

I.

DESCRIPTIVE LIST OF ANTIQUITIES NEAR LOCH ETIVE, PART III.—
 CONTINUED. BY R. ANGUS SMITH, Esq., PH.D., F.R.S., F.C.S., CORRES.
 MEMB. ROYAL ACADEMY OF BAVARIA, F.S.A. SCOT.

I am again bringing before the Society the vitrified fort of Dun Macuisneachan, often called Beregonium. That latter name has no local habitation in this district; it is entirely from uncertain books. We must either consider that Boece obtained his accounts from earlier writers, or manufactured his names and the events connected with them, or that they are a confused mixture of names and dates relating to real men, places, and events. As he seems to indicate the former, it is not easy to contradict him; but even if in the West Highlands, we have no reason whatever to put Beregonium at Loch Etive. Pinkerton, in his determined way, makes Boece merely blunder (nothing very rare) in placing Beregonium in the West Highlands, and also misspelling it so as to make it like a new place. But it is quite clear that no mere mistaken abstract from Ptolemy, the geographer, can be the origin of Boece's frequent allusions to the place. The Rerigionium and *Περιγονιος κολπος* of Ptolemy have been generally placed in Galloway; and if we remove the Latin termination *ium*, leaving Rerigon, we can easily bring from it Ryan and Stanraer. Although some doubt this, they give nothing better. Camden inclines to think the mistake to be in Ptolemy or his transcribers, and puts the town in Carrick, where Bargeny is found. These two meanings have gone into various books, and every writer on the subject has heaped fancies on one or the other. One opinion, possible enough, is, that P was taken from the Greek Rho, and P would easily run into B. Traditional names keep to Uisneach, whilst Beregonium and Evonium are ignored: without more evidence, we must do the same. If Boece tells

us fables, he is guilty of something worse than a clerical error; if he has told lies of his own invention, his crime is of the very worst. It is extremely probable that his narratives are the results of a long series of errors, perversions, and imaginings. However fabulous his story may be, I purpose giving quotations from him regarding Beregonium; it is useful to see the tendency of this use of the word and its attachments. If it is all invented, we can only say that we like to see the places around which rumours have clustered. Seeing it is put in a district or at least near one called Morven, we might imagine that Beregon had something to do with Berg, and that it was some Norse translation of the Gaelic word made in Scandinavian times.

I have for convenience given the version by Hollinshead, but comparing it with the Latin original. Sometimes I have made alterations. The references will easily be made under the name of the kings, which are better guides than the pages, since there are various editions.

1st, "Fergus was no sooner come into Albion than that, in a Parliament called and assembled in Argile for the purpose, they first consulted after what sort they might maintain themselves against their enemies."

After uniting with the Picts, they fought against the British King Coil at Doon, in Ayr, then "departed to their homes, and Fergus returned to Argile."

Here it is said the places took the names of their first governors; here also Fergus made laws for the maintenance of common quiet amongst them. "He built also the castle of Beregonium, in Loughquabre, on the west side of Albion over against the Western Isles, where he appointed a court to be kept for the administration of justice, that both the Albion Scots and also those of the same isles might have their access and resort thither for redress of wrongs and ending of all controversies."

After that came Feritharis, then Mainus, thirdly Doruadille, "who in the 28 years of his reign departed this world at Beregonium."

In the time of Reuther, Doualus, governor of Brigantia, who had set Doualus up, was routed by Ferquhard, son-in-law of Nothatus, "governor of Lorne and Cantire" (or gentis novantiæ princeps) "they encountered with Doual in battell, whose host, twice in one day, was put to flight near to the citie Beregonium, with the loss of eight thousand men." Brigantia is called Galloway; certainly confusing.

When the Britons rose, they drove the Picts from the Mearns and Lothians, and then passed into the Scottish kingdom, waiting the Scots at Kalender. "This discomfiture put the Scottish nation in such fear and terror, that they utterly despaired of all recovery, where contrariwise the Britons were so advanced in hope utterly to expel all aliens out of their isle, that they pursued the victory in most earnest wise; they forced Reuther and all the nobility of the Scottish nation, that was yet left alive, to flee for safeguard of their lives into the castell of Beregonium, where they held themselves as in the surest hold. The Britons being satisfied of the repair of their enemies to Beregonium, environed the castell with a strong and vehement siege, until that the Scots within were constrained for want of vittels to eat each other, according as the lots fell by a common agreement made amongst them."

Reuther then passed to the "iles" and then to Ireland, afterwards returning to Albion by Loch Bruum, gaining a victory at Reuthirdale. In the end, "Reuther departed this world at Beregonium, in the twenty-sixth year of his reign."

Things went more quietly, and there are curious episodes about religion and Spanish philosophers and stones set up. We then find that Conanus was made governor in place of a degraded King Thereus; when the king died, Conanus renounced the administration in presence of all the estates assembled in Parliament at Beregonium, where by common consent Josina, brother of Thereus, was chosen king."

"When Josina had reigned twenty-four years, he departed out of this world at Beregonium, being a man of very great age."

During Josina's reign, "two men of a venerable aspect, although shipwrecked, and almost naked, came to the king at Beregonium, accompanied by some of the islanders." They were said to have been Spanish, and to have been driven out of their way when going to Athens. These people told them not to worship the immortal gods in the shape of beasts and fowls, but putting aside images, to worship the living God with fire and prayers, building a temple without an image ("oportere itaque relictis simulachris viventem cœli Deum igne precariisque verbis, fano ac templo ad id constituto sine forma colere)."

Finnanus followed him; after he reigned long, he went to Camelon, and died when on a visit to "the king of the Picts as then sore diseased."

"His bodie was conveyed to Beregonium, and there buried amongst his predecessors."

Hollinshead leaves out the ambassadors sent from Egypt to inquire into the condition of Albion, and I suppose he is ashamed of them. Still he mentions that some improvements were taken from the Egyptians.

Durstus was disreputable, and the neighbouring princes interfered; he promised better behaviour, swearing before a statue of Diana, and invited many to a feast. "After they had entered Beregonium, and the king had received them into the citadel, an armed ambush came upon them." They were all slain. The wives of the murdered persons came to Beregonium, and aided in raising indignation; after great tumult, Durstus was slain.

Afterwards Ewin, the uncle's son of Durstus, was made king, being brought out of Pictland. He was proposed by Coranus of Argyll, who spoke strongly of the horrors of the last reign at Beregonium.

Ewin was brought from Pictland "in a kingly dress to Beregonium, amongst the acclamations of the people. The guard at Beregonium first denied him entrance; but when they saw such a crowd round the walls, and themselves unable to resist, they came into the power of Ewanus," or Ewin. "Evanus was put on the royal seat on entering Beregonium, and at his order the nobles touched his hand and swore sincere obedience. He was the first of the Scottish kings who required this."

We are told that "he built a castle not far from Beregonium in a very stedy place, and called it after himself, Evanium, now commonly called Dunstafage, or Stephan's camp" (a better sounding derivation than the common one). He died at Dunstaffnage, and Gillus raised "sundry obelisks" at his grave near that place.

In the time of Gillus, Cadall, the governor of the Brigantes (Galloway, in Hollinshead), got into his hands without a struggle both Evonium (Dunstaffnage) and Beregonium. The young Ederus was taken to Epiake, in Galloway. Here we are again curiously brought into contact with the south, and almost doubt our former northern opinions. To choose a king, Cadall came "to the continent to Beregonium." He had been among the islands. Ewin married the daughter of the king of the Picts, and returned to Evonium (Dunstaffnage) with his wife.

We are told that he visited the part of his dominion which the Irish Sea surrounds, and in that journey built Inverlochtie, a place long frequented

by merchants from Spain and Gaul. In the east he built Inverness. Then he went to Epiake, where, in the market-place, he put up an image in all respects resembling his friend Cadall. Does this take us to Gallo-way? Now, considering this is said all to have happened before Julius Cæsar, perhaps enough has been extracted. If none of these people ever existed, why should we discuss their names and the names of their towns? We may find some day a clue to these relations, and meantime I have given here an account of the nature of some of the interest around this place. If we knew the place to be Beregonium it would certainly be most interesting. It may, however, be simply a name of later times like Bergion, mentioned by George Buchanan, who does not condescend to mention Beregonium, and does not believe that Boece is right in calling Evonium Dunstaffnage. Dr Samuel Ferguson tells me of a place alluded to in early poetry in Mull called Eman, perhaps Emhan, pronounced Evan. After all this what shall we do? we can only go back to the first idea and the latest tradition, and call the place Dun Macuisneachan. If we could find that many of the bones were human, and had been gnawed, we might turn again towards Beregonium.

It was important to find if any traditions remained, but I can find only traces. The fort has been called, although rarely, Ban Tighearna, or the Lady's Fort; one entrance, as already mentioned, is called Sraida Bhan Tighearna, or the Lady's Street, and may point to Deirdre, who was so renowned from Loch Etive to Lochness. No names around, so far as I know, favour Boece's account; many favour the Uisneach story. (See note at end.)

Exactly opposite Bunawe, near the houses belonging to the Duranish quarry, is a point called Ruagh nan Draighean, said to mean Thorn Point. On this are some very ruinous remains near the shore; the later remains further up are not meant. The *remains*, as they are called in the chart, are apparently of irregular bothies, some naturally placed stones doing duty, and some of the walls being curved, others straight. These have been dwellings, but we can scarcely say how rude at this time; we know that stones may somewhat change their places where soil and vegetation and heavy rains are, not to speak of the inclination of the hilly ground. The tradition attached to this is, that a daughter of the king of Ulster came to live there, having run away with a son of the Earl of

Ardochattan. Now, I suppose there has been no Earl of Ardochattan, but that is of little consequence. A lady having run away from the king of Ulster and come to this place may fairly be looked on as a part of the tradition, and a very old one it is, and, when coupled with the names of places already spoken of in former papers, remarkable enough.

I mention also that the Uisneachs when hunting put up booths, which attracted the attention of at least the narrators by having three apartments,—one for sleeping in, one for cooking in, and one for eating in. One booth is alluded to as having been on an island, and the name of the island remains; it is Eilean Uisneach or Uisneachan. A chart lately published gives Uiseagan, but this is evidently wrong, as we may judge from the Old Statistical report, as well as present inhabitants of the district. The latter would mean the Island of Larks, a name most inappropriate, we may say absurd, since it is only a rather flat rock covered with smaller stones, and a few reeds and briers, certainly not for larks. There was a pile of stones of considerable length, but so irregular that I was not certain that it was a heap caused by the fall of any structure, although it was about the length of a couple of cowhouses of a size common enough. Mr Campbell of the Ardochattan school was with me, and assisted in considering the subject. We made passages through the heap, and believed that we came to the rough loose hollow that would be made when mere boulders are used for building; but the chief indications of residence were pieces of wood which had been cut into pegs, and various pieces of charcoal and bones. It was such a ruin as might come from “the booths of chase” divided into three. But a still better proof of continued or frequent habitation was outside the island, there being a distinct road out of it, and on to the land,—a line of stones now in ruins, leading to a good landing. It is easy still to see them out of the water; they are not entirely dry, I believe, at any time of the tide, but they were intended to support a dry walk to all appearance. The island is scarcely a hundred feet in any direction, a mere lake-dwelling, a place protected by the water on all sides, but only partially at this entrance.

Caoille Nais or Nathois.—A couple of miles from Bunawe is a beautiful wood, on a very diversified surface, with pleasant open spaces, having a fine view of Cruachan. This is called *Caoille Nais*, or the wood of *Naisi*. He was the eldest of the sons of Uisneach, and husband of *Deirdri*. The

person staying in one of the houses told me that he generally spelt the word Nāish, pronouncing both vowels. All these different spellings bring the one result in pronunciation.

Near it in Glen Lonnen is a place called Ardény. A brother of Naisi was Ardan. Mr Duncan Clerk of Oban thinks the words related.

On the west of Ardnamuchnish, and about two miles from the Dun in question, is a little bay called Camus Nathois or Nais, on which stands one of the houses called Balure, about a mile from Lochnell House (ruins).

It would be difficult to prove more effectually the presence of the names connected with this story of the sons of Uisneach. In one country, Ireland especially, is the story, in Scotland the names are on the soil. We find that the two fit.

It has been objected that Dun Macsniochan cannot be said to be the fort of any family or person, because it really would mean the fort the son of Snioch, and if it were Dun Macuisneachan it would mean the fort the son of Uisneach, both which are absurdities. To get over this difficulty, Mac has been supposed to mean Machar, a field, and the rest some descriptive adjective; but the objection, although it may be founded on a correct knowledge of the language, on which I can give no opinion, is not founded on custom. Mr Skene has been satisfied apparently to regard this as a grammatical error, and introduces Mhic. However, I can, from my own observation, say that such correctness is not required in common speech where names are used. I may give another example as sufficient—; Dun Mac Raoul in Loch Feochan, a small rock on the shore, and called also Ronald's Fort. Here, at least, the people do not think it an error to use the words so, and to translate them so. Another may do no harm, —the island Macniven at Bunawe. Again here the Admiralty map-maker has been guided by some untaught sound, and, without looking at the older works, has written Camus n'Fhais, or Bay of the Wilderness, a place from which the wilderness is shut out, and must always have been for ages. There is a wish to account for the absence of the *u* of Uisneach. We have the desire to shorten words of such length, but the *u* did exist in the traditional story of the hero connected with the Dun, as related to the poet Hogg, who has given a whole volume to it. His poem, Queen Hynde, is void of historical knowledge, and I know no incident that can be taken from it useful to our purpose, but we have the hero called

M'Houston, which seems some corruption of Macusnach. He afterwards found there was some error, and preferred Uiston. This use of *ton* was an error natural enough to a Saxon ear, and very improbable in the Celtic mouth, but it shows that the *ui* which we now miss in the name existed in Hogg's time in the mouths of the people, although it has left the fort. Older writers also make blunders, and the word Uislem has been used. The Ettrick Shepherd brings the hero from Ireland, but makes the lady Scottish, and his events are wilder than even those of Boece.

The same poet rather startled me by giving a quotation from a "Runic ode," beginning, "Before Berigholmi did we fight with spears," and referring that to Beregonium. In a little volume of last century I found the ode which begins so; but on looking at the Scandinavian, it was Borgunder Holme, why translated Berigholmi who can tell? Consulting the Regesta Geographica, in the Scripta Historica Islandorum, we find Borgunder Holmi as the Island of Bornholme. By degrees we get rid of nonsense.

Some people have imagined derivations of Beregonium from the Gaelic. But why trouble ourselves? I often imagine that, from some fluid character in the language, we may twist it in any way; and herein lies the reason that it produces more of the philological mania than other tongues. Still, it is well to record what one hears, and I mention "Barr Gaineamh," "height of the sands," as a derivation given by a good Celtic scholar. Under the fort there is sand on the shores. In any case I fear this derivation cannot be listened to.

Amongst other records existing in the names of places, I have received an account of one from Ireland. Mr Wm. H. Patterson tells me that a friend of his "was at Ballycastle, where an old man pointed out to him a rock to the east of the harbour, which he called Carraig-Uisneach; and on inquiring the reason of the name, he was told a story similar in most respects to the Bardic legend about the elopement and the flight to Scotland of *Gardrei*. This rock, they say, is where the clan Uisneach landed, and near which they were murdered on their return from Scotland. The old man also told my friend that *Gardrei* was subsequently confined in a castle, the remains of which are now called Dunaney Castle, in a glen close to Ballycastle. You will see that Ballycastle is directly opposite Raghery Island, to which you remember Derdrei counselled the clan Uisneach to retire, till Ireland seemed more safe for them. Can this

story, still lingering about Ballycastle, be an echo of the event itself?— a very treacherous murder; and a kind of event that would be long remembered.

Here again the Uisneach names hold their ground, but not a syllable of Beregonium has yet been found about Loch Etive.

I took some time to find the Grianan Dartheil, and I at last applied to my friend Mr Hosack, who desired some persons living in Glenetive to seek the information. It came at once in a very satisfactory state.

Mr Angus Buchanan says, "I know the place full well as the Grianan, but I know nothing of its antiquities."

Mr John Gourlay of Inverharnan says, "I know the rock known by the name of Grianan; it is at the north end of Benketland, on the south side of the river (Etive, I suppose), on the march between Glenketland and Dalness. There is likewise a spot on the opposite side of the river, *i.e.*, the south, known as Deardine or Dearaduern, or something like this. Grianan is a high rock nearly perpendicular, and is seen to advantage from the road after passing Dalness on the way up the glen. As far as I can learn, Deardine is a patch or portion of the hill right opposite."

It is seen, then, that the rock was not a place for Deirdri to live upon, but one called after her, as, for example, Arthur's Seat, and in similar instances. But there is an interesting point here. In looking for one spot we have found another, so that Deirdri is named twice in the glen, whilst she is spoken of dimly but without name on the loch; and the children of Uisneach are distinctly mentioned in the island.

I trust these little gleanings will not be despised. They were got only after three years of failure, and seem to be disconnected from the story in the minds of every one. Having examined the question as books and tradition speak, I began to dig. I did this unwillingly, lest a new disturbance should be added to the many that have hidden the places from us. The first point worthy of mentioning is the wall of Dun Macuisneachan itself. It is of a height of 5 or 6 feet in some places, and vitrified outside chiefly. I touched it tenderly. Inside the vitrified wall was a regularly built wall, but without mortar. The stones were flat. The inside wall is built of pretty regular stones, the outside of rubble concreted by fire. I found this at two points, not daring to go round it all. It would seem to imply that the more refined houses were built within the less refined, the first

standing in place of our plaster, whilst more covering may have been upon it than there is now. Among the stones that fell from this built wall was a piece of a sword a few inches long, the tang for the handle, and a part of the blade. It is of iron, and presents nothing unusual in shape. It is excessively rusted, and the layers begin to separate. It is made of pieces, thin and imperfectly welded together; two pieces at least are prominently exposed by a split.



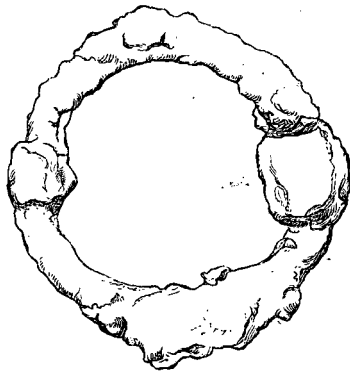
Portion of Sword found in the Vitrified Fort of Dun Macuisneachan
(6 inches in length).

This was in the northern part, looking towards the ruined Lochnell house. In the compartment enclosed by this wall, a trench about 18 inches deep brought out the rock, and nothing important was found, but the natural ground was reached. A few remains of burnt bones were also found.

The second compartment from the sea was most fully protected, and I expected to find most there, and dug it first. It showed a wall crossing the fort, and was properly a partition not vitrified. The inside of the compartment had rubbish in the middle to the depth of 7 feet. There were bones found at more than one depth, and especially at about 4 feet, with abundant pieces of charcoal. The bones were of the present breed of cattle and horses.

At the depth of about $3\frac{1}{2}$ feet was found an iron brooch or fibula of the ring pattern. It is very much corroded, but there is no difficulty about the intention. We have silver brooches exactly the same used at the present day. It is in principle the Tara brooch. There are two iron fibulæ in the Dublin Museum. I know of no iron brooch exactly like this. (See annexed fig.) Some call it a mere ring; I think otherwise.

Amongst several delusions removed by digging, I may mention one that was very attractive in the neighbourhood. On going up to the summit of the Dun, there was a nearly level spot, which when struck gave a sound as if it were hollow below, and the treasures of the six kings, with other fairy tales, easily arose to the imagination of the boys who showed the spot. I sounded carefully and dug on the centre; when a few turfs were removed the sound changed, and a pickaxe brought us soon to the solid rock. The sound was caused entirely by the conformation of the turf, its porosity and shallow character, the blow reverberating from the rock. That removes one of the wonders from the story of the herd-boy.



Iron Brooch found in the Vitrified Fort of Dun Macuisneachan
(2½ inches diameter).

I failed hitherto in finding the long flat stones which were said to be under the soil in the field with the standing stones near the shore.

No one who sees the arrangement of the vitrified wall will doubt that it has been done on a system.

If the combustion had been that merely of the wood framing, as one may say, customary in houses built according to Caesar in Gaul, we should expect vitrified walls in France as in Scotland, but we hear of few there.

These buildings are not all near the sea, the Hill of Noath, for example, and others, so that we do not look to sea-weed as essential.

Still further from the sea is the Bohemian one spoken of in Dr Stuart's papers.

The time of vitrification cannot be ascertained, but the time of occupation is certainly in the period when the making of iron was well known, and the building of walls in regular courses. The several apartments also speak of a period of complex life.

The connection of several with one name rather indicate the construction and vitrification to have been at the period when that family flourished, about the time of Christ according to Irish sources.

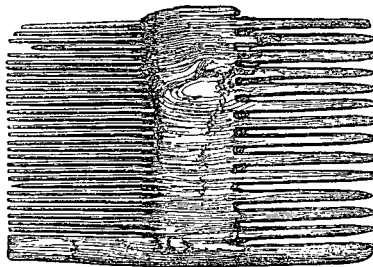
The same cutting gave a piece of mica, very bright and clear, among the rubbish, which consisted of stones broken off the wall, both vitrified and non-vitrified. There was a piece of bronze thread or wire made by hammering. This was at the depth of about half a yard, but there were no bronze instruments and no stone ones except a quern. This was of an extremely rude kind. Another, rather better, had been found near the surface a few years previously. This does not tell much as to age. Querns were used in this century within fourteen miles of Glasgow. The iron instrument marks the age best, and the iron brooch may be a mark for something.

I do not know when iron was introduced here. Dr Todd tells us that bronze swords were used by the Irish in the tenth century, but does not give his authority; and in "The wars of the Gædhill with the Gaill," the superiority of the Danish armour, offensive and defensive, is given as a reason for the success of that people. If some were bronze, certainly all were not. This is one of the many points which must be left open in the story which I am telling. It must be built up by degrees. We cannot tell who owned the brooch, whether it belonged to Deirdri (Darthula), who lived there, or one of her successors, for we cannot suppose that the house would be left quite uninhabited. The remains show a succession of occupations, judging from the different depths of the charcoal and bones.

A stone is found at Barcaldine, not at the old castle, but in the way towards the new house, in a field called Achaw, which the Rev. John Sutherland, who lives there, says is a contraction for Achadha a Chath, the Field of the Battle. Its height is 8 feet. "It stands on the left hand of the road leading to the farm-house of Auchinreir, about three-quarters

of a mile from the point at which this road leaves the main road. The stone is composed of the common slaty schist of the place, has no markings of any kind upon it, and there are no indications of any remains in the neighbourhood," *i.e.*, the immediate neighbourhood.

I shall now pass on to the lake-dwelling as I did before. A little more was exposed this year, and a third fire-place found at the north-western end. On each side, a little towards the front, was a raised seat. This was a bank of earth on which were placed flattish stones. These were the arm-chairs of the inhabitants. Amongst the rubbish outside the wall were found two or three piles, the meaning of which is not yet made out. Two broken combs made of wood were obtained, one of which is shown in the annexed woodcut.



Wooden Comb found in Lake Dwelling.

A piece of wood with a cross burnt on it caused a good deal of interest. This kind of cross is not uncommon in the older Irish forms. It is a Greek cross with crosslets, and has been imagined to indicate a time before the Latin Church entered. It is, however, an old form also in Iceland, which puts aside all this speculation, already shown by Dr Stuart to be incorrect. Indeed, we may see almost exactly the same forms in his work, "The Sculptured Stones of Scotland."

The present Icelandic forms show that identity required, and the purpose may be identical also; but we know that religious forms sometimes degenerate into such things as witchcraft and charms. Mr Hjaltalin

tells me that they make in Iceland exactly the same cross, but without the circle, on a piece of paper, as a charm when going to wrestle. It is put in the shoe with these words :—

“ Ginfaxi under the toe,
Gependi under the heel,
Help me the Devil,
For I am in a strait.”

These words at the beginning may be very old, the meaning not being clear I am told. Mr Hjaltalin also refers to “Travels, by Umbra,” for several varieties of crosses like these.

It may be repeated that I did not consider the lake-dwelling to be very old.

The moss at Achnacree was cutting when I was there, and a little boy came over with a small bronze instrument, $2\frac{1}{2}$ inches in length. This article is technically described as a socketed celt of the ordinary form, with side loop. The boy said it had hurt his foot when walking amongst the peat. I offered him a little for it, but he evidently thought it was gold, and said he would ask his father. The father told him that he must give it for nothing. I mention this to show that there was no wish to deceive me, and such instruments are quite unknown to the people here. This was found when the peat had been cut down 6 feet, and on the moss alluded to by Dr Wilson as “the Black Moss,” under which remains of fires had been found. This piece of bronze looks as if cast yesterday; it is an undressed casting, the mark of the spaces between the parts of the mould being seen. It has also the yellow golden look which Mr Franks tells me is found on bronze which has lain under moss. When the district was under the Bronze age the moss was probably not here; there may have been woods or fields. This is the only very ancient implement that I know of connected with this part of the district, excepting one or two flint arrow-heads, evidently imported. In the absence of other evidence, we may believe that the cairns around were built by men, such as those who used this hollow spear-head, the chambered cairn excepted, which is considered of the Stone age; but the proof of this has lately seemed insufficient to me.

South of Loch Etive, above Connel Ferry, we come to a small brook

called Lusragan, and a few houses with a mill called Clachaleven. To the east, in a field above the road, is a large standing stone, and around it marks where others, well remembered, lately stood.

To the west of Connel Ferry there are marks of a circle, which, since I mentioned it last year, has been enclosed by Sir Duncan Campbell of Dunstaffnage. Last summer a stone cist was found on the neighbouring farm of Salmore, in a mound of some prominence. The cist was lightly esteemed, and in a few minutes the pieces were built into a wall. The place being near to the Inverary high road, it is not easy to preserve anything.

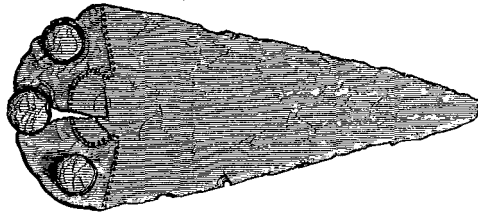
The old kirk of Kilmaronock, about two miles above Connel Ferry, is scarcely known except as a stead.

Loch Nell District.—I mentioned that there were several cairns at Cleigh, at the exit of Loch Nell; all, however, have been more or less opened. Within them, in at least three cases, there are stone cists, apparently very small for the size of the cairn. This is, of course, independent of the megalithic burying-place mentioned in a former paper.

The cist of one of these cairns appeared imperfectly opened; it had on one side a rock in its natural situation, and around there were some pieces of slate, which apparently had been used as a covering. The covering was off, and the cist filled with stones. On removing these there was found earth mixed with fragments of bone. This was removed to the depth of the stone sides, about 2 feet in all, and in one corner, which had previously been undisturbed, was found the very fine bronze dagger here figured. Here again we have the Bronze age, but not the Stone, although it is rather higher ground than the moss. There was another cairn close to this described a little to the south; both had been encircled by standing stones, and are on the farm of Molee, close to that of Dalineun. This cairn is in the neighbourhood of the megalithic double burying-place, with the graves and remains of cairn, described in an earlier paper (the *u* not sounded, but causes the *e* to take the sound of *e* in there). A name ought to be given to it better than the tomb of Cuchullin, I propose "the double cairn of Lochnell."

Going up to Cleighnamacy, by crossing the loch, we came again to the "Pillar of Diarmid," and the grave. I said in one paper that the latter was oblong, but on clearing away the brambles it appeared to be

very nearly a circle. We had the curiosity to try if any burial was there, and opened the centre, when a woman came to me with great anxiety and said, "They are lifting Diarmid;" but there was no danger,—we did not find him, or any remains whatever. We filled up the hole, and desired a farmer near to make the sod look as natural as possible. This he gladly agreed to. It was near this point that I had the pleasure of taking some walks with Mr Clerk of Oban, who took me and some



Bronze Dagger found in a Cist at Cleigh, Lochnell. (5 inches in length.)

friends up an adjoining hill to see a spot called Cleigh na h-annait. I suppose the meaning of this will be disputed. It is apparently an old burying-ground, with a rough stone wall round it, but remarkable for having two small cairns in it,—a curious meeting of heathen and Christian burial, if cairns were always heathen; but that and many other things we must leave open.

On going up this hill I was struck by hearing the farmer who came with us telling a boy to take the sheep up Ben Gulbhain.

Campbell of Islay has taken away all hope of obtaining any real spot for Diarmid's boar-hunt; and it is probable that he has taken the right view when he says (p. 54, vol. iii. of "West Highland Tales"), "I am inclined to believe that there was a real Diarmid, in whose honour poems have been composed by many bards, and sung by generations of Scottish Highlanders, and that to him the attributes of some mythic Celtic Diarmid have been attributed." Every story becomes mythic when the fancies or reasonings of men are applied to it long, and the mythic quality is no proof of non-existence, but only of age and the play of tradition.

We are shown a place at Lochgilp where the boar-hunt took place, and when we come to Lochnell we see another, and on reading Campbell's tales we are told of several. It is, however, interesting to put these together, and Mr Clerk of Oban has collected a number of names relating to the stories, which, so far as I know, make this quite the chief centre of the romance,—we must scarcely say tradition.

We have Diarmid's Pillar so called; and then we have—

Tobair nam bas toll, the well of the hollow hand or leaky palms, where the water was obtained which might have restored Diarmid. The version here is, that the water was to be brought in the hands of the most beautiful women; but the road was rough and the day warm, so that it was all lost before it reached the sick man.

The hill *Tor an Tuirc*, the boar's hill. Boar, not in the plural, Mr Clerk says; so that it was one particular boar.

Ault ath-Carmaig. Grainne was said to be a daughter of Cormac; but then St Cormac was famous in Argyle; a choice of derivation.

Drum na Shealg. The hunting height.

Sron t-Soillear. The nose of the light, the exit from the wood.

Mr Clerk tells me also of Bar Guillein, after, he thinks, Cuchullin, who seems to be remembered in the district. Gaelic scholars may decide.

According to Mr Clerk of Oban, there are some other interesting names in Glenlonnen; Dee-Choimhead, a remarkable hill, as if a protective god, and also called the protector of Muckairn—Sior Choimhead Muckairn. Another one is Sron-na-Teinne, the point of fire. For Gaelic scholars.

I met with some instances of tradition, pure so far as I know, which would easily account for any story coming from Ireland. The boatman who took me and some friends to Loch Feochan showed us the house on the banks of that loch in which he had lived till lately, on land which his fathers are said to have possessed for nine hundred years. The story is, that they came from Connaught, and that some of the earliest were doctors, and mixed herbs in holes still existing in the stones. His name is M'Connochy.

Another place where Diarmid killed his boar, and where there is a pillar called Diarmid's, is in Glenlyon. I met a resident from that place who informed me that the family left Ireland and settled for a while on the west of Loch Fine, and then moved up Glenorchy and on to Glen

Lyon, joining then the Maenabs at Loch Tay. I mention this to show how strong tradition is here and in neighbouring places still.

Stone Cist at (Avile) Athbhile.—At Athbhile, about a mile above Cleinamacry in Glenlonnen, there is a bridge over the stream; as the name shows, there was a ford there. A short distance from the bridge, and in a field higher up the stream, is a mound which appears to be natural. Mr Clerk showed me there a flat stone; it was discovered not long ago, and when found by Donald Sinclair, care was taken not to disturb it as his son avers. Here was an opportunity, then, of seeing a place for the very first time opened up. It is now called Kist a Chlachan. The slab was raised with great difficulty by the strength of at least three pairs of strong arms, but the hole was found nearly filled with earth, and in the earth the skeletons of several rabbits. There was a small hole in the side under the slab affording entrance. The cist was 36 inches long, 20 broad, and 25 deep. There were small pieces of bone found mingled with the earth, but merely such as weighed only a few grains. The mound was probably an eskar to begin with, a deposit caused by earth and floods. Double burials, one over another, are not found in these regions, to account for the height. Although nothing was found artificial, the spot itself is interesting, and the cist large and important looking.

Eskars.—This word (Irish, *Eiscir*, a ridge, I suppose), seems lately to have come into use by geologists, meaning a heap of gravel or earth left in a meaningless way, apparently by water or by glaciers. In the Highlands of Scotland such heaps may be found, I suppose, in millions. Perhaps even Glenorchy alone, such of it as stretches from Dalmally to Tyndrum, might count many thousands. It is wholly composed of small heaps, and, looking down on it when the sun makes the suitable shadows, we see it is everywhere spotted with them. They are all rounded at the top, all sharpness of form being removed. In the Lament of Deirdrí, as translated by Mr Skene, Glenorchy is called “The straight glen of smooth ridges.” The man that spoke of the smooth ridges must have seen Glenorchy, although why “the straight glen” I do not know.

Of course, the shape of these eskars is not always the same, especially if interfered with by a stream, and curves are not at all uncommon. Mr Clerk showed me one in Glenlonnen with three curves; another had, I

think, four, but it was cut in two; and single curves are very common. It would require little imagination to form a serpent out of such; but any artificial formation of serpent I have not seen, and it is a pity to introduce new fancies into a region already sufficiently perplexed by them.

The shapes of certain animals occur frequently. The lion couchant, it has been remarked, is known in many countries. The serpentine windings of an eskar need not be wondered at, any more than we wonder at the windings of a Meander or the river Forth.

It is very important, in considering the folk-lore of a place, to look at the natural appearances. When staying at Lochanabeich, near Connel Ferry, and looking at every spot around, listening also to every tale, however absurd, I met some instances of this which may be profitably brought forward.

At Achnaba, already mentioned, there is a large hollow of about two acres, so far as I remember, but it may be much less; it has somewhat the form of the lair of a cow, as if in lying down a gigantic animal had left its impression. This is a sufficient reason for calling the place Achnaba, "the field of the cows." (I called it in a former paper "the field of the cow," using the singular, but in all these translations of names I seek help, and perhaps do not quite put down what I am told.) If we go a little farther on, keeping to the same farm, there is a deep round hollow in the same bed of gravel. It is not easy to see how it was formed by nature, but there it is, and the idea has suggested itself that it is a cheese mould, which it resembles. Of course, we at once see that only the two-acre cow could give milk for this half-acre cheese. But who took care of these cows and made the cheese? Here we have only to look to the side of the river Awe, and we see the Cailleach Bheur sitting on the top of a hill—the old woman Beur, who easily came down, since she crossed Loch Etive with one stride.

Now there may be something mythological in Cailleach Bheur, and she may be a representative of lightning sitting on the tops of the hills, but it is clear that we require no abstruse ideas to explain the cow and the cheese form; these are only plays of the fancy, and the story is as little believed by the teller as stories are by their inventors at present. Let us see anything like a living form of gigantic size on a hill, and it is natural to give it the gigantic work to do,—the cow and the cheese follow. The

flooding of the valley, forming Lochawe, by Beur's neglect, is perhaps an old geological fancy.

As I shall now probably leave altogether this subject, I am inclined to add a remark made to me by Mr Duncan Clerk of Oban, to whom I am indebted for many kindnesses. After saying that the word Glenetive means the Glen of Storms or the Wild Glen, according to the Highland Society's Dictionary and the "New Statistical Account," he says—"It occurred to me that it was somewhat different from the names of other glens, inasmuch as they are generally made to point out some physical feature, such as in Glenkinlas, Glenlonnen, and others. The scenery about Glenetive is wild and grand in the extreme, and the names might have been chosen to be in character. Larigoilt, on the top of it, is the Pass of Terror; and Ben-t-shaimhlaidh, beside it, is the Mountain of Ghosts; Buachaille Etive, the larger and less, are the guardians of the glen personified."

There is one spot on the south point of the island of Kerrara, and opposite to Dunolly, which seems to be worthy of attention. It is called Cleigh Bhearnaig. Mr Clerk took me to it, and said that he believed the name was given from a remarkable gap or notch in the rock near. It certainly looks as if cut down with a great hatchet, after which the sides separated somewhat. The word Bearn means gap or notch.

There is an enclosure of above an acre in extent. There is a wall round about it, in ruins certainly, but sufficiently high to render climbing over the stones in some places necessary. Within it are several oblong remains of houses of a size common enough, and at the extreme north there is a solid part consisting of a building raised above a projecting rock a few feet high. The ruin gives the idea of a tower for watching. At the south-west corner there is a collection of stones, so placed as to suggest a grave, but the enclosure has been a place for living in, and not for the dead. I have not information to guide me farther in this, than to say that it has the character of the dwellings of the ecclesiastical communities mentioned by Dr Petrie as being a number of small buildings surrounded by a wall. The little remaining solid portion may have been a rude round tower. However, I fear we removed some of the little which remained. It may be known to others if an ecclesiastical establishment ever existed at this place; and if not known, it will be an interesting subject of inquiry.

The Rev. Arch. Clerk of Kilmallie says that there was a large circle in the immediate neighbourhood (of Dun Macuisneachan), out of which a large two-storied house there was built. The place was called "Clagh nan Druidhneach," "the Druid's burying-place." It was denounced and satirised by a local bard called James Shaw, in a song still well known in the district. I was told that some of the stones were taken from the fort.

P.S.—I had gone so far, when I was informed by Thomas G. Rylands, Esq., Highfields, near Warrington, that by a study of Ptolemy's Geography he had discovered certain fundamental errors of calculation, two especially, which accounted for the remarkable eastward direction given to Caledonia. After making the corrections, Mr Rylands finds that the north is made consistent with the south of Britain, and many stations turn out to be remarkably well placed. Rather against general opinion, however, the Novantes, by his calculation, are put in Skye, and the Rerigonium of Ptolemy at the north of the island. This certainly brings it nearer to the Bererigonium of Boeoe, and we do not know what strange novelties may come out of the new discovery. However, I cannot alter anything I have said, as in any case, if there were a Bererigonium, there is no reason whatever for putting it at Loch Etive, unless we attach importance to the words of Boeoe, who puts it near Evonium, which he calls Dunstaffnage. But Evonium is itself questionable enough; and even if it were from Eman, it is not on that account the same as Dunstaffnage. Again, Boeoe's Bererigonium is before Deirdri, and Ptolemy speaks of later times. Dates, however, are poor arguments here, where facts themselves require first to have a proved existence. Certainly Pliny (b. iv. cap. 30) mentions Bergos as in the west; some have supposed him to mean Barra, and others have gone east to Bergen for it.