auchindoir, are the remains of a stone circle. The recumbent stone has fallen, or been thrown down, and is broken through the middle. When entire it measured 13 feet long, 7 feet high, and $3\frac{1}{2}$ feet thick at the base. So far as can now be judged it stood on the south-west side of the circle. The pillar-stone on its east side, also, lies on the ground, and is 8 feet 9 in. long, by 2 feet 8 in. broad. The corresponding stone on the west side is the only one now erect, and is 7 feet 3 in. high, 2 feet 9 in. broad, and 2 feet 3 in. thick. This is also a 'Craw-stane,' and the surrounding wood is called the 'Craw-stane Wood.' Druminnor means the 'ridge of the inver,' the hill occupying the point at the junction of the Burn of Keirn with the Bogie.

Hornershaugh is on Mains of Rhynie, beside the Bogie. Probably it represents a personal name; but I have heard it called 'The Hornershaugh,' and if this was the old usage it may have another meaning. In Old Scotch, 'horner' means an outlaw, a man 'put to the horn,' and some one under the ban of the law may have skulked about this place.

PLACE NAMES AND ANTIQUITIES IN ESSIE.

Finglenny is in Gaelic *Fionn-gleannan*, 'the white or light-coloured little glen.' In this glen

there is a 'mound' known as the Wormie Hillock, which has long been regarded as one of the interesting sights of the place. Legend tells us it is the grave-mound of a dragon, which at one time infested the neighbourhood, and was slain at this spot by some unknown St. George. The surrounding dyke, which is 50 yards in circumference, and 5 ft. high, is the only artificial part of the work, and there can be no doubt it was erected as a pen or 'round' for protecting sheep in stormy weather. The centre 'mound' has been formed by digging out material for the dyke, and the soil or rotten rock of which it is composed has never been disturbed. I much regret having spoiled an interesting legend, but my attention was so frequently directed to the place, I was obliged to examine it. Near to this place are the Chapel Cairn, and Bell-hillock, marking the site of another of those small chapels so common in old times in this part of the country.

Near to Mill of Finglenny (now Cransmill) was 'Broickhollis,' a name derived from *broc* a 'badger.' This word is said to have been borrowed from Gaelic into the common speech of the country, and I have heard people speak of the broc who appeared to be ignorant of the English name badger. Brocaire, a fox hunter, has also become a well-known word. Broickhollis has given place to the name Butterybrae, which appears on the map. It is not an uncommon

name, and I have noticed the suggestion that it was derived from *bothar*, a 'road.' Now this word is held responsible for some strange names, but the explanation of this one by a farmer in the neighbourhood, is at least possible. He says it was given because there was a large yield of butter when the cows were fed on these braes. Whether this is true or not, it is noticeable that, in 1600, there were only four farms in the whole parish which paid butter as part rent, and this place was one of them.

Bogincloch, as a pasture farm, paid 40 st. butter, besides custom, and 20 lb. Scots. This place owes its name, *Bog-na-cloiche*, the 'stony bog' to a deposit of great boulders, thickly scattered over an area of about 4 acres of elevated ground surrounded by bogs, or land which was formerly boggy. The stones range from 2 to 6 feet long, 2 to 4 feet wide, and 2 to 3 feet in thickness. At the end of the ridge nearest to the Lodge, within an area of less than 2 acres, are the foundations of between 30 and 40 houses, or erections of some sort. These foundations are formed of rough boulders without any dressing, and are either square or oblong, some of them being rounded at the corners. They vary in size from 8 feet to 14 feet long, and from 5 feet to 10 feet wide, inside measurement. Under a deposit of 12 inches of loamy soil, the areas appear to be all neatly paved. The erections

occur here and there among the boulders, apparently where there happened to be a sufficiently clear space. Not a few of them are double, having a close division in the centre, and doorways at either end. One noticeable thing is that there is a large stone in the centre of each erection or compartment. The most southerly erection I think must have been a byre, judging from its length, and the fact that two of the three compartments open into a semicircular enclosure. Here and there on the outskirts are similar enclosures, probably for securing cattle. A burn at some little distance has been diverted from its course, and led by a cutting of considerable depth through the centre of the place; but I could form no opinion as to whether this cutting was of date corresponding to the buildings. The popular idea is that the place is the site of an ancient village; and it is pointed out that it is situated at an angle of the glen, so as to command a view both of the Tap and the Buck. As a matter of fact, both hills are clearly seen from the place, but whether there is anything in this, I do not venture an opinion. My time for observation was too limited to allow of such a close and extensive examination as would warrant me in giving other than a very general description of these curious erections. On Bogincloch was a place called Claymellat *Cf.* Cormellat in Cairnie.

Merdrum appears in the later writings as Mardrum, Mairdrum, and Merdrum, but in the charter of 1534 it is given Meldrum. This is the oldest reference we have, and I think it is probable our modern forms are corruptions of *Maol-druim*, 'the bare ridge,' which is still descriptive of the place. Merdrum occasionally figures as a lairdship, though it was only 'wadsett' to James Duncan, who was pleased to call himself 'of Merdrum;' but the Rental of 1600, if he had seen it, would have reminded him by three separate entries that he was only 'in Merdrum.' Personal vanity occasionally shows itself in these old times in rather amusing fashion. In the churchyard of Keirn is a tombstone to the memory of 'Ihone Laing Baron of Noth who died in March 1624.' I suppose the person so described is John Laing, who was tenant of one-fourth part of the dauch of Noth in 1600, and not unlikely was 'baron bailie' of the district, a position which scarcely entitled him to the designation of Baron.

The hill to the west is Cloichedubh or the 'black stone,' so named from a huge boulder stone upon it. Between this hill and Merdrum are The Forrests, indicating, along with other names, the wooded nature of the country in old times, which is further proved by the abundance of tree roots found all over the district. In the Rentals the 'two forests of Mytice' are men-

tioned, and Kirkney was set in 1600 'reservand aluayes the woid of Kirknie to my lordis awn use.'

Three old names connected with Merdrum are of some interest. Between Mill of Lesmoir and Bruntland is a small hill called 'The Croich,' which may have been the Gallowhill in old times, for *croich* means a 'gallows.' What is now known as the Gallowhill is nearly south of the Castle of Lesmoir. Croich might be derived from *cruach*, 'a heap or hill,' but there is no apparent reason why this hillock should be specially called 'The Hill.' On Old Merdrum is a knoll called Ordichryne, probably *Ord* or *Aird-a'-chroinn*, 'the height of the tree.' Not far distant is Leirichie-laar, or as an old native calls it, Leirichie-va. Tradition says, that a band of Highlanders going to Harlaw, left sticking in this piece of ground, a rod for each man of the company, and on the return of the survivors, so great was the mourning on account of the heavy loss sustained in battle as represented by the unclaimed rods, that the place was called in Gaelic, 'the place of lamentation.' A Ross-shire Highlander tells me, that he has heard among his own people 'leirichie-vlaar' and 'leirichie-va' used as expressions of sorrow or lamentation. He thinks both forms are correct, but that 'laar' should be *bhlair* (bh=v), 'of the battlefield.' Leirichie-laar, as a place name, may therefore

have some such meaning as tradition assigns to it. I give this information as I have it, without further opinion of my own.

The name Clayshot Hill is of doubtful origin. If the spelling is correct as given on the Ordnance Map, it is south-country Scotch; and I have not found that the word 'shot' was ever in use in the north, though it may have been. *Shot* means a plot of land, as in Stoneyshot, and Welshott; and Clayshot is therefore a 'clay field,' which would be no peculiarity anywhere in this district. As pronounced, I would write the name Claish-öt, which might represent *Clais-uillt*, 'the furrow or glen of the burn,' *i.e.*, the Leyburn. Having no old form of the name I cannot say which conjecture is most likely correct.

Most of the burn-names are lost. A small croft on a tributary of the Burn of Lesmoir has preserved the old name of the burn, Almuck, that is *Allt-muic*, the 'pig's burn.' On the dauch of Essie was a croft having the common name Auchenleck or Affleck, 'the stony-field,' both forms being given. The Rental of 1600 tells us that this dauch was 'sett in fewe to the Laird of Lesmoir' at the nominal duty of 'Tuentie poundis fewe mail.' In the neat little churchyard of Essie, a tombstone, of date 1774, gives us the curious name Rumsud. On inquiry, I find this place was the highest cultivated land

on Scordarg, on the side of the Tap o' Noth. The old name is now converted into Ramfold.

Balhinny is given in the charter of 1545, Balhany; in the Rental of 1600, Balhanie; and it frequently appears in other old writings Balhennie and Balhene. The same name occurs in Glenmuick, and in the Garioch there was a place called Balchinny. This latter spelling is important, and I think it is most likely that Balhinny represents *Baile-Chainnich*, Kenneth's town. Near to this place were two 'earth-houses,' one on either side of the burn. These were removed about 50 years ago, 'in case of accident by the roofs giving way.' As these same roofs were formed of great stones, some of them 9 feet long, it is more probable that they were coveted as material for building purposes. At all events, this was the use to which they were turned. Also near to Balhinny is the traditional site of a battlefield, called 'Cammel,' but whether the Campbells were combatants on one side no one can tell. Camphill may be the old name. To the east is a knoll, the top of which, still uncultivated, is called 'The Perk.' No doubt this is the site of an old market, now forgotten, though the name remains, like The Park on Sliach, Drumblade, a memorial of former times.

On the lands around Balhinny many cup-marked stones have been found; and although these have been diligently carried away, some are

still occasionally discovered. The cups occur sometimes singly, but more frequently in groups, and rarely with concentric circles. The stones appear to have had no connection with any particular spot, are of various sizes, and lie scattered about among the heather, or are turned up in the cultivated lands. So far as I have learned there were no cup-markings of any kind on the stones dug out of the earth-houses.

To the west of Balhinny is Glack, a word common in Gaelic and Scotch, meaning a cleft between hills. Bruntland is what its name implies—land, the surface of which had been burned, according to the old wasteful system of farming. Auchindinny and Blairindinny may also refer to this old custom. The extensive peat moss in this corner of the parish is divided off under different names, but the general name of the whole is Badnaman, which may be *Bad-na-moine*, the ‘place of the moss.’ The name is sometimes rendered ‘the hamlet of the women,’ *Bad-na-mban*, where *b* is eclipsed by *m*; but if this is the meaning, I should have expected the sound of *b* to have been retained in this part of the country, as in Clochnaben, ‘the stone of the women.’ Still this may be the proper meaning, but it is difficult to imagine a ‘hamlet of women,’ and one would fain hope there were not many such places.

Craigietake is a hill which at once attracts

the eye from its jagged outline, so different from the smooth-topped hills in the neighbourhood. The name occurs also in Ireland as Craigatuke, from *Craig-a'-tseabhaic* (*s* and *bh* mute), the 'hawk's craig.' Our Scotch form is slightly different—*Creag-a'-tseabhaig* (pron. työ-ag), but I think there can be no doubt both names are identical.

If Blackmiddens has any sense or meaning as a Scotch name, it may refer to the finding of traces of ancient habitations in this wild place. The name may be a corruption of a much older one, although the present, with which we are disagreeably familiar, is given in the Gordon charter of 1508. 'Black' is occasionally a substitute for 'breac' or 'broc.' Thus in the Reg. Mag. Sig. we find these two forms applying to the same places—Brochlach becomes Blaclach; Brakywell, Blakwell; Braktillo, Blacktillo; Broklardyk, Blacklardyk; and in Robertson's 'Index,' Kinbrackmount, Kinblackmount. Midden may represent *meddan*, the Scotch form of the Gaelic *meadhon*, 'the middle.' Mount Meddan is not far distant, and *meddan* is very common in place names. The 'spotted middle' exactly describes the place, because it lies between two hills; and the grey rocks and boulders are so abundant as to give a speckled appearance to the face of the country. I do not say that this is the meaning of the name,

because there is no authority for it, but it is possible.

Several names of places, which are only found in the common speech, have been given me, but I can do little more than name them. Merryhaugh is on Mains of Rhynie. (*Cf.* Merryhillock and Happyhillock.) The 'Fighting Swyle' is on Templand, and Brankum on Merdrum. Craigmahaggles is in Essie, not far from the old kirk, and may mean the 'craig of the church.' Peem's well is not far distant, and Peem may be a very corrupt form of a saint's name.

HISTORICAL AND TOPOGRAPHICAL NOTES.

Our earliest notices of Rhynie are in the Register of the Diocese of Moray, of dates 1224, 1227, and 1232. In these documents relating to the church-lands of Strathbogie, the name is given Rynyn and Ryny, occasionally both forms appearing in the same writing. There is no reference to a parish of Rhynie, the common practice in these old ecclesiastical records being simply to give the name of the church. It is probable, however, that even at this early date there was a recognised parish, as in the cases of Dunbennan, Drumdelgie, Botarie, and Ruthven. Any explanation of the name Rhynie, has rarely been attempted, and only one has been suggested which is at all plausible. It is that the church

may have been dedicated to St. Irenæus, or St. Renny, and Kilrenny in Fife is given as parallel. Saint Irenæus however does not appear in the 'Kalendars of Scottish Saints,' and the patron saint of Kilrenny was St. Itharnan. Walcott's *Scoti-Monasticon* gives St. Rule as the patron of Rhynie, which is a mere conjecture without any historical warrant. It is very evident that many of these supposed dedications are guesses suggested by an apparent similarity in names, which on examination proves to be entirely false.

Like all place names, Rhynie is found in other parts of the country. There is a Rhynie in Fearn, Ross-shire, and a Rhynie or Rhynach in Aberchirder, Banffshire. The root may be *roinn*, 'a point or headland,' which, as we have seen, occurs several times in Cabrach hill-names. The adjective form is *roinneach*, 'pointed or abounding in points.' It is a curious coincidence, if nothing more, that a few miles distant from Rhynach in Aberchirder is the modern place-name 'Points.' I think, in the case of Rhynie parish there is good ground—if not amounting to certainty, at least to a strong probability—for associating the name with a particular spot. Overlooking the site of the old church is a pointed knoll, called the Bell Knowe, which in Gaelic might have been called *Roinnean*—diminutive of *roinn*—'a little point or headland.' On this knoll was suspended, within a wooden tri-

angle, the kirk bell—the church being situated on the low ground the sound of the bell would not have been heard at a distance. This Knowe, as distinctive of the place, might have originated the name. As *roinn* takes the modern form of Rhinn and Rhynd, it does not appear unreasonable to conclude that *roinnean* may be represented by the phonetic spelling Rynyn, the oldest form we have of Rhynie. Dr. Joyce says, —‘The diminutive Rinneen, ‘little point,’ is the name of several townlands in Galway, Clare, and Kerry.’

The bell suspended on the ‘Bell Knowe,’ like many other old bells, was considered to possess a fine tone, and a tradition explains the cause of it. As the founders were busily occupied preparing to cast the bell, the Marquis of Huntly chanced to pass, and on learning what was going on he threw a handful of silver coin into the molten metal—hence the ‘silver tone’ characteristic of the bell. This story might possibly suggest the idea of a lost art in Strathbogie, but the old bell speaks for its founder. The inscription upon it reads,—‘Michal Burgerhuys ; m : f : soli : Deo : gloria : 1620.’ The same founder cast two of the bells in the church of St. Machar, Old Aberdeen, and re-cast the old bell (Lowrie) of St. Nicholas, recently destroyed by fire.

Essie derives its name from *eas*, ‘a waterfall or rapid,’ and occasionally ‘a narrow glen.’ The

Essachie, the principal stream in this glen, is occasionally very rapid in its course, contrasting strongly with the slow winding Bogie of the neighbouring Strath. *Easach* is the adjective form, meaning 'abounding in waterfalls or rapids,' and it is fairly descriptive of the stream. The name Essie occurs also in the counties of Forfar, Moray, and Inverness. The Essachie is supposed to extend from the Bogie to Temp-land, it then becomes for a short distance the Burn of Essie, further on the Burn of Balhinnie, and what it is beyond no one very well knows. I have no doubt Essachie was originally the name of the stream from its source to its junction with the Bogie.

Rhynie and Essie were closely associated ecclesiastically from a very early period, appearing in the records of the Diocese (Moray) generally as one charge, though occasionally as two. In 1227, in the agreement between the Bishop and David of Strathbogie, Essy and Rynyn are mentioned as separate churches, with their respective church-lands. In the Taxations of Benefices in 1350, the vicar of Ryny and the parson of Essy are entered separately. About 1400 Ryne and Essy are conjoined. From 1536 to 1544 'William Gordoun, parson of Essey,' appears as a witness to legal documents. This, however, may be William Gordon, at that time Treasurer of Moray, and parson of Essie or Essil, now

Speymouth. In the Rental of the prebendaries of Moray, 1563, the parsonage of Rynne is set for 80 merkis to Mr. James Gordon son of the Erle of Huntly, but Essie is not mentioned. In the list of Ministers and Reidaris, 1576, we have: 'Essie,—Walter Leslie reidare the haill thrid of the parsonage and vicarage of Essie extending to £6 13s. 4d. Scots; Rhynie,—James Uruell reidare, £13 6s. 8d. Scots, with the Kirklands.' In 1646, Mr. Geo. Chalmer, 'helper' to Mr. Henrie Ross, Rhynie, complains to the Presbytery that the parishioners had failed to pay him according to agreement '40lbs. to build ane house upon the manse of Essie,' and the matter was arranged by the retirement of Mr. Ross under pressure, he having become unfit for public work from a cause suggested rather than expressed. It is said that public worship ceased in the church of Essie in 1740.

The erection by Bishop Bricius of the church of Rynne into a prebend of the Cathedral was ratified by his successor, Bishop Andrew, 5th May, 1226, the prebendary being bound to provide a sub-deacon to serve as his vicar in the Cathedral Church. Master David Monypenny, prebendary, 1473-1489, seems to have preferred a quiet life in his country parish to residence in Elgin, and neglecting his Cathedral duties he was, in 1488, amerced in the seventh part of the fruits of his benefice.

No tradition exists in the district of the march between these old parishes. In Macfarlane's Geographical Collections, it is stated that the length of Essie 'from Bogncloach to Tempelen is two miles; and its breadth from Crane's-miln to the Ton-burn as much.' Excepting this very general description there is no existing record, so far as I know, which gives any information on the subject except the Rental of the Lordship of Huntly of 1600. Part of this document is given in the Spalding Club Miscellany, Vol. IV., but the Editor did not consider it necessary to give more than a summary of several of the parishes, Rhynie and Essie being of the number. This valuable old record has for years past been lost sight of among a mass of other documents connected with the estates in the Muniment Room in Gordon Castle, and it seemed probable that the knowledge of the boundaries of these parishes would never be recovered. Quite recently the document has been found, and by the kind permission of His Grace the Duke of Richmond and Gordon, I have been allowed the use of it. It must be remembered that a Rental only deals with the letting of lands, and gives no description of the marches of farms, hill pastures, or neighbouring parishes; but in the present case there is not much left to conjecture.

The parish of Essie, according to this Rental

of 1600, consisted of the lands of Finglennie, Bogincloch, Forrest, New and Auld Merdrum, Longley, Garbet, Lesmoir, Essie, and Balhanie ; and we know from the Retours that Templand was the 'Temple-lands of Essie.' Myttes and Scordarg both formed part of Rhynie. I therefore conclude that the old boundary extended from the summit of the hill now called the Hill of Cransmill, down the slope to the east of Cransmill, formerly called Mill of Finglennie, to the junction of the Burn of Merdrum with Kirkney Water, which burn it probably followed, and crossing over the ridge between Scordarg and Lesmoir, it descended to the Burn of Lesmoir, which was the march until it joined the Essachie to the east of Templand.

Rhynie and Essie are understood to have contained eight of the 'aucht and forty dauchs of Strathbogie,' and I give the names of seven of them. Lesmoir, Essie, Balhanie, and Affleck constituted the dauch of Essie, and there followed 'The Waterside,' Scordarg, Rhynie, Milton, Smithston, and Noth. These I give partly from tradition and partly from written records, but the eighth dauch I have failed to discover.

MILLDUAN.

At the base of the Tap o' Noth, lying N. by N.W., is Millduan (pron. Milldewan), interesting from the traditions connected with it. The

story runs that in the far past a great battle was fought on this moor, supposed to have been the last struggle for the sovereignty by Lulach, stepson of Macbeth; and it is believed that here he fell, and was buried in the grave-mound called the Cairn of Millduan. Many heaps of stones, supposed to be cairns, are said to mark the graves of those who fell; and certain remarkable enclosures are pointed out as the burial-places of the chiefs.

It is easier to say how far these traditions are not true, than to get hold of the facts underlying them. We know from Fordun and Wyntoun that Lulach was slain in Essy or Esseg, in Strathbolgyne, whether in battle or overtaken in flight is uncertain. Fordun adds, evidently quoting from the Chronicles of the Picts and Scots (anno 1187), 'some also relate that both these kings, Machabeus and Lulach, were buried in the island of Iona.' Wyntoun quotes the 'Cronicon Elegiacum,' 1270—

'Hos in pace viros tenet Insula Iona sepultos,
In Tumulo Regum, Judicis usque diem.'

This was not the belief in the north, for we have pillar-stones in various parts of the country supposed to mark the grave of Lulach. If he fell in Essie, it could not have been on the battlefield of Millduan, which is not in Essie, but in Rhynie, if I am correct in tracing the old marches. Essie may have been named without

special knowledge or regard as to the boundaries of the parishes, if they then existed ; but making allowance for this possibility, the traditions break down when they are closely examined, and appear to be in great measure conjectures of a comparatively recent date, so far as I know, unsupported by old or authentic writings.

Allowing that a battle may have been fought at Millduan in 1057, and that Lulach and many of his followers fell in the battle, it is very doubtful if their graves could have been distinctly traced a generation ago, as we are told they were. If this was possible after the lapse of 800 years, it is remarkable that within 30 or 40 years they have almost disappeared. Old people are still remembered who could point out the positions assigned by tradition to the contending forces, the heights occupied by the women who were onlookers, and the Piper's Well on the battlefield. Almost certainly these details could not have been handed down through eight centuries, and must refer to a battle of a much later date than Lulach's time. As to the fact of a battle having taken place at Millduan there can be no question, because the traditions are too circumstantial to admit of doubt, confirmed as they are by the find of weapons on various parts of the field ; but I do not think we have any evidence as to the combatants, or the time when the battle was fought.

The Cairn of Millduan, once described as 'stupendous,' has almost ceased to be a cairn, the stones being removed, within the memory of people still alive, for the purpose of building a sheepfold. The tumulus was opened in 1859, by Sir Andrew Leith Hay, and a stone cist found within a well-built chamber. From his report to the British Association, it does not appear that he discovered anything of interest in the cist, or in any of the smaller cairns which he examined. The ground under these cairns shows no signs of ever having been disturbed; and as a crofter at one time had a small farm at the place, it is probable the cairns are merely heaps of stones gathered off the ground with the view of reclaiming it. My impression further is, that the enclosures, supposed to mark the graves of chiefs, are the remains of the crofter's houses. I judge chiefly from superficial observation, and it is possible excavations would give us more light on the subject.

It has been conjectured that the name Millduan means 'the grave of a thousand,' but, so far as I see, there is not the slightest warrant for any such rendering. It might possibly mean the grave-mound of Duan = Duff, but this is open to the objection that we have many similar names all over the country. The same objection applies to the personal name Maelduin, which occurs three times in the Chronicles of the Picts

and Scots. Millduan and Drumduan are common; Tillyduan I have found once or twice; and only once have I noticed Baldewan. I think the name properly belongs to the knoll lying between the Tap and the Burn of Kirkney; and at the base of this knoll, and forming part of it, is the site of the battle. Probably the Gaelic form is *Meall-duibhe-aibhne*, meaning the 'knoll of the dark water.'

THE GORDONS OF LESMOIR.

The Gordons of Lesmoir first appear in the reigns of James III. and James IV. (Douglas.) In 'The Castles of Aberdeenshire,' they are said to be descended from William Gordon of Tillytarmont, 2nd son of John Gordon of Scordarg, but no authority is given for the statement. Sir Robert Gordon of Gordonstoun in 'The History of the Earldom of Sutherland,' says they were of the family of Scordarg. In family papers, connected with the Gordons of Lesmoir and Terpersie, which have come into my hands, it is stated that James, 1st laird of Lesmoir, was second son of the Earl of Huntly; but the first Earl had no son of the name, and the second Earl's 4th son was James Gordon of Letterfourie. In the Register of Birth Brieves of Aberdeen, of date 1703, Gordon of Inverebrie, Gordon of Kirkhill (Kennethmont), and John Gordon bur-

gess in Aberdeen, stated in evidence, that the Gordons of Terpersie, descended from Lesmoir, were of the family of the Duke of Gordon. These statements, being so contradictory, must be taken merely as the opinions of members of the family and others, so far as they knew, but there is no certain evidence in favour of either side. Sir Robert Gordon is good authority in such matters, and is probably right.

James Gordon, 1st laird, according to Douglas, married Lady Ann Stewart, daughter of John, Earl of Athol, and widow of Sir Robert Gordon of Pitlurg, by whom he had one son, James, who became the father of a numerous family afterwards settled in various estates in the counties of Aberdeen and Banff. Who 'Sir Robert Gordon of Pitlurg' was I have no knowledge, having failed to discover any one of the name ; and I have already said that the Gordons acquired Pitlurg in 1539, about 30 years later than the time referred to, though they may have resided at Pitlurg previous to becoming actual owners.

Lady Ann, after the death of her husband in 1508, and during the minority of her son, built, or probably rebuilt the Castle of Lesmoir. James, the 5th laird, was created a baronet in 1626, but for what distinguished service does not appear. The date, however, suggests that he paid for the honour in the current coin of the realm. The

baronetcy was of the new order of Scotland and Nova Scotia, instituted in 1625. Robert Gordon of Gordonstoun, was the first person who received the honour, and as the title was to be had almost by any person who could pay for it, not a few country gentlemen readily accepted the dignity.

The Gordons of Lesmoir figure in most of the stirring events of their time, and were closely associated with the Earls of Huntly, by whom the near family relationship was recognised. In a charter by Earl George, in 1552, he conveys certain lands to his 'kinsman' William Gordon of Terpersie, son of James Gordon of Lesmoir. Another son, Patrick, was at Corrichie in 1562. James Gordon, 1st Baronet, was engaged, along with other friends of Huntly, in the murder of the Earl of Moray at Donibristle in 1592. His 2nd son, William of Broadland, afterwards of Lesmoir, took part in the battle of Glenlivet, 1594. For some years previous to this event the loyalty of the great Catholic families in the North was under grave suspicion by the Government, and in the Acts of the Privy Council we find that, on the 30th April, 1589, along with many other Barons, George Gordon of Lesmoir signed a band at Aberdeen in defence of the true religion and His Majesty's Government. In the same year, by order of the Privy Council, he had to find caution to the extent of

10,000 merks that he would 'attempt nathing in hurte or prejudice of his Majesty . . . nor the religion presently professit.' His son Alexander had also to find caution to the amount of 2000 merks. In the following year, George Gordon of Lesmoir was ordered to find caution for 20,000 merks that he and his followers should keep good rule in the country, and make themselves and their men answerable to justice.

The troubles which followed the burning of Frendraught cost Lesmoir frequent appearances before the Lords, first at the trial of those suspected of setting fire to the tower, and during the five following years he was called on several occasions to give evidence about the raids on the lands of Frendraught. His name appears, along with many other barons of the Gordon Family, in the numerous orders respecting the 'broken men,' and the maintenance of order in the district.

The Gordons of Lesmoir acquired considerable landed property in the county, and about the middle of the 17th century we find them in possession of one-half of the parish of Drumblade, all the lands of Essie and Lesmoir, one-half Auld Merdrum, the Temple-lands of Fulzement and Essie, with the patronage of the church of Essie, and they had also various smaller possessions in other parts of the county. They occupied an honourable position among the

landed proprietors of the North for nearly 300 years, but in the latter half of the 18th century they drop out of sight without leaving record of the disaster which had befallen them. In the Inventory of Charters in Gordon Castle there is this significant entry—‘Newton-garie, Drumblade, bought by the Duke of Gordon in 1765 from Sir Alexander Gordon of Lesmoir, and his Trustees and Creditors.’ From the same source, we learn that Corvichen was purchased from Sir Wm. Gordon of Lesmoir by Andrew Hay of Mountblairry, anno 1739, and sold by George Hay, his son, to the Duke of Gordon in 1770. Finally, we learn that the lands of Essie and Lesmoir were purchased by the Duke of Gordon, in 1780, from the Trustees of John Grant of Rothmaise, who a few years previously had bought them from the last of the Gordons of Lesmoir. The only memorial of the old family is the ruin of the Castle of Lesmoir, of which little remains but unshapely masses of masonry overgrown by vegetation. Though comparatively small, the castle seems to have been of considerable strength, with an outer defence and moat, which can still be distinctly traced.

‘THE AUCHT AND FORTY DAUCH.’

In a manuscript preserved in the library at Slains, and given in the Spal. Cl. Ant. II., p. 164,

it is said—'Strathbogie was of old divided into forty-eight davachs, each containing as much as four ploughs could till in a year.' This has no doubt always been the popular opinion in the district, and it is supported to some extent by known facts. The four divisions of Kinnoir almost represent the extent of the parish. In the case of Rhynie, we only want one to complete the traditional number assigned to it, though several of these dauchs have lost their old names. Glass was almost completely mapped out into regular and equal divisions, which are still well-known. Dunbennan evidently underwent greater changes at an early date, and I have not found a single instance in this parish of the term being applied to any farm or group of farms, though Collonach probably was a dauch in name as it was in reality. In the Rental of 1600, the unit of land measure was the plough-gate, by which, and its proportional parts,* all rents were adjusted whether in 'money maills' or 'ferme victuall.' A davach (*dabhach*) means literally a 'vat,' and in this sense it is used in Irish names; but how the word has come to describe a certain extent of land in Scotland is as yet unexplained.

I much regret that I have not been able to recover the whole of the names of these old davachs

* 8 oxgates = 1 plough-gate, 4 plough-gates = 1 davach,
or 416 acres.

of Strathbogie. Occasionally they are mentioned in the Rentals and the Poll-Book, but rarely in charters, and local tradition respecting them has to a considerable extent died out with the last generation. Still, from what I have recovered, either from personal evidence or written record, the presumption is strong that in old times the whole district was divided into davachs, each bearing its own distinctive name. It may appear useless to keep up the remembrance of these old land divisions, but even the incomplete knowledge we have, may at some future time serve to illustrate or explain the land system in old times, about which we are imperfectly acquainted. Be this as it may, natives of Strathbogie will always have kindly associations with the 'Auld Aucht and Forty.'

INDEX OF PLACES.

- ABERDOUR**, 2.
 Aboyne, 91, 95.
 Affleck, 239, 264.
 Afloch, 239.
 Aiken Bank, 105.
 Alde cloithe, 4.
 Aldiválloch, 147, 149.
 Aldùnie, 149.
 Alltavállie, 152.
 Alltcruiniche, 98.
 Allt-Dauch, 151.
 Allt-Deveron, 140, 146, 148.
 Allt-Venney, 125.
 Allùie, 138, 141.
 Almúck, 264.
 Alnapúddoch, 11.
 Alspéit, 11, 146.
 Alvah, 231.
 Alvaichie, 231.
 An Cabar, 160.
 Annetswell, 234, 235.
 Ardentinny, 109.
 Ardgállie, 128.
 Ardglenney, 256.
 Ardlùie, 138, 141.
 Ardonald, 200.
 Ardwell, 142.
 Arnhall, 243.
 Artloch, 241.
 Aswánley, 115.
 Auchairn, 200.
 Auchánachie, 214.
 Auchenléck, 264.
 Auchinbó, 233.
 Auchinclách, 200.
 Auchindinny, 109, 266.
 Auchindròyne, 177, 215.
 Auchindróm, 216.
 Auchinháirig, 155.
 Auchinhándoch, 110, 130.
 Auchinhannock, 12, 110.
 Auchinléck, 239.
 Auchinlóche, 239.
 Auchinrieve, 233.
 Auchmacóy, 12.
 Auchmair, 144.
 Auchnagáit, 12.
 Auchnastáik, 133.
 Auchynaterman, 210.
 Auchynmáyre, 144.
 Aultnapaddock, 123.
 Avachie }
 Avochie } 230.
BACK O' FIELD, 158.
 Bàd, 216.
 Badhear, 141.
 Badengoach, 150.
 Badnamán, 152, 266.
 Badychark, 100.
 Balbeth, 20.
 Ba'hill, 18.
 Balbithan, 20.
 Balcabrach, 160.
 Balcairn, 96.
 Balchairn, 96.
 Balchinny, 265.
 Balgowan, 127.
 Balgown, 127.
 Balhinny, 265.
 Ballancleroch, 54.
 Ball-Domin, 240.
 Ball-hill, 18.
 Balloch, 159, 216.
 Ballochbegy, 156, 157.
 Ballochford, 141.
 Balmakellie, 12.
 Balmonthe, 17.
 Balnakirk, 102.
 Balnamoon, 193.
 Balnuth, 30.
 Balquharg, 100.
 Balvalley, 151, 152.
 Bank of Corinacy, 136.
 Barnakirk, 102.
 Basquharnie, 193.
 Battlehill, 18, 94.
 Beachans, 20.
 Beggshill, 73.
 Belcherrie, 112, 131.
 Beldórnie, 112, 130.
 Bellerig, 155.
 Bellnaboddach, 123.
 Belnabóth, 112, 122.
 Belnacraig, 122.
 Bendauch, 11.
 Bennachie, 25, 140.
 Ben Tarsuinn, 125.
 Berkeley, 94.
 Binha', 216.
 Binhall, 129.
 Birkenhill, 19.
 Birnie, 176.
 Bishop's Well, The, 65.
 Bisset's Cross, 75, 125.
 Blackblair, 74.
 Blackhill, 157, 191.
 Blackmiddings, 156, 267.
 Blackwater, 136, 147.
 Blairindinny, 266.
 Blairlick Hill, 153.
 Blankets, 73.
 Bodibaé, 152.
 Bodiemúllach, 138.
 Bodylair, 123.
 Bogare, 238.
 Bogerdeuch, 238.
 Bogerjohn, 233.
 Bogferge, 200.
 Bogferge, 200.
 Bogforth, 181.
 Boggerfoul, 238.
 Boghead, 58.
 Bogie, 31.
 Bogincabar, 160.
 Boginlách, 260.
 Boginspró, 233.
 Boglehole, 71.
 Bogmoon, 193.
 Bognamoon, 193.
 Boigergown, 238.
 Bonfail, 126.
 Bordalhaugh, 103.
 Bordelseat, 107.
 Borredell, 108.
 Borrodale, 108.
 Borrowdallis, 108.
 Botárie, 11, 194, 198, 199.
 Botriphnie, 7.
 Bowmanhillock, 241, 242.
 Bowmanlands, 242.
 Bowmanstown, 241.
 Bracklach, 153, 195.
 Brackles, 195.
 Bradránich, 216.
 Braidgauch, 150.
 Bralanknowes, 79.
 Brankie, 204.
 Brankum, 263.
 Breacath, 4.
 Brex, 12.
 Brideswell, 65.

- Briggs, 234.
 Broadland, 179.
 Broadsea, 10.
 Broclach, 153.
 Broickhollis, 259.
 Brownhill, 124.
 Bruce's Howe, 63.
 Bruckleseat, 198.
 Bruntland, 266.
 Brux, 12.
 Bruxie, 12.
 Buchan, 8, 16.
 Bucharn, 96.
 Buck, The, 151, 153.
 Buckie, 8.
 Buirdelland, 108.
 Burncrùinach, 98.
 Burnfield of Avochie, 231.
 Burngranies, 167.
 Burnhedis, 156.
 Burnt Kirk, 172.
 Burntreble, 137.
 Buthary, 80.
 Buthquhanyoquhy, 214.
 Butterward, 128.
 Butterybrae, 259.
 CABRACH, 131, 161.
 Cabrach (Inverness), 160.
 Cabrach, Upper, 139, 142, 159.
 Cabrachan, 160.
 Cach-na-moon, 139.
 Cairn-a-Bruar, 158.
 Cairn-a-cheannache, 215.
 Cairn Allt-a-chlaiginn, 159.
 Cairnaloquhy, 156, 157.
 Cairnarget, 119.
 Cairnbò, 96.
 Cairnborrow, 119.
 Cairnbridles, 216.
 Cairn Brallan, 158.
 Cairn-calliach, 190.
 Cairncat, 67.
 Cairncatta, 11, 67.
 Cairn-crome, 159.
 Cairn Elrig-mor, 155.
 Cairngow, 191, 207, 238.
 Cairnie, 171.
 Cairnmore, 120.
 Cairnradles, 216.
 Cairnwalloch, 208.
 Cairnwelp, 197, 207.
 Cammel, 265.
 Candygerioch, 12.
 Carnaveron, 8.
 Carne, 196.
 Carnoùsie, 135.
 Cassiestyle, 63.
 Causeybutts, 187.
 Causeyend, 63, 187.
 Causeyolds, 187.
 Causeyton, 187.
 Chapelton, 65.
 Chapel Well, 65.
 Clais-nan-Earb, 159.
 Clashbrae, 198.
 Cláshmach, 21.
 Clashneen, 102.
 Claymellat, 209, 261.
 Claymyres, 201.
 Clayshott Hill, 264.
 Cleghorn, 207.
 Clerkneuk, 215.
 Clochmàcrieh, 12.
 Clochmàloo, 253.
 Clochnabèn, 266.
 Clóchranford, 183, 241.
 Clocknock, 74.
 Clochedubh, 262.
 Clough-mough, 69.
 Coachford, 183.
 Cobairdy, 11, 17.
 Cocklárachy, 53, 236.
 Coilleachan, 160.
 Coir-nan-clearoch, 54.
 Coldhome, 133.
 Collithie, 99.
 Collónach, 242.
 Colly, 231.
 Colpach, 198.
 Colpy, 198.
 Comalégy, 11, 73.
 Coméstie, 74.
 Comrie, 67.
 Confounderland, 182.
 Coniecleúch, 11, 204.
 Contlay, 239.
 Cook's Cairn, 158.
 Corcairn, 96.
 Core Burn, 105.
 Core, The, 96.
 Corgárff, 96.
 Corinacy, 23, 135.
 Coritobriht, 4.
 Cormellat, 178, 208.
 Cornabroicht, 156, 157.
 Corncattrach, 11, 105.
 Corriedown, 97.
 Corriellàir, 66.
 Corrycleroche, 54.
 Corse of Kinnoir, 197, 236.
 Corsemaul, 124.
 Corshalloch, 97, 122.
 Corshill, 125, 209, 253.
 Corsiestone, 58.
 Corskie, 101.
 Corsknowes, 125.
 Corss, 196.
 Corvichen, 19, 59.
 Costlyburn, 239.
 Cottartown, 219.
 Couls, 58.
 Counterlassie, 10.
 Cowie Muir, 231.
 Coxton, 108.
 Cròynachie, 97.
 Craghannachy, 214.
 Craigdórníe, 112, 131.
 Craigellachie, 157.
 Craigenat, 154.
 Craigenseat, 107.
 Craigentenny, 109.
 Craigtrinny, 243.
 Craighall, 189.
 Craigietake, 266.
 Craigliùe, 138.
 Craigmahággles, 268.
 Craigour, 127.
 Craigwater Hill, 157.
 Craigwillie, 245.
 Craw-stane of Rhyinie, 256, 257.
 Criechnaléid, 12.
 Crimond, 20.
 Cróich, The, 263.
 Cromar, 91.
 Cromwellside, 10.
 Cross-causey, 187.
 Cross-mount, 125.
 Crùichie, 71.
 Culbalach, 208.
 Culclérochy, 158.
 Culdrain, 101.
 Cullen, in Gamrie, 86.
 Cullwalloche, 208.
 Culmeadden, 24.
 Culnabaichan, 20.
 Culquhork, 100.
 Culsálmund, 24, 25.
 Culternach, 192.
 Culwyne, 154.
 Cumerstane, 97.
 Cumerton, 97.
 Cummerland, 97.
 Cumry, 97, 206, 208.
 Curbrottack, 204.
 Curtestown, 68.
 Cuthiltown, 184.
 Cuttlebrae, 184.
 Cuttlecraigs, 184.
 Cuttlehill, 183, 184.
 DALCHRONICHY, 98.
 Dalclerochy, 54, 236.
 Dallachy, 126.
 Dalquharg, 100.
 Dalnagoon, 193.
 Dalreoch, 136.
 Daneston, 10.
 Dauch, 150.
 Daugh, 214.
 Davidston, 204.

- Denschiel, 149.
 Deòchrie, 243.
 Deveron, 32, 140, 147, 148.
 Differan, 33.
 Dillet, 154.
 Divvies, 71, 75.
 Dòmin, 249.
 Dornie, 112.
 Dowalty, 204.
 Drumblade, 53, 69, 90.
 Drumbulg, 81, 100.
 Drumdelgie, 171, 192.
 Drumdelgyn, 80.
 Drumdòrnach, 112.
 Drumdian, 115.
 Drumduand, 11.
 Drumdurno, 112.
 Drumelrig, 155.
 Drumfall, 12.
 Drumferg, 12, 99.
 Drumfold, 194.
 Drumgley, 53.
 Drumgowand, 11.
 Drumhead, 188.
 Drumin, 9, 95.
 Druminnor, 258.
 Drummond, 11.
 Drummyduan, 215.
 Drumshalloch, 12.
 Drywells, 132.
 Dualties, The, 203.
 Dukewell, 65.
 Dulmeath, 111.
 Dumbathie, 208.
 Dumeath, 111, 114.
 Dumeath Nether, 127.
 Dummuies, 66.
 Dunbennan, 12, 80, 229, 239.
 Dunbulg, 81.
 Dunlappie, 75.
 Dunlop, 74.
 Dunmachie, 21.
 Dun Mount, 158.
 Dunscroft, 98, 106.
 Durna, 12.
 Durno, 12.
 Duthell, 7.
 EALLACHIE BURN, 156.
 Eàn, 195.
 Edendiack, 12.
 Edindeach, 80.
 Edindiach, 79.
 Ediudovat, 78.
 Edindurnaoh, 112.
 Edinglassie, 12, 126.
 Eglismonichto, 17.
 Eist-third, 184.
 Elf's Hillock, 121, 183.
 Ellendoon, 255.
 Elloquhy, 157.
 Elrick, 154.
 Elrig an Toiseach, 154.
 Englishfield, 196.
 Ennercherocche, 133.
 Ernehill, 206.
 Essachie, 271.
 Essie, 80, 258, 270.
 Evronhill, 22, 119.
 FAICHFIELD, 109.
 Faichfolds, 109.
 Faich-hill, 82, 109.
 Farm, The, 61.
 Ferniord, 192.
 Ferrinay, 157.
 Fiddich, 139.
 Fidlerseatt, 107.
 Fidlerswell, 107.
 Fighting Swyle, 268.
 Finalty, 204.
 Findauch, 151.
 Findhorn, 34.
 Findoiran, 138.
 Finglenny, 258.
 Flinders, 68.
 Flodders, 184.
 Floderburn, 184.
 Fordley, 240.
 Forle Den, 72.
 Forman hills, 16.
 Formartyn, 16.
 Formund, 17.
 Forrests, The, 262.
 Forteith, 133.
 Foudlann, 11, 22.
 Fourman, 15.
 Frethird, 185.
 Fùie, 152.
 Fuitte, 58.
 GAISTHILL, 132.
 Gaistmeadow, 132.
 Gaitside, 198.
 Gale, Mill of, 200.
 Gallow Hill, 126, 263.
 Gárbet, 141, 156.
 — Burn of the, 140.
 — Cors of the, 140.
 — Hill of the, 139.
 — Tap of the, 140.
 Gárlat Burn, 73.
 Gármach, 21.
 Gármach Burn, 138.
 Garntuly, 82.
 Garrie, 65.
 Garrie, Brae of, 63.
 Garrieswell, 65, 75.
 Garromuir Wood, 188.
 Garro-Wood, 188.
 Gartharne, 207.
 Gartincaber, 160.
 Garty, 78, 82.
 Gauch, 150.
 Geal Charn, 158.
 Gibetfauld, 246.
 Gibston, 245.
 Gillgatherbus, 181.
 Gimpston, 108.
 Gingomyres, 190.
 Girmantown, 219.
 Glac-charrach, 137.
 Glacs of the Balloch, 139.
 Glack, 266.
 Glascorrie, 136, 156.
 Glasgow, 9.
 Glas Maol, 125.
 Glass, 110, 150.
 Gládsory, 136, 157.
 Gledsgreen, 73.
 Gledstone, 257.
 Glenáchter, 124.
 Glencoe, 253.
 Glenlivet, 149.
 Glenmark, 123.
 Glenmarkie, 123.
 Glenmuick, 2, 95.
 Glenniston, 107.
 Glenshee, 121.
 Glentannyr, 95.
 Glentriplach, 138.
 Goauch Hill, 150.
 Goukstane, 257.
 Gouls, 110, 122.
 Gowanston, 127.
 Grantully, 82.
 Greenfold, 239.
 Greenhaugh, 58.
 Greenloan, 132.
 Greenwellheid, 156, 157.
 Grümach, 109.
 Guestloan, 132.
 Guestraw, 132.
 Gulburn, 252.
 Gúisachan, 20, 160.
 Gushetneuk, 122.
 Gutter, The, 204.
 HADDO, 205.
 Haddoch, 177, 205.
 Haddock, 12.
 Hagbank, 190.
 Hagbray, 190.
 Haggis, 190.
 Haggischeill, 190.
 Haggisha', 190.
 Haggishall, 189.
 Haggishill, 190.
 Hag Wood, 190.
 Haining Quarries, 101.
 Haldach, 205.
 Haldoch, 205.

- Half-dauch of Ardman-
 noch, 205.
 Half-dauch of Cromar,
 205.
 Hallgreen, 189.
 Hartinhillock, 74.
 Hawkstane, 257.
 Heather-brig, 141, 187.
 Heatheryfield, 200.
 Heatherygall, 127.
 Heatheryhillock, 79.
 Hecklebirnie, 175, 176.
 Hennipots, 193.
 Highlandmansford, 141.
 Hillock of Echt, 135.
 Hiltown of Gartly, 83.
 Hogston, 188.
 Hollowdyke, 184.
 Hornershaugh, 258.
 Horngow, 207.
 Horntowie, 184, 207.
 Howe Water, 140, 148.
 Hundehillock, 156.
 Huntly, 10, 229, 251.

 INKHORN, 10.
 Innermeath, 112.
 Inshmach, 193.
 Intoun, 186.
 Inverásay, 11.
 Inveravon, 2.
 Invercharrach, 136.
 Invermarkie, 12, 122.
 Invernockty, 12, 29.
 Invers, 246.
 Isla, 217.
 Ittingston, 243.
 Iver Piriesmill, 60, 61.

 JAM, 197.
 Jam, The, Rosehearty,
 197.
 Jameston, 68.
 Janniston, 204.
 Johnston, 68.

 KELMAN HILL, 17, 13+.
 Keltiewood, 234.
 Kemnay, 12.
 Kilbirnie, 176.
 Kilbrandon, 176.
 Kilbrennan, 176.
 Kildrummie, 229.
 Killenknowes, 234.
 Kilrenny, 269.
 Kincaigie, 232.
 Kindy Burn, 140, 148.
 Kingcausie, 187.
 Kingsford, 137, 141.
 King's Haugh, 137.
 King's Puttingstone, 137.
 Kingussie, 135.
 Kinminity, 105.
 Kinneff, 2.
 Kinnóir, 229.
 Kinstair, 187.
 Kinstairy, 187.
 Kintore, 229.
 Kinveachie, 20.
 Kirkhillock, 175.
 Kirkmichael, 102.
 Kirkney, 79, 101, 103.
 Kirkoswald, 102.
 Kirkpatrick, 102.
 Kirkton of Cabrach, 147.
 — of Cairnie, 196.
 — of Kinnoir, 236.
 Kittlemannoch, 98, 100.
 Knapperknowes, 97
 Knapperlaw, 97.
 Knapperthillock, 97.
 Knightland Burn, 69.
 Knights' Mill, 70.
 Knock-buidhe, 135.
 Knockenbàrd, 18.
 Knockmorgan, 24.
 Knox, 12.
 Kyehill, 22.
 Kynmáindie, 60.
 Kynòr, 80.

 LAG BURN, 98.
 Laìrg mor, 155.
 Largue, 149.
 Lawchtendaff, 4.
 Leddauch, 205.
 Leid Ellan Charne, 207.
 Leidshill, 140, 156.
 Leirichie-làar, 263.
 Leslie, 10.
 Lesmúrdie, 133.
 Lessendrum, 74, 77.
 Lettoch, 205.
 Lewie, East and West,
 138, 140.
 Leyburn, 140.
 Lightnot, 11, 29.
 Lintmill of Cocklarachy,
 53.
 Loanend, 234.
 Loch Canmour, 95.
 Loch Muick, 21.
 Lochrie, 253.
 Loch Va, 20.
 Logie Coldstone, 7.
 Longmanhill, 143.
 Longsteps, 187.
 Lord John's Pot, 81.
 Lowrie, 127.
 Lùdishill, 156.
 Lurgyndaspok, 54.
 Lynebain, 123.
 Lynn Burn, 131.

 MAINS OF GARTLY, 101.
 — of Rhynie, 256.
 Málak, 119.
 Manes of Huntly, 246.
 Mar, 16.
 Markie Water, 123.
 Maryhill, 144.
 Maryland, 144.
 Marypark, 144.
 Marywell, 144.
 Mauchline, 21.
 Meal-fuar-vounie, 16.
 Meall Tarsuinn, 125.
 Meikle Firbriggs, 143.
 Mèlshach, 22.
 Mèrdrum, 262.
 Merryhaugh, 263.
 Methlic, 112.
 Midplough, 231.
 Midseat, 185.
 Midthird, 185.
 Milledàn, 277.
 Milleath, 193.
 Millsett, 106, 185.
 Milltack, 106.
 Milnhaugh, 233.
 Milton, 252.
 Mindúrnò, 112.
 Monàr, 17.
 Monawee, 17.
 Moncrieffe, 17.
 Mondúrmach, 112.
 Monècht, 17.
 Monelly, 17, 66.
 Montriple, 138.
 Montrose, 17.
 Mormond, 17.
 Mòrtlach, 111, 177.
 Mounth, The, 140.
 Mount Meddan, 158, 267.
 Mount Pìsgah, 143.
 Mowny, 17.
 Muirlehouse, 79.
 Muirness, 74.
 Múngo, 237.
 Mungodrum, 238.
 Múnzeall, 246.
 Murrayford, 133.
 Muthillock, 60.
 Mylnchauche, 246.
 Mytice, 262.

 NEWBIGGING, 58.
 Newmill of Cocklarachy,
 53.
 Newsett, 106.
 Newtown, 106.
 Newton, 103.
 Newton Hill, 120.

- OGSTON, 188.
 Oldyne, 124.
 Ord, The, 200.
 Ordettan, 153.
 Ord Fell, 206.
 Ordichryne, 263.
 Ordiesnaught, 70.
 Ordinkaber, 160.
 Ordiquhill, 12, 206.
 Ordonald, 200.
 Outseat, 185.
 Oven, 230.
 Overhall, 189.
 Overkirks, 230.
 Over Willans, 238.
 Oyne, 195.
- PARRAHUNK, 209.
 Parsons pool, 66.
 Peem's Well, 268.
 Peirismylne, 60.
 Perk, The, 265.
 Persylieh, 254.
 Peterkirk, 171.
 Piketillum, 121.
 Pitanclerach, 54.
 Pitfancy, 12.
 Pitlochry, 54.
 Pitlúrg, 10, 201.
 Pitmáchie, 21.
 Pitmeddan, 11.
 Pitscurry, 240.
 Pittarie, 199.
 Pitters, 241.
 Po'-daif, 153.
 Poddocknest, 73.
 Polcak, 250.
 Polcalk, 250.
 Polcockgate, 249.
 Potare, 199.
 Pòhran, 252.
 Powneed, 153.
 Prevon, 119.
 Priest's Water, 98.
 Pyke, 136.
- QUÈVE, MICKLE AND
 LITTLE, 216.
 Quillquox, 12.
- RAEMURRACK, 200.
 Raikie Burn, 135.
 Rainyméall, 193.
 Ramsburn, 62.
 Ramslaid, 62.
 Ramstone, 73.
 Rathven, 2, 211.
 Raven Hill, 102.
 Rawes, 246.
 Rawgown, 181.
- Redfold, 193.
 Reekomlane, 147, 149.
 Reikitlane, 150.
 Rhinn, 270.
 Rhynach, 269.
 Rhynd, 270.
 Rhynie, 252, 269.
 Rhynyn, 80.
 Ridford, 156.
 Riggins, 183.
 Riven, 211.
 Riveston, 233.
 Robieston, 68, 245.
 Robin's Height, 64.
 Rochefindzeauche, 151.
 Rochford, 140.
 Rollingstone, 216.
 Rothney, 29.
 Rothnoth, 29.
 Rothven, 80, 211.
 Rouex, 12.
 Rounamúck, 139.
 Round Hill, 139.
 Ròuster, The, 146.
 Rowaird, 193.
 Ruglenscroft, 106.
 Rumfúid, 264.
 Ruthrelen, 205.
 Ruthven, 171, 183, 211.
 Ryntaing, 122.
 Ryntúrk, 139.
- SANDISTOUN, 245.
 Scalp, The, 159.
 Scout Hill, The, 159.
 Sclenemingormé, 4.
 Scoolie's Neuk, 209.
 Scordárg, 255.
 Scurryford, 240.
 Shánquhar, 105.
 Shénwall, 142, 204.
 Shévoek, 12.
 Shinshármie, 10, 195.
 Sillavéthy, 64.
 Sillercairn, 119.
 Sillerford, 141.
 Sillerhillock, 119.
 Sittinghillock, 183.
 Skares, Hill of, 24.
 Skilmafilly, 10, 12.
 Skilmane, 12.
 Skilmuir, 12.
 Skillymárno, 12.
 Slaty, 64.
 Sléach, 64.
 Slewdrum, 64.
 Sliach, 63, 64.
 Sliach, Park of, 64.
 Sliuvánnachie, 64.
 Sloggon, 124.
 Slouch Moss, 101.
- Slough Hill, 109.
 Sluie Wood, 64.
 Sluthmanhill, 143.
 Smallburn, 190, 196.
 Smithston, 252.
 Sóccoith, 132.
 Spónical, 157.
 Standalane, 150.
 Standingmanhill, 143.
 Starbrigs, 186.
 Starhead, 186.
 Starhill, 186.
 Starmires, 186.
 Starnafin, 187.
 Starnamóneth, 187.
 Steppingstone Loch, 187.
 Stonemanhill, 143.
 Stoneybalk, 74.
 Stoneyfield, 71.
 Stoneyford, 183.
 Stracáthro, 105.
 Strachan, 2.
 Straitinnan, 115.
 Strathbògic, 31.
 Strathbòlgyn, 94.
 Strathdeveron, 139.
 Strathowin, 95.
 Strúach-ford, 241.
 Succoth, 110.
 Succothbeg, 110.
 Sunhoney, 10.
- TALLATHROWIE, 79, 98.
 99.
 Talnamounth, 123.
 Tap o' Noth, 27.
 Tap Tillery, 28.
 Tarland, 11.
 Tarry Búchail, 98.
 Templand, 70.
 Terryoron, 119.
 Teùchies, 239.
 Thain's Burn, 63.
 Thomastown, 68, 245.
 Thorax, 12.
 Thorneybrae, 18, 60.
 Thorn tree, 198.
 Three Burnheads, 157.
 Thunder Craigs, 72.
 Thunder Knowe, 72.
 Thunderslap, 72.
 Thunderton, 72.
 Tilliesoul, 251.
 Tillybrother, 158.
 Tillycairn, 207.
 Tillydòun, 97.
 Tillyhorn, 119, 207.
 Tillymannoch, 158.
 Tillyminnet, 104.
 Tillymorgan, 24.
 Tillyorn, 207.

- | | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Tillyorne, 119.
Tillytarmont, 11, 209.
Titaboutie, 125.
Todstripe, 128.
Tolophin, 158.
Tombain, 135.
Tombally, 134.
Tomnabröck, 153.
Tomnahérig, 155.
Tomnäven, 135.
Tomnavoulin, 142.
Tomnavowin, 142.
Tomore, 126.
Tornavèthynne, 20.
Tornichelt, 146.
Torra Duncan' 62.
Torrance, 75.</p> | <p>Torrisoule, 250.
Tough, 239.
Toux, 12.
Towie, 11, 229.
Towquheis, 239.
Trois Geach, 150.
Troupsmill, 69.
Tukiesbiel, 149.
Tulebröck, 153.
Tullochbeg, 245.
Tulloch Dowy, 156, 157.
Tullochs, 184, 216.
Tullynessle, 8.
Tulybardine, 10.</p> | <p>VINEGAR HILL, 125.

WALLAKIRK, 113.
Watchman Hill, 98.
Wedderburn, 62.
Wellheads, 242.
Westrone, 62.
West-thrid, 184.
Whiteford, 240.
Whitehillock, 158.
Williamston, 68.
Wisheach, 22.
Wittingshill, 244.

YONDERTON, 197.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

UISGE-EACH, 22.

INDEX OF PERSONS.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ABERDEEN, Alderman of, 166.
Abbot Crystal of Kinloss, 213.
Abbot of Deer, 59.
'Abbot' of Grange, 177.
Angus, Earl of, George, 164.
Arbuthnot of Arbuthnot, 84.
Arbuthnot, Elizabeth, 90.
Athol, Earl of, David, 94.</p> <p>BADENOCH, lord of, Alexander
Stewart, 55.
— lord of, John Cumyn, 95.</p> <p>Barclays of Collairnie, 86.
— of Gartly, 83.
— of Garintuly and Mathers, 87,
88.</p> <p>Barclay, Alexander, of Garintuly and
Mathers, 88.
— Sir Alexander, of Garintuly, 84,
92.
— Alexander, vicar of Drumblade,
93.
— Andrew de, of Grantuly, 92.
— George, advocate in Aberdeen,
93.
— George, of Auchrody, 93.
— George, of Barclay, 93, 173.
— Sir George, of that ilk, 86, 89,
90, 91, 93.
— John, author of 'Argenis,' 85.
— John de, of Garintuly, 92.
— Patrick, of Grantuly, 85, 86, 90,
92.
— Sir Patrick, of Tollie, 93.
— Walter, of Drumdelgie, 93.
— Sir Walter, of Kerko, 89.</p> | <p>Barclay, Sir Walter, Sheriff of Aber-
deen, 89.
— Walter, of Garintuly, 89, 92.
— Walter, of that ilk, 93.
— Walter, of Garintuly and Ber-
clay, 92.
— Professor William, 85.
— Lord Brechin, 89.
— of Tollie, 84.
— of Tollie, Prince, 85.
— Walter, of Towie, 86.</p> <p>Berkeley's of Berkeley, 83, 88.
Berkely, Walter, Sheriff of Banff, 84.
Betoun, Mary, 70.
Bishop Andrew of Moray, 80, 198, 206,
272.
— Brecius of Moray, 272.
— John of Moray, 79.
— Patrick of Moray, 237.</p> <p>Bissets of Lessendrum, 76.
Byset, Walter, of Lessendrum, Sheriff
of Banff, 76.
Brown, David, of Glendriston, 164.
— John, in Briggs, 234.
Buchan, Earl of, 61.
Burgerhuys, Michael, 270.</p> <p>CALDER of Aswanly, George, 118.
— of Aswanly, Hugh, 117.
— Admiral Sir Robert, of Muirton,
117.</p> <p>Campbell, Lady Ann, Marchioness of
Huntly, 56.
Carnegy, Master David, rector of
Kinnoule, 55.
Catherine, dr. of Lord Forbes, 93.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- Ce, son of Cruidne, 26.
 Chalmer, George, helper, Rhynie, 272.
 Crawford, Earl of, 201.
 Cruickshank, Elizabeth, of Aswanley, 116.
 Cruidne, King of the Picts, 26.
 Cumyns, The, 94, 234.
 Cumyn, Joan, dr. of Lord of Badenoch, 95.
- DEMPSTER of Buchan, The, 61.
 Donald of the Isles, 55.
 Douglas, Francis, 61.
 — Earl of, William, 164.
 Dunbar, Robert, Little Tarie, 145.
- EDENDYUV, William, parson of, 81.
 Edward I., 88, 137.
 Eglinton, Sir Hugh of, 85.
 Elizabeth, dr. of Viscount Arbuthnot, 92.
 Errol, Earl of, 87.
 Erskine, Lord John, Earl of Mar, 165.
 — Sir Thomas, of Brechin, 60.
- FARQUHARSON of Invercauld, 84.
 — of Invercauld, John, 93.
 Fentoune of Baky, Margaret, 90.
 Finlay Mor, 93.
 Forbes, Alexander of, 164.
 — of Echt, 135.
 — Elizabeth, w. of Barclay of Tollie, 94.
 — of Forbes, 84.
 Forsyth of Dike, John, 59.
 Foverne, John of, 59.
 Fyfe, Earl of, Duncan, 94.
- GORDON, Adam, of Auchindoun, 91.
 — Sir Alexander, of Lesmoir, 282.
 — George, of Lesmoir, 280.
 — Henry, of Avachie, 230.
 — James, of Auchmullys, 165.
 — James, of Carnborrow, 120.
 — James, of Lesmoir, 279.
 — Sir James, of Lesmoir, 278, 279.
 — James, of Letterfourie, 278.
 — James, of Mill of Gartly, 79.
 — James, minister of Rothiemay, 203.
 — John, of Auchannachy, 233.
 — John, of Avachie, 230, 233.
 — John, of Broadland, 180.
 — John, of Cairnborro, 120.
 — Sir John, of Findlater, 56.
 — John, of Inshstomacke, 194.
 — John, of Lushgare and Pitlurg, 202.
 — Sir John, of Pitlurg, 203.
 — John, of Pette Marcus, 60.
 — John, of Scordarg, 202, 255, 278.
- Gordon, Sir Patrick, of Auchindoun and Gartly, 91.
 — Patrick, Mill of Carnborrow, 221.
 — Robert, of Gordonstoun, 280.
 — Sir Robert, of Pitlurg, 279.
 — Robert, of Straloch, 203.
 — Thomas, of Auchinrach, 212.
 — Thomas, of Ruthven, 212.
 — Thomas, of Schincharnie, 195.
 — William, of Broadland, 180, 280.
 — William, parson of Essie, 271.
 — Sir William, of Lesmoir, 282.
 — William, of Terpersie, 280.
 — William, of Tillytarmont, 278.
 — Adam of, 212.
 — Duke of, Alexander, 282.
 — Duke of, George, 118.
 — General, of Birness and Leask, 202.
 — James, son of Earl of Huntly, 272.
 — Lord George, 91.
 — Lord Lewis, 167.
 — of Riven, 177.
 — Sir John of, 54, 212.
 — of Straloch, 147.
 — Elizabeth of, 55, 56, 57, 212.
 — Elizabeth de, w. of Hugh Calder, 117.
- Gordons, of Avachie, 233.
 — of Broadland, 180.
 — of Cocklarachy, 58.
 — of Edinglassie, 126.
 — of Lesmoir, 79, 278.
 — of Pitlurg, 60, 202, 279, 280.
 — of Scordarg, 104.
 — of Terpersie, 279.
 — of Tillytarmont, 211.
- Grant of Rothmaise, John, 282.
 Gray, Elizabeth, Lady Glamis, w. of 3rd Earl of Huntly, 95.
 Gyllemore, vicar of Buthary, 81, 198.
- HAY of Mountblairy, Andrew, 282.
 Hendrie of Kirkney, John, 104.
 Huntingdon, David of, 58, 89.
 Huntly, Alexander, 1st Earl of, 117, 201, 232.
 — Alexander, 3rd Earl of, 95, 165, 213.
 — George, 4th Earl of, 55, 232, 233, 236.
 — George, 5th Earl of, 90.
 — George, 6th Earl and 1st Marquis, 91.
 — George, 2nd Marquis of, 56, 91.
 — George, Master of, 89.
 — William and Henry, brothers of the 1st Earl of, 202.
- Hutting, seneschal of Buchan, Alan, son of, 244.

- INNES of Invermarkie, 126.
 — Robert, of Broadland, 180.
 — Robert, of Edinglassie, 127.
- JAMES I., 84.
 — II., 117.
 — IV., 90, 165.
 — V., 59, 90.
 — VI., 60, 90.
- Johnston of that Ilk, 84.
- KEIR, Master Thomas, 55, 58.
 Keith, Elizabeth, w. of George, 4th Earl of Huntly, 236.
 Kelmans in Lesmurdie, 134.
 Ker, Andrew, minister of Cabrach, 162.
- LAING, Jhone, 'Baron of Noth,' 262.
 Leslie of Balquhain, 84.
 — Patrick, of Balquhain, 233.
 — Walter, reidare, Essie, 272.
 — Sir William, of Balquhain, 92, 232.
 — Sir William, of the Syde, 232.
- Lindsay, Sir Walter of, 55.
 Lovat, Lord, Hugh, 92.
 Lulach, 275.
- MACBETH, 31, 275.
 MacIntosh of Clan Chattan, 166.
 MacIntosh, William, 166.
 MacVeagh, Hugh, 61.
 Mar, Countess of, Lady Isabell, 164.
 Mar and Garioch, Earl of, Thomas, 26.
 Margaret, Lady, of the Ard, 68, 245.
 Marischal, Earl, William Keith, 119.
 Melgum, Viscount, John Gordon, 91.
 Montrose, Marquis of, 226.
 Monypenny, David, preb. of Rhynie, 272.
 Moravia, John de, 205.
 Moray, Countess of, 89.
 Moray, Earl of, 280.
 More, Lady Agnes, 84.
 — Sir William, of Abercorn, 85.
- OGILVIE of the Boyne, 70, 84, 214.
- Ogilvie, Margaret, w. of George Barclay, 93.
- PAIGE, Joannis, 78.
 Pope, Adrian IV., 111.
 — Celestine, III., 25.
 — Honorius, 229.
 — Innocent III., 25.
- RAMSEYE, Capt. Andrew, 194.
 Randolph, Thomas, Earl of Moray, 85.
 Richard, son of Randolph, 84.
 Robert I., 63, 78, 79, 80, 84, 88, 89, 95.
 — III., 164.
 — commendator of Haliruidhous, 165.
- ROSS, Mr. Henrie, parson of Rhynie, 272.
 — James, minister, Invercharrach, 162.
- SANDILANDS, Sir James, 164.
 Scroggy, Dr. Alexander, m. of St. Machars, 57.
 Seton, Sir Alexander, 55.
 Sophia, wife of Viscount Melgum, 91.
 Stewart, Alexander, Earl of Mar and Garioch, 55, 164.
 — Lady Ann, w. of James Gordon of Lesmoir, 279.
- Strathachin of Losmorthie, George of, 133.
 Strathbolgyn, David of, 80, 94, 198.
 Sutherland, Earl of, 205.
- THOMAS, son of Lady Margaret of the Ard, 68.
 Troup, John, of Culmaley, 69.
 Tulach, Sir Walter of, 84.
- URWELL, James, reidare, Rhynie, 272.
- WILLIAM the Lion, King, 94.
 Wintoune of Andate, 235.
 — John, of Andate, 236.
 — Ranald, of Andat, 236.
- Wysman, William, notair public, 202.

INDEX OF SUBJECTS.

- ABERDEEN, capture of, by Marquis of Huntly, 226.
 Aberdeenshire, old divisions of, 16.
 'Annoid' Church, meaning of, 235.
 Aswanley, historical notices of, 115.
- Auchindoun, lordship of, 130.
 Auchindroyne, chapel at, 177.
- BADENOCH, grant of, to Earl of Huntly, 232.

- Balvennie, lordship of, 129, 130.
 Barclay charters, 90.
 — estates, sale of, 91.
 Barclays, historical notes on the, 83.
 Battlefields on Clashmach, 21.
 Battle of Alford, 226—Arbroath, 84—
 Auldearn, 226—Brechin, 117,
 201, 232—Bridge of Dee, 193
 —Glenlivet, 91, 167, 180, 195,
 230—Kittlemannoch, 98.
 Beacon fires, 38.
 Belcherrie, old march dyke at, 131.
 Bell Knowe of Rhynie, 269.
 Bell of Rhynie, 270.
 — of St. Nicholas, 270.
 Bells in St. Machar's, 270.
 Berclay, barony of, 90.
 Berkeley, meaning of name, 94.
 Blackwater, 147.
 Boginloch, ancient village at, 260.
 Bolgyne, Fife, lands of, 31.
 Botarie, Gaelic names, in, 194.
 — old kilns at, 199.
 Bowmen, 242.
 Bull of Pope, Adrian IV., 111.
 — Celestine III., 25.
 — Innocent III., 25.
 Burgyn charter, old names in, 4.
 Burning of the Rawes, 226.
 Butthary and Elchies, a prebend, 198.
- CABRACH**—church dedicated to B.V.,
 144—dauchs of Lower C., 133
 —family names, 169—fords,
 141—forests destroyed by fire,
 161—geology, 147—historical
 and descriptive notes, 159—
 name belongs to Upper C.,
 161—old march, 155—popu-
 lation in 1696, 169—rental in
 1600, 160—a Royal forest, 163
 —Synod applied for adjust-
 ment of boundaries, 163—the
 Pass, 142—Upper Cabrach,
 142—woods, 160—united to
 Kildrummie, 168.
- Cairnborrow, early notices of, 119.
 Cairnie—Burnt Kirk, 172—cottar fam-
 ilies, 218—Covenant, the, 223
 —English and old Scotch
 names, 179—church-lands, 196
 —farmers and the Presbytery,
 227—gentleman farmers, 219
 —Gordons in parish, 219—
 historical notes, 217—hybrid
 names, 186—kirks and chapels,
 172—population in 1696, 217—
 trades, 218.
- Cairns at Cairnmore, 120.
 Calders of Aswanley, 116.
 Caral Fair, 176, 215.
 Caral's Cairn, 177—Well, 176.
 Causeways, old, 62, 187.
 Chapel Cairn and Bell-hillock at Fin-
 glenny, 259.
 Chapelhouse at Cormellat, 178.
 Church-lands, 54.
 Circle at Ardgallie, 129.
 Clan Morgan, 24.
 Cocklarachy, owned by Church, 54.
 — historical notes, 53.
 Cors-stones, 59.
 Crawford's, Earl of, rebellion, 117.
 Craw-stones, 256, 257, 258.
 Cross-stones, 257.
 Cumry, church-lands of, 206.
 Culdees of Lochleven, 31.
 Cup-marked stones, 59, 265.
 'Cutting' corn, 184.
 Cumyns, The, 94.
- DAUGH**, Episcopal chapel at, 177.
 Dauch, The Auch and Forty, 282.
 Davach, 78, 283.
 — corrupt forms of, 133.
 Decree Arbitral betwixt the Duke of
 Gordon and Aswanley, 118.
 Deer, Monks of, 54.
 Deveron, source of, 140.
 Drumblade, barony of, 63.
 Drumdelgie, boundaries, 173—church,
 80—Gaelic names, 192.
 Dumeath belonged to Bishop of Aber-
 deen, 111.
 Dunbennan, early settlement in, 240.
- EARTH-HOUSES** in Essie, 265.
 Echt-Forbes, Barony of, 135.
 Edindiach, chapel of, 80.
 Edward I. at Invercharrach, 137.
 Elgin Cathedral, 57.
 Essie and Rhynie, 8 davachs of, 274.
 — old march betwixt, 273, 274.
 — place names and antiquities, 258.
- FAICH**-hill, old churchyard at, 82.
 Flemings in Leslie, 68.
 'Foirmailinge,' 104.
 Forest of Cnoc, 54.
 Forests of Mytice, 262.
 Fren draught, 91, 281.
- GAELIC** and English names, proportion
 of, 1.
 Gallowhill—Auchterless, 61—Edin-
 glassie, 126 Lesmoir, 263.
 Gartly, Barony of, 91—castle, 88—
 church, 83—ecclesiastical af-
 fairs, 78—old chapels, 79—
 rise of parish, 81—the 'Place'
 of Gartly, 92.
 Garntuly and Berclay, Barons of, 92

- Gauch, fight at, 167.
 Giant Stone, Tap o' Noth, 254.
 Gibston, 'sett' of, 222.
 Glass—parish, 110—in lordship of Huntly, 129—old boundaries, 130.
 Gordon vassals and the '45, 167.
 Gordon's Hospital, Aberdeen, 203.
 Gordons in Cairnie, 219.
 Gordons of Lesmoir, their possessions, 281—decline of the family, 282.
- HADDOCH, chapel at, 177, 223.
 Half-davachs of Ardmannoch, 205.
 Heckle-birnie, 175.
 Hills, names of, 15.
 Hill-Forts—Bennachie, 42—Caterthun, 47—Craigdornie, 113—Dumbathie, 208—Finhaven, 47—Tillydoun, 97.
 — Roadways, 48—wells, 47.
 Holy Wells in Drumblade, 65.
 'Horne Silver', 104.
 Huntlie, Berwickshire, 251.
 Huntly—Burgh, 249—charters, 250—corn-mills, 247—cottars, 247—customs, 248—manufactures, 62—Poll-Book notes, 247—population in 1696, 247—rise of parish, 229—trades in 1696, 249—tradesmen, 248.
- INVERMARKIE, castle of, 125.
- KINLOSS, Abbey of, 54.
 Kinkell—Church of, 70.
 Kinnoir—alehouse of, 237—in Barony of Keith, 236.
 Kirkney, chapel at, 102—woods in, 263.
 Knapperts, 97.
 Knights Templars, 69, 70.
- LEATHERN bags in Shetland, 31.
 Legend of obligation to hunt wolves 234.
 Legends, value of, 10.
 Lesmoir, castle of, 279, 282.
 Lesmurdie, early notices of, 133.
 Lessendrum, old boundaries of, 74.
 Letting farms in 'thirds', 185.
 Lichton's Iyll, 57.
 Liege-men claimed by Bishop of Moray, 76.
 Londores, monastery of, 25.
- MAER, The, 144, 145.
 Mairship of Earldom of Moray, 145.
 Mar's Well, Earl of, 55, 236.
 Millduan, battle of, 276—Cairn, 277—traditions, 274.
- Monk's Cairn, The, 214.
 Moothills, 60.
 Mortlach, 'Bishopric' of, 130.
 — church of, 111.
 — chapel at, 177.
 Mosses of Badnaman, Fuie, and Blackwater, 152.
- NORSE 'setr', 107.
- OUTSETTIS, 187.
- PASTURAGE, old custom of, 123.
 Pillar-stone at Broadland, 191.
 Pitlurg, aisle at Cairnie, 203—Castle, 203—historical notes, 201.
 Place names—authorities for old forms, 2, 4—corruptions, 4—difficulties in interpreting old names, 13—Fifeshire names, 17—preservation of old forms, 3—proportion of Gaelic and English names, 1—study of the subject, 6—systematic changes, 10.
 Presbytery records of Strathbogie, 223.
- RAID of MacIntosh, 166.
 Rebellion of '45, 168, 196.
 Relative value of 'aittis, and wictual, 246.
 Rentals, value of, 174.
 Rents of Gingomyres and Smallburn, 221.
 Rents in kind, 220.
 Rhynie—Bell Knowe, 269—early notices, 268—historical notes, 268—old boundaries, 273—place names, 252.
 Rivers, names of, 15.
 Robert Bruce's camp, 64.
 Ruthven, kirk, 176—old names, 204.
 Ruthven and Dipple, prebend of Cathedral of Moray, 176.
- SCOTLAND, old divisions under Cruidne, 26.
 'Seats', 105.
 'Sett' of Gibston, 222.
 Spanish plot, 87, 91.
 Spynie, regality of, 236.
 St. Finnan's Well, 99.
 St. Hillery's Well, 65.
 St. Irenæus, 269.
 St. John the Evangelist's Iyll, 57.
 St. John's Well, 238.
 St. Leonard's Altar, 56.
 St. Machar's Cathedral, 57.
 St. Martin, church of, 175.
 St. Mary of Cocklarachy, chaplainry of, 55, 56.

- St. Moluach, 254.
 St. Mungo, 237.
 St. Nicholas, Aberdeen, 58.
 St. Wolok, the Breviary on, 114.
 St. Wolok's Well and Baths, 114.
 Starr-grass, 186.
 Stone circles—Drumminor, 258—Erne-hill, 207—Gingomyres, 191—N. Dumeath, 128—Stoneyfield, 71.
 Strathbolgyn, history of the family of, 94.
 Superstitions in Cairnie, 182.
 Surnames derived from lands, 188.
 Symbols on Pillar-stones, 257.
- TAM O' RIVEN and the Monk of Grange, 213.
 Tap o' Noth Fort, 35—drains, 47—erectments within fort, 45—formation of ramparts, 36—MacCulloch's views, 39—no relics, 49—plans of fort, 35—position of hill, 50—outer ramparts, 49—results of investigations, 50—rocks fusible, 40—Stuart's theory, 41—stonework of slope 43—tables of analyses, 39, 51, 52—vitrification, 37—well, 46.
 Teller Fair, 65.
 Temple-lands, of Essie, 274—of Strathardill, 70.
 Termon-lands, 209.
 Tower of Tullich, 111.
 Traditions of Reekomlane, 149.
 Transfer of church-lands of Mortlach, 111.
 Tumulus in Drumblade, 64.
- VITRIFICATION, 37.
 Vitrified Forts, 35—Craig Phadrig, 42—Dunnideer, 39, 42—Knock Farrel, 42—Glen Nevis, 41.
 Vitrified matter and rocks, Mr. Proctor's analyses of, 39.
- WADSETS, 180.
 Watt's stable, legend of, 124.
 Well, Earl of Mar's, 55, 236.
 Wild swans in Drumblade, 66.
 Wolf Holes, 76.
 Wormiehillock, 259.
 Wow o' Riven, 176.

INDEX OF GAELIC WORDS,

Entering into names of places in the district of Strathbogie.

- ABHUINN (av-en, awen), *s.f.* a river, 115, 119, 278.
 Achadh (ach-a), *s.m.* a field, 109, 110, 144, 200, 215, 216, 233, 239, 264, 266.
 Aghaidh (aogh-e), *s.f.* the face, 126.
 Ailean, *s.m.* a green, plain, 255.
 Aill, *s.f.* a cliff, a rocky face, 126, 155.
 Aird (árd), *s.f.* a height, 71, 128, 193, 241, 256, 263.
 Airgiod (ar-gud), *s.m.* silver, 119.
 Airidh (ar-e), *s.f.* a shieling, hill pasture, 131, 199.
 Aiteann (atyunn), *s.m.* juniper, Aitinn f 153, 244.
 Allt, *s.m.* a burn, stream, rivulet, 123, 125, 146, 148, 149, 151, 153, 156, 159, 204, 231, 264.
 Ard, *a.* high, 142.
 Ardan, *s.m.* a height, eminence, 71, 206.
 Ath (â), *s.m.* a ford, 139, 141.
 BAD, *s.m.* a clump, cluster, hamlet, 100, 123, 138, 141, 152, 216, 266.
 Baile (bally), *s.m.* a town, farm, 18, 96, 112, 122, 131, 142, 265.
 Ballach, *a.* spotted, speckled, 134.
 Bàn, *a.* white, light-coloured, 116, 128, 135.

- Bàrd, *s.* a poet, bard, 17.
 Bathais (bá-esh), *s.f.* forehead, front, 198.
 Beag (beg), *a.* little, short, 157, 245, 256.
 Bealach (byallach), *s.m.* a pass, mountain-gorge, 149, 152, 157, 159, 208.
 Beinn (ben), *s.f.* mountain, hill, 16, 25, 125, 211, 239.
 Beith (bā), *s.m.* and *f.* birch, 18, 152, 208, 231.
 Blàr, *s.m.*, a field, a battle, 158, 263, 266.
 Blàth (blà), *s.m.* a flower, blossom, 53.
 Bo, a cow, 96, 233.
 Boc, *gen.* buic, a he-goat, a buck, 151, 158.
 Bodach, an old man, clown, spectre, 123.
 Bog, *a.* soft, miry, damp, 193, 233, 260.
 Boglach, *s.f.* a marsh, moor, bog, 71.
 Bolg, *s.m. gen. builg.* bellows, bag, belly, 31, 100.
 Bonn, *s.m.* bottom, foundation, 126
 Both (bo), *s.m.* } a cottage, hut,
 Bothan (bohan), } tent, 112, 122,
 } 127, 142, 199.
 Bothar (bohur), *s.m.* a lane, road, 238.
 Braighe (braie), *s.m.* a brae, bank, 119.
 Brathair (brahur), a brother, monk, 158.
 Breac, *a.* speckled, spotted, 4, 153.
 Breug, *gen. bréige, s.f.* a lie, falsehood, 143.
 Broc, *s.m.* a badger, 153.
 Broclach, *s.f.* a warren, a badger's den, 153.
 Brothach (bro-ach), *a.* foul, miry, 204.
 Brothaire (bro-aru), *s.m. obs.* a caldron, 158.
 Bruach, *s.m.f.* a steep bank, 157.
 Bruth (brhu), *s.m.* a dwelling of fairies, 120.
 Buachaile } (buach-ell), *s.m.* a
 Buachaill } herd, 98.
 Buidhe (bhu-e), *a.* yellow, 135.
 CABAR, *s.m.* a pole, rafter, beam 160.
 Caedh, *obs.* (kàè), a quagmire, 22.
 Cailleach (kallyach), an old woman, a hag, 190.
 Càrn (kàrn), *s.m.* heap of stones, a cairn, 67, 82, 96, 119, 120, 156, 159, 192, 197, 208.
 Carrach, *a.* stony, 137.
 Cas, *s.f.* the foot, 239.
 Cat, *s.m.* a cat, 154.
 Cath (kâ), *s.m.* a battle, fight, 67.
 Cathair (ka-hur), *gen. cathrach, s.f.* a chair, seat, fort, 105.
 Ceann (kyann), *s.m.* a head, point, end, 20, 192, 229.
 Ceannaiche (kyann-ech-u), *s.m.* a buyer, a merchant, 215.
 Cearc (kerk), *gen. circe*, a hen, 102.
 Ceasach, *obs. s.f.* a causeway, 187.
 Ceo (kyo), *s.m.* mist, fog, 253.
 Ciar (kear), *a.* brown, dark, 141.
 Cill (kèll), *s.f.* a cell, church, 102.
 Clach, *s.f. gen. cloiche*, a stone, 200, 204, 241, 254, 260, 262, 266.
 Clacharan, *s.m.* a causeway, stepping-stones, 183, 241.
 Claigionn (klagunn), *s.m.* a skull, 159.
 Clais (klash), *s.f.* a furrow, trench, 21, 264.

- Cléireach (klerach), *a* cleric, clergyman, 54.
- Cnoc (knock), *s.m.* a knoll, hill, 18, 24.
- Cobhas (couse), *obs. Ir.* a causeway, 187.
- Coille (kolyu), *s.f.* a wood, forest, 18, 135, 146, 194, 206, 231, 234, 245.
- Coire (kóere), *s.m.* a caldron, corrie, 54, 96, 101, 105, 122, 135, 157.
- Colpa }
Colpach } *a* heifer, cow, 198.
- Comar, *obs. s.m.* a meeting, way, valley, 97, 208.
- Corc }
Coirc } (koerk), *s.m.* oats, 100.
- Coirce }
Crann, *s.m.* a tree, timber, beam, 263.
- Creag (krägg), *s.f.* a rock, craig, 112, 122, 127, 154, 243, 245, 266, 268.
- Crìoch (krech), *s.f.* an end, boundary, 19.
- Crois (krosh), *s.f.* a cross, 125.
- Crom, *a.* curved, bent, 159.
- Cruaidh (kruae), *a.* hard, firm, 99.
- Cruinneachadh, *s.m.* a gathering, assembly, 98.
- Cuibhe, *obs.* a trench, pit, 216.
- Cùil (kùl), *s.f.* a corner, 99, 101.
- Cùl, *s.m.* the back, a hill-back, 17, 20, 24, 25, 54, 58, 101, 154, 192, 204, 242.
- Cùrr, *s.f.* a corner, site, place, 204.
- DABHACH (davach), *s.f.* a measure of land, 79, 133.
- Dail (dall), *s.f.* a field, plain, 98, 100, 111, 126, 136, 240.
- Dealgan, *dim.* of dealg, *s.m.* a thorn, 192.
- Dearg (dyerg), *a.* red, 255.
- Dian (dyean), *a.* rapid, swift, 124.
- Dion, *s.m.* a shelter, fence, 149.
- Dobhar (dòvar), *s.m.* water, 33, 148, *obs.*
- Dobhran (doran), *s.m.* an otter, 138.
- Doirionnach (doer-un-ach), *a.* stormy, 112.
- Draighionn } *s.m.* thorn, 101,
Droighionn } 215.
- Druim, *s.m.* the back, a ridge, 9, 53, 100, 115, 188, 192, 194, 215, 216, 258, 262.
- Dubh (dùh), *a.* black, dark, 67, 115, 153, 203, 215, 243, 262, 278.
- Dùn (dùn), *s.m.* a heap, hill, hill-fort, 75, 97, 239, 255.
- EAGLAIS (eglish), *s.f.* a church, 176, 268.
- Eala }
Ealadh } *s.m.* a wild swan, 66.
- Eang (eng), *s.f.* point of land, a nook, corner, portion, 195.
- Earb (erb), *s.f.* a roe, 159.
- Ear (er), *s.f.* the east, 131.
- Eas (ess), *s.m.* a waterfall, ravine, 115, 270.
- Easbuig (ās-beg), a bishop, 54.
- Eilid, a hind, 146.
- Eudan }
Eudann } *s.m.* a face, 78, 126.
- Eun (èn), *s.m.* a bird, 102.
- FADA, *a.* long, distant, 23.
- Faich, *s.f.* a field, plain, green, 109.
- Faill, *s.f.* a cliff, precipice, 127.
- Fear, a man, *pl.* fir, 143.
- Fearn (fyárn), *s.m.* the alder-tree, 192.
- Feith (fā), *s.f.* a marsh, bog, 58, 138.
- Feurach (ferrach), *a.* grassy, from feur, grass, 200.

- Fiodh (feùgh), *s.m. gen.* fiodha timber, *adj.* fiodhach, a-bounding in timber, 152.
- Fionn (fyunn), *a.* white, pale, 34, 125, 151, 204, 258.
- Fuar, *a.* cold, 16, 133.
- Fuaran, *s.m.* a spring, fountain, 157.
- GABHAR \ (gour), *s.f.* a goat, 4, Gobhar / 125.
- Gaoth (gaò), *s.f.* wind, *adj.* gaothach (gao-ach), windy, 150.
- Gàradh (gàra), *s.m.* a garden, a dyke, 82.
- Garbh (garv), *a.* rough, rugged, 73, 138, 139, 188.
- Gille (gèllye), a lad, man-servant, 182.
- Glac, *s.f.* a defile, hollow, 139, 266.
- Glas, *a.* grey, green, 126, 130.
- Gleann (glyann), *s.m.* a glen, valley, 23, 253, 256, 258.
- Gobha (go-a), a smith, 127, 192.
- Gobhal (go-ul), *s.m.* a fork, 110.
- Gruamach, *a.* gloomy, 109.
- Guala, *s.f.* a shoulder, mountain, projection, 252.
- Giubhsach (geüsach), *s.f.* a fir wood, from giubhas, *s.m.* fir, 135.
- IAR (ear), *s.f.* the west, 141.
- Inbhir (inver), *s.m.* a confluence, the mouth of a river, 122, 136, 246, 258.
- Innais (ennesh), *s.f.* an island, pasture land, 193.
- LAG, *s.m.f.* a hollow, 98.
- Lagan, *s.m.* a little hollow, 73.
- Làib, *s.m.* a mire, pool, 75.
- Làir (làer), *s.f.* a mare, 123.
- Lairig (làerig), *s.f.* a moor, hill-side, 155.
- Laogh (llùgh), a calf, 138.
- Lar, *s.m.* ground, a floor, 96, 123.
- Leac (lyek), *s.f.* a flag-stone, slab, 73, 158, 239, 264.
- Learg (lyerg), *s.f.* a little height, face of a hill, 149.
- Leathad (le-ud), *s.m.* a slope, side of a hill, 156.
- Lian, \ *s.m.* a field, meadow, Leana, / 128.
- Liath (léa), *a.* grey, 193, 205.
- Lios (lëss), *s.f.* a garden, dwelling, fort, 77, 133.
- Loch, *s.m.* a loch, lake, 156, 239.
- Lònach, *a.* marshy, 242.
- Luachrach, *s.f.* a rushy place, 127, 253.
- Lurg, *s.f.* shin, shank, ridge of a hill, 54, 203.
- MAGH (mach), *s.m.f.* a field, plain, 21, 138.
- Maitheach \ (may-, moyach), *s.f.* Maigheach / a hare, 21.
- Manach, a monk, friar, 158.
- Maol, *a.* bald, bare, 72, 262.
- Maol, *s.m.* the brow of a hill, 124, 125.
- Maor (màor), a messenger, steward, 144.
- Marc, *s.m.* a horse, 123.
- Meadhon (me-un), the middle, 24, 158, 240, 267.
- Meadhonach, *a.* middle, 100.
- Meall (myall), *s.m.* a lump, knoll, 193, 278.
- Mennat or Minnat, *obs.* a dwelling, 104.
- Mòd, *s.m.* a court of justice, 60.
- Moine, *s.f.* peats, moss, 66, 139, 193, 266.
- Monadh (móna), *s.m.* a moor, heath, mountain, 16, 25, 123, 134, 193.

- Mòr, *a.* great, large, chief, 111, 133, 144, 177.
- Muc, *s.* a sow, pig, 21, 139, 264.
- Muilleann (mūlyunn), *s.m.* a mill, 142, 152.
- Muineal, *s.m.* the neck, 246.
- Mullach, *s.m.* ridge, height, 21, 67, 138.
- Murchadh (mūruchu), a man's name, 134, 200.
- NEAD (nyed), *s.m.* a nest, 153.
- ODHAR (o-hur), *a.* dun, drab, 127.
- Oir, *s.m.* an edge, border, 229.
- Ord, *s.m.* a hammer, a round hill, 153, 192, 200, 206.
- PIT or Pet, (?) a hollow, portion, town, 54, 203.
- Poll, *s.m.* a hole, pond, pool, 153, 252.
- Preas, *s.m.* bush, thicket, 254.
- RAITHNE (ra-ina), *s.f.* fern, 193.
- Raineach *f.* 216.
- Rath (rà), *s.m.* a fortress, hill-fort, 211.
- Reidh (ray), *s.m.* a plain, level, 200.
- Rialbhach (rea-ach), *a.* drab, brindled, 136.
- Roinn, *s.m.* a point, headland, 122, 139, 269.
- Ruadh (rua-gh), *a.* red, 147, 193.
- SABHAL (sav-ull or saull), *s.m.* a barn, 251.
- Sàil, *s.f.* a heel, foot, 25.
- Scairbh (skariv), *obs. s.f.* a shallow ford, 240.
- Seabhadh (shohak), a hawk, 267.
- Sean (shen), *a.* old, 105, 142.
- Seileach (shellach), *s.m.* willow, 97, 122.
- Sgiath (sge-agh), *s.f.* a wing, shield, 159.
- Sgòr, *s.m.* a sharp rock, 255.
- Sgorach (skorrach), peaked, rocky, 240.
- Sith (she), *s.m.* a round hill, 121.
- Sith (she), a fairy, 121.
- Sliabh (sléav), *s.m.* a moor, hill, mountain, 63, 116.
- Sliabhach (sleavach), *a.* hilly, mountainous, 63.
- Slochd, *s.m.* a pit, hollow, 109, 124.
- Sneachd (snechg), *s.m.* snow, 71.
- Soc, *s.m.* a beak, snout, 110, 132.
- Spréidh (sprae), *s.f.* cattle, 146.
- Sruth (srū), *s.m.* a stream, rapid, 147, 241.
- Stair (stár), *s.f.* a causeway, stepping-stones, 187.
- TAIL (táll), *s.f.* a lump, hillock, 123.
- Taip, *s.f.* a mass, lump, hill, 25.
- Talamh (talluv), *s.m.f.* earth, land, 99.
- Teach (tyech), *s.m.* a house, habitation, 133.
- Teaghlach (tyallach), *s.m.f.* a household, a house, a dwelling, 24.
- Teanga, *s.f.* a tongue, 122.
- Tearmunn, *s.m.* a boundary, refuge, 210.
- Teine (tyéne), *s.m.* fire, 109, 266.
- Tir (tyer), *s.m.f.* land, country, 192, 243.
- Tobar, *s.m.* a well, fountain, 4.
- Tom, *s.m.* a bush, knoll, 134, 135, 153, 193.
- Torc, *gen.* tuirc, a boar, 139.
- Torr, *s.m.* a hill, a heap, 20, 98, 146, 250.

<p>Trian (tréan), <i>s.m.</i> a third part, 243.</p> <p>Triopall, <i>s.m.</i> a bunch, cluster, 138.</p> <p>Tùlach, <i>s.m.</i> a knoll, hillock, 24, 82, 104, 111, 177, 184, 216, 239, 245.</p>	<p>UACHDAR, <i>s.m.</i> top, upper part, 124.</p> <p>Uaine, <i>a.</i> green, 154.</p> <p>Uchd, <i>s.m.</i> the breast; face of a hill, 30.</p> <p>Uchdach, <i>s.f.</i> side of a hill, slope, 99.</p> <p>Uisge (ùshge), <i>s.m.</i> water, 22, 101.</p>
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4

