
Review

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man—but in the end they marry and live happy ever after. The uncanniness comes in when in their second incarnation they get glimpses of their former lives. One of the best of the twelve tales in the book is of the wild days of the '45, when a woman dares and does much for the release of her husband, the chief of a western clan, from Carlisle prison. Lady Cromartie writes as a Highlander and from the inside, of a life and of a people which are her own by heredity. It is not a Celtic veneer, and there is no make-believe of deciphering the temperament of the Celt, no dissecting him as if he were some newly discovered vertebrate under the knife and the microscope of the would-be scientist. True, the book represents chiefly a grim type, but it deals with days long past, with the days when the battle was indeed to the strong of arm and the keen of wit, and there are other types of the Celt not represented here. Many of the characters will commend themselves as 'the real thing' because of their 'barbaric' character, and perhaps it is no good argument to say that barbaric virtue is better than the civilised vice which, with no purpose to serve, finds a place in so much of the literature of the present day. We feel inclined to say that no better book of Highland stories has appeared since Mr. Niel Munro published *The Lost Pibroch*. There have been others which excelled it in some one way or another, but judged as a whole and from the Highland point of view, this will rank with the best.

Shelta (The language of the gypsies). By DAVID MACRITCHIE, F.S.A. Scot.

This is a paper which Mr. MacRitchie read to the Gaelic Society of Inverness and which is published in their *Transactions*. It contains much information on a language which probably many persons are unaware exists in the British Isles. Lists of words taken down from gypsies and tinkers by Mr. Leland, Mr. Carmichael, Mr. Crofton, and Mr. Norwood are given, and it is seen that a certain number of these are old Gaelic, or Gaelic words reversed in spelling, while some are Hindustani and other Eastern languages. Two *Shelta* stories taken down by Mr. Sampson are given with translations, and there are valuable quotations from Professor Kuno Meyer. Mr. MacRitchie has found a most interesting subject for investigation.

Place-Names of Ross and Cromarty. By W. J. WATSON, M.A. (Aberd.), B.A. (Oxon.). Inverness: Northern Counties Printing and Publishing Co. 1904. 10s. 6d.

Mr. Watson's book on the place-names of Ross and Cromarty holds a unique position: it is the first attempt by a Gaelic-speaking Celt, trained in modern philologic ways, to give in book-form the results of a thorough investigation into the names of a large county, and, incidentally, to give a practical epitome of Scottish place-names. Many years ago—in 1887—Professor Mackinnon published in the *Scotsman* a series of articles on

'Place and Personal Names in Argyle,' marked by that modern scholarship which native Gaelic speakers so abundantly lack in dealing with such matters, but, unfortunately for the public, he has never gathered them into book-form. There have also been several other competent, and, at the same time, Gaelic-speaking philologists who dealt with the place-names of different localities in papers and articles more or less fugitive. Mr. Watson, however, is really the first Gael in the field with a work which can be honestly called scientific, which systematises its results in a way helpful for investigators in this difficult subject. It has only been too painfully evident of late years that only a learned native Gael—or a German!—can really deal with the Celtic names of Scotland. Hitherto the authors of works on Scottish place-names have not taken the trouble to learn the Gaelic language—and that, too, a language which possesses a double set of inflections, initial, and, as usual, final, not to mention the fact of its difficult Continental pronunciation. It is no wonder that one Sassenach writer on the subject, on getting from a Highlander the correct Gaelic form of a certain combination which he meant for the explanation (*by appearance*) of a certain place-name, rejected this correct form as spoiling his derivation, and kept his own original wrong combination! Such a scientist as the late James Macdonald of Huntly, who honestly tried to acquire the language, never attained complete correctness in reproducing Gaelic names pronounced to him by the natives. What with the Gaelic article causing aspiration and eclipsis, bewildering to a non-Celt, and the other phonetic and syntactic *finesse* of a language which has undergone more than ordinary philologic change, Gaelic is a language which only a very well trained outsider can have anything to do with. This training our place-name philologists as yet refuse to undergo. And there are also the history of the language—its changes through hundreds of years—and the history of the country during the same time, all to be taken into account. It may truly be said that the writer who undertakes to deal with the Celtic place-names of Scotland must undergo no ordinary linguistic and historic training.

Mr. Watson fulfils all the requirements of the philologist we need to elucidate our Celtic place-names. His Introduction of some hundred pages is a mine of practical information, thoroughly systematised. In dealing with Gaelic names, the student will be first struck with the large place which he gives to suffixes. To the ordinary philologist every ending in *-ach* is for *achadh*, 'field'; Mr. Watson shows this suffix to be old Celtic *-ácum*, denoting 'place of,' such as Carn-ach, 'place of cairns,' or Dorn-och, 'place of hand-stones.' He shows with clearness how suffixes combine: Muc-ar-n-aich, 'place of pigs,' where we have three suffixes (*ar*, *an*, *ach*). One important point which he brings out is the undoubted existence of a diminutive *-aidh* or *-idh*, at least in old Pietland. He adduces *lochaidh*, *badaidh*, and *lagaidh* as outstanding examples. These suffixes seem to be the old Celtic ending in *-ia-s*, or fem. *-ia*, the latter very common in river names. The difficulty here, however, is the modern Gaelic pronunciation

in final *-idh*, not *-e* as in usual Gaelic. The Welsh, however, pronounce, or rather spell, this ending (*-io-s*) in its modern form as *-ydd*. It would seem that in this diminutive ending *-aidh* we have distinctive traces of Pictish or Brittonic pronunciation of these place-names. We have such diminutives in old Gaelic in certain personal names, such as Barre (St. Barr) for Barrio-s, and this again for Barro-vindos or Barrfhind, which we know to be the full name of the Saint. Those acquainted with the old charter forms of place-names know that *-ie*, the Scottish form of G. *-aidh*, is continually interchanged with *-in*. This last, which does not usually exist in a Gaelic form, must be the old Pictish stem-ending (from *-iò*, gen. *-inos*) in *n*, known well in Scottish Gaelic, and giving rise to the modern Gaelic plural, just like the weak stems in the Teutonic languages. Material for pursuing this and kindred points will be found in abundance in Mr. Watson's volume. We may also note his excellent tabulation of Norse vowels and consonants in Gaelic; it should be very useful to students of Northern names. But does not Homer nod in explaining Saraig as Saur-Vík (Mud-bay), the phonetics of which by the table result in Sòraig? Compare Soroba, Sorby, and English Sowerby.

The main body of the work deals *seriatim* with the twenty-nine mainland parishes of Ross and with Lewis in general. Each parish forms, as it were, a chapter by itself; the place-names are dealt with in separate articles, vocabulary-wise, but not in alphabetical order. The 'English' or map-name is given first; then the old forms from charters, documents, or histories; then the Gaelic form, where such is existent; and, lastly, the meaning or derivation. Mr. Watson has heard all the pronunciations personally, and he has visited practically every corner of the county. On this head the work is most thoroughly done, and the derivation offered suits the characteristics of the place, if it be named after any characteristics. The county name Ross he is inclined to derive from Brittonic or Pictish sources, corresponding to Welsh *rhos*, 'a wold,' rather than from Gaelic *ros*, 'a promontory,' but the words are no doubt ultimately the same. Cromarty contains the adjective *crom*, 'bent,' but the old forms are puzzling, and the modern Gaelic Cromba' points only to *crom-bath*, 'curved sea.' Mr. Watson restores the old name as Crom-b-ach-dan, the *b* being a development (of Pictish times?) and the rest mere suffixes, the total meaning 'Bay Place.' Pictish, Norse, and Gaelic names jog one another all over the county, but, as the author well shows, there is a marked difference between Easter Ross names and those of Wester Ross, the latter being more Gaelic and more modern really. The Norse element stops at the Beaully with Tarradale and Eskadale (Ash-dale, lately explained as Uisge-dail!). Pictish names are common in East Ross. One of these we have in Bal-keith, doubtless for older Pit-keith; Gaelic, Baile-na-Coille, a translation which, as Mr. Watson points out, seems to prove that Keith means 'wood,' from a word allied to Welsh *coed*, 'wood'; Gaulish *cēto*, allied to English *heath*. Dal-keith is therefore Brittonic in both elements, 'Plateau of the wood' (Welsh *dol*,

Pictish *dul, dal*). Space does not allow us to follow Mr. Watson further in quoting his interesting derivations, but we must mention some old or peculiar words which he has been enabled to recognise or rescue. Strikingly happy is his derivation of the place-names Nonakil ('church-land'), Newmore, Dalnavie, and Navity, from the old Gaelic *nemed* (*neimhidh* now), 'a sacred place,' which we have also in Rosneath. *Eirbhe* or *airbhe*, 'a wall,' is found in Altnaharrie, etc.; *rabhan*, a kind of bulrush; *saothair*, a neck that joins a 'dry-island' to the shore, a promontory covered at high tide; *faithir*, the steep face of an old raised beach; *feodhail*, a side form of *faodhail*, 'a ford,' from Norse *vadhail*, 'shallow water'; *sleaghach*, a rifted or gullied slope or hill, from the same root as *slighe*, 'path,' literally 'a cutting' (root *sleg*, 'hit,' 'cut'). On the west coast *cathair* means a 'fairy knoll,' while *sithean* means a considerable hill with no notions of fairies attached thereto. Mr. Watson rightly queries *druineach* as Druid; the meaning is artist, artificer, sculptor (Mr. Carmichael's *draoineach*). Irish *druine* means 'art,' even 'needlework.' We demur to Mr. Watson's derivation of Killarnan. True the Gaelic is Cill-Iurnain, which might point to a St. Iturnan, only the name Iturnan is a misreading for Itarnan, a true Pictish name and a saint's name also. Ernin or Ferreolus was a favourite saint and a favourite saint's name, and to a root-inflected form of Ernin or Iarnan we must refer Iurnan.

Mr. Watson has added a valuable index to his work, containing over three thousand words, and showing by a device with the full stop where the main accent rests. Many of these words naturally belong to districts outside Ross. Indeed the volume, as already said, is a microcosm of Scottish place-names, the Anglie Lothians and the Merse being left out of account. It lays a sound basis for the further study of Scottish place-names on modern philologic lines.

Leabhar an t-athar Eoghan. The O'Growney Memorial Volume. By AGNES O'FARRELLY, M.A. Dublin: Gill and Sons. London: David Nutt. Large 4to, paper boards, 5s.; art linen, 7s. 6d.; on art paper, half calf, 12s. 6d.

Eight years was the space which Father Eugene O'Growney's public life occupied, and probably no man, in so short a time, achieved a more lasting place in the lives and affections of his countrymen. This book is the story of his life and of his work for the Gaelic language, and especially perhaps of that wonderful funeral which began in California and ended in Maynooth four years after Father O'Growney's death. For consumption—that scourge of priests and nuns—had driven him from his native land, and he died far from the Ireland of his heart. The Gaelic League in America and the Gaelic League in Ireland united to do solemn honour to one who had done so much for their language, and thousands of Irish men and women met to show their loving reverence for him. None who saw that great mass of people—