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No further incident worthy of remark occurred during the voyage to Mozambique, which was performed on the 2d and 3d of February in almost a calm.

I see it is stated in an official publication, *The East African Pilot*, that no reports have been received of cyclones occurring in the Mozambique Channel. The above remarks may therefore be of some value as proving—contrary to the opinion there expressed—that this channel is not free from these destructive storms.

HENRY E. O'NEILL,
Hon. Cor. Mem., Scot. Geog. Soc.

H. M. CONSULATE, MOZAMBIQUE,
Feb. 5th, 1887.

THE PLACE-NAMES OF IONA.

III.

BY ALEXANDER CARMICHAEL.

PORT AONA'AIN.—Port Aona'ain is evidently a modification of the not very pronounceable name of Port Adhamhnain, port of Adamnan. The place is also called Port a Chrosain, port of the little cross.

My intelligent informant—kindly old John Macinnes, now dead—said that his father remembered a beautiful sculptured cross standing immediately above the beach there. It is more than probable that the cross was commemorative of Adamnan, ninth presbyter-abbot of Iona. Hence the two names of the place—Port Aona'ain (Port Adhamhnain), the Port of Adamnan, and Port a Chrosain, the Port of the Little Cross.

There is a Port Aona'ain in Mull, and a Port Aona'ain in Lismore; and there are at least eight ancient dedications to Adamnan in various parts of Scotland, ten in Ireland, and probably some in England and Wales.

At Clachan-Ard, North Uist, there is a glacial block of some interest to the student of place-names, and to the student of saint-life. The block is of Laurentian gneiss, this being the formation of the whole Outer Hebrides, except a small area of Cambrian Red Sandstone in the neighbourhood of Stornoway.

The stone is situated on the lower spur of a low glacier-rounded hill, facing the Atlantic, and stands on edge on a bare exposed rock. It is of an oblong form, and measures $12\frac{1}{2}$ feet in length, $8\frac{1}{2}$ feet in breadth, and from 2 to 3 feet in thickness. A Latin cross, $13\frac{1}{2}$ inches in length, and $11\frac{1}{2}$ inches in width, is incised on the face of the stone looking towards

the south. It will be observed that the width is out of proportion to the height of the cross, thus resembling the proportions of a Greek rather than those of a Roman cross. In the Greek cross the length and breadth are equal,—in this respect resembling the cross of St. Andrew. In the latter, however, only two and two of the angles are equal, while in the former all the four angles are the same, and the length of the parts the same, the lines intersecting in the centre. In the Roman cross each of the two arms and the part above the arms are equal, and in the proportion of one-third of the whole shaft.

Feeling assured that the glacial block with the Roman cross had a tradition to tell if it could only be traced, the writer sought out cottars in distant parts who had been crofters in the place. These intelligent men, who “had seen better days,” gave him the following account:—The ice-block was spoken of by the old crofters of the district under various names, as, Clach mhor Guala Chlachain, the big stone of the Clachan shoulder; Clach na h-Ulaidh, the stone of the treasure—from a tradition that treasure-trove is buried near it; Crois Ard, the upper cross, in contradistinction to crosses lower down at the sand-buried ruins of Saint Columba’s church and burying-ground; Crois an t-Sagairt, the cross of the priest; and, most interesting of all, Crois Aona’ain or Crois An’adhan, in either case an evident corruption of Crois Adhamhnain, the cross of Adamnan.

The old cottars said that a tradition descended amongst their crofter forefathers of Clachan that the cross had been cut in the stone either by or in commemoration of the first priest who preached the Gospel in the place, and that the people of the period raised the stone on edge and placed it in position where the preacher stood, as a visible memorial of the event. Ever since then that stone has been to me more than a stone upon a lonely hill, and that cross more than a cross traced on a rock by idle hands.

Saint Adamnan became abbot of Iona in 679. He presided over the abbey for twenty-five years, dying in 704, at the age of seventy-seven. Before coming to Iona, Adamnan had been *anam-chara*, soul-friend—that is, spiritual guide—to Fiannach Fleadhach, Fianach of the Feasts, King of Ireland. Bede says that he was a good and wise man, very learned in the sacred writings and in the Latin tongue. Adamnan wrote several works in Latin. That, however, by which he is chiefly known is his life of his great predecessor, Saint Columba. But, valuable as the *Life* is, it is full of difficulties—to the modern student of history on account of its miracles, and to the student of place-names on account of the place-names being Latinised, often rendering it difficult, sometimes impossible, to determine a locality.

Adhamhnain (Adamnan) was a frequent family name among the old Macneills of Barra, a branch of whom was called Clann Adhamhnain, children of Adamnan, and another branch Clann Ghilladhamhnain, children of the servant of Adamnan. During the middle ages the name

of Gilladhamhnain became modified in the English of the period into Gilleownan, Gilleonan, Gillewin, Gilleganan, Gillewan, and latterly into Gillon and Gallion. Probably the names Macinnon, Mackinnon, and Macinnmhuinn are pardonable modifications of the hard name of Mac-ahamhnain, Macadamnan.

A large proportion of Highland names are of ecclesiastical origin. Some examples of these may be mentioned. Gilles, Gillies, is from Gilliosa, the servant of Jesus; Macgillies, from Macgilliosa, son of the servant of Jesus; Gilchrist is from Gillecriosd, the servant of Christ; Macgilchrist is from Macgillechrìosd, son of the servant of Christ; Gilmichael is from Gillemicheil, the servant of (S.) Michael; Carmichael is Macgillemhicheil, son of the servant of (S.) Michael; Gilmer, Gilmor, Gilmore, and Gilmour are all from Gillemoire, the servant of Mary; and Morrison, Muireson, from Macgillmhoire, son of the servant of Mary; Gillain is from Gill-sheathain, Seathain being the old form of Iain, John, the servant of (S.) John; Maclean, Macgillsheathain is son of the servant of (S.) John; Gilanders is from Gillandrais, the servant of (S.) Andrew; Macgilandrew is from Macgillandrais, son of the servant of (S.) Andrew; Kilpatrick is from Gillepadruig, the servant of (S.) Patrick; Macgilpatrick is son of the servant of (S.) Patrick; Gilecolum, the servant of (S.) Colum; Macgilcolm, from Macgillecholum, son of the servant of (S.) Colum. The list is a long one, and must suffice.

Another class of these ecclesiastical names ends in diminutives. This arises from the terms of endearment applied to the saints from whom the names were adopted. These end in the masculine *an* and the feminine *ag*, the two Gaelic diminutives. Macmorran, Macmorren, is from Macmoirean (Moirean being the diminutive of Mary), the son of the Maryite. There is a small low-lying isle in the Atlantic behind Staonabrig, South Uist, called by the people of the place Eilean Mhoirean, the isle of Moirean, the isle of the Saint Maryite. Macmicken is from Macmichean, the son of Michean, the diminutive of Saint Michael; Macfayden, Macfadzen, and all the other forms of this name, are from Macphaidean, son of Paidean, the diminutive of Padruig, (S.) Patrick. Mackeegan is from Maciogán, the son of Iogan, the diminutive of Iain, (S.) John. Macmorrag is from Macmoireig, the son of Little Mary. A green round knoll between Clach-an-a-ghluip and Carnach, North Uist, is called Crois Moireig, the cross of the Little (S.) Mary. There is no trace of a cross here now, nor any tradition concerning it.

Even the sacred name of Jesus was made a diminutive by this mode of endearing. An example of this may be given from the *Calendar* of Oengus Celede, Angus the Culdee, an Irish saint of the tenth century. The *Calendar*, called in Gaelic *Felire*, contains the names and festivals of vast numbers of Irish, British, and Continental saints, and is altogether a remarkable production. The whole is translated and edited, with copious quotations and learned notes, by the great Celtic scholar, Dr. Whitley Stokes.

This *Calendar* contains a curious hymn, with a still more curious introduction, beginning :—

Isucan
Alar lium imdisirtan
Ciabeth clerech colin *set*
Is bec uile *acht* isucan.

Close translation :—

Jesukin (*diminutive of Jesus*)
Is nurst by me in my little hermitage.
Though it be a cleric with a number of treasures,
All is a lie save Jesukin.

The ecclesiastical names originated in the practice of the early Christian missionaries placing themselves, on joining the brotherhood, under the special care of some sacred name or favourite saint. When a man thus placed himself under the special care of a holy name or favourite saint, he became the devotee of the person whose name he adopted. In token of this he shaved (tonsured) his head. Hence the names Maoldonuich, Maoliosa, Maolmicheil, Maolmoire, Maolpadruig, Maolcalum, Maolciarain, and many others, the meanings of which are, respectively, the tonsured of the Lord (Ludovick), the tonsured of Jesus, the tonsured of (S.) Michael, the tonsured of (S.) Mary, the tonsured of (S.) Patrick, the tonsured of (S.) Colum (Malcolm), and the tonsured of (S.) Ciaran.

Maoldonuich was a term applied to a male child, and *griadach* to a female child, previous to baptism. If the child died before the common name was exchanged for the special name—that is, if the child died before baptism—it was buried in a burial-place specially set apart for the burial of unbaptized children. The prefix *Maol*, rendered Miles or Myles in English, is now discontinued in Gaelic names, though still retained to some extent in English: thus, as Gaelic, *Calum*, old form, *Maolcalum*, English, *Malcolm*.

Protestant Church historians say that the frequency of ecclesiastical names—baptismal names as well as surnames—throughout Scotland, arose from the marriage of the priesthood. This would account for such purely official names as Mactaggart—Gaelic Mac-an-tsagairt, son of the priest; Macnab—Mac-an-aba, son of the abbot; Macvicar—Mac-a-phiocair, son of the vicar; Macpherson—Macaphearsoin, son of the *persona*, son of the parson; Buchannan—Macachanoin, Macachanonaich, son of the canon, son of the canonite; Macvannan—Macamhanoin, Macamhanaich, son of the monk, son of the monkite; Mackellar—Maccealloir, son of the cell-man, son of the superior of the cells, that is, superior of the monastery; Mackellaig—Macceallaich, son of the cell-dweller, now Kelly.

The celibacy of the clergy was formally enjoined by a Bull of Pope Gregory the Seventh (Gregory the Great, Hildebrand) in the eleventh century. It is admitted, however, that this inhibition against marriage was not strictly adhered to even among the regular clergy, and still less among the lay clergy, down to the time of the Reformation. There is another

explanation for the frequency of these ecclesiastical names in Gaelic. A custom prevailed of old throughout the Highlands and Islands—not even yet wholly discontinued in some of the remote isles—of naming a child born on the festival of a saint after the name of the saint upon whose day the child was born.

Saint Columba was patron saint of the whole of Scotland during several centuries. He is still the patron Saint of the Highlands, as far as Highlanders can be said to unbend themselves to the past. Among the old Highlanders, so full of the charming courtier-like manners and the traditional old lore of the past, Saint Columba's Day was a day of much joy and rejoicing. It was a day deemed by them propitious not only to human beings, but to their sheep and cattle and horses, and even to their domestic arts and social exercises. In accordance with the belief of the times, a male child born on this day was a propitious child, and accordingly was baptized Maolcalum (Malcolm). For some years past, however, the prefix *Maol*, tonsured, is omitted, and the child is baptized simply Calum, Colum. The writer knows of only one man, a native of Mull, now called Maolcalum, Malcolm.

In like manner, a male child born on Saint Patrick's Day was named Maolpadruig (Malpatrick). It will be understood from these remarks why this name is so frequent in Ireland. It need hardly be mentioned that all men bearing these and similar ecclesiastical names were not ecclesiastics.

A tombstone in Saint Oran's, Iona, bears the following inscription—"OR DOMAIL FATRIC." Speaking of this inscription in his *Antiquities of Iona*, Mr. Graham says:—"No one of the inscriptions in Iona has been so much written about as this, and antiquaries do not agree as to its signification. It is in the old Gaelic character, and has been usually interpreted into *Donull Fad Chasach*, 'The Cross of Donald Longshanks.'"

The accomplished artist-author then quotes several interpretations, by learned men, of this inscription. Of one of these he says—"Another, supposing it to be Latin, renders it *M'Donmail fato hic*, 'Fate alone could have laid Macdonald here!' These interpretations are interesting and instructive, and either or both might have been applicable to the person buried beneath the stone; but neither the one nor the other is applicable to the inscription on the stone. The inscription is in Gaelic, "OR DOMAIL FATRIC," that is, *Or Do Maolphatric*, "A prayer for Maolphadric," that is, "A prayer for the soul of Maolpadric."

The following inscription is on another tombstone in the same place—"ORAR ANMIN EOGAIN." It would appear that learned antiquarians are equally at variance with regard to the meaning of this inscription. Yet the inscription is as equally simple and intelligible as the previous one, and is neither in Latin nor in Greek, nor in Hebrew, as different contentions claim it to be. The inscription is in Gaelic, and is now nearly effaced, as many of these old inscriptions are:—"ORAR ANMIN EOGAN," *Or Air Anam Eogain*, "A prayer for the soul of Eogan"—Eogan being the endearing diminutive of Eoghan, Eobhan, Eon, Ewen.

These inscriptions are simple, direct, and intelligible. There is nothing obscure, nothing hidden, nothing puzzling about them. The only puzzling thing is how learned men could miss their meaning. The wrong—the worse than wrong—the misleading interpretations tortured out of these simple inscriptions show the treatment to which Celtic men and Celtic matters have been subjected; an arrogance against which the writer would take the liberty to protest with all the emphasis of his nature.

PROCEEDINGS OF THE SCOTTISH GEOGRAPHICAL SOCIETY.

AN Ordinary Meeting of the Society was held in the Masonic Hall, Edinburgh, on the evening of 18th April—Mr. John Murray, Director of the *Challenger* Commission, Member of Council, presiding. A paper on "Japan" was read by Mr. Russell Robertson, H.B.M. Consul at Yokohama, who was awarded a vote of thanks, at its conclusion, on the motion of Mr. James Currie. The following elections to the Society, since the last Ordinary Meeting, 24th March, were intimated by the Secretary, viz. :—The Right Hon. H. C. E. Childers, M.P.; R. C. Munro-Ferguson, Esq. of Novar, M.P.; W. B. Barbour, Esq., M.P.; J. G. Baird, Esq., M.P.; John Robertson, Esq., Elmslea, Dundee; Robert Smith, Esq., Bengarth House, Broughty-Ferry; John Gunn, Esq., F.R.P.S., Assistant Naturalist, *Challenger* Commission; Wm. Jolly, Esq., F.R.S.E., F.G.S., H.M. Inspector of Schools, Glasgow; John J. Rogerson, Esq., LL.B., Merchiston Castle; John T. Wills, Esq., B.A., F.R.G.S., London; William Henderson, Esq., Shipowner, Glasgow; Andrew Hewat, Esq., Granton; Dr. Bruce Bremner, Streatham House; Miss MacDougall, Woodburn.

On the following evening, 19th April, Mr. Russell Robertson read his paper at a Meeting of the Glasgow Branch of the Society, in the Hall of the Philosophical Society,—Mr. Renny Watson, Convener of the Glasgow Committee, in the Chair.

A Meeting of the Aberdeen Branch of the Society was held in the Music Hall Buildings on the evening of 21st April, when Mr. Russell Robertson read his paper on "Japan." Mr. David Stewart, Convener of the Aberdeen Committee, presided.

GEOGRAPHICAL NOTES.

EUROPE.

French Census of 1886.—The general results of the census of France, taken on 30th May 1886, are now known. The total population of the country is 38,218,903, being an increase of only 546,855 since 1881. Between 31st December 1876 and 31st December 1881 the increase was 766,260; but it will be observed that the latest census does not cover a period of five complete years. Paris has increased by only 75,527 inhabitants during the period 1881-86, whereas between 1876 and 1881 its population was augmented by 280,217 persons. The eleven towns which follow had each more than 100,000 inhabitants,