

IV.

ADDITIONAL NOTES RESPECTING THE IDENTIFICATION OF THE
SITE OF BEDE'S GUIDI. By PETER MILLER, F.S.A. Scor.

In a previous paper I made suggestions respecting the site of Bede's ancient city, Guidi. Further investigations on this subject have enabled me to collect additional evidence from charters and other historical records.

One of the difficulties in the way of identifying the localities of places mentioned by old writers and in ancient charters, is owing to the variations of spelling that the old names have undergone in the course of time, and also to the translation of the name into a different language from the original. Some writers do not even spell the names two times alike in the same document. The name we are concerned with at present is spelt by Bede, in 730, *Guidi*. In Forbes' *Calendar of Scottish Saints* it is stated that St Vigean, or Fechin, built a church at a place called *Ydar-Guidhe*, in Mayo, Ireland. This saint was alive during Bede's lifetime. Nennius, in the tenth century, wrote the word *Iudeu*. These differences in the spelling of the same word by these authors are easily accounted for. Bede's, being the earliest and best authenticated, is the most reliable, and his form *Guidi* is obviously the Latinised form of the Welsh word; for it is his usual mode to render Celtic place-names into Latin, as in the case of *urbs Coludi*, now *Coldingham*. Two or three centuries after Bede's time one of the continuators of Nennius spells the word *Iudeu*. Most authorities are now at one as to the identity of the place indicated by the variant names, *Guidi* and *Iudeu*,—the difference between the two being easily explained on phonetic grounds. It appears to have its origin in the pronunciation of Bede's form of the word with the initial *g* aspirated, and Nennius' spelling is simply the phonetic rendering of the word used by Bede.¹ In Wiclif's translation of the New Testament, 1380, the place-name *Gethsemani* is spelt *Iessamany*, in all the other translations into English it is written *Gethsemane*. This changing of the initial *G* of the word into *Ie* has a double significance,

¹ Leland, in his *Collectanea*, vol. iii. p. 123, in quoting Bede, uses the word *Yidi*, and on the margin has *alias Guidi*.

as it shows that the rule was not exclusively applied in the Celtic languages, but was common to the Anglo-Saxon as well; and that it must have been so used when the name Cariden was first applied to that parish about the year 1140.

The earliest form of the Saxon rendering of Caer Guidi and Iudeu is found in the Holyrood Chartulary, 1145, where we have *Karedyn* and *Karreden* in the same charter (No. 9).

When we come to the charter history of the district in which the parish of Cariden is situated, there seems to be sufficient evidence to show that Bede's city of *Guidi* was situated in that locality. Besides Bede's notice of that city, there is mention made in the Book of Lecain, in the 9th century (as quoted by Reeves in his *British-Culdees*), of the *Guidan Sea*, which has Culen-Ross (Culross) and the Ochills on its north side. The charter history of the locality confirms the idea that *Guidi* was situated on the south-side of that sea. Now, the parish of Cariden is directly opposite to Culross, and the high-lying land that forms the parish of Cariden has always been called Eryngaith¹ or Ardyngaith, and is so called at the present time. In 1315, when Walter Stewart married Marjory, the daughter of King Robert Bruce, besides the other heritages in that locality conveyed in her marriage-contract, there were included the lands called the Brome, near the loch of Linlithgow, the lands of Bondington, with the lands of Eryngaith, near Linlithgow. In the *Calendar of State Papers relating to Scotland*, vol. iii. p. 388, it is stated there was no income from the lands of Bondington and Arnegaith, as they were unlet in the year 1337. In 1334, the Earl of Morton has a charter from Robert, Seneschall of Scotland, of all the lands of Bondington and Erngeyth. These two lands go banded together for a time, and afterwards it is the lands of Bondington and Blackness that are conjoined, and subsequently the name Eryngaith is dropped altogether, but the lands of Bondington (now Bonytoun) continue to the present time; the lands of Eryngaith having obviously become absorbed under a different arrange-

¹ The suffix *gaith* in Eryngaith is not peculiar to this locality in Linlithgowshire as a place-name. These forms exist in different localities, widely separate. In Cumberland there is a Culgaith; in Perthshire there is a Kinguide, Kingaith, and a Stragaith (now Blackford); in Stirlingshire, Auchingaith, and the Wards of Gudy.

ment, arising out of the repeated changes of proprietorship.¹ According to the marriage-contract of Marjory, daughter of Robert Bruce, most if not all of the property of that district was Crown property, and Blackness appears to have always been a royal castle.

In the additions to Nennius' History of the Britons it is stated that Oswi, King of the Northumbrians, slew Penda in the field of *gui*, and now took place the slaughter of *gai Campi*, and the Kings of the Britons, who went out with Penda on the expedition as far as the city of Iudeu, were slain. Bede also gives a circumstantial account of the battle of Winwedfield, which Dr Skene thinks was fought in the vicinity of the river Carron, near Camelon and Denny. The Pictish Chronicle has the *strages gairi Campi*—the Chronicle of Tigernach and the Annals of Ulster confirm the victory obtained by Oswi over Penda, while Bede says that the war was terminated in the region of Loidis (Lothian).

This place-name *gai Campi*, where the slaughter of the Saxons by Oswi took place, is obviously the rendering in Latin of two foreign words. That event took place, according to all the authorities, after the battle of Winwedfield, and when the war terminated in the region of Loidis, according to Bede, in 656. All the authorities seem now to agree that Bede's *Guidi* and Nennius' *Iudeu* are one and the same: that being so, the Latin word *gai* can be readily traced to its Celtic origin in the name of the district already referred to in the parish of Cariden² *Eryngaiith* or *Ardynqaiith*. In the pronunciation of the Gaelic word the *th* in the suffix *gaiith* is not sounded, and accordingly such words, where written phonetically, lose the *th*.³

¹ In 1488, according to the *Register of the Great Seal*, the coal or coal-heuch of the King in Ardyngaiith, near Linlithgow, was leased.

² It is evident that the spelling of Cariden has been formed from Nennius' *Iudeu*, where the initial *G* has been changed to *Iu*, and lastly into *e*: in the twelfth century, previous to Nennius' time, it must have been Cairguidde. It is curious to observe that for seven centuries in this parish there have been, side by side, two place-names derived from the same root word;—the one *Eryngaiith*, imbedded in the charter history of the land of the parish itself; while the name of the parish has existed all that time in an obscure form, from the incorrect pronunciation.

³ *Ardgaiith* in Aberdeenshire, contracted into *Ardg* and *Ardgic*; also in Ross-

According to Joyce, the word *gaith-gei* is applied also to an arm of the seashore as well as the wind (*gecha*)—*Dun-geha*, instead of *Dun-gaith*, the fortress of the wind (Joyce, vol. ii. p. 247). As the *gai* of Nennius can only be referred to the same rule, it follows that *guidhi* and *gaith* are only variants of the same name. The earliest form of the name occurs in Nennius' *Historia Britonum*:—*Cair Manan Guid*—the *Campus Gai*; the field of *Guidi*—the district between the Avon and the river Almond; that is, Linlithgowshire. The idea that *Guidi* was situated on the Island of Inchkeith is a mere inference unsupported by any evidence whatever, and is simply a guess at the meaning of an obscure expression used by Bede in describing the eastern inlet or sea, which had *Guidi* in its midst. Now, in opposition to that idea, we have the positive evidence of two authorities, one of whom, on the question of locality in this particular case, is superior to that of even Bede. Bede's statement is susceptible of two meanings. The scribes who wrote the charters conveying the lands of Eryngaith (the lands of the Hill of Gaith) as being near Linlithgow must be held as knowing more about the Hill of Gaith than Bede himself; and the highlands between Linlithgow—Blackness—and the Guidan Sea of the Book of Lecain were as much in the middle of the eastern inlet of the sea, considered lengthwise, as Inchkeith is in the opposite direction; and the existence of two old cities of the same name, so near each other, is highly improbable. Besides, the evidence of the charters is confirmed by the Book of Lecain, which tells us that Culross and the Ochills were situated on the north side of the Guidan Sea, while the charters inform us that the Hill of Gaith was on the south side of it, so that there seems ample authority in their united testimony to the exact locality of the city *Guidi*. Blackness has been a royal castle from time immemorial, and the presumption is that it marks the site of Bede's ancient city.

shire and Elgin; Balgaith, in Forfarshire, is Balgay; so, in like manner, Aryngaith would be Aryngay. There is a place called Milngavie, not far from Glasgow, that is treated in the same manner,—it is pronounced Millgay.