

I.

THE OGHAM INSCRIPTIONS OF SCOTLAND. BY THE RIGHT HON.
THE EARL OF SOUTHESK, K.T., F.S.A. Scot.

As far as at present ascertainable, the Ogham inscriptions of the world are confined to a very limited area ; no specimen of them has yet been discovered except in Ireland and Britain, and in the islands that extend themselves beyond our northern shore. Of these the great majority—more than two hundred—belong to South Ireland, especially to Cork and Kerry ; about twenty-four to Wales, Devon, and Cornwall ; and exactly eleven (fragments included) to North-eastern Scotland and the Shetland Isles, and this completes the list.¹

Everywhere these inscriptions are much alike ; as if the product of no very lengthened period, designed and engraved by men of similiar traditions, kindred origin, and nearly identical language.

What may be termed the Cambrian inscriptions closely resemble the Irish ; their chief peculiarity consists in a frequent association with inscriptions in Roman letters, often partly or wholly of equivalent meaning. The Scottish inscriptions, especially the Shetlandic, in several respects differ from the rest, and offer such difficulties that it

¹ Where not otherwise specified, my details are chiefly taken from *The Ogam Inscribed Monuments of the Gaedhil*, 1879, by the late Mr Brash. While gladly acknowledging my indebtedness to this valuable work, it is necessary to explain that, though I have largely used materials supplied by the author, I have not borrowed from him the conclusions that are submitted in this paper,—conclusions resulting from a careful analysis of the Ogham inscriptions spread through the pages of his book (which had to be laboriously collected, and to some extent classified), as well as from considerable study in other quarters. As regards the Scottish Oghams, Mr Brash's information was avowedly scanty, and no guidance on that subject can be drawn from his brief and uncompleted remarks. In referring to this book I use the abbreviation *Br.* My other principal abbreviations are :—*O'B.* and *O'R.*, for the Irish dictionaries of O'Brien and O'Reilly ; *H.S.D.*, for the Highland Society's Gaelic Dictionary ; *O'D.*, for O'Donovan's Irish Grammar ; *Sc.St.*, for the Spalding Club's Sculptured Stones of Scotland ; *De R. Alb.*, for *Collectanea de Rebus Albanicis* (Iona Club), 1847 ; *Keane*, for Keane's Towers and Temples of Ancient Ireland ; *Skene*, for Skene's Celtic Scotland.

seems advisable, before dealing with them, to prepare the way by a statement of the principles that chiefly regulate the inscriptions belonging to the more southern countries, where, in all probability, the Ogham system was originated.

Apart from a few MSS. lines and two or three words on small objects, true Oghams have been found only on monumental stones; their use is sepulchral, their general purport genealogically commemorative. Almost invariably they are constructed on one or other of certain definite formulæ. These are as follows:—(1) ABC (the name of the entombed person), usually in the genitive. (2) ABC, son of XYZ: this form may extend to several descents, by the repetition of *Maqi*, son of, or of names preceded by it. (3) Sometimes the name of the entombed is omitted, the patronymic only appearing, as Maqi XYZ. (4) An epithet, perhaps denoting rank or office, sometimes accompanies the patronymic, as ABC, Maqi Mucoi XYZ; or, Maqi XYZ Tigurn. It is doubtful if it ever thus accompanies the name of the entombed. (5) In a few instances, the word *Anm* (rests here) begins the legend. In these cases an epithet sometimes accompanies the memorial name, as, “Anm Furfanni Tigirn.” But, whether under this form or the preceding, Ogham epithets, to the best of my belief, never bear fanciful or romantic meanings, those that have been thought to do so seeming explicable under customary rule.

The word Maqi or Maqqi—found in more than twenty different forms—provides the usual key for decipherment. The genitive terminal increases of proper names are exceedingly numerous,—I, A, OI, UI, AS, OS, being among the commoner. In Cambrian Oghams I largely prevails, and O comes next. And here I would venture to ask whether some of these numerous genitive endings may not represent post-fixed prepositions? In O'Donovan's *Grammar* (pp. 290-315), the following prepositions bear a primary or secondary possessive sense:—A (ancient) same sense as O or As= out of; Ag, anciently Ac, Ic, Ig, Occ, Og, = a relation like the Latin dative; As= from, out of; O= from, of; Ar (anciently For)= of, concerning; De, Di, Do, = from, of; Le, Leis, Re, Ris, = belonging to. Except perhaps the two last, all of these occur as terminations where a genitive or dative may be looked for.

Consonants are very frequently doubled (for no apparent reason);

vowels, seldom. Elisions are rare ; vowels may be sometimes elided in such cases as Falamni for Falamani, and Mc for Mac, but emphatic vowels are probably never dropped out, *e.g.*, there is no such contraction as Rtt for Ritti, though the name is indifferently varied to Retti, or Riti, or Ritt.

In most respects the same rules apply to the Scottish Oghams, but there are differences which, as already stated, render them more difficult for the reader. (1) The vowel scores, instead of being dots on the stem-line, are of equal length with the consonant scores, and are even varied in length and obliquity in the same group. (2) Instead of being invariably square to the stem-line (except in the five recognised oblique groups), both vowel and consonant scores are set at all sorts of angles to the line,—thus, for example, R cannot easily be distinguished from I. (3) Angled or twisted forms—sometimes parallel, sometimes opposed—are often employed in the most arbitrary manner. (4) Strange characters appear, unrepresented in the Ballymote key ; short scores are set in unusual places ; and some scores are so faint (apparently with intention), that their very existence seems doubtful. (5) The scores are on an artificial and often crooked stem-line, not on the stone's angle ; thus, owing to fractures and other causes, it is often hard to fix the relation of the groups to the line, *e.g.*, to distinguish between I and N. (6) Important vowels are often elided. (7) Especially in the Shetland inscriptions, the spelling is extraordinary, loaded with aspirations and superfluous letters. (7) Obscure words, resembling surnames, are sometimes appended to the proper names of those commemorated. (9) The inscriptions differ from one another far more than is generally the case in the Irish and Cambrian examples.

Including fragments, Scotland possesses eleven Ogham-inscribed stones, which from time to time have been discovered at the following places :—Scoonie, in Fife ; Aboyne, Logie-Elphinstone, and Newton, in Aberdeenshire ; Golspie, in Sutherland ; Bressay, Burrian, Lunnasting, St Ninian's, and Coningsburgh, in the Orkney or Shetland Islands. For convenience' sake, these stones, with their inscriptions, may be roughly classified as belonging to one or other of three main types. (1) The Southern or Angus type—mostly freestone, hewn and dressed,

with crosses and figures of men and animals, embossed and elaborately ornamented. (2) The Northern or Aberdeen type—usually unhewn boulders, without crosses, and bearing simple incised symbols. In both these classes the inscriptions resemble those of Ireland, with some differences in the vowel shapes and stem-line arrangement. (3) The Island or Shetlandic type,—of these some are unhewn and plain, others hewn and decorated, but in all cases their inscriptions are peculiar, both in verbal and literal forms. Viewing stones and inscriptions together, Scoonie and Aboyne belong to class 1; Logie and Newton to class 2; Golspie and Bressay mingle the types of classes 1 and 3, the latter being chiefly Shetlandic; Burrian, Lunnasting, St Ninian's, and Coningsburgh entirely belong to class 3.

As the relative dates of the stones cannot be fixed, this rough grouping may conveniently indicate the order in which to consider them; especially as it nearly coincides with their topographical order, beginning in South Pictavia and passing northward to the Shetlandic Isles. Adopting this plan, the Scoonie inscription, perhaps one of no remarkable antiquity, will stand at the head of the list.

SCOONIE STONE.

Description.—Found at Scoonie in East Fife, and now in the Museum. A hewn sandstone slab—upper part lost. One side bears an embossed and ornamental cross; the other shows the Elephant symbol above three Horsemen, who follow two Hounds, one of which seizes a stag whose head and fore leg pass through and partly over an Ogham inscription. The Ogham scores are on an incised stem-line near the angle, and read downwards (Scoonie Stone, *Sc. St.*, vol. ii. pl. xii.; *Br.*, p. 353).

Translation.—[MA] QQI DAH ÔU ÔU ALLE. (Stone) of the Son of Doual.

Analysis of the Oghams.—Nos. 1, 2. Q, Q. M, or Ma, must certainly have preceded these. No. 3. I. There are two clear scores above the stag's fore leg, then a rough one on each side along it, then a clear score. Either these scores constitute the group I, or it is formed by the first three, together with two supposed to lie beneath the stag's leg (as, in No. 2, part of a score is concealed by its head). In the latter case, the

two farther scores beyond the leg would form a duplicate D. Nos. 5, 6. A, H. Apparently joined, owing to a fracture on the stem-line, but not really so; the part below the line belongs to No. 5. Nos. 7, 8. OU, OU (or I, I). In these the first two scores are noticeably shorter and less slanted than the other three, as if they formed a separate vowel. The same peculiarity appears in one of the Newton groups (No. 23), where, as in the present case, an I (according to the ordinary scale) seems to resolve itself into OU. This long seemed to me impossible, as OU is not a recognised diphthong (*O'D.*), and no certain example of such a combination is to be found in the Irish and Cambrian inscriptions. Still, the evidence of design in the tracing was not to be ignored, and I have finally ventured to look upon this as a combined OU, intended to

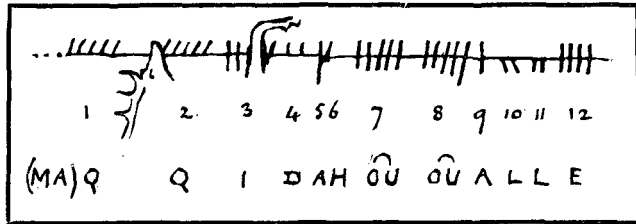


Fig. 1. Diagram of Ogham Inscription—Scoonie Stone.

represent the W sound, occurrent in Pictish names (*e.g.*, Wirgust, Wirdech). In the northern Oghams, we shall presently find symbols unknown to the Ballymote key, and many strange spellings evidently designed to express peculiar dialectic intonations; and, as regards the compound before us, it may well be asked, In what manner, according to recognised Oghams, could the W sound, as distinguished from the F sound, be better noted than thus?—and noted it must have been, if it at all existed. U, alone, was insufficient; U and O, separately, would have sounded separately; hence the need of a compound group. The rejection of this theory would but slightly affect the sense in the three cases referred to, its acceptance might help the solution of some dialectic problems.

The *tail* of the last score in No. 8 is partly caused by a flaw in the

stone. No. 12. E. Only four scores in this group, the breakage of the slab being some way beyond, exactly where a new group might begin. There is a small incised cross towards the lower left of the stone's face; probably an unskilled addition, like the small cross on the Bressay stone, though somewhat resembling an Ogham score on part of a stem-line.

Analysis of the Words.—(MA)QQI. The well-known word for Son, a genitive form of Maq or Mac, but often used with an apparent nominative. The name of the entombed person probably, but not necessarily, here preceded this word, occupying the lost portion of the stone's margin. DAHŪŪALLE. Removing the aspirate and duplications, and accenting the terminal E ("In Irish there are no quiescent vowel endings"—*O'D.*, 5), we obtain DAŪALĒ, of Dawal, or Douall. The existent name of M'Dowell, traditionally said to be derived from Douall, who lived 230 B.C., is one of great antiquity in Galloway. Perhaps erroneously, some have held Dougall to be identical with Douall.

The genitive E and I are freely interchangeable, *e.g.* "Nectain mac Deirile" (*Ann. Ult.*) = "Nectain mc Derili" (*Tigh.*). Should the spelling DAHILLE be preferred, the word would then more resemble Dal or Daly, an ancient Irish name—*cf.* "Dalagni maqi Dali" (*Br.*, 163). Here, in reference to duplicated vowels, it may once for all be noted that the doubling of a vowel "does not in any way affect the pronunciation" (*O'D.*, 7).

The hunting scene (so common on the Angus stones) may perhaps denote the rank of the deceased, as one entitled to rights of chase.¹ The Elephant symbol is found on many sculptured stones; in the present case it was probably a tribal cognisance.

Other Versions.—Mr Brash, whose copy must have been inaccurate, makes this inscription—DOCIOSOSN, "reading from bottom to top." This is the ordinary mode in Ireland; but even there exceptions abound, and it is always safe to read in the direction that brings out the commonest words and the most likely meanings.

¹ I regret to find myself dissenting from the theory, so ably advocated by Dr Anderson, that scenes such as these are most often Christian allegories (see *Scotland in Early Christian Times*, ii. 165).

ABOYNE STONE.

Description.—Found in the old churchyard of Formaston, about two miles from Aboyne, and now at Aboyne Castle, beside the south-western tower. A hewn fragment of granite-like sandstone, bearing portions of an embossed and interlaced cross, almost identical with that on the stone found near Loch Kinnord, and since removed to the Aboyne Castle grounds (Kinnord St., *Sc. St.*, vol. i. pl. xiii.).

The Oghams are in two rows—one on the stone's face, the other on a moulding along the angle. Beside them appears the Mirror symbol;

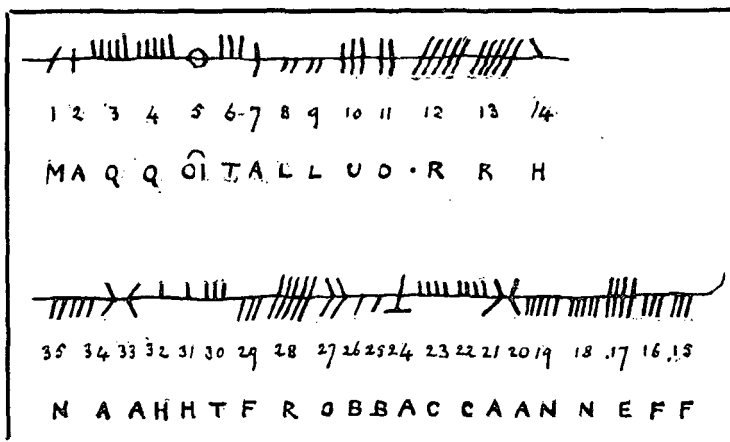


Fig. 2. Diagram of Ogham Inscription—Aboyne Stone.

anciently sacred to Dionysos and to goddesses of the Asiatic Venus type, and often associated with ideas of death and the world unseen. The symbols on these later Sculptured Stones were used, I am inclined to think, without religious meaning, as tribal or personal badges, denoting descent from a priestly or sacred line, or designating some hereditary office. The Oghams read from left to right on the face, and continue from right to left on the moulding (Aboyne St., *Br.*, 364, pl. xlix.).

Translation. — MAQQOI TALLUORRH FFENNAAC ABBOR F(o)THHA AN.
 (The body) of the Son of Talore, Fineach of Aber-F(o)tha rests here.

Analysis of the Oghams.—Nos. 1, 14. M, H. The inward slant of these seems to give an enclosing power. No. 5. OI, according to the Ballymote key; this is the only certain instance of its use, unless in No. 16, Bressay (A). No. 15. F. A curve of the lower stem-line, to the right of this, points to the upper stem-line, and indicates continuance from that end (see presently on *hyphen*; No. 22, Newton). Nos. 20, 21. A, A. Not a X, the inner angle-points being far separated. This form occurs in the Golspie, Burrian, and Lunnasting inscriptions. A, A is preferable to O, as the opposed scores differ in their angles at the stem-line; besides an angled O has its own form—see No. 27. When in the same word, AA must be read A, which is practically identical with O. No. 24. A. See same form, No. 11, Burrian. Nos. 31, 32. H, H. The interval is well marked. This is a very beautiful and perfect inscription—every stroke sharp, clear, and regular.

Analysis of the Words.—M_AQ_QOI. A common genitive form of Maq, son. TALLUORRH. Talore, Talorc, Talorecan, &c. A variously spelt name of frequent occurrence, borne by several Pictish kings. Tal=high or eminent, and Orc=prince. Ur-*chan* seems to have anciently signified Chief priest or lord, or Fire priest or lord (*v. Newton St., Proc. S. A. Soc.*, 1883). FFENNAACC. Of Finn or Fineach; a very frequent name; *cf.* Finn, Fineachta, Finnacht, &c. (Ann. 4 Mast.). ABBORFTHHA. A topographical word—Aber-F(o)tha. “Aber and Inver were both used by the southern Picts *Inver* being generally at the mouth of a river, *Aber* at the ford usually some distance from the mouth” (*Skene*, 1, 222). There were fords across the Dee in the Aboyne neighbourhood, which is but a few miles down stream from the site of Devana, a Celtic city of historical note. Fthha, the river-name, cannot be certainly identified. A vowel might be supplied after F, vowel-elisions being common in Scottish Oghams. In such cases the dropped vowel is most probably short, but no rule can be formulated. Reading F(o)tha, a resemblance appears to Phoudie, in Tilly-Phoudie (Tilly=Tulach, a hill-ock), an ancient settlement near which the stone was found (*cf.* Phoudie with Bhoto, see after, p. 190). Should the final AN be added, —Fthhaan (= Fthan) may represent Than or Thon, if the F, as in some Shetland inscriptions, be viewed as a mere aspiration, in which case, *cf.* Tan-ar and Don, neighbouring streams. If we read F(o)than, we obtain

for the whole Aber-fothan; possibly the original form of Aboyne, as in Ireland Innis-boyne takes its name from St Baothen or Boadan (*Keane*, 55). This topographical word furnishes our first example of the local or tribal surnames found in Scottish Oghams, but seldom, if ever, in the Irish and Cambrian. Surnames, it would appear, were not general till the eleventh century, though the Annals show examples of their use from the sixth century onwards (*Keane*, 262). AN. (Rests) here. The corresponding Irish formula, ANM or ANA, always begins the legend. Either way, the commemorated name is usually in the genitive, the words "Body of" being doubtless understood as preceding it. Elsewhere in Scotland the form is invariably ANN, but in this case the embossed cross-ornaments left no room for the second n.

Other Versions.—Ffennacc might be the genitive of Fine, a tribe; thus—Son of Talore, of the tribe of Aber-fotha; but the reading adopted more accords with precedent. If not disjoined, the final AN might possibly, though not very probably, be adjectival, in the sense of belonging to Aber-fotha. Mr Skene has read the second line of Oghams from left to right—"Neahhtla robbait Ceanneff;" Neachtan immolated (*i.e.*, dedicated) Kinneff. But (1) a right and left reading is allowable, and the stem-line invites it; (2) Mr Skene's copy was unfortunately inaccurate, a true copy, thus read, yielding the meaningless legend—Naahhtf robbac caanneff; (3) all known Oghams are simply genealogical, and, granting an exception, it seems strange to record a church-gift in the Mearns on a distant tomb in Aberdeenshire, and to record it in such peculiar terms.

LOGIE ELPHINSTONE STONE.

Description.—A rough unhewn pillar-stone, now in the garden at Logie Elphinstone, Aberdeenshire, with two others, which (with a fourth unfortunately destroyed) stood near it before its removal from the neighbouring moor of Carden. Incised on it appears a V-barred crescent above a Z-barred Double-disc, the former superimposed on the traces of a barless Double-disc. The other stones respectively bear a V-barred crescent above a Double-disc, and an Elephant above a V-barred Crescent. The Oghams surround a circular stem-line on the stone's face, near the top, and read to the left from the opening between the angled

vowels. This inscription is the sole example of the circular type (Logie Elphinstone Stones, *Sc. St.*, vol. i. pls. iii. iv. ; *Br.*, p. 358 pl. xlvi.).

Translations.—ATHAT BHOTO. Either (1) The Sepulchre of Bodo; or, (2) Lord Sun, or Moon; or, Temple of Sun or Moon; or “Bull of Flame.”

Analysis of the Oghams.—No. 1. The vowel A, angled. The outer part of this score was discovered on the stone, in 1882, by the present

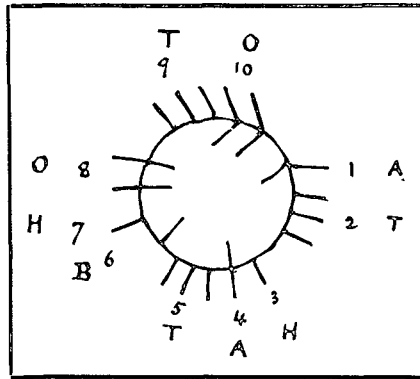


Fig. 3. Diagram of Ogham Inscription—Logie Elphinstone Stone.

writer. No. 10. O. There is an unimportant want of junction at the angles of the scores.

Analysis of the Words.—ATHAT BHOTO. Two theories suggest themselves in regard to these difficult words—(A) The Sepulchral, and (B) the Mythological. For the former:—(1) all other Oghams are sepulchral; (2) it has been stated—not improbably though on doubtful authority—that *four* stones (“the four grey stones”—*M’Ph. Ossian*) were commonly set to mark the extent of a warrior’s grave; (3) the words, though agreeing with no formula, may be plausibly read as sepulchral. For the latter:—(1) the circular form is unique, and so may be the inscription; (2) the superimposition of one symbol on another is unique, and unsepulchral; (3) the words have a mythological sound, and can be mythologically explained.

Theory A.—ATHAT. Perhaps Ait, a place (*O’B.*), used, like the Latin *Locus*, to signify a grave. Adhbhadh, a house, and Atha (*O’B.*), more commonly Achadh, a field, &c., associated with old Irish religious

sites, may also be considered. BHOTO. A name akin to Buithê or Buadan, perhaps a monosyllable with possessive increase. Buti Mac Bronaig died A.D. 520. In Ireland this word appears in the saint-names of some forty ecclesiastical settlements (*Keane*, 55). In Scotland we have the Pictish king Buthud, and the form is common in local names, such as Mon-boddo, Kirk-buddo, &c. *Translation* A. The sepulchre of Bodo.

Theory B.—ATHAT. Perhaps Ad (*orient.*), a lord,—often a Sun-title; or Ait, a place, as before; or a term connected with fire, as Aodh, fire, Adudh, a circle-fire (*O'B.*); or Adh, a bovine animal, also good luck (*O'R.*); *cf.* also Ada, Victory (*O'R.*). BHOTO. Perhaps Bodh or Budh, the Sun-god anciently worshipped in Ireland; or Buta, the Moon, as in Buttavant (*Vallancey*, Coll. v. 39). Bod signifies fire, phallus, &c. (*O'R.*). Forms of this divine name occur in so many mythologies that it is hard precisely to assign it here. Budd and Buddud (or Buddug) were the British god and goddess of Victory; Budd, also, was a synonym of Ked or Ceridwen, akin to Ceres (*Lysons*, *Our Brit. Ancestors*, p. 280). The Teutonic Odin or Woden may be a related name. As stated, the type largely prevails in place-names, in such forms as Beothan, Buithe, Buadan, &c.,—the presumption being that these were adopted pagan appellations. Tibothin, one of these places, signifies House of Bothin. The word Bothan, a house, is supposed to be derived by transference from this source (*Keane*, 55, 335). *Translation* B. Lord Sun, or Queen Moon;—or Worship-place of the Sun, or Moon;—or perhaps “Bull of Flame,” a title of Huas (Adh-Bod; *cf.* Adh-altaigh, a buffalo (*O'R.*). A small amber amulet long preserved in county Clare, in Ireland, and held by the peasants to possess magical virtues, bears on it the Oghams, AT? AT ML? (*Br.*, pl. xli. p. 321). If the two peculiar letters are aspirates, we obtain ATHAT M(e)LH, which seems analogous to the present inscription.

Other Versions.—Before my own examination of them, no true copy of these Oghams existed, the nearest approach to accuracy being in Mr Atkinson's drawing from a paper mould (*Br.*, pl. xlvi. p. 358). This of course invalidates the only reading hitherto offered—“Obhen Petech (*Heb.*), Stone of Entrance (*Moore*, *Ancient Pillar Stones of Scotland*, p. 76). The outer score that completes the A undoubtedly exists, though faint and formerly moss-covered.

NEWTON STONE.

Description.—This remarkable stone stands on the lawn beside Newton House, a few miles from Inverurie, in Aberdeenshire. It is an unhewn dark grey boulder of gneiss, bearing on and near its left angle

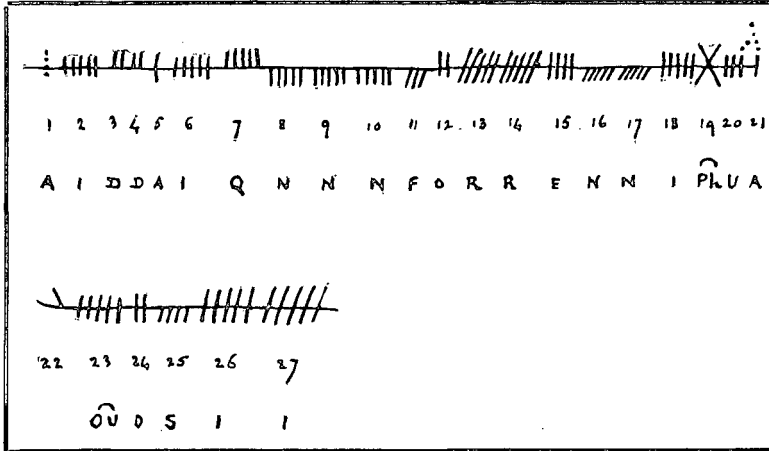


Fig. 4. Diagram of Ogham Inscription—Newton Stone.


two lines of Oghams, and on its face an inscription in debased Greek characters. Having had the honour to submit a paper on these inscriptions to the Society of Antiquaries of Scotland (see *Proceedings*, 1883, p. 21, and Supplementary, p. 45*), my present notice will as far as possible confine itself to questions that have since arisen.

Analysis of the Oghams.—Nos. 16, 17. N,N, or R,R. Position favours the former; slant, the latter. On the whole, N,N seems preferable. No. 19. P or PH. I prefer this to my former BH; (1) PH is an older aspiration, (2) the sign thus better matches the P of the Latin *Turpilli*, in the Crickhowell bilingual inscription. Sound and sense are practically unchanged. No. 22. \vee On high authority it has been suggested to make H of the upper limb, but I still incline to view this figure as a hyphen meant to show the direction of the Oghams (*cf.* inscriptions, *Br.*, 290, 414). No. 23. $\text{O}\hat{\text{U}}$ (for W), or I? The former is a mere suggestion;

see under Nos. 7, 8, Scoonie. No. 27. I am satisfied of the existence of the fifth score, though (as in some other cases) its extreme faintness is hard to account for. The duplication of the I would not affect its sound (*O'D.*). Though slanted, this group seems too upright and straggling to be R.

Main Inscription.—This does not directly concern the present inquiry; nor is there much to be added to my former remarks. The letters I have termed Greek “minuscules” might almost have been called “cursives”, examples of nearly every form occurring in the lists in Dr Isaac Taylor’s valuable work (*The Alphabet*, ii. 154). In the Irish *Ann.* 4 *Mas.*, at A.D. 642, appears a passage that may be relevant:—“*Furadran*, son of *Bec*, son of *Cuanach*, chief of the *Ui-mic-Uais*.” The name *Forrenn*, which is found in the *Newton Oghams* (*Forrenn iph ua ÓUosii*), is *Furadran* in another form (*Br.* 199). The name occurs as that of a chief over the *Fionn-Ross* district in *Donegal*. *Colla Uais* was an Irish king, A.D. 315 (*Br.* 223). In my former paper I endeavoured to connect this proper name with *Hu* or *Huas* = *Dionysos*, *Mithras*, &c., being influenced by the mythological style of the latter part of the inscription. Whether or not this be a true theory, the general reading of the characters remains untouched.

¹ If not in Irish-Greek characters (*v.* Westwood, *Pal. Sac. Book of Armagh*), the inscription must almost certainly represent some form of “debased Roman minuscular” (*Anderson’s Scotland in Early Christian Times*, ii. 218). Dr Anderson cites, in a footnote, a well-known version by Dr Whitley Stokes, but he does not refer to the letters there unexplained. Dr Hübner gives the version in full, terming it, however, “*parum probabile*.” Supplying some divisional lines, it reads thus:—f c c f | For-

trenus | Diglovoceus  Nesi fi | lius Si | loqounni r | (equiescit.)—(*Ins. Brit. Chr.*, No. 213, p. 78). This version has met with such favour that, however unwillingly, I must venture to indicate some of its apparent defects. (1) Five letters remain unexplained, and a sixth only gains sense through a doubtful addition; (2) some of the letter-renderings seems questionable, *e.g.*, DIG in the second word, and S in the third; (3) the words do not finish with the lines of the inscription, as its form seems to dictate; (4) obviously important letters, such as E in “nEsi,” are not treated as initials; (5) *Diglovoceus* and *Siloqounnus* are strange names in any language; (6) the version entirely differs from the *Oghams*,—no fatal objection, but leaving the advantage with a version that agrees; (7) under the conditions, the burial formula seems questionable; (8) no perfectly accurate copy of the inscription has hitherto existed. It is right to add that I have not seen Dr Stokes’s own paper on the subject, which may, perhaps, make reference to these difficulties. Careful analysis of the characters in Dr Hübner’s work has forced me to the belief that no key for the *Newton lock* will be found among Roman letters alone.

Readings and Translations.—Oghams. Aiddai Q(u)n(i)n(e)n Forrenn Iph Ua ōūsii. Etê, adopted daughter of Foran, of the race of the sons of Uos (Ua ōūsii).

Main Inscription.—Aittai Kunyning(e)n Siol O Uose. Etê, adopted daughter of the race of the sons of Uos (O'Uosé). Urch(a)n El-isi Mazdi Logoy-Pat(e)r. Lord of Light: El and Isi: Oromasdes: Father of the Word!¹

GOLSPIE STONE.

Description.—This important monument is in the Duke of Sutherland's museum at Dunrobin; I have not seen it, but a photograph,

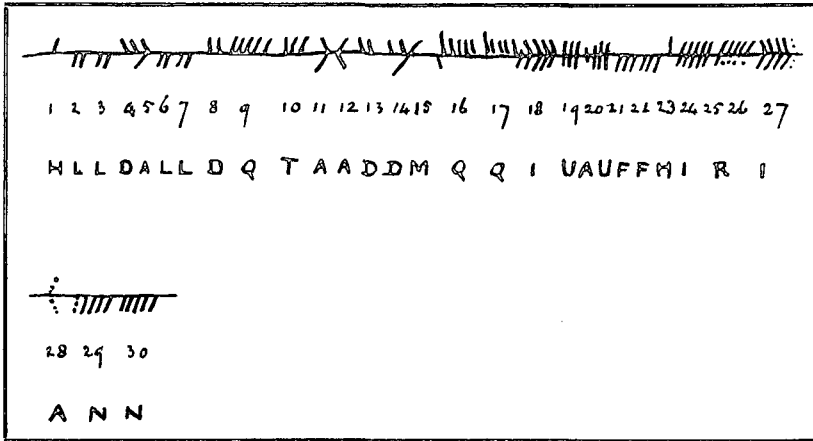


Fig. 5. Diagram of Ogham Inscription—Golspie Stone.

obligingly sent me by Dr Joass of Golspie, enables me to attempt a reading of the Oghams. It is a pillar-slab of sandstone, about six feet high. On one side there appears a large embossed cross with interlaced ornamentation. On the other, a warrior, with axe and knife, advances towards a Lion, a Salmon, a V-barred Crescent, and the Phrygian-cap (or Dog's-head) symbol. Beneath his feet are a Double-disc and two intertwined serpents; over his head, the Elephant symbol; over all a

¹ If the fifth line be read Maqqi, Son, various genealogical readings suggest themselves in place of the mythological (see *Proceedings*, 1883, p. 46*).

device, perhaps representing a symbolic Boat or Ship (Golspie Stone, *Sc. St.*, vol. i., pl. xxxiv., *Br.*, p. 363).

Translation.—H(e)LLDALL D(e)Q(e)TAADD M(a)QQI UA UFFHIRI (A)NN.

The body of Heldal, the Degadian, son of O'Iver, rests here.

Analysis of the Oghams.—Nos. 11, 12. A,A; not the sign X. Nos. 14, 15. D,M. Singularly placed, but distinct. No. 16. Q. Preceding this there seems to be a very small score below the line; it cannot be B, but may denote an elided vowel (*cf.* Bressay B, Nos. 4, 5). No. 18. I. Must be I, though the first score seems to end below the line—the stone appears to have been rubbed. No. 20. A. The very small score between two large groups resembles the slightly doubtful No. 9 Burrian, and tends to confirm it. No. 26. R. Much injured below. No. 27. I; but the fifth score is broken off. No. 28. A. Analogy demands an A in this fractured part.

Analysis of the Words.—HLLDALL. Heldal. This name is hard to identify. It may be the familiar Dal or Dali, with the common prefix variously found as All or Al, Ail or El (often followed by and)—as in Allican, Aildebhair, Elidam, &c., and would thus represent Elidal, or some similar word (*cf.* the Ossianic Hidallan). DQTAAD. Degetad; The Degadian. If I have rightly read it (and vowels are plainly wanted after D and Q), this is a name of great interest, for it establishes a connection between Munster, Anglesea, Devon, and the remote shores of Sutherland. The Clan Degaid, Degadi, or Ernai, were settled in Munster as early, it is said, as the first century B.C. A Fir-bolg origin has been ascribed to them, but they are generally held to be Milesian Scots, sprung from Eibher, son of Milidh. Thence their appellation, Siol Eibher (Race of Eibher), which has led some writers to class them as a Silurian tribe. At an early period they gave two kings to Ireland—Ederscel and Conairê Mor. The Degadi were a sea-going race; the Vartry estuary was anciently named after them Inbher Degaid, their monuments are usually by the sea. The most important of these is at Ballycrovane, in Cork; it is inscribed "Maqi Deccedda Safitoranias," and rises nearly 18 feet above the ground, unmatched in size by any other Ogham-bearing stone. There are five Degaid inscriptions in Ireland, giving the name in slightly varied forms—(Maqi) Ddecceda,

Decqdda, &c., beside several others with names of the same type—Deco, Dego, Deagost, &c. But the most remarkable fact is the existence of monuments of this great family in Anglesea and Devonshire; the first in Roman letters—"Hic jacit Maccui Decceti;" the second in Oghams—"Sarini filii Macco Decheti" (*Br.*, 128, 181, 350, &c.)¹ The final syllable Ad perhaps represents Ach, as in such words as Albanach, Scottish or Scot,—D and Ch being sometimes interchangeable. In certain Irish counties Ach terminal is pronounced Ah, thus Acht = Aht = Ad. (*O'D.*, 48). MQQI. Maqqi, Son. Here the vowel elision is evident. UA UFFHIRI. Of O'Ufir, or O'Ivor. This either denotes the father's name, or in a wider sense signifies, Of the race of Eibher (*pro. Eevar—Br.*). M'Ivor is a well-known name at the present day. (A)NN. Here, or Rests here. The fractured A may safely be supplied, for this is a general ending in Scottish Oghams.

Other Versions.—Mr Brash gives the letters as HLLDMLLDQT (EA OR P) DDDMC (A ?) CNQLFQ (ORS*NN ?) "showing," as his Editor remarks, "a lamentable want of vowels." No reading is offered, the article being uncompleted (*Br.*, 363).

BRESSAY STONE (A).

Description.—Found in the Shetlandic island of Bressay, and now in the Museum of the Society of Antiquaries of Scotland. A thin pillarslab of chlorite schist, bearing embossed devices on either side, and Oghams down its longitudinal edges. *Side A.* Dragon-heads devouring a human body, placed above a circle containing ornaments supposed to form a cross. Beneath this are various figures—a Man on horseback, between two Ecclesiastics with crook-headed staves; a Lion (like that on the Golspie stone); a Bear; and three braided ornaments. A small cross (which has been erroneously termed a Swastika) is roughly incised near the face of the priest to the left. The Oghams read upwards (*Bressay Stone, Sc. St.*, vol. i. pl. xcv.; *Br.*, pl. xlvii. p. 354).

¹ The stone at Carew, in Pembrokeshire (*Hübner, Ins. Brit. Chr.*, No. 96, p. 34), may be also a monument of the Deguids, if (from a photograph) I rightly read the inscription thus:—Map (or Maph) Gweut Decetteái (or Decettey),—(The stone) of Dechett, son of Gwydd (?); or, of the Son of Gwydd, the Degadian. *Cf.*, especially for the ϕ , the newer version at Pethard in Ireland (*Hüb.*, *ref. as above*).

Translation.—BERNISEST : MEQQ DDROI ANN. (The Body) of Bernis, son of Dru, rests here.

Analysis of the Oghams.—No. 1. B. Lightly cut. No. 3. R. Two small slanted marks are plainly visible above the second and third scores, and indicate the letter R. This part is greatly worn. No. 4. N. No traces of scores above the line; the stone's surface seems intact there, and rather rises than sinks. The fourth score is chipped, but N is the only probable letter. No. 5. I.¹ Has been read R, but I seems preferable, especially if Nos. 3 and 6 are R and S. In strict rule the slant is more wrong for R than for I; besides a vowel is wanted, and nothing else suits between Nos. 2 and 7. The only other example of a fully waved letter (Lunnasting, No. 19) is a consonant, M, but it there forms an important initial; No. 10 Coningsburgh, E or I, is partly waved. *The*

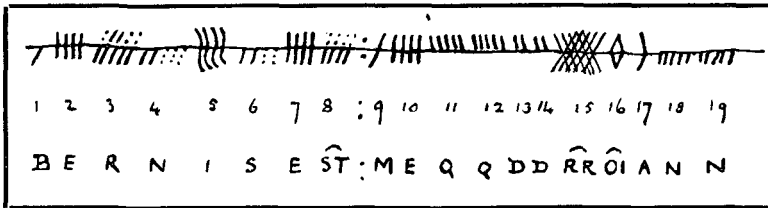


Fig. 6. Diagram of Ogham Inscription—Bressay Stone (A).

angled scores in all cases belong to vowels. No. 6. S. Two scores certain, and apparently two more; the stone is much rubbed and injured. No. 8. ST. Faint marks above the line, which taken with the slant suggest ST rather than S. Surface here also much worn. No. 15. RR. Singular but scarcely doubtful (*cf.* No. 26, Burrian). No. 16, OI or O. Not so unmistakably OI as No. 5 Aboyne; it may be a "bound" O, like No. 27 Burrian.

Analysis of the Words.—BERNISEST, Of Bernis. If R be read for N, we obtain Berris, the well-known name Breas or Bryce (whence perhaps Bress-ay?), but N is safer, as there are no traces above the line. Bernis is akin to the old Irish Bir, Birin, Beran, &c. (*Br.* 276). We find the ancient forms Bernit and Bernith in Scotland (*De R. Alb.*, 234), and the perhaps equivalent modern Burness and Burnett. The terminal ST occurs

¹ There is a fifth score in No. 5, accidentally omitted in the diagram.

on one or two Irish Ogham tombs, *e.g.*, "Deagost maqi Muco" (*Br.*, 277); though rare in Oghams it is not uncommon in Welsh and Pictish names. It will be seen again at St Ninian's. MĒQQ. Maq or Mac,—Son. This word is usually spelt with an E in the Shetland inscriptions. DROI. Of Dro or Dru. Oghams frequently end in O, U, and OI, the two former at least being nominative as well as genitive finals. I have not met with this name uncompounded, but it is doubtless an old form—*cf.*, Dairē, Durdru, and perhaps the more modern Drew, also see the (imperfect) inscription, "M(a)qi . . . dro" (*Br.*, 329). ANN. Rests here.

Other Versions.—Mr Brash, with other writers, reads "Benres, Of the sons of the Druid, here." For the reasons given, I cannot adopt Benres—though if it be certain that Natdod (whose name is on the other side) had a grandson named Benir (*Br.*, 355), one would be tempted to do so,—and Droi ought rather to be a proper name than a class designation. The latter is possible, but the former is more probable in itself and more consonant with ordinary practice.

BRESSAY STONE (B).

Description.—See under Bressay Stone (A). On this side two Dogs (or Lions), face to face, hold in their mouths a ring, above them is a large circle containing a braided ornament supposed to represent a Cross. Beneath are two Ecclesiastics, also face to face, who set their crook-staves perpendicularly together on the ground (Bressay Stone, *Sc. St.*, vol. i. pl. xciv.; *Br.*, pl. xlvii. p. 354).

Translation.—CRO(e)SCC : NAHHTFFDDADDS : DATTRR : ANN B.
(The Body) of Krusa, Natdod's daughter, rests here. W(ife of.)

Analysis of the Oghams.—Nos. 4, 5. O(E)S. The two small strokes are lighter and very subordinate, but clearly cut, and of the same date as the rest. B, B, is impossible, thus they can only indicate a duplication (which is most unlikely), or a modification of the vowel sound. The half strokes if completed would change O into E; as it is, they probably make the diphthong Œ (= modern Irish AO), which may sound somewhat like the English UEE in Queen (O'D). Nos. 18, 19. D, D. These distinctly pair off into two groups. The curve of the first score of No. 18 stops short of the stem-line, though nearly joined by a fracture. The inner curves

of Nos. 18, 19, do not join; the latter overpasses the former. These strange characters are perhaps what were termed "elegancies" in manuscript writing—mere displays of skill. No. 30. B. This score is quite distinct. Beyond it the stone is worn and broken, in all likelihood the inscription was continued over the top.

Analysis of the Words.—Cro(e)sc. Of Crœsa or Krusa. Our ignorance of the power of the signs before O and S increases the difficulty of identifying this name, which may be either—(1) originally Gaelic; or

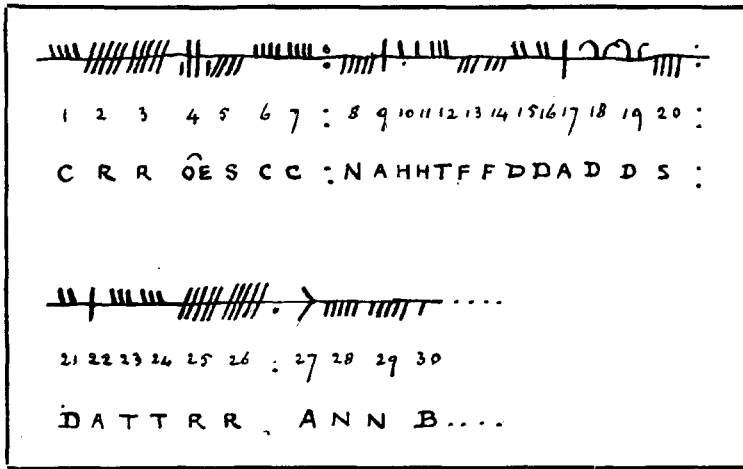


Fig. 7. Diagram of Ogham Inscription—Bressay Stone (B).

(2) Norse, partly in Gaelic form; or (3) Norse translated into Gaelic. (1) Compare Crios, the sun; Creas or Crios, a girdle (sacred girdles were anciently worn); Creas, a shrine; Criostach, a Christian. (2) Compare Kreuse (*Dan.*), Krusa (*Swed.*), to curl, Krusig, curled, offering a name like Crispina in Latin. The Gaelic word Cuairsg, to roll, to twist, seems allied to the Norse verb Krusa. (3) Compare Norse words of similar meaning to the Gaelic under the first heading. The common Norse female name Kristin, Christina, might be intended. In later Gaelic we find it thus—"Clann Chrìstiona ingene Macleoid" (*Skene*, iii. 482), and in modern—Caristine. NAHHTFFDDADDS. Natdad's,—of Natdod.

“Naddodd, according to the *Landnámabók*, was a viking or pirate, who in general resided in the Faroe islands. . . . he accidentally discovered Iceland, in the year 861” (*Br.*, 355). Besides the extraordinary duplications of consonants, we may notice here the peculiar Shetlandic use of F, apparently as an aspiration. DATRR. Datter (*Dan.*), Daughter. Probably used as part of the surname (as *Son*, in *Nel-son*, &c.), and thus left untranslated into Gaelic. ANN. Rests here. B . . . This perhaps began the word *Bean*, wife, but beyond it the stone is hopelessly destroyed. There was room enough to add the husband’s name, and it might be looked for there, unless this inscription continued itself into the other. The two persons so equally commemorated on one grave-stone must surely have been husband and wife. The ring held by the animals is a feminine symbol, and relates to marriage (*cf.* the Mermaid sculpture at Clonfert—*Keane*, 126); this was on the wife’s side of the stone, for the mounted warrior marks the other side for the husband. Norse influence being present, may we suppose that the bear, so conspicuous on Bernis’s side, relates in some way to his name (*Biorn*, a bear—*Dan.*)?

Other Versions.—The first word has always been read as *Cross*—“The Cross of Natdod’s daughter.” But (1) no parallel for such a beginning can be found in Oghams. (2) *Crois* or *Cros*, not *Crosc*, is the Gaelic word,—unless as *Croiseag*, the diminutive, which would be out of place. *Cross* in the genitive case seems impossible. (3) The stone itself is not cruciform, and its decorations have so little of that character that their real meaning is doubtful. (4) The formula is not Norse; if so, it would rather be—*XYZ raised this cross to ABC*. (5) The formula ANN or ANM relates to the corpse, not to the tomb; *cf.* the Latin inscriptions on similar monuments, *e.g.*, “*Trenegussi fili Macutreni hic jacit*” (*Br.*, 332. The same stone bears an Ogham inscription). Instead of the concluding ANN,—B. . . . , Mr Brash (who had not seen the stone) reads BN. . . . ; but the scores are distinct. The language of the inscription cannot accurately be termed “Icelandic or Scandinavian;” it seems rather to be Gaelic, with a citation of Norse proper names.

BURRIAN STONE.

Description.—A small rough slab of clay-slate, bearing on its face an

incised cross, near which runs a line of very minute Oghams, some of them much time-worn. It was found in Burrian Broch, North Ronaldshay, Orkney, and is now in the Museum of the Society of Antiquaries of Scotland (*Burrian Stone, Br.*, p. 362, pl. xlix.).

Translation.—NAALUORAR ANN UURACT MHEFFC AARROCCS. (The Body) of Naluor rests here. A noble, the son of Orroc.

Analysis of the Oghams.—No. 1. N. Very much injured, but all the

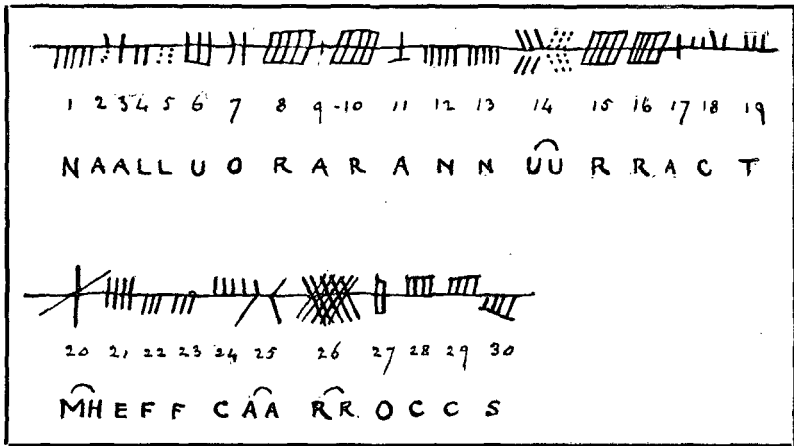


Fig. 8. Diagram of Ogham Inscription—Burrian Stone.

five scores are visible. The headline is plain; it seems to be the stem-line, running on a curve. It has been read as I, assuming the headline to be the upper binder of a group; but, after much study of the stone, I prefer N. No. 2. A. Angled A, but the lower part broken: it might be H, which would not affect the sense. No. 5. L. Can barely be seen without a magnifier. No. 9. A. So faint as to be hardly perceptible; *cf.* No. 20 Golspie. No. 14. U, U. The left half is just traceable, and the shape of the chipped space indicates the other half. No. 18. C. Might be D, D: No. 20. Mh. Evidently from design, the slanted cross-bar is very faint. This letter is not the X sign. It might be MM or MA, but MH seems more probable. No. 26. Can only be R, R; *cf.* No. 15 Bressay (A).

No. 27. Must be O ; *cf.* No. 35 Lunnasting. There are no punctuation marks in this inscription, which is a wonderful specimen of minuteness. The scores are rather scratched than cut ; some are barely indicated, others are nearly effaced.

Analysis of the Words.—NAALLUORAR, Of Naluor. This name seems related to Niall, Niellan, Nialgus, &c. (*Br.*, 424). The termination is either ORR or ORAR, the small letter between R and R being hardly perceptible. AR may be a genitive formed by post-fixing the preposition Ar,—upon, of, concerning ; (*cf.* “Oroit ar Chuindless,” a prayer concerning Cuindless : Roman letter inscription c. 724 A.D.—*O’D.*, 43). Or may it be a sort of aspiration formed by the insertion of A, similarly to that formed by the addition of H in “Talluorrh” (Aboyne Stone) ? ANN. Rests here ; the usual formula, but not in its usual terminal place. UURRACT. A noble. Arrachta signifies tall, brave ; but personally descriptive adjectives are foreign to Oghams. I believe the word to be either Urradh, a chieftain (DD might be read for C in the inscription), or Aireach—“a degree of nobility. . . . often put in the old law books for Oirdhearc, noble, wealthy, &c. Thus the man rich in cattle was called Bo-aireach” (*O’R.*, cited by *Br.*, 139). MHEFFC, Son, cannot but stand for Mhec or Mac. The FF is the frequent Shetlandic aspiration, and the singular compound initial is probably MH (if not MA) akin to the perplexing sign X, which is employed as P, or Ph, in the Ogham equivalent to the Roman letter P in “Turpilli” (*Br.*, 330). AARROCCS. Of Arrocc. The genitive of the name Orroc ; still common as a surname in the forms Orrock and Horrocks, and found as a place-name in Aberdeenshire, Fife, and Kirkcudbright.

Other Versions.—Mr Brash reads, LALELABANN (U or NG) NG BRACT (EA or P) EFFC (MM or AA) ROCCS ; but adds, “I do not attempt to form these letters into words, I should wish to be more certain of . . . my copy” (*Br.*, 363).

LUNNASTING STONE.

Description.—This flat stone, about a yard in length, was found five feet below the surface, in the parish of Lunnasting, Mainland of Shetland. It is now in the Museum of the Society of Antiquaries of Scotland.

The Oghams are on a stem-line extending along the middle of the face (Lunnasting Stone, *Br.*, p. 365, pl. xlix.).

Translation.—X^TTTUICUHAATTS : AHAAHHTTMN^N : HCC FFEFF : NEDT : ONN. (The Body) of Duichat, of Manannland ; the son of Fife ; is lodged here.

Analysis of the Oghams.—No 1. X. Probably an initial sign here, as sometimes in Runic inscriptions (*Stephens*, ii. 792.) ;—EA, if a character. The stem-line touches it without passing through. No. 4.

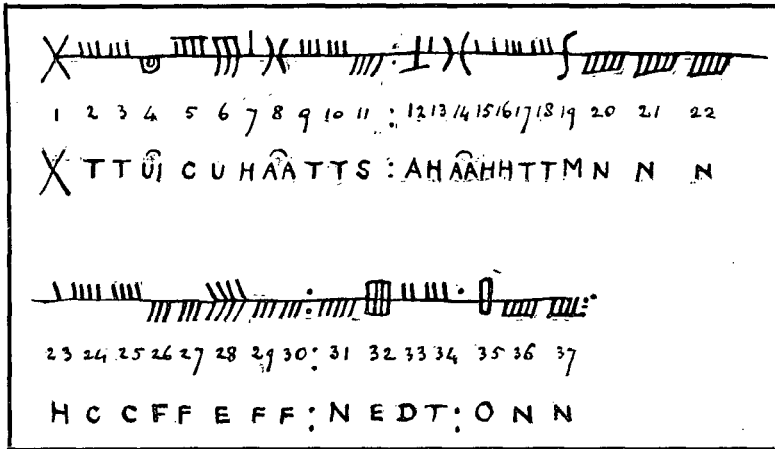


Fig. 9. Diagram of Ogham Inscription—Lunnasting Stone.¹

UI. This unique sign can only be a diphthong, and among the Ballymote characters it most resembles UI, a nearly semicircular spiral below the stem-line. In the present case the inner curve is barely to be seen. No. 12. A. The bar below is perhaps an initial sign ; *cf.* No. 24 Aboyne, where the place-name begins in the same manner. Nos. 15, 16. H, H—not D. No. 23. H. Quite separated from No. 24. Nos. 33, 34. D, T ; distinctly separate groups. No. 35. O ; *cf.* No. 27 Burrian. No. 37. N. The stone is broken here, but the fourth score is just traceable, and a fifth can hardly have been wanting.

¹ In the diagram there should have been colon points after No. 22.

Analysis of the Words.—XTTUICUHAATTS. Tuicuhats,—of Duichat, or perhaps Degad. X is taken as an initial sign; the question of its general uses and powers is too large for present discussion. TT: “Many names (in Oghams) commence with double consonants, as TT, CC. . . . e.g., ‘TT genu Maqi Mucoi Qritti’ the double T, power of D, seems to have been placed here to give a certain force to the pronunciation” (*Br.*, 196, 138). UI short, is pronounced as ũi English; Ai, Oi, Ui, short, interchange in old MSS. (*O’D.*) Spelt as Duigad, the word resembles Degaid (see under Golspie), and it may form another example of that widely-spread name. Compare also the Aberdeenshire name, Duguid. AHAHHHTTMNN. Aht-M(a)n(a)nn. Ahat or Aht probably stands for Iath, land, region, country; or Atha (*O’B.*)=Achadh, a plain; or possibly for Add=Adhbha, a house: Aodh, fire, may also be considered. Manann represents either the Isle of Man, according to the old form of the name; or the plain of Manann, a district between Edinburgh and Stirling (*cf.* Clackmannan, Slamannan). Of the two, the Isle of Man seems preferable, as more likely to have been in communication with the islands of Shetland. Mananan Lir, from whom the Isle of Man was said to take its name, was the Tuath-De-Danann Neptune, and the word is full of mythological meanings. Taken in this sense, Ahat-Mananan might signify the house, or the altar-fire of Mananan, and refer to a priestly office held by the entombed or his predecessors; but the topographical reading seems preferable, the inscription appearing to be of no very ancient date. Hcc. Hecc, for Mhecc, *cf.* Mheffc (Burrian), and Meqq (Bressay and St Ninians). This is one of the many riddles of this hardest of all the inscriptions. No other word than Mhecc can well be intended, and though precedent is wanting for the omission of the M, a nasally aspirated H would nearly sound as Mh. Among the variants of Maqi we find a few cases of Afi, and in one case Gaqi—if that be not meant for Mmaqi (*Br.*, 122.) FFEFF. Fef—Of Fife. A well known proper name, anciently spelt Fib or Fibh. This was the name of one of the seven sons of the traditional Cruidnê. NEDT. Lodged,—literally, *nested*. An obscure word, but no better meaning seems to offer itself. Nead signifies “A nest, A circular hollow. Found thus in names of

places (*H.S.D.*)” *Welsh.* Nyth; *Corn.* Nied; domicilium. Neadaich, to lie as in a nest. Neadaichte, pret. part. verb Neadaich,—“housed, or lodged as in a nest” (*H.S.D.*) The *Ang.-Sax.* Nethan signifies to sleep: “Nith heard nethde, the brave man slept” (*Bosworth*, Dict.). It occurred to me that the word might be connected with Neid, a battle, or a wound received in battle, and Neathas, manslaughter (*O’R.*),—and here signify, slain in fight; but this seems less probable as a word, and very far less probable as part of an Ogham epitaph. ONN. Ann—here. Onn signifies a stone (*O’B.*), but is clearly not the word before us, which is the same ANN, correspondent with the Irish ANM or ANA, that occurs without exception in the four other unmutilated inscriptions of Sutherland and the Isles.

Other Readings.—If the X should be held to have real power in the inscription, the first word might have to be read EATTUICUHAATTS, the genitive of Ettacot or Attacot, which seems a possible name. Cuod is common in Irish Oghams, *e.g.*, ‘Feqoanai Maqi XQOD,’ where the peculiar use of the X is noteworthy. But for the existence of a stop between the syllables, I should have read FFEFFNEDT as Fenedt = Fineacht, the same proper name as that on the Aboyne stone. Mr Brash reads this inscription,—“Xtt(oi) Chuh(o)tts : Ah(o)h. Httmnnn : Hecf : Fstff : Nehht. Onn,” but gives no translation. Some of the stops are inaccurate, and there seems no need to prefer the rare St to the common angled E, even if the former were possible in that place.

ST NINIAN’S STONE.

Description.—An oblong flag of hewn sandstone, now in the Museum of the Society of Antiquaries of Scotland. The Oghams are on a stem-line running down the middle of the edge. Found, in 1876, near the site of an ancient chapel, in St Ninian’s Isle, near the southern extremity of the Shetland Mainland (St Ninian’s Stone, *Br.*, p. 364, pl. xlix.).

Translation.— ES MEQQ NANAGOFFEST. (Stone) of son of Nanagus.

Analysis of the Oghams.—No. 1. The tops of two broken slanted scores; part of a group beneath the stem-line. Nos. 11, 12. A,G. The first of

these three scores is upright, the other two have independent slants, rendering the meaning of all uncertain. The interval between the 2nd and 3rd is somewhat greater than that between the 1st and 2nd. The last score shows exactly the same slant as No. 4. No. 17. ST. No trace of any score beyond. The dot below No. 5 is only a surface-stain.

Analysis of the Words. . . . es. Genitive of a proper name. MEQQ. For Maqi, as in Bressay (A.) NANAGOFFEST. Nanago(ff)est — Of Nanagus. The St terminal, as in Bressay (A.) Proper names ending in Irish in *Gus* often have a final T in Welsh and Pictish (Footnote in *Br.*, 278.)—*e.g.*, Fergus = Urgust. In the present inscription, the FF seems to be a Shetlandic aspiration, as in Nahhtffiddadd for Natdad (Bressay, B.); we find it elsewhere. Nana or Ana—Bona Dea or Mother Nature—was the chief goddess in early Irish mythology. From

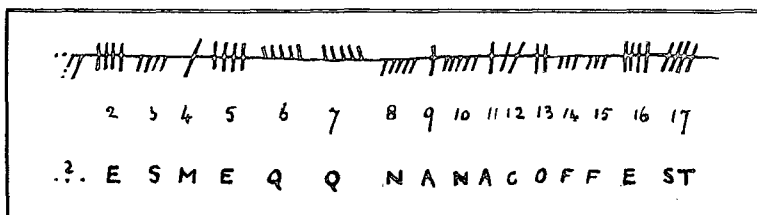


Fig. 10. Diagram of Ogham Inscription—St Ninian's Stone.

this word the name before us may have been taken, though, at the date of the inscription, the derivation would most likely be forgotten,—as a man might now be called Denis, without reference to the god Dionysos.

Other Readings.—Mr Brash suggests MM as an alternative for G, in Nanagoffest; but this seems less probable.

CONNINGSBURGH STONE (A).

Description.—A sandstone fragment, about a foot long, found at Conningsburgh, towards the south of the Shetland Mainland, and now in the Museum of the Society of Antiquaries of Scotland. It bears portions of two lines of inscription. Beyond the letters RLL, the portion on the angle is unreadable from fractures. The upper inscription extends along the face on an independent stem-line (Conningsburgh Stone, *Br.*, p. 414).

Translation.— RO MQ OSEFBE. . . (The Stone) of . . . , the son of O'Safi.

Analysis of the Oghams.—No. 1. R. Almost certainly five scores, but the stone is broken along the first. No. 10. E. Possibly five scores, in which case I.

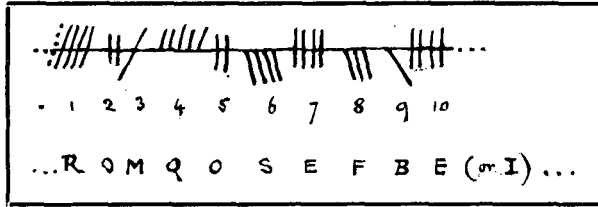


Fig. 11. Diagram of Ogham Inscription—Conningsburgh (A).

Analysis of the Words.—RO. A common ending—see on Droic, Bressay (A). MQ. Maq or Maqi (*cf.* “Ofaddaios Mc Asoni”—*Br.* 228); Son. OSEFBE. Perhaps O'Safi. Saf or Safi begins several names in Irish and Cambrian Oghams. “An old form of Saoi, a sage, a man of letters; Greek, Sophos, Latin, Sapiens” (*Br.*, 313).

Other Versions.—Mqo, Maqo. Mr Brash suggests this division, which may very well be right—*cf.* the forms Macco, Moco, &c.

CONNINGSBURGH STONE (B).

Description.—A fragment found near an ancient church, Mail's Air, Aith's Voe, in Conningsburgh Parish, Shetland (*Br.*, p. 366).

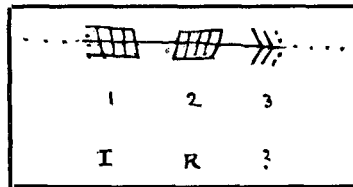


Fig. 12. Diagram of Ogham Inscription—Conningsburgh (B).

Remarks.—The bound I and R resemble many characters in the Burrian and Lunnasting inscriptions.