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Author(s): W. J. Watson

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TOPOGRAPHICAL VARIA—IV.

W. J. WATSON

[NOTE.—The stress accent is indicated by a point placed immediately before the stressed syllable.]

ath, ate

THE Gaelic prefix *ath* in the modern language corresponds in meaning to Latin *re-*, again, back.¹ In the earlier stages of the language it is used (1) to denote repetition, reiteration, restoration; (2) as an intensive prefix; (3) as Latin *ex-*, often with a depreciative meaning.² Examples of these three uses are given by Dr. Kuno Meyer. The Gaulish form of *ath* is *ate*, often with intensive force, as in *Ate-merus*, very merry (Gaelic, *mear*); *At-eula*, very skilled (Gaelic, *eòl-ach*).³ An Irish Ogam inscription has the name *Ate-glan*, very pure. This prefix, in its various applications, occurs in a few of our place-names, of which some examples may be given with certainty:—

(1) *Atholl*, in Gaelic *•Atholl*, *•Athall*. The old forms are *Athotla* (Book of Deer), *Athfoithle* (Irish Annals), and such. Dr. MacBain, in his notes to Skene's *Highlanders of Scotland* (p. 413), rightly derives the name as 'Ath-Fhodla, Second Ireland,' i.e. New Ireland. *Fodla* was one of the names for Ireland, and also that of one of the three mythical queens, really goddesses, of the country. The name may be explained as from a primitive **Vo-dil-a*, Little dear one. The stock derivation of *Atholl* from *ath*, ford, would require the stress accent to fall on the second part of the compound, giving *Ath•fhoille*, and is therefore manifestly impossible. If we may suppose the name *Ath-Fodla* to have been given by the first Gaelic settlers of

¹ Cf. MacBain's *Etym. Dict.*

² Kuno Meyer, *Contributions to Irish Lexicography*.

³ Holder, *Altcelt. Sprachschatz*.

Atholl in fond remembrance of their native land, an interesting parallel may be found on English soil. At Glastonbury, in Somersetshire, there is known to have existed a very ancient Irish settlement and monastery. In Irish records it is referred to as 'Glastimper nan Gaidheal,' Glastonbury of the Gael. In his recent book¹ Mr. Edmund M'Clure says: 'King Edgar granted certain privileges to Glastonbury in 971, according to *Cart. Sax.*, iii. p. 574, in which certain places in the islands (*in insulis*, i.e. in the low insulated lands near the Abbey) are mentioned, among them "*Bekeria*, which is called *Parva Ybernia*," little Ireland.' Bekeria is obviously Bec Eriu. It is now called Bickery. Eriu was another of the Tuatha De Danaan queens, as well as a name for Ireland; doubtless, like Fodla, a local tutelary goddess. To judge by the frequency of her association with rivers, both in Ireland and Scotland, she was specially a goddess of waters.

(2) As an example of the depreciative sense of *ath* may be taken Loch Ashie and Drum Ashie (Drumossie Moor of Burns), near Inverness. The Gaelic is Loch and Druim Ath(a)isidh, and reference to the examples of *innis* in place-names which I collected in vol. iii. p. 241 of the *Celtic Review* (Cruoisidh, Breacaisidh, etc.), will make it clear that Ath(a)isidh is the genitive case of Athinnis, a poor or disused meadow, viz. •Athinnse, where *innse* in the unaccented syllable is degraded to *i'se*, *isidh*. For the meaning, compare *athgort*, a disused field; *athlaech*, a dotard; *athrí*, a deposed king; *athlongport*, a disused camp.² The meaning suits the place. Inverness folk-etymology makes Ashie one of the numerous band of Danish princes who went about getting themselves killed in places where they had no business to be, such being, presumably, the most obvious way of commemorating their names, unknown to history otherwise.

(3) The intensive use of *ath*, noted at the outset as going

¹ *British Place-Names in their Historical Setting*, p. 205.

² Kuno Meyer, *Contributions to Irish Lexicography*.

back to Gaulish times, and closely allied to the notion of repetition, is well seen in Loch •Athfhinn, Abhainn •Athfhinn, Inbhir •Athfhinn, Beinn •Athfhinn,¹ Englished Loch Aven or Loch A'an, etc. The River Aven falls into Spey at Ballindalloch. There is a good deal of local tradition with regard to it, a *resumé* of which was given me by Mr. John Mathieson of H.M. Ordnance Survey. Athfhinn, says tradition, was the wife of Fionn, and lived at Bog-luachrach opposite Inchrory Lodge. At that time the stream was called 'Uisge bàn nan clachan sleamhain,' Fair water of the slippery stones. Athfhinn fell in and was drowned. Then said Fionn :

' Uisge bhàin nan clachan sleamhain !
 'S an deach mo bhean a bhàthadh ;
 'S e Athfhinn a bheir mi air an abhainn.'
 ' Fair water of the slippery stones !
 Wherein my wife was drowned,
 Aven I will name the river.'

Since that time no one can be drowned in Aven till it meets the Alnack, near Tomintoul. So far tradition. The Aven is famed for the clearness of its water ; the fish can be seen hanging in every pool.

' The water of Aven runs so clear
 It would wile a man of a hundred year.'

In fact, *Athfhinn* means simply 'the very clear or bright one,' representing a primitive *Ate-vinda, with which may be compared for meaning Belisama, 'most bright one,' now the Ribble, both river-goddesses to start with. *Uisge bàn*, Fair Water, echoes the old name. The legend of Fionn's wife may be a reminiscence of the primitive river-goddess ;

¹ The following verse, in a song by Archibald Stewart, a native of Glen Aven, deserves quoting in this connection :

' Gu Beinn Athfhinn nan stùc
 Nam feadan 's nan lùb
 Far an loisgear am fùdar gorm.'
 Thos. Sinton, *The Poetry of Badenoch*.

the goddesses of certain rivers have by no means yet passed out of recollection.

(4) The river-name Affric, of Glen Affric, has been derived by Dr. MacBain from *•Ath-bhreac*, which he explained as 'somewhat speckled.' On the analogy of Aven, it is more probably 'very speckled.' The term was in use of old as a female proper name; as applied to the river it was primarily the name of the local water nymph or river-goddess.

*eadar, *enter, inter*

To define a locality as lying between two given points is a simple and obvious method of fixing situation, which was so extensively used in Gaelic place-names that anything like a complete list of names in which *eadar*, 'between,' occurs would be difficult to compile and tedious to read. On the Continent, though Endlicher's glossary of Gaulish terms gives *inter ambes*: *inter rivos*, the old *inter*, *enter* seems to have been very sparingly used on Celtic ground; at least Holder gives only *Inter-catia*, occurring twice in Spain, nor is there any recorded instance of its use in ancient Britain.

Both in Gaul and in Britain the stock name for a confluence was *Condāte*, and that, or a derivative of it, was used to denote the land included by converging streams. In ancient Italy, *Interamna*, 'between waters,' 'Mesopotamia,' was not uncommonly so used. In Scotland, as in Ireland, *eadar* is usually, though not always, found in combination with words that imply water—*e.g.* *abhainn*, *dobhar*, *allt*, *caolas*, for the obvious reason that water, in stream or loch, forms the clearest of limits. With us, too, as in Ireland, *eadar* is regularly, if not indeed invariably, followed by *dà*, two. Names involving a monosyllabic preposition have the stress accent on the preposition. Our only preposition of more than one syllable is *eadar* itself, and it usually conforms to this rule when the noun following *dà* is a monosyllable; when the noun is not a monosyllable,

the principal stress accent falls on the final element of the compound. Further, in these compounds, whether monosyllabic or not, under the influence of the stress accent, the *d* of *dà* is assimilated to the *r* of *eadar*, and the resulting sound is *rr*, as in *nàdurra* for *nàdurda*, and such. Some examples will illustrate all these points :—

Loch eadar da Shàbhal, Loch between two Savals (hills), pronounced Loch eadra Shàbhal (Sutherland).

Eadar da abhainn (•Eadra•abhainn), between two rivers, viz., Meadie Burn and the Burn of Strath Dubh (Suth.).

Eadar da Chalda (•Eadra•Chalda), between two Caldas, Norse for Coldwater (Suth.).

Cnoc eadar da allt, Hill between two burns (Suth.).

Eadar da chaolas, Eddra•chiles, between two Kyles (Suth.).

Cnoc dubh eadar da allt a' chlaiginn, Black hill between two 'skull'¹ burns (Ross).

Eadardun, •Edderton, between forts. If *dà* ever occurred here, all trace of it is lost in the Gaelic pronunciation (Ross).

•Edra•dour (obsolete, now Redcastle), between two rivulets (Ross).

Eadar da Charrann (•Eadra•Charrann, now in English New Kelso), between two Carrons; situated in a circular bend of the River Carron (W. Ross).

Eadrais •Ettridge (Glentruim), explained by Dr. MacBain as between two falls, *eas* (Inverness).

Eadar da fhaodhail (Eadra fhaodhail, in English Ard•roil), between two fords (Lewis).

Eadar da leacach (•Eadra•leacach), between two slopes (L. Katrine).

Eadar da dhobhar (Eadra dhobhar, •Edra•dour), between two rivulets (Perth).

¹ Claiginn here means a skull-shaped hill.

Eadar da ghobhal (Eadra ghobhal, •Edra•goul), between two forks (Loch Tay side). The district between Call•ellochan and Acharn.

Eadar da dhoimhnid (Eadra dhoimhnid, •Edra•dynate), between two ravines (Strath Tay).

Eadar da Mhucaidh (Eadra Mhucaidh, •Edra•mucky), between two swine-burns (Strath Tay).

Beinn Eadar da loch, corruptly now in Gaelic •Meadar-loch, •Benderloch, hill between two lochs (Argyll).

•Eadarlinn, between two pools (Loch Awe).

In beith edarda alterin, the birch between two ravines (Book of Deer).

Some names beginning with *eadar* are obscure as to meaning. Such are, near Altas in Sutherland, Cnoc •Eadarmaigh; near Muir of Ord in Ross, Ach•edersan, Gaelic Achd•eadarsan; Inver•edrie, Gaelic Inbhir•eadrain, Glenshee; and Beinn •Eadarainn in Skye.

fonn

Fonn, 'land,' borrowed into Gaelic from Latin *fundus*, 'a farm,' occurs several times in Perthshire. Fin•castle is in Gaelic Fonn a' Chaisteil, 'the castle land.' The castle in question was a prehistoric one, of the broch type, like the Glenlyon 'castles.' The Tay basin, from Ballinluig (and possibly lower) to Beinn a' Chaisteil, at the very head of Glenlyon on the watershed between Argyll and Perth, contains many sites of round towers, all called in Gaelic Caistealan nam Fiann, 'Castles of the Fiann.' These, though not all conforming exactly in dimensions or structure to the northern broch, are all of the broch type, and it is rather extraordinary that they have never, so far as known to me, been seriously examined since Pennant's time. They are exceedingly ruinous, and it is often difficult to get complete measurements. The best-preserved specimen is that near Creag a' Chaisteil, the Castle Rock, near Fortingal Hotel, which still shows a few feet of Cyclopean masonry

all round. An old man, who had been a mason to trade, remarked to me last autumn, 'Thug mi fhein an t-uamhas chlach as,' 'I took an enormous quantity of stones out of it myself.' With Findcastle cf. Fin-dynate (Strathtay), G. form dhoimhneid, 'Land near the ravine.'

Fon-ab, Gaelic Fonn an Aba, 'the Abbot's land,' in Atholl, was so called, it is said, because it belonged to the Abbot of Dunkeld. In Atholl also there is Fon•vic, Gaelic Fonn a' Bhuic, or Fonn a' Bhuig. It is difficult in Atholl to distinguish *c* from *g*, but 'Land near the Bog' is more probable than 'Buck's land.'

Fonn occurs terminally in •Gealuinn (geal-fhuinn), in Glenlyon, and in Kiniegallin, Gaelic Cinn a' Ghealuinn, Tigh Ghealuinn, near Duneaves, Fortingal, a locative of •gealfhonn, 'white land.' Similarly in Glenlyon we have Camas Bhracuinn, from •breacfhonn, 'dappled land.' Breac in Perthshire, and elsewhere, often becomes brac, *e.g.* Ben Vraggie, Gaelic Beinn Bhracaidh, 'the dappled hill.' It may be noted that Gealuinn in Glenlyon is not far from Dail Chiarlaich, 'Dale of the swarthy place.'

Brannradh

The historic pass of Brander, on Loch Awe-side, is in Gaelic called *am Brannradh*. The name is rare, but not unique, for between Portmaluag in Lismore and the little isle of Eriskay there is a tidal rock, known as *am Brannradh*, which is dangerous to navigation, and which boatmen take good care to avoid. The term, Dr. A. Carmichael tells me, is still known in the spoken language in the sense of hindrance, obstruction. The older form is *brannrad*, explained as trap or snare, a meaning which applies well to the pass and to the sea-rock. It would be interesting to know of other instances of its use.

comraich, tearmann, teagarmachd

The privilege of sanctuary once enjoyed by certain churches within a definite radius, though it must have

been an important feature in the eyes of the community, has left fewer traces in the names of places than might have been expected. This is no doubt partly owing to disuse, but we may suspect that the rarity of such terms is really less than it appears, and that careful investigation on the ground would lead to some amplification of the scanty survivals noted below. The commonest term for a girth or sanctuary is *comraich*, which appears twice on the mainland of Ross. A' Chomraich, or, more definitely, Comraich Ma Ruibhe, Malruba's Girth, is the Gaelic name of the parish of Applecross. The more famous girth of Tain, connected with St. Duthac, is commemorated in Clais na Comraich, the Girth Hollow, a name now almost obsolete, applied to a hollow on the western boundary, near which one of the girth crosses stood of old.¹ In the western isles, there are two instances in North Uist, and one in South Uist. Comraich na h-Eaglais, the Kirk Girth, in North Uist, was connected with the church of Kilmuir, dedicated to the Virgin Mary. The other North Uist instance is Comraich na Trianaid, Trinity Girth, at Trinity Temple (Teampull na Trianaid), Carinish. The ford near it, between North Uist and Benbecula, is Faodhail na Comraich, the Girth Ford, and a channel therein is Sruthan na Comraich, the Girth Streamlet. The South Uist instance is interesting as being non-ecclesiastical. The land assigned to bards had the privileges of an *immunitas* as well as the land assigned to clerics, hence at Staoligearry, which was the official residence of the famous MacMhuirich family, hereditary bards to Clanranald, we have Comraich nam Bard, the Bards' Girth. These Uist instances I owe to Dr. A. Carmichael. Dr. Joyce in his *Irish Names of Places* makes no mention of *comraich*; the regular Irish term, which is of frequent occurrence, is *tearmann*, borrowed from late Latin *termo*, *termon-is*, akin to *terminus*, a limit, boundary. That this word was known and used in Scottish Gaelic appears from its mention in A' Chomhachag, verse 4 (*Mac-*

¹ See *Place-Names of Ross and Cromarty*.

kenzie's Beauties), where the aged owl, on being recommended to make confession, replies :

‘Cha d'rinn mise braid no breugan,
Cladh no tearmann a bhristeadh.’

‘I have neither stolen nor lied,
Graveyard or girth I have not broken.’

But I have come across only two cases of its use with us. Clach an Tearmainn (locally Tearmaid), the Girth Stone, is at Colonsay. ‘Right in the middle of the strand,’ says Professor Mackinnon, ‘that separates Colonsay and Oronsay, and covered by the sea for twelve hours of the twenty-four, is Clach an Tearmainn, marking the limit to which the sanctuary rights of Oronsay Priory reached. The base of the structure, strongly built with stone and lime, is still entire, but the cross has disappeared.’ It will be noted that the local genitive case of tearmann is *tearmaid*. This explains the name Termit which appears on record in connection with Petty, Inverness. This place, which according to the records belonged to the minister of Petty, was situated, I am informed, where the mansion of Holme-Rose now stands. Termit is obviously a locative of tearmann.

There is a third term of, I think, the same meaning, that deserves attention. On the north side of the Tay, beyond Aberfeldy, between the parish church of Dull and Tirinie, is the farm of Teagarmachd. Opposite to it there used to be a ford in the river called Ath na Teagarmachd, and a small island near it is Eilean na Teagarmachd, showing the word to be a noun feminine. This, together with its ending, familiar in such terms as Tòisigheachd, Thanedom; Baranachd, a barony; Siorramachd, sheriffdom, etc., proves it to be a Gaelic term once well understood, though its meaning is now to seek. Stripping off the suffix *-achd*, we get *teagarm* as the business part of the word, to be referred to *teagair*, to shelter, based on which there must apparently have been a noun *teagairm*, shelter (cf. *goir*, to cry; *gairm*, a cry). This would give *teagarmachd* the

meaning of shelter-place, or sanctuary, the conclusion being that here we have the name of the ancient girth of Dull.

It is, I think, inconceivable that the above instances nearly exhaust the cases where one or other of the terms mentioned occur. Dr. Carmichael tells me that there was, as is to be expected, a girth in Lismore, one of the boundaries of which was Clach an Ealadh. This, as I have already noted (*Celtic Review*, v. p. 289), is the Irish *elad*, rendered by Dr. Kuno Meyer as tomb. There should be other instances yet to be discovered both in the isles and on the mainland of Scotland.

Connel, Congal

The salt-water cataract of Connel, on Loch Etive, is known in Gaelic as Sruth na Con'aill, the *n* of Con'aill being long, with the peculiar lingering sound that indicates original contact with a consonant now lost by aspiration. The word is to be referred to Ir. *congal* (fem.), a conflict, 'sruth na conghail' yielding the appropriate meaning of 'current of the conflict.' Final slender *l* is apt to be doubled in unstressed syllables. The *Highland Society Dict.* gives '*coingheall*, a whirlpool,' and refers to Connel as 'a' choingheall Lathurnach,' the Lorne whirlpool. This meaning, which is a natural extension of the original, is countenanced by the following extract¹ from a writer of the early part of the seventeenth century: 'This ferrie called Gonnell when the sea aither ebbs or flows, cryes so vehementlie that it will be heard far off in sundrie parts, at the least one myll or thereby, And when folk doeth goe over that ferrie the boatt or scoutt² doeth goe up verie high and other-whiles down verie low, that these which are in the boat, will think themselves likelie to be drowned in the sea, And the cause thereof is that there are Connalls and rocks in that ferrie.'

¹ Macfarlane's *Geog. Collections*, vol. ii. p. 151.

² (?) sgoth, from Norse skúta.

fas, foss

In Old Irish *foss* is an abstract noun, meaning residence, remaining, rest, generally taken as cognate with Greek *ἄστυ*, a town. In modern Gaelic it is represented by *fois*, rest. In an Old-Irish Metrical Rule occurs '*foss oc etlai*,' translated by Professor Strachan 'continuance in penitence.' A MS. of the eighteenth century reads '*fas*.' 'The poem,' says Strachan, 'can hardly be put later than 800 A.D.' The Old Irish phrase *i fus* is translated by Windisch 'zu Hause,' at home. In composition, it appears in *foslongport* or *faslongport*, a permanent encampment; *fosmullach*, the rest-top, *i.e.* top on which one rests, *e.g.* *fosmullach Sleibe Fuait*. It is also recognised as the terminal element of Welsh *ar-os*, to stay. This word, or more probably its Pictish cognate, appears in our names of places as *fas*, a noun not abstract but concrete, denoting a level piece of ground suitable for resting; the sort of place, for instance, where an old-time drover would rest his charge for the night. Examples of this usage are:—

Fas na Clèithe, Station of the Hurdle, at the head of Loch Roe, Sutherland.

Fas a' Cheannaiche, The Merchant's Rest, in Glenstrathfarrar, Inverness-shire. Here a travelling merchant, or pedlar, was murdered. He may have been on his way to or from *Lùb nan Ceannaichean* at Patt, near the west end of Loch Monar, just where the Gedloch burn enters the loch. Here a fair was wont to be held, at which the people of east and west met and exchanged commodities.

Fas na Coille, *Fasna•kyle*, Woodside Rest, in Glen Affric.

Fas, in English Foss, in Strathtummel, Perthshire. The upland of Foss, however, on the skirts of Schiehallion, is in Gaelic *Bràigh Fasaiddh*, and an old spelling of Foss is *Fossache*.¹ This indicates con-

¹ Also *Fossach* and *Fosseiche*, Robertson's *Index of Missing Charters*.

fusion between *fas* and *fasadh*, a term discussed below.

Fas na Cloiche, Fasna•cloich, Resting-place by the Stone, in Appin, Argyll.

There must be more instances—probably a good many more—of *fas* on the mainland of Scotland, discoverable by minute investigation, but I have heard of none in the Western Isles. There can be no doubt that this is the element that appears terminally in Pictish names such as Altas, Duffus, pronounced in Gaelic Alltais, Dubhais, respectively, etc., and indeed Dr. MacBain practically, though not explicitly, recognised this long ago.

In O'Davoren's *Glossary*, edited by Dr. Whitley Stokes, there is : dunadh .i. sluaghadh no nert no fas no faslongport ; where Stokes translates the gloss : a hosting, or strength, or growth, or encampment. Here we are dealing surely not with *fàs*, growth, but with *fas* in a sense somewhat similar to that which it has above.

fasadh, fossad

Old Irish *fossad* (*vo-sta-to¹) is an adjective meaning firm, stable, stout. Its Welsh equivalent is gwastad, level, plain, smooth ; Breton goustad. In composition it appears in fossadlár, a firm level ; Welsh gwastadlawr ; e.g. fosadhlár Fernmuighe,² the firm plain of Fernmoy ; fosadhlar longpuirt, the firm level of an encampment ; as also in fossadmullach, the firm top (cf. fosmullach above). On the latter Windisch remarks : ³ ' These originally denote the summit of the hill, on which one halts, rests, makes stay (cf. fosadh firáluinn a mullach in chnuic), then, generally, the highest peak, the summit.' In Welsh we also find gwastadfa, a level place, where -fa represents old Celtic magos, a plain, Gaelic magh.

¹ So Victor Henry ; others connect with root of *suidhe*, seat ; cf. *cobsud*, firm.

² Todd Lecture, Series XVI., Dr. Kuno Meyer.

³ *Tain Bó Cualnge*, p. 608.

Fossad is also a noun, meaning rest, station, place of residence, and in modern Irish fasadh is still so used.

In Scottish place-names the corresponding *fasadh* is regularly used not as an adjective but as a noun masculine, with one exception to be noted below. In meaning, *fasadh* can scarcely be differentiated from *fas*; and, as was noted above, the two seem to be confused, just as in Irish we have fossmullach and fossadmullach with the same meaning. In the following examples, Ross-shire instances are omitted, as they have been dealt with in *Place-Names of Ross and Cromarty*:—

Fasadh an t-seanna Chlaidh, Station of the old Graveyard, Loch Roe, Sutherland.

•Cromsac, *i.e.* an Cromfhasadh, the Curved Station, in Armadale, Sutherland; cf. Cromasag in Ross-shire.

Tigh an Fhasaidh, Tean•assie, House of the Resting-place, Beaulieu.

Fasadh an Fhithich, the Raven's Rest. This and the four following are in Glenmoriston, Inverness-shire.

Am Fasadh, the Rest; between Allt Saidhe and Creag Eun.

Fasadh nam Feannag, the Hoodies' Rest, at Achadh nan Conbhairean.

Fasadh a' Ghille Bhioraich, the Sharp-featured Lad's Rest. I do not know its story.

Fasadh an Dig Ruaidh, Red Ditch Rest. (Dig should be feminine, and perhaps my informant erred.)

Dabhach an Fhasaidh, Dochan•assie, the Davach of the Rest; at the south-west end of Loch Lochy.

Am Fasadh Fearna, Fassie•fern, the Alderwood Rest, on the northern shore of upper Loch Eil.

•Marcassie for Marcfhasaidh in Morayshire, Horse Rest; cf. Glen Marxie in Ross; Gaelic, Gleann Marcfhasaidh.

•Fossoway, Kinross, old spelling Fossedmege, the exact equivalent of Welsh gwastadfa, level place, noted

above. In this instance *fossad* is used adjectivally. Cf. fossadmullach, fossadlar.

It is remarkable that Dr. Joyce makes no mention of *fasadh* as an element in Irish names of places, nor does Rev. P. Power in his highly intensive study of the *Place-Names of Decies*. It does not seem to occur in the Western Isles, but I have no doubt that the above list could be considerably extended from the mainland.

Invernahyle

Inverna·hyle in Argyll is in Gaelic Inbhir na h-Aidhle. In Ireland we have Gleann na h-Aidhle,¹ meaning Glen of the Adze, no doubt from some adze-shaped physical feature. Inverna·hyle means the estuary of the adze; cf. Inber Scéne, river-mouth of the knife, the Old Irish name for the estuary of the Kenmare river, 'a most appropriate designation for an estuary that cuts inland like a pointed knife or dagger. An equally descriptive name is that for the mouth of the River Bann, which in Old-Irish is called Inber Túaige, the axe-shaped estuary.'²

All these are good examples of the *Irish* method of naming estuaries and glens from some physical feature or other circumstance. The Pictish method, on the other hand, which is the one generally prevalent north of Forth and Clyde, is to name estuary, glen or strath, and loch after the stream connected with them. This latter is also the Welsh practice.

A POSTSCRIPT TO 'THE BATTLE OF RAITH' —AND, THE ORIGINS OF BERNICIA AND LINDSEY

E. W. B. NICHOLSON

ON pp. 228, 230 I left it uncertain whether Derwennydd meant the Derwent or the Derwent-country, but in either

¹ *Place-Names of Decies*, p. 334.

² Kuno Meyer in *Eriu*, ii. p. 86.