I.

NOTICE OF AN OGHAM INSCRIPTION IN THE CHURCHYARD OF ABOYNE, ABERDEENSHIRE. By W. F. SKENE, Esq., LL.D., F.S.A. Scot.

A cast of the Aboyne stone having been presented to the Museum by the Marquis of Huntly, an oppportunity of deciphering its Ogham inscription has been thereby afforded, and the results are communicated to the Society in the following letter to the Secretary by Mr W. F. Skene:—

MY DEAR STUART,—I examined the Aboyne stone on Friday, and copied the inscription. The Ogham on the edge is very difficult to read. The inner Ogham is very distinct, and there is little doubt about the reading.

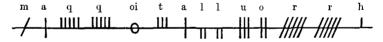
Applying the same alphabet I used for the Newton stone (see vol. v. Plate xx.), and reading from top to bottom, it makes—

brroudd a foi nn am,

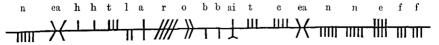
but reading from bottom to top, it makes-

m aqq oi ta lluorrh.

The well known Maqqoi or Maqi for filii shows that this is right. If you look at the list of the Pictish kings in the Pictish Chronicle, you will see that this name first appears as Talore, then Talorg, then Tallorcen, and finally Talorgen. This stone gives the transition from first to second. The line is this, so that you can test it for yourself—



The other line, if read from top to bottom, gives an impossible reading, but if read from bottom to top, may read—



Neahhtla—a local form of Neachtan, thus, Saint Neachtan (8 Jany., Festology) is locally Nathalen and Nachlan.

Robbait-compare Robaid, immolavit, in Book of Deer.

Ceanneff is Kinneff, a church in the Mearns. Between castle and church is St Arnty's kill (Stat. Acc.), said to be St Arnold's cell; but Reeves shows that Arnty and Arnold are corruptions of Adomnan, and Aboyne was dedicated to Adomnan.

Maqqoi seems to be Maccu in old Irish, and probably dative singular; but Maqqoi Talluorh may be a tribe name. Compare the use of Mocu in Adomnan.—Yours very truly,

WILLIAM F. SKENE.

1st March 1874.