



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



1252.45,11



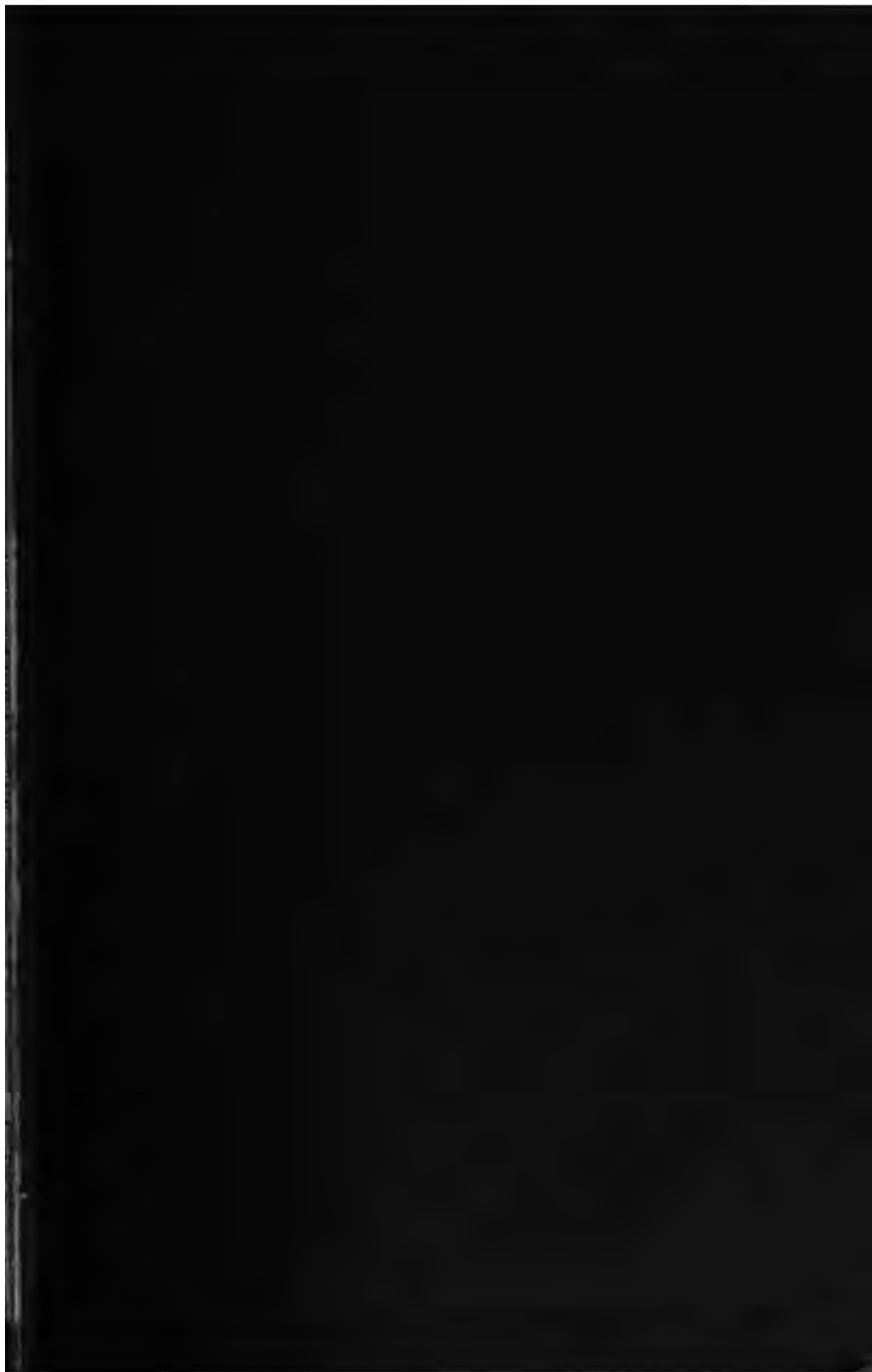
Harvard College Library

FROM THE

LUCY OSGOOD LEGACY.

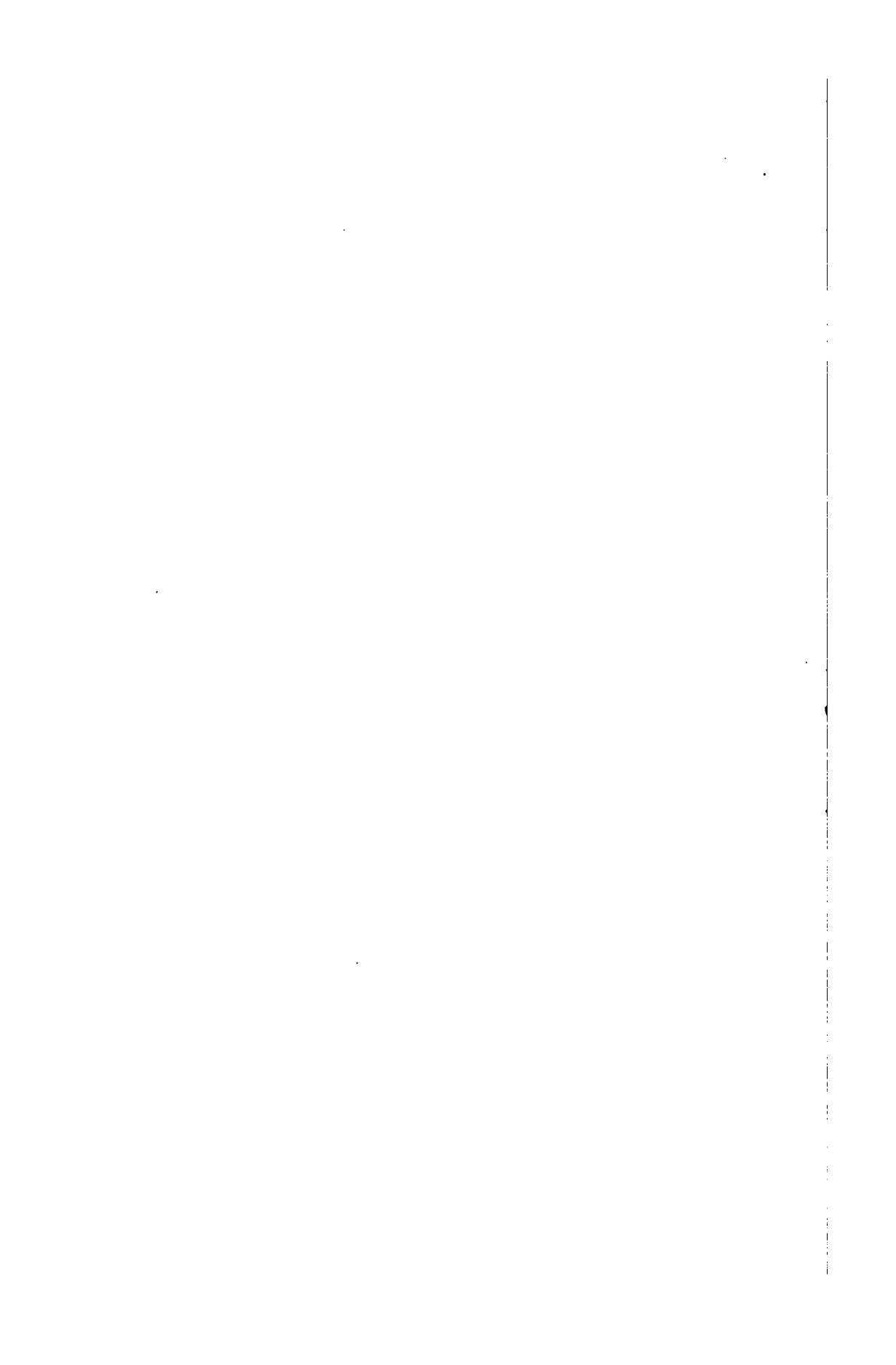
"To purchase such books as shall be most
needed for the College Library, so as
best to promote the objects
of the College."

Received Oct. 17, 1904.



12/5 mel

**ECCLESIASTICAL PLACE-NAMES
OF SCOTLAND**



INFLUENCE OF THE
PRE-REFORMATION CHURCH
ON
SCOTTISH PLACE-NAMES

BY

JAMES MURRAY MACKINLAY, M.A.

F.S.A. (LOND. & SCOT.)

AUTHOR OF 'FOLK-LORE OF SCOTTISH LOCHS AND SPRINGS'

WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MCMIV

1252.45.11

1911



Lucy Begood fund

PREFATORY NOTE.

IN the following pages an attempt has been made to trace the influence of the pre-Reformation Church on Scottish place-names. This has been done in the light not only of philology but also of history and topography, and to some extent of ecclesiology and folk-lore. It is hoped that the examples given to illustrate the influence in question will be sufficient to show how far-reaching it was.

J. M. M.

THE LEE, MERCHISTON,
EDINBURGH, *February 1904.*

BIBLIOGRAPHY.

AMONG the Works referred to in the present volume are the following, with the abbreviations commonly employed:—

- A New English Dictionary on Historical Principles. Edited by James A. H. Murray. Oxford, 1888.
- Abstracts of Protocols of the Town-Clerks of Glasgow. Edited by Robert Renwick. Glasgow, 1894-1900. (Quoted as 'Glasgow Protocols.')
- Adamnan. Life of Saint Columba. Edited by William Reeves, D.D. Edinburgh, 1874.
- Allan, Rev. Archibald. History of Channelkirk. Edinburgh, 1900.
- Ancient Laws of Ireland. Dublin, 1865-79.
- Anderson, Joseph. Scotland in Early Christian Times. First and Second Series. Edinburgh, 1881.
- Anecdota Oxoniensia. Lives of Saints from the Book of Lismore. Edited by Whitley Stokes, D.C.L. Oxford, 1890. (Quoted as 'Book of Lismore.')
- Archæologia. Published by the Society of Antiquaries of London. London.
- Archæologia Cambrensis. London.
- Archæologia Scotica. Edinburgh.
- Archæological and Historical Collections relating to the County of Renfrew: Parish of Lochwinnoch. Paisley, 1885 and 1890. (Quoted as 'Parish of Lochwinnoch.')
- Arnot, Hugo. The History of Edinburgh. Edinburgh, 1788.
- Baring-Gould, Rev. S., M.A. The Lives of the Saints. London, 1874-82.
- Bede's Ecclesiastical History. London, 1840.
- Bellenden, J. History and Chronicles of Scotland. Edinburgh, 1821.
- Beveridge, David. Culross and Tulliallan. Edinburgh, 1885.
- Beveridge, Erskine. Coll and Tiree: Their Prehistoric Forts and Ecclesiastical Antiquities. Edinburgh, 1903.

- Black, David D. *The History of Brechin*. Brechin, 1839.
- Blackie, C. *A Dictionary of Place-Names*. London, 1887.
- Blaeu's Atlas. Amsterdam, 1654.
- Borlase, William Copeland, M.A. *The Age of the Saints in Cornwall*. Truro, 1893.
- Brand, John. *A brief description of Orkney, Zetland, Pightland, and Caithness*. Edinburgh, 1701.
- Breviarium Aberdonense*. London, 1854.
- Brown, J. T. T. *Cambuslang: The Place and its People*. Glasgow, 1884.
- Bruce, John. *History of the Parish of West or Old Kilpatrick*. Glasgow, 1893.
- Butler, Rev. Alban. *The Lives of the Fathers, Martyrs, and other principal Saints*. Edited by the Rev. F. C. Husenbeth, D.D. London. (Quoted as 'Lives of the Saints.')
- Butler, Rev. D., M.A. *The Ancient Church and Parish of Abernethy*. Edinburgh, 1897.
- Calder, James F. *Sketch of the Civil and Traditional History of Caithness*. Edinburgh, 1861.
- Calendar of Documents relating to Scotland*. Edited by Joseph Bain. Edinburgh, 1881-88.
- Calendar of Entries in the Papal Registers relating to Great Britain and Ireland*. London, 1893-1902.
- Camden, William. *Britannia*. Translated from the Edition published by the Author in 1607. Enlarged by Richard Gough. London, 1806.
- Campbell, Duncan. *The Book of Garth and Fortingall*. Inverness, 1888.
- Campbell, Hugh F., M.A. *The Cathedral of Caithness at Dornoch*. Aberdeen, 1892.
- Campbell, James. *Balmerino and its Abbey*. Edinburgh, 1867.
- Campbell, John Gregorson—
Superstitions of the Highlands and Islands of Scotland. Glasgow, 1900.
Witchcraft and Second Sight in the Highlands and Islands of Scotland. Glasgow, 1902.
- Cardonel, Adam de. *Picturesque Antiquities of Scotland*. London, 1788.
- Cartularium Ecclesie Sancti Nicholai Aberdonensis*. Recognovit Jacobus Cooper, S.T.D. In *Ecclesia Supradicta Presbyter*. Aberdeen, 1892.
- Chalmers, George. *Caledonia*. London, 1807-24. (Quoted as 'Caledonia' (Cal.))
- Chalmers, Rev. Peter. *Historical and Statistical Account of Dunfermline*. Edinburgh, 1844.

Chambers, Robert—

Domestic Annals of Scotland from the Reformation to the Revolution. Edinburgh, 1874.

The Book of Days. Edinburgh, 1863, 1864.

The Popular Rhymes of Scotland. Edinburgh, 1826.

Traditions of Edinburgh. Edinburgh, 1868.

Charters and Documents relating to the Burgh of Paisley. Edited by W. M. Metcalfe, D.D. Paisley, 1902.

Charters and other Documents relating to the City of Glasgow. Edited by Sir James D. Marwick, LL.D. Glasgow, 1897.

Charters of Abbey of Crossraguel. Edinburgh, 1886.

Charters of the Friars Preachers of Ayr. Edinburgh, 1881.

Charters of the Hospital of Soltre, of Trinity College, Edinburgh, and other Collegiate Churches in Mid-Lothian. Edinburgh, 1861. (Quoted as 'Collegiate Churches of Mid-Lothian.')

Charters of the Royal Burgh of Ayr. Edinburgh, 1883.

Chartularies of Torphichen and Drem. Edinburgh, 1830.

Chartulary of the Abbey of Lindores. Edited by the Right Rev. John Dowden, D.D., Bishop of Edinburgh. Edinburgh, 1903.

Christie, John. The Lairds and Lands of Loch Tayside. Aberfeldy, 1892.

Christison, David, M.D. Early Fortifications in Scotland. Edinburgh, 1898.

Chronica de Mailros. Edinburgh, 1835.

Chronicles of Strathearn. Crieff, 1896.

Collections for A History of the Shires of Aberdeen and Banff. Aberdeen, 1843.

Computa Thesaurariorum Regum Scotorum. Edinburgh, 1877-1902. (Quoted as 'Accounts of the Lord High Treasurer of Scotland.')

Cordiner, Rev. Charles—

Antiquities and Scenery of the North of Scotland. London, 1780.

Remarkable Ruins and Romantic Prospects of North Britain. London, 1795.

Councils and Ecclesiastical Documents relating to Great Britain and Ireland. Edited by Arthur W. Hadden and William Stubbs. Oxford, 1869-71.

Craig-Brown, T. The History of Selkirkshire. Edinburgh, 1886.

Crawfurd, George, and Robertson, George. A General Description of the Shire of Renfrew. Paisley, 1818.

Croal, D. Sketches of East Lothian. Haddington, 1885.

Curious Church Customs. Edited by William Andrews. Hull, 1895.

- Dalyell, J. Graham. *The Darker Superstitions of Scotland.* Glasgow, 1835.
- Davidson, Rev. John, D.D. *Inverurie and the Earldom of the Garioch.* Edinburgh, 1878.
- Dempster, Thomæ. *Historia Ecclesiastica Gentis Scotorum.* Edinburgh, 1829.
- Don, William Gerard, M.D. *Archæological Notes on Early Scotland.* Brechin, 1896.
- Dowden, John, D.D. *The Celtic Church in Scotland.* London, 1894.
- Drummond, James. *Sculptured Monuments in Iona and the West Highlands.* Edinburgh, 1881.
- Dugdale, Sir William. *Monasticon Anglicanum.* London, 1846.
- Edmunds, Flavell. *Traces of History in the Names of Places.* London, 1872.
- Eyre-Todd, George. *By-ways of the Scottish Border.* Selkirk, 1893.
- Extracts from the Records of the Royal Burgh of Lanark. Glasgow, 1893.
- Extracts from the Records of the Royal Burgh of Stirling. Glasgow, 1887.
- Fittis, Robert Scott. *Ecclesiastical Annals of Perth.* Perth, 1885.
- Fleming, D. Hay. *Guide to St Andrews.* St Andrews, 1893.
- Fleming, J. S.—
Ancient Castles and Mansions of Stirling Nobility. Paisley, 1902.
Old Nooks of Stirling. Stirling, 1897.
The Old Ludgings of Stirling. Stirling, 1897.
- Forbes, Alexander Penrose, D.C.L. *Kalendars of Scottish Saints.* Edinburgh, 1872. (Quoted as 'Kal.')
- Fordun, Joannis de. *Scotichronicon cum supplementis et continuatione Walteri Boweri.* Goodall's Edition. Edinburgh, 1759.
- Fraser, William—
History of the Carnegies, Earls of Southesk. Edinburgh, 1867.
The Scotts of Buccleuch. Edinburgh, 1878.
- Fryer, Alfred C., Ph.D. *Llantwit Major.* London, 1893.
- Geddes, William Duguid, LL.D. *The Heraldic Ceiling of the Cathedral Church of St Machar, Old Aberdeen.* Aberdeen, 1888.
- Gordon, J. F. S., D.D.—
Glasghu Facies. Glasgow, 1872.
Vade-Mecum to the Cathedral of Glasgow. Glasgow, 1894.
- Grose, Francis. *The Antiquities of Scotland.* London, 1797.

- Hamilton, William, of Wishaw. Description of the Sheriffdom of Lanark and Renfrew. Glasgow, 1831.
- Harper, M. M. Rambles in Galloway. Dalbeattie, 1896.
- Henderson, Ebenezer, LL.D. The Annals of Dunfermline. Glasgow, 1879.
- Heron, Robert. Observations made in a Journey through the Western Counties of Scotland. Perth, 1799. (Quoted as 'Journey.')
- Hewison, James King, M.A. The Isle of Bute in the Olden Time. Edinburgh, 1893-95.
- Hibbert, Samuel, M.D. A Description of the Shetland Isles. Edinburgh, 1822.
- Husenbeth, Very Rev. F. C., D.D. Emblems of Saints. Edited by Augustus Jessop, D.D. Norwich, 1882.
- Illustrations of the Topography and Antiquities of the Shires of Aberdeen and Banff. Aberdeen, 1847-69. (Quoted as 'Antiq. Aberd. and Bff.')
- Innes, Cosmo—
Lectures on Scotch Legal Antiquities. Edinburgh, 1872.
Sketches of Early Scotch History. Edinburgh, 1861.
- Inquisitionum ad Capellam Domini Regis (Scotiæ) retornatarum abbreviatio. Edinburgh, 1811-16. (Quoted as 'Retours.')
- Irving, Joseph. History of Dumbartonshire. Dumbarton, 1860.
- Jameson, Mrs—
Legends of the Madonna as represented in the Fine Arts. London, 1890.
Sacred and Legendary Art. London, 1890.
- Jamieson, John, D.D. An Etymological Dictionary of the Scottish Language. Paisley, 1879-82.
- Jeffrey, Alexander. The History and Antiquities of Roxburghshire. Edinburgh, 1864.
- Jervise, Andrew—
Epitaphs and Inscriptions in the North-East of Scotland. Edinburgh, 1875, 1879. (Quoted as 'Epitaphs.')
- Glamis: Its History and Antiquities. Edinburgh, 1861.
- Memorials of Angus and the Mearns. Edinburgh, 1885. (Quoted as 'Memorials.')
- The History and Traditions of the Land of the Lindsays. Edinburgh, 1882.
- Johnston, James B., B.D. Place-Names of Scotland. Edinburgh, 1903. (Quoted as 'Scottish Place-Names.')
- Joyce, P. W., LL.D. The Origin and History of Irish Names of Places. Dublin, 1871. (Quoted as 'Irish Place-Names.')
- Keith, Robert. An Historical Catalogue of the Scottish Bishops. Also an Account of all the Religious Houses that were in

- Scotland at the time of the Reformation. By John Spottiswoode. Edinburgh, 1824.
- Kennedy, William. Annals of Aberdeen. London, 1818.
- Knox, John. History of the Reformation in Scotland. Edinburgh, 1846-64.
- Lewis, Samuel—
 A Topographical Dictionary of England. London, 1833.
 A Topographical Dictionary of Scotland. London, 1847.
- Liber Cartarum Sancte Crucis. Edinburgh, 1840.
- Liber Ecclesie de Scon. Edinburgh, 1843.
- Liber Insule Missarum. Edinburgh, 1847.
- Liber S. Marie de Calchou. Edinburgh, 1846. (Quoted as 'Liber de Calchou.')
- Liber S. Marie de Dryburgh. Edinburgh, 1847.
- Liber Sti. Thome de Aberbrothoc. Edinburgh, 1848-56.
- Liddall, W. J. N., M.A. The Place-Names of Fife and Kinross. Edinburgh, 1896.
- Lives of S. Ninian and S. Kentigern. Compiled in the Twelfth Century. Edited by Alexander Penrose Forbes, D.C.L. Edinburgh, 1874.
- Low, George. A Tour through the Islands of Orkney and Schetland. Kirkwall, 1879.
- Low, James G. Memorials of the Church of St John the Evangelist, Montrose. Montrose, 1891.
- Lubbock, Sir John, Bart. Origin of Civilisation. London, 1870.
- Lyndsay, Sir David. Poetical Works. Edited by George Chalmers. London, 1806.
- Macbain, Alexander, M.A. An Etymological Dictionary of the Gaelic Language. Inverness, 1896.
- Macdonald, James—
 Place-Names in Strathbogie. Aberdeen, 1891.
 Place-Names of West Aberdeenshire. Aberdeen, 1899.
- MacGeorge, Andrew. Old Glasgow: The Place and the People. Glasgow, 1888.
- MacGibbon, David, and Ross, Thomas. The Ecclesiastical Architecture of Scotland. Edinburgh, 1896-97.
- Mackay, William. Urquhart and Glenmoriston. Inverness, 1893.
- Mackenzie, Rev. Robert D. Kilbarchan, A Parish History. Paisley, 1902.
- Mackie, Charles. Historical Description of the Abbey and Town of Paisley. Glasgow, 1835.
- Mackinnon, Donald. Articles on Place-Names and Personal Names in Argyll, in 'The Scotsman,' Oct. 1887 to Jan. 1888. (Quoted as 'Scotsman.')
- Mackinnon, James, Ph.D. Culture in Early Scotland. London, 1892.

- MacLeod, Rev. Norman, D.D., and Dewar, Rev. Daniel, D.D.
A Dictionary of the Gaelic Language. Glasgow, 1833.
- Macpherson, Sir Æneas, Knight. The Loyall Dissuasive and other
Papers concerning the Affairs of Clan Chattan. Edited by
the Rev. Alexander D. Murdoch. Edinburgh, 1902.
- Macpherson, Alexander. Glimpses of Church and Social Life in
the Highlands in Olden Times. Edinburgh, 1893.
- Major, John. A History of Greater Britain. Edinburgh, 1892.
- Martin, M. A Description of the Western Islands of Scotland.
London, 1716. (Quoted as 'Western Isles.')
- Martyrology of Donegal. Dublin, 1864.
- Maughan, W. C.—
Annals of Garelochside. Paisley, 1896.
Roseneath, Past and Present. London, 1893.
- Maxwell, Alexander. Old Dundee. Edinburgh, 1891.
- Maxwell, Sir Herbert, Bart.—
Scottish Land-Names. Edinburgh, 1894.
Studies in Galloway Topography. Edinburgh, 1887. (Quoted
as 'Gal. Top.')
- M'Arthur, John. The Antiquities of Arran. Glasgow, 1861.
- M'Dowall, William. Chronicles of Lincluden. Edinburgh, 1886.
- M'Ure, John. History of Glasgow. Glasgow, 1736.
- Menzies, D. P. The Red and White Book of Menzies. Glasgow,
1894.
- Metcalf, W. M., D.D. Ancient Lives of Scottish Saints. Paisley,
1895.
- Metrical Life of St Cuthbert in English Verse. Durham, 1891.
- Miller, David. Arbroath and its Abbey. Edinburgh, 1860.
- Miller, Hugh—
Edinburgh and its Neighbourhood. Edinburgh, 1883.
My Schools and Schoolmasters. Edinburgh, 1889.
Scenes and Legends of the North of Scotland. Edinburgh,
1889.
- Milne, Robert, D.D. The Blackfriars of Perth. Edinburgh, 1893.
- Monro, Donald. High Dean of the Isles: A Description of the
Western Isles of Scotland. Glasgow.
- Montalembert, C. de. Monks of the West. 1861-79.
- Moore, A. W., M.A. The Surnames and Place-Names of the Isle
of Man. London, 1890.
- Moran, Bishop. Irish Saints in Great Britain. Dublin, 1879.
- Morris, Thomas. The Provostry of Methven. Edinburgh, 1875.
- Morton, James, B.D. The Monastic Annals of Teviotdale. Edin-
burgh, 1832.
- Muir, T. S. Ecclesiological Notes on some of the Islands of
Scotland. Edinburgh, 1885.

- Muniments of the Royal Burgh of Irvine. Edinburgh, 1890.
(Quoted as 'Irvine Charters.')
- Neale, J. M. Ecclesiological Notes on the Isle of Man, Ross, Sutherland, and the Orkneys. London, 1848.
- New Statistical Account of Scotland. Edinburgh, 1834-45. (Quoted as 'N. S. A.')
- Ordnance Gazetteer of Scotland. Edited by Francis H. Groome. Edinburgh, 1886. (Quoted as 'Gaz.')
- Orem, William. A Description of the Chanonry in Old Aberdeen. London, 1782.
- Origines Parochiales Scotiæ. Edited by Cosmo Innes. Edinburgh, 1850-55. (Quoted as 'O. P. S.')
- Owen, Rev. Robert, B.D. Sanctorale Catholicum. London, 1880.
- Paterson, James. History of the Counties of Ayr and Wigton. Edinburgh, 1863.
- Pennant, Thomas. A Tour in Scotland. Dublin, 1775. (Quoted as 'Tour.')
- Pennecuik, Alexander. Description of Tweeddale. Leith, 1815.
- Petrie, G. Ecclesiastical Architecture of Ireland. Dublin, 1845.
- Philip, Rev. Adam, M.A. The Parish of Longforgan. Edinburgh, 1895.
- Pococke, Bishop Richard. Tours in Scotland. Edited by Daniel William Kemp. Edinburgh, 1887.
- Pratt, Rev. John B., LL.D. Buchan. Aberdeen, 1870.
- Proceedings of the Royal Irish Academy. Dublin.
- Proceedings of the Society of Antiquaries of Scotland. Edinburgh, 1855-1902. (Quoted as 'P. S. A. Scot.')
- Records of the Presbyteries of Inverness and Dingwall, 1643-88. Edited by William Mackay. Edinburgh, 1896.
- Records of the Priory of the Isle of May. Edited by John Stuart, LL.D. Edinburgh, 1868.
- Rees, W. J. Lives of the Cambro-British Saints. Llandoverly, 1853.
- Register of the Collegiate Church of Crail. With Introductory remarks by Rev. Charles Rogers, LL.D. London, 1877.
- Registrum Cartarum Ecclesie Sancti Egidii de Edinburgh. Edinburgh, 1859. (Quoted as 'Register of St Giles.')
- Registrum de Dunfermelyn. Edinburgh, 1842.
- Registrum de Panmure. Edited by John Stuart, LL.D. Edinburgh, 1874.
- Registrum Episcopatus Aberdonensis. Edinburgh, 1845.
- Registrum Episcopatus Brechinensis. Aberdeen, 1856.
- Registrum Episcopatus Moraviensis. Edinburgh, 1837.
- Registrum Magni Sigilli Regum Scotorum. Edinburgh, 1882-97. (Quoted as 'R. M. S.')

- Registrum Monasterii de Passelet. Edinburgh, 1832.
- Registrum Monasterii S. Marie de Cambuskenneth. Edinburgh, 1872.
- Registrum Prioratus S. Andree. Edinburgh, 1841.
- Rental Book of the Cistercian Abbey of Cupar-Angus. Edited by the Rev. Charles Rogers, LL.D. London, 1879, 1880. (Quoted as 'Register of Cupar Abbey.')
- Robertson, Col. James A. The Gaelic Topography of Scotland. Edinburgh, 1869.
- Robertson, Joseph, LL.D. Scottish Abbeys and Cathedrals. Aberdeen, 1893.
- Rogers, Rev. Charles, LL.D. Social Life in Scotland. Edinburgh, 1884-86.
- Rotuli Scaccarii Regum Scotorum. Edinburgh, 1878-1901. (Quoted as 'Exchequer Rolls of Scotland.')
- Sage, Rev. Donald, A.M. Memorabilia Domestica. Wick, 1889.
- Scots Lore. Glasgow, 1895.
- Scott, Hew, M.A. Fasti Ecclesiæ Scoticanæ. Edinburgh, 1866.
- Sculptured Stones of Scotland. Edited by John Stuart, LL.D. Aberdeen, 1856; and Edinburgh, 1867.
- Shaw, Rev. Lachlan. The History of the Province of Moray. Edinburgh, 1775.
- Sibbald, Sir Robert. The History of Fife and Kinross. Cupar, 1803.
- Simpson, Sir J. Y. Archæological Essays. Edinburgh, 1872.
- Skene, William F.—
- Celtic Scotland. Edinburgh, 1876-80.
- Chronicles of the Picts and Scots. Edinburgh, 1867.
- The Four Ancient Books of Wales. Edinburgh, 1868.
- Slezer, John. Theatrum Scotiæ. London, 1693.
- Small, J. W. Scottish Market Crosses. Stirling, 1900.
- Smith, John. Prehistoric Man in Ayrshire. London, 1895.
- Smith, John Guthrie—
- Strathendrick and its Inhabitants from Early Times. Glasgow, 1896.
- The Parish of Strathblane. Glasgow, 1886.
- Smith, R. Angus, Ph.D. Loch Etive and the Sons of Uisnach. London, 1879.
- Statistical Account of Scotland. Edited by Sir John Sinclair. Edinburgh, 1791-99. (Quoted as 'O. S. A.' (Old Statistical Account).)
- Stewart, Charles. The Gaelic Kingdom in Scotland: Its Origin and Church. Edinburgh, 1880.
- Stewart, William. The Buik of the Cronicles of Scotland: or, A Metrical Version of the History of Hector Boece. Edited by William B. Turnbull. London, 1858.

- Story, Rev. Robert Herbert, D.D.—
 St Modan of Rosneath. Paisley, 1878.
 The Apostolic Ministry in the Scottish Church. Edinburgh,
 1897.
- Stoherd, James A. Lectures on Parochial and Collegiate Antiquities of Edinburgh. Edinburgh, 1845-47.
- Stuart, Robert. Views and Notices of Glasgow in Former Times. Glasgow, 1847.
- Syllabus of Rymer's *Fœdera*. Edited by Sir Thomas Duffus Hardy. London, 1869-85.
- Symson, Rev. Andrew. A Large Description of Galloway. Edinburgh, 1823.
- Taylor, Isaac, M.A.—
 Names and their Histories. London, 1896.
 Words and Places. London, 1878.
- Taylor, Rev. J. W. Historical Antiquities of Fife, chiefly Ecclesiastical. Edinburgh, 1875.
- Templaria. Edinburgh, 1828.
- Temple, Rev. William. The Thanage of Fermartyn. Aberdeen, 1894.
- Todd, James Henthorn, D.D. St Patrick, Apostle of Ireland. Dublin, 1864.
- Turreff, Gavin. Antiquarian Gleanings from Aberdeenshire Records. Aberdeen, 1859.
- The Acts of the Parliaments of Scotland, 1844-75.
- The Antiquary: A Magazine devoted to the Study of the Past. London.
- The Arms of the Baronial and Police Burghs of Scotland. By John, Marquess of Bute; J. H. Stevenson; and H. W. Lonsdale. Edinburgh, 1903.
- The Arms of the Royal and Parliamentary Burghs of Scotland. By John, Marquess of Bute; J. R. N. Macphail; and H. W. Lonsdale. Edinburgh, 1897.
- The Book of Bon Accord. Aberdeen, 1839.
- The Book of Deer. Edited by John Stuart, LL.D. Edinburgh, 1869.
- The Coltness Collections. Edinburgh, 1842.
- The Early Christian Monuments of Scotland. By J. Romilly Allen and Joseph Anderson, LL.D. Edinburgh, 1903.
- The Epistles and Hymn of St Patrick. Edited by Rev. Thomas Olden, B.A. Dublin, 1876.
- The Orkneyinga Saga. Translated by Jón A. Hjaltalin and Gilbert Goudie. Edited by Joseph Anderson. Edinburgh, 1873.
- The Register of the Privy Council of Scotland. Edinburgh, 1877-1902.

- Transactions of Edinburgh Architectural Association. Edinburgh.
 Transactions of the Archæological Society of Glasgow. New Series.
 Glasgow.
- Transactions of the Cumberland and Westmoreland Antiquarian
 Archæological Society. Kendal.
- Ure, David. History of Rutherglen and East Kilbride. Glasgow,
 1793.
- Veitch, John, LL.D. The History and Poetry of the Scottish
 Border. Glasgow, 1878.
- Walcott, Mackenzie E. C., B.D.—
 Sacred Archæology. London, 1838.
 Scoti-Monasticon. The Ancient Church of Scotland. Edin-
 burgh, 1874. (Quoted as 'Scoti-Monasticon.')
- Walker, J. Russell. Pre-Reformation Churches in Fife and the
 Lothians. Edinburgh, 1888.
- Warren, F. E. The Liturgy and Ritual of the Celtic Church.
 Oxford, 1881.
- Warrick, Rev. John, M.A. The History of Old Cumnock. Paisley,
 1899.
- White, Captain T. P.—
 Archæological Sketches in Scotland (District of Kintyre).
 Edinburgh, 1873.
 Archæological Sketches in Scotland (Knapdale and Gigha).
 Edinburgh, 1875.
- Wilson, Daniel, LL.D.—
 Memorials of Edinburgh in the Olden Time. Edinburgh,
 1848.
 Prehistoric Annals of Scotland. London, 1863.
 Reminiscences of Old Edinburgh. Edinburgh, 1878.
- Wyntoun, Andrew of. The Orygynale Cronykil of Scotland. Edin-
 burgh, 1872-79.
- Zimmer, Heinrich. The Celtic Church in Britain and Ireland.
 London, 1902.

CONTENTS.

CHAP.	PAGE
I. TEACHING OF TOPOGRAPHY	I
II. THE SAINTS	15
III. RETREATS	36
IV. CHURCH-FOUNDING	59
V. KILS	74
VI. KILS AND SAINTS	83
VII. KILS AND SAINTS— <i>continued</i>	96
VIII. KILS AND SAINTS— <i>continued</i>	108
IX. KIRKS	121
X. KIRKS AND SAINTS	132
XI. KIRKS AND SAINTS— <i>continued</i>	142
XII. CHAPELS	154
XIII. CROSSES	164
XIV. CROSSES— <i>continued</i>	181
XV. THE VIRGIN	193
XVI. THE DIOCESE	212
XVII. THE DIOCESE— <i>continued</i>	226
XVIII. THE MONASTERY	234
XIX. THE MONASTERY— <i>continued</i>	250
XX. THE MONASTERY— <i>continued</i>	263
XXI. THE PARISH	273
XXII. LANDSCAPE FEATU RES	288

XXIII. LANDSCAPE FEATURES— <i>continued</i>	301
XXIV. LANDSCAPE FEATURES— <i>continued</i>	315
XXV. ACRES AND CROFTS	328
XXVI. ANNAT	344
XXVII. THE TEMPLARS	351
XXVIII. HOSPITALS	364
XXIX. DWELLINGS	386
XXX. STONE SITES	400
<hr/>	
APPENDIX	417
INDEX	423

CHAPTER I.

TEACHING OF TOPOGRAPHY.

Influence of Christianity—Celtic and Roman types—Council of Whitby—Introduction of mediævalism—Temple and Spittal—Activity of Irish Church—Early saints in Scottish topography—Holy wells—Trinity-Gask—Fairs—Church dedications—Farms and saints—Burying-grounds—Ecclesiastical terms borrowed from Latin—Skryne—Peynabachalla—Dewar's Croft—Incassray—Hell's Glen—St. Angus at Balquidder—Personal influence—Papa and Papil.

TOPOGRAPHY has an important bearing on the history of the Church. If the place-names due to the influence of Christianity were erased from the map of Scotland, not a few of our most familiar landmarks would disappear. Fife would have no St Andrews and Galloway no Whithorn, Ayrshire would lose Prestwick and Monkton, Stirlingshire St Ninians, the Hebrides Barra, and the Orkneys Kirkwall. We should have to look in vain for our Kilchattans and Kildonans, our Kirkpatricks and Kirkmichaels. Berwickshire would cease to have Abbey St Bathans and Eccles, Perthshire St Fillans, Mid-Lothian the parishes of St Cuthbert's and St Giles's, and Aberdeenshire those of St Fergus and Old and New Machar.

In the following pages an attempt is made to indicate the influence of the Church on topography during the periods of Celtic and Roman Christianity.¹ These two periods shade into each other; but the types of Christianity manifested by each are tolerably distinct. The Celtic type was simpler and more elastic than the Roman type. The

¹ Appendix, A.

latter came with demands for greater uniformity and with a growing externalism. At the Council held at Whitby in the year 664 the two types came into conflict. The questions at issue—viz., those of the tonsure and the date of Easter—were not important. What lay behind was important—viz., the question of conformity to Rome on the part of the Celtic Church, which till then had enjoyed autonomy in government and ritual. At the Council the Roman type prevailed, and a blow was thus struck at the independence of the Celtic Church.

Another step in the Romeward direction was taken when, early in the eighth century, the cultus of St Peter was officially recognised in Scotland. But the complete triumph of the Roman type was reserved for the period extending from 1069—when Margaret was married to Malcolm Canmore—to 1214, when her great-grandson, William the Lion, died. During that period the Celtic Church, which was distinctively monastic in character, was practically superseded by the Roman Church, with its organised parochial system, its territorial dioceses, and its monasteries framed after English and Continental models. These monasteries in many instances first incorporated and then took the place of earlier Celtic foundations.

The Templars, and the Hospitallers or Knights of St John of Jerusalem, had much to do with mediæval life in Scotland as in other European countries. They claim consideration in the present volume in virtue of their influence on our place-names. To such influence are due various examples of Temple and Spittal respectively. In certain cases, however, as we shall see, Temple has no connection with the Templars, but, as Gaelic *teampull*, denotes simply a church—e.g., Gleann-an-Teampull in Iona—i.e., the Glen of the Church; and Teampull Rona at Eoroby in Lewis and on the island of North Rona—i.e., the Church of St Ronan. In like manner Spittal often points not to the Hospitallers but to the hospitals founded in pre-Reformation days for such charitable purposes as the reception of the sick or the accommodation of wayfarers.

For the introduction of Christianity into Scotland we

have to look mainly to Ireland, which, after it had itself received the new faith, was zealous in passing it on to other lands. This activity of the Irish Church was an important factor in the extension of Christianity in Western lands. Bishop Forbes remarks: "The Irish missionaries, spread over Europe from Iceland to Tarentum, carrying with them their own learning and to some degree their own rites,—sometimes well received, more often the objects of national jealousy to the people among whom they sojourned,—formed an important element in the civilisation of the West."¹ Many of these missionaries from Ireland have their names attached to Scottish localities, the scenes either of their own or of their disciples' activities.

Undoubtedly the best known of them all was Columba, whose name survives in various forms, from Kirkcolm in Wigtownshire to St Combs in Buchan, and from Inchcolm in the Firth of Forth to Kilchalmkil in North Uist. There is much to attract us about Columba as we follow him through his biography written by Adamnan, and it is not surprising that his cultus was so popular in Scotland for many centuries. Even in far-off St Kilda there was a chapel called after him, and his Day in the Calendar was not forgotten by the islanders. The monastery of Hi or Iona, Columba's chief settlement in Scotland, was founded in the year 563. From it as a centre he and his disciples went forth to preach a new and better faith to the nature-worshipping inhabitants of our land. "At the time of Columba's death in 597," remarks Professor Zimmer, "part of North Britain, including the mainland to the north of a line from Glasgow to Edinburgh as well as the Western Isles, was studded with a number of monasteries whose inmates concerned themselves with the spiritual welfare of the neighbouring population, and which were every one dependent on the parent-monastery in Hi."²

Columba's successors carried on his work and enlarged the sphere of Christian civilisation. The way was thus cleared for the extension of the mediæval Church with its numerous places of worship. It has been calculated that

¹ Kal., Pref., p. xiii.

² The Celtic Church in Britain and Ireland, p. 75.

when David de Bernham was bishop of St Andrews—viz., from 1239 to 1253—there were 234 churches within his diocese, and that about the same time there were not less than 1000 ecclesiastical buildings throughout Scotland.¹

In the following pages notice is taken of several less known missionaries, whether Columban or not, who, though they did not receive canonisation at Rome, were long held in affectionate remembrance, and were regarded as saints by the men of later times. When speaking of our early missionaries, Canon Isaac Taylor remarks: "From the village names of Wales, Scotland, and Ireland it would be almost possible to compile a hagiology of these sainted men."² Their names still cling to many a feature of our landscape. We find them on some wind-swept Hebridean island, or in some sheltered glen far inland through which flows a stream telling of a long-departed saint. We find them on some headland, or hill, or at some spring whose water satisfied their thirst and supplied baptism to their converts.

Holy wells form an important department of antiquarian research; but one has to guard against the inference that, because a saint's name is attached to a spring, the saint himself had necessarily some connection with it during his lifetime. In certain cases he doubtless had such connection. On the other hand, the well may have borrowed its name from the dedication of some neighbouring chapel. Tobar-Ashig in Strath parish, Skye, means the Well of St Asaph, disciple of St Kentigern, whom the latter appointed his successor as the head of his monastery on the banks of the Ebwy in North Wales, where the cathedral city of St Asaph now stands. It is not likely that Asaph was ever in Skye; and to find the origin of the name of Tobar-Ashig we have to look to a chapel to the saint which stood at Ashig.³ The spring that gives name to St John's Well farm, near Stirling, is believed to have been so called from an adjoining chapel dedicated to St John; and the same may be said of St John's Well farm in Fyvie parish,

¹ Rev. Dr Lockhart's *Church of Scotland in the Thirteenth Century*, p. 142.

² *Words and Places*, p. 228.

³ *N. S. A.*, Inverness, p. 305.

Aberdeenshire. The old church of Cushnie in the same shire was under the patronage of St Bridget of Kildare. Near it is St Bride's Well, giving name to St Bride's farm. In Trinity-Gask parish, Perthshire, is a spring known as Trinity Well. In pre-Reformation days it was of great renown for the performing of "miraculous cures, fortifying against plague, witchcraft, and such other evils."¹ One may legitimately infer that the spring and the parish are both indebted for their names to the dedication of the church to the Holy Trinity.

The Cathedral church of Brechin was the successor of a Culdee foundation, and, like it, was dedicated to the Trinity. This fact gave importance to the fair held annually at Trinity-tide on the piece of ground about a mile from the burgh known as Trinity-Muir, near the village of Trinity. The kirk-session records of Brechin contain the following entry: "21st May 1662, no session holden this day by reason the magistrates went immediately after sermon to bring in the Trinity fair." Other three fairs or markets were held at the same place every year. Regarding them and the Trinity-tide fair, Mr David D. Black, writing in 1839, says: "Every one who has witnessed the fairs held on Trinity-Muir has noticed the array of halberts with which the council are guarded to the markets, and by means of which, when necessary, the decisions of the magistrates, given in the markets, are enforced."² George Junction, on the Highland Railway, about eight miles from Thurso, indicates the stance of the Georgemas Fair, held in connection with St George's Day (23rd April). An ancient highway in Aberdeenshire leading across the hill of Culsalmond near its summit is locally known as the Laurence Road, because it was traversed by people on their way to attend Laurence Fair, held beside the market cross of Old Rayne.³ Laurence Moor, locally known as Laurin Moor, about a mile and a half from Laurencekirk in Kincardineshire, points to Laurence Fair—an old established cattle-market held there in August till within recent times.

Occasionally the name of a saint is attached to a place

¹ N. S. A., Perth, p. 335.

² History of Brechin, pp. 65, 89.

³ N. S. A., Aberdeen, p. 731.

to mark his connection with its church. Thus Perth was formerly known as St Johnstoun, its church having been dedicated to the Baptist; and Keith, in Banffshire, as Kethmalruf, from St Maelrubha of Applecross, who died in 722, and whose name, in a curiously altered form, survived in Summereve Fair, held at Keith till our own times. The ancient parish of Culter, lying on both sides of the Dee, was divided in the thirteenth century into the parishes of Peterculter and Maryculter, recalling St Peter and the Virgin respectively. The former parish has still a spring near the church styled Peter's Well, and a high bank in the same neighbourhood, locally known as Peter's Heugh. Maryculter was a barony belonging to the Knights Templars, and its place of worship was dedicated to St Mary, the patron of their Order.¹

Glen Urquhart, forming with Glenmoriston a parish in Inverness-shire, is known as Urchudainn mo Chrochain—*i.e.*, St Drostan's Urquhart, to distinguish it from the other Urquharts in the North,—the *mo* being the honorific prefix so often found linked to the names of Celtic saints. According to the 'Breviary of Aberdeen,' Drostan was the nephew of St Columba, and was instructed from boyhood in the Christian faith. He retired to Glesk, in Angus, where he led an ascetic life. In Lochlee parish there, we find such names as Droustie applied to the site of the manse, in the neighbourhood of which is Droustie's Well, the "kirk of Droustie" on the loch side, and Droustie's Meadow close to the Tarf. Part of Aberlour parish, Banffshire, is known as Skirdrostan—*i.e.*, St Drostan's parish, from Gaelic *sgire*, a parish. The saint was buried at Aberdour, in Aberdeenshire. Regarding Aberdour church Dr John Stuart observes: "It was placed by the brink of a gorge on a ledge or table-land overlooking the burn of the Dour, at a spot about 150 yards distant from the shores of the Moray Firth. In the beginning of the sixteenth century the bones of the saint were here preserved in a stone chest, and many cures were effected by means of them." Dr Stuart adds:

¹ *Vide* "The Temple Barony of Maryculter," by Mr John Edwards in 'Trans. of Glasg. Arch. Society,' vol. iv., Part II., pp. 195-206.

“In the face of the rock, near where the stream falls into the sea, is a clear and powerful spring of water known as St Drostan’s Well.”¹

Mr William Mackay takes exception to the account of St Drostan, given in the ‘Breviary of Aberdeen,’ as indicated above, on the ground that “he does not appear in the Irish genealogies of Columba’s family; and he is not mentioned by St Adamnan, who wrote soon after the great missionary’s death, and was careful to record the names of his fellow-labourers.” Mr Mackay further remarks: “His name is not Gaelic, as it would have been if he were of Columba’s race, but Pictish or Welsh,—it is the same as Tristan of the Arthurian tales,—and the strong probability is that he was a native of Southern Pictland who penetrated into the North long before Columba’s time.”² The question is difficult; but due weight should be given to the story of the connection of Columba and Drostan with the district of Deer in Buchan, alluded to in another chapter.

The mediæval Church has left its impress on the topography of Edinburgh in such names as Canongate, Abbeyhill, and St John’s Hill, all associated with the monastery of Holyrood; St Leonard’s Hill, so named from St Leonard’s Hospital; the Sciennes, recalling the Nunnery of St Catherine of Sienna; and the Pleasance, indicating the site of the long-vanished Nunnery of St Mary of Placentia. Regarding this last, Hugo Arnot, writing in 1788, remarks: “Nigher to the city [than St Leonard’s Hill], about sixty yards from the south-east angle of the town wall, on the west side of the street, there was a priory of nuns dedicated to St Mary of Placentia. This street still bears corruptly the name of Pleasants.”³ Dundee has also a Pleasance, pointing, it is believed, to a similar dedication. On the outskirts of the burgh is Magdalene Green, recalling a chapel to St Mary Magdalene.

We find *kil*, a church, not only in the names of parishes,

¹ The Book of Deer, Pref., pp. iv, v.

² Urquhart and Glenmoriston, p. 326.

³ The History of Edinburgh, p. 252.

but also in those of farms where ecclesiastical buildings (commonly of a small size) were built in ancient times to commemorate some saint. Examples are to be met with on the mainland, but are specially numerous among the Hebrides, where there are, *e.g.*, in the island of Coll, the farms of Kilbride and Kilfinnaig, commemorating St Bridget and St Finan respectively; and in Tiree those of Kilbride, Kilfinnan, Kilmoluag, and Kilchenich, the last two recalling St Moluag and St Kenneth. Regarding the chapel and burying-ground at Kilbride farm in Coll just alluded to, Mr Erskine Beveridge remarks: "This burying-ground is about a quarter of a mile south of the present Kilbride farmhouse, but close to the west of the site of a former one. It is flat and rather spacious, of somewhat circular shape, and has been several times under tillage; remains of its enclosing wall still show, but there are practically no traces of the chapel."¹ Many an ancient Highland burying-ground retains the name of some saint popular in the district. In Glen Lyon, in the Perthshire Highlands, are Cladh-Ghunnaidh and Cladh-Bhrainnu, signifying the burying-ground of St Guinoche and St Brendan respectively. The former was an adviser of King Kenneth MacAlpine in the ninth century, and the latter, famous for his many voyages, flourished three centuries earlier. Beside Cladh-Bhrainnu once stood a chapel which, local tradition says, was built in the twelfth century by a Macdougall of Lorn, and dedicated to St Brendan, the patron-saint of his native district.² Another ancient Glen Lyon site is Cladh Chiarain—*i.e.*, the burying-ground of St Ciaran. Regarding it Mr Duncan Campbell remarks: "Eastward of Duneaves House on the river's brink is a small cornfield to which the name of Ciaran's churchyard—Cladh-Chiarain—pertinaciously adheres, although chapel and churchyard disappeared a long time ago."³

On the north side of Kirkapoll Bay in Tiree is Claodh-Odhrain, a burying-ground commemorating St Oran, one of St Columba's monks, who is said to have been the first

¹ Stewart's Gaelic Kingdom in Scotland, p. 76.

² Coll and Tiree, pp. 52, 53

³ The Book of Garth and Fortingall, p. 67.

to be buried in Iona, where he was interred in Relig-Oran, signifying St Oran's graveyard. Dean Monro says: "Within this ile of Colmkill there is ane sanctuary also, or kirkzaird, callit in Erische Religoran, quhilk is a very fair kirkzaird, and weill biggit about with staine and lyme."¹ *Relig* in Gaelic is a loan word, having been borrowed from Latin *reliquia*. *Cladh* means primarily a bank or mound, and secondarily a grave or burying-ground. In the latter sense it is common among the Highlanders of Scotland, but it is not much used in Ireland.² *Cladh*, sometimes with *dh* omitted, is a variant of *cladh*. At Kingussie in Strathspey we find Cladh Challum-Chille, alternatively written Clao Colum Cille—*i.e.*, the burying-ground of St Columba. According to the late Mr Alexander Macpherson it was the hallowed site of "the old church of Kingussie—a place of worship of remote antiquity, one of the most ancient north of the Grampians, planted, it is believed, by St Columba himself, to whom the church was dedicated." St Columba's Fair, known in Gaelic as Feill Challum Chille, used to be held in June at Cladh-Challum-Chille, and was resorted to from far and near. It was held partly inside and partly outside the graveyard. On one occasion the plague is said to have broken out among the frequenters of the fair, and a local tradition asserts that those within the burying-ground escaped contagion, while those without were attacked by the disease.³

An enclosed piece of ground is known in Scotland as a "close." There was St Michael's Close near Dundrennan Abbey; and in Carmichael parish we find St Bride's Close near Chapelhill. At the latter anciently stood a chapel dedicated, one may safely conclude, to St Bridget.⁴ The dedication to St Bartholomew of Cousland Chapel in Cranston parish may reasonably be inferred from the fact that some land in its neighbourhood is known as Bartholomew's Firlot.⁵ Firlot is defined by Jamieson as (1) a corn measure in Scotland, the fourth part of a boll, and (2) the quantity of grain, flour, &c., contained in a measure of this

¹ Western Isles, p. 32.

² Adamnan, p. 329.

³ Church and Social Life in the Highlands, pp. 126, 12.

⁴ O. P. S., vol. i. p. 151.

⁵ Caledonia, vol. ii. p. 818.

description.¹ In the case of Bartholomew's Firlot, the word points to the extent of ground required to yield the amount of grain indicated.

There were certain things unknown to Paganism, and consequently our pagan ancestors had no names for them. Sir Herbert Maxwell truly remarks: "The advent of Christianity introduced a new element. Words descriptive of ecclesiastical offices or rites were adapted from the Latin to suit Celtic lips."² Latin *scrinium*, a shrine, was borrowed and became *scrin*, applied to an ornamental casket containing the relics of a saint. Such caskets were regarded with reverence by the Irish Church, and were preserved with much care. Dr P. W. Joyce mentions that several churches where these reliquaries were kept were known in consequence as *scrin*, Anglicised "skreen" or "skrine," the best known being Skreen in Meath, sometimes styled *Scrin-Choluimcille*, from its possessing some of St Columba's relics.³ Dr W. F. Skene observes: "Among the customs which sprang up in the Irish Church after she had been brought into contact and more frequent correspondence with the Roman Church, and had, to some extent, adopted her customs, was that of disinterring the remains of their saints and enclosing them in shrines which could be moved from place to place, and which were frequently used as a warrant for enforcing the privileges of the founder."⁴

Scottish topography has an example of the name in question—viz., Skryne in Forfarshire. In a charter of 1361 reference is made to it as "Terra del Skryne baronie de Panmor in Anegus."⁵ Skryne is a farm not associated, as far as is known, with any chapel on its lands. To understand the name, we have to look elsewhere—viz., to Arbroath Abbey, of whose possessions it formed part in the thirteenth century.⁶ The most feasible conclusion is that Skryne

¹ Scottish Dictionary, *s.v.* "Firlot."

² Studies in the Topography of Galloway, p. 35.

³ Irish Place-Names, p. 310.

⁴ Celt. Scot., vol. ii. pp. 292, 293. For an account of Celtic Reliquaries, *vide* Dr Joseph Anderson's 'Scotland in Early Christian Times,' First Series, Lecture Sixth.

⁵ Reg. de Panmure, p. 174.

⁶ Reg. de Aberbrothoc, vol. i. p. 323.

received its name from having been connected with some shrine in the monastery in question for the payment of whose chaplain the farm was set apart.

Another Latin term, *baculum* or *baculus*, a staff, was borrowed into Celtic, and became *bachall* in Gaelic, applied to the staff or crosier of a saint. It gave name to Peyna-bachalla in Lismore—*i.e.*, the Pennyland of the *bachall*, in allusion, as we shall see in another chapter, to the *bachall-mor* or great staff of St Moluag, now in the possession of the Duke of Argyll. Dewar or Doire was the name given to the hereditary keeper of a *bachall* or other object connected with the cultus of a saint. The piece of land officially belonging to the Dewar was usually known as the Dewar's Croft—*e.g.*, Croit-en-Deor, or Dewar's Croft, now part of the lands of Acharn beside Loch Tay, and at one time the property of the hereditary keepers of the crozier of St Fillan. Professor Donald Mackinnon thinks that Dura and Dury in Fife are merely altered forms of Dewar.¹

Another word borrowed from Latin was *offerendum*, which became *aifrionn* in Gaelic, to signify the mass. In Perthshire is Inchaffray, styled in Latin charters *Insula missarum*—*i.e.*, the Island of Masses. Professor Mackinnon is of opinion that Hell's Glen, between Inveraray and Lochgoilhead, is in reality the Glen of the Mass. He thus explains the mistake in the name: "In times of persecution, mass could be celebrated only in secret and in lonely places. Perhaps for this reason the word gives name to the lonely glen that opens up from the head of Loch Goil. The Latin word *inferendum* has also been borrowed, as *ifrinn*, to denote 'hell.' In sound, *ifrinn*, hell, and *aifrionn*, the mass, are much alike; and in the name of the glen referred to the words have evidently been confused: Gleann Aifrionn, the Glen of the Mass, appears in books as Hell's Glen (Gleann Ifrinn)."²

In many a secluded glen we find traces of early Christianity which are apt to be overlooked by the casual wayfarer. Such traces are to be found in the Perthshire parish of Balquhiddier. According to a local tradition, St Angus,

Scotsman, Article No. ix.

² Ibid.

a disciple of St Columba, was the first missionary to the district; and there are still to be met with objects and sites bearing his name. A sculptured slab, with a figure evidently of an ecclesiastic in his vestments holding a chalice in his hands, is known as Clach Ænais—*i.e.*, the Stone of Angus. Dr John Stuart tells us: "This stone was formerly placed within the old church in front of the altar, but was removed by the Rev. D. Stewart less than a century ago, with the hope of destroying a feeling which led the young men and women of the parish to stand or kneel on the stone during the marriage ceremony, and which prompted fathers also to deem the baptism of their children most effectual when they held them up to receive the sacrament standing on this monument." Dr Stuart further tells us that in the field below the church the foundations of a building, styled Oirinn Ænais, or the Oratory of Angus, were to be seen till about the middle of last century, and that the spot where the saint is said to have stood when preaching to the natives is known as Beannach Ænais—*i.e.*, the Blessing of Angus.¹

Mr J. Mackintosh Gow gives the following particulars in his 'Notes in Balquhiddel,' &c.: "Saint Angus, the patron saint of the district, is said to have come to the glen from the eastward, and to have been so much struck with its marvellous beauty that he blessed it. The remains of the stone on which he sat to rest are still visible in the gable of one of the farm buildings at Easter Auchleskine, and the turn of the road is yet called Beannachadh Aonghais—Angus's Blessing. At this spot it was the custom in the old days for people going westward to show their respect for the saint by repeating 'Beannaich Aonghais ann san Aoraidh' (Bless Angus in the oratory or chapel), at the same time taking off their bonnets. A short distance east from the parish church, in the haugh below the manse, there are seven stones remaining of a circle which appears to have been about thirty feet in diameter; only one stone is in its original upright position, but there are fragments of others lying about. This haugh is the stance of the old market of Balquhiddel, long a popular one in the district. It was held on the saint's day in April, and named Feill-

¹ Sculptured Stones of Scotland, vol. ii. p. 33.

Aonghais after him. Overlooking this haugh and the stone circle, there is a knoll named Tom-Aonghais—Angus's Hillock."¹

The question often arises, Do the place-names connected with a saint in a particular district indicate that the saint himself resided there? or had the names some other origin, such as the dedication of a chapel to him by some disciple? In many cases the evidences in favour of a saint's residence are tolerably conclusive. The late Mr Charles Stewart enumerates certain tests that may lead to a satisfactory conclusion on the point. He says: "When we find in a district the saint's place of residence, the field or croft which he cultivated, the pool where he baptised his converts, the meal-mill of which he erected the original, particular spots where incidents connected with his history occurred, and, above all, the record of his life and successful work handed down from generation to generation, and still green in the hearts of the people, we may conclude unreservedly that he personally laboured therein. Even should some of these marks be wanting, yet enough may remain to enable us to come to the same result."²

During the Viking period in Scotland roving bands came to our northern and western isles, and found there various traces of Celtic Christianity. These traces they did their best to obliterate. In 795 Iona was ravaged by marauding bands of Norsemen. In 802 its monastery was burned, and four years later the monks on the island to the number of sixty-eight were slaughtered.³ Local topography still bears witness to the tragedy in the name of Port-na-Mairtear—*i.e.*, the Haven of the Martyrs—on the east of the island, with Ru-Phort-na-Mairtear—*i.e.*, the promontory of the haven in question—skirting the inlet on the south.

By these Norse rovers a Columban ecclesiastic was described by the general appellation of *Papa—i.e.*, Pope or Priest. Captain F. W. L. Thomas gives various place-names embodying the word in one form or another. In Shetland, *e.g.*, are Papa Stour (or Great), Papa Little and

¹ P. S. A. Scot., vol. xxi. p. 83.

² Gaelic Kingdom in Scotland, pp. 100, 101.

³ Celt. Scot., vol. ii. p. 290.

Papa in the Bay of Scalloway, with Papal or Papil in the islands of Unst and Yell respectively. In Orkney are Papa Stronsay, Papa Westray, Paplay in South Ronaldshay, Paplay in the parish of Holm, and Papdale near Kirkwall. In the Hebrides we find Payble (North Uist), Papadill for Papa-dalr (Rum), Paible (Harris), and Pyble (Lewis), as well as Pabbay (Skye), Pabay (Lewis). These last signify the priest's island. Papal and Payble, with their variants, Captain Thomas thinks, are for *papa-byli* or *pap-byli*—i.e., priests'-abode; *byli* being presumably another form of *bol*, a homestead or dwelling. It is interesting to observe that in Iceland there are two places, called respectively Papey and Papyli, where Celtic missionaries had settled, and where their missals, bells, and crosiers were discovered by the Scandinavian colonists after the middle of the ninth century.¹

¹ P. S. A. Scot., vol. xi. pp. 490, 491; and Orkn. Saga, Pref., p. xx, note, and p. 38, note.

CHAPTER II.

THE SAINTS.

Saints' names—St Andrews—St Peter's—St James's—St Leonard's—St Rollox—St Martin's—St Germain's—St Laurence's—St Catherine's—Ceres and St Cyrus—St Nicholas—St Ola—St Madoes—St Serf's—Strowan—Findo - Gask and St Fink—Methven—St Fillans—Kennoway—Birnie—St Monans—St David's—St Skeoch—St Madden's—St Vigeans—Neway—Oyne—Machar—St Fergus—Sgìre-na-Luac—Columki—Macallan—Marnoch—St Ninians—St Quirvox—Colmonell—St Mungo's, Glasgow—St Bathans—St Abb's—St Cuthbert's—St Giles's—St Boswells.

MOST of the saints here introduced are mentioned elsewhere in these pages, but we hear of them now in connection with localities marked simply by their names. Such localities make us ask who were the saints, and what was their connection with the places indicated?

The name St Andrews suggests the question, What connection had Andrew the Apostle with that ancient seat of learning and centre of religious life in mediæval Scotland? St Andrews became the ecclesiastical metropolis in the tenth century, when the chief bishopric of Alban was removed thither from Abernethy in Perthshire. But we have to look for the ecclesiastical origin of the place at a date about two centuries earlier. Dr Skene holds that in 736, during the reign of Angus, son of Fergus, Bishop Acca of Hexham, having fled from his own diocese, took refuge among the Picts, and brought with him to Fife certain bones believed to be those of St Andrew.¹ In an address

¹ St Andrew is believed to have been crucified at Patras, in Achaia. Owen, in his 'Sanctorale Catholicum' (p. 465 and note), says: "The holy Apostle's remains were honourably interred by Maximilla, the wife

delivered at St Andrews, the late Marquess of Bute observes: "It is certain that Angus, King of the Picts, received reliques of the Apostle, which he placed here, and immolated this place, the antient Muckcross, the more modern Cillrighmonaich, to the Apostle, from whom it is now named." The Marquess adds: "Whatever the history of these bits of bone, and whether they were or were not part of the body of the first-called apostle of Christ, they were undoubtedly believed at the time to be genuine, and they were the immediate cause of the creation of St Andrews as the great national Church of Scotland."¹ According to a well-known tradition the relics of St Andrew were brought from the East to Fife in the fourth century by St Regulus, otherwise St Rule; but much uncertainty attaches to the chronology of the story. Regulus is somewhat of a hagiological problem which even Dr Skene, with all his historical knowledge, has failed to completely solve.² We find a trace of St Andrew in the far North, for in the mainland of Orkney is the parish of St Andrews, separate *quoad sacra*, but united *quoad civilia* to Deerness. In Elginshire was the ancient parish of St Andrews, joined to Lhanbryd in 1780. Its church is gone, but its burying-ground remains, close to the Lossie, near Kirkhill.

By Nectan, ruler of the Picts, St Peter was made the guardian of his kingdom in 710; but later in the same century St Andrew took his place, and, as every one knows, is still reckoned the patron saint of Scotland.³ We have a trace of Peter in the ancient parish of St Peter's in the

of the pro-consul, and afterwards translated by the Emperor Constantine the Great to the Church of the Apostles at Constantinople." "Amalfi in Southern Italy claims a second translation as well as the patronage of St Andrew."—'Celt. Scot.,' vol. ii. pp. 222, 271-274, and 'P. S. A. Scot.,' vol. iv. pp. 314, 315.

¹ University of St Andrews: Rectorial Address (1893), p. 25.

² *Vide* P. S. A. Scot., vol. xxvii. pp. 247-254; Skene's Celtic Scotland, vol. ii. pp. 261-275; and Bishop Dowden's The Celtic Church in Scotland, pp. 329-331.

³ Miss Florence Peacock remarks: "The patron-saint of Scotland seems in some parts of England to be held in high esteem; in Lincolnshire alone there are no less than sixty-eight churches dedicated to him."—'Curious Church Customs,' pp. 40, 41.

Orcadian island of Stronsay, and in St Peter's village¹ in Boreray in the Outer Hebrides.

Another apostle, James, is represented in the name of the ancient district known as St James's parish, now included in that of Roxburgh. Its church was dedicated on the 17th April 1134. The building was nearly destroyed about the year 1425 during the Border wars, but was afterwards restored.² Its ruins remained till modern times, when the stones were removed for building purposes. The church stood on a piece of ground still known as St James's Green, where, according to the 'N. S. A.,'³ St James's Fair is held annually on the 5th August, being St James's Day (O.S.)

As we have seen, the relics of St Andrew were brought at an early date to Fife. Many pilgrims flocked to his shrine, and a hospital was built for their reception some time, it is believed, in the twelfth century. This hospital, like so many others, was dedicated to St Leonard, but was suppressed by Prior Hepburn in 1512, when St Leonard's College was founded. The saint continues to be remembered in the name of St Leonard's parish. According to Alban Butler, Leonard was a French nobleman at the Court of Clovis I., but quitted the Court and sought retirement at Mobilac, near Limoges, where he founded a monastery, called after him St Leonard de Noblat. He died about the middle of the sixth century. He was noted for his kindness to captives, and became, in after-times, their patron saint. His emblem in art is a chain, in allusion to this trait in his character.⁴ The Rev. R. Owen mentions that "Bohemond, Prince of Antioch, son of Robert Guiscard, when he came to France in 1106, visited Limoges and offered *silver fetters* to St Leonard as a thankoffering for his escape from captivity."⁵

Another French saint, St Roche, Rook, or Roque, has left a trace of himself in the west of Scotland in the district of Glasgow known as St Rollox, which is merely his name in an altered form. He belonged to Montpellier in Languedoc. After visiting Italy, where he was seized

¹ Martin, p. 59. ² O. P. S., vol. i. p. 455.

³ Roxburgh, p. 351.

⁴ Husenbeth's Emblems of Saints, pp. 128, 129.

⁵ Sanctoriale Catholicum, p. 438, note.

with the plague but recovered, he returned to Montpellier, and died there about 1327. He was invoked by persons suffering from pestilence. When speaking of the sick going in hope of cure to the shrines of different saints, Sir David Lyndsay says:—

“Sum to St Roche, with diligence
To saif thame from the pestilence.”¹

His cultus seems to have been popular in Scotland, where there were five chapels dedicated to him—viz., at Edinburgh, Dundee, Stirling, Paisley, and Glasgow, the last giving name to St Rollox.² It was built about 1508 by Thomas Mureheid, a canon of Glasgow Cathedral, and stood a little way beyond the Stable-Green Port, near the head of what is now Castle Street. M'Ure, writing in 1736, says: “There is no vestige remaining of the building, but the yard that was round it is still conspicuous, and some persons of distinction of the city, who died of the pestilence anno 1645 and 1646, were buried here.”³

St Martin, another inhabitant of Gaul, is found in Scottish topography. He was not a native of Gaul, having been born at Sabaria in Pannonia, and educated at Pavia in Italy. His father was a soldier, and he himself was some time in the army, but quitted it for a life of religious retirement. His austere piety led to his election as Bishop of Tours on the Loire in 371, and he continued such till his death in 397, at the age of eighty or thereabouts.⁴ The introduction of his cultus into Scotland was due to St Ninian. There are various signs of his popularity north of the Tweed. “Sanct - Martines alias Melginche”—(Megginch)—in Errol parish, occurs in a charter in 1633;⁵ and we find Inchmartin in the same neighbourhood. Another Perthshire instance is St Martin's parish, comprising since the end of the seventeenth century the ancient parish of Cambusmichael, and having within it the estate

¹ Poetical Works, vol. iii. p. 6.

² “We find the forms Rok and Rollock at Paisley. St Rollock's kirkland there is mentioned in 1658.”—‘Paisley Burgh Records,’ p. 140.

³ History of Glasgow, p. 62.

⁴ There is some doubt as to his precise dates.

⁵ R. M. S.

of St Martin's Abbey. The ancient parish of Cullicudden in Ross-shire, now part of Resolis, had its church dedicated to St Martin, and according to the 'N. S. A.'¹ is still called in Gaelic Sgìre a Mhartinn—*i.e.*, the Parish of St Martin's.

St Germain, in East Lothian, referred to in the chapter on "The Templars," is called after yet another French saint—Germanus, Duke, and afterwards Bishop, of Auxerre. Before entering the religious life he was specially devoted to the pleasures of the chase; and in art we find him represented with the dead bodies of wild beasts lying around him.² He visited Britain twice—first with St Lupus of Troyes in 429 to suppress Pelagianism, and again, in 446, with Severus, Bishop of Trèves. On the former occasion he headed an army of Christian Britons in a battle against the pagan Picts and Saxons near Mold in North Wales, at a place afterwards called Maes-y-Garmon—*i.e.*, St Germain's Plain, the halleluiahs of the clergy gaining the day for the Britons.³ Probably in consequence of this he was very popular in Wales. In Cornwall we find the town and river of St Germain called after him. He died at Ravenna in 448, and was buried at Auxerre. His shrines were favourite resorts of health-seekers, who, according to Sir David Lyndsay, ran

"To Sanct Germane to get remeid
For maladeis into thair heid."⁴

Slamannan parish in Stirlingshire was, in pre-Reformation times, known as St Laurence, and in legal documents is still styled "the parish of Slamannan, otherwise St Laurence." Near the church is a spring called St Laurence's Well. The saint was a deacon at Rome, who suffered martyrdom about the middle of the third century by being roasted on a gridiron. The story of his having presented the poor of Rome to the pagan governor when the treasures of the church were demanded of him, coupled with that of

¹ Ross, p. 38.

² Husenbeth's Emblems of Saints, p. 92.

³ Bede's Ecclesiastical History, lib. i. cap. xx.

⁴ Poetical Works, vol. iii. p. 6.

his heroism in suffering, made the name of Laurence popular in Christendom.

Another early martyr, St Catherine of Alexandria, is probably recalled by St Catherine's on Loch Fyne, opposite Inveraray. Much fable is mingled with her biography. The Rev. Thomas Lees observes: "None of our most ancient English churches are dedicated to her. In fact, her legend is not earlier than the eighth century, and was not introduced into Western Christendom till after the Crusades in the eleventh century. Her cultus then became rapidly popular."¹ She is said to have met her death early in the fourth century. A spiked wheel was destined for her execution; but this being miraculously destroyed, she was beheaded. A wheel, however, continues to be her usual emblem in art. In the fifteenth century St Catherine's was the name of a small district in Shotts parish, Lanarkshire, surrounding the church. In this case the name recalls not St Catherine of Alexandria but St Catherine of Sienna, who died in 1380 and was canonised in 1461. Chalmers says: "James, Lord Hamilton, having acquired in February 1471-2 an extensive tract of land in the moorland district which afterwards formed the parish of Shotts, he founded there a chapel, which was dedicated to St Catherine of Sienna; and he founded at the same place a hospital for the reception of the poor, which he endowed with some lands at Kinneil. Those several foundations were confirmed by a bull of Sixtus IV. on the 30th of April 1476. This hospital disappeared after the Reformation; but St Catherine's chapel was constituted a parish church when the parish of Shotts was erected."²

Ceres in Fife and St Cyrus³ in Kincardineshire are both believed to have been called after St Cyric, otherwise Cyr or Quiricus, an infant martyr who met his death, along with his mother Julitta, at Tarsus in Cilicia, during one of the pagan persecutions early in the fourth century.⁴ A spring in St Cyrus parish bears the saint's name, and near it is

¹ Transactions of Cumberland and Westmorland Antiquarian and Archaeological Society, vol. xi., Part I.

² Caledonia, vol. iii. p. 658.

³ Vide "Ecclesgreig" in chap. iv.

⁴ Kal., s.v. "Cyricus."

a piece of ground known as St Cyrus Ward.¹ The southern part of Stronsay island at one time formed the parish of St Nicholas, so named from the Bishop of Myra, who, like Cyric, belonged to the fourth century, but was a confessor, not a martyr. From a mediæval point of view it was fit that an Orcadian parish should bear the name of St Nicholas, for he was reckoned the patron-saint of sailors, and we know how zealously a seafaring life has been followed among our northern isles. St Ola, another ancient Orcadian parish, now united to Kirkwall, to which its kirk gave name, recalls St Olaf the Holy, King of Norway, who is said to have been converted from paganism by a hermit in the Isles of Scilly.² He died in battle in the year 1030. According to the 'Registrum Episcopatus Aberdonensis,'³ "the veneration of St Olaf extended both to Scotland and England." There was a church dedicated to him at Cruden, and among the articles enumerated in an inventory of the treasury of the Cathedral of Aberdeen in 1518 there is "a small image of St Olaf, of silver decorated with precious stones."

When St Boniface came to evangelise Pictland in the seventh century he was accompanied by a band of followers. One of these was Madius, who is still remembered in the Perthshire parish of St Madoes, otherwise known as Semmidoes or Semmidores. The "stannin' stanes o' Semmidores" are mentioned in an old ballad. St Serf, otherwise Servanus, gave name to the ancient parish of St Serf's, united to Luncarty and Redgorton prior to 1619 to form the present parish of Redgorton. The saint had associations with Dunning and Culross. At the latter place he is said to have instructed St Mungo. His festival was held there till modern times on July 1st, the inhabitants marching in procession and carrying green boughs in honour of the day.⁴ The belief in the connection between St Mungo and St Serf at Culross is an ancient one, as is shown by two entries in the Lord High Treasurer's Accounts⁵ relative to offerings made by James IV. in 1511: "Item, the v day of October offerit in the

¹ O. S. A., vol. xi. p. 89.

² *Sanctorale Catholicum*, p. 327.

³ Vol. ii. p. 172.

⁴ Appendix, B.

⁵ Vol. iv. p. 176.

Chapele of Sanct Mungo besid Culrose xiiij sh." "Item, offerit to Sanct Serfis fertur [*i.e.*, reliquary], xiiij sh." Bishop Forbes remarks: "The evangelisation of the west of Fife¹ and the district on either side of the Ochils is attributed to S. Servanus, who, as Serf or Sair in the popular language of Scotland, as Serb in the ancient writings of Ireland, occupies an important place in the religious history of Scotland." As a matter of fact, there seem to have been two saints called Serf, one *circa* 500 and another two centuries later. Mr David Beveridge mentions that there is a curious old bridge in Glendevon bearing St Serf's name.²

Monzievaird parish, united to Strowan in the seventeenth century, had St Serf as its patron saint, though it was not called after him: but Strowan bears the name of another early missionary, St Rowan or Ronan, who, according to Skene, died in 737 as Bishop of Kingarth in Bute.³ There are traces of the saint in the district. St Rowan's bell, connected with the custody of which were three acres of land, is still preserved in Strowan House. Pol-Ronan, or St Ronan's Pool, "is a deep linn in the river Earn, about one hundred yards above the bridge of Strowan." Near the pool used to be held Feill-Ronan or St Ronan's Fair, at a spot still marked by a cross bearing the sacred initials I. N. R. I.⁴ A farm in the neighbourhood is called the Carse of Trowan.⁵ Findoca and Fincana were two saintly virgins who are said in the 'Martyrology of Aberdeen' to have had churches in the diocese of Dunblane. They have the same day in the calendar (13th October), and this probably led to the notion that the two names represented one individual. The former gave name to Findo-Gask, and the latter to St Fink, an estate in Bendochy parish, close to which are the foundations of a chapel dedicated to the saint. The Hill of St Fink is in the neighbourhood. One of the daughters

¹ Kal., *s.v.* "Servanus."

² Mr Beveridge discusses the problem of the two Serfs in his 'Culross and Tulliallan,' vol. i. pp. 44-72.

³ Celt. Scot., vol. ii. p. 282.

⁴ N. S. A., Perth, pp. 724, 740.

⁵ Chronicles of Strathearn, p. 38.

of St Donevald of the Den of Ogilvie, *circa* 716, was named Fincana, and she may have been the saint in question.

Methven, locally pronounced Meffen, a Perthshire parish with a village of the same name, was probably so called from St Methven, who had a chapel, and a fair styled St Methvanmas market, in the adjoining parish of Fowlis-Wester. The 'Martyrology of Aberdeen' connects St Bean—not, however, the same as St Bean of Mortlach—with Fowlis-Wester, and it is possible that, with the honorific *Ma* or *Mo* prefixed to Bean, the name might assume the form Meffen or Methven. From 'The Provostry of Methven,'¹ by the late Rev. T. Morris, we learn that, "so far as conjecture is concerned, tradition is almost unanimous in ascribing to Culdeesland the site both of the original baronial castle and the local religious establishment."

The village of St Fillans in Comrie parish, at the foot of Loch Earn and near Dunfillan, recalls the name of Faolan the Stammerer or the Leper, of Irish birth, but usually described as of Rath Erenn in Alban—*i.e.*, the Fort of the Earn in Scotland, now Dundurn, an ancient parish whose church was dedicated to Faolan. St Phillans, the old name of Forgan² parish in Fife, recalls, not Faolan the Stammerer but Faolan of Strathdochart. Kennoway, another parish in the same shire, was so called, according to Bishop Reeves, from a saint of the sixth century known in Ireland as Cainnech and in Scotland as Kenneth. Reeves remarks: "His festival, both in Ireland and Scotland, is October the eleventh. There are six lessons at his festival in the 'Breviary of Aberdeen,' intituled, 'Sancti Caynici Abbatis qui in Kennoquhy in diocesi Sancti Andree pro patrono habetur.' The church here mentioned is Kennoway in Fife."³ A bell, once belonging to the parish church of Kennoway, but now at Borthwick Hall in Mid-Lothian, bears the inscription, in raised letters,

¹ Pp. 1, 2.

² The parish contains St Fort. Old forms of the name are Sanctfuird, Sandfurde, and Samfurde. In Dalrymple parish, Ayrshire, is St Valley, and there is Pinvalley near the Stinchar in the same county, but nothing is known regarding the saint, if indeed we have a saint in the name at all.

³ Adamnan, p. 270.

"I'm for the Kirk o' Kennochi."¹ Birnie in Elginshire, formerly Brennach, embodies in a slightly altered form the name of St Brendan, "the voyager," to whom its church is believed to have been dedicated. "Birnie church," remarks Dr Anderson, "is the only one in the district which is constructed with nave and chancel, and the occurrence of two sculptured stones of early type indicates that it was a Christian settlement from an early date." Its bell, styled "the Ronnell Bell of Birnie," belongs to the well-known class of quadrangular bells associated with the early days of Celtic Christianity.²

St Monans, on the south coast of Fife, with its church picturesquely placed close to the sea, was anciently associated under the name of Inverry with the cultus of a saint regarding whom divergent views have been taken. When speaking of St Adrian and his company, who are said to have arrived in Fife from Hungary in the ninth century, Wyntoun says:—

"In Inverey Saynct Monane,
That off that cumpany wes ane,
Chesyd hym so nere the se
Till lede hys lyff; thare endyt he."

On the other hand, Skene holds that Adrian and his band came from Ireland, and that, "so far from being accompanied by a living St Monan, who lived at Inverry, they had probably brought with them the relics of the dead St Moinenn, Bishop of Clonfert, of the sixth century, in whose honour the church, afterwards called St Monans, was founded."³ A difficulty in the way of accepting Skene's view lies in the fact that the traces of Monan's cultus in Scotland point to one who had some connection with our land, either personally or through the medium of disciples, rather than to one whose only link with it was the introduction of his relics nearly three hundred years after his death. We find St Monan's Wynd at Edin-

¹ *Gaz.*, s.v. "Kennoway," note.

² *Scotland in Early Christian Times*, First Series, pp. 177, 178.

³ *Celt. Scot.*, vol. ii. p. 314.

burgh;¹ St Monan's Well at Pittenweem; St Monan's Cave at Inverry; St Monan's Chaplainry in Kiltearn parish, Ross-shire.² Some writers have sought to identify Monan with St Ninian of Whithorn, who is called Nynias by Bede, and by Irish writers Monennius, with the honorific prefix; but this identification is not a likely one. The church of St Monan's was founded by David II. about the year 1362. It is a "fine specimen of middle pointed Gothic," and consists of a chancel, north and south transepts, and a tower at their intersection.³ There are conflicting accounts regarding the foundation of the church. According to one tradition David built it, because at the tomb of St Monan he was miraculously freed from a barbed arrow with which he had been wounded at Neville's Cross a number of years before.⁴ According to another, the king's motive was gratitude for having been saved from shipwreck when he and the queen were crossing the Firth in a storm. King David I., described by his successor James I. (of Scotland) as "ane sair saunt for the croon," on account of his munificent grants to the Church, was noted as the founder of bishoprics and religious houses. He died in 1153, after a reign of twenty-nine years. In Dalgetty parish, Fife, is the seaport of St Davids; and in Madderty parish, Perthshire, is the village of St Davids, occupying the site of Craig of Madderty, which had been formed into a burgh of barony in 1626.

The parish of Craig in Forfarshire comprises the ancient parishes of Inchbrayock or Craig and St Skeoch or Dunningal, united in 1618. On the edge of the cliff overhanging the sea is the picturesque burying-ground of St Skeoch

¹ "In olden times there was a wynd leading from the High Street to the Cowgate called S. Monan's or S. Mennan's Wynd, from a chapel of the saint which stood in it. Its entrance was nearly opposite to the east end of S. Giles's church."—'Lectures on the Religious Antiquities of Edinburgh,' Last Series, p. 114. Edinburgh, 1874.

² O. P. S., vol. ii. p. 478.

³ Walker's Pre-Reformation Churches in Fifeshire.

⁴ In the 'Martyrology of Aberdeen' we read, under date March 1st, "In Scotia Sancti Monani confessoris apud Inuere in Fyfe quem locum fama sanctitatis Monani tam de vrbibus quam de agris vulgus innumerable tam validorum quam languidorum ad beneficia Monani consequenda continue confluit."

or St Skay, where once stood a chapel. The rock of St Skeoch on the beach below is also known as the Elephant Rock, from its resemblance to that animal. Attempts have been made to identify St Skeoch, but with no satisfactory result. Bishop Forbes remarks: "The name of the parish is found as S. Scawachie in the 'Charge of the Temporality of Kirklands north of the Forth.' Dr Reeves conjectures that the name may be a corruption of Eochaidh. Of this name there are three saints in the Irish calendar; one was Abbot of Lismore, A.D. 634. There was an Echoid who was one of the twelve disciples, and relations, of St Columba. There is a Skeoch in Rothesay, and it is curious that in this place is St Brock Fair; while close to the Forfarshire St Skay is Inchbrayock. In Mauchline is Skeoch Hill. In the parish of St Ninians is a chapel at Skeoch, a mile below Bannockburn, dedicated to the Virgin."¹ St Ninian's Well at Stirling, to be referred to later, was anciently called Tibbermasko—*i.e.*, St Skeoch's Well. Mr J. S. Fleming tells us that in 1489 the Sandilands family endowed a chapel at Tibbermasko, on Wellcroft, at Stirling.² The hamlet of St Madden's or St Medan's in the parish of Airlie, where are also St Medan's Well and St Medan's Knowe,³ probably retains the name of St Modan, believed to have been a contemporary of St Ronan. Skene says: "Modan appears in the Scotch calendars as an abbot on the fourth February, and as a bishop on the fourteenth November; but the dedications to him are so much mixed up together that it is probable that the same Modan is meant in both."⁴ The church of Airlie was dedicated to St Medan. St Maddan's chapel at Freswick in Caithness seems to have been dedicated to the same saint; and it is likely that he gave name to Auchmedden and Pitmedden in Aberdeenshire. We find St Meddan also at Troon in Ayrshire.

The parish of St Vigeans, known alternatively as Aberbrothock till about 1560, is named after St Fechan (Latinised *Vigeanus*), who, according to local tradition,

¹ Kal., s.v. "Skay."

² Ancient Castles and Mansions of Stirling Nobility, p. 283.

³ P. S. A. Scot., vol. v. pp. 350-357.

⁴ Celt. Scot., vol. ii. p. 282.

had a chapel, a hermitage, and a well at Grange of Conon, and flourished towards the end of the tenth century.¹ With more probability the saint may be identified with St Fechan, Abbot of Fobhar or Fore in Westmeath, who lived in the seventh century, and had a monastic settlement on Ardoilean, an almost inaccessible island six miles off the coast of Connemara, where remains of buildings, surrounded by a cashel or stone-rampart, are still visible.² The church of St Vigeans stands on a mound close to the Brothock, a mile and a half from the sea, and has a special claim on antiquaries on account of its valuable collection of early sculptured stones.³ A fair, known as St Vigean's or St Virgin's market, was long held annually in the parish in January.

The ancient Forfarshire parish of Nevay, united to Eassie prior to the middle of the seventeenth century, derived its name in all probability from St Neamha (pronounced Neva), grandson of Brychan of Wales, and Abbot of Lismore, who died *circa* 610. The ruined church of Nevay still stands in its ancient burying-ground.

Oyne parish in Aberdeenshire perhaps recalls St Adamnan. According to Mr J. Macdonald, "Adamnan might become Unyn, one of the oldest forms of Oyne, if Robertson's 'Index of Charters' is correct."⁴ The ancient parish of Machar, Aberdeenshire, comprising what are now the parishes of Old Machar and Upper or New Machar, has St Machar or Macarius as its eponymus. He is otherwise known as Mauritius or Mocumma, and is said in the 'Martyrology of Aberdeen' to have died Archbishop of Tours,—manifestly a proleptic title, seeing that he was a contemporary of St Columba in the sixth century. He was of Irish birth, but his missionary work

¹ N. S. A., Forfar, p. 490.

² "The doorway [of the church on Ardoilean] is two feet wide and four feet six inches high; and its horizontal lintel is decorated with a cross exactly similar to that on the lintel of St Fechin's Church at Fore."—Dr Joseph Anderson's 'Scotland in Early Christian Times,' vol. i. p. 86.

³ P. S. A., vol. ix. pp. 481, 498; and Early Christian Monuments of Scotland, Part III., pp. 234-242, 267-280.

⁴ The Place-Names of West Aberdeenshire, by Jas. Macdonald (*s.v.* "Oyne").

was chiefly associated with Scotland. Columba is said to have sent him to Pictavia with instructions to build his church where he found a stream making a curve in the form of a pastoral staff. This he found at Old Aberdeen where St Machar's Cathedral now stands.¹

The parish of St Fergus in Buchan, known formerly as Inverugie or Langley, received its name from St Fergus, who died at Glamis *circa* 750. He was for some time a bishop in Ireland, though probably of Scottish birth, and according to Skene was one of the bishops who attended the ecclesiastical council at Rome in 721. His relics were much valued. His arm was kept in Aberdeen Cathedral,² and his head at Scone where it was preserved in a silver case ordered for it by James IV.,³ and where the king made an offering to it of 14 sh. on 11th October 1504.⁴ His bacheel, or crosier, according to the 'Aberdeen Breviary,' once stilled a storm by being thrown into the waves. We find traces of him in Strathearn,⁵ and in the shires of Forfar, Aberdeen, and Caithness. He was patron of Wick, and his memory was formerly much revered there. His stone image in the burgh was destroyed in 1613 by the Rev. Dr Merchiston of Bower, and the inhabitants were so enraged that they drowned the minister in the river of Wick when he was returning home. The report was spread abroad that St Fergus himself did the drowning, having been seen astride of the minister and holding him down in the water.⁶

Cromdale parish on Speyside was anciently called Sgire-na-Luac, the Parish of St Luac of Lismore; Columba has his name represented in St Colm's, the ancient name of Burness parish in Sanday Island, Orkney, and in St Combs, a village in Buchan, regarding whose church Dr Pratt writes: "The ruins of St Colm's kirk are to be seen at the east

¹ Kal., s.v. "Mauritius."

² Collections for History of Shires of Aberdeen and Banff, p. 244.

³ Celt. Scot., vol. ii. pp. 232, 233.

⁴ Lord High Treasurer's Accounts, vol. ii. p. 265.

⁵ "He dedicated three churches to Saint Patrick—viz., at Strageath, at Struthill, and at Blairinroar. At the last-mentioned place some cot-houses are still called St Patrick's."—'Chronicles of Strathearn,' p. 39.

⁶ Calder's History of Caithness, p. 186.

end of the village of the same name. The church stood on the northern slope of the hill, on a sort of knoll, about one hundred and fifty yards from the sea. The situation is similar to those in which the Columban monks seemed to delight—commanding a fine view of the ocean.”¹ Columba’s name, in an altered form, appears in Columkil in Torosay parish, Mull, where there are the ruins of a chapel dedicated to him.² Regarding the latter form of the saint’s name, Dr Reeves remarks: “He was baptised by the presbyter Cruithnechan, under the name Colum, to which the addition of *cille*, signifying ‘of the church,’ was subsequently made, in reference to his diligent attendance at the church of his youthful sojourn.” Dr Reeves adds: “Not *churches*, for then the name would be Colum-nagheall,”³ though the saint might well have been called Columba of the churches, for many indeed were founded by him.

Knockando parish, Elginshire, comprises the ancient parishes of Knockando and Macallan, the latter signifying St Colin. The date of his death is given by Forbes⁴ as 497. In Ireland he was known as Maculin of Lusk, and is said to have twice visited Scotland and to have been in repute there. The church of Macallan became ruinous about 1760. The parish of Marnoch in Banffshire, anciently styled also Aberchirder, derived its name from St Marnoch, otherwise Marnan or Ernan, who, dying at an advanced age in 625, was buried in its church. His relics were carefully preserved. According to the ‘Breviary of Aberdeen’ his head was washed every Sunday, and the water was given to the sick to drink. The head was also believed to give special sanctity to oaths taken in its presence. St Marnoch’s church stood close to the Deveron, and, as the ‘Aberdeen Breviary’ puts it, was secured and surrounded by that most beautiful river (*pulcherrimo Duverne fluvio munita et vallata*).

St Ninian of Whithorn is represented in central Scotland in the Stirlingshire town and parish of St Ninian’s, otherwise St Ringan’s. From the ‘N. S. A.’⁵ we learn that,

¹ History of Buchan, p. 173.

² O. P. S., vol. ii. p. 307.

³ Adamnan, Notes to Introduction, p. 225.

⁴ Kal., s.v. “Macallan.”

⁵ Stirling, p. 304.

“long after the parish was called St Ninians, the village in the parish register is styled Kirktown; and it is only since 1724 that this name was entirely dropped.” A building, believed to have been a chapel, covers St Ninian’s spring. It consists of two storeys, the lower being “a simple barrel-vaulted chamber, eleven feet by fourteen feet, the upper having been built by order of the Stirling Town Council, and formed into a house for the convenience of the town’s washerwomen. A niche in the north-east wall has evidently been made to hold the image of the saint, while there has also been a piscina in the same wall. The flow of water is enormous, and enters the building from under the south-west gable, and, after passing through the little chamber, flows out at the east wall.”¹

Two Ayrshire parishes call for mention—viz., St Quivox and Colmonell. The former is sometimes mistakenly represented as bearing the name of St Kevoca, a virgin who flourished *circa* 1000. Thus the writer in the ‘N. S. A.’ says: “The name of the parish is now generally written St Quivox, but sometimes St Evox. At an earlier period it appears always to have been written St Kevoch. The name is supposed to be derived from ‘Sancta Kennocha Virgo in Coila,’ who lived in the reign of Malcolm Second, and was distinguished for her zeal in promoting monastic institutions.”² In reality the saint so named was an Irishman, and not a female saint at all. His name was Caemhog (pronounced Keevog), and he died at an advanced age about the middle of the seventh century. Regarding this curious change of sex Bishop Reeves remarks: “At March thirteenth they [the Scottish calendars] have a Sancta Kevoca, who was venerated as the patroness of Kyle. In Ireland *she* is at the same day known as Caemhog, more generally called with the familiar prefix Mo-Chaemhog. This saint’s name is Latinised *Pulcherius*; and *he* was founder and abbot of Liathmor, which, with the addition of his name, was afterwards called Leamokeyoge. The history of his metaphysics is easily explained. The termination *og* is grammati-

¹ J. S. Fleming’s *Old Nooks of Stirling*, p. 112.

² *Ayr*, p. 118.

cally feminine. The Gaelic-speaking Scots of the middle ages, not knowing the antecedents of St Caemhog, changed his gender, and the hagiologist accepted the name upon the terms."¹

Colmonell bears witness to another Irishman, St Colman Eala, whose name the Rev. J. B. Johnston interprets as Colum of the Eala, a stream in King's County.² The 'Martyrology of Donegal' has this entry regarding him: "Colman Eala, Abbat of Lann Elo, in Fir Ceall in Westmeath. Columcille's sister was his mother—*i.e.*, Mòr, daughter of Feidhlimidh, son of Ferghus Cennfada, son of Conall Gulban, son of Niall of the Nine Hostages. Fifty-two was his age when he resigned his spirit to heaven, A.D. 610."³ He is called Columbanus⁴ in Adamnan's 'Vita Columbæ,' where we are told that Columba revealed to his monks in Iona the danger in which Columbanus was placed when crossing the whirlpool of Corryvreckan.

When St Mungo returned from Wales into Scotland about 573, having been recalled thither by Rydderch Hael, the Christian King of Strathclyde, who had overcome his pagan foes at the battle of Arthuret on the Esk in that year, he remained for some time in what is now Dumfriesshire, at a place called by Joceline *Hodelm*, now Hoddam. St Mungo's, the next parish to Hoddam, bears his name. Before the Reformation it was called Abermelc, and later Castlemelc, from a fortress built by the Bruces on the Melc before the middle of the twelfth century. Its church was a mensal church of the Bishops of Glasgow, who are said to have had a residence in the parish near the remains of a garden and fish-pond, which were visible at the end of the eighteenth century.⁵ St Mungo was the former name of Penicuik parish, Mid-Lothian, where St Mungo's Well, in the manse garden, is a reminder of the ancient dedication.

Various etymologies have been given of Glasgow. After

¹ The Culdees, p. 39.

² Scottish Place-Names, *s.v.* "Colmonell."

³ P. 261.

⁴ Adamnan also styles him "Colmanus." For the different forms of his name *vide* Reeves's 'Adamnan,' p. 251.

⁵ Chalmers's Caledonia, vol. iii. p. 188.

referring to some of these, Canon Isaac Taylor remarks: "The most probable is that given by Professor Rhys, who holds that the name is from one of the Gaelic pet-names of St Kentigern or St 'Mungo,' around whose cell the place grew up. The British name Kentigern would be pronounced Cunotigernos, in the first letters of which the Gaels discovered their own word for a hound. Hence they affectionately called him either Munchu, the 'dear dog,' which became Mungo, or Deschu, the 'southern hound,' or, from his white hair, Glaschu, the 'grey hound,' by which last name his cell came to be known."¹ The last word, however, has probably not yet been said on the subject.

The parish of Yester in East Lothian was anciently called St Bathans or St Bothans, after Baithene, a cousin of St Columba, who succeeded the latter as Abbot of Iona in 597, but died two years later, on the 9th of June—the same day of the year as that on which St Columba passed away. The name was changed to Yester after the Reformation,² but St Bathans was also in use till about 1668. In 1421 Sir William Hay of Locherwart made the parish church collegiate for a provost, six prebendaries, and two singing boys; but after the Reformation it resumed its purely parochial character. The old church occupied a different site from the one built at Gifford in 1708. Its kirktown, like the church itself, bore the name of the patron saint, and was known as Bothans.³

St Abb's, otherwise Coldingham Shore, in Berwickshire, takes our thoughts back to the seventh century, when Ebba, daughter of King Ethelfrid of Northumbria and sister of St Oswald, sought retirement on the promontory known from her as St Abb's Head. She was abbess of a monastery at Coldingham,⁴ and was visited successively by St Cuthbert, and St Ethelreda afterwards of Ely. A priory

¹ Names and their Histories, p. 134.

² Even before the Reformation the parish was sometimes called Yester, but commonly St Bathans.

³ Caledonia, vol. ii. pp. 513, 534, 535.

⁴ "Coldingham was a twin or double monastery—*i.e.*, an establishment in which monks and nuns resided, apart, indeed, but under one head."—Smith's 'Dict. of Christ. Biography,' *s.v.* "Ebba."

church was founded at Coldingham in 1098 by Edgar, son of Malcolm Canmore and Margaret, and dedicated to the Virgin along with St Ebba and St Cuthbert. The king granted the church to St Cuthbert's monks at Durham, some of whom were settled at Coldingham.¹ Dalyell says: "It is related that a certain damsel, severely distempered, having been carried to the shrine of St Ebba at Coldingham, she recovered after beholding a white dove on the altar in a vision."² St Cuthbert³ himself lives in the name of an Edinburgh parish, still large, though not so large as in former times. In the twelfth century the parish was bestowed by David I. on his recently founded Abbey of Holyrood.⁴

Another Edinburgh parish—viz., that of St Giles's—also points back to an early saint. The saint in question died about the year 700. The details of his story vary, but the following outline occurs in the account given by Chambers: "Giles or Ægidius is believed to have been a Greek who migrated to France. Settling in a hermitage, first in one of the deserts near the mouth of the Rhone, finally in a forest in the diocese of Nismes, he gave himself to solitude and heavenly contemplation. There is a romantic story of his being partly indebted for his subsistence to a Heaven-directed hind, which came daily to give him its milk; and it is added that his retirement was discovered by the king of the country, who, starting this animal in the chase, followed it till it took refuge at the feet of the holy anchorite. St Giles became, almost against his own will, the head of a little monastic establishment, which in time grew to be a regular Benedictine monastery, and was surrounded by a town taking its name from the saint."⁵ During the reign of James II., William Preston of Gorton brought from France an arm-bone of St Giles,

¹ Caledonia, vol. ii. p. 351.

² Darker Superstitions of Scotland, p. 418.

³ An attempt, but not a successful one, is made by Dr Charles Rogers to derive Cupar-in-Angus from Cuthbert. *Vide* 'Reg. of Cupar Abbey,' Pref., p. vi.

⁴ Lib. Cart. S. Crucis, p. 3.

⁵ Book of Days, vol. ii. p. 296; Appendix, C.

which was placed for security in the saint's Edinburgh church. In 1556 the Dean of Guild spent 12d. in mending and polishing the relic. The saint's image was also much esteemed. Its fate is thus described by Sir Daniel Wilson: "It was the custom for the clergy of Edinburgh to walk annually in grand procession, on the first of September, the anniversary of St Giles, the patron saint of the town; but in the year 1558, before the arrival of St Giles's day, the mob contrived to get into the church, and, carrying off the image of the saint, they threw it into the North Loch, and thereafter committed it to the flames."¹ The church of St Giles was made collegiate in 1466, but did not attain to an episcopal status till after the Reformation, when the short-lived bishopric of Edinburgh was created in 1633.

When Cuthbert entered the monastery at Old Melrose, Boisil was its prior, and from him, as Bede tells us, he received "both the knowledge of the Holy Scriptures and example of good works." When Boisil died of the plague in the year 664, Cuthbert succeeded him as prior. The appreciation of Boisil by Cuthbert is thus expressed in a "Metrical Life" of the latter, written in the thirteenth century:—

"In haly eland kirke he knew
 Haly men and wyse y new
 That couthe him monkes lare [doctrine] lere [teach]
 Bot him thought better and mare [more] dere [dear]
 For to leue in Maylros
 For the grete name and gude loos [fame]
 Of boisil that haly man
 That passand monk was halden than."²

In an inventory of relics at Durham in 1383 mention is made of the "Comb of St Boysil."³ We find his name surviving in St Boswells in Roxburghshire, where an annual fair is still held on the 18th of July, on a piece of

¹ Memorials of Old Edinburgh, p. 60.

² Metrical Life of St Cuthbert, p. 40.

³ The Antiquary (Oct. 1896), p. 315.

ground known as St Boswell's Green. Hogg, the Ettrick Shepherd, received an invitation from Sir Walter Scott to accompany him to the coronation of George IV. Hogg wrote declining the offer, after a good deal of hesitation. Sir Walter says: "He stood balancing the matter whether to go to the coronation or the fair of St Boswells, and the fair carried it."¹

¹ Scott's Familiar Letters, vol. ii. p. 121.

CHAPTER III.

RETREATS.

Seeking retirement—Desertum and Dysart—Ascetic life in Egypt—Traces in Ireland and Scotland—Disert-na-nespoic—Deserts and monasteries—St Fergnous—St Becan—Disert-Chiamin—Iona topography—Larger liberty—Hermit of Cape Malea—Influence of the sea—Voyages of Celtic missionaries—Desert in the sea—St Baitan—St Cormack—St Brandan—Culbrandon—Traces of Desertum in South and North Britain—St Congan—St Serf's Cave—Caves and recluses—St David's Cave at Weem—Other examples—Pittenweem—Hermits—Hermetiscroft—Hermitage Castle—St Anthony's Chapel and Hermitage—Ellan-Vow.

WITHDRAWAL to solitary places for purposes of devotion was a characteristic of our early Scottish saints. They sought a home in some inland glen, in some cave within hearing of the sea, or on some wind-swept island where they could meditate without distraction on higher things. Such a retreat was known by the Latin name *desertum*. In the Celtic vernacular this name was transformed into Dysart, with varying spellings. Regarding the word, Dr Joyce remarks: "It is generally used in an ecclesiastical sense to denote a hermitage, such secluded spots as the early Irish saints loved to select for their little dwellings; and it was afterwards applied to churches erected in those places. Its most usual modern forms are Desert, Disert, Dysart, and Dysert."¹

Who were the pioneers of the anchoritic life in the early Church? To answer this question we have to look to Egypt, where, in the latter half of the third century, Paul the Hermit, and Anthony, the friend of Athanasius,

¹ Irish Place-Names, p. 113.

sought to teach by example the advantages of withdrawing from the world. Paul made a cavern his home beneath the shade of a palm-tree, which furnished him with food and clothing. Anthony sold his possessions when twenty years of age, and retired into the desert. At thirty-five he crossed the Nile, and retreated into still more remote solitudes. There he spent twenty years in a ruined castle, where he was visited by multitudes of disciples, anxious, like himself, to lead an ascetic life.¹ "The struggles of these athletes of penitence," to use Montalembert's phrase, produced a marvellous effect on the dwellers in the Nile valley, and within a short time a life of solitude came to be eagerly sought after. Rumours regarding its advantages began to spread westwards, and before long a custom that had taken root in Africa was transplanted to Europe. We find unmistakable traces of it in Ireland at a comparatively early date, and in Scotland somewhat later. Life in a desert, in the technical sense of the term, was not necessarily an utterly lonely life. The solitude was to be in the heart of the hermit if not in his environment, though it was usually there also. When St Bridget wished to procure a bishop for her monastery at Kildare she sent for a holy man—Conclaed by name—who left his desert to fulfil her behest. Several bishops in Ireland frequently had a retreat in common, as the name Disert-na-nespoic—*i.e.*, the Desert of the Bishops—indicates. Ængus the Culdee refers to 141 places in Ireland, each of them tenanted by seven bishops.²

Deserts were often connected with monasteries, and afforded the more devotional of their inmates a quiet place for meditation. At Derry, in Ireland, a desert was attached to the monastery. At Kells there was a retreat for wandering pilgrims known as Disert-Columcille, Kells having been one of St Columba's foundations.³ As Bishop Reeves remarks, "Those who desired to follow a more ascetic life than that which the society afforded to its ordinary members, withdrew to a solitary place in the neighbourhood of the monastery, where they enjoyed undisturbed medita-

¹ Montalembert's *Monks of the West*, pp. 303-306.

² Todd's *St Patrick*, pp. 12, 32, 35.

³ Adamnan, *Pref.*, p. cxxv.

tion without breaking the fraternal bond."¹ The desert was thus affiliated to the monastery. In Egypt the anchoritic life developed into the cenobitic; and it is interesting to note this tendency in the Celtic monasteries towards a return to the original form. St Fergnous, who was in Ireland when St Columba died, retired to Eilean-na-naoimh, where he spent the rest of his life, partly under conventual rule and partly as a solitary in a hermitage. St Becan, who died about 677, left Ireland, his native land, for Iona, and there spent several years as a hermit, while Segenius, his uncle, was abbot of the monastery.² Cumine the Fair, a later abbot and one of the biographers of Columba, was the founder of a church in Ireland in the west of Leinster, named after him Disert-Chiamin.³ The topography of Iona bears witness to the existence of a desert there. Thus we find, in the low ground at some distance to the north-east of the cathedral, Cladhan-diseart—*i.e.*, the Graveyard of the Desert; and to the south-east of the graveyard the small bay known as Port-an-diseart.⁴ There seems to have been an official appointed to attend to this desert, for in the year 1164 we hear of MacGilladuff being president of the desert.⁵ In the 'Annals of Ulster' he is called "Disertach." Another name for him was "Cennan Disirt"—*i.e.*, Superior of the Hermitage. Towards the north of Iona are the traces of a circular building called Cabhan Culdich, signifying "the retreat of the Culdees."⁶ In 1795 it was described as "the foundation of a small circular house upon a reclining plain. From the door of the house a walk ascends to a small hillock, with the remains of a wall upon each side of the walk, which grows wider to the hillock. There are evident traces of the walls of the walk taking a circuit round, and enclosing the hillock."⁷ Dr Reeves says: "The foundation is not quite circular, but measures about 16 feet by 14."⁸

The more daring spirits among the early saints were not content with a place of retirement near a monastery. They

¹ Adamnan, Intro., p. cxxiv.

² Ibid., p. 316.

³ Hadden and Stubbs, vol. ii., Part I., p. 235.

⁷ O. S. A., vol. xiv. p. 200.

² Kal., p. 277.

⁴ Adamnan, p. 136.

⁶ O. P. S., vol. ii. p. 303.

⁸ Adamnan, p. 139.

went farther afield; but it is not to be inferred that they did this for the sake of gaining a reputation for greater sanctity, though, as a matter of fact, such was often the effect. We have rather to look for an explanation in a desire for contact with new scenes and in a craving for a larger liberty than could be enjoyed under monastic rule. In our own days one sees what a regard is sometimes had for those who withdraw from the midst of men. The late Dean Church mentions the case of the hermit of Cape Malea, who in modern times was held in much reverence by the Greek sailors voyaging past his cell.¹ Even more in ancient times must special sanctity have attached to those who, for the sake of devotion, turned their steps into the lonely fastnesses of nature.

The sea, with its changes and mystery, appealed to the imagination of the Celt more than to that of the Norseman, who regarded it rather from a practical point of view. Many a hide-covered currach was launched on its waters, freighted with men anxious to find what lay in the beyond. In the early centuries of Christianity in Scotland the discovery of what was known as "a desert in the sea" was an object of ambition. Thus we find Adamnan, in his 'Vita Sancti Columbæ,' alluding to the voyage of a certain man called Baitan, who with others went in search of "a desert in the sea" (*in oceano desertum*). Before setting out he asked St Columba for his blessing. The latter prophesied that Baitan would not be buried in the desert in the ocean whither he was bound, but in a place where a woman would drive sheep over his grave, a forecast said to have been verified. About the same time St Cormack, Abbot of Durrow, sought a retreat in the ocean. So devoted was he to the quest that he became known as "Cormac Leir"—*i.e.*, Cormac of the Sea. Thrice he sailed in search of a desert, and thrice he failed to find one. The cause of his failure is not quite evident. Probably he did not feel inclined to settle down, even after he found a suitable spot. Adamnan gives, as the reason why he did not succeed in his second attempt, the fact that he had taken with him as a

¹ Church's Life and Letters, p. 76.

companion one under monastic rule without the sanction of his superior; but we have probably to look elsewhere for the real reason. There is no doubt that Cormack had a considerable choice of retreats, for he found his way to Orkney and must have sighted many of the Western Isles.¹ None of the saints devoted to a seafaring life was so famous as St Brandan or Brendan, founder of the monastery of Clonfert in Galway. He is said to have voyaged for seven years in search of the land of promise of the saints. Dr Skene observes: "The narrative of his seven years' voyage became one of the most popular tales of the Middle Ages, and numerous editions exist of it."² What has been picturesquely styled "the Christian Odyssey" by the Rev. Dr J. K. Hewison is full of fable; but there is no doubt that its hero visited many an island in the Hebridean seas. The saint died in 577. The sea-foam must have acted on him as a tonic, for he had then reached the advanced age of ninety-five. St Brandan may have had more than one desert in the sea, but Culbrandon, an island in the Garveloch group, tells us that he had there found a retreat for a shorter or longer time, the name signifying "the corner or retreat of St Brandon," from Gaelic *cuil*, corner or recess. Culbrandon, along with the neighbouring Eileann na Naomh, was granted in 1630 by Andrew, Bishop of Raphoe and Prior of Oransay, to John Campbell, rector of Craigness.³ To certain of these deserts in the ocean Dr James Mackinnon's remark is applicable. "The heaps of loose stones on such remote islands as North Rona in the North Atlantic, far out of reach of human dwelling, which, when examined, were found to be the remains of some hermit cell, 'presenting the earliest type of Christian construction remaining in Scotland,' still testify to the mistaken but adamantine piety that braved the tempests of the open ocean and courted the isolation of some wild inhospitable rock."⁴

Let us turn now to the mainland of Britain to discover what traces of the Latin *desertum* are to be found in its topography. In South Britain Chalmers enumerates the

¹ Adamnan, pp. 11, 252, 71.

² Celt. Scot., vol. ii. p. 76.

³ O. P. S., vol. ii. p. 279.

⁴ Culture in Early Scotland, p. 164.

following: "Dysart Church in Radnor, Dyserth Castle in Flint, Dyserth in Montgomery, Dysart in Brecknock, and Dysard in Cornwall."¹ There seems to have been at one time no lack of retreats in Wales, if we may judge from a passage in the life of St Cadoc in Rees's 'Cambro-British Saints,'² where we read that "Saint Cadoc, hearing that there were many places which were solitary and suitable for hermits, visited them, that he might see, and in them he remained a short space of time, but left them after the departure of two of his clergy."

North Britain has also its traces of the *desertum*. In the 'Breviary of Aberdeen' St Mund is described as "Abbot of Kilmund and Dissert"; but the latter cannot now be identified.³ There are others we can be sure about. One may note that all these occur in the middle region of Scotland—viz., in the counties of Perth, Forfar, Argyll, and Fife. In the 'Registrum Magni Sigilli Regum Scotorum'⁴ is a Latin charter of date 1611 mentioning the lands of Disert near Pitlochry forming part of the barony of Faschailie, now Faskally. To this Heron, writing at the end of the eighteenth century, thus refers: "The fine situation of one gentleman's house on the north-eastern bank of the Tummel struck me particularly. Its name I learned to be *Dysart*, and that its proprietor was a Mr Butter. This house stands close upon the bank of the river, in a situation where the windings of the hills leave a small circular plain, beautifully level and verdant. Through this plain the river meanders in a fine waving line. Mr B.'s house stands on the eastern division of this little plain. It is surrounded on all hands with thick wood. Indeed I could not help thinking that the pines which concealed it from the highway were too thick, and seemed to hide this sweet spot with a degree of invidious jealousy from the gaze of the traveller."⁵ Heron apparently did not inquire into the origin of the name. In 1639 we read of a Dysart lying in the barony of Forgund (Long-forgan). Another Perthshire example is referred to in a charter of 21st October 1685, in which John Halden

¹ Caledonia, vol. i. p. 53.

² P. 361.

³ Kal., p. 416.

⁴ R. M. S., 1546-80, p. 589.

⁵ Journey, vol. i. p. 221.

of Gleneagles, heir-male of Kentigern Halden of Gleneagles, is retoured in various lands within the shire of Perth, including a portion of the barony of Dysart, described as "the half of the villa and lands of Winchelstoun, Strathore, and Blair, with the half of the lands called Souttarlands in Easter Straithore."¹ In Forfarshire there is Dysart, once a parish, but annexed first to Brechin and then to Maryton. The latter annexation occurred in 1649. The Barony of Dysart was composed of the lands of Meikle Dysert and Little Dysert. These lands were erected into a free barony in 1509-10 by James IV. in favour of John Melville and his heirs.² Jervise says: "Though the very site of the old place of worship at Dysart is now unknown, the church of *Dyserth* is mentioned in an early charter of Malcolm the Maiden. Along with its teinds and the lands of Little Dysart, the kirk belonged to the Priory of Rostinoth. Down to about the last half of the seventeenth century, when Over and Nether Dysart were 'annexed to the kirk of Mariton,' the inhabitants of Dysart, although about eight miles distant, were bound to communicate at 'the kirk of Brechin,' 'quhilk (it is added) was thair parochie kirk.' This arrangement had probably arisen from the fact that the lands of Dysart were held under the superiority of, and belonged to, the Cathedral of Brechin. On the abolition of Papacy, the teinds of Over and Nether Dysart were given by the king to assist in educating poor deserving youths who chose the Church as a profession."³

Nothing is known regarding the hermits who found a retreat in the places just mentioned, but in the case of Dalmally, anciently called "Dysart or Clachandysert," it is otherwise; for we have reason to believe that St Congan, brother of St Kentigern and uncle of St Fillan, settled there, probably for a considerable time. The district round the lower waters of Loch Awe, forming the united parishes of Glenorchy and Inishail where Dalmally is situated, had him as its patron saint. A spring near the village was dedicated to him, and long enjoyed a reputation for healing.

¹ Retour (940), Perth.

² R. M. S., 1424-1513, p. 732.

³ Epitaphs and Inscriptions, vol. i. p. 237.

A writer in 'The Highland Monthly'¹ mentions the following fact: "During the latter part of the last [*i.e.*, the eighteenth] century an old man lived in a small cottage close to the spring, subsisting chiefly on the small gratuities given him by charitable passers-by to whom he offered a drink of the water. He lived alone, and at a very advanced age was found dead in his hut, which he had decorated with fragments of coffins procured from the neighbouring churchyard." This old man had his *desertum* in modern times, as St Congan had in ancient times. It is interesting to note that Dalmally is still called by the Highlanders "Clachan-an-diseart." One of the annual fairs of the parish was associated with St Congan.

Perhaps the best known survival of *desertum* is to be found in the name of the parish and burgh of Dysart on the south coast of Fife. The *desertum* there was the retreat of St Serf, a cave still pointed out in Dysart House grounds, where, according to tradition, the saint had a discussion with the devil on certain points of theology. It is in reference to this discussion that Andrew of Wyntoun thus writes:—

"Quhill Saynt Serffe in till a stede
Lay efftyre Maytynis in hys bede,
The Devill come, in full intent,
For till fand hym wyth argument,
And sayd, 'Saynt Serff, be thi werk
I ken thou art a connand clerk.'
Saynt Serff sayd, 'Gyve I swa be,
Foule wreche, quhat is that for thé?'"

The devil failed to have the last word in the discussion.

"Saynct Serff sayd, 'Thow wrech ga
Fra this stede, and noy na ma
In to this stede, I byd thé.'
Suddanly theyne passyd he ;
Fra that stede he held hym away,
And nevyr wes sene thare till this day.'"²

A little below the cave is the ancient church of St Serf, consecrated in 1245. Its ruins consist of the south-west tower, west gable, south-west porch, part of the south aisle,

¹ Nov. 1890, p. 363.

² Orygynale Cronykil of Scotland, vol. ii. p. 41.

and several scattered piers.¹ In 1250 Dysart appeared as "Dishard," and as "Deserta" in George Buchanan, *circa* 1530.²

The connection of St Serf with the cave at Dysart is but one out of many examples of the use of caves by early recluses. Many of these caves still bear the names of their ancient occupants. Most of them are to be found along our coasts, usually within sight of the sea; but some are quite inland. At Weem in Perthshire is (or rather was, for the greater part of it has fallen down) a cave associated with St David Menzies, a local laird who became a recluse. The parish indeed derived its name from this cave, a cave in Gaelic being *uaimh*, in Middle Irish *uaim*.³ St David is said to have had a chapel on a neighbouring shelf of rock, called in consequence Craig-an-t'shapail, or the Chapel Rock. At the cave is a spring, till lately, and probably even yet, frequented as a wishing-well. St David's father was Sir Robert Menzies, slain at the battle of Harlaw in 1411. He himself was born in 1377, and is said to have been one of the hostages for the release of James I. He entered the Church, and was for several years Master of St Leonard's Hospital at Lanark. He was afterwards a monk in Melrose Abbey, and died in 1449.⁴ Cill Daidh is an old burying-ground in Weem parish. The fair known as Feil Daidh was held in the same parish till transferred to Kenmore.⁵ These are connected by Mr D. P. Menzies with St David Menzies, but they probably commemorate St David of Wales.⁶ It is significant that Feil Daidh was held in March, the Welsh saint's festival falling on the first of that month.

There is a cave named after St Fergus in Glamis parish, Forfarshire, where that saint ended a wandering life, probably about the middle of the eighth century.⁷ The

¹ J. R. Walker's *Pre-Reformation Churches in Fifeshire*.

² *Scottish Places-Names*, p. 116.

³ *Macbain's Gaelic Dictionary*, s.v. "Uaimh."

⁴ D. P. Menzies, *Red and White Book of Menzies*, pp. 100-114.

⁵ *N. S. A.*, Perth, p. 709.

⁶ "About a mile from Finlarig, close to Loch Tay, is another ancient burying-ground, Clath-Math-Davee, believed to recall St David of Wales."—Campbell's *'Book of Garth and Fortingall'*, p. 69.

⁷ *Celt. Scot.*, vol. ii. p. 232.

church of Glamis was dedicated to St Fergus, and, according to Jervise, is said to have been cruciform in shape. The only part remaining is the south transept, which is in the Second Pointed style of architecture.¹ A spring "in a romantic spot on the west side of the burn of Glamis, to the north-east of the church," still bears the saint's name. Nearly a century after St Fergus, St Gervadius flourished in the province of Moray. Under the form of Gerardine his name was connected with a cave in Drainie parish, thus described in the N. S. A.:² "Gerardin's cave, in Elgin charters denominated Holyman Head, probably the abode of a hermit, was about five feet square. It was ornamented with a Gothic door and window, and commanded a long but solitary prospect of the eastern coast. The Gothic window and door were demolished about sixty years ago by a drunken sailor, and the whole cave has since been scooped out by quarriers." Gervadius extended his influence to the Buchan district, for he had an oratory and a stone bed at Kenedor, now King Edward.³ Margaret, queen and saint, in connection with her frequent devotions, found retirement at Dunfermline in a cave still bearing her name. "This cave," observes Chalmers in his 'History of Dunfermline,'⁴ "is situated at a short distance north from the Tower Hill, and from the mound crossing the ravine on which part of the town stands. It consists of an open apartment in the solid rock, 6 feet 9 inches in height, 8 feet 6 inches in width, and 11 feet 9 inches in depth—*i.e.*, from the mouth to the back or longest side, while on the shortest side it is only 8 feet 3 inches." Tradition says that about the year 1700 a stone table or bench was visible, having on it something like a crucifix; but when the rubbish was removed from the cave in 1877 two stone benches without sculpturing of any kind were brought to light.⁵

Of a different character is the cave-chapel at Cove on Loch Caolisport in South Knapdale, said by tradition to have been St Columba's first church in Scotland before he settled in Iona. In the interior is an altar cut in the rock,

¹ Antiquities of Glamis, p. 5.

² Elgin, p. 149.

³ Kal., p. 354.

⁴ P. 88.

⁵ Henderson's Annals of Dunfermline, p. 19, and Appendix, p. 715.

together with a font; while above the altar is a cross "cut on the solid rock by no unmasterly hand."¹ On the coast of Ardnamurchan is another cave associated with St Columba. Tradition says that the saint found a company of freebooters within its recesses. He preached to them and persuaded them to be baptised, the water being supplied from a natural basin within the cave, which was filled by a drip from the roof. In later times the cave was resorted to by health-seekers who left an offering beside the basin.²

Another Argyllshire retreat is St Kieran's Cave, on the east coast of Kintyre, some three or four miles from Campbeltown. After alluding to Kilchiaran on the south side of Campbeltown Loch, Muir observes: "Close by the shore, two or three miles farther away, and only reachable at ebb, is a more steadfast memorial of Kintyre's primitive apostle—to wit, a deep cave in the face of a steep hill, called Ciaran's Cove, in which, according to local telling, the saint housed himself for a time after his arrival from Innisfail. The missionary's first look of his dwelling must have been not very comforting, though it is hard to say whether one in any way much more refined could have been found along the whole length of the peninsula in the sixth century. At its mouth the cave is of considerable width, but towards its upper extremity straitens to a mere crevice or rent."³ Pennant, who visited the spot in 1772, says of the cave: It is "in form of a cross, with three fine Gothic porticoes for entrances; . . . had formerly a wall at the entrance, a second about the middle, and a third far up, forming different apartments. On the floor is the capital of a cross and a round basin cut out of the rock, full of fine water, the beverage of the saint in old times, and of sailors in the present, who often land to dress their victuals beneath this shelter."⁴ The saint in question was an Irishman, a pupil of St Finnan of Clonard, and the founder of the Abbey of Clonmacnoise. He died in the year 548 at the age of thirty-three. His austerities were such that, according to 'The Book of Lismore,'⁵ "he never ate bread until a third

¹ N. S. A., Argyll, p. 263.

² Folk-Lore and Legends, Scotland, p. 84.

³ Eccles. Notes, p. 265.

⁴ Tour, p. 195.

⁵ P. 279.

of it was sand. He never slept until his side touched the bare mould. Under his head there was usually nought save a stone for a pillow." Some clay from his grave is said to have been thrown by St Columba into the whirlpool of Corryvreckan to allay the violence of the sea, the result being entirely satisfactory. Kieran's name appears under various forms—*e.g.*, Queranus, Kyranus, Ciaran, Querdon, and Jergon. In Cornwall he is known as St Piran.¹

Guarding Lamlash Bay, where Haco's shattered ships sought refuge after the battle of Largs in 1263, lies Holy Island, known to the Norsemen as Melansay. In the cliff on the west coast of the island is St Molios' Cave, some twenty-five or thirty feet above the present level of the beach. Here the saint, who was of Irish origin, is believed to have led the life of a hermit prior to visiting Rome about the year 630. In the cave is a shelf of rock known as his "Bed"; while below, on the shore, "a large block of sandstone, cut perfectly flat on the top, and surrounded with a series of artificial recesses or seats, bears the name of the Saint's Chair."² The cave is of special interest to archæologists on account of its Runic inscriptions, alluded to by Sir Daniel Wilson in his 'Prehistoric Annals of Scotland.' An Arran tradition points to the graveyard of Shiskin as the place of sepulture of St Molios. Near its centre lay till lately a stone with the sculptured image of an ecclesiastic having a chalice in his hand and a pastoral staff by his side, the figure being locally believed to represent St Molios.³ Professor Mackinnon mentions that Holy Island "was of old Eilean Moláisi, a name preserved in a very disguised form in Lamlash. Fordun gives Almesláche, which suggests the intermediate steps: Eilean Moláisi, Elmoláisi, Lemolásh, Lamlash, now transferred from the island to the favourite watering village ashore."⁴

St Medan's Cave in Wigtownshire is situated in Kirkmaiden parish on the western shore of Luce Bay, half-way between Portankill and Tarbet. A chapel, now greatly ruinous, was built on to the cave. Sir Herbert E. Maxwell

¹ Kal., p. 435. ² Wilson's Prehistoric Annals of Scotland, vol. ii. p. 278.

³ M'Arthur's Antiquities of Arran, p. 188.

⁴ Scotsman, Article No. ix.

regards this chapel "as by very much the earliest piece of ecclesiastical architecture remaining in Galloway," and thinks that "the origin of the sacred regard for St Medan's cave must be taken as coeval with that of St Ninian, namely, from the early years of the fifth century."¹ Dr Skene identifies Medan with St Monenna, otherwise Edana, said to have founded churches at Edinburgh, Stirling, and Longforgan, as well as in Galloway.² There is, however, some uncertainty as to her date. One version of her story places her death in 519. According to the 'Aberdeen Breviary,' she left her home in Ireland to escape from the attentions of a certain noble knight. Accompanied by two handmaidens, she crossed to the Rhinns of Galloway, but the knight followed her. When she saw him she sought refuge along with her maidens on a rock in the sea. The rock became a boat, and miraculously conveyed her over the water to Farnes, now part of Glasserton parish. The knight once more appeared. This time St Medan sought refuge amid the branches of a tree, and from their shelter asked her lover what it was that made him follow her so persistently. "Your face and eyes," replied the knight. Thereupon the saint plucked out her eyes, and threw them down to her lover, who was so filled with grief and penitence that he at once departed.³ The parish church of Burton-on-Trent in Staffordshire was under the patronage of St Mary and St Modwena. Camden says the Trent almost surrounds "Burton, a town famous for an antient monastery founded by Ulfric Spot, earl of Mercia, and once remarkable for the retreat of Modwena, or Mowenna, an Irishwoman. In this monastery Modwena, whose sanctity was renowned in these parts, was buried, with these lines on her tomb by way of epitaph." Camden gives the lines, which are in Latin; but the following translation is added:—

"Ireland gave Modwen birth, England a grave,
As Scotland death, and God her soul shall save,

¹ P. S. A. Scot., vol. xx. p. 89.

² Celt. Scot., vol. ii. p. 37.

³ *Vide* "Notice of the Excavation of St Medan's Cave and Chapel," by Dr R. Trotter, with Notes by Sir H. E. Maxwell, Bart., in 'P. S. A. Scot.,' vol. xx. pp. 76-90; and Rev. Adam Philip's 'Parish of Longforgan,' pp. 69-72.

The first land life, the second death did give,
 The third in earth her earthly part receive ;
 Lanfortin takes whom Connel's country owns,
 And happy Burton holds the virgin's bones."¹

An ancient ecclesiastical site at Burton is still known as St Modwena's garden.

Another noted Galloway retreat is the cave in Glasserton parish connected from of old with the name of St Ninian. Physgill Glen is one of the most attractive spots in the neighbourhood of Whithorn. In late spring it is bright with gorse, and tuneful with birds. One can picture the figure of the saint going and coming between his Candida Casa at Whithorn and his cave on the shore about a furlong from the foot of the glen. The cave is in the face of the cliff, with a southern exposure. It is about 27 feet long, 6 broad, and 15 or so high. At present it is some 25 feet above high-water mark, but in a bygone geological age the sea must have dashed into it. In 1884 the cave was examined with much care under the supervision of Sir Herbert E. Maxwell and the late Dr Cochran-Patrick. A large quantity of rubbish was removed, and several stones with incised crosses were brought to light, together with a hollow font-like stone having a carefully constructed drain to carry off the surplus water. A pavement, too, was discovered strewn with wood, ashes, bones, and shells, while a mutilated inscription with its "Sanct Ni" told of a name held in reverence from the Solway Firth to the Isles of Shetland.²

St Baldred, the apostle of East Lothian, flourished in the latter half of the sixth century and the beginning of the seventh. He was so much venerated that after his death the churches of Aldham, Prestonkirk, and Tynninghame sought each to possess his relics. According to Bellenden and Major, his body was miraculously triplicated to satisfy the different claimants. A cleft in the rock at Whitberry Point, a little way north of the mouth of the Tyne, is styled St Baldred's Cradle. At its entrance towards the sea it is about a couple of yards wide, while

¹ *Britannia*, vol. ii. p. 497.

² *P. S. A. Scot.*, vol. xix. pp. 82-96.

on either side the rock rises to a height of thirteen or fourteen feet. In stormy weather, when the tide is high, the sea bursts in with terrific force. A local tradition, referred to by Chalmers, says that the "Cradle" was rocked by the winds and the waves.¹ There is nothing about the cleft to show that it was once the retreat of an anchorite; but the name is interesting, and is doubtless very old.²

Near the "Pilgrim's Haven" in the Isle of May, and just below the garden-wall of the priory, is a small damp cave, known as the "Lady's Bed." As Mr Muir points out, it is traditionally associated with St Thenew, Kentigern's mother, who, according to the legend, "after being cast into the sea at Aberlady, was miraculously floated to the May, and thence in the same manner to Culross, where she was stranded and gave birth to the saint."³ On the same island are still to be seen the ruins of the thirteenth century chapel, dedicated to St Adrian, a shrine popular in the Middle Ages as a place of pilgrimage. Adrian is said, in the 'Aberdeen Breviary,' to have been born in the province of Pannonia in Hungary, and to have come to the east of Scotland along with more than six thousand companions, including St Monan, who had a cave bearing his name at Inverry, now St Monans. They settled on the Isle of May, having expelled the demons and wild beasts infesting it, but were there martyred by the Danes. 875 is commonly assigned as the date of their martyrdom. Dr Skene has critically examined the story. St Adrian, he thinks, was an Irishman, not a Hungarian. Of Adrian and his followers he says: "They came just at the time when the so-called destruction of the Picts by Kenneth MacAlpin took place; and they themselves perished by the Danes in the reign of his son Constantine. Of so remarkable an event, however, as the invasion of Fife by a body of six thousand and six Hungarians, history knows nothing."⁴ St Adrian was associated with a cave on the coast of Fife, opposite the Isle of May. Wyntoun

¹ Caledonia, vol. ii. p. 542, note.

² P. S. A. Scot., vol. xxviii. pp. 78-83.

³ Eccles. Notes, p. 294.

⁴ Celt. Scot., vol. ii. p. 313.

says, after referring to the arrival of this saint and his company:—

“Than Adriane wyth hys cumpany
 Togydder come tyl Caplawchy.
 Thare sum in to the Ile off May
 Chesyd to byde to thare enday.
 And sum off thame chesyd be northe
 In steddis sere the Watty off Forth.”¹

Dr Joseph Anderson observes: “Caplachie is now Caiplie, in the parish of Kilrenny; and one of the caves of Caiplie, which has sculptures on its walls, is still known as the Chapel Cove. The cave is on Barnsmuir farm.”² A full description of the crosses on its walls is given by Dr Stuart, in his ‘Sculptured Stones of Scotland.’³

At Pittenween, underneath the ruined Priory, is a cave traditionally associated with St Adrian and St Fillan, but specially with the latter. The name Pittenweem, written *Pit-ne-weme* in a charter of King David I., is significant, for it means “the place of the cave,” and shows that the cave in question was in ancient times regarded as a specially noteworthy feature in the district. A lane in the burgh near the priory is known as the Cove Wynd. The following account of the cave occurs in “Notes on the Structural Remains of the Priory of Pittenweem,” by Mr W. F. Lyon, Architect:⁴ “The cave, situated about sixty feet from the shore, the floor level being about sixteen feet above high tides, is hollowed out of a soft sandstone rock, which rises to a height of forty feet, and differs, at least in its original position, in no way from the many sea-washed caverns which are found all along this coast. Advantage has been taken of the soft nature of the rock to artificially enlarge the chambers at different periods.

“The entrance is closed up by a well-built stone wall, with a doorway of dressed stones and a window over it, all apparently of late work. Much of the sides and roof close to this wall have fallen in.

¹ *Orygynale Cronykil of Scotland*, vol. ii. p. 85.

² *Scotland in Early Christian Times*, Second Series, p. 186.

³ Vol. ii., Pref., pp. lxxxviii-xc.

⁴ *P. S. A. Scot.*, vol. xxvii. p. 79.

“The inside of the cave, at a distance of thirty-five feet from the entrance, is divided into an inner and outer chamber by another stone-built wall with a doorway. The outer chamber has been much increased in height and width by artificial means, and is spacious and lofty. The inner apartment bifurcates into two portions, the one right in front being evidently the original continuation of the outer cave, which runs on and dies naturally into the ground at about sixty-three feet from the intercepting wall, making the whole original cave about one hundred feet in length.” Thirty feet above the cave, and communicating with it by a stair cut in the solid rock, is a vaulted chamber fifteen feet square, styled the Oratory of St Fillan. Its roof is three or four feet below the level of the garden above. The building, however, as Mr Lyon points out, is manifestly many centuries later in date than the time of the saint.

Visitors to St Andrews can hardly fail to be impressed by the Tower of St Regulus or Rule near the Cathedral, where beside the sea it has continued through the blasts of centuries to lift its lofty head. A less striking object associated with the name of the same saint is St Rule's Cave, in the face of the cliff underneath the Martyrs' Knowe. This cave,

“Where good Saint Rule his holy lay,
From midnight to the dawn of day,
Sung to the billows' sound,”

was originally double, the outer apartment being circular with a diameter of about ten feet. On the eastern side an altar was cut in the solid rock, and opposite was the door leading into the inner apartment,—the “*dén*,” as Sir Walter Scott styles it in a note to the lines just quoted, “where the miserable ascetic, who inhabited this dwelling, probably slept.” Dr D. Hay Fleming remarks: “St Rule's Cave can still be reached from below by a narrow ledge; but owing to the wasting away of the soft sandstone rock, it is now so openly exposed to view that it can be seen very well from the kitchen tower of the Castle.”¹ At Kinkell, to the south of St Andrews, is a small cave with crosses on its

¹ Guide to St Andrews.

walls; but the retreat is associated with the name of no particular saint.

Regarding another rock-shelter in Fife, Dr John Stuart remarks: "At Fifeness, a promontory which has been fortified by a strong wall called the *Danes' Dyke* carried across its neck, is a cave formed in a rock on the north side of the point. It is called Constantine's Cave, from a legend that the Scottish king of this name, after a defeat by the Danes, was carried by his captors to the cave and there put to death about the year 881. It is of small dimensions and irregular shape, being about fifteen feet in depth and twelve in width. There are small crosses cut on the rock in all directions; some are on the wall on the right side of the entrance, both on the lower ledge of rock and on that above. On the last, about eight feet from the ground, are still to be seen six crosses cut in a broad shallow line, and with rough marks like those of the pickaxe: other crosses remain on a shelving slab on the south-west end. On a ledge in the roof of that end are six crosses, arranged in lines, four and two. On a lower ledge in that corner are six or seven crosses in a row. The rock is much worn and honey-combed, especially on the south side, but here also vestiges remain of small crosses all along the ledge overhead. The mouth of the cave was at one time closed by a wall, which has been entirely removed, and it is now open to the wasting effects of the east winds, which, with clouds of spray on their wings, beat with unbroken fury into this rude shelter of early devotion."¹ This Constantine was King of Scotland, third of the name, during whose reign a solemn assembly was held on the Mote Hill of Scone, for regulating the affairs of the Church. Instead of being killed by the Danes in 881, as the legend states, he laid down his crown in his old age, and entered the monastery at St Andrews, where he died about the year 945.²

When discussing the symbolism of the early Scottish monuments, Dr Anderson observes: "It has to be remembered that there was a species of cave occupation which was essentially Christian in its origin and character, and

¹ *Sculptured Stones of Scotland*, vol. ii., Pref., p. lxxxviii.

² *Celt. Scot.*, vol. i. pp. 339-360, and *Kal.*, p. 314.

the series of caves in which the symbols occur are quite evidently of this comparatively recent ecclesiastical occupancy. It was a well-known custom of the Celtic saints to retire to such solitary retreats, which thus, from the sanctity of their traditional associations, became in later times places of pilgrimage, and in some cases, when the concourse of pilgrims on the saints' days was large, chapels were improvised for their devotions, or the cave itself was converted into a chapel." After mentioning certain caves traditionally inhabited by early saints, such as St Ninian's, St Medan's, &c., Dr Anderson continues: "They still bear the reputation of sanctity traditionally ascribed to their saintly occupants, and in many cases the sculpturings of a multitude of crosses and symbols on their walls bear witness to their continuous use for devotional purposes from a very early period. The recondite symbols found associated with crosses and other Christian symbols on the walls of these caves are the same as those on the monuments, and if there might be reason to refrain from assigning to them a definitely Christian character and intention on the monuments, there can be no such reason when we find them on these caves, which practically were churches."¹

There was a hermit in Kilbucho parish, Peeblesshire, towards the end of the twelfth or beginning of the thirteenth century. Professor Cosmo Innes remarks: "Cospatrick, the hermit of Kylbeuhoc, is a witness, along with Gilbert the parson of Kilbeuhoc, to the perambulation of the marches of Stobo about the year 1200."² In the sixteenth century a hermit occupied a cell close to the Chapel of Loretto at Musselburgh. He is referred to in a rhyme by Alexander, Earl of Glencairn, intituled, "An Epistle directed from the Holy Hermite of Larites to his Brethren the gray-Friers." Knox, in his 'History of the Reformation,' quotes the rhyme, which thus begins:—

" I, Thomas, Hermite in Larite,
Saint Francis brother heartily greete."

A few places derived their names from their connection

¹ The Early Christian Monuments of Scotland, Part I., p. 111.

² O. P. S., vol. i. p. 178.

with some hermit or other whose own name may not now be remembered. Thus we find in 1665 a reference to a Hermit's Croft in the district of Menteith. We read that in that year James Edmondstone, heir of his father, John Edmondstone of Hermetis-Croft, was retoured in the lands called Hermitscroft and other adjacent lands belonging to the chapel of St Fillan near the castle of Doune.¹ In Menmuir parish, Forfarshire, there was a hermitage belonging to St Mary's Chapel of the forest of Kilgary. Hugh Cumynth was the name of the hermit who dwelt there in the year 1454.² We find a hermitage in the valley of the Tay alluded to as a boundary in a charter belonging to the early part of the thirteenth century, which informs us that David of Hay granted to the monks of Cupar one net upon the main water of Tay to fish with the same at their pleasure anywhere "between Lornyn and the Hermitage which Gillemichell, sometime Hermit, held; with three acres of land lying next to the said Hermitage."³ As we learn from Jervise's 'Memorials of Angus and The Mearns,'⁴ Lornie near Errol, here called Lornyn, was once a separate farm, but now forms part of the farm of Hill. Hermitage is no longer to be found as a name in the district.

Who does not know of Hermitage Castle in Castletown parish, Roxburghshire, where, in 1342, Sir Alexander Ramsay of Dalhousie was starved to death by Sir William Douglas, "the Knight of Liddesdale"; and whither, in 1566, Queen Mary rode from Jedburgh to spend a couple of hours with the Earl of Bothwell, who lay wounded within its walls. The castle stands on Hermitage Water, about four miles above its junction with the Liddel. The stream intersects the north-west portion of the parish and has a course of ten miles before it falls into the Liddel. Sir William Fraser says: "Hermitage Castle stands in a position of great natural strength on the banks of the Hermitage Water, and it was further secured by a deep fosse which enclosed it on the east, west, and north, and also by extensive earthworks. Surrounded by wild morasses

¹ Retours, Perth, No. 734, Jan. 27, 1665.

² Fraser's History of the Carnegies, vol. i., Pref., p. xvii.

³ Reg. of Cupar Abbey, vol. ii. p. 289.

⁴ Vol. ii. p. 196.

and mountains, the grim towers, with their few and narrow windows, and their walls pierced with loopholes, add additional gloom to the desolate and cheerless region in which they stand. The interior of the castle is now a complete ruin."¹ The castle was probably built in or about 1244 by Rannulph de Soulis, in whose family it remained till 1320. William of Douglas was captured by the English at the Battle of Durham in 1346. Cosmo Innes says: "In 1352 the Knight of Liddesdale, on his release from captivity and his engagement to serve the King of England against all his enemies except the Scots, had a grant from Edward III. of the 'border territory which he had formerly possessed, called the Ermytage and Lidesdale,' which Ralph de Nevill was ordered to deliver to him."² Close to the castle is the ruined chapel of Hermitage, standing in the midst of its graveyard. The old font is built into the graveyard wall.³ In 1594 the Lordship of Liddesdale came into the possession of Sir Walter Scott of Buccleuch, whose ancestor David, about one hundred and twenty-five years earlier, had obtained a gift of the governorship of Hermitage Castle. Since then the castle has been the property of the Buccleuch family.⁴ Who the hermit was that gave name to river and castle we do not know, but the surroundings of his cell were without doubt eminently bleak.

In mediæval times the abodes of anchorites were much resorted to by pilgrims anxious to obtain benefits from their visits to such lonely spots. In a petition made by Bernard de Broquasio, knight of Henry, Duke of Lancaster, in 1355 to Pope Innocent VI., then at Avignon, we read: "Whereas, William the hermit, chaplain of St Leonard, Loffold, in Windsor forest, lives a solitary life, and serves God alone, and whereas a multitude of people flock to the chapel, the Pope is prayed to grant an indulgence to those who visit the said chapel yearly at Whitsuntide and the Assumption and give alms to the fabric."⁵ The petition was granted for one year and forty days.

¹ Scotts of Buccleuch, vol. i., Pref., p. lviii. ² O. P. S., vol. i. p. 357.

³ N. S. A., Roxburgh, p. 443.

⁴ Gaz., s.v. "Hermitage Castle."

⁵ Calendars of Papal Registers relating to Great Britain and Ireland (Petitions), vol. i. p. 270.

St Anthony of Egypt, already referred to in this chapter, had his name connected with a chapel and an adjoining hermitage on Arthur's Seat at Edinburgh, where their ruins are still to be seen close to a spring dedicated to the same saint. Grose says: "This was a chapel to an adjacent hermitage; it stands on an elevated station in the Park of Holyrood House, on the north side of Arthur's seat; and commands a view over the town of Leith, Frith of Forth, and the county of Fife. This situation was undoubtedly chosen with an intention of attracting the notice of seamen coming up that Frith, who, in cases of danger, might be induced to make vows to its tutelary saint."¹ Grose thus describes the hermit's cell, supplying certain details from his imagination: "It was partly of masonry worked upon the natural rock. At the east end there are still two niches remaining; in one of which formerly stood a skull, a book, an hour-glass, and a lamp, which, with a mat for a bed, made the general furniture of a hermitage."² Writing fifty years later, Sir Daniel Wilson observes: "All that now remains of the cell is a small recess, with a stone ledge constructed partly in the natural rock, which appears to have been the cupboard for storing the simple refreshments of the hermit of St Anthony."³ Stotherd observes: "The chapel and hermitage belonged to the preceptory of S. Antony in Leith, which was founded in 1435 by Robert Logan of Restalrig. It was possessed by canons of S. Augustin's Rule, whose church, cemetery, and gardens stood near the Kirkgate at the south-west end of S. Antony's Wynd."⁴ This view connecting St Anthony's Chapel and Hermitage with St Anthony's Preceptory at Leith has long been popular. Mr F. R. Coles, however, points out that it rests on no documentary evidence. He thinks that the Chapel and Hermitage were probably dependent, not on the Leith Preceptory, but on the neighbouring Abbey of Holyrood.⁵ A curious trace of St Anthony's influence on local topography is thus referred to by Sir

¹ *The Antiquities of Scotland*, vol. i. p. 40.

² *Ibid.*, p. 41.

³ *Memorials of Edinburgh*, p. 413.

⁴ *Lectures on Religious Antiquities of Edinburgh*, Second Series, p. 208.

⁵ *P. S. A. Scot.*, vol. xxx. pp. 225-247.

Daniel Wilson. "A piece of ground on the south slope of Arthur's Seat, known in last [*i.e.*, the eighteenth] century by the odd name of *Hermits and Termits*, perpetuated, according to Lord Hailes, a manifest corruption of *Eremitæ Sanctæ Eremi*, or, the Monks of St Anthony of Egypt."¹

On the beautifully wooded island of Ellan-Vow in Loch Lomond, two and a half miles north-west of Inversnaid, is a ruined fortalice belonging to the Macfarlanes. Early in last century an ascetic of the Macfarlane clan took up his abode in a vault within the ruin, which in consequence became known in the district as the Hermit's Cave.² As regards love of solitude, this dweller in the island-vault merely followed in the wake of those who, in earlier times, sought retirement in caves or in sea-deserts.

¹ Reminiscences of Old Edinburgh, vol. ii. p. 49.

² Gaz., s.v. "Ellan-Vow."

CHAPTER IV.

CHURCH-FOUNDING.

Introduction of Christianity—Roman military works—Candida Casa—St Ninian and St Martin—Whitborn—Roman and Scotie manner—Lann—Llan—Planmichel—Panbride—Pitlumbertie—Lhanbryd—Latbrisk—Lanark—Welsh dedications in Aberdeenshire—Lumphanan, &c.—Landis—Long Newton, &c.—Cambuslang—Eaglais—Eccles—Glen-eagles—Shaneccles, &c.—Dalleagles and Eaglesfield—Eaglesham—Terregles, &c.—Egilsbay—Ecclefechan—Ecclesmachan—Ecclesmartine—Egilsmalve, &c.—Ecclesiamagirdle—Lermabagow—Ecclesgreig—St Ciric and King Girig.

THERE is no doubt that Christianity reached North Britain during the Roman occupation, but we do not know precisely at what date the doctrines of the new faith were first heard in our land. Archæological research has thrown no light on the point. There are still to be seen the remains of military works constructed by Roman soldiers—*e.g.*, the Wall of Antonine stretching from Forth to Clyde, and the camps of Ardoch, Camelon, and Birrens. These camps were excavated by the Society of Antiquaries of Scotland within recent years, and many objects of antiquarian interest were found.¹ But nothing suggestive of Christianity was discovered.

The earliest Christian structure in Scotland of which we know anything was the church of Candida Casa at Whithorn in Wigtownshire, built by St Ninian, the son of a Christian prince ruling over a district beside the Solway. Bede says: "The Southern Picts had long before [Columba's time] for-

¹ At Birrens several pagan altars were unearthed, one of date corresponding to 159 A.D.—'P. S. A. Scot.,' vol. xxx. pp. 81-199.

saken the errors of idolatry and embraced the truth, by the preaching of Ninias, a most reverend bishop and holy man of the British nation, who had been regularly instructed at Rome in the faith and mysteries of the truth; whose episcopal see, named after St Martin the bishop, and famous for a stately church (wherein he and many other saints rest in the body), is still in existence among the English nation. The place is generally called the White House, because he there built a church of stone, which was not usual among the Britons." Ailred of Rievaulx, in Yorkshire, states that Ninian brought masons from Tours, and that, hearing of St Martin's death while Candida Casa was being built, he dedicated the church to his memory.¹ This fixes approximately the date, for St Martin died *circa* 397. Whithorn is the Old English *hwitarn*, and means the same as *candida casa*—*i.e.*, white house. Mr P. Macgregor Chalmers thinks that Candida Casa got its name not from the whiteness of its stone, but from the colour of the cement used in plastering its walls.²

In relation to these early times, building with stone is commonly described as the Roman manner of construction, in opposition to building with wood, known as the Scotie manner. Bede relates that Bishop Finan built a church in the Isle of Lindisfarne. "Nevertheless, after the manner of the Scots, he made it not of stone, but of hewn oak, and covered it with reeds."³ This view regarding the difference of styles was largely true, but the distinction was not so radical as Bede thought. Dr Joseph Anderson puts the matter well when he says: "It does not by any means follow that because the Scotie mode of construction was usually to build with wood, all stone churches must necessarily belong to a time when the use of wood had been given up. In the islands where there was no wood, stone must have been used to some extent even from the earliest times. Both in the Orkney and Shetland Isles, and throughout the Hebrides, the people were familiar with the construction of massive stone buildings long before the introduction of Christianity. In Iona we must accept Adamnan's testi-

¹ Metcalfe's *Ancient Lives of Scottish Saints*, p. 10.

² *Scots-Lore*, p. 205.

³ *Ecclesiastical History*, lib. iii. cap. xxv.

mony when he tells us that they brought the wood to build their cells from the mainland. But this does not oblige us to believe that they erected no stone constructions."¹ In Ireland—the ancient Scotia, whence the style reached Alban—the earliest churches were built usually of wood,² sometimes of earth, but occasionally of stone. Warren remarks: "Stone buildings, though not the general rule, were by no means unknown throughout this early period. The remains of rude oratories of uncemented stone still survive in Ireland, either like the oratory of Gallerus, of a date antecedent to the mission of St Patrick, or, like that of Crumtherim, coeval with him, or, as in the case of the church of St Kienan, built by his disciples."³ The results of Petrie's researches point to the same conclusion. He says: "It is by no means my wish to deny that the houses built by the Scotie race in Ireland were usually of wood, or that very many of the churches erected by that people immediately after their conversion to Christianity were not of the same perishable material. The earlier colonists were accustomed to build, not only their fortresses, but even their dome-roofed houses and sepulchres, of stone without cement. This custom, as applied to their forts and houses, was continued in those parts of Ireland in which those ancient settlers remained even after the introduction of Christianity, and was adopted by the Christians in their religious structures."⁴

We shall see later that *kil* and *kirk* occur often in Scottish topography as synonyms for church. In the present chapter it is proposed to consider other two words having a similar meaning—viz., *lann* and *eccles*. The former, under various spellings, occurs in England, Scotland, Ireland, and Wales; but most frequently in Wales, where there are some 450 places given in the Clergy List having the prefix *llan*,⁵ each

¹ Scotland in Early Christian Times, First Series, p. 125, note.

² "An eleventh-century wooden church is still to be seen in England at Greensted in Essex."—Warren's 'Liturgy and Ritual of the Celtic Church,' p. 88, note.

³ Liturgy and Ritual of the Celtic Church, p. 88.

⁴ Ecclesiastical Architecture of Ireland, second edition, p. 127.

⁵ In Brittany we find *lan* as the cognate form.

with a church.¹ *Llan* in Wales is sometimes found associated otherwise than with the name of the patron saint of the parish, as in Llanaber, the church of the confluence, and Llangoed, the church of the wood; but as a rule it is prefixed to the name of some saint, as in Llanasa, the church of St Asaph, and Llanfechan, the church of St Fechan. In Richards' 'Welsh-English Dictionary,' *llan* is defined as area, yard, a church. In connection with the corresponding Irish form Dr Joyce observes: "*Lann*, in old Irish *land*, means a house or church. The word is Irish, but in its ecclesiastical application it was borrowed from the Welsh, and was introduced into Ireland at a very early age: when it means simply 'house,' it is no doubt purely Irish, and not a loan word."² Dr Joyce had found no example of the word in the south of Ireland. Mr A. W. Moore says that *lann* occurs only once as a prefix in the Isle of Man, with the meaning probably of "enclosure."³

There is some doubt as to the origin of the word under consideration. Mr Flavell Edmunds suggested that *llan* meant "originally any enclosure; afterwards a heathen sacred enclosure, and thence a church."⁴ Dr Skene connects *llan* with Latin *planum*.⁵ He remarks: "*Planum* becomes in Celtic *llan*, the old meaning of which was a fertile spot, as well as a church. In the Inquisition, in the reign of David I.,⁶ into the possessions of the See of Glasgow, we find the word in its oldest form in the name Planmichael, now Carmichael."⁷ Dr Skene also connects the prefix *pan-* with *planum*—*e.g.*, Panbride in Forfarshire, which he interprets as the church of St Bridget. Canon Isaac Taylor holds that *llan* is the same word as the Teutonic *land*. We may safely conclude with Sir Herbert Maxwell, that "if the Latin *planum*, level ground, has no affinity to the Gaelic *lann*, ground, Welsh *llan*, an enclosure, and

¹ Arch. Camb., vol. xii. p. 133.

² Irish Place-Names, p. 310.

³ Surnames and Place-Names of the Isle of Man, p. 155.

⁴ Traces of History in the Names of Places, p. 243.

⁵ The Spanish *llano*, a level field, undoubtedly comes from the Latin *planum*.

⁶ When the inquest was made David was Earl of Cumbria, not King of Scotland.

⁷ The Four Ancient Books of Wales, vol. i. p. 159.

specially a church, at all events they run very closely together."¹

With regard to Panbride just mentioned, Jervise remarks: "The church of Panbryd was given to the Abbey of Arbroath by William the Lion, and when John of Morham obtained a grant of the lands of Panbride from that monarch about 1214, he confirmed the royal gift."² *Lan* and *bride* may possibly be associated in the name of Pitlumbertie, thus explained by Mr W. J. N. Liddall: Pette+lann+Brigit=portion of church of St Bride.³ In Elginshire is the parish of St Andrews-Lhanbryd, and in it is the village of Lhanbryd, three and a half miles east of Elgin. The ancient church of St Brigit is gone, but its graveyard is still to be seen in the village whose name is a reminder of the pre-Reformation dedication. Kettle parish, Fife, was anciently called Lathrisk. It was so named till about 1636, when the church was removed to the village of Kettle. There is reason to believe that Lathrisk signifies the church of Athernaise or Ethernase, to whom, in conjunction with St John the Evangelist, its church was dedicated in 1243 by Bishop David de Bernham. The first syllable is a shortened form of *lann*. The saint's day in the calendar is the 22nd of December. His name occurs in the 'Aberdeen Breviary' under that date, but there are no lections supplying biographical details. He is the same as Iotharnaise mentioned in the 'Martyrology of Donegal' in connection with the church of Claonadh in Leinster, identified by Bishop Forbes with Clane in the county of Kildare.

"Lanark," in the Cymric kingdom of Strathclyde, does not contain *llan*, a church, but is merely an altered form of the Welsh *llanerch*, "a glade" or "clearing in a forest." Bishop Forbes and Dr Skene agree in thinking that we have traces of Welsh influence in Aberdeenshire in relation to church dedications. The latter remarks: "In the upper valley of the Dee, on the north side of the river, we find a group of dedications which must have proceeded from a Welsh source. These are Glengairden, dedicated to Mungo

¹ Scottish Land-Names, p. 49.

² Epitaphs and Inscriptions, vol. ii. p. 309.

³ Place-Names of Fife and Kinross.

or Kentigern; Migvie and Lumphanan, to Finan, the latter name being a corruption of Llanffinan; and Midmar, dedicated to Nidan; while in the island of Anglesea we likewise find two adjacent parishes called Llanffinan and Llanidan."¹ The fact that St Vincent was reckoned the tutelar of Lumphanan prior to the Reformation does not disprove the view that the name means the church of Finan, for we occasionally find a dedication to one saint superseded by a dedication to another. In Fife is Lumphinnans, which is merely a variant of Lumphanan.

In New Abbey parish, Kirkcudbrightshire, a quarter of a mile to the north-east of Sweetheart Abbey, are the remains of Abbot's Tower, at a spot known as Landis. As the place was church property, one is tempted to look for some form of *lan* in the name; but the etymology is doubtful. Lanfine, in Galston parish, probably embodies Gaelic *linne*, a pool.² Sir Herbert Maxwell regards *long* in certain place-names as an alternative form of *llan*. He remarks: "The special meaning of the Welsh *llan*, a church, was forgotten, and it has been altered in our maps to Long Newton, Long Niddrie, and Longformacur, because the map-makers thought they had in *llan* the vulgar Scots 'lang' for 'long.'"³ He adds: "Close to Kirkmaiden, in the Machars of Wigtownshire, is a field called Long Maidens—that is, *lann Medainn*, St Medana's church. Langbèdholm, near Moffat, is *lann Bedleim*, church of Bethlehem." Longforgan in Perthshire was anciently written *lan-fortin*, the prefix in all probability pointing to the church founded there by St Medana. Langmorn at Elgin, otherwise *llan-Morgan*, means Morgan's church. Shaw says: "At Langmorn was a free chapel which had its own minister, probably till 1613, when a second minister or a vicar was settled in the parish."⁴ In like manner may not Cambuslang on the Clyde be merely an altered form of *llan*? *Cambus* is the Gaelic for a bend, and the name, partly Gaelic and partly Cymric, would thus mean the bend of, or at, the church. A church was founded at Cambuslang at an early

¹ Celt. Scot., vol. ii. p. 193.

² Scottish Land-Names, p. 49.

³ Appendix, D.

⁴ Province of Moray, p. 341.

date under the dedication of St Cadoc, a missionary from Wales. Welsh influence, indeed, was distinct in the district; for a spring in Cambusnethan parish, a little higher up the Clyde, was named after St Winifred,¹ whose wonder-working well at Holywell in Flintshire still attracts many a pilgrim.

We come now to consider the place-names connected with the Gaelic *eaglais*, a church, which is merely an altered form of *ecclesia*, borrowed from the Greek through the Latin. It is cognate with Welsh *eglwys*, Cornish *eglos*, and Breton *ilis*. In Berwickshire are the village and parish of Eccles, a name found also more than once south of the Tweed. At an early date the church of Eccles was dedicated to St Cuthbert, but in the thirteenth century it was transferred to the patronage of St Andrew. The name of the former but not of the latter occurs among the four divisions of the parish, locally styled the "quarters" of Eccles. These are "Magealens or South, St John's or North, Ladies' or Eastern, and St Cuthbert's or Western."² There is also an Eccles in Penpont parish, Dumfriesshire.³ In a charter of date 1614 we read of Ecclisland at Invermessan, in the Wigtownshire parish of Inch, where the term is manifestly used simply as an equivalent for church-land.⁴

St Ninian's parish, Stirlingshire, was in ancient times known as Egglis, Eggluis, or Eccles.⁵ During the reign of David I., Robert, Archbishop of St Andrews, granted to the recently-founded Abbey of Cambuskenneth "the church of Egglis with its chapels of Dunipace and Lithbert [Larbert], and all its other chapels and oratories."⁶ In Blackford parish, Perthshire, is romantic Gleneagles, leading from Strathallan and Strathearn to Glendevon. The late Mr A. G. Reid of Auchterarder favoured me with the following regarding the origin of the name: "There can be no doubt that Gleneagles means the Glen of the Church, and has no aquiline derivation. By punning heraldry the old family of Haldane of Gleneagles adopted an eagle as their arms. There is a small chapel at Gleneagles in which

¹ Appendix, E.

² *Ibid.*, Dumfries, p. 501.

³ N. S. A., Stirling, p. 303.

⁴ N. S. A., Berwick, p. 50.

⁵ R. M. S.

⁶ Cambuskenneth Chartulary, p. 44-

the old lairds are interred, but it appears to be comparatively modern. It seems to have been the domestic chapel for the use of the family. I think that the church must have been farther up the glen, and near to St Mungo's Well. I may mention that Gleneagles in common parlance is pronounced Glenegis. In 1520 it was written *Glenneges*."¹ If the old church of the glen was situated near St Mungo's Well, the probability is that it was dedicated to that Strathclyde missionary.

The site of an early church is indicated by Shaneccles in Kilmarnock parish, Dumbartonshire, signifying old church, from Gaelic *scean*, old. Regarding it Mr J. Guthrie-Smith says: "St Ronan's original church in Kilmarnock was probably situated at a place now called *Shaneccles*, where till comparatively recent times some remains of buildings could be seen, and where stone coffins and urns and other remains of burial have been found."² Knockan-he-glish, in Drymen parish, Stirlingshire, means the hill or knoll of the church, from Gaelic *cnoc*, a hill. A chapel to St Mackessog stood on the lands of Finnick-Tennent, probably on Knockan-he-glish, where traces of a ruin still exist. In the neighbouring glen beside the Carnock is a spring known as the Holy Well; and farther away is a piece of ground styled of old the Chapel-Croft of St MacKessog, all pointing to ecclesiastical influence.³ On the farm of the Upper Braes of Cortalich, near Aberfeldy, in Perthshire, as the Rev. Dr Hugh Macmillan tells us, "are the foundations of an ancient Celtic church, which may be distinctly traced on a high green mound overhanging a picturesque moorland burn. Nothing but the name of the mound—Knoc-na-Eaglais, the Mound of the Church—has survived of the traditions that may have been connected with it."⁴

In Bonhill parish, Dumbartonshire, is Auchenheglish—*i.e.*, the Field of the Church. Regarding it we read in the 'N. S. A.':⁵ "At Auchenheglish, on the banks of Auchindenarie (now Belretiro), was an old burying-ground, which

¹ Cambuskenneth Chartulary, p. 218.

² Strathendrick and its Inhabitants, p. 127.

³ J. Guthrie-Smith's Strathendrick, pp. 74, 220.

⁴ P. S. A. Scot., vol. xviii. p. 118.

⁵ Dumbarton, p. 222.

was used within the last century. It probably belonged to a place of worship which gave name to the field, and the ruins of which are still pointed out, when the lake is low, at a short distance from the shore, having been overflowed by the gradual encroachment of the water." At the east end of Loch Assynt, in Sutherland, is Achnahiglash, otherwise known as Balnaheglise, the field and the dwelling of the church.¹ Dalleagles, in New Cumnock parish, Ayrshire, also means the field of the church, from Gaelic *dail*, a division or field. A writer in 'The Athenæum'² suggests that Eaglesfield near Ecclefechan is derived from the Christian name of a neighbouring laird. We find Gaelic and English elements entering into the name of Eaglesham in Renfrewshire, where the suffix is Old English, *-ham*, a homestead or village. The present village is the successor of one that stood with its church about a mile from the old castle of Polnoon, a seat of the Montgomeries, built soon after the battle of Otterburn in 1388, but now represented by some heaps of rubbish. The rectory of Eaglesham was made a prebend of Glasgow Cathedral about 1430, and the rector had a manse in Glasgow at the head of the Drygate.³

The parish of Terregles, Kirkcudbrightshire, containing the ruins of Lincluden College, where Nith and Cluden join their waters, shows by its name that it was once intimately connected with the church. In a Charter of David II., *circa* 1350, it appears as "Travereglys," whence has come its present name signifying the houses belonging to the church—from Gaelic *treabhair*, a collective plural substantive, meaning houses. Regarding Terregles, Symson says: "Concerning the Latin name of it, one man told me it was *Terra Regalis*; another said its was *Tertia Ecclesia*; a third said it was *Terra Ecclesia*."⁴ Hecclegirth, near Annan, may be, as Mr Johnston suggests, church-field or -yard (Icelandic *gardr*, an enclosure). Two islands in Loch Tarbert, Jura, are named by Blaeu *Yl-na-heglis*—*i.e.*, Church Islands.⁵

Egilshay, in Orkney, probably signifies church-island, the suffix being Norse *-ay* or *-ey*, an island. Some have thought

¹ O. P. S., vol. ii. p. 693.

² 12th March 1894, p. 607.

³ Gordon's *Vade-Mecum* to Glasgow Cathedral, p. 170.

⁴ Description of Galloway, p. 11.

⁵ O. P. S., vol. ii. p. 277.

that the prefix is *Egil-*, a Norse proper name. Commenting on this view, Münch remarks: "Egilsey would at first appear to be so called from the Northern man's name, 'Egill.' Certain it is that this etymology has been in the minds of the colonists and their successors, but, we are inclined to think, without any just ground. To this day Egilsey contains a church from the oldest times, shown by its construction to have been built before the Northmen arrived in Orkney, or at all events to belong to the more ancient Christian Keltic population. Both its exterior and interior show so many resemblances to the old churches in Ireland from the seventh and eighth centuries, that we are compelled to suppose it to have been erected at that time by Irish priests. As we find no remains of any similar churches on the islands, we must suppose it to have been the first of the few on the thinly inhabited isle-group. The island on which it stood might therefore very justly be called 'church-isle.'"¹

With regard to the date of the still existing church on the island, Dr Joseph Anderson is less definite. He says: "Its resemblances to the Irish churches of the seventh and eighth centuries are not sufficiently determinative to enable us to assign to it unhesitatingly an Irish origin; while, on the other hand, the resemblance to the round-towered churches of Norfolk suggests that it may have been of Scandinavian origin. But there is nothing in the architecture of the building either to fix the date of its erection or to determine the questions of Celtic or Scandinavian origin with any degree of certainty."² There is no doubt that there was a church on Egilshay in the beginning of the twelfth century, probably the same as the one whose round tower is still such a conspicuous object.³ In 1115 St Magnus was treacherously murdered on the island by his cousin Earl Hákon. We learn from the 'Orkneyinga Saga' that when Magnus suspected treason on the part of the earl, he walked

¹ Mémoires de la Société Royale des Antiquaires du Nord, 1845-1849, p. 222.

² Orkneyinga Saga, Introduction, p. xciii.

³ For an account of the structural details of this church, *vide* Dr Anderson's 'Scotland in Early Christian Times,' pp. 34-37.

along the island with his men, and went into the church to pray. This church may have been the successor of a humbler structure dating from the times when Celtic missionaries visited our northern islands. Brand, writing in 1701, mentions that the church on Egilshay was much resorted to by superstitious people, drawn thither, doubtless, by the still lingering traditions concerning the tragic death of St Magnus in the neighbourhood of the building.¹

The word under review is associated in certain instances with the name of the saint to whom the church was dedicated. Thus Ecclefechan in Dumfriesshire, styled in charters "Ecclesia Sancti Fechani," commemorates St Fechan, who, as we have seen above, is associated with Llanfechan in Wales, and whose name appears in altered guise in St Vigeans in Forfarshire.² About five miles to the south-east of Linlithgow is the village of Ecclesmachan,³ in a parish of the same name, called after St Machan, a disciple of St Cadoc, who flourished probably in the latter half of the sixth century.⁴ In the 'Calendar of Papal Registers,' Eglismanhwy is mentioned under date 1404. This is doubtless Ecclesmachan, as the saint was also known as Manchan. He evangelised the district of Campsie in the Lennox, and, according to the 'Martyrology of Aberdeen,' was buried there.⁵ He is described in that work as having been "a singular mirror of life and virtues" (*vite et virtutum speculum singulare*). "The church of Campsie was situated at the mouth of a ravine called Kirkton Glen, where five streams, pouring down from the hills, unite to form the water of Glasert."⁷ It was one of the prebendal churches of Glasgow Cathedral, the parson being Chancellor of the Diocese. One of the

¹ Brief Description of Orkney, Zetland, Pightland Firth, and Caithness, p. 40.

² *Fechan* means a little raven, in Erse and Gaelic *fitheachan*. The word appears in Torphichen—*i.e.*, the Raven's Hill—in Linlithgowshire.

³ Ecclesmachan is also locally known as Inchmachan.

⁴ Kal., p. 380. The Lanarkshire parish of Machanshire or Dalsersf, styled "Mecheyn" in the Inquisition of Prince David, *circa* 1116, has probably nothing to do with St Machan, but may be connected with Gaelic *magh*, a plain.

⁵ Petitions, vol. i. p. 627.

⁶ P. S. A. Scot., vol. ii. p. 269.

⁷ Gordon's Vade-Mecum to Glasgow Cathedral, p. 164.

chancellors, Patrick Leiche, actuated by respect for the patron-saint of Campsie, founded in 1458 "a new chaplaincy, with a perpetual chaplain, within the cathedral church of Glasgow in the nave on the north side at the altar of St Manchan, situated at the third pillar from the rood-loft."¹

In Fife, near Auchtermuchty, are the village and parish of Strathmiglo, so called from the Miglo forming the upper part of the river Eden. The ancient name was Ecclesmartine, showing that its church was under the patronage of St Martin of Tours. In the R. M. S., under date 1605, we read of "villam et burgum de Strathmiglo, alias Eglismartene." In 1486 mention is made of the lands of Inch-Martyne, near Aberdour, in the same shire, known earlier as Eglis-Martyn.² In Fife also we find Eglismaly or Egsmalee on the lands of Tyrie, in Kinghorn parish. The name occurs in a charter of 1611, where we read of "one half carucate of land at the church of St Maling, now called Inchkerie, with the chapel Buchadlach, then called Eglismaly."³ The meaning of this is somewhat obscure, but Eglismaly is undoubtedly the same as Egsmalee, thus referred to in the 'N. S. A.':⁴ "In the middle of a field belonging to the farm of Tyrie stands an old ruin, the gable of a building of no great extent, but which, from its name and human bones found around it, was most likely a chapel. . . . The people call it Egsmalee." The name signifies, in all probability, the church of St Maling, otherwise Moling, an Irish saint of the seventh century.

In Marykirk parish, Kincardineshire, is Ecclesmaldie or Inglismaldie; but its dedication is uncertain. Jervise suggests that as Ecclesmadie was an old spelling of the name, it may have been to St Madie, otherwise Magdalene.⁵

In the 'Register of the Priory of St Andrews,'⁶ under date 1211, allusion is made to the rights of the Culdees of Mony-

¹ For further particulars regarding this altar, *vide* Archbishop Eyre's article on "The Old Arrangements of the Glasgow Cathedral" in the 'Trans. of the Glasgow Archæol. Society,' New Series, vol. i. p. 488.

² P. S. A. Scot., vol. iii. p. 217.

³ R. M. S.

⁴ Fife, p. 810.

⁵ Epitaphs, vol. i. p. 137.

⁶ P. 371.

musk in Aberdeenshire over a half carucate of the land called Eglismenythok. Bishop Forbes probably sums up all that can be said on this point when he remarks: "This name occurs under different spellings,—Eglismenegcott, Eglismatok, Eglismenethok. From the analogy of the other places in Scotland where the *eglais* generally precedes the name of the local saint, we must presume that that is the case here; but who he is, or what is the original form of his name, it is impossible to ascertain."¹ Forbes suggests that the name may be the same as Ecclesmonichty in Monifieth parish, Forfarshire, regarding which Jervise says: "Although there is now no hamlet—not even a cottage—at Ecclesmonichty, the town and lands of Egglismonichtie in the regality of Kirriemuir are particularly specified in a charter granted to James Lovell of Ballumbie by the Earl of Angus at Cupar-Fife, 27th October 1619." Mr A. J. Warden thinks that the church of Ecclesmonichty "may have been dedicated to the Virgin, as the tree that marks the site of the church is called the 'Lady Tree.'"² If so, the Virgin evidently superseded the earlier patron. The vicarage of Dun, in the same county, was united in 1583 to the parsonage of Eglisjohn to form the present parish of Dun. Mr Warden says: "The parsonage was of old a chapel erected for pilgrimage, and consisted only of one plough of land. At the time of the annexation it was said to have been for a long time without a kirk. The site of the chapel of Eglisjohn is near to the house of Langley Park, and traces of it still remain."³ In the R. M. S., under date 1613, is a reference to "terras de Egliscarno in constab. Haddington." These lands, now called Eaglescarnie, may possibly be named after a Welsh saint, a friend of St Patrick, called Carnac, Cairnech, or Carnocus.⁴ The old name of Carluke, in Lanarkshire, was Eccles-Malesoch or Eglis-Malescok. The name is difficult to interpret; but Mr Johnston proposes what seems to be the most likely derivation when he says, "The *ma-* is probably the endearing prefix, and *-och* the diminutive; so *-Lesc* may be the name here corrupted into *-Luke*."⁵

¹ Kal., p. 397. ² Angus, vol. iv. p. 373. ³ Ibid., vol. iii. p. 167.

⁴ Kal., p. 298. ⁵ Scottish Place-Names, p. 64.

Ecclesiamagirdle, otherwise Exmagirdle, in Dron parish, Perthshire, is so overshadowed by the Ochil Hills that, according to an old rhyme,

"The lasses o' Exmagirdle
May very weel be dun,
For frae Michaelmas till Whitsunday
They never see the sun."¹

Chambers thinks that the name embodies that of St Grizel or Grizelda. The same view is taken by Mr Johnston. Dr Skene, however, finds in Ecclesiamagirdle the name of St Adrian in a corrupted form, and in this he is probably correct. He says: "His [Adrian's] true name of a Scot was probably Odran. . . . The corrupt form of it was Magidran, which is simply the Irish *mo* with the insertion of a *g*, *euphonia gratia*. The parishes of Flisk and Lindores are dedicated to MacGidrin, and a church near Dron is called, after him, Exmagirdle."² At Ecclesiamagirdle a fragment of an ancient chapel is still to be seen.³

Lesmahagow in Lanarkshire is a corruption of *Ecclesia Machuti*, the St Machutus of the sixth century, a disciple of St Brandan.⁴ He was of noble British birth, and was elected Bishop of Gunim Castri, but he refused the honour and went to Brittany, where against his will he was made a bishop. Forbes says: "This S. Machutus is the same with S. Malo, S. Maclovius, or S. Maclou. The see in Brittany to which he was elected was Aleth, which afterwards being reduced to a village, his sacred remains were carried to S. Malo, and the see transferred thither."⁵ According to another version, his relics, or at least some of them, were brought to Scotland and deposited in a church afterwards known as *Ecclesia Machuti* and *Les Machute*, and later as Lesmahagow. Cosmo Innes remarks: "In 1316 King Robert First granted to the B.V. and St Machutus, and the monks of Lesmachute, ten merks sterling for supplying eight tapers of a pound of

¹ Chambers's Popular Rhymes of Scotland, p. 144.

² P. S. A. Scot., vol. iv. p. 318.

³ N. S. A., Fife, p. 601.

⁴ St Machutus was titular of the pre-Reformation church of Wigtown.

⁵ Kal., p. 381.

wax each, to be burned round the tomb of St Machutus on Sundays and festivals, as the custom is in cathedral and collegiate churches. . . . The ancient baptismal church became the church of the priory peopled by Kelso monks. It stood with its village on the Abbey-green, in a narrow part of the strath of the Nethan."¹

St Cyrus in Kincardineshire was formerly known by the alternative name of Ecclesgreig, written in 1382 "Egylsgrig," and in 1403 "Eglisgyrg." In addition to commemorating St Ciric, the martyr of Tarsus in the fourth century, it recalls Girig, King of Scotland, in the ninth. The latter was variously known as Grig, Girg, Girig, Greg, Gregour, and Ciric. The connection between the saint and the king, and the relation of both to the church of St Cyrus, are thus indicated by Dr Skene: "There is a curious notice in the Pictish Chronicle that in his [Grig's] ninth year an eclipse of the sun took place 'die Cirici.' The day of St Cyricus fell on the sixteenth of June, and there actually was a great eclipse of the sun on the sixteenth of June 885, which corresponds tolerably well with his ninth year. This seems to show some connexion between his own name and that of the saint; and it is curious that a church in the Mearns, dedicated to St Cyricus, is called, in old charters, Ecclesgreig, or the Church of Greig."² The most probable explanation is that the king, having the same name as the saint, founded a church to keep alive the memory of both. The old burying-ground near the sea, locally styled the Nether Kirkyard, was probably the site of the original church. We learn that on the seventh of the Ides of August 1242 the church of Cyricius, the martyr of Eglisgirg, was dedicated by Bishop David de Bernham.³ This was evidently the successor of Grig's church. The mansion of Ecclesgreig House, formerly Mount Cyrus, keeps alive the ancient name.⁴

¹ O. P. S., vol. i. p. 110.

² Chronicles of Picts and Scots, Pref., p. cxxxvii.

³ Register of the Priory of St Andrews, p. 348.

⁴ In a charter of date 1471 in the R. M. S., reference is made to the church of Eglisgreg with the chapel of St Regulus (St Rule), and to the church-lands of Eglisgrig and Eglisreul.

CHAPTER V.

KILS.

Origin of kil—Cella—Other meanings of kil—Keil and Keils—Their connection with St Columba—Kells—Kinkell—Loch-nan-Ceall—Portkill—Portankill—Kilninver—Kilmelfort—Glenakille—Machrykill—Achinkill—Kildrum—Kildrummy—Kilcreggan—Killin—Penkiln—Balnakelly—Balnakiel—Kilbrenan—Kilnave.

THE history of *cill*, anglicised *kil* or *kill*, is of special value, as it takes our thoughts back to the earliest days of Celtic Christianity. In reference to the term Canon Isaac Taylor observes: "Originally this denoted only a hermit's cell, though it was afterwards used to mean the church, of which the hermit's cell was so often the germ. The numerous village names which have this prefix *kil-* possess a peculiar interest. They often point out to us the earliest local centres from which proceeded the evangelisation of the half-savage Celts; they direct us to the hallowed spots where the first hermit missionaries established each his lonely cell, and thence spread around him the blessings of Christianity and of civilisation. In Ireland alone there are no less than 1400 local names which contain this root, and there are very many in Scotland also. In Wales and the neighbouring counties a few names occur with the prefix *kil-* instead of *llan-*. These names may probably be regarded as local memorials of those Irish missionaries who, about the fifth century, resorted in considerable numbers to the shores of Wales."¹ Dr Joyce computes the number of *kils* in Ireland at even a higher figure than that given by

¹ Words and Places, p. 227.

Canon Taylor. He says: "*Cill* (*kill*), next to *baile*, is the most prolific root in Irish names. Its most usual anglicised form is *kill* or *kil*, but it is also made *kyle*, *keel*, and *cal*; there are about 3400 names beginning with these syllables, and if we estimate that a fifth of them represent *coill*, a wood, there remain about 2700 whose first syllable is derived from *cill*."¹ *Keil* is the form found in the topography of the Isle of Man.²

The word was borrowed by the Celtic missionaries from the Latin, and is merely *cella*, a cell or church, in a slightly altered form. Regarding the term as it appears in Gaelic, Professor Mackinnon remarks: "The old nominative was *ceall*, the genitive singular is *cille*, and the dative *cill*, which last has become the nominative."³ The secondary meaning of the term is churchyard. This happened by a natural transition of thought, for the church and its burying-ground gradually became parts of one ecclesiastical conception. In Scotland, *kil* is sometimes the anglicised form of Gaelic words other than *cill*; and in consequence care has to be taken in interpreting place-names embodying the syllable in question. Thus *kil* may represent *coill*, a wood, *caol*, a strait, *cuil*, a corner, or *cul*, a back or ridge. Among about a score of *kils* given by Mr Liddall in his list of Fife and Kinross place-names, he has only one—viz., Kilminning—connected with church. Even allowing for difference of opinion regarding at least other two names in his list, we cannot but be struck with the preponderance of non-ecclesiastical *kils* in the area indicated. In our western districts the case is quite otherwise.

As we shall see in the three following chapters, *kil*, when signifying a cell or church, is commonly linked with the name of the saint to whom the particular church was dedicated, but sometimes it appears simply as *keil* or *keils* without any such addition. Mr T. S. Muir remarks: "There are many *keils* in Argyle; and while admitting that in the absence of the dedicatory title it may be the abbreviation of *kil-anything*, I am disposed to believe, from the number of

¹ Irish Names of Places, p. 303.

² Moore's Surnames and Place-Names of the Isle of Man, pp. 151, 152.

³ Scotsman, Article No. v.

instances in which the patron's name has been preserved, that in those in which it has been lost it was that of Columba. We have, for example, Keil in the southern extremity of Kintyre; Kilcolmkil, 'better known,' says the minister of the parish, 'by the contracted name of Keil,' in Ardchattan; Keils in the island of Canna; Keils near Portaskaig, in the island of Isla; and Keils at the mouth of Lochaline in Morven,—at all which there are remains of ancient churches, known to have been dedicated to St Columba."¹ The first of these Keils is in Southend parish, and gives name to the estate of Keil, close to whose mansion-house is the ruined church of St Columba, standing in its ancient burying-ground. Mr Muir gives the following particulars: "Besides many worn slabs of ancient type, the yard contains one fine and finely preserved specimen on which is boldly sculptured the figure of an ecclesiastic in benediction or prayer, with a chalice beneath; but the church—a long narrow building, with small round-headed windows and doorway, in the side walls only—has no features requiring remark. Under an overhanging rock, close by on the roadside, is St Columba's Well, and on the top of a hillock overlooking the west end of the burial-ground there is, by the side of the turf-covered groundwork of a small rectangular building and the pedestal of a pillar, a flat rock bearing on its top the impress of two feet, made, it seems, by those of the saint whilst he stood marking out and hallowing the spot on which his chapel should rest."² There is another Keils in North Knapdale parish, Argyll, "a pleasant and rather picturesque spot jutting into the Sound of Jura three miles or thereby north of Kilmory and Eilean mòr."³ According to the writer of the parish article in the 'New Statistical Account of Scotland,' the chapel there was dedicated to St Cormack, but Mr Muir holds that, as in the case of the other chapels mentioned above, it was probably dedicated not to St Cormack but to St Columba. The roofless building stands in a small burying-ground behind a low rocky hill at the back of the ferry-house. Near it is a carved cross about seven and a half

¹ Muir's Eccles. Notes, p. 180, note.

² Ibid., p. 266.

³ Ibid., p. 176.

feet in height, and within and around the chapel are several sepulchral slabs "elaborately decorated with sculpturings of warriors, galleys, swords, animals of chase, and borderings of intertwined foliage."¹

The parish of Kells² in Galloway probably represents Gaelic *coill*, a wood, with the English plural; and it is likely that Kinkell, with perhaps one exception to be mentioned immediately, means the head of the wood, from Gaelic *ceann*, a head. There are five examples of Kinkell—viz., an estate near St Andrews, a district in Fordoun parish, Kincardineshire; an ancient Strathearn parish now included in Trinity-Gask; a castle in Urquhart and Logie-Wester parish, Ross-shire; and an ancient parish in the Garioch district of Aberdeenshire, united in 1754 partly to Kintore and partly to Keithhall parish. It is possible that the last-mentioned Kinkell may embody *kil*, a church, in its final syllable. If so, the word means head church. As a matter of fact Kinkell had, in pre-Reformation days, seven churches depending on it—viz., those of Drumblade, Skene, Kintore, Dyce, Kemnay, Kinellar, and Monkeggie, and accordingly was quite entitled to be called a head church.³

We find *kil* in conjunction with certain physical features. Thus "the large arm of the sea that almost divides Mull into two is called Loch-nan-Ceall," as Professor Mackinnon tells us, "because of the number of churches erected along its shores."⁴ In Rosneath parish, Dumbartonshire, close to the shore and just opposite Gourock, is the mansion-house of Portkill, otherwise Portkiln,⁵ signifying the Harbour of the Church. Near it a chapel is said to have stood, and in an adjacent field some stone coffins were dug up. Professor Cosmo Innes says: "It has been supposed—but apparently without sufficient evidence—that the Earls

¹ Muir's Eccles. Notes, pp. 180, 181.

² With reference to Kells in Ireland Bishop Reeves remarks: "The Irish name is Cenannus, which signifies 'head abode,' and gives the title of *Headfort* in the Irish and *Kenlis* in the British Peerage to the family of Taylor, whose seat is beside the town of Kells. *Kenlis* is the transition form of the name."—'Adarnan,' Intro., p. li.

³ Temple's Thanage of Fermartyn, p. 234.

⁴ Scotsman, Article No. ix.

⁵ Maughan's Rosneath Past and Present, p. 161.

of Lennox founded here a religious house of canons regular, and dedicated it to the Virgin Mary."¹ Portankill, in Kirkmaiden parish, Wigtownshire, half a mile north of St Medan's Cave, was so called, according to Sir Herbert Maxwell, from the proximity of its bay to the site of the old parish church dedicated to St Catherine.² The hamlet of Kilninver in Lorn means the church of, or at, the confluence—from Gaelic *inbhir*, a confluence. The hamlet is situated on the side of Euchar Water, just above its junction with Loch Feochan. It gave name to the ancient parish of Kilninver, now united to Kilmelfort, whose church stands about eight miles from that of Kilninver. Kilmelfort means the church of Melfort, and derives its name from the sea-loch of Melfort, forming a fiord or firth, having the island of Luing at its entrance, and extending fully three miles into the land. In 1403 Melfort was written Melferth. The last syllable is probably the Norse *fiord*, in a slightly altered form. Mr Johnston suggests that the first syllable is Icelandic *mel-r*, a sand-dune covered with bent, a sand-bank.³

In South Knapdale parish, Argyll, is Glenakille—*i.e.*, the Glen of the Church, where once stood a chapel long since removed but surviving by its burying-ground. About half a mile north-west of the old castle of Kilkerran, on the farm of Whitehill in Dailly parish, Ayrshire, is a spot called Machry-kill, where a chapel once stood on the banks of a rivulet. Chalmers, thinking that he saw St Machar's name in Machry-kill, says that the chapel was dedicated to that saint. In the same line of thought the writer of the parish article in the 'New Statistical Account of Scotland'⁴ remarks: "At a place called Machry-kill there was a small church or chapel, probably dedicated to St Macarius." Sir Herbert Maxwell's contention is just, that "to bear this interpretation the name would certainly have been cast in the form Kilmàchar." He says: "The fact is, that it has no reference whatever to the saint commemorated in the parishes of Old and New Machar in Aberdeen, which formed

¹ O. P. S., vol. i. p. 29.

² P. S. A. Scot., vol. xx. p. 76, note.

³ Scottish Place-Names, s.v. "Melfort."

⁴ Ayr, p. 384.

of old the *Ecclesia beati Sti Machorii*; the original dedication of this Ayrshire site has been forgotten; the place has been named in pure Gaelic (which was spoken in the neighbourhood as late as the Reformation) *machaire cill*, the field of the chapel—kirkfield.”¹ This is a natural etymology. A difficulty, however, lies in the meaning of *machair*, which signifies a plain or level piece of ground, whereas Machrykill is on a slope. The Rev. Dr Turnbull of Dailly has favoured me with the following information regarding the place: “The site is not level, but on the slope of a hill. It partakes of the general character of the neighbouring land which slopes towards the valley of the Girvan; and it has a further slope towards a small burn which at this point flows through a narrow glen of moderate depth.” The foundations of the chapel were removed in 1850 in connection with agricultural improvements, but close to its site are still to be seen a cross-carved socket stone, and the pedestal of what was evidently a very tall cross.²

In Cumbernauld parish is Achinkill, which one may safely interpret as the field of the church, from Gaelic *achadh*, a field (in topography, *ach* or *auch*). That the place had ecclesiastical associations is evidenced by what Cosmo Innes tells us. He says: “At Chapelton, on the farm of Achinkill, in the east end of the parish, some vestiges remain of an old cemetery which probably surrounded a church or chapel of which we have now no other trace but these names, both of which seem to point at such a foundation.”³ Kildrum, in the same parish, is either the Church of the Ridge or the Wood of the Ridge, the suffix being Gaelic *druim*, a back or ridge. Kildrummy, in Aberdeenshire, is interpreted by Mr Johnston as “the wood on the hill-ridge.”⁴ There is another Kildrummy in the neighbourhood of Nairn. In Drymen parish, Stirlingshire, there are various ecclesiastical sites, and one of these is probably Drumakill—*i.e.*, the Ridge of the Church, where it is likely some chapel stood. The old church of the parish is thought by Cosmo Innes to have been situated at Knocknaheglais,

¹ Scottish Land-Names, p. 12.

² Ayr and Wigton Archæological and Historical Collections.

³ O. P. S., vol. i. p. 49. ⁴ Scottish Place-Names, s.v. “Kildrummy.”

on the lands of Finnich Drummond.¹ Kilcreggan, on the Firth of Clyde, means the Church on the Little Rock, the suffix being the diminutive of Gaelic *creag*, a rock or crag; but there are now no remains of any ancient ecclesiastical building at the place.

Some uncertainty attaches to the meaning of Killin, at the head of Loch Tay in Perthshire. According to one etymology it signifies the Grave of Fingal (Gaelic *cill-Fhinn*); and a stone is pointed out as marking the resting-place of that hero. According to another etymology it is the Church of the Pool (Gaelic *linne*, a pool). Referring to these two etymologies, the writer of the article on Killin in the 'New Statistical Account of Scotland'² remarks: "The name of this parish is variously derived. It may signify 'the chapel, churchyard, or burying-place of the pool,'—the ruins of an old chapel and churchyard being situated on the bank of the river Lochay, and having one of the deepest pools in the river just behind them. But a more romantic derivation has been given. A spot near the village of Killin has, from time immemorial, been pointed out as the grave of Fingal. This was once the site of the church, and also of the churchyard. The name agrees with either derivation, *cill-linne* or *cill-Fhinn*. There are considerations, however, which lead the writer to adopt the latter. One of these is that the church and churchyard of the parish were near the site of Fingal's grave, and therefore at a considerable distance from the pool. Another circumstance deserves to be mentioned. The course of the Lochay seems to have been at one time considerably distant even from the present churchyard, and still more so from the old one referred to." Mr Johnston suggests a third etymology. He thinks that as Killin is the burying-place of the Macnabs, it may be regarded as the equivalent of *killean*—a common name in the south-west of Ireland for a burying-place.³ Loch Killin, an expansion of the river Bran in Ross-shire, is, in Gaelic, Loch-a-Chuilinn. The name perhaps means the Loch of Hollies, from Gaelic *cuilionn*, a holly; and if so it has manifestly no ecclesiastical associations.

¹ O. P. S., vol. i. p. 38.

² Perth, p. 1076.

³ Scottish Place-Names, s.v. "Killin."

Penkiln (otherwise Penkill) Burn in Kirkcudbrightshire means the Pool of the Church. Regarding the apparently Cornish prefix *pen-* and its relation to *kil*, Sir Herbert Maxwell remarks: "It is sometimes the corruption of another word. Thus the stream flowing past the ancient and picturesque parish church of Minigaff in Galloway is called the Penkiln, but it is not a Welsh word. In Pont's map it is spelt Poolkill, which represents the Gaelic *pol cil* (keel), water or stream of the church."¹ There is another Penkiln Burn in Sorbie parish, beside which stood a church dedicated to St Fillan.² Balnakeilly in Kilspindie parish, Perthshire, signifies the dwelling of, or at, the church, the prefix being Gaelic *baile*, a dwelling or town. In Durness parish, Sutherland, is Balnakiel, a mansion-house giving name to Balnakiel Bay. The house is close to the church, a rivulet running between them. The land was anciently Church property, and tradition says that the bishops of Caithness had a summer residence on the site of the present mansion-house.³ There is another Balnakiel in Uig parish in the Lewis, where a church dedicated to St Christopher is believed to have stood. The parish church, built in 1829, occupies a site in the vicinity.⁴ At Clachan, in Kintyre, is the estate of Balnakill, so called from the ancient church dedicated to St Colmonella, which stood at some little distance from the present parish church of Kilcalmonell.

Kilchrenan parish, in Argyll, extending along both sides of Loch Awe, has a curious etymological history. The name signifies the Church of the Dean. It was written in 1361 "Kildachmanan," and in 1605 "Kildachrenan." At the former of these dates the church was entitled "Ecclesia Sancti Petri Diaconi," with the addition in 1434 of "de Lochaw" and in 1530 of "de Lochow." Regarding St Peter the Deacon and the dedication to him at Kilchrenan, Cosmo Innes observes: "This saint seems to be unknown to hagiologists. The name of the church may have gradually assumed this form from the circumstances that the church of Lochow was the church of the dean, as its name 'Kildachmanan' seems to imply, and that it was, as appears,

¹ Scottish Land-Names, p. 46.

² O. P. S., vol. ii. p. 702.

³ Gall. Top.

⁴ Ibid., p. 385.

dedicated to Saint Peter. The confusion of Diaconus with Dean is very common in Scotch writs.”¹

Kilnave in Kilchoman parish, Islay, means, according to Captain Thomas, the Church of the Saints—viz., those who gave name to Eilean Nave, the Island of the Saints, and Ardnave, the Promontory of the Saints in the same neighbourhood. According to a local tradition, Kilnave was, in 1588, the scene of a terrible tragedy following a clan fight between the Macdonalds and the MacLeans. A party of the latter, after being defeated by the Macdonalds on the side of the neighbouring Loch Gruinard, took refuge in the church. The Macdonalds set fire to the building, and the MacLeans perished in the flames. The church, as the writer of the parish article in the ‘N. S. A.’² remarks, “stands to this day a roofless monument of the event.”

¹ O. P. S., vol. ii. p. 121, note.

² Argyll, p. 650.

CHAPTER VI.

KILS AND SAINTS.

Kilchrist—Kil Iosa—Kiltearn—Kiltrinidad—Kilmichael—Kilpeter—Cillma-Neachtan—Killearn—Cille Andreas—Kilmore, &c.—Kils on east and west coasts—Kilcolmkill—Kilmalcolm—Kilbuimin—Killewnane, &c.—Kilchoman—Kilcalmonell—Kilbenzie—Kilpatrick—Kilmabeew—Kilbride—Kilkerran—Kilkrivan—Kilchoulsan.

A TRAGEDY, similar to that mentioned at the close of the previous chapter, was associated with Kilchrist—*i.e.*, the Church of Christ, an ancient parish of Ross-shire, now united to Urray. The local tradition is thus given by Cosmo Innes: “In 1603 the Clanranald of Glengarry plundered the lands of Kilchrist and the adjacent lands belonging to the Mackenzies; and the inhabitants who were assembled in the church were there burned to death by the invaders, whose piper meanwhile marched round the building playing a pibroch which has since been known, under the name of ‘Kilchrist,’ as the family tune of the Clanranalds.”¹ Hugh Miller, who, however, calls the place Gilliechrist, when describing the same incident, observes: “It was the Mackenzies of Ord that their fellow-Christians and brother-churchmen—the Macdonalds of Glengarry—succeeded in converting into animal charcoal, when the poor people were engaged, like good Catholics, in attending mass; and in this old chapel of Gillie-Christ was the experiment performed. The Macdonalds, after setting fire to the building, held fast the doors until the last of the Mackenzies of Ord had perished in the flames; and then, pursued by the Mac-

¹ O. P. S., vol. i. p. 524.

kenzies of Brahan, they fled into their own country, to glory ever after in the greatness of the feat."¹

The parish of Strath in Skye was at one time known as Kilchrist. Its ancient church stood at Loch Chriest, near the centre of the parish. Muir tells us that "in the burying-ground are the remains of a pretty large church, apparently of moderate age, two or three fine slabs, and a plain prostrate cross, five feet six inches in length."² In connection with his visit to Kilchrist, Pennant remarks: "Near the church are vast strata of fine white marble, and some veined with grey, which I recognised to have been the bed from whence the altar at Iona had been formed."³ There is another Kilchrist in the united parish of Kilninian and Kilcolmkill in Mull. The Rev. J. B. Johnston says that there was at least one Kil Iosa—*i.e.*, the Church of Jesus—but he does not indicate the whereabouts of the place or places so named.⁴ The Ross-shire parish of Kiltearn was written in 1296 "Keltyern," and also "Keltyerne," signifying the Church of the Lord, from Gaelic *Tighearn* or *Tighearna*,⁵ the Lord.⁶ The parish church stands close to the shore of the Cromarty Firth, and probably occupies the site of the original building.⁷ An ancient ecclesiastical site in the south of North Uist, on a raised spot not far from the ford to Benbecula, was formerly known as Kiltrinidad, and now goes by the name of Teampul-na-Trianaide, both signifying the Church of the Trinity. The site is occupied by two ruined churches of different sizes, and probably of different dates. They are about five feet from one another, but are connected by a semicircularly vaulted passage with a window at each side, the passage being evidently a later addition.⁸ St Michael the Archangel has several dedications along our western coasts, particularly in Argyll. As Dr James Colville observes: "He was the favourite saint with the Norse settlers, and especially associated with the horse.

¹ My Schools and Schoolmasters (ed. 1889), p. 176.

² Eccles. Notes, p. 34.

³ Tour in Scotland, vol. ii. p. 285.

⁴ Scottish Place-Names, Pref., p. cv.

⁵ *Gh* in Gaelic is pronounced as *y* in English.

⁶ Bishop Forbes connects Kiltearn with St Tighernach, regarding whose date there is much uncertainty. *Vide* 'Kal.' s.v. "Tighernach."

⁷ O. P. S., vol. ii. p. 478.

⁸ Muir's Eccles. Notes, p. 277.

For centuries, all over the Outer and Inner Hebrides, his feast-day was marked by a mad gallop from every *clachan* and *bal* around to the church-gate."¹ Five *kils* were dedicated to him in Argyll—viz., Kilmichael, an ancient parish now included in Campbeltown; Kilmichael, in Inverchaolain parish; Kilmichael, in the district of Carradale in Killean parish; Kilmichael—Glassary parish, and Kilmichael—Inverlussay in North Knapdale parish, past which flows Kilmichael Water, a stream having its source in Kilmichael Moor.² In Glenclay, Arran, is Kilmichael, where there was a chapel whose foundations were removed early last century. In Urquhart and Glenmoriston parish, Inverness-shire, is Kilmichael, where there used to be a bell which was held in much reverence, and was believed to ring of its own accord when a funeral was approaching the burying-ground.³ Kilmichael in Bute is thought by the Rev. Dr J. K. Hewison to be the church not of St Michael the Archangel, but of St Maccaille, a disciple of St Patrick who died *circa* 490 A.D.⁴

St Peter is represented in topography in connection with *kils*. Houston parish, Renfrewshire, united to Kilallan in 1760, was anciently called Kilpeter. About the middle of the twelfth century the barony came into the possession of Hugo de Paduinan, and Hugh's Town supplanted Peter's Church; but the ancient name is still to be found in Peter's Burn and St Peter's Well. A fair was held till a comparatively recent date in connection with St Peter's Day (29th June).⁵ In Kildonan parish, Sutherland, are the lands of Kilphedder. "The place of Kilphedder" Sage describes as "a lovely spot, past which a rushing torrent breaks through the copsewood on its way to the river (Helmsdale). The burn of Kilphedder, a little farther down, turned a mill built there for the accommodation of the inhabitants of the lower

¹ "Romance of a West Highland Loch" in 'Glasgow Herald' (17th September 1898).

² N. S. A., Argyll, p. 633.

³ Mackay's Urquhart and Glenmoriston, p. 387.

⁴ Bute in the Olden Times, vol. i. p. 66. *Vide* St Michael's Grave in chap. xxx.

⁵ Caledonia, vol. iii. p. 836, note.

part of the strath."¹ In Clyne parish, in the same county, are the lands of Kilpeddermore and Kilpedderbeg, named in a retour of 1616 Meikill Kilpeddir and Lytill Kilpeddir.² Kilpeter, styled in 1561 "Keilpedder in Veist," formed the southern part of the modern parish of South Uist, comprising the districts of Kandish and Boisdale and certain neighbouring islands. It was called by Monro, in 1549, "Peitter's Parochin." The church stood at Kilpeter, near the west coast of the parish.³ There is a Killipheder in Kilmuir parish in North Uist, where a chapel is believed to have stood. Kilfeather, in New Luce parish, Wigtownshire, is merely another form of Kilpeter, the aspirated *p* in Gaelic having become *f* in English.⁴

Nectan, King of the Picts, in the early part of the eighth century, officially recognised the cultus of St Peter within his dominions. He favoured the Roman usage regarding Easter and the tonsure as against the Celtic, and went so far as to expel the Columban clergy from his kingdom. He himself became a cleric, and Dr Skene thinks that we have probably a trace of him in Cill-ma-Neachtan, regarding which he observes: "It is possible that Neachtan may have made up his quarrel with the Iona monks and retired to Iona, as we find there, at the end of a broad and elevated terrace near the present ruins, the remains of a burying-ground called Cill-ma-Neachtan which marks the site of an oratory."⁵

In Clyne parish, mentioned above, we find Killean near Loch Brora, signifying St John's Church. In Mull, between Loch Don and Loch Spelve, is Killean, a secluded spot where there are some remains of a small chapel and several sculptured slabs.⁶ In Kintyre is Killean, a parish united to Kilchenzie before 1636, and entitled, in an early Latin charter, "Ecclesia Sancti Johannis." Its cruciform pre-Reformation church, still almost entire, stands on the west coast opposite the island of Cara. The parish of Kildalton in Islay also recalls St John, but in a different way. The name signifies, according to Sir Herbert Maxwell, the Church

¹ *Memorabilia Domestica*, p. 98.

² *Ibid.*, pp. 365, 366.

³ *Celt. Scot.*, vol. ii. p. 233, note.

⁴ *O. P. S.*, vol. ii. p. 726.

⁵ *Gall. Top.*, s.v. "Kilfeather."

⁶ *Muir's Eccles. Notes*, p. 25.

of the Foster-brother—an affectionate appellation of St John, who is styled in the Book of Lismore the bosom-fosterling.¹ *Daltan* is evidently the diminutive of Gaelic *dalta*, defined by Dr Macbain² as foster-son, god-son. Cosmo Innes says: “The original church of the parish stood at Kildalton, a few miles south-west from the entrance to the Sound of Islay, where its cemetery, and apparently its walls, altar, and font, still remain.”³ St Andrew is commemorated in *Cille Aindreas* on the banks of the Tilt in Blair Atholl parish, where some sepulchral remains were found.⁴ Churches dedicated to the Virgin originated such names as Kilmore, Kilmuir, and Kilmory, to be referred to in another chapter.⁵

It is noticeable how few *kils* are to be found in the East of Scotland in conjunction with the names of saints, compared with those along our western seaboard and in the Hebrides. This difference is to be traced to the greater proximity of the latter districts to Ireland, whence so many missionaries sailed to evangelise our land. Some of these *kils* represent towns or parishes, and others hamlets or farms; while others, again, are merely ancient ecclesiastical sites.

Professor Mackinnon truly remarks: “The marvellous influence which the Church acquired over the rude northern tribes was due in great measure to the high rank, great learning, political sagacity, and religious fervour of Saint Columba. The great missionary was also fortunate in being accompanied by men who were fit to be companions, and successors even, to him.”⁶ Columba has a special claim on our attention here; for not only is *kil* prefixed to his name, but the latter has often *kil* as a suffix, indicating Columba of the Church.⁷ Thus we have Kilcolmkill—*i.e.*, the Church of Columba of the Church. There were four ancient parishes so named—*viz.*, Kilcolmkill in Mull, now united to Kilninian; Kilcolmkill in Kintyre, now forming part of Southend parish; Kilcolmkill in Skye, now Snizort parish,

¹ Mr Johnston takes a different view. He interprets Kildalton as church of the little foster-child, or god-child, which just means branch or affiliated church.

² Gaelic Dictionary, *s.v.* “*Dalta*.”

³ O. P. S., vol. ii. p. 269.

⁴ N. S. A., Perth, p. 568.

⁵ *Vide* chap. xv.

⁶ Scotsman, Article No. ix.

⁷ *Vide* chap. ii.

whose church stood on an island at the head of Loch Snizort;¹ and lastly, Kilcolmkill united to Killintag to form the modern parish of Morven, Argyll. Its church stood at Keil, and tradition says that Columba himself selected the spot.² To these should be added Kilchalmkil, at one time the alternative name of Sand in North Uist, formerly a separate parsonage, but latterly united to Kilmuir parish. Among non-parochial localities bearing the name may be mentioned Kilcolmkill, now Keil, in Ardchattan parish, Argyll; Kilcolmkill in Kildalton parish, Islay; Kilcolmkill in Killarrow and Kilmeny parish, also in Islay, between Loch Finlagan and the east coast; and Kilcolmkill, an estate near Loch Brora in Clyne parish, where there is a fine cascade in the Black Water river, and where, according to Pennant, a battle is said to have been fought between the country people and the Danes, in which the latter were routed.³

We find the initial *kil* but not the final *kill* in Kilmalcolm in Renfrewshire—*i.e.*, the Church of my Columba. The *l* before the *c* is intrusive. The name was written in the twelfth century "Kilmakolme," the *ma* being the honorific syllable so often attached to the name of a saint.⁴ There was another Kilmalcolm in Aberdeenshire regarding which the Rev. Dr Temple observes: "In 1266, when Reginald Cheyne was Thane of Fermartyn, there is among the accounts rendered to the Exchequer a payment of ten marks for the lands of Kilmalcolm, let to the burgesses of Fyvy. There is no name at the present day in the neighbourhood that bears any resemblance to this."⁵

Cumine the Fair, who wrote a biography of Columba, and died as Abbot of Iona in 669, has probably left a trace of himself in Glenelg parish, once styled Kilchuimen,⁶ and at Fort Augustus which was formerly known as Kilchuimin;

¹ O. P. S., vol. ii. p. 355.

² N. S. A., Argyll, p. 181.

³ Tour, vol. i. p. 357.

⁴ Scottish Land-Names, p. 174.

⁵ The Thanage of Fermartyn, p. 57.

⁶ Some perplexing spellings of Kilchuimen are on record. Professor Cosmo Innes inclines to St Coemgen as titular. He says: "The church, apparently dedicated to Saint Coemgen, seems to have stood on the right bank of a small stream falling into the bay of Glenelg near the village of Kirk-town, where the modern church also is situated."—'O. P. S.,' vol. ii. p. 207.

while Adamnan, Columba's later biographer, who was also Abbot of Iona, and died in 704, is commemorated in the lands of Killewnane, otherwise Kilyownane, in Kintyre, and in Kilmaveonaig, Blair Atholl, according to Mr Johnston, who interprets the name as "Church of my dear little Eunan or Adamnan."¹ There is, however, some uncertainty about this etymology. Kildavannan farm in Bute, near Cnocdavannan, where there are the foundations of a chapel, is thought by Dr J. K. Hewison to embody in all probability Adamnan's name;² but the etymology is obscure. There is a Kilvannan in South Uist.

St Comman or Coman, one of the brethren at Iona, narrated to Adamnan—on the testimony of Fergna, an uncle of the former—a story of a miraculous light which filled the church on one occasion when Columba entered it to pray.³ We find his name in Kilchoman, a parish in the Rhins of Islay. St Colman-Eala, otherwise Columbanus, is represented by the parish of Kilcalmonell, regarding which Professor Mackinnon gives the following curious information: "Killcalmonell, in Kintyre, is called in the district Sgìre Chalmaineala, the Parish of Colmonella. But the Islay people, who live right opposite, knowing nothing of Colmonella, allowed their fancy free play and changed the name to Sgìre-nan-calaman geala "the Parish of White Pigeons."⁴ This is the picture of the place given by Dr James Colville in his 'Byways of History': "Soon the western glen discloses a vista in which the clachan of Kilcalmonell lies half hid among the woods of Balinakil; and beyond the eye follows a succession of pastoral knolls to the fortress crag of Dunskeig, while in the background the white sails float on the wave that washes the shores of Gigha and Islay, and the pearly mist drapes lightly the graceful cones of the Paps of Jura. The site of the early shrine is indicated by the name Sheanakil, the Ancient (Lat. *senex*) Cell, given to a rugged knoll that looks down upon the hamlet from the north side of the stream at some little distance from the present church. On Pont and

¹ Scottish Place-Names, s.v. "Kilmaveonaig."

² Bute in the Olden Time, vol. i. p. 209.

³ Adamnan, lib. iii. cap. 20.

⁴ Scotsman, Article No. iii.

Blaeu's Map the spot is marked 'Balnaheglis,' Kirk toon. Here, too, there are traces of an old burying-ground."¹ On Blaeu's map there is a Kilchalmanel marked in what is now Southend parish, showing a second dedication to the saint in Kintyre.

St Kenneth, otherwise Cainnech, Abbot of Aghaboe in Ireland, had various links with Scotland, particularly with the Western Isles. He was a friend of Columba, and accompanied him on his mission to the court of King Brude, near Inverness. We find a trace of the saint in Kilchenzie parish—*i.e.*, the church of Kenneth in Kintyre, whose ancient place of worship is situated some four miles from Campbeltown,—and in Kilchainie in the islands respectively of Coll, Tiree, and South Uist, at each of which a chapel to St Kenneth is believed to have stood. We also find a trace of him in Ayrshire in the now ruined Castle of Kilchenzie in Maybole parish,² regarding which, after referring to various houses in the district, Abercrummie remarks, in his "Description of Carrick": "Many of these are sweet desyreable places; but for the good building, gardens, orchards, and all other accommodations, *Kilkeiznie* is the chief, lying about a short myle south from the Towne of Mayboll."³

St Patrick, the best known saint of Ireland, was not an Irishman by birth. What we know regarding his parentage is contained in his "Confession" and his "Epistle to Coroticus." In the former he says: "I, Patrick, a sinner, the rudest and the least of all the faithful, and an object of the greatest contempt to many, am the son of Calpornius, a deacon, the son of the late Potitus, a presbyter, who lived in Bannavem, a village of Tabernia, in the neighbourhood of which he had a small farm."⁴ Patrick was living there when about the age of sixteen he was carried away as a captive to Ireland, whence he escaped six years later. The place called Bunnaven Tabirniæ is commonly identified with Dumbarton. If one might hazard a conjecture,

¹ Byways of History, pp. 57, 59.

² N. S. A., Ayr, p. 365.

³ Pitcairn's History of the Kennedys, p. 177.

⁴ *Vide* 'Epistles and Hymn of Saint Patrick,' by Rev. Thos. Olden; also Skene's 'Celtic Scotland,' vol. ii. pp. 427-443.

Bunnaven is Gaelic for the foot of the river—*i.e.*, the Leven at Dumbarton. We certainly find the saint in Dumbartonshire, where there are the parishes of Old and New Kilpatrick. The former has various traditions regarding him. There is St Patrick's Stone, and there was a place formerly known as St Patrick's Seat, while in the churchyard a sculptured effigy was supposed to represent the saint. The church is said to have been built on soil brought from Ireland in honour of St Patrick. His shrine was a resort of pilgrims in mediæval times, and the holder of the lands of Kilpatrick seems to have been under an obligation to entertain them.¹ According to tradition St Patrick was buried at Old Kilpatrick, but in reality he was interred at Downpatrick, in Ireland. A well-known couplet says:—

“ In Down three saints one tomb fill,
Patrick, Bridget, and Columkille.”

There are other three Kilpatricks—*viz.*, Kilpatrick on Loch Scridain in Mull, where there was a chapel to the saint; Kilpatrick near Duart Castle, also in Mull, where there was likewise a chapel; and Kilpatrick on Drumadoon Bay, otherwise Kilpatrick Bay, in Arran.

St Macceus or Mahew, one of St Patrick's disciples, is commemorated in Kilmahew in Cardross parish, Dumbartonshire, where there was a chapel dedicated to him. Mr W. C. Maughan remarks: “ In the year 1467 the chapel of Kilmahew was rebuilt, and on the tenth day of May, George, Bishop of Argyll, with licence from the Bishop of Glasgow, clad in his mitre and pontifical robes, consecrated the chapel and cemetery dedicated to St Mahew. He also granted, in name and by consent of Duncan Napare of Kilmahew and James Napare his heir, to God and St Mahew, and a chaplain to celebrate in the newly consecrated chapel, forty shillings and tenpence yearly out of tenements in the Burgh of Dumbarton, with a croft adjoining the chapel.”²

Bridget, Brigit, or Bryde—Mary of the Gael, as she was

¹ Bruce's Old Kilpatrick, p. 59.

² Annals of Garelochside, pp. 243, 244.

styled—acquired a definite place in the folk-lore¹ and topography of our western districts. Her day in the Calendar is 1st February; but as through the admixture of pagan legend she gathered to herself the attributes of a fire-goddess, her festival was often held on Candlemas (2nd February). The fire at her shrine at Kildare was kept burning for centuries, and was finally extinguished only on the suppression of the monasteries by Henry VIII.² A curious custom practised in Colonsay in Martin's time (*circa* 1695) on the 2nd February is thus described by him: "The Mistress and Servants of each Family take a Sheaf of Oats, and dress it up in Women's Apparel, put it in a large Basket, and lay a wooden Club by it, and this they call *Brüds-bed*; and then the Mistress and Servants cry three times, '*Brüd* is come, *Brüd* is welcome.' This they do just before going to bed, and when they rise in the morning they look among the Ashes expecting to see the Impression of *Brüd's* Club there; which, if they do, they reckon it a true Presage of a good Crop and prosperous Year, and the contrary they take as an ill Omen."³

As already indicated, her dedications were numerous in the West. Six parishes were named Kilbride, four of these being on the mainland—viz., Kilbride, a suppressed Nithsdale parish, known later as Kirkbride; East Kilbride, Lanarkshire, whose church in pre-Reformation times belonged to the Bishops of Glasgow, and was assigned for the maintenance of the chanter of the Cathedral;⁴ West Kilbride, Ayrshire, where a fair called Brydsday used to be held in the churchyard on the saint's festival;⁵ and Kilbride, Argyll, united to Kilmore soon after the Reformation. Its church, styled in 1249 "Ecclesia Parochialis Beate Brigide Virginis in Lorn,"⁶ stood at Kilbride, to the west of Lochnell, about three miles from Oban. Two of St

¹ *Vide* Article in 'Glasgow Herald' (2nd February 1895), "St Brigit in Hebridean Folk-Lore," by W. M'K.

² Article on "Celtic Mythology" by Alex. Macbain, in 'Celtic Magazine,' vol. ix. p. 212.

³ Western Isles, p. 119. For an ancient custom in the Isle of Man, somewhat resembling this, *vide* Dyer's 'British Popular Customs,' p. 51.

⁴ O. P. S., vol. i. p. 100.

⁵ N. S. A., Ayr, p. 243.

⁶ *Ibid.*, vol. ii. p. 108.

Bride's parishes are, or were, on islands—viz., Kilbride (now Harris), Inverness-shire, and Kilbride in Arran, whose church stands near Lamlash. In its graveyard are some ancient slabs sculptured with crosses, swords, &c.¹

Among non-parochial Kilbrides may be mentioned the following: Kilbride in the island of Seil; Kilbride in Glenfruin; Kilbryde, an estate in Dunblane parish; the lands of Kilbride in Kilfinan parish, where we also find Kilbride Bay; Kilbryde in Inveraray parish; Kilbride in the island of Coll; Kilbride in Strath parish in Skye; Kilbride in Kilmuir parish, in the same island;² Kilbride in Glassary parish; and Kilbride in Glenmore, in Bute. Regarding the last, Dr J. K. Hewison remarks: "Of St Bride's chapel and cemetery not a trace now remains save in the name of the farm of Kilbride, the hill above it called Kilbride Hill, and the farm in the vicinity—Drumachloy (Drum-a-chlaidh), Ridge of the Churchyard."³ In Keir parish, Dumfriesshire, we find Kilbride Loch and Kilbride Hill, both named from a chapel to the saint believed to have stood on the latter.⁴ Hillmabreedia, in New Luce parish, Wigtownshire, should also be mentioned, since, according to Sir Herbert Maxwell, it is merely an altered form of Chill-ma-Brighde, Cell of our Bridget. It is situated on the Breedie Burn, St Bride's stream.⁵

St Kieran's church in Dailly parish, Ayrshire, is recalled by Kilkerran, an estate with a mansion-house and a ruined castle. In Islay is Kilchieran, situated at the head of a creek some two miles south of Kilchoman. Muir says: "The east end and a fragment of the south wall of a chapel are existing at this place; the former has no window, but in its interior face are two recesses with projecting sills, flanked on the north by an ambry, and on the south by a projecting piscina."⁶ Kilchiaran parish, otherwise Kilkerran, in Kintyre, is now merged in that of Campbeltown,

¹ Muir's Eccles. Notes, p. 4.

² Kilbride in Seil and Kilbride in Kilmuir parish seem to have had a quasi-parochial status in pre-Reformation times.

³ Bute in the Olden Time, vol. i. p. 114.

⁴ N. S. A., Dumfries, pp. 462, 467. ⁵ Scottish Land-Names, p. 174.

⁶ Eccles. Notes, p. 15.

but there is still a Kilchiaran on the south shore of Campbeltown Loch, about a mile from the burgh. The former name of Campbeltown parish was Ceannloch-chille-Chiaran, the Head of the Loch of Kilkerran.¹

Kilkivan, another ancient parish now included in Campbeltown, embodies the name of St Coivin, otherwise Kevin, an Irish anchorite who founded the monastery of Glendalough in Wicklow about the middle of the sixth century, and sought retirement in a cave, hence called St Kevin's Bed, in the face of a rock some thirty or forty feet above a neighbouring lake. Colonel T. P. White observes: "The church with its burying-ground stands close to the farmhouse of High Kilkivan, to which it gave its name. The building is in tolerable preservation, the western gable being nearly entire, but the east portion and part of the north wall are gone. What are left of the walls stand ten or eleven feet high." Colonel White adds: "A little to the south of the church is a small hill named Cnocan-a-Chluig (Knoll of the Bell), so called, it is said, because from its summit a bell used to be rung to summon the parishioners to their devotions."² In 1772 Pennant, when describing the appearance of the country between Campbeltown and Machrihanish, remarks: "This plain is fruitful; pretty much inclosed, and the hedges grow well—a great encouragement to further experiments. Observe on the roadside the ruins of the chapel of Cill-chaovain, or Kilchyvain: within are some old gravestones, engraven with figures of a two-handed sword, and of dogs chasing deer."³ St Coivin had a chapel near Macharioch House in Southend parish, but the foundations alone remain to indicate its site.

Another parish, now part of Campbeltown, was Kilchousland, called after St Constantine, a king in Cornwall in the sixth century, who relinquished his crown and went first to Wales and then to Ireland, and later to Scotland, where he founded a monastery at Govan near Glasgow, over which he presided as abbot. He preached the Gospel in Kintyre, where he was martyred in extreme old age,⁴ and where the

¹ N. S. A., Argyll, p. 453.

² Archæological Sketches in Scotland, Kintyre, pp. 88, 117, 119.

³ Tour, vol. ii. p. 196.

⁴ Fordun's Scotichronicon, vol. i. p. 150.

church of Kilchousland is still his memorial. Regarding the building Colonel White observes: "The ruin of the church—in dimensions some sixty feet by twenty—is still in good preservation, walls and gable-ends tolerably entire, but the roof gone."¹ A short way up the hillside from Loch Gilp, and close to Ardrishaig, is Kilduslan, or Kilduskland, which Colonel White is inclined to resolve into Kilda Chusalam—*i.e.*, the Church of Constantine. He remarks: "The prefix *da-* or *do-* is met with in the more ancient forms of Celtic saints' names; and if its existence be taken for granted here, we might accept it as some evidence of a higher than ordinary antiquity in this religious site."² Though martyred in Argyll, St Constantine was buried at Govan, where an elaborately sculptured sarcophagus, still preserved, is thought to have been his shrine. The Cornish parish of Constantine bears his name; and, as Mr Wm. C. Borlase tells us, a chapel was dedicated to him in St Merryn, "the adjoining parish to Padstow, where he was commemorated, says Lysons, on Mar. 9 (two days before his feast in Constantine parish), by an annual hurling match. A shepherd's family held one of the farms in St Merryn for many generations by the annual render of a Cornish pie, made of limpets, raisins, and sweet herbs on the feast of St Constantine."³ In Dunnichen parish, Forfarshire, a chapel dedicated to St Constantine became in time the church of the parish, at whose Kirkton a noted fair used to be held in March in honour of the saint. In Forfarshire a fall of snow occurring in that month is, or was, known as St Causnan's Flaw.⁴ An interesting parallel is to be found in what is known in Norfolk as a "Whinwall storm" early in March, recalling St Winnal or Winwaloe, a Cymric saint of the sixth century, to whom a priory at Wereham was dedicated, and whose day in the Calendar is the 3rd of the month in question.⁵

¹ Archæological Sketches in Scotland, Kintyre, p. 112.

² *Ibid.*, Knapdale, p. 84.

³ The Age of the Saints, p. 145.

⁴ O. S. A., vol. i. p. 422, and N. S. A., Forfar, p. 152.

⁵ "Popular Superstitions," 'Gentleman's Magazine Library,' p. 31.

CHAPTER VII.

KILS AND SAINTS—*continued.*

Kilbrandon—Kilbirnie—Kilbarchan—Kilberry—Kilmaluag—Killespickerrill—Kilmonivaig—Kilmun—Killiemaucuddican—Kilintag—Kilundine—Kilvean—Kildonan—Kiltarlity—Kilynaig—Kilmasbenaghan—Kilmahumag—Kilchammak—Kilvick O'charmaig—Kilviceuen—Kilfinichen—Kilmurdab—Kilblane—Kilbattan—Kilearnadale—Killearn—Killoran—Killearnan—Kilmodan—Kilmaronock—Kilmaglass.

THE name of St Brendan of Clonfert appears in two forms in connection with his *kils*—viz., Kilbrandon and Kilbirnie. In the west of Kintyre is Kilbrandon—a parish now united to Kilchattan; and in the east is Kilbrandon, otherwise Kilbrennan Sound—a belt of sea extending some twenty-seven miles south from the entrance to Loch Fyne. The *kil* that gave name to the sound is a chapel near Skipness Castle. Close to it is a small creek called Brann-a-Phuirt; and a sandy bay some six miles to the south is known as Brian Puirt,—both signifying, as Colonel White suggests, St Brendan's Port.¹ In Mull is a place called Kilbrennan, connected with which was a pennyland belonging in 1561 to the Abbot of Iona.² Kilbirnie is a town and parish in Ayrshire. Cosmo Innes says: "The church, situated on the Garnock and beside the castle of the manor, appears to have been dedicated to Saint Brandane, the apostle of the isles, whose festival is on the sixteenth day of May.

¹ Archæological Sketches in Scotland, Kintyre, p. 182, where the reputed dedication to St Columba of the chapel at Skipness is discussed. Mr Johnston interprets Kilbrennan Sound as the "kyle" or "strait" of St Brendan, and gives *caol Brendain* as the equivalent in Gaelic. *Vide* 'Scottish Place-Names,' s.v. "Kilbrennan."

² O. P. S., vol. ii. p. 321.

The annual fair is held on the 28th of May, and is called Saint Brinnan's Day. In the neighbourhood is a mineral well, known by the name of Birnie's Well."¹ Kilbirnie Loch is in the adjoining parish of Beith. There are two Kilbirnies in the north—viz., Kilbirnie in the Boyne district of Banffshire, and Kilbirnie in the Aird of Inverness-shire.

The Renfrewshire parish of Kilbarchan, written at one time Kylberchan, recalls St Berchan, regarding whose dates there is considerable uncertainty. He was called in Irish *Fer-da-Leithe*—*i.e.*, the Man of Two Portions, because half of his life was spent in Erin and half in Alban. He is said to have been a bishop in the Orkneys. One of the fairs at Tain in the sixteenth century is named in a charter "*Dies S. Barquhani qui est tercius dies post festum S. Petri ad Vincula vocat. Lambmes*"—*i.e.*, the 4th of August; but Dempster, in his '*Menologium*,' places St Berchan's Day at 6th April;² while in the '*Martyrology of Donegal*' a St Bearchan is entered under 4th December. The Rev. D. Mackenzie observes: "We are well within the mark if we assign to St Barchan dates within the sixth and seventh centuries: there is no reason whatever for putting him later than 700 A.D., and he may have been as early as 550 A.D."³ Mr Mackenzie mentions that the annual fair known as Barchan's Day is held in the parish on the first Tuesday after the 12th of December—*i.e.*, on the first Tuesday of December (O.S.), corresponding so far with St Berchan's Day as given in the '*Martyrology of Donegal*' quoted above.⁴

St Berach of Kilbarry, in county Roscommon, Ireland, gave name to Kilberry parish in Kintyre, now united to Kilcalmonell. When the saint was about to sail from Iona to Tiree, he was warned by Columba to take a circuitous route in order to avoid a certain monster of the deep which would otherwise molest him. He disregarded the warning, and encountered an enormous whale which so agitated the sea that the occupants of the boat were in imminent danger of shipwreck.⁵

¹ O. P. S., vol. i. p. 92.

² Kal.

³ History of Kilbarchan, p. 20.

⁴ *Vide* Adamnan, Intro., p. ccxxxi.

⁵ Adamnan, p. 17.

The ancient church of Kilberry stood on the right bank of Kilberry water; and till modern times there was a bell in the parish called St Barry's Bell, and inscribed with his name.¹

On the west coast of Kilberry parish is Kilmaluag, where there was a chapel to St Lugaidh (pronounced Lua), better known with honorific prefix and suffix as Mo-luog, which appears under various spellings. The saint was an Irishman by birth, and received instruction from St Brendan. He crossed to Scotland, and after founding several churches, died in 592, and was buried at Rosemarkie in Ross-shire. The island of Lismore, however, was the principal scene of his labours, and we naturally find a Kilmaluag there. The Dean of Lismore in 1251 was Gillemeluoc—a significant name, as it means the Servant of St Maluog.² Lismore parish, now united to Appin, was known *circa* 1600 as Kilmaluag, and in 1662 as Kilmaluage in Lismoir.³ Kilmuir parish in Skye was called Kilmaluag prior to the Reformation. Its ancient church stood at Kilmaluag, on the north-east coast of the parish. There is a Kilmaluag in the island of Tiree, and there is another in Mull; while in Renfrewshire is the barony of Kilmaluag. In the south of Raasay is Kilmoluag, where St Moluac's church stood. Cosmo Innes says: "Its precincts were of old a sanctuary, which was marked by eight erect stones or crosses, some of which were remaining in 1773."⁴ The saint's crosier is thus described by Dr Joseph Anderson: "The Bachul More, or Great Staff of St Moluag of Lismore, is now in the possession of the Duke of Argyll. It is a plain staff of wood, two feet ten inches in length, retaining in some parts the plates of gilt copper with which it had been covered. Unfortunately the curved head is partly broken off, so that its precise form is no longer ascertainable." Dr Anderson adds in a footnote: "A small freehold in the island of Lismore was held for centuries by a family named Livingstone (locally styled the Barons of Bachuill), as the hereditary custodiers of the Bachul More. In 1544 we learn from a grant to one

¹ O. S. A., vol. xix. p. 318.

² Celt. Scot., vol. ii. p. 408, note.

³ O. P. S., vol. ii. p. 159.

⁴ *Ibid.*, p. 347.

of the 'Barons' that part of the lands had the name of Peynabachalla."¹

When the see of Argyll was created, *circa* 1200, it had as its first bishop Harald, chaplain to the Bishop of Dunkeld, in whose diocese Argyll was till then included. We find a trace of Harald in Killespickerrill—*i.e.*, the Church of Bishop Harald, at one time the alternative name of Muckairn parish. Further reference is made to this in chap. xvii. St Neamha or Neamhag, who succeeded St Moluag as abbot in Lismore, and died *circa* 610, is commemorated in Kilmonivaig parish, Inverness-shire, whose ancient church is believed to have stood where the present parish church stands—in the angle between the rivers Spean and Lochy.

The name of St Munna or Mund is found in Kilmun, a burying-ground; in Inveraray parish in Kilmun, an estate; on Loch Avich near Loch Awe; and in Kilmun on the Holy Loch, in the Firth of Clyde, where the saint founded a church or monastery, and where he is said to have been buried "at a spot locally known as Sith-Mun." Cosmo Innes says: "About the year 1363, Mary, Countess of Menteth, granted to her kinsman Archibald, the son of Sir Colin Campbell of Lochaw, the lands of Kilmun in Cowall for the yearly payment of a pair of Paris gloves at Glasgow Fair."² The hereditary keeper of the saint's crosier had a croft at Kilmun attached to his office. St Mund was born in Ireland, where he spent his youth. He was anxious to visit St Columba in Iona, but did not arrive there till after the latter's death. Baithene, the new abbot, however, received the visitor graciously, but would not enrol him among his monks on the ground that Columba had prophesied that he should not be the monk of any abbot, but should become an abbot of monks. He was accordingly sent back to Ireland to found a monastery near the sea in the district of Leinster.³ His connection with Kilmun was of a later date. In early life he was a shepherd, and thus resembled St Cuthbert, who tended sheep on the slopes of the Lammermoors. We have a trace of the latter

¹ Scotland in Early Christian Times, First Series, p. 226.

² O. P. S., vol. ii. p. 72.

³ Lives of the Scottish Saints, p. 60.

in Killiemaucuddican, in Kirkcolm parish, Wigtownshire, which Sir Herbert Maxwell interprets as Church of St Cuthbert,—apparently a diminutive of the name of the famous saint.¹

Fintan was an alternative name for St Mund, but we read of another saint of the same name—viz., Fintan, son of Aid; and it is probably after the latter that the parish of Killintag in Morven was called, the *f* having dropped out through aspiration. Reeves remarks: “Fintaig may be a form of Fintan, as Colmoc is of Colman,” and adds, “There is a small valley at the mouth of Glenroy termed Glenfintaig, which seems to take its name from the same person as Cillfhintaig or Killintaig.”² On one occasion when, accompanying St Columba on a journey across Drumalban, Fintan, son of Aid, was seized with sudden and severe illness, his companions asked Columba to pray for his recovery. This he did, and a cure followed. At the same time Columba prophesied that the young man would live longer than any of those present. Adamnan, who narrates the incident, says that Fintan founded a monastery at Kailliau-inde, which Skene is inclined to identify with Killundine, in the parish of Killintag just mentioned.³

St Baithene, named above, can be traced in Kilvean, another name for the estate of Bught near Inverness, or at least of a portion of it. Included in it is Torvean—*i.e.*, St Baithene’s Hill, a ridge rising immediately above the Caledonian Canal, and showing traces of early fortifications.⁴ In these names the *t* has been lost through aspiration, and the *b* has become *v* from the same cause. St Donan was well known in our western and northern districts. He was specially identified with the island of Eigg, where he was head of a monastic establishment consisting of fifty-two brethren, and where he and all his monks were slain about the year 616. Their martyrdom is thus referred to by Dr Skene: “While the people would seem to have been favourable to the little Christian colony established in the island by Donnan, the rule had passed into the hands of a queen, who was still pagan and em-

¹ Gall. Top., s. v. “Killiemaucuddican.”

² Adamnan, p. 328.

³ *Ibid.*, p. 328.

⁴ N. S. A., Inverness, p. 14.

ployed pirates to destroy them, who burnt the wooden church in which they were celebrating the Eucharist, and the whole community accordingly perished."¹ Martin says, in connection with his visit to Eigg: "There is a church here on the East side the Isle dedicated to St Donnan, whose Anniversary they observe. St Donnan's Well, which is in the South-West end, is in great Esteem by the Natives; for St Donnan is the celebrated Tutelar of this Isle."² The church referred to by Martin stood at Kildonan.

We can trace the influence of the saint elsewhere. Thus we find Kildonan in South Uist; Kildonan in Kirkmaiden parish, Wigtownshire; Kildonnen near Campbeltown; Kildonan in Arran; Kildonan in Colmonell parish, Ayrshire; Kildonnen at Lynedale, Skye; Kildonen on Little Loch Broom, in Loch Broom parish, Ross-shire; and Kildonan, a parish in Sutherland.³ Regarding the saint's influence in the parish in question, the Rev. Donald Sage, writing in 1840, remarks: "In my younger days there were many traditions of him afloat in the locality. One of these was, that after his death none could be found to fill his place so as to exert the moral influence which he exercised over the minds of the people. His successor therefore caused a wooden image of him to be made with features of countenance hideous and frightful. If any man proved refractory, he was immediately locked up in the church or cell at Kildonan, alone with this representation of St Donan, during the silence of night; and the consequences invariably were that, when brought forth from this confinement next day, the features of the saint and the death-like stillness of the cell had reduced him to absolute obedience. The cell, as well as the whole parish, from this circumstance was called 'Kil-duranach' (or 'the sullen cell,' as it means in ancient Celtic)."⁴

A contemporary of St Donan was Talorggain or Talarican, whose sphere of influence is to be found in the north of Scotland. He was patron of Fordyce parish, where his name lingers in St Tarkin's Well; but he was specially identified with the country north of Inverness, where we

¹ Celt. Scot., vol. ii. p. 153.

² Western Isles, pp. 278, 279.

³ Adamnan, pp. 296, 297.

⁴ Memorabilia Domestica, p. 97.

find Cill-Talargyn or Kiltarlity. There is also a trace of him in Skye, where the parish of Portree was formerly known as Ceiltarraglan.¹

Kilynaig in Coll, and Killeneck in Mull, had each a chapel dedicated, it is believed, to St Senaic, otherwise Senan or Moshenoc, an Irish saint of the sixth century, whom Dr Todd and Bishop Reeves identify with St Kessog or Makkessoch, patron of Luss.² In Irish hagiology Senan often occurs as a name. In the 'Martyrology of Donegal' twenty-two Senans are commemorated, a group of saints not easily distinguishable from one another. An ancient ecclesiastical site on Sanda island, Kintyre, is locally known as Kilmashenaghan or Cill-mo-senchain. On the mainland north of Sanda is the farm of Kilmashanachan, and adjoining it is Rudha M'Shannich, signifying, respectively, the Church and the Promontory of St Senan. In the latter name the honorific prefix has become changed into the patronymic according to a not uncommon process.³

Kilmahunaig, anciently Kilmachummag or Kilchumnack, near Crinan, and Kilmahumaig at the head of Loch Gair, off Loch Fyne, are not easily interpreted. The *ma* is of course honorific; but who was the saint represented? Have we the same saint in Kilchamaig (otherwise Kilchammak), in Kilcalmonell parish? In this name Bishop Forbes finds that of St Commanus or Comanus, and Colonel White that of St Cormac,⁴ the famous voyager. The latter etymology is less likely than the former, but it is not easy to interpret the name.

Kilvick O'Charmaig, the former name of the extensive parish of Knapdale, is commonly said to mean the Church of the son of Charmaig or Cormac. Bishop Forbes makes Charmaig and Cormac different persons, but rather inconsistently connects both with Kirkcormac in Kirkcudbrightshire. As indicated above, patronymic and honorific prefixes are sometimes mistaken for one another; and in this case what seems to be the patronymic is probably the

¹ N. S. A., Inverness, p. 218.

² Martyrology of Donegal, s. v. "Moshenock."

³ Archæological Sketches in Scotland, Kintyre, pp. 82, 88.

⁴ Ibid., p. 141.

honorific prefix. This is all the more likely to be the case when we remember that among older forms of the name are Kilmakcorme (A.D. 1551), Kilmaharmuk (A.D. 1561), and Kilmachormuk (A.D. 1621). In Martin's time St Cormac was familiarly known in Islay as MacCharmig. In the case of Kilviceuen in Mull, Bishop Reeves holds that the prefix is patronymic. He says: "Kilviceun is Cillmhic-Eogain, *Ecclesia filii Eugenii*. There is no Mac Eoghain in the Irish Calendar; but Ernan mac Eoghain, St Columba's nephew, is entered at Jan. 1."¹ In Ulva there is another Kilviceuen.

Kilfinichen parish in Mull, now united to Kilviceuen, probably signifies the Church of St Findchan, one of Columba's monks. Cosmo Innes says: "The church, dedicated perhaps to Saint Fincana the Virgin, one of the nine daughters of Saint Dovenald, stood in the south of the parish, on the north shore of Loch Scriden."² The Rev. J. B. Johnston does not entirely dismiss the claim of the maiden of the Den of Ogilvie, though on the whole he is inclined to champion that of the monk of Iona.³ St Findchan appears in a curious light in the pages of Adamnan, by whom he is described as the founder of a monastery in Tiree. He is represented as having taken part in the unlawful ordination of a certain bloodthirsty man. In consequence of this act, Columba prophesied that Findchan's right hand would decay away and precede him to the grave by many years—a prophecy which Adamnan says was duly fulfilled.⁴

Murdoch—probably the St Mordouch invoked among the martyrs of the Dunkeld Litany—had a connection with the west country, if we may believe Dempster, who says that he was a hermit, and had a humble cell near a certain lake in Argyll, his cell being called Kilmurdah. Dempster further says that there was a life of the saint in nine lections, and that the events narrated in it were depicted on the walls of his cell. He is described as the last of the bards, and is said to have lived about 800 A.D.⁵

¹ Adamnan, p. 243.

² O. P. S., vol. iv. p. 314.

³ *Scottish Place-Names*, s.v. "Kilfinichen."

⁴ Adamnan, lib. i. cap. 36.

⁵ *Hist. Eccl.*, vol. ii. p. 474.

We find a trace of him on the east coast—not, however, in a *kil*—in Inverkeillor parish, Forfarshire, as described by Jervise, who says: “The ruins of the kirk of Ethie or S. Murdoch stand in a lonely and romantic spot near the cliffs east of the Redhead. Like the kirk of S. Skae and similarly situated places of worship, that of S. Murdoch possibly owed its origin to some recluse who had taken up his abode there with the view of affording succour to shipwrecked sailors and pilgrims along the coast.”¹

Bute was the chief seat of the cultus of St Catan and of his nephew St Blane, otherwise Blaen, who was trained in Ireland by Comgal and Kenneth, and afterwards returned to Bute, where he is said to have been born, and where he founded a monastery at Kilblane in Kingarth parish. Dr J. K. Hewison observes regarding the spot: “On Blaen’s return to Bute he fixed upon a nook among the southern hills wherein to found the church that bears his name, and to rear the monastic establishment over which he presided. The site is cunningly disposed to bask in sunshine, while it has a prominent outlook over hill, dale, and sea. Behind is Suidhe Chatain (516 feet); before uprears the grassy Suidhe Bhlain (400 feet)—the favourite seat of the abbot, and near which, on the north slope, the country people pointed out a hollow in a stone which they said was the impression of his foot.”²

In the same parish are Kilchattan Bay and the farms of Meikle and Little Kilchattan. On the latter farm is St Catan’s Well, near the site, as Dr Hewison thinks, of the original church. “The well is carefully built, and is approached by some ten stone steps. It is now covered, but still in use.”³ In Inveraray parish is Kilblane, with an ancient burying-ground, in use till towards the end of the eighteenth century. In Kintyre was the ancient parish of Kilblane, now included in Southend. Its church stood in the Conieglen valley; but the site alone remains, all trace of church and burying-ground having disappeared by the end of the eighteenth century. About a couple of miles higher up the valley are the now ruined farmstead and hill of

¹ Epitaphs and Inscriptions, vol. i. p. 318.

² Bute in the Olden Time, vol. i. p. 174.

³ Ibid., p. 137, note.

Kilchattan, near an old burying-ground with some slight remains of a wall, probably of a chapel.¹ Kilchattan parish, now united to Kilbrandon, comprises the islands of Luing, Shuna, and Torsay, along with some smaller islands. The church of St Catan stood at the south end of Luing.²

There is a Kilchattan in the island of Gigha, off the west coast of Kintyre. When describing the island, Muir says: "Supposing the visitor to be in pursuit more of things gray than of things green, his earliest inquiry will in all likelihood be for the ruined church of St Catan, perhaps the most interesting antiquity in the island. It is a roofless, though in other respects not much wasted, building, internally 33 feet in length and 15 feet 2 inches in width. The doorway has apparently been on the south-west. Lying within the recess of the east window is the basin of a large octagonal font, the cavity circular, and, as is often the case, flat-bottomed; and in the burying-ground are some sculptured slabs and a broken cross 5 feet in length."³ Martin says: "Near the west side the church there is a stone of about 16 Foot high, and 4 broad, erected upon the Eminence. About 60 yards distance from the Chappel there is a square stone erected about 10 Foot high; at this the antient Inhabitants bowed, because it was there where they had the first View of the church."⁴

The parish of Jura was formerly known as Kilearnadale and Kilchattan, and included Colonsay, on the west side of which is Kilchattan, where St Catan's church was situated. St Catan is said to have resided for a time in a monastic house at Stornoway in the Lews. At Scarinche, in the same island, according to Spottiswood, a chapel was founded by the MacLeods in honour of St Catan; and in it tradition says that his relics were preserved.⁵

Kilearnadale in Jura, above named, was otherwise called Kilernadill. The name is difficult to interpret. Martin

¹ Archaeological Sketches in Scotland, Kintyre, pp. 89, 90.

² O. P. S., vol. ii. p. 100.

³ Eccles. Notes, p. 10.

⁴ Western Isles, p. 229.

⁵ For the connection of Catan with Clan Chattan *vide* Introduction to Macpherson's "The Loyall Dissuasive," edited by the Rev. D. Murdoch (Scottish History Society); and Keith's 'Scottish Bishops,' p. 393.

calls it Killearn. We have Killearn in Stirlingshire and Killern in Anwoth parish, Kirkcudbrightshire.¹ With regard to the last-mentioned Killern, Sir Herbert Maxwell is doubtful whether it is a dedication to St Kieran or, as Timothy Pont's rendering (Kill-orin) suggests, to St Oran, a contemporary of St Columba, who is remembered in Killoran in Colonsay.²

Killearnan, a parish in Ross-shire, and Killearnan, a township in Kildonan parish, Sutherland, recall St Ernan. Near the latter, Killearnan, is Cnoc-Ernaini—*i.e.*, St Ernan's Hill. It is difficult to say to which of the Ernans these two *kils* were dedicated. Bishop Forbes thinks that the Ross-shire one commemorates Ernan, a nephew of St Columba. Ernan of Rathnew, in Ireland, appears in the honorific disguise of Mernock or Marnock in the name of Kilmarnock in Ayrshire. In the 'Breviary of Aberdeen,' under date 25th October, is the festival "Sancti Mernoci epyscopi et confessoris patroni de Kilmernoch."³ There is another Kilmarnock in Inverchaolain parish, Argyll.

In the early part of the eighth century two missionaries—St Modan and St Ronan—preached in Scotland, and according to Skene were probably associated in the same mission. We find the former at Kilmodan in the Cowal district of Argyll. Regarding it Principal Story remarks: "The parish church, which, though a recent building, is on the ancient site, stands near the flat sandy shores of the Loch Riddon, where the Ruel, which gives its name to Glendaruel, discharges its shallow waters."⁴ The Rev. J. Maclachlan, minister of Kilmodan parish, writes: "We have St Modan's well and chapel. The ruins of the chapel are on the hillside, about half a mile to the north-east of the present church. Tradition has it that the oldest grave-stones in the present churchyard were taken from the chapel ruins." St Ronan can be traced in Kilmarnog in Muckairn parish, Argyll, and in Kilmarnock, a parish in Dumbarton-

¹ Mr Johnston says: "All the Killerns, with small likelihood, have been derived from St Cieran of Clonmacnoise (545); *c* lost by aspiration."—'Scottish Place-names,' *s.v.* "Killearn."

² Gall. Top., *s.v.* "Killern."

³ Adamnan, p. 251.

⁴ St Modan of Rosneath, p. 17.

shire, both names showing the usual honorific prefix and suffix. We find the same saint also in the east country—viz., at Kilmaron in Cupar parish, Fife. Near the eastern boundary of the lands of Kilmaron, the ruins of a small chapel were visible till towards the end of the eighteenth century.¹ St Ronan is believed to have died as Abbot of Kingarth about the year 737.

Probably about the same time there flourished a saint whose name appears in Hector Boece under the form of Glascianus. Boece says:—

“Glacianus als of grit auctoritie,
Ane archibischop and grit prechour wes he.”²

The saint may have been a bishop, but he was certainly not an archbishop. He has left a trace of himself in Kilmaglass, otherwise Kilmalash—the old name of Strachur parish in the Cowal district of Argyll. About a century before the time of Glascianus our eastern coast was visited by St Boniface, who founded a church at Invergowrie, in the Carse of Gowrie. One of his followers was Pensandus, whose name is found in Kilspindie in the same district, and perhaps also in Kilspindie, near Aberlady, in East Lothian, where there is said to have been an early monastic settlement.³

¹ O. S. A., vol. xvii. p. 147.

² Stewart's Metrical Translation, vol. ii. pp. 368, 369.

³ Caledonia, vol. ii. p. 520.

CHAPTER VIII.

KILS AND SAINTS—*continued.*

Killantringan—Kilninian—Kilmartin—Kilmacbalmaig—Kilmaichlie—Kilquonell—Kildonell—Kilforman—Kilconquhar—Kilrenny—Kilmalisaig—Closeburn—Kilmabog—Kilbartha—Kildorais—Kilvaxter—Kilchrihan—Killevin—Kilneuir—Killstay—Kil-nam-brasbairn-kill—Kilmorich—Kilmaurs—Kilbucho—Kilbagie—Kylmalduff—Kilminning—Kilmany—Kilmallie—Kilmadock—Kildavie—Kilfnan—Kilwinning—Killenane—Killallan—Kilfillan—Killylour—Kilboan—Kildutbie—Kilduich—Kilbarr—Kilmarie, &c.—Cillabhruc—Kilrule.

ST NINIAN of Whithorn is to be found in Killantringan in Portpatrick parish, Wigtownshire; in the lands of Kil St Ninian in Girvan parish, Ayrshire; and in Kil St Ninian in Urquhart and Glenmoriston parish, Inverness-shire,—styled in Gaelic *Cill-an-Trinnein*. With regard to Kilninian in Mull, one would naturally infer, as Cosmo Innes does, that the name embodies that of the apostle of Galloway; but an attempt has been made to find in it the name of Nennidius, a friend of St Bridget.¹ In 1561 Kilninian was written “Kilnoening.”

The cultus of St Martin of Tours, as we saw in chap. iv., was introduced into Scotland by St Ninian in connection with the dedication of his *candida casa* at Whithorn, and there is no doubt that St Martin was popular in our early Celtic Church, for we learn from Adamnan that at Iona his name was remembered in the devotions of the monks.² In the ancient parish of Cullicudden in the Black Isle is Kilmartin, where the original church of St Martin is believed

¹ Scottish Land-Names, p. 172, and Scottish Place-Names, s.v. “Kilninian.”

² Life of St Columba, p. 86.

to have stood. Kilmuir parish in Skye has a Kilmartin, and in Argyll is the parish of Kilmartin, containing a village of the same name, immediately to the north of which are the ruins of Kilmartin Castle, where the rectors of the parish are said to have resided.¹

St Colman of Dromore in Ireland, who flourished *circa* 500 A.D., has probably given his name to the farms of Colmac or Calmac in North Bute, styled till recently Kilmachalmaig. Writing in 1893, Dr J. K. Hewison remarks: "There are now no remains of the chapel which stood on East Colmac; and the traces of the cemetery, visible at the end of last century, are totally obliterated now. One relic of this seat of worship alone survives in the massive flat-faced boulder of trap with its deeply incised cross preserved in a field."² In Kincardine parish, Sutherland, is Kilmachalmag, beside the river Oikel, where a chapel once stood. Kilchalman in North Uist seems also to have the name of St Colman, but without the honorific prefix and suffix.

Manxmen visiting Scotland ought to turn their steps to Chapelton of Kilmaichlie, in Inveraven parish, on the Spey, for the *kil* there was dedicated to St Machalus, Maccald, or Maughold, familiar to them in Kirk Maughold and Maughold Head near Ramsey. Machalus led a wild life in Ireland till arrested by a miracle said to have been wrought by St Patrick. What happened thereafter is thus told by the Rev. S. Baring-Gould: "On asking what penance he should undergo for his crimes, St Patrick ordered him to quit Ireland without taking anything with him except a coarse garment, and entrusting himself in a leather coracle to land in the first place whither the wind wafted him, and there to serve God. He obeyed, and was carried by the winds to the Isle of Man, where he was kindly received by two bishops, Conindrus and Romulus, who directed him in his penances, and with so much spiritual advantage that he succeeded them as bishop of the island, and became renowned for his sanctity. He is called Maughold in the Isle of Man, and probably lies buried in the church that

¹ N. S. A., Argyll, p. 559.

² Bute in the Olden Time, vol. i. p. 116.

bears his name, which is remarkable for some ancient sculptured crosses in the churchyard."¹

In a charter of 1541 reference is made to Kilquhonell, on the lands of Ardstinchar in Carrick.² The *kil* in question was evidently dedicated to St Connell, whose name occurs in several Kirkconnells in our south-western shires. Kildonnell, near Campbeltown, is believed to commemorate St Donnel or Domhnuill, regarding whom we have no biographical details. There is a Kilforman Cairn in Birnie parish, Elginshire, but the name is difficult to interpret.³ Kilconquhar in Fife is also perplexing. The local pronunciation—Kinūchar—does not help us. Conquhar may be Cunchar, otherwise Cunuchar, athane of Angus; but is the prefix *cill* a church, or is it *coille*, a wood, as Mr Liddall suggests? An answer is not easy.

Kilrenny, also in Fife, is another perplexing name. Mr Liddall thinks that it means "ferny wood." Various saints—*e.g.*, St Ringan (Ninian), St Irenæus of Lyons, and St Ethernan—have been suggested in connection with the naming of the church. The writer of the parish article in the 'O. S. A.'⁴ remarks: "The name of this parish seems to be derived from the saint to whom the church was dedicated—*viz.*, St Irenæus, Bishop of Lyons, whose fame for piety was at that time great throughout Christendom. What serves to confirm this origin of the name is that the fishermen who have marked out the steeple of this church for a mark to direct them at sea call it St Irnie to this day; and the estate which lies close by the church is called Irniehill, but by the transposition of the letter *i*, Rinniehill. What adds to the probability of this interpretation is a tradition still existing here, that the devotees at Anstruther who could not see the church of Kilrenny till they travelled up the rising ground to what they called the Hill, then pulled off their bonnets, fell on their knees, crossed themselves, and prayed to St Irnie."

Kilmalisaig, in North Knapdale parish, evidently embodies the same name as Eccles-Malesoch, the old name of Carluke parish, Lanarkshire, referred to in chap. iv., but it

¹ Lives of the Saints, *s.v.* "Maccald" (25th April).

² R. M. S.

³ N. S. A., Elgin, p. 86.

⁴ Vol. i. p. 409.

is difficult to discover the saint who is hidden in the name. Closeburn parish, Dumfriesshire, written in the twelfth century "Kylosbern," is the church of St Osbern. Kilmahog, near Callander, is the church of St Chug; and Kilbartha, the former name of the Aberdeenshire parish of Towie, looks like the church of St Bartha, but in all three cases biographical facts are lacking. It is also difficult to say much about names like Kildorais and Kilvaxter in Skye, Kilchrinan in Mull, Killevin (otherwise Killenewen) and Kilneuair in Glassary parish, Killstay in Kirkmaiden parish, and Kil-nam-brathairn-kill, the old name of Lochgoilhead parish. Kilmorich, now included in the last-mentioned parish, has been conjecturally associated with St Muredach—a bishop at Killala in Ireland, *circa* 440 A.D.;¹ but we may with more probability find in it a reminiscence of Moroc, an abbot of Dunkeld, who gave name to the Mains of Kilmorick near Dowally, where is St Muireach's Well, and to Kilmorack parish, Inverness-shire, whose church stood near the falls of Kilmorack, on the river Beauly. In 1521 Kilmorack was written "Kilmoricht." On Blaeu's map there is a "Kilnamoraik," close to Loch Lochy.

St Maura and St Beya were virgins who, according to Adam King's Calendar, flourished during the second half of the ninth century. Maura used to visit Beya in Little Cumbrae, where the latter lived in solitude, "surrounded by beasts and birds," where she was buried, and where the remains of her chapel are still visible. She was honoured at Dunbar, where the Collegiate Church was dedicated to her.² A hint of her is still to be met with at Dunbar in the name of Bey's Well Park, a terrace facing the sea, in the neighbourhood of a spring dedicated to her. Maura is found in the name of Kilmaurs in Ayrshire, regarding which the authors of 'The Arms of the Baronial and Police Burghs of Scotland'³ observe: "It may be worth while mentioning for the benefit of those interested in hagiology,

¹ O. P. S., vol. ii. p. 82, note; and Scottish Place-Names, *s.v.* "Kilmorich."

² In the 'Register of St Giles' (p. 224) we read, "Johannes Quhyte prebendarius de Petcokis in ecclesia Collegiata Sancte Baye Virginis de Dunbar."

³ P. 286.

that Kilmaurs is said to be the only church dedicated to the virgin Maura dissociated from Baya. Maura is said to have died at Kilmaurs, and Baya in the Little Cumbræ, of which she is generally regarded as the patroness. Their feast will be found on November 3 in the 'Aberdeen Breviary,' where it is also said that Baya is specially honoured at Dunbar. In the diocese of Beauvais there is a festival on July 13 in honour of Maura and Brigida, who are there styled martyrs, with a vague statement that they were Northumbrian, and their identity or otherwise with the patroness of Kilmaurs and her friend may supply an interesting subject for study." St Begha—a different person from Beya—was an abbess in the seventh century. She is to be found south of the Tweed in St Bees in Cumberland and in Beaminster in Dorset; while in Scotland we find her in Kilbucho in Peeblesshire, an ancient parish now united to Broughton and Glenholm. There are traces of the old church, close to which is St Bees' Well, at one time held in reverence. Cosmo Innes remarks: "The church lies near the eastern extremity of the parish, not far from the mouth of the Kilbucho burn, where doubtless it was planted in early times. It was dedicated to Saint Begha, the virgin whose festival was kept by the Scottish Church on the day of her deposition, the thirty-first of October. She was of Irish birth, but, passing into Britain, became the disciple of Saint Aidan and of Saint Hilda, in whose convent at Whitby her relics were preserved until the sixteenth century."¹ St Begha is probably also to be found in Kilbagie in Clackmannanshire, and in Kilbegie—a glebe connected in 1587 with the vicarage of Kilmakocharmik in North Knapdale. Kilbag-head in Lochs parish may recall either St Beya or St Begha.²

The lands of Kylemagage, near Loch Leven, are referred to by Bishop Forbes in connection with a Fife retour, and he thinks that the name embodies that of St Gaius, one of the companions of St Adrian, said to have been martyred by the Danes on the Isle of May in the year 875.³ Inveraray parish, or at least part of it, was styled Kylmalduff in

¹ O. P. S., vol. i. p. 177.

² Kal., s.v. "Begha" and "Beya."

³ Ibid., s.v. "Gaius."

1304 and Kilmalew in 1529, the second being in all likelihood an altered form of the first, through the loss of the *d* by aspiration. Both forms seem to point to Malduff,—believed to have been from Ireland,—who was so molested by robbers that he fled into England. After various wanderings he settled at a place called Ingelbourne Castle, where he gathered round him a monastic establishment, the nucleus of the present Wiltshire town of Malmesbury,¹ in whose name the first syllable of Malduff is embedded.

Kilminning, in Crail parish, Fife, indicates St Monan or Monyn, whose name appears in St Monans in the same county. The writer of the article on Crail parish in the 'N. S. A.'² remarks: "There was no doubt a cell or chapel dedicated to St Minin or Monan at Kilminning farm, the corn-yard of which is still full of graves, like a regular burying-ground." Kilmany, in the north of the county, written "Kylmany" in 1250, is thought by Mr Johnston to have been probably a dedication to St Monan. Mr Liddall thinks that the name means Wood of Maine, ancestor of the Irish tribe of Hy Maine.³ Kilmeny in Islay is difficult to interpret.

Kilmallie in Lochaber, written in 1296 Kilmalyn, and Kilmallie, the ancient name of Golspie parish, Sutherland, written in 1471 Culmalin, probably both record the name of St Moling. With regard to the latter instance, Mr E. W. B. Nicholson says: "Who was St Malin? His name is unknown in that form. But I believe I have found him in the celebrated Irish saint commonly known as Moling, who died in 697, and who is called Maling in a MS. so near to his own time as the eighth century."⁴ Kilmallie church was the parish church of Golspie till 1619, when it was superseded by the chapel of St Andrew at what is now the town of Golspie, about two miles distant. At the hamlet of Kilmallie are traces of the ancient church, with a graveyard containing the tombs of many of the Earls of Sutherland.⁵ St Moling adopted a monastic life, and was

¹ Appendix, F. : Taylor's 'Names and their Histories,' *s.v.* "Malmesbury."

² Fife, p. 966.

³ Liddall's Fife and Kinross Place-Names, *s.v.* "Kilmany."

⁴ Golspie, p. 268.

⁵ N. S. A., Sutherland, p. 33.

the founder of Teghmoling, now St Mullen's in county Carlow. He was bishop of Ferns in Wexford during the last six years of his life.¹

Another Irish saint who was bishop at the same place, though at an earlier date, was Aidan, or, with the honorific prefix and suffix, Madoc or Modoc.² He was born in 558, and died in 625. He spent a considerable time in Wales, and was one of the disciples of St David. Indeed, he was so identified with the Principality that he was regarded as almost a Welshman. The Perthshire parish of Kilmadock, where stand the picturesque ruins of Doune Castle, is commonly said to bear his name.³ There is another St Madoc, a Welshman, whose church in the Principality is Llanmadoc, in Glamorganshire. It is presumably to this saint that Skene alludes when he attributes the dedication of Kilmadock to Modocus through the influence of the Welsh Calendar, though it may possibly be the first-mentioned St Modoc to whom he refers.⁴ There is, however, a difficulty in connecting the name of St Madoc, whether the Irish or the Welsh saint, with Kilmadock, and that is the pronunciation of the name, the stress of the voice being on the ultimate and not on the penultimate syllable. One is therefore tempted to regard the *ma*, not as part of a saint's name, but as the common honorific prefix, leaving *dock* to be accounted for. According to this view, Kilmadock would thus be the Church of my Dock. But who was St Dock? The church of Cambuslang had St Cadocus as its titular, an abbreviated form of whose name is Docus, to be found probably in the Cornish parish of Ladoc or Landoc—*i.e.*, the Church of St Docus. We learn from the life of the saint that he spent some years in Central Scotland; and it seems reasonable to conclude that he left his name in Kilmadock.⁵

In Kintyre is Kildavie, regarding which Colonel White

¹ Baring-Gould's *Lives of the Saints*, s.v. "Moling" (17th June).

² *Vide* an Article on St Modoc by Bishop Reeves in 'Transactions of Royal Irish Academy,' vol. viii. p. 446.

³ Scotland in Early Christian Times, vol. i. p. 245, note.

⁴ Celtic Scotland, vol. ii. p. 193, note.

⁵ Ree's *Cambro-British Saints*, p. 350; and Borlase's *The Age of the Saints*, p. 146.

observes: "In the name of Kildavie, which is found attached to a group of farms a little to the north of S. Coivin's, we may perhaps trace a dedication to an ancient Irish ecclesiastic, Davius—if not, as might have been imagined, to the renowned Welsh saint, David."¹ On the whole, one is inclined to conclude that this Kildavie, like Kildavie in Mull, recalls the Irish rather than the Welsh saint; while the reverse may perhaps be said of Cill Daidh, an ancient burying-ground in Weem parish, Perthshire, referred to in chap. iii.

Kilfinnan parish, in the Cowal district of Argyll, commemorates St Finan; but there is some difficulty in deciding to which saint of that name its church was dedicated. Cosmo Innes says: "The church appears to have been dedicated to St Finan, Bishop of Lindisfarne, who flourished about the year 650."² Bishop Forbes ascribes it to Finan, otherwise Finian, a saint of Irish birth, who died *circa* 575, and from whom he thinks Lumphanan in Aberdeenshire derived its name.³ Another Finan founded a monastery at Clonard in Meath, where he had St Columba as one of his pupils. St Finan, another of Columba's teachers, and founder of the monastery of Maghbile in county Down, went to Italy and became Bishop of Lucca, where he was known as St Frigidianus. He died *circa* 579. Bishop Reeves identifies him with St Vynninus, otherwise Wynnin, who, according to the 'Aberdeen Breviary,' was buried at a place called Kilwynne—*i.e.*, Kilwinning, in Ayrshire, where was St Wynnin's Well, and where a stately abbey was reared in honour of St Wynnin and St Mary by Hugh de Morville, Lord of Cunninghame, about the middle of the twelfth century.

In the northern parish of Dunlichity there was till 1643 "ane Idolatrous Image called St Finane, keepit in a private house obscurely," regarding which Mr William Mackay writes: "The image called St Finane, which the Protestant people of Dunlichity worshipped as late as the year 1643, deserved a better fate than burning at the market cross of Inverness after sermon. Probably the

¹ Archæological Sketches in Scotland, Kintyre, p. 89.

² O. P. S., vol. ii. p. 49.

³ Kal., s.v. "Finan."

ministers who did the burning did not know that they were destroying the last representation, rude and imaginary though it might be, of one of the most earnest evangelists of the early Celtic Church."¹ The festival of St Finan of Clonard, mentioned above, falls in December. When discussing Highland lore, the Rev. J. G. Campbell says: "St Finan's Eve is the longest night in the year, and hence it is said of a very stupid person, 'He is as dark as the night of St Finan, and that night is pretty dark.'"²

In Inverchaolain parish is a place variously called Killenane and Killelane, the first form embodying, according to Cosmo Innes, St Finan, and the second St Fillan, the *f* being lost through aspiration in both cases. We find St Fillan's name in Killellan, an estate near Campbeltown; in Killallan, a Renfrewshire parish (now united to Houston) containing the ruined church of St Fillan, anciently the property of Paisley Abbey;³ and in Killellan, near Lochalsh, in Ross-shire. It is curious, in connection with the Inverchaolain example just mentioned, that, in the 'Registrum de Passelet,' Killallan is written "Kyllinan." In Islay is Killinallin, which, Captain Thomas thinks, is either "Cillean n' Fhaelan, St Faelan's Church, or Cillean Fhaelain, little Church of St Faelan."⁴ Galloway has two Kilfillans—viz., the church of Kilfillan on Penkilnburn in Sorbie parish, and Kilfillan farm in Old Luce parish. Sir Herbert Maxwell suggests that Killylour in Kirkpatrick-Irongray parish is perhaps Cill an-lobhair—*i.e.*, St Fillan the Leper's Church, this being the saint who gave name to St Fillans at the foot of Loch Earn.⁵

In the district of Lochalsh, where Killellan just named is situated, another *kil*—viz., Kilchoan, *i.e.*, St Congan's Church—is to be found. Congan was uncle of Fillan, being brother of Kentigerna, the latter's mother. The Rev. S. Baring-Gould remarks: "St Congan, more correctly Comgan, was the son of a prince of Leinster, and was in youth trained as a soldier. On succeeding his father he

¹ Inverness and Dingwall Presbytery Records, Intro., p. xxxvi.

² Witchcraft and Second Sight in the Scottish Highlands, p. 289.

³ Crawford's History of Renfrewshire, p. 103.

⁴ P. S. A. Scot., vol. xvi. p. 267.

⁵ Gall. Top., s.v. "Killylour."

governed his dominions with prudence and rectitude; but on being attacked by his neighbours he was conquered and obliged to fly, wounded in the foot by an arrow. The expulsion of Congan from his kingdom led also to that of his sister and her sons. Accordingly Congan, with Kentigerna and her son Fillan, and seven clerks, betook themselves to Lochelch, where they led a severe life. After the death of his uncle, St Fillan built a church in his honour, and buried him in Iona."¹ Among other *kils* recalling St Congan may be mentioned Kilchoan in Kiltarn parish; Kilchoan in Knoydart; Kilchoan in Ardnamurchan, where the ruins of the ancient church stand on the bank of a small stream flowing into Kilchoan Bay; Kilchoan in Kilbrandon and Kilchattan parish; and Kilchonan in the Braes of Rannoch, where the burying-ground of St Congan's church remains, though the church has vanished.

St Duthac, whose shrine at Tain was the goal of many a mediæval pilgrimage, had two *kils* bearing his name. One of these, mentioned by Bishop Forbes, is Kilduthie, near the Loch of Leys—a large sheet of water in Banchory-Ternan parish, drained about the middle of last century; the other is Kilduich, situated at the head of Loch Duich, in Kintail parish, Ross-shire, loch and church having both borrowed the name of the saint.

St Finbar, or more shortly Barr, patron of Cork in Ireland, was popular also in Scotland. His name, as Bishop Reeves explains, means literally "white head," in allusion to the colour of his hair.² The 'Martyrology of Aberdeen' says that he was a bishop in Caithness, and that he died there. His death is believed to have occurred *circa* 623. When the Cathedral of Caithness was founded at Dornoch, in the first half of the thirteenth century, the building was dedicated to St Finbar; and it is interesting to note that the church of Fowey in Cornwall, at the other extremity of our island, was also dedicated to him.³

At the north end of Barray is Kilbarr, an ancient ecclesi-

¹ Lives of the Saints, vol. x. p. 325.

² Adamnan, p. 266.

³ In 1336 the church of Fowey was rebuilt and re-dedicated, St Nicholas supplanting St Finbar.—*Vide* Borlase's 'The Age of the Saints,' p. 129.

astical site consisting of three ruined churches or chapels grouped together in an unenclosed burying-ground; while not far off are the foundations of another place of worship.¹ One of these must have been the church on whose altar, as Martin tells us, the wooden image of St Barr used to stand "covered with Linen in form of a shirt." Martin adds the following local tradition: "'The inhabitants having begun to build the church, which they dedicated to him, they laid this Wooden Image within it; but it was invisibly transported (as they say) to the Place where the Church now stands, and found there every morning.' This miraculous conveyance is the Reason they give for desisting to work where they first began."² After referring to the image, the writer on Barray parish in the 'N. S. A.'³ observes: "We are credibly informed that it was customary for persons proceeding on a journey to make some present to the saint of clothes or linen to ensure prosperity to their undertaking."

Bishop Reeves remarks: "Next to St Columcille there is no ecclesiastic of the ancient Scottish Church whose commemorations are more numerous in the west of Scotland than St Maelrubha, or whose history is marked with greater exactness in the main particulars of his life. He was born on the 3rd of January in the year of our Lord 642. On his father's side he was eighth in descent from Niall of the Nine Hostages, Sovereign of Ireland. Our saint, following the national usage of family association, became a member of St Comgall's society at Bangor. His connection with this place seems to have been kept up even after he fixed his seat in Scotland, and his principal church in that country was regarded as an affiliation of Bangor. In the year 671 Maelrubha, being now twenty-nine years old, withdrew from his native country to Alba, following in the wake of St Columba and others of his nation. Two years expired before he obtained a permanent settlement; but in 673, as Tighernach relates, 'Maelrubha fundavit ecclesiam Apocrosan.' Here he continued to exercise his abbatial office for fifty-one years, during which time he founded a church

¹ Muir's Eccles. Notes, pp. 281, 282.

² Western Isles, p. 92.

³ Inverness, p. 206.

on an island in a lake of Ross-shire which takes its name of Loch Maree from him; and he acquired so great a reputation for sanctity that he was regarded as the patron saint of this part of Scotland, whence he extended his influence both in islands and on the mainland. In 722 he closed his labours."¹

St Maelrubha's name has undergone a great variety of curious changes, as explained by Bishop Reeves, who cites nearly forty different forms, including such extremes as Arrow and Summereve, the latter combining both name and title. Some of these changes show themselves in connection with the *kils* bearing his name. Thus Kilmarie in the south-west of Strath parish, Skye, where there are the remains of a chapel, is Maelrubha's, not Mary's, church; and the same may be said of Kilvary in Muckairn parish, six and a half miles north-east of Oban, near the road to Loch Etive. Kilmorie, the ancient name of Stralachlane parish, united to Strachur in 1650, is believed by Bishop Reeves to be Maelrubha's church. He also holds that the church of Kilmorie (the ancient name of Craignish parish), which is called in a Retour "Kilmalrew," was under the same invocation. Regarding Maelrubha's name Professor Mackinnon remarks: "In its contracted form the name has sometimes been confounded with Mary. In Gaelic Mary is *Moire*; and the church of Mary is *Cille-Mhoire*, Englished 'Kilmory's.' Besides, the accent is always on the penult—*Kilmóry*; whereas in the case of the contracted *Maolrubha* the accent falls on the final syllable."²

In Islay is the parish of Killarrow, now united to Kilmeny. Its church stood about the centre of the island, and there is no doubt that Maelrubha was its titular; for among many variants of its name may be mentioned Kilmolrow in 1500 A.D. Blaeu marks a Kilmolrui in Bracadale, Skye. Dr Reeves says in connection with it: "St Assint was the patron saint of Bracadale proper. The annual tryst is in September, probably the early part, new style, or the close of August, old style—that is, about St Maree's day." His

¹ P. S. A. Scot., vol. iii. pp. 261, 262. The account, *ut supra*, has been somewhat abbreviated.

² Scotsman, Article No. ix.

day was on the 27th of August. Arasaig parish, now united to Ardnamurchan, had a church formerly styled "Kilmolroy in Arisik," recalling, like those mentioned above, the patron saint of Applecross.

Two *kils* may be mentioned in conclusion which, though not to be found on our maps, are or were familiar to many acquainted with Gaelic. These are Kilrule—*i.e.*, the Church of St Rule or Regulus, applied by Highlanders to St Andrews;¹ and Cilla Bhruic—*i.e.*, St Brioc's Church, used to designate the parish of Rothesay in Bute, where a fair is still held on what is called "Bruix Day."²

¹ O. S. A., vol. xiii. p. 188. Bellenden says: "He [Kenneth] translatit the bishoppis sete of Abirnethy to the kirk of *Sanct Reule*; quhilik was namit efter the kirk of Sanct Andros."—'Chronicles,' vol. ii. p. 165.

² Hewison's Bute in the Olden Time, pp. 16, 100.

CHAPTER IX.

KIRKS.

Kil and kirk—Distribution of kirk—Kirkton—Kirkland—Kirkhill, &c.—Kirkcairns—Halkirk—Kirkholm—Kirkness—Kirkden—Kirkcaldy—Kirkurd—Kirkstyle—Kirkscith—Wheelkirk—Kirks of Eskdale—Westerkirk—Kirkstead, &c.—Kirkball and Glenkirk—Kirkwood—“Kirkwodheid”—Ashkirk—Woodkirk—Hobkirk—Kirkbope—Kirk-Tetholm—Kirkliston—Kirk Borthwick—Kirkfortbar—Muirkirk, &c.—Prestonkirk—Kirkwall—Kirkside, &c.—Redkirk—Whitekirk—Falkirk—“Auld Kirk”—“New Kirk”—Kirk Newton.

Kil and *kirk* have practically the same meaning. The one, as we have seen, is from Latin *cella*; the other is from Greek *κυριακόν*, the neuter adjective from *Κύριος*, the Lord. This etymology is accepted by Skeat, who holds that the Icelandic *kirkja* is borrowed from the Anglo-Saxon *cyrice* or *cirice*, whence we have *kirk*. Sir Herbert Maxwell remarks, “The Gael borrowed the A.S. *circ* or the Norse *kirkja*.”¹ This borrowing, however, was not frequent. Sometimes a place was *kil* first and afterwards *kirk*. Thus Kilmabreck became Kirkmabreck; and Kildominie, Kirkdominie: but *kil* was not always superseded, as the existing *kils*, already referred to, amply show.

Regarding *kirk* south of the Tweed, Canon Taylor says: “We find the prefix *kirk*, a church, in the names of no less than sixty-eight places in the Danelagh, while in the Saxon portion of England we find it scarcely once.”² In the Isle

¹ Land-Names, p. 174. For examples of *kirk* not signifying church *vide* Appendix, G.

² Words and Places, p. 357.

of Man, where Norse influence was strong, "all the parish churches, with two exceptions, have the prefix *kirk*."¹

A group of houses close to the site of a church is often known as Kirkton—*i.e.*, kirk town, from A.S. *tun*, a home-
stead or enclosure, corresponding, as we shall see in chap. xxix., to Kirkby and Kirby in England. A division of land pertaining to a church was naturally called the kirkland or the kirklands. The kirklands of Cavers were reckoned synonymous with the parish of Cavers;² but, as a rule, the name was given to only a portion of a parish. Kirkland is a village in Wemyss parish, Fife, on the river Leven. Kirkland, called also Kirkfieldbank, is a village in Lesmahagow parish on the Clyde, one mile west of Lanark. Near it once stood a chapel known as the Chapel of Greenrig. There is a Kirkland hamlet in Kirkcudbright parish, less than a mile from the ruined kirk of the ancient parish of Galtway, united to Kirkcudbright about 1683. There are various other places called Kirkland or Kirklands, mainly in the southern half of Scotland. At Dumfries, near the Moat Brae, is Kirkland Moat, a mound on the left bank of the Nith, believed to be artificial.³

We find Kirklandhill in the parishes of Maybole and Kirkmichael (Dumfriesshire). In the latter is also Kirkhill, corresponding in meaning to Kirklaw, a farm in Skirling parish. Kirkknow—*i.e.*, the Knoll of the Church—is a village in Cambusnethan parish, on the high ground close to the kirk, built about 1649, when the still older structure, whose ruins are yet visible near the Clyde two and a half miles to the west, was deserted.⁴ Kirkhill is an estate in Mearns parish, Renfrewshire. The kirk of Mearns was granted during the second half of the twelfth century to Paisley Abbey, and continued to be its property till the Reformation.

The parishes of Kilmadock and Strathaven have each a Kirkhill. The estate of Belmont, in Meigle parish, noted for its fine old trees, was known as Kirkhill till about 1770, and was anciently the occasional residence of the bishops of Dunkeld.⁵ There is a village of Kirkhill on the North Esk,

¹ Moore's Surnames and Place-Names of the Isle of Man, p. 280.

² N. S. A., Roxburgh, p. 429.

³ Ibid., Dumfries, p. 11.

⁴ Caledonia, vol. iii. p. 709.

⁵ N. S. A., Perth, p. 233.

half a mile north-east of Penicuik, Mid-Lothian, recalling the ancient kirk of St Mungo. Kirkhill is the original village of Cambuslang parish, Lanarkshire, and points to the kirk of St Cadoc that stood on the bank of a rapid rivulet, called from it the Kirk Burn. In Uphall parish, Linlithgowshire, is Kirkhill mansion, half a mile from Broxburn, and about 700 yards from the ancient kirk of St Nicholas, whose bell, bearing date 1441, was removed to the new church at Uphall.¹ Kirkhill Castle is near Colmonell, Ayrshire; and Kirkhill House is in Cockpen parish, on the South Esk, a mile and a half from Gorebridge. St Andrews has a Kirkhill, formerly called Kirkheugh, where, as Dr D. Hay Fleming tells us, "the Celtic Church had an early settlement: but little remains now except the foundations of the church and some portions of the walls."² In the north of Inverness-shire is Kirkhill parish, comprising the ancient parishes of Wardlaw and Farnua. There is a farm of Kirkhill near Ellon in Aberdeenshire. Kirkgill, in Crawford parish, is the Glen of the Church, from Scandinavian *gil*, a narrow valley.

Kirk is further found in such names as Kirkside, an estate in St Cyrus parish, Kincardineshire; Kirkfield, an estate in Lesmahagow parish; and Kirkbank, an estate and a railway-station near the Teviot in Eckford parish, Roxburghshire. The kirk of Eckford is beautifully situated near the Teviot, not far from its junction with the Kale. From the 'N. S. A.'³ we learn that the ancient church-bell of Eckford now hangs in the belfry of Carham in Northumberland, whither it is believed to have been taken in the sixteenth century. Kirkdale is an ancient parish of Kirkcudbrightshire, annexed in 1636 partly to Anwoth but chiefly to Kirkmabreck. Its church, dedicated to St Michael, stood half a mile below Kirkdale mansion. There is a Kirkdale in South Uist, on the south shore of Loch Eynort.

Kirklane, in the Kirkcudbrightshire parish of Kelton, signifies the Stream of the Church, *lane* being, according to Jamieson's Scottish Dictionary, a brook of which the motion is so slow as to be scarcely perceptible. Another

¹ Caledonia, vol. ii. p. 886, note.

² Guide to St Andrews, p. 75.

³ Roxburgh, p. 223, note.

instance of the same word occurs in Kirkgunzeon Lane—*i.e.*, the stream of Kirkgunzeon parish flowing into the Urr near Dalbeattie. In Peeblesshire is the ancient parish of Kailzie, now part of Traquair. Its church, dedicated to the Virgin, stood beside a stream called from it the Kirkburn, flowing into the Tweed. There is a Kirk rivulet in Mearns parish, Renfrewshire. Kirk-Loch, in Lochmaben parish, Dumfriesshire, is a sheet of water recalling the old church of the parish—a Gothic structure dedicated to St Mary Magdalene, but removed in 1818 prior to the building of the present church on another site.

What is now called Glencairn, in Auchindoir and Kearn parish, Aberdeenshire, was at one time known as Kirkcairns. When the church of Auchindoir was to be built, a proposal was made to erect it at Kirkcairns; but the virgin to whom the structure was to be dedicated expressed her preference for the site where it was actually reared. Such at least was the local belief, according to Jervise, who remarks: "But for the warning voice of the virgin, who appears to have been a good judge both of locality and soil, the kirk would have been placed in an obscure, sterile district."¹

In Caithness are the village and parish of Halkirk, the latter comprising the ancient parishes of Halkirk, dedicated either to St Fergus or St Catherine, and Skinnet to St Thomas. In 1222 Halkirk was written "Hakirk," in 1274 "Haukyrc," and in 1504 "Haikrik." Mr Johnston interprets it as signifying High Church, and thinks that the *l* is probably due to association with Icelandic *hall-r*, a slope.² Pennant says: "As the Bishop of Caithness lived of old at Halkirk, his chapel was called St Kathrin, of which there is no vestige left but a heap of rubbish."³ *Holm* means an island, or a meadow by a river. Kirkholm is in the parish of Sandsting and Aithsting, Shetland, where there is also Kirkness, the Church Headland. There is another Kirkholm—a small estate in Kirkpatrick-Irongray parish, Kirkcudbrightshire—not far from the glebe. Kirkcaldy in Fife is difficult to interpret. Kircaladinit and Kirkaldin are old forms. Mr Johnston thinks that the name is "prob-

¹ P. S. A. Scot., vol. viii. p. 329.

² Scottish Place-Names, *s.v.* "Halkirk."

³ Tour, vol. i. p. 343.

ably from Gaelic *cala dion* or *dion-ait*, harbour of refuge, or with the refuge-place," the first syllable being probably Gaelic *cathair*, a fort, pronounced *kar* or *hair*.¹ Mr Liddall makes it the fort of Calaten, whose sons were famous magicians, mentioned in the Book of Leinster.² Kirkden parish, Forfarshire, was anciently called Idvies. Its church stands in a dell or den. From Jervise³ we learn that the kirk, consecrated 1st September 1243, formerly stood upon the lands of Gask, in a field still called the Kirkshade, from which it was removed to Vinny Den towards the beginning of the eighteenth century. There is a Kirkdean in Kirkurd parish, Peeblesshire. The derivation of Kirkurd itself is uncertain. Mr Johnston thinks that it may be "possibly from a man, or from Gaelic *ord*, a steep rounded height."⁴ In the second half of the twelfth century it was known as *Ecclesia de Orda*. In the neighbourhood are Ladyurd and Netherurd.

Kirkstyle occurs as a place-name. Lands so called are mentioned in the year 1603 as situated in the parish of Oxnam, Roxburghshire.⁵ The Kirkstyle of Ruthwell was a chapel belonging to the knights of St John, situated about a mile from the parish church.⁶ There are now no remains of the building. We find a Kirkstyle in Ewes parish, Dumfriesshire, and another in Carluke parish, Lanarkshire, which was created a burgh of barony by Charles II. in 1662. The ground west of the churchyard—the original market-place of Carluke—was known as Kirkstyle Muir.⁷ Sir William Fraser tells us that "John Leslie feued in the year 1567 to his brother, Bughaine, certain lands near Avoch, including Kirkskeith."⁸ Near Tain is Kirksheaf. Both these names indicate land given as tribute to the church, from Icelandic *skatt-r*, Danish *skat*, Old Eng. *sceat*, a scat—*i.e.*, a coin, hence a tax.⁹ Wheelkirk stood near the source of the Liddel in Roxburghshire, close to an ancient road

¹ Scottish Place-Names, *s.v.* "Kirkcaldy."

² Place-Names of Fife and Kinross, *s.v.* "Kirkcaldy."

³ Memorials, vol. ii. p. 226.

⁴ Scottish Place-Names, *s.v.* "Kirkurd."

⁵ O. P. S., vol. i. p. 391.

⁶ N. S. A., Dumfries, p. 228.

⁷ Carluke, p. 230.

⁸ The Earls of Cromartie, vol. ii. p. 499.

⁹ Scottish Place-Names, *s.v.* "Kirksheaf."

called the "Whele Causey," which gave name to the church. According to Chalmers, this causeway was the continuation into Teviotdale of the ancient road known as the "Maiden-way," leading from Maiden Castle on Stanmore in Westmorland.¹ The lands of Liddesdale included Over and Nether Wheel-kirk and Wheel-land.

In the same district are the lands of the Five Kirks of Eskdale, granted by James V. to Lord Maxwell to reward him for his services in bringing Mary of Guise from France as the king's bride.² Westerkirk—one of these kirks—is thought to have been so called because it was the most westerly of the five, but with more probability the name may be traced to the Manor of Wester Caer, near the hamlet of Westerker on Megget Water, close to its junction with the Esk. Westerker would easily become Westerkirk.³ On the farm of Elfgill is Eastercaer. There was an ancient parish of West Kirk in Westray island, Orkney, now included in the parish of Westray and Papa-Westray.

In Yarrow parish, Selkirkshire, is Kirkstead⁴—*i.e.*, the Place of the Church; and in Brechin parish, Forfarshire, is a large piece of land called Kirkshade, "shade" being a shed or division of land. Between the lands of Caldhome and Unthank, also in Brechin parish, is a piece of ground described in 1578 as that croft of outfield land called of old the "Kirk Dor Keyis"—*i.e.*, Kirk Door Keys.⁵ In Mordington parish, Berwickshire, is a field known as Kirkpark where the parish church once stood. Glenholm parish, Peeblesshire, has a Kirkhall and a Glenkirk. Kirkwood, near Coatbridge, speaks to us of the church in relation to trees, and so do the lands of Kirkwodheid in Kirkton parish, Roxburghshire. The parish of Carluke, in Lanarkshire, was at one time known as Forest Kirk, its church having been built in the forest of Mauldslic. From the ash-tree comes the name of Ashkirk in Selkirkshire. The church of Thankerton in Lanarkshire was at one time known as

¹ Caledonia, vol. ii. p. 92.

² O. P. S., vol. i. p. 359.

³ N. S. A., Dumfries, p. 429.

⁴ In Lincolnshire is the parish of Kirkstead, where a Cistercian abbey was founded in 1139.

⁵ Reg. Brech., vol. ii. p. 321.

Woodkirk. In 1180 it was called "Ecclesia de uilla Than-cardi scilicet Wdekyrch."¹ A valley is brought before us in the name of Hobkirk, anciently Hopekirk, a Teviotdale parish of Roxburghshire, and in Kirkhope a farm on the Ettrick in Selkirkshire, where, as we learn from the 'N. S. A.,'² "the place of an old kirk steading is still visited; its site is so covered with grass and moss, however, that its dimensions are barely discernible." The one means the valley church, and the other the church valley. *Hope*, aptly described by Professor Veitch as "one of the commonest and sweetest of our names,"³ signifies primarily a harbour or haven, and secondarily, a valley, particularly a sheltered one. Two of the church-lands in Hownam parish were respectively Kirkhope and Kirkrow.⁴

Kirk-Yetholm in Roxburghshire—the headquarters of the Scottish gipsies—means the Gate Hamlet of the Church, as it was the gate between Scotland and England.⁵ The village consists of two parts—Town-Yetholm on the left bank of Bowmont Water, and Kirk-Yetholm on its right bank. Edward I. spent two days at Yetholm in 1304, on his way back to England; and Douglas is said to have made the kirk his trysting-place before the battle of Otterburn in 1388. After Flodden many Scottish nobles are believed to have been brought to Yetholm for interment, as being the nearest consecrated ground in Scotland.

Kirkliston near Edinburgh, and Kirkborthwick in Robertson parish, Selkirkshire, are less easily interpreted. Mr Johnston thinks that *liston* is probably from Gaelic *lios*, a garden, and Old Eng. *tun*, a dwelling or village; and that Borthwick is probably from *burh* or *borh*, a castle, and *wic*, a village.⁶ *Liston* is found in England, where it is the name of a parish in Essex. In connection with Robertson parish, Cosmo Innes says: "The district contained at an early period a church, from which in the time of King Robert Bruce the surrounding territory had the name of

¹ O. P. S., vol. i. p. 142.

² Selkirk, p. 68.

³ History and Poetry of the Scottish Border, p. 27.

⁴ O. P. S., vol. i. p. 393.

⁵ Gatton, in Surrey, is the Town at the Gate or Passage.

⁶ Scottish Place-Names, s.v. "Kirkliston and Borthwick."

Kirkborthewyc. Its burial-ground is still the chief place of sepulture of Robertson parish. Kirkborthwick stood on the left bank of Borthwick Water. In the last [*i.e.*, the eighteenth] century the remnants of a church at Borthwickbrae were visible."¹

Kirkforthar is in Markinch parish, Fife, and gives name to the hamlet of Kirkforthar Feus. The writer in the 'O. S. A.'² remarks: "In the beginning of the seventeenth century, the small parsonage of Kirkforthar, belonging to Lindsay of Kirkforthar, a cadet of the family of Crawford, was suppressed and annexed to Markinch. The ruins of the church of Kirkforthar are still to be seen; they stand in the middle of the old churchyard, which is enclosed by a wall." Forthar, noted for its lime-works, is in the neighbouring parish of Kettle; and there is another Forthar in Glenisla in Perthshire. The name is probably the old Gaelic *fother* or *forther*, signifying a fortified place. Muirkirk parish formed part of the parish of Mauchline till 1631. From its moorland situation its church was called Kirk of the Muir, then Muirkirk, as well as Muirkirk of Kyle. The village rose into importance through the discovery of iron ore in 1787. There is a Kirk-o'-Muir in St Ninian's parish, Stirlingshire; and Kirkmuirhill is a village near the Nethan in Lesmahagow parish, Lanarkshire.

Prestonkirk parish, Haddingtonshire, was anciently called Linton, or Hauch, and later Prestonhaugh. The name signifies the Church of the Priest's Town or Dwelling. The parish church, a short way from East Linton, is believed to occupy the site of a place of worship built by St Baldred. The present structure dates from 1770. Till then a figure, believed to represent the saint, lay in the churchyard, but was broken in pieces by a mason. Near the church on the bank of the Tyne is St Baldred's Well, a spring of delightfully cool water.³ Who that knows Orkney is not interested in Kirkwall, with its ancient cathedral dedicated to St Magnus? The name of the town, however, is believed to be connected with another kirk—*viz.*, St Olaf's, a humbler structure long since passed away. Dr

¹ O. P. S., vol. i. p. 326.

² Vol. xii. p. 535, note.

³ P. S. A. Scot., vol. xxviii. p. 81.

Joseph Anderson remarks: "It seems probable that it is to the church of St Olaf that Kirkwall owes its name of Kirkiuvagr, the Creek of the Kirk. This name does not occur in the 'Orkneyinga Saga' before the time of Earl Rögnvald Brusison, who is said to have resided there; and it is most likely that the church of St Olaf was built by him in memory of his foster-father, King Olaf the Holy. Earl Rögnvald was in the battle of Stiklestad (1030), in which the warrior saint of Norway fell; and, being his foster-son, he was more likely than any of the subsequent earls to dedicate a church to his memory."¹ Between Kirkiuvag(r) and Kirkwall occur as intermediate forms of the name Kirkvaw, Kirkwaw, and Kirkwallia.

We find colour entering into the names of certain kirks. Thus there was Redkirk, otherwise Redpatrick, in Dumfriesshire, once a separate parish but now included in Gretna. In the 'N. S. A.'² we read: "At Redkirk Point, near the farm of that name, once stood the church of Redpatrick or Redkirk, which, like most others in this vicinity, anciently belonged to the See of Glasgow. Of that church or churchyard not a vestige now remains—the tide and river whirling violently round that headland have swept them entirely away; but some old people yet remember the unwelcome sight of bones and coffins protruding from the banks or collected from the beach."

In Haddingtonshire is Whitekirk, forming a parish with Tynninghame. The pre-Reformation church, with its stone porch, is still used as the parish church. It was under the invocation of the Virgin, and at one time attracted many a pilgrim. One of these was Æneas Sylvius (afterwards Pope Pius II.), who, in 1435, to fulfil a vow made during a storm at sea between the Low Countries and Scotland, went to Whitekirk, walking barefoot over ten miles of frozen ground, with the result that he suffered from rheumatism all the rest of his life. The Whitekirk of Buchan, dedicated to St Andrew, stood in Tyrie parish. In the porch of the present church is, or was, the Ravenstone, believed to have been the foundation-stone of the ancient

¹ Orkneyinga Saga, Intro., p. lxxxix.

² Dumfries, p. 266.

church, said to have been founded about 1004, when the Maormaer of Buchan routed a Danish host in the vicinity.¹

Falkirk, in Stirlingshire, also contains a reference to colour in its name, as it means the speckled church. In 1382 it was written "Fawkirc." *Faw* in Scotch represents the A.S. *fag* or *fah*, and, like it, means "variegated." It is significant that in a Latin charter of 1257 the place is called "Varia Capella." Anciently it was known as Eggesbrec, and is so styled in our own time by the Highland drovers frequenting the Falkirk trysts. These three names throw light on one another, as they all refer to the speckled appearance of the ancient church.²

In 1594 the parish of Greenock was carved out of that of Inverkip, where the church stood. A new place of worship having been then built at Greenock, the church at Inverkip came to be known as the "Auld Kirk"; and this name was afterwards popularly applied to the village of Inverkip itself. It is curious that, in two cases at least, the name of Auld Kirk has been given to groups of prehistoric standing-stones—viz., at Alford and at Tough, both in Aberdeenshire.³ Münch tells us that at Quoyloo, in Sandwich parish, Shetland, are certain standing-stones popularly known as the Holy Kirk.⁴ On a crag overhanging Loch Roan, in Cross-michael parish, is an ancient hill-fort "yet called by the country people the Auld Kirk of Loch Roan."⁵ At Cromarty the church stood originally on ground now covered by the sea. A sand-bank, probably the site of the building, still retains the name of Old Kirk.⁶ There is a New Kirk in New Kilpatrick parish, Dumbartonshire; and in Unst parish, Shetland, are the ruins of an ecclesiastical structure known as New Kirk. The story ran that it had never been finished, for whatever the builders built by day the Picts came and destroyed by night.⁷ In Mid-Lothian is the parish of Kirknewton, comprising the ancient parishes of Kirknewton and

¹ *Vide Gaz.*, s.v. "Tyrie." ² *Scottish Place-Names*, s.v. "Falkirk."

³ *N. S. A.*, Aberdeen, pp. 499, 613.

⁴ *Mémoires de la Société Royale des Antiquaires du Nord* (1845-1849) p. 250.

⁵ *N. S. A.*, Kirkcudbright, p. 196.

⁶ *O. P. S.*, vol. ii. p. 559.

⁷ *Saga Book of the Viking Club* (1897), p. 247.

East Calder, united in 1750. There are some remains of the two ancient churches, the graveyards of which are still used for interments. "Kirknewton," observes Chalmers, "derived its name from the hamlet of Newton, where the church was built, on purpose to distinguish the kirk-town from the neighbouring village of East Newton."¹

In the next two chapters an account will be given of *kirks* connected with the names of certain early saints.

¹ Caledonia, vol. iii. p. 797.

CHAPTER X.

KIRKS AND SAINTS.

Galloway—Kirkchrist—Christ's Kirk—Peterkirk—Marykirk—Ladykirk—Kirkmichael—Carmichael—Stoneykirk—St John's Kirk—Kirkandrews—Kirkcolm and St Coombs Kirk—Kirkcormack—Kirkpatrick—Kirkbride and Brydekirk—Kirkmabreck—Kirkgunzeon—Kirkbean—Kirkennan—Kirkmirren—Kirkcudbright—Channelkirk.

As we shall see, several of the *kirks* joined to the names of early saints are in the north-east of Scotland; but the majority are in the south-west, mainly in Galloway. Indeed more than the half of such *kirks* are within the limits of the Stewartry and the Shire.

In Scotland, both south and north, the name of our Lord is found connected with *kirk*. Wigtownshire has a Kirkchrist in Old Luce parish, and another in Penninghame parish.¹ In Kirkcudbrightshire there was anciently a parish of Kirkchrist, united to Twynholm in 1650. Its place of worship, according to Chalmers, "was a mensal church of the Bishop of Galloway, who seems to have had a residence here."² In 1684 Symson wrote: "The parish of Twynam hath another kirk annexed thereto, though altogether ruinous, called Kirkchrist, lying upon the west side of the river of Dee, not far from the brink thereof, just opposit to the town of Kirkcudburgh."³ At the east end of Kennethmont parish, Aberdeenshire, was the ancient parish of Christ's Kirk, with burying-ground and ruins of church. Christ's Fair, formerly held in May near the church, is thought to have suggested the poem of "Chrystis Kirk on the Grene."⁴ The fair was

¹ Gall. Top.

² Caledonia, vol. iii. p. 326.

³ Description of Galloway, p. 23.

⁴ N. S. A., Aberdeen, p. 588.

also known as the Sleepy Market, because held during the night. An attempt was made to change it from night to day; but this met with such opposition that, instead of the time being altered, the fair itself was discontinued. On the eastern border of the parish is Christ's Kirk Hill, facing Dunnideer, in the neighbouring parish of Inch. In Udney parish, in the same county, a well endowed church, known as Christ's Kirk, occupied in pre-Reformation times the site where the church of Udney was built at a later date.¹

St Peter, as we have seen, had several *kills* in Scotland, but he had only one *kirk*—viz., Peterkirk, an ancient parish otherwise called Drumdelgie, now absorbed by the parishes of Cairnie and Glass in the shires of Aberdeen and Banff. We are reminded of the Virgin by Marykirk and Ladykirk, to be noticed in chap. xv.

Michael the Archangel was popular in Scotland in the Middle Ages. He had several churches dedicated to him, notably St Michael's at Linlithgow, where his statue is still to be seen high up on the exterior of the building. He was the tutelary saint, not only of the church but also of the burgh of Linlithgow. In the town arms he is represented with outspread wings, standing on a serpent, whose head he pierces with a spear. He was also reckoned the guardian of the burgh of Dumfries, where we likewise find a St Michael's church. His stone effigy, some four feet high, occupies a niche in the east gable of the church of Dallas in Elginshire.²

Five parishes are named after a kirk dedicated to St Michael—viz., (1) Kirkmichael in the Annandale district of Dumfriesshire, comprising the ancient parish of Kirkmichael and the larger part of Garvald; (2) Kirkmichael in the Carrick district of Ayrshire; (3) Kirkmichael in north-east Perthshire; (4) Kirkmichael in Banffshire, containing St Michael's Well, formerly much resorted to; (5) Kirkmichael or Resolis in the Black Isle, comprising the ancient parishes of Kirkmichael and Cullucudden. Its church is thus described by Hugh Miller: "I wrought for about a week in

¹ N. S. A., Aberdeen, p. 800.

² O. S. A., vol. iv. p. 108.

the burying-ground of Kirkmichael, a ruinous chapel in the eastern extremity of Resolis, distant about six miles from the town of Cromarty. The sea flows to within a few yards of the lower wall; but the beach is so level and so little exposed to the winds, that even in the time of tempest there is heard within its precincts only a faint rippling murmur, scarcely loud enough to awaken the echoes of the ruin. A row of elms springs out of the fence and half-encircles the building in the centre. The western gable of the ruin is still entire, though the very foundations of part of the walls can no longer be traced on the sward, and it is topped by a belfry of hewn stone, in which the dead bell is still suspended."¹

There is a Kirkmichael farm in the parish of Row,² and Blaeu's map has a Kirkmichael near Dumbarton. Carmichael in Lanarkshire should be added to the above list of parishes, as the name is probably Kirkmichael in an altered form. It was written *circa* 1180 "Kermichael," and from 1306 to 1329 "Kirkmychel"; but the earlier spelling is in all probability misleading. The parish at one time contained a marsh, now drained, locally styled St Michael's Bog.³ That "Kermichael" is a wrong rendering of Kirkmichael is made all the more likely by the analogy of some old spellings of Stoneykirk (St Stephen's Kirk), a parish to the west of Luce Bay, Wigtownshire. Regarding the latter Sir Herbert Maxwell remarks: "This name is written phonetically in the Register of the Great Seal in 1535, Steneker; in 1546, Stenakere; and in 1559, Stennaker. Thus far early spellings mislead rather than assist us; but as late as 1725 it appears in the papers of the Court of Session as Stevenskirk. It is a dedication to St Stephen; the popular contraction 'Steenie' sounded like 'stany,' and would-be-genteel scribes wrote it 'stoney.'"⁴

The Thankerton portion of the united parish of Covington and Thankerton, in Lanarkshire, was at one time also known as St John's Kirk from the dedication of its church. St John's Kirk is still the name of a mansion in the parish,

¹ Scenes and Legends of the North of Scotland, p. 433.

² N. S. A., Dumbarton, p. 75.

³ O. P. S., vol. i. pp. 150, 151.

⁴ Scottish Land-Names, p. 74.

and near it, in a burying-ground, are to be seen the ivy-clad ruins of the Kirk of St John. Clustering round the kirk, as I am informed by Mr S. Macnamara of Carstairs, was a hamlet known as St John's Kirk. Mr Macnamara says: "The hamlet has disappeared, and for several centuries the mansion (alone) has been known as St John's Kirk."¹ Kirkandrews was an ancient parish of Kirkcudbrightshire, joined to Borgue in 1618 or earlier. The village of Kirkandrews stands at the head of Little Kirkandrews Bay. St Andrew seems to have been popular in the Border region both south and north of the line between the two kingdoms; for we find not only Kirkandrews-parish-on-Esk, formed out of the old debatable lands between Esk and Sark, but also the parish of Kirkandrews-on-Eden, both now in Cumberland.²

In addition to such Scriptural sources of nomenclature we find *kirks* linked to the names of several of our early missionaries, whose memory continued to be held in reverence for centuries after the close of their labours. St Columba was certainly one of the most zealous of these preachers, and we find his name honoured in the south-west of Scotland in Kirkcolm—*i.e.*, Columba's Kirk—in Wigtownshire, where there is a spring of water known as the Crosswell, or St Columba's Well; and in the north-east in St Coombs Kirk, on the boundary between the parishes of Olig and Dunnet in Caithness, where a church, dedicated to St Columba, is believed to have stood. Tradition says that the building and adjoining manse were one night overwhelmed by sand during a terrible gale.³ St Cormack, Abbot of Durrow, the famous navigator, a contemporary of Columba, is commemorated in Kirkcormack, Kirkcudbrightshire, beautifully situated on the Dee. It was once a separate parish, but is now united to Kelton. Its ruined church lies four-and-a-half miles south-west of Castle-Douglas. Kirkcormack was formerly styled Kilcormack. Its church in ancient times belonged to the monks of Iona, but, like their other possessions in Galloway,

¹ O. P. S., vol. i. pp. 142, 143.

² Lewis's England, *s.v.* "Kirkandrews."

³ N. S. A., Caithness, p. 61.

was granted to Holyrood Abbey by William the Lion between 1172 and 1180.¹

St Patrick is commemorated in four parishes named Kirkpatrick,—two in Dumfriesshire and two in Kirkcudbrightshire. The former are called respectively Kirkpatrick-Juxta in Upper Annandale, and Kirkpatrick-Fleming in the strath of the Kirtle, named after the Flemings, who anciently owned lands within its bounds. In the time of Edward III. thirty brave Flemings perished in the flames when Redhall Tower, their ancestral mansion, was burned by the English king. Regarding Kirkpatrick-Juxta Macdowall says: "In the fifteenth century the adjunct *juxta* appears to the name of this parish, in order to distinguish it from Kirkpatrick-Fleming." The two Kirkcudbrightshire parishes are Kirkpatrick-Irongray, in the north-east of the Stewartry, and Kirkpatrick-Durham, immediately to the west of the former. On these Sir Herbert Maxwell has the following note in his 'Studies in Galloway Topography':² "Kirkpatrick-Irongray (Pont's map = Arngrey), *Ard-an-greatch* = height of the moor. Kirkpatrick-Durham (in 1607 Kirkpatrick-Dirrame); formerly called *Cella Patricii* or Kilpatrick-on-the-Moor." The Rev. W. A. Stark, following Symson, thinks that the latter parish "was called Kirkpatrick-Durham from a family styled Durham who are said to have owned the lands of Kilquhanity in the thirteenth century and earlier; but there is much uncertainty on the point." Mr Stark mentions that "Durham Street and Durhamhill are still names in the parish."³ In Kirkpatrick-Durham is a spring named after St Patrick, and a fair used to be held in the parish on his day, the 17th March. In Dumfriesshire is a non-parochial Kirkpatrick, regarding which Chalmers writes: "In the parish of Closeburn there was formerly a chapel which was dedicated to St Patrick, and which gave its

¹ Caledonia, vol. iii. p. 315.

² In his 'Scottish Land-Names' Sir Herbert interprets Irongray differently. He there (p. 137) thinks that the Gaelic is *earrann graich*—i.e., land of the horse-drove, "for this was the province where the Galloway nags were bred."

³ The Book of Kirkpatrick-Durham, pp. 10, 18, 63.

name of Kirkpatrick to a farm, whereon stand its ruins. From this place the family of Kirkpatrick assumed their surname in the twelfth century. The Kirkpatricks were the proprietors of Closeburn from the twelfth to the eighteenth century.”¹

St Bridget of Kildare, otherwise St Bride, has several *kirks* in the south-west. In Ayrshire was the ancient parish of Kirkbride, united to Maybole before the end of the sixteenth century. Its church was granted by Duncan, Earl of Carrick, to the nunnery of North Berwick, and remained its property till the Reformation. The burying-ground, containing the ruins of St Bridget's church, is situated near the coast, about half a mile east of Dunure Castle.² Kirkbride was an ancient parish of Nithsdale, known from the twelfth to the sixteenth century as Kilbride. About 1733 it lost its parochial status, and was divided between the parishes of Durisdeer and Sanquhar. Chalmers says: “The ruins of the church of Kilbride, with its cemetery, may still be seen in the south-east end of Sanquhar parish, near the Nith.”³ There was anciently a chapelry of Kirkbride in Kirkpatrick-Durham parish; and it is likely that the farm of Kirklebride there, near the foundation of an old church, was called after St Bridget. There is a Kirkbride in Kirkcudbright parish, and there is another in Kirkmabreck parish. The latter Kirkbride is a hamlet near the shore of Wigtown Bay, where St Bridget's Chapel once stood, but there are now no traces of the building.⁴ Kirkgunzeon parish has a Kirkbride; so have the Wigtownshire parishes of Kirkcolm and Kirkmaiden; while in Ayrshire we find Kirkbride estate in Kirkmichael parish, and in Dumfriesshire an estate and a village of Brydekirk in Annan parish. Traquair parish, Peeblesshire, was at one time styled St Bryde's Kirk, or Kirkbride. A spring on the glebe, still known as St Bryde's Well, recalls the ancient dedication of the church.⁵

The name of Kirkmabreck gave rise to a strange specula-

¹ Caledonia, vol. iii. p. 168.

² Ibid., vol. iii. p. 531. Duncan was a son of Fergus, Lord of Galloway. He was created Earl of Carrick in 1186.

³ Ibid., vol. iii. p. 173.

⁴ N. S. A., Kirkcudbright, p. 332.

⁵ N. S. A., Peebles, p. 38.

tion on the part of Chalmers. He says: "The parish of Kirkmabreck is formed of the old parish of this name, and the largest portion of the old parish of Kirkdale. The word Kirkmabreck was composed by prefixing the Saxon *cyr* to *Mabreck*, the previous name of the place where the kirk was built: Ma-breck or Magh-breck is a local name, and signifies, in the Irish speech, the Variegated Plain. In fact, the plain whereon the church stood abounds with many stones of granite, which gave it a speckled appearance. This notion may certainly be strengthened by the fact that there was another Kirkmabreck in Stoneykirk parish, Wigtownshire, where there is still a hamlet of this name. Yet we search the martyrologies in vain for such a saint as Macbreck or Mabreck."¹ The speckled plain is not a likely interpretation. Sir Herbert Maxwell is probably correct when he finds in Kirkmabreck the name of St Bricius, the *ma* being the honorific prefix. Bricius² was a nephew of St Martin of Tours, and died in 444. We find a trace of him in St Brycedale at Kirkcaldy. Symson mentions that about 1654 part of a statue of St. M'Breck, as he calls him, was to be seen in a chapel at Ferrytown of Cree.³

St Fin(n)an is known as St Winnin in Welsh, and in the latter form he is commemorated in Kilwinning in Ayrshire, and in an altered form in Kirkgunzeon in Kirkcudbrightshire. The parish has a Falgunzeon, signifying St Winnin's Pool.⁴ On the kirk bell, cast in 1674, Kirkgunzeon appears as Kirkwinong.⁵ Near the church is a spring known as Winning's Well. Kirkbean parish, in south-east Kirkcudbrightshire, where the Nith flows into the Solway, is named after St Bean, who had a chapel at Kinkell in Strathearn, and was connected with Mortlach in Banffshire, where is Balvanie, known in Irish as Bal-beni-mor—*i.e.*, the Dwelling of Beyne the Great.⁶ The saint flourished probably in the second half of the tenth century.

When alluding to Kirkennan, also in the Stewartry, Symson says that "the kirk was of old called Kirkennen, and

¹ Caledonia, vol. iii. pp. 331, 332.

² Description of Galloway.

³ Kirkcudbright, p. 218.

⁴ *Vide* Appendix, L.

⁵ Gall. Top.

⁶ Kal., s.v. "Bean."

was situated upon the river Orr (Urr), near the mouth of it; but, for the more conveniency, was translated to the very centre of the parish, and called Bootle, because built in the Baronie so called."¹ No vestige of the old church of Kirkennan now remains, though its site is still pointed out.² In 1611 the name was written Kirkcunane and Kirkinane. There is considerable doubt as to the saint to whom the kirk was dedicated. Inan, Eunan (*i.e.*, Adamnan), and Fin(n)an have each been mentioned in connection with it. There is another Kirkennan in Minnigaff parish.³ In Kelton parish is Kirkmirran, named after Merinus or Mirinus, the patron saint of Paisley. Mr Harper says regarding it: "Near to Potterland a few old hollies and ash-trees mark the site of an ancient chapel dedicated to St Merinus, called Kirkmirren. There was also a burying-ground here, traces of which are still discernible."⁴

The county town of the Stewartry is linked to the name of St Cuthbert, famous for his missionary labours in the south of Scotland and the north of England. He was born about 626, and spent his early boyhood as a shepherd on the southern slopes of the Lammermoors. He lived for thirteen years as a monk in the monastery of Old Melrose, two miles east from the present Melrose, on a piece of land almost surrounded by the Tweed. On the death of Boisil, Cuthbert was appointed prior of the monastery, and afterwards became Bishop of Lindisfarne. During his stay at Melrose he visited the land of the Niduarian Picts, in other words the Picts of Galloway, and left a record of his journey in the name of Kirkcudbright—*i.e.*, the Church of Cuthbert.⁵ The original church is believed to have stood in the graveyard, still bearing St Cuthbert's name, close to the burgh.⁶ In the twelfth

¹ Description of Galloway, p. 15. ² N. S. A., Kirkcudbright, p. 213.

³ Gall. Top.

⁴ Rambles in Galloway, 2nd ed., p. 36.

⁵ Celt. Scot., vol. ii. p. 209.

⁶ Water was introduced into Kirkcudbright in 1763. A public well near the market cross bears the following inscription, quoted by Mr G. E. Philip in his 'Holiday Fortnights,' p. 191:—

"This fount, not riches, life supplies;
Art gives what Nature here denies:
Prosperity must surely bliss
St Cuthbert's sons, who purchased this."

century it was customary to bring a bull to St Cuthbert's church at Kirkcudbright on his festival,¹—a survival of a pagan rite recalling a practice that lingered in Ross-shire till the seventeenth century, of sacrificing a bull to St Mael-rubha.² Cuthbert's festival was held on the 20th March, the day when he died on one of the Farne Islands, off the Bamborough coast, in the year 687.

There is another Kirkcudbright in Glencairn parish, Dumfriesshire, a mile and a quarter south-west of Moniaive, where there are two farms—Upper Kirkcudbright, now called Woodlee, and Nether Kirkcudbright. Ballantrae, in Ayrshire, was formerly styled Kirkcudbright-Innertig. Its church anciently belonged to Crossraguel Abbey, and stood till 1617 near where the Tig flows into the Stinchar, Innertig being the Inver—*i.e.*, confluence of the Tig. Some remains of the church are still to be seen.

St Cuthbert, as we have seen, spent his early years in the district of the Lammermoors, and it has been thought that Channelkirk in Berwickshire is a reminiscence of his boyhood. The name is spelt in a great variety of ways in old documents. Childeschirche and Childenkirch are two of the forms,—the "Child," it is held, having been St Cuthbert. There is extant a "Metrical Life"³ of the saint, written in English about 1450. It is in part a translation of a Latin work composed probably *circa* 1206, and purports to embody facts regarding the saint's life from Irish sources. According to it, St Cuthbert is represented as having been born in Ireland of a royal stock. At an early age he is taken by his mother Sabina to the west of Scotland. Some miraculous incidents happen, and thereafter the child Cuthbert is taken to Lothian, where he is left under the care of a certain

¹ Bull-baiting on St Cuthbert's Day was practised at Stirling in pre-Reformation times. We learn that in 1529 "the provest and baillies hais liessent and lycessit the dekin and craftismen of the fleschouris to bait ane bull of Sancubartis day or on the Sounday nixt thareftir."—'Extracts from Stirling Burgh Records,' vol. i. p. 37.

² P. S. A. Scot., vol. x. p. 668.

³ This "Metrical Life" has been edited by the Rev. Dr J. T. Fowler for the Surtees Society.

holy man while his mother goes to Rome on pilgrimage.
The poem says:—

“That place is knawen in all Scotland,
For nowe a kirk thar on stand.
Childe kirk is called commounly
Of men that er wonand thar by ; *are dwelling.*
Of Cuthbert Childe name it toke,
In Goddis wirschip, thus saies the boke,
And in his name to rede and syng ;
To him be wirschip and louyng.”¹ *praise.*

There is, however, no reason to doubt that Cuthbert was born as well as brought up in the Scottish Border. According to the charters of Dryburgh Abbey, the church of Channelkirk was dedicated to him. In a charter of date *circa* 1161, reference is made to the church of St Cuthbert of Channelkirk (“*ecclesiam Sancti Cuthberti de Childinchirch*”).² The Rev. Archibald Allan is probably correct when he says: “Our present name seems to have come directly from the change of Childen into Cheindil, which appears to have been simply the result of metathesis. But when Childenchirch had become Cheindilchirch or Cheindilkirk, the hatred of the tongue for the dental produced still further changes—Cheindil became Cheinil; after which Chinel and Channel are easy transitions.”³ Mr Allan remarks: “We are disposed to believe that the church of Channelkirk derives its designation from the youth Cuthbert, afterwards St Cuthbert, and probably came into existence between the seventh and ninth centuries.” The church of Channelkirk was consecrated, or reconsecrated, on the 23rd March 1241 by David de Bernham, Bishop of St Andrews.

¹ Metrical Life, p. 28.

² Liber de Dryburgh, p. 204.

³ *Vide* ‘History of Channelkirk,’ pp. 36-51, where Mr Allan discusses the different etymologies of the name of the parish, including that which derives it from Children’s Kirk—*i.e.*, the Church of the Holy Innocents—an etymology adopted by the Rev. Dr Scott in his ‘Fasti Ecclesiarum Scoticanarum,’ vol. i., Part II., p. 521. *Vide* also Skene’s ‘Celtic Scotland,’ vol. ii. pp. 201-206.

CHAPTER XI.

KIRKS AND SAINTS—*continued.*

Kirkmaiden—Kirkleish—Kirkcalla—Kirkmadrine—Kirkdryne—Kirkcowan—Kirkinner—Kirkmaboe—Kirkdominie—Kirkoswald—Kirkconnel—Kirkpottie—Kirkbuddo—Conoeth or Laurencekirk—"Pade Kirk"—Teunankirk—Fumac Kirk—Kirkmartin—Walla Kirk.

WHO does not know the saying, "from Maidenkirk to John-o'-Groat's,"—in other words, from the south-west of Wigtownshire to the north-east of Caithness? Maiden-Kirk, usually styled Kirk-Maiden, is a parish named after St Medana, whose cave and ruined chapel are referred to in another chapter. It was formerly known as Kirkmaiden-in-Ryndis, to distinguish it from Kirkmaiden-in-Farnes, now united to Glasserton parish. The ruined church of the latter is still to be seen in a sequestered spot at the foot of the cliffs, close to the sea. In Kirkmaiden parish is Kirkleish, recalling the name of St Laisren or Molaissi, better known through his connection with Holy Island in the Firth of Clyde.

St Ola, otherwise Olaf, is perhaps represented in the dedication of Kirkcalla in Penninghame parish, but the etymology of the name is uncertain. The same is true of Kirkmadrine—"Kirkmadroyn," as Symson calls it. There are two Kirkmadrines: one is in Stoneykirk parish, two miles south-west of Sandhead village, where are the two oldest inscribed Christian monuments in Scotland, till lately serving as gate-posts to an old burying-ground, but now protected from the weather.¹ The other Kirkmadrine was an ancient parish now included, together with Sorby and

¹ Scotland in Early Christian Times, vol. ii. pp. 91, 254.

Cruggleton, in the present parish of Sorby. Its church, whose ruins are still to be seen surrounded by trees in an old burying-ground on Penkilm farm, belonged to the prior and canons of St Mary's Isle, the cure being served by a vicar. There has been much difference of opinion as to the identity of the saint to whom the kirk was dedicated. Chalmers says the saint was Medan; Dr John Stuart, Mathurinus; and Bishop Forbes, Medran. I am inclined to hold that the first syllable of Madrine is the honorific *ma* so often prefixed to the names of Celtic saints, and that the real name is Dryne, or some name like it. Otherwise how can we account for Kirkdryne, called also Kirkdrain, in Kirkmaiden parish, which seems merely the same name minus the *-ma*?

There are two kirks in Wigtownshire regarding whose dedications we are on surer ground. These are Kirkcowan and Kirkinner. The former, locally pronounced Kir-cú-an, is a village and a parish called after St Congan, who, as we saw in chap. viii., has several *kils* dedicated to him in the north-west of Scotland. It is interesting to find a kirk to him in the south-west. Near Kirkcowan a pool in the river Tarff is known as Lincuan—*i.e.*, St Congan's Pool.¹ Kirkinner, the parish lying to the south of Wigtown, means the Church of St Kennera, a friend of St Ursula, and reputed one of her train of eleven thousand virgins. Kirkinner is the only dedication to her in Scotland. According to her legend, she was saved from death by the King of the Rhine amid the slaughter of the other virgins, and had the oversight of his kingdom and household committed to her. The queen, however, became jealous of the saint's influence, and on one occasion, when Kennera was carrying some bread to the poor, the former told the king to see for himself how his goods were being given away. A miracle was wrought, and the loaves were changed into shavings. At the instigation of the queen, Kennera was at length strangled, and secretly buried in a stable, but lights in the form of a cross revealed the spot where the body was hidden.² Such, at least, are the miracles forming part of her story.

¹ Gall. Top.

² Kal., p. 361.

Kirkmahoe, a hamlet and parish in Dumfriesshire, probably recalls Maccus or Mahew of Kilmahew in Dumbartonshire, a companion of St Patrick. Dempster connects Maccus with the island of Bute;¹ and it is noteworthy that in the parish of Kirkmahoe there was anciently a chapelry of Kilbane, named after St Blane, who was specially identified with Bute. Though Mahew gave name to the parish, it is worth observing that before the Reformation he was superseded as its patron by St Quintin of Amiens, a martyr in the third century.

In Ayrshire we find Kirkdominie, a ruin on a rising ground above the Stinchar, nearly two miles south-west of Barr village. It is sometimes written Kirkdominae, as though signifying the Church of our Lady—*i.e.*, the Virgin; but the correct form is Kirkdominie, or Kirkdomine—*i.e.*, the Church of our Lord. Near it is a well with an arched entrance; and at one time a largely frequented market, called Kirkdomine Fair, was held beside the chapel on the last Saturday of May. Chalmers says: "In 1653, when the parish of Bar was established, the roof of Kirkdomine, with true economy, was taken off and placed on the new church at Bar. In the charter of Robert III. to the monks of Crossragwell, in August 1404, he confirmed to them, among other articles of property, 'duas denariatas terre capelli Sancti Trinitatis de Kildomine.'" ² Other forms of the name are given by Paterson, though he is in error as to the dedication of the building. He says: "If *kil* must be regarded as the original prefix, the probability is that the real name of the chapel was Kildominick, the Church of St Dominick, not of the Trinity. In some instances it was written Kirksamnie, from which the present pronunciation of the word—Kirksamdie or Kirksamdie—may have arisen."³

Another Ayrshire *kirk* is Kirkoswald. Its ancient church stood in Turnberry Manor, and was hence called Kirkoswald of Turnberry. Its patron was St Oswald, the Northumbrian king, who began to reign in 634, and was the means of spreading Christianity in the north of England. When

¹ Kal., pp. 196, 380.

² Caledonia, vol. iii. p. 539.

³ History of Ayrshire, vol. ii. p. 108.

in exile, before becoming king, he spent some time with the monks of Iona; and after he obtained the crown he sent to that island for a missionary to preach the Christian faith to his Northumbrian subjects. As J. R. Green remarks, "for after times the memory of his greatness was lost in the legends of his piety."¹ Bede tells various miraculous stories regarding him. One Easter day he was sitting at dinner with Bishop Aidan, and on the table was a silver dish full of dainties, when a messenger told the king that a number of starving people stood without seeking alms. Oswald at once sent meat to them, and ordered the silver dish to be broken up and divided among them, "at which sight," says Bede, "the bishop, much taken with such an act of piety, laid hold of his right hand and said, 'May this hand never perish,'—which fell out according to his prayer; for his arm and hand, being cut off from his body when he was slain in battle, remain entire and uncorrupted to this day."² In 642 Oswald was slain at Maserfield fighting against Penda, the pagan King of Mercia; and we are told that earth, gathered from the spot where he fell, could cure disease and arrest fire.³ A cloven skull, believed to be that of St Oswald, was discovered in March 1899 in the reputed grave of St Cuthbert in Durham Cathedral, when a skeleton, understood to be that of the latter saint, was being examined. The examination was conducted by Canon J. T. Fowler, who mentions that after it was over, the skeleton and the skull were reinterred in an oak coffin, on whose lid was incised "the cross commonly called 'St Cuthbert's,' surmounted by a crown with reference to St Oswald the king."⁴

The Arms of the Royal Burgh of Kirkcudbright show "a lymphad with the sail furled, in the stern St Cuthbert seated, holding on his knee the head of the martyr St Oswald."⁵ The cultus of the latter had an influence on mediæval art on the Continent. In an altar-piece in the church of Tai in North Italy, by Cesare Vecellio, a cousin of Titian, is a Madonna with a bishop on her right hand,

¹ Short History of the English People, p. 22.

² Ecclesiastical History, lib. iii. cap. vi.

³ Ibid., lib. iii. cap. ix.

⁴ Archæologia, vol. lvii. p. 15.

⁵ Arms of Royal Burghs, p. 229.

and on her left, St Oswald with crown and sceptre.¹ Skene thinks that the cultus of the saint probably reached Ayrshire in the eighth century.² Chalmers says: "From time immemorial a fair has been held, annually, at Kirkoswald on the 5th of August, the festival day of the patron saint."³ A chapel and a hermitage in the south part of Carluke parish bore his name. In a charter of 1541 mention is made of Kirkoswald, alias Balmaknele, on the lands of Ardstinchar, in Ballantrae parish.⁴ There is a Kirkoswald parish in the north of England.

In Dumfriesshire and Kirkcudbrightshire are several Kirkconnels, so named from St Connel. One of these is the Nithsdale parish of Kirkconnel containing Kirkconnel village, two miles to the north-west of which was the church-hamlet of Old Kirkconnell. Two miles below the village is Conel's Bush on the south side of the Nith.⁵ In New Cumnock parish, Ayrshire, are Connel Burn and Connel Park; and in Lochwinnoch parish, Renfrewshire, is a green mound called Dun Connel. The question arises, Who was St Connel? Bishop Forbes says: "There are seven saints of the name of *Conall* in the Irish lists. It is impossible to identify any of them with him who gives his name to Kirkconnel."⁶ Regarding the titular of Kirkconnel, Chalmers hesitates between St Congal who fixed his cell at Dercongel in the neighbourhood of Dumfries,⁷ and St Conwal or Conval, a disciple of St Mungo. In an "Account of the Presbytery of Penpont"⁸ we read: "Kirkconnal, so dominated from Sanctus Convallus, who lived in a cell by the vestiges of its foundation, yet perceptible, hard by the fountain he did usually drink of, called Fons Convalli or St Conall's Well, at the foot of an hill, where Kirkconall church is situate." St Conval was patron of various churches, including those of Cumnock and Eastwood. At

¹ Rev. Dr A. Robertson's *Through the Dolomites*, p. 63.

² *Celt. Scot.*, vol. ii. p. 235.

⁴ R. M. S.

⁶ *Kal.*, p. 311.

³ *Caledonia*, vol. iii. p. 532.

⁵ *Caledonia*, vol. iii. p. 173.

⁷ *Caledonia*, vol. iii. p. 173.

⁸ Drawn up and transmitted to Sir Robert Sibbald by the Rev. Mr Black, minister of Closeburn, quoted in the Appendix to Symson's '*Description of Galloway*,' p. 153.

the latter place, as Bishop Morgan tells us, "near the burial-ground there was a ruin known as the Auld House, which, with its enclosure, was called St Conval's Dowry."¹ St Conval is said to have crossed the sea from Ireland, and to have had a cell at Inchinnan, where his relics were venerated in the time of Boece, who says:—

"Discipill als he wes of Sanct Mungow ;
In Inchenane, schort gait bewest Glasgw,
His bodie lysis, quhair I myself hes bene
In pilgrimage, and his relicques hes sene."²

The Rev. John Warrick has examined the story of St Conval, and has reached the conclusion that the saint is not to be identified with the titular of Kirkconnell.³ The latter, according to a local tradition alluded to by the writer of the article on "Kirkconnell" in the 'N. S. A.,'⁴ is said to have been buried on the Glenwhurry range of hills. There is another Kirkconnell in Dumfriesshire—viz., in Tynron parish, where a chapel once stood; and in the same shire is Kirkconnell Hall, a mansion in Hoddam parish. The parishes of Troqueer and Tongland in the Stewartry have also a Kirkconnell. In the former is the estate of Kirkconnell, and in the latter are Kirkconnell farm and Kirkconnell Moor. On the farm so named an ancient cemetery was discovered many years ago.

Probably the best known Kirkconnel—best known, at least, to lovers of our Border ballads—is the ancient parish of that name, united after the Reformation to Kirkpatrick-Fleming, and now represented by an ancient burying-ground beside Kirtle Water. In this burying-ground rest the remains of fair Helen, who, when sitting one day beside her lover, Adam Fleming, was fatally wounded by a bullet aimed at Fleming by the unskilful hand of a less fortunate admirer of the maiden. In his grief her lover left the district and wandered in foreign lands, but at length came back to the banks of the Kirtle. What then hap-

¹ *Irish Saints in Great Britain*, p. 158.

² *Stewart's Metrical Version*, vol. ii. p. 294.

³ *Hist. of Old Cumnock*, pp 71-80.

⁴ *Dumfries*, p. 316.

pened to him is thus described by Pennant: "On his return he visited the grave of his unfortunate mistress, stretched himself on it, and, expiring on the spot, was interred by her side. A sword and a cross are engraven on the tombstone with 'Hic jacet Adam Fleming,'—the only memorial of this unhappy gentleman except an antient ballad, of no great merit, which records the tragical event."¹ This tragical event is believed to have happened in the latter part of James V.'s reign or in the early part of that of Mary. Few will endorse Pennant's verdict on the ballad in question:—

"I wish I were where Helen lies ;
Night and day on me she cries.
Oh, that I were where Helen lies
On fair Kirkconnel Lee !"

In Strathearn, three miles south of Bridge of Earn, was Kirkpottie, otherwise Kirkpotyn, at the mouth of Glenfarg. The Mill of Pottie is still there, but Kirkpottie is gone. It was probably dedicated to St. Fotinus of Lyons, who suffered martyrdom in A.D. 177. He was revered at Torrie in Kincardineshire, and gave name to the district of Foty or Fotyn in Aberdeen, opposite Torrie, known locally as Fittie, Futtie, or Foottie. The name has been interpreted as the Foot of the Dee, because Foottie lies at the influx of that river into the sea, an interpretation which ignores the fact that the name in that case would have been not Foot-Dee but Dee-Foot. A fishermen's chapel, dedicated to St. Clement, was built at Futtie in 1498, and hence that saint was naturally regarded, in later times, as tutelary of the district.² The 'Aberdeen Breviary' states that the fame of St. Fotinus reached the north, and that a basilica was built in his honour within sight of the Dee. In the church of St. Nicholas, at Aberdeen, an altar to St. Duthac was founded in 1359, and was adorned by Mr. Duncan Sherar, parson of Clatt, with a silver chalice having on it the images of various saints, and among them

¹ Tour, vol. ii. p. 89.

² Kennedy's Annals of Aberdeen, vol. ii. p. 59.

the image of St Fotinus.¹ The cultus of the saint seems to have been in special favour with the parson of Clatt, for it was arranged that there should be "on the vigil of St Fotinus each year a commemoration of those for whom Mr Duncan Sherar was personally bound to pray," and on the saint's festival—23rd December—a solemn mass at the high altar.²

Kirkbuddo, in Forfarshire, is an altered form of Carbuddo—*i.e.*, St Buite's Fort, to be referred to in chap. xxix. Its kirk, which is mentioned in the Old Taxation of 1275, was a rectory belonging to the church of Guthrie, in the diocese of Brechin. It stood, with its graveyard, on a knoll not far from where St Buite is thought to have had his residence.³ Jervise says that the only remains of antiquity in the graveyard are the font and a mutilated sepulchral slab, both of red sandstone, the slab bearing what seems to be a wheel cross with shaft. The kirk has disappeared, but on or near its site stands a spreading beech-tree.⁴

In the Howe of the Mearns is still the Mill of Conveth; but the parish of Conveth, in which it stands, is now known as Laurencekirk. The Kirktown of Conveth, alias St Laurence, on the lands of Haulkerston, was the original church-hamlet, and preceded the present Laurencekirk. The latter was the creation of Lord Gardenstone, who, about the year 1765, bought the lands of Johnston and Blackiemuir, and gave leases on such favourable terms that, by 1772, a thriving town had arisen, which, seven years later, was made a burgh of barony. Referring to his new burgh, Lord Gardenstone said: "I could not carry my land to the gates of a thriving town, but I could answer the same purpose by erecting and establishing a thriving town in the heart of my land."

The church of St Laurence was dedicated in 1244. When the church, built in 1626, was being taken down in 1804, a stone, evidently older than the building, was discovered, bearing the figure of a man lying on a gridiron.⁵ This circumstance, coupled with the holding of a fair till com-

¹ Chartulary of St Nicholas, vol. ii. p. 64.

² *Ibid.*, p. 35.

³ Warden, vol. iii. pp. 394, 395.

⁴ Epitaphs, &c., vol. ii. pp. 151, 152.

⁵ N. S. A., Kincardine, p. 128, note.

paratively lately on Laurin Moor, between the farms of Westerton and Drumforber, in the month of August, tends towards the conclusion that the titular of the church was St Laurence the Martyr,¹ whose attribute is a gridiron, and whose festival falls on the tenth of the month just named. Some, however, have thought that the church was dedicated to St Laurence, one of the successors of St Augustine at Canterbury, who visited Scotland in the seventh century. The meaning of Conveth—the old name, as we have seen, of Laurencekirk—is thus explained by Haddan and Stubbs: “Conveth seems to be synonymous with the right of refec-tion or the Irish *coigny*—*i.e.*, the right of being hospitably entertained at the cost of his dependents, enjoyed by the lord when he pleased to visit them.”² In Inverness-shire was another Conveth, an ancient parish now annexed to Kiltarlity.

To the north of Laurencekirk is the parish of Fordoun, containing the village of Auchinblae, where, on high ground, is to be seen the parish church whose square tower is a landmark for miles around. The church stands in a burying-ground, where there is also a building locally known as St Palladius’s chapel, undoubtedly ancient, though its precise date has not been ascertained. There is no doubt that the cultus of St Palladius was introduced into Fordoun at an early date. Dr Skene holds that the relics of the saint were carried thither by his disciple St Ternan, whose own cultus can be traced at Arbuthnot, some six miles away. According to a Fordoun tradition, Archbishop Schevez of St Andrews, towards the end of the fifteenth century, discovered the saint’s resting-place in a dell just below where the parish manse now stands, and removed the relics to a richly-adorned shrine in the adjoining chapel, which became even more popular than before as a place of pilgrimage. After the Reformation, Wishart of Pitarrow is said to have appropriated the costly shrine and scattered the saint’s relics,—an act believed to have brought misfortune on the family of Pitarrow. In the same dell is St Palladius’s Spring, about fifteen feet deep. It formerly flowed, at the distance

¹ *Vide* History of Laurencekirk, by Rev. J. R. Fraser.

² Councils and Ecclesiastical Documents, vol. ii., Part I., p. 214.

of several yards higher up, at the foot of a rock, but at the beginning of last century the rock was blasted and the spring was diverted. The tradition of the district is that when the well runs dry St Palladius will return to Fordoun.

On Hirscha Hill, fully a mile north of Auchinblae, an annual market, known as Paldy or Pa'dy Fair, is still held on the third Friday of July, corresponding pretty much with 6th July (O.S.), the saint's festival. One day now suffices for the fair, but formerly four days were required for the transaction of business. Anciently the fair was held in the Kirkton of Fordoun. The church was dedicated by David de Bernham in 1244, and there was no dubiety as to the name of the saint under whose patronage the building should be placed. The church could be none other than the kirk of St Palladius. In 1630 it was known as "the church of St Palladius, vulgarly called 'Pade Kirk in the Mearnes.'"

Teunankirk in Banffshire is another name for Forglen parish, and represents St Adamnan's name in an altered form. It was constituted a parish about 1640, from portions of the parishes of Alvah and Marnoch. In mediæval times the tenure of the lands of Forglen was connected with the custody of the *brechannoch* of St Columba, which was not, as is commonly stated, a banner, but, as Dr Joseph Anderson has shown, a reliquary. These lands were granted by William the Lion—between the years 1204 and 1211—to the Abbey of Arbroath, and in turn were granted by the abbot, at a later date, to laymen who could better perform the military service connected with the custody of the relic.¹

Another Banffshire parish with *kirk* forming part of the name is Fumackirk, otherwise Botriphnie. In a "MS. Account of Scottish Bishops" in the library at Slains, of date 1726, we are told "Botriffnie or Fumac Kirk hath for its patron St Fumac, quhose wooden image is washed yearly, with much formality, by an old woman (quho keeps it) at his fair (on the third of May) in his own well here."² This image existed till the beginning of last century, when during a flood it was swept down the Isla and stranded at Banff,

¹ Scotland in Early Christian Times, pp. 242-244.

² Kal., s.v. "Fumac."

where by command of the parish minister it was committed to the flames as a relic of superstition.¹ Jervise gives what may be presumed to be a local tradition regarding the saint's connection with Fumac Kirk. He says: "The well of the patron saint of the parish (Botriphnie), which is a very copious spring, is situated in the manse garden; and there St Fumac bathed every morning, summer and winter, then dressed himself in *green tartan*, and did penance by crawling round the bounds of the parish on hands and knees, imploring God to protect it and its inhabitants from all sorts of plague and pestilence."²

The parish of Botary—now part of Cairnie in the ancient lordship of Strathbogie—had its church dedicated to St Martin of Tours, and was in consequence known alternatively as St Martin's Kirk. The ancient parish of Cullucudden, in the Black Isle, is believed to have been at one time styled Kirkmartin. The following particulars regarding it are given in the 'N. S. A.':³ "It is probable that St Martin's or Kirkmartin, and not Cullicudden, was the name originally of this small but ancient parish. At the place of St Martin's, a small farm near its western extremity, the foundation of a church, surrounded by a burying-ground not now occupied, may still be seen. The probability is, therefore, that the parish church, dedicated to St Martin of Tours, was originally at the place of St Martin's; but the church being afterwards removed to the more central place of Cullicudden, the parish from this circumstance came to be so called." Close to the Deveron, in Glass parish, once stood Walla Kirk, recalling St Wallach. Anciently the church belonged to the dean and chapter of Aberdeen Cathedral,⁴ and formed the kirk of the small parish of Dunmeith, annexed to Glass in 1618. Thirty years later, as we learn from the Presbytery Book of Strathbogie, "the minister and elderis ordanit to censure all superstitione at Wallak Kirk." The graveyard wall was originally built in a form resembling the capital letter D, but later alterations

¹ Illustrations of the Antiquities of the Shires of Aberdeen and Banff, vol. ii. p. 253, note.

² Epitaphs and Inscriptions, vol. ii. p. 13.

³ Ross, p. 38.

⁴ Reg. Episc. Aberd., vol. i. p. 29.

have made it almost circular. The kirk itself has vanished ; some slight elevations here and there, hardly distinguishable from the graves around, alone show where it stood. The stone font, however, is still to be seen.¹ The churchyard of Walla Kirk is described by Principal Sir W. D. Geddes as "one of the most pleasing spots in respect of situation and surroundings and old associations that northern Scotland can show. Above, we discern the frowning crags of the Succoch, and over both kirkyard and glen there seems to brood a spirit of pastoral or rather Ossianic melancholy, for the spot lies secluded among the alders and hazels fringing a fine reach of the Deveron, which murmurs or gurgles sweetly along as if joyous at having escaped from the dark gorge beneath the Castle of Beldorney. The place is one of quiet peace in a lonely glen, with memories stretching back into the early Celtic times."

¹ Collections (Aberdeen and Banff), pp. 128 (note), 129 ; Antiquities of Aberdeen and Banff, vol. ii. p. 181.

CHAPTER XII.

CHAPELS.

*Chapel and Kirk—Praying-stations—Hallow Chapel—Barbol Chapel—
Dyce—Chapel-Dockie—Chapel of Garioch—Polnar Chapel, &c.—
Chipper—Chapel Doman—Chapel—Chapelton, &c.—Chapelhill—
Chapel Knowe—Barcaple—Iniscapel—Kirkbobbie—Chapel Rossan
—Chapel Park, &c.—Chapel Couch—Chapel Yard—Chapel Rone
—Chapel Burn—Chapel Gill—Chapel Hope.*

THOUGH in legal standing a chapel was inferior to a kirk, it is important enough in relation to topography to claim separate treatment. The term is derived from Low Latin *capella*. Its history is thus sketched in Dr Murray's 'New English Dictionary':¹ "From the *capella* or cloak of St Martin, preserved by the Frankish kings as a sacred relic, which was borne before them in battle and used to give sanctity to oaths, the name was applied to the sanctuary in which this was preserved under the care of its *capellani*, or chaplains, and thence generally to a sanctuary containing holy relics attached to a palace, &c., and so to any private sanctuary or holy place, and finally to any apartment or building for orisons or worship not being a church."

The mediæval reverence for chapels was transmitted far into post-Reformation days. The older indeed the building, the greater was the sanctity believed to cling to its ruins. These latter became praying-stations, often resorted to at any particular crisis of life. "On the top of the Mull of Deerness," according to the 'O. S. A.,'² "there is a small chapel to which superstition has made even old age scramble

¹ S.v. "Chapel."

² Vol. xx. p. 261.

through a path in many places scarce six inches broad, and where a single false step led to certain death." Martin thus describes the ritual practised at St Flannan's ruined chapel by fowlers from the Lewis after landing on Island More: "When they are come within about twenty Paces of the Altar, they all strip themselves of their upper Garments at once; and their upper Clothes being laid upon a stone, which stands there on purpose for that use, all the Crew pray three times before they begin Fowling: the first day they say the first Prayer, advancing towards the Chappel upon their Knees; the second Prayer is said as they go round the Chappel; the third is said hard by or at the Chappel: and this is their Morning-Service. Their Vespers are perform'd with the like number of Prayers."¹

A favourite pilgrim resort in post-Reformation times was the Chapel of Grace near the Spey, a few miles from Fochabers, in Elginshire. Close to it was a spring known as the Well of Grace. The chapel, as Chambers indicates, though a mere ruin, was "held in great veneration, and was resorted to by devout people from all parts of the north of Scotland." Chambers adds: "We hear of Lady Aboyne going to the Chapel of Grace every year, being a journey of thirty Scotch miles, the two last of which she always performed on her bare feet. About the time of the National Covenant (1638) what remained of the Chapel of Grace was thrown down, with a view to putting a stop to the practice; but this seems to have been far from an effectual measure. In a work written in 1775 the author says: 'In the north end of the parish [of Dundurcus] stood the Chapel of Grace, and near to it the well of that name, to which multitudes from the Western Isles do still resort, and nothing short of violence can restrain their superstition.'"²

As the reverence for chapels came down the centuries so did their names. Accordingly we find the latter retained by places in the neighbourhood of the building or of its site. Beside the Stinchar, in Colmonell parish, Ayrshire, is a place called Hallow Chapel, where once stood a chapel

¹ *Western Isles*, p. 17.

² *Domestic Annals of Scotland*, vol. i. pp. 325, 326.

dedicated to All-Saints.¹ In Tarves parish, Aberdeenshire, is the *quoad sacra* parish of Barthol Chapel, so called probably from a chapel to St Bartholomew, though Jervise prefers to regard Barthol as a corruption of Futhcul, "a district whose chapel is mentioned with the parish church in charters of 1200-29."² Dyce, in the same county, was formerly known as Chapel of St Fergus, near Moss Feetach, —St Fergus having been the patron of the parish.³ Chapel-Dockie—an ancient site at Ethie-Beaton, in Monifieth parish, Forfarshire—is thought by Jervise to recall St Murdoch.⁴ Chapel of Garioch is an Aberdeenshire parish situated in the Garioch district. It once had a chapel, dedicated to the Virgin, where the parish church now stands. Polnar Chapel, otherwise Polander Chapel, a farm near the Don in Inverurie parish, recalls St Apollinaris of Ravenna. On the northern slope of the Hill of Keillor, in the parish of Newtyle, Forfarshire, is the hamlet of Chapel of Keillor. Near it sepulchral remains were found, probably in the burying-ground of the now vanished chapel that gave name to the hamlet.⁵ The farm of Chapel of Barras, in Kinneff parish, Kincardineshire, derived its name from a chapel dedicated to St John at the foot of St John's Hill.⁶

Sir Herbert Maxwell mentions Chipperfinian, in Mochrum parish, Wigtownshire, called by Pont Chappelfinian,—so named from St Finnan, who became Bishop of Lindisfarne in 652; and Chipperheron or Chapelheron, in Whithorn parish, suggesting St Kieran of Clonmacnoise, who died in 548. In both cases Chipper is Gaelic *tobar* or *tobair*,⁷ a spring. Chipperfinian has still the remains of a chapel, throwing light on its alternative name. Chapel Donan, dedicated to St Donan of Eigg, stood on the Carrick coast about two miles north-east of Girvan, on the lands of Craigoch. The "twenty-shilling lands of the chapel of St Donnan of Cragach" are mentioned in a charter of 1404.⁸

Chapel wells are to be found in various parts of the

¹ Caledonia, vol. iii. p. 542.

² Epitaphs, vol. ii. p. 355.

³ O. S. A., vol. xiii. p. 81.

⁴ Epitaphs, vol. i. p. 319.

⁵ Marshall's Historic Scenes of Forfarshire, p. 132.

⁶ N. S. A., Kincardine, p. 319.

⁷ Gall. Top.

⁸ Caledonia, vol. iii. p. 539.

country, telling of the existence of some neighbouring chapel even when the building itself has passed away.¹ Some places bear the name of Chapel simply. There is a village of this name in Abbotshall parish, Fife; and there is another near Gateside in Neilston parish, Renfrewshire. In Tynron parish, Dumfriesshire, are the lands of Chapel, now forming part of the farm of Craigturrah;² and we find other examples in the parishes of Bothwell, Dirleton, Lilliesleaf, and Lauder. Chapel, to the east of Springwood House in Kelso parish, is believed to have derived its name from an oratory to St Thomas, burned by the Earl of Hertford in 1545. In the seventeenth century, Stranraer, or at least part of it, had the alternative name of "The Chapel." Symson says: "On the east end of the town there is a good house pertaining to Sir John Dalrymple, younger of Stair, call'd the Castle of the Chapel, where also there is a chapel, now ruinous, from whence all on the east side of the bourn is called 'The Chapel.'"³ Chapel is a farm about two miles from Cumnock, named after a chapel dedicated to All-Saints. Near Moffat is the farm of Chapel, with the remains of the building that supplied its name.

Chapel, on the lands of Lainshaw, in Stewarton parish, Ayrshire, takes us back to the pre-Reformation chapel, dedicated to the Virgin, that once stood there. Chapelton was the former name of the place, indicating the *toun*—i.e., the house or cluster of buildings in the vicinity of the chapel. A dedication to the Virgin at Orton, in Rothes parish, Elginshire, originated the name of the neighbouring farm of Chapel. When alluding to Chapelton, in Leslie parish, Aberdeenshire, Jervise remarks: "Nothing now remains of the old place of worship which is said to have stood at Chapelton, and whose old font is built into the farmhouse. According to tradition the church was demolished long ago by the tenant of the farm, who is said to have paid dearly for his sacrilegious act, which was punished by the loss of 'four pair of horse.'"⁴

Regarding Chapelton near Dumbarton, Cosmo Innes

¹ For list of chapel wells see 'P. S. A. Scot.,' vol. xvii. p. 203.

² N. S. A., Dumfries, p. 474.

³ Description of Galloway, pp. 60, 61.

⁴ Epitaphs, vol. ii. p. 335.

says: "A chapel, dedicated to the Virgin, stood near the burgh, the chaplain of which received twenty shillings out of the king's farms of the burgh. It may perhaps have been at Chapelton, a place marked on Blaeu's map a little to the eastward of the town."¹ Chapelton, on the lands of Dillavaird in Glenbervie parish, Kincardineshire, keeps alive the memory of an ancient dedication to the Virgin, not far from whose site is St Mary's Well. The parishes of Killearnan, Methlick, Marnoch, Glassford, Cumbernauld, and Borgue have each a Chapelton or Chapeltown. Inveravon parish, Banffshire, has two Chapeltons—one in the Braes of Glenlivet, and the other at Kilmaichlie, where traces of a chapel and cemetery were visible sixty or seventy years ago.²

Reference is made in a fifteenth-century charter to the hermit of the chapel of St Mary of the forest of Kilgary, in Menmuir barony, Forfarshire. This chapel no longer exists, but its stones were used in building the steadings of the present farmhouse of Chapelton, in the neighbourhood of its site. The lands of Chapelton, forming part of those of Arrat and Caldhome, near Brechin in the same county, derived their name from an ancient chapel to St Mary Magdalene locally known as Maidlin Chapel. The chapel was ruinous about the middle of the fifteenth century, and was then rebuilt by John de Carnoth, Bishop of Brechin; but now hardly any traces of the building are visible. The burying-ground, however, is still surrounded by a stone wall bordered by a few trees.³

Chapelton in Drumblade parish, Aberdeenshire, recalls a chapel to the Nine Maidens removed some fifty years ago. Near its site is a spring known as the Chapel Well. Jervise thinks that a chapel dedicated to St Menimis probably stood at Chapelton, about two miles below the bridge of Marnoch, in Aberchirder parish in the same shire.⁴ A chapel to the Virgin, surrounded by venerable trees, gave name to the hamlet of Chapelton of Boysack in Inverkeillor parish, Forfarshire.⁵ At Chapel House, in Dunlop parish, were

¹ O. P. S., vol. i. p. 24.

² Warden's Angus, vol. iii. pp. 34, 35.

³ Ibid., p. 325.

⁴ N. S. A., Banff, p. 133.

⁵ Epitaphs, vol. i. p. 234.

to be seen till about 1830 the ruins of a pre-Reformation place of worship dedicated to the Virgin.¹ She had also a chapel in Old Meldrum parish, Aberdeenshire, on a farm still called from it Chapelhouse. When the parish article in the 'N. S. A.'² was written, the foundations of the building were to be seen surrounded by a graveyard. A stone, believed to be the font, was also visible. Near the site is a spring appropriately named the Lady Well. Chapelerne, in Crossmichael parish, probably means the Chapelhouse, from A.S. *aern*, a place or dwelling. In the Cromar district of Aberdeenshire is the Ernan, a tributary of the Don, giving name to Chapel-Ernán in its neighbourhood. It is probable that the stream is called after the saint of the same name.

We find Chapel-Hill occurring repeatedly, but one or two examples must suffice. On the farm of Coul-Gask, in Trinity-Gask parish, is Chapel-Hill, named after a building that disappeared long ago; and there is another Chapel-Hill near the Lyne, in West Linton parish. On the farm of Chapel Hill, a little to the south of the Castle of Rothes in Elginshire, once stood the chapel of the castle. The burying-ground survived the structure.³ There was a chapel at Chapel-Hill, close to the mansion-house of Hillhouse, in Dundonald parish. Some traces of the building were visible in 1841;⁴ and a stone, believed to have been the font, was pointed out, built into the garden wall. On the west side of Culter Water in Lanarkshire, a little below Culter village, once stood a religious house founded by Walter Bysset in the reign of David II. Its site is still known as Chapel-Hill.⁵ Chapel-hill at Rothesay in Bute was formerly known as St Bride's Hill, from a chapel on it dedicated to that saint. There was a cemetery round the building. The hill was bought in 1860 by the Town Council of Rothesay, when chapel and cemetery were both removed.⁶ The lands of Capelhills in Aberdeenshire became Newhills in the seventeenth century, giving name to the present parish of Newhills.

The site of St Cuthbert's chapel, connected with the

¹ N. S. A., Ayr, p. 294.

² Aberdeen, p. 477.

³ N. S. A., Elgin, p. 233.

⁴ Ibid., Ayr, p. 677.

⁵ Ibid., Lanark, p. 345-

⁶ Hewison's Bute in the Olden Time, vol. i. pp. 232, 233.

monastery of Old Melrose, continues to be called Chapel-Knowe or Chapel-Knoll. There is a Chapel-Knowe in Half-Morton parish, and there is another in Dalsersf parish. There was once a chapel to the west of Leitholm village in Eccles parish. Its site is marked by an old ash-tree called the "chapel-tree," growing on the summit of the Chapel Knowe. The adjoining ground was used for interments, but long ago passed into cultivation.¹ About half a mile from the Mill of Conveth in Laurencekirk parish, Kincardineshire, the foundations of a building, evidently a chapel, were dug up about 1830. The writer of the parish article in the 'N. S. A.'² remarks: "A circular tumulus of rock, immediately adjoining, is to this day called the Chapel-Knap." Chapel-brae is the name given to the hill-road at the foot of Morrone as one ascends from the west end of Castleton of Braemar, but no remains of a building are now visible.

Barcaple, in Tongland parish, is the Hill-top of the Chapel—from Gaelic *barr*, a top, and *caipeail*, a chapel; while Drumchapel, in New Kilpatrick parish, has for prefix the Gaelic *druim*, the back, hence a ridge. The chapel in this case was dedicated to the Virgin. Iniscapel, in Kilbrandon and Kilchattan parish, is the Island of the Chapel, from Gaelic *innis*, an island. Kirkhobble, in Penningham parish, according to Sir Herbert Maxwell, is the Quarterland of the Chapel, from Gaelic *ceathramhaidh chaispeail* (pronounced "carrou happle"). On Blaeu's map the place is marked "Kerychapell." From the 'N. S. A.'³ we learn that Kirkhobble is pronounced Kirkhapel or Kirkhapple, and that in its neighbourhood is Glenhapple, otherwise Glenhapples. Chapel-Rossan, in Kirkmaiden parish, tells us of a headland where a chapel once stood, *rossan* being a diminutive of Gaelic *ros*, a promontory.

We find Chapel Park indicating a piece of land where a chapel was erected; but the name is now in most cases the only memorial of the building. This is true of Chapel Park in the Aberdeenshire parishes of Forgue and Belhelvie. The latter has two Chapel Parks, one at Milden, the other

¹ N. S. A., Berwick, p. 50.

² Kincardine, p. 129.

³ Wigtown, p. 176.

at Ardo. Beside the hamlet of Lynchat in Alvie parish, Inverness-shire, is Chapelpark, recalling a chapel dedicated to St Moluag of Lismore. There are faint traces of a building at Chapel-park in Ladykirk parish, Berwickshire. Regarding the site, the writer of the parish article in the 'N. S. A.' says: "In what is called the Chapel Park, a little lower down the river than Upsetlington, a few large stones, and the superior richness of the soil, mark where the ancient monastery stood."¹ What is here called the monastery was evidently St Leonard's Hospital, founded by Robert Bysset, who received a grant of the manor of Upsetlington in the twelfth century. Chalmers says: "Robert Bysset granted this hospital, with its pertinents, to the monks of Kelso, on condition that their abbot should keep a chaplain there; and should maintain in it two poor persons, whom the donor and his heirs should have the right of placing therein."² In his charter Robert Bysset refers to the establishment as "Hospitale Sancti Leonardi in territorio meo de Upsedilingtone juxta Twede ex opposito de Horwerdene fundatum."³

Chapel Haugh, in Whittinghame parish, East Lothian, is a glen where stood the chapel belonging to the now ruined baronial residence of Penshiel.⁴ In East Kilbride parish, Lanarkshire, are Chapelside and Kapelrig; and there is a Capelrig in Mearns parish, Renfrewshire, where there was a chapel believed to have belonged to the Knights-Templars.⁵ In Aberdour parish, Aberdeenshire, on the lands of Auchmedden, is Chapelden, still marked in 1840 by a ruined building whence was brought the hexagonal stone font now at the Old Kirk of Aberdour.⁶ Chapel-Shade at Backboath, in Carmyllie parish, Forfarshire, has for suffix *shed*, a portion of land. Chapel-green, in Kilsyth parish, explains itself as far as the green is concerned; but nothing definite is known of its chapel. There is reason to believe that Chapel-field, in St Cyrus parish, Kincardineshire, was so named from a dedication to St Laurence.⁷

¹ Berwick, p. 182.

² Liber de Calchou, p. 195.

³ O. P. S., vol. i. pp. 98, 100.

⁷ Jervise's Memorials, vol. ii. p. 162.

² Caledonia, vol. ii. p. 349.

⁴ N. S. A., Haddington, p. 66.

⁶ Epitaphs, vol. i. p. 55.

At Lurg, in New Kilpatrick parish, is a place known as Chapel-Couch, but the meaning of the word is uncertain. According to the 'N. S. A.'¹ it was the site of a small chapel, "of which few memorials now remain. The place where it stood is pointed out by the name Chapel Couch; and in the tradition of the neighbourhood the auld kirk is still spoken of. There was a cemetery attached to it, and till within these thirty years several tombstones remained." Chapel Croft and Chapel Yard occur in Leochel-Cushnie parish, Aberdeenshire, and indicate a connection with now vanished buildings. On a knoll to the south-east of Aldbar railway station, in Forfarshire, is the burying-ground of Chapel-Yard. Regarding the spot Jervise says: "This was possibly the site of the chapel which was dependent upon the kirk of Rescobie in the thirteenth century. From a well near the burial-place being called S. Madoc, it is probable that the old church or chapel had been dedicated to that saint."² A piece of land with adjacent garden, at Dirleton in East Lothian, was formerly known as Capell-Yaird, and is believed to have been so called from All-Saints' Chapel, founded by Alexander de Vallibus during the reign of Alexander III.³ Chapel-Yard was the name given in 1605 to the garden of St Saviour's chapel in Tongland parish, Kirkcudbrightshire.⁴ We also find Chapel Walls occurring in topography.

The writer of the article on Dalsersf parish in the 'N. S. A.' remarks: "In 1563 a mob came to pull down the old Romish chapel at Broomhill; but the lady of Sir John Hamilton, meeting them on the way, assured them that they might save themselves the trouble, as she meant to make a good barn of it. With this statement they were satisfied, and the chapel was permitted to remain till 1724, when it fell down of its own accord. The field where it stood is still called Chapel Rone."⁵ *Rone* is probably the word given in Jamieson's 'Scottish Dictionary' as signifying shrub or bush, and seems to occur in Rhone Hill and Rhone Park in Crossmichael parish, Kirkcudbrightshire.

¹ Dumbarton, p. 49.

² N. S. A., Haddington, p. 211.

³ Lanark, p. 733.

⁴ Epitaphs, vol. i. p. 159.

⁵ R. M. S.

The parishes of Dalserf and Larbert have a Chapel-Burn, and there is a stream of the same in Crawford parish, with an ancient burying-ground on its bank. About three miles from Inverurie is the Chapel Pool in the Don, so called from an ancient dedication to St Apollinaris in its immediate neighbourhood.¹ Chapel-ford is a farm in the Enzie district of Banffshire, near a chapel dedicated to St Ninian. In the ancient Peeblesshire parish of Glenholm is Chapel-Gill, the suffix being Scandinavian *gil*, a narrow glen. *Hope* occurs frequently in the Border district to indicate a sheltered valley, and we find it in Chapel-hope at the head of St Mary's Loch, where the foundations of a chapel were for long traceable under their covering of moss. In the immediate neighbourhood are the Braes of Chapel-hope, among the outskirts of which many persecuted Covenanters sought refuge. Of their experiences in these upland retreats no one who has read "The Brownie of Bodsbeck" can be ignorant.

¹ Jervise's Epitaphs, vol. i. p. 360.

CHAPTER XIII.

CROSSES.

Wayside crosses—Palmer's Cross—Stonecrosshill—Crossbeg and Crossmore—Ardnacross—Pilgrim crosses—Goodlieburn—Crossrig—Stobcross—Examples of Crossbill—Corsbeuch—Pennycross—Croscrag, &c.—Corstorphine—Corscleuch—Corsbope—Croceden—Crossgills—Glencross—Corsdail—Crossacre, &c.—Crossflat—Corslie—Crosswood—Crosswaters—Corsewall—Crueshill—Ruthwell: its cross—Portin-cross—Crossford—Roodyard—Spots associated with early saints—Cross as place-name—Crosschapel—Crosskirk—Holyrood Abbey—Black Rood of Scotland.

REALISM was strong in Scotland in mediæval times, as it is in Roman Catholic countries to-day, and many a cross was to be seen throughout our land appealing to the religious sentiments of the period. Certain shrines were held in special honour, and on the roads leading to them it was customary to place a cross where the eye of the pilgrim first caught a glimpse of the venerated building.¹ Palmer's Cross, according to Bishop Forbes, is the name of a district in Arbroath, and of a spot near Elgin, so called from the palmers who went on pilgrimage to the abbey of the former and the cathedral at the latter.² In the parish of St Andrews-Lhanbryd is a rising ground on the road between Inverness and Aberdeen. At that point Elgin cathedral comes into sight, and there a cross once stood, giving the name of Stonecrosshill to the adjoining farm.³

¹ Martin, in his 'Western Isles,' p. 28, says: "They [the churches and chapels of Lewis] were in greater veneration in those days than now. It was the constant practice of the natives to kneel at first sight of the church, though at a great distance from them, and then they said their Pater-noster."

² Kal., s.v. "Palmer."

³ Gaz., s.v. "St Andrews."

Blain, in his 'History of Bute,'¹ remarks: "After passing the quarry (south of Rothesay) we fall in with a small farmstead called Crossbeg; and farther forward, on the summit of a rising ground in Lochly, over which the road formerly lay, was another station called Crossmore. . . . The spot where stood the Crossbeg, or little cross, is not now particularly known; but that of Crossmore, or the greater cross, is still distinguishable by the remains of a small mound whereon it had been erected." Beside the ruined church of Kilchousland, in Campbeltown parish, is to be seen a fragment of a sculptured cross, having on one side a two-handed sword, a man on horseback with a spear in his hand, and a dog pursuing a deer; and on the other a galley with furled sail, animals, and knotwork.² In the neighbourhood of the church are two farms named respectively Crossibeg and Ardnacross. Near the farm buildings of the latter a cross once stood.³ Ardnacross means the Height of the Cross, and corresponds to Aird-na-Croise in Mull.

Wayfarers coming from the west to the church of Strathblane, in Stirlingshire, anciently found a cross standing on the top of the hill marking the spot where the church came into view, and "where the pilgrim said his first prayer when approaching the sacred edifice."⁴ The place still bears the name of "The Crosshill." St Margaret's shrine at Dunfermline attracted many a pilgrim over the Firth by way of Queensferry. There is a rocky eminence in Dalmeny parish, on the south side of the road from Edinburgh, called Crossall (otherwise Crosshill), where are still to be seen the remains of a mediæval cross, marking the spot that afforded the first glimpse of the abbey. On the summit of the pass from Penicuik over the Pentlands, at the height of 1500 feet, once stood a cross. "The stone which formed its pedestal still remains, with two deep indentations which have evidently been worn by the knees of the many passing worshippers."⁵

A wayside cross once stood on the south side of the old

¹ P. 28.

² Stuart's *Sculptured Stones*, vol. ii. p. 30.

³ White's *Archæol. Sketches*, Kintyre, p. 112, note.

⁴ Guthrie-Smith's *Strathblane*, p. 168.

⁵ N. S. A., *Mid-Lothian*, p. 36; P. S. A. Scot., vol. xxxiii. p. 334.

road between Perth and Methven; but when the road was altered and ploughed up, the monument was removed to a field on Goodlieburn farm. It had a representation of the Crucifixion sculptured on one side, and of a lion on the other. In 1798 the figure of our Lord was fairly complete, the head being surrounded by a "glory," but by 1860 the upper part of the figure had disappeared. The monument was originally cruciform, but even at the former date the arms were wanting.¹ There are, or were till recent years, the remains of a wayside cross at Preston, near Duns, and at Crossrig, a few miles from Biggar.²

The lands of Stobcross at Glasgow derived their name in all probability from a wooden wayside cross set up at the meeting of two roads—one leading to the Clyde, the other to Partick.³ A conveyance of date 11th May 1751 mentions the "Manor Place of Stobcross," with dovecot, gardens, and orchards.⁴ On a rising ground opposite Markinch Hill in Fife, on the side of the highway passing to the north, is, or was till lately, a broad stone about seven feet high, called the Stobb Cross. It is described in the 'O. S. A.'⁵ as a very coarse piece of work, without any sculpture or characters on it that can lead to the knowledge of the design of its erection. Unless a wooden cross once stood beside the stone, and transferred its own name to it, one is at a loss as to the interpretation of the word.

Crosshill has just been referred to. Other examples are to be found in the parishes of Slains, Ellon, and Dyce in Aberdeenshire; in the barony of Innes and Garmoch, Elginshire; and farther south in the parishes of Auchtermuchty and Tulliallan; and on the lands of Inchegall, in the barony of Lochquhoreschire, referred to in a charter of 1546.⁶ In 1614 some Templar-land in Haddingtonshire is mentioned as situated in Corshill.⁷ Ayrshire has Crosshill, a *quoad sacra* parish in Kirkmichael parish, with a village of the same name three miles south-east of Maybole; and Crosshill,

¹ Stuart's Sculptured Stones, vol. ii. p. 48.

² P. S. A. Scot., vol. iv. p. 88. Cors, Croce, and Cross are used interchangeably.

³ Bygone Glasgow.

⁴ Rev. Dr Gordon's Glasgow Facies, p. 1126.

⁵ Vol. xii. p. 552.

⁶ R. M. S.

⁷ Ibid.

Easter and Wester, in Kilwinning parish, where we find also Crossholm and Corsehill Muir, a rising ground on which witches used to be burned.¹ Crosshill is one of the southern suburbs of Glasgow. We find Crosshill in the parishes of Strathaven, Old Monkland, and Rutherglen, with Crossflat and Temple-Cross in the last of these. When writing of the Crosshill of Rutherglen in 1793, Ure says: "Near the cross was a stone about ten feet high by three and a half broad. It was ornamented with various figures. The most remarkable was that of our Saviour riding upon an ass. There were several ornaments and inscriptions round the figures. This religious monument during the last persecution in Scotland fell a sacrifice to the fury of a mob exasperated at the violent methods that were then used to enforce a mode of religion contrary to the consciences of the people. In one night the whole was broken in pieces, and not a fragment preserved."²

In East Kilbride parish are "Corse, Corseland, and Crosshill, near the foot of which is St Mungo's Well, a copious spring." Regarding East Kilbride, Ure remarks: "Several proper names have originated from crosses that were anciently erected in the parish,—as Crosshill, Whitecross, Wardlawcross, &c. Near the cross was commonly a heap of stones which was used as a resting-place for funerals occasionally passing that way. One of these ominous resting-places still remains on the top of Wardlawcross." In Erskine parish, Renfrewshire, is Crosshill, commanding a fine view of the Firth of Clyde. We find Corsehill in Galloway—viz., in Kirkpatrick-Durham parish, and on Kirkland in Dalry parish.³ Crosslaw has the same meaning as Crosshill, from A.S. *law*, a hill. Close to Lanark are the lands of Crosslaw, bought by the burgh in 1675.⁴ Corsbak, otherwise Corsbalk, in Caithness, is probably connected with the Norse *bakke*, a hill. If so, it is synonymous with Crosshill and Crosslaw. We have a height suggested by the name of Corsheuch, near the monastery of Pittenweem, in Fife. There is a Corsebrae

¹ Smith's Prehistoric Man in Ayrshire, p. 61.

² Rutherglen and East Kilbride, p. 132.

³ Gall. Top.

⁴ Lanark Burgh Records, p. 199.

(Crossbrae) in Balmerino parish, in the same shire. Pennycross, a district in Mull, means, according to Professor Mackinnon, the Penny—*i.e.*, the Penny land—of the Cross.¹ The cross in this instance stands on a rising ground eight miles from Bunessan, near the south shore of Loch Scriden. It is four feet six inches in height. The shaft is of slate and the pedestal of sandstone, the whole being supported on blocks of basalt forming a heap some five feet high.² We find Croscrag, on the lands of Berntoun (Barntoun), Mid-Lothian, mentioned in the year 1477; Corscrag, at Stevinstoun in Cunningham, in 1528; and Corscraig, in Kirkcudbrightshire, in 1587-88,—all signifying “the Crag or Rock of the Cross.”³ Stoneykirk and New Luce have each a Craigencrosh, and there is a Craigencross in Portpatrick parish.⁴ In Erskine parish, Renfrewshire, is the farm of Drumcross—*i.e.*, “the Ridge of the Cross.” Knockcrosh, in Balmaclellan parish, Kirkcudbrightshire, is the “Hill of the Cross or Gallows.” In Highland districts, Tom-na-crosh—*i.e.*, the Knoll of the Cross or Gallows—recalls the days when the laird exercised “the right of pit and gallows,”—a right that ceased in 1748, when heritable jurisdictions were abolished by Act of Parliament.

Corstorphine, near Edinburgh, appears in the twelfth century as Crostorfine. Its chapel was then dependent on the church of St Cuthbert's, and both were granted by David I. to the canons of Holyrood.⁵ A collegiate church, dedicated to St John the Baptist, was founded at Corstorphine in 1429 by Sir John Forrester, who died in 1440, and whose mail-clad effigy still lies in an arched recess within the parish church.⁶ Three etymologies of the name have been suggested, all regarding the first syllable as *cross*. Chalmers says: “It obtained doubtless that name from a cross which may have been erected in memory of some person having the dignified name of *Torfin*. But it is not easy to connect it with *Torfin*, the grandson of

¹ Scotsman, Article No. xiii.

² P. S. A. Scot., vol. x. p. 596.

³ R. M. S.

⁴ Gall. Top.

⁵ Liber Cart. S. Crucis, p. 4.

⁶ Collegiate Churches of Mid-Lothian, pp. 295-298.

Malcolm II."¹ "Another derivation," according to the writer of the article in the 'N. S. A.,'² is "from the Norman or French words *crois d'ore fin*, or 'cross of fine gold.'" The writer adds: "This we think the more probable from the circumstance that the earliest proprietors of Crostorfin were Normans, who in that age were devoted friends of the Church, and fond of the emblem of the cross. Tradition likewise supports this derivation, and connects with it the existence of a gold cross in the chapel of the estate in early times." The Rev. J. B. Johnston thinks that the name means the Cross of the White Clear Hill,—from *torr*, a hill, and *fionn*, white. He equates the last two syllables with *Torphins* in Aberdeenshire. The latter, however, is accented on the second syllable, and cannot therefore be the same as the concluding part of Corstorphine, which has the accent on the first.³ The second etymology given above is improbable. The first is feasible, but does not rest on any definite historical knowledge. The problem, indeed, is difficult, and still waits for a solution.

Hollows as well as hills are associated with the cross. In the lordship of Ettrick Forest is, or was in 1587, Corscleuch, signifying "the Cleuch or narrow Valley of the Cross." About the same time the barony of Bedrule, in Roxburghshire, had also a Corscleuch. *Hope*, a valley, appears in the name of Corshope in the barony of Heriotmure, Mid-Lothian, mentioned in a charter of 1622.⁴ Croceden was on the lands of Panmure, Forfarshire, in 1610.⁵ *Gill* is the Norse for a ravine. The word is found in Crossgills, a hamlet about half a mile north-west of Ruthwell station, in Dumfriesshire. *Cross* and *dale* are associated in topography. In 1650 we find Corsdaill (Crossdale) in the barony of Farr, Sutherland; and in 1596 Corsdaillis (Crossdales) in the lordship of Barry, Forfarshire.⁴

In Mid-Lothian is Glencorse parish, with a somewhat chequered history. Dr Hew Scott says: "Glencross or

¹ Caledonia, vol. ii. p. 787.

² Mid-Lothian, p. 205.

³ Torfin is the name of a tract of country in West Calder parish.—'N. S. A., Mid-Lothian,' p. 205.

⁴ R. M. S.

⁵ Ibid.

⁶ Ibid.

Glencorse was a parish before the Reformation, but was held with Dalkeith and Lasswade 1574-1580, and with Lasswade 1585-1586. In 1588 it was held with Penicuik, in 1589 downwards with Lasswade, to which it was united by Act of Parliament before January 1611. In 1615 various communings were held with the Presbytery that a minister might be procured for itself, which probably led to the appointment of a colleague for Lasswade in 1616, who probably had a special charge of Glencorse, and led to its being stated that the erection of the parish took place in 1616, though it is certain no minister was appointed till 1636."¹ Regarding its name Chalmers says: "This glen or vale was so called from a remarkable cross which had been here erected by pious hands, and which also gave a name to Crosshouses."² It is difficult to determine whether the name originated under Celtic or Teutonic influences. If under the former, it means the Glen of the Cross; if under the latter, the Cross of the Glen. Mr Johnston gives a different interpretation. He thinks that Glencorse is "the Glen of the Bog or Moss" (Welsh and Cornish *cors*).³

Portions of land are to be met with in association with crosses, sometimes as the plots of ground where such monuments were erected, sometimes as the ground devoted to the upkeep of some altarage of the Holy Cross or Rood. Thus in different parts of the country we find such names as Corseland, Corsrig, Cross-Acre, Rood-land, Rood-rig, Rood-Acre, Crossfield, and Crossfaulds. Cosmo Innes mentions that attached to the cross of Melrose is a piece of ground called the Corse Rig, and that about half a mile west of the town is another known as the High Cross.⁴ We find Corsrigs in the barony of Spittal at Aberdeen, mentioned in a charter of date 1585.⁵ Achadh-na-Croise, in Mull, is the Gaelic for Field of the Cross, and one would be inclined to say that Dalcross in Inverness-shire has the same meaning, were it not that the old form of the latter

¹ *Fasti Ecclesie Scotice*, Part I., p. 280.

² *Caledonia*, vol. ii. p. 809.

³ *Scottish Place-Names*, s.v. "Glencorse."

⁴ *O. P. S.*, vol. i. p. 286.

⁵ *R. M. S.*

was Dealg-na-Ros, which has nothing to do either with field or cross, though its etymology is uncertain. Crocequa in Bower parish, Caithness, is from the Norse *quoy*, an enclosure, specially for sheep.

Level spaces of ground where a cross stood were indicated by the name Crossflat or Crossflats—*e.g.*, Crossflat, Easter and Wester, within the regality of Paisley; Crossflat belonging to Dryburgh Abbey; a croft of seven acres at Holywood called Crossflat; and Crossflats at Linlithgow. In a charter of 1635 we read of Croceflatt and Templar-lands of "Corsbethlein in the barony of Dirltoun." There is a group of names of doubtful etymology resembling Crossflat or Crossflats, but without the *f*—*e.g.*, Corslat at Ochiltree; Corslat at Castle Semple; Corslat near Dumbarton (now Crosslet); Easter and Wester Corslattis of Balligerno, Perthshire; Corslet at Meigle; and Corsleittis in the barony of Duffus—all occurring in charters between 1585 and 1624.¹ Corslie or Crosslee is evidently connected with A.S. *leah*, Mid. Eng. *ley* or *lay*, and Mod. Eng. *lea*, a meadow.² The 'Register of the Great Seal' gives a Corslie in Selkirkshire and another in Renfrewshire, the latter being Crosslee in Houston and Killallan parish. We find also Corsleis belonging to the monastery of Holywood, and Corsleyis in the lordship of Pluscarden in Moray. Close to Moffat is Corsley Burn, flowing into the Annan. When speaking of Lesmahagow parish, Mr J. B. Greenshields remarks: "There is still a morass extending from the east of the parish towards its centre, which is known as the Broken Cross Muir. Sound deduction would lead to the conclusion that somewhere in this moor there stood a cross which became ruinous or was broken; but as there is no record bearing upon it, ample scope is left for conjecture."³

The parishes of Balmaghie and Borgue have each a Corseyard, and Crosswood is also found in the former.⁴ The lands of Corswode, alias Corswode-burne (in Mid-Calder parish), were confirmed to John Sandilands of Calder

¹ R. M. S. The compiler of the index to vol. 1593-1608 equates Corsflattis at Linlithgow with Corslattis and Corsleittis, also at Linlithgow.

² Blackie's Dict. of Place-Names, *s.v.* "Lea."

³ P. S. A. Scot., vol. vii. p. 260.

⁴ Gall. Top.

at Linlithgow, on the 19th of December 1552.¹ Middle Crosswood and Crosswoodhill are the names of two small properties in the parish of West Calder. Turriff parish, Aberdeenshire, has, or had in 1620, certain lands called Corswodheid, alias Lidmoir. Corskellie in Rothiemay parish, Banffshire, may be connected with Gaelic *coille*, a wood. There certainly is or was a Wodheid in the same district. In connection with the first syllable of the name, it is worth remembering that a fair on Holy-Cross Day, (3rd May) was long ago instituted in the parish.

Water, as well as wood, is associated with the cross. Crosswaters is a stream in Wigtownshire flowing into the water of Luce at New Luce village. Its etymology, however, is doubtful: Linnecrosh is a pool in the Minnick, in Minnigaff parish, Kirkcudbrightshire. It signifies the Pool of the Cross or Gallows. Certain springs were called Crosswells or Roodwells from having a cross in their immediate neighbourhood. At Falkirk, as Mr James Drummond tells us, "the old site of the cross is occupied by a public well, which is surmounted by the Scottish Lion. This may have formed part of the ancient market cross."² The Cross Well at Linlithgow is an elaborate structure. It stands beside the town-hall, and is supplied with water from a spring near Friar's Brae. The original stone-work is believed to date from about 1535. The structure was several times repaired, having suffered from decay as well as from Cromwell's soldiers, and early in last century was rebuilt after the old model. It is adorned with several curious figures, and is crowned by a unicorn supporting the Arms of Scotland. A piece of ground near the churchyard of Crail in Fife is named, in a charter of date 1517, the Rudwell Croft. The spring known as the Crosswell, in Kirkcolm parish, Wigtownshire, has given name to Corsewall,—a mansion, a ruined castle, and a headland, the last crowned by a lighthouse, completed in 1816, with a lantern 112 feet above high-water mark. There was a Corsewall forming part of the lands of Whitekirk, Haddingtonshire, in 1633.³ According to the 'N. S. A.,'⁴ Crueshill, in

¹ R. M. S.

² P. S. A. Scot., vol. iv. p. 113.

³ R. M. S.

⁴ Perth, p. 997.

Dunkeld and Dowally parish, means Crosshill, having derived its name from a spring known as Sancta Cruxwell. Sir Herbert Maxwell informs us that Ruthwell in Dumfriesshire, locally pronounced Riv-vell, is "really Rood Well,¹ for so the holy well there was named from the rood or cross—the Ruthwell Cross—so well known to antiquaries."² This splendid monument of Christian antiquity is believed to date from the second half of the seventh century. It now stands in an apse specially built for it at Ruthwell parish church in 1887, where it enjoys the protection of the Ancient Monuments Act; but tradition says that it originally stood at Priestwoodside, now Priestsides, on the shore of the Solway. The cross is 17½ feet high. Its shaft is 2 feet broad at the base, and 15 inches in thickness. As Dr Joseph Anderson remarks, "the monument is sculptured with figure-subjects on its broad faces, and on its sides with scroll-work representing a vine with birds and beasts lodging in the convolutions of its branches, and eating of its fruit."³

Special interest attaches to the inscriptions on the cross, which are partly Latin, in Roman capitals, and partly Anglic or Northumbrian English, in Runic characters. The Runic writing consists of verses from the poem "The Dream of the Holy Rood," composed by Caedmon,⁴ who died in 680. The cross stood in the old church of Ruthwell till 1642, when it was thrown down by order of the General Assembly that met at St Andrews on the 27th July of that year. It lay on the floor of the church till soon after 1772, when it was cast out and remained neglected in the churchyard till 1802. It was then removed by the minister of the

¹ Chalmers derives Ruthwell from A.S. *rith*, a rivulet, and *weald*, a woody place.—'Caledonia,' vol. iii. p. 191.

² Scottish Land-Names, p. 39.

³ Scotland in Early Christian Times, vol. ii. pp. 232-246.

⁴ A cross, some twenty feet high, was erected on the Abbey Plain, Whitby, in honour of Caedmon, and was unveiled by Mr Alfred Austin on 21st Sept. 1898. "The panels on the front of the cross show Christ in the act of blessing, David playing the harp, the Abbess Hilda, and Caedmon himself in a stable singing. On the obverse is a double vine, in the loops of which are the figures of four scholars trained at Whitby in Caedmon's time, while underneath are the first nine lines of the poet's hymn of the Creation."—'Literary World,' September 30, 1898.

parish, the Rev. Dr Duncan, to the garden of the old manse. Twenty-one years later Dr Duncan reconstructed the monument, and supplied arms to the cross, the originals being wanting. Of the value of the Ruthwell Cross as an heirloom from the distant past, Dr Anderson thus writes: "No literary monument graven on stone, of such a character or of greater importance in the history of literature, exists anywhere else. It is a monument unique of its kind, bearing witness to the existence of an artistic culture which, for its age, was high, and of a literary culture which but few of the succeeding ages have greatly surpassed."¹

Portincross, in West Kilbride parish, is the Port or Harbour of the Cross. Its ruined castle, anciently a possession of the Boyds, is "seated within the sea-wash, on a ledge of rock forming the most projecting point of the Kilbryde coast."² The writer of the parish article in the 'O. S. A.'³ mentions that Portincross is locally known as Pencross. He thinks that in pre-Reformation times the port was on the line of pilgrimages to Iona, *viâ* the north of Arran and the isthmus of Kintyre, and that "from it the pious travellers took their departure to do penance, or make their offerings at the sacred place." In Appin is the village of Port-na-croish, which must at one time have been a place of some importance on account of its position with regard to St Moluac's island of Lismore, lying opposite. Crossaig, in Kintyre, means the Cross Bay, *aig* being the Norse *vík* in an altered form. Crossford is in Lesmahagow parish, Lanarkshire, at the influx of the Nethan into the Clyde. Mr J. B. Greenshields remarks: "That a cross was erected at this ford over the river Clyde is highly probable; but whether on the Lesmahagow or Lanark side of it cannot now be determined."⁴ There may have been a cross marking the ford, but the name does not necessarily imply this, for Crossford probably simply means the ford across (the river). Fife has Crossford, a village one mile and a half W.S.W. of Dunfermline; and Dumfriesshire has Crossford in Glencairn parish. In 1612 "Corsfuirdis,

¹ Scotland in Early Christian Times, vol. ii. p. 245.

² Timothy Pont's Cunnyngham Topographised, p. 357, note.

³ Vol. xii. p. 416, note.

⁴ P. S. A. Scot., vol. vii. p. 260.

and Eister and Wester Corsfuirdlie," are named in a charter as situated in the barony of Renfrew.¹ Under the spirituality of Dryburgh Abbey in 1630 there is a reference to "one merkland of Corsfuird, worth nine bolls, three furlots, one peck."² This Corsfuird seems to have been in the neighbourhood of Lanark.

Roodyard, at Dundee, derived its name from an ancient chapel dedicated to the Holy Rood which stood on a rock a little to the east of Carolina Point. Mr Alexander Maxwell remarks: "This chapel stood by the river-side, nearly a mile east from the old burgh boundary, upon a headland which, in remote times, bore the name of Kilcraig, and also, as we find from Adair's map of 1703, Corseness, otherwise Crossness, or the Promontory of the Cross. The eminence on which the chapel stood was in great part formed of grey stone, which, when split into layers, was used as slates—a purpose for which it has indeed been long since all quarried away, excepting the lonely little burying-ground overlooking the river, still called the Rood Yard."³

It seems to have been customary to erect a cross on spots associated with particular incidents in the lives of early saints. Adamnan records that when St Ernan was on his way from Hinba to visit Columba in Iona, he expired just before meeting the latter, and that "on that spot before the door of the kiln a cross was raised, and another cross was in like manner put up where the saint resided at the time of his death."⁴ On the last day of Columba's life, when walking with feeble steps from the barn to the monastery, "he rested half-way at a place where a cross, which was afterwards erected, and is standing to this day fixed into a millstone, may be observed on the roadside."⁵

The number of crosses in Iona has often been greatly exaggerated. Dr Reeves holds that "there probably never were more than two dozen real crosses standing at any one

¹ R. M. S.

² Morton's Monastic Annals, p. 316.

³ Old Dundee, p. 54.

⁴ Adamnan, p. 33.

⁵ *Ibid.*, p. 96. It was then that the incident mentioned by Adamnan occurred, of the white pack-horse, employed to carry the milk from the byre to the monastery, coming to where the saint was seated and laying its head on his bosom with marked signs of grief.

time." Of those still remaining he names the following: St Martin's, 14 feet high, opposite the west door of the cathedral; Maclean's, with shaft 10 feet 4 in. high, between the nunnery and the cathedral; and St John's and St Matthews, two fragments, in the cathedral grounds. St Adamnan's Cross stood at the north end of the village, opposite Port-a-Chrossain, and St Brandon's near Tobar Orain; but both have disappeared. So have the two large crosses which gave name to the spot still called Na Crossan Mor—*i.e.*, the Great Crosses, on the left of the walk running northwards from the cathedral.¹ The map of the island has Uamh Chrossain (Uamh an Chrossain)—*i.e.*, the Cave of the Little Cross. A cross now in Tiree is believed to have been brought from Iona. Carved on it is the figure of Death holding by the hand a female ecclesiastic, with the inscription, "Hec est Crox Michaelis Archangveli Dei Soror Anna Abbatissa De Y." Reeves thinks that it was probably "a memorial or votive cross" erected during the incumbency of Anna, who is believed to have died in Iona in 1543.²

Jocelyn tells us that St Kentigern was in the habit of erecting crosses wherever he settled for any length of time. Two of these he particularises—*viz.*, one at Glasgow and another at Lothwerd (Borthwick). Both crosses, he says, worked miraculous cures; for if a sick person was tied to either of them overnight, he was often found well in the morning.³ When travelling to Wales, Kentigern tarried a while in Cumberland to preach the Gospel to its heathen inhabitants, and set up his cross in a clearing of the wood at a place now known in consequence as Crosthwaite near Keswick. The erection of several crosses at Kilrimont, now St Andrews, is recorded in connection with the story of St Regulus.⁴ Crosses were erected to mark the spots where

¹ Adamnan, Intro., p. cxxxviii; and Drummond's *Sculptured Monuments in Iona*, plates 1-45, and 99.

² Adamnan, p. 311. The oldest cross with a date known to exist in Scotland is part of a shaft of a decorated cross at St Oran's chapel, Iona, bearing the date 1489.—'Scotland in Early Christian Times,' vol. ii. p. 131, note.

³ Metcalfe's *Lives of Scottish Saints*, p. 269.

⁴ Stuart's *Sculptured Stones*, vol. ii. p. 45.

the bodies of saints rested on their way to interment.¹ Thus "a place where the bearers of St Devinic's body rested was called (no doubt from the cross raised to commemorate that circumstance) 'Crostan.'"² Mediæval pilgrimages were made to crosses. The cross of Crail was much visited by pilgrims. There was a Rood Street in the burgh.³ Readers of English history are acquainted with the crosses—twelve in number—erected on the spots where Queen Eleanor's body rested on its way from Harby in Nottinghamshire, where she died, to Westminster, where her body was interred.⁴

There are several instances of Cross as a place-name by itself.⁵ There is the island of Cross in Dunrossness parish, Shetland, formerly connected with one of the prebends in the cathedral of Orkney. The Orcadian island of Westray has the parish of Cross, and Sanday has that of Cross and Burness. In Barvas parish, Lewis, is the district of Cross, named after Holy Cross Church—Teampull na Crò Naomh—at South Galson, in an open burying-ground beautifully situated on the shore. The building is a ruin, 18 feet by 12 feet.⁶ Cros (Croce) is in the district of Morar, Inverness-shire. We find Cors in the barony of Drummakeith, Banffshire; and the lands of Corse in Coull parish, Aberdeenshire. Cros (Corse) occurs in East Kilbride parish, Lanarkshire; and Ayrshire has two examples—viz., Croce in Cunningham, and Corss in Ballantrae parish, in Carrick.⁷

¹ Walcot, in his 'Sacred Archæology' (p. 192), remarks: "Crosses were set at the head of graves as early as the time of St Patrick, and before the middle of the eleventh century there was always a central cross erected in churchyards to remind people of the reverence due to the sacred spot." Crosses erected for penitential purposes were known as weeping crosses.

² Stuart's *Sculptured Stones*, vol. ii. p. 46, note.

³ Register of Collegiate Church of Crail, p. 36.

⁴ The following is the complete list, as given by Rimmer in his 'Ancient Stone Crosses of England' (p. 44): Lincoln, Grantham, Stamford, Geddington, Northampton, Stony-Stratford, Woburn, Dunstable, St Albans, Waltham, West Cheap, and Charing. The crosses were erected between 1291 and 1294. Only three now remain—viz., those at Geddington, Northampton, and Waltham.

⁵ In Iceland there are ten places called Kross—'P. S. A. Scot.,' vol. xi. p. 488.

⁶ Muir's *Eccles. Notes*, p. 42.

⁷ R. M. S.

In Colonsay is a place called Crossan, signifying Little Cross.

We find *cross* associated with chapel and kirk. In the upper part of Cavers parish is a place called Chapel of Cross;¹ and in the lordship of Dunblane are, or were, the lands of Crosschapel, written in 1572 Croschapple and Corscaple. A church dedicated to the Cross or Rood in Reay parish, Caithness, gave name to Cross-Kirk, Crosskirk farm, and Cross-Kirk Bay. Its remains, with low doorway and thick walls, stand in an ancient burying-ground. Crosskirk, otherwise St Cruz, a ruin near Haroldswick in Unst parish, Shetland, was resorted to as a place of pilgrimage by some of the older inhabitants of the island even during the eighteenth century.² Near it is the hill of Crossfield, otherwise Crucifield, running east and west near the middle of the island.

Crosskirk at Peebles was a conventual church belonging to the Trinity or Red Friars, who had an hospital in the town. The church was founded by Alexander III. in 1261 in connection with the discovery of an ancient cross, described by Fordun as "quædam magna crux et venerabilis." This cross, we are told, was discovered "in presence of divers honourable men, priests, clerks, and burghers," after having lain concealed for about a thousand years. Fordun³ tells us that on the stone on which the cross was found were inscribed the words, "The place of Saint Nicholas the bishop"; and that a few paces away, what he calls a stone urn (*urna lapidea—i.e.*, a sarcophagus) was brought to light, containing human bones thought to be those of the bishop. Cosmo Innes says: "In the fore-wall of the church, which had five windows, there was a small aperture and arch, between the third window and the door, so constructed as to make it probable to antiquaries of last century that the reliques of Saint Nicholas and the Holy Cross had been deposited there, so that they might be seen as well from without as from within the church."⁴

¹ O. P. S., vol. i. p. 334.

² N. S. A., Shetland, p. 40.

³ Scotichronicon, Book X. chap. xiv.

⁴ O. P. S., vol. i. p. 230. *Vide* also Renwick's 'Aisle and Monastery,' and Grose's 'Antiquities of Scotland,' vol. ii. pp. 51-53.

Who does not think of Holyrood Abbey¹ when tracing the influence of the Cross on mediæval Scotland? The Abbey was founded by David I. in 1128 for Canons Regular of St Augustine. The tradition regarding its foundation is thus told by Sir Daniel Wilson: "The well-known legend of the White Hart most probably had its origin in some real occurrence, magnified by the superstition of a rude and illiterate age. According to the relation of an ancient service-book of the monastery, in which it is preserved, King David, in the fourth year of his reign, was residing at the Castle of Edinburgh, then surrounded with 'ane gret forest,² full of hartis, hyndis, toddis, and sic like manner of beistis'; and on the Rood Day, after the celebration of mass, he yielded to the solicitations of the young nobles in his train and set forth to hunt, notwithstanding the earnest dissuasions of a holy canon named Alkwine. 'At last, quhen he wes cumyn throw the veil that lyes to the eist fra the said Castell, quhare now lyes the Cannongait, the staill past throw the wod with sic noyis and dyn of bugillis that all the bestis wer raisit fra thair dennis.' The king, separated from his train, was thrown from his horse, and about to be gored by a hart 'with aful and braid tyndis,' when a cross slipt into his hands, at sight of which the hart fled away. And the king was thereafter admonished, in a vision, to build the abbey on the spot."³

Holyrood is believed to have derived its "name from the 'Black Rood of Scotland,' a mysterious relic which, brought to Scotland by St Margaret, was kissed by her dying lips and grasped by her dying hands; was bequeathed to her children as a treasure above all price; stood before the death-bed of St David; and was regarded by all the nation

¹ Holyrood Palace, as distinct from the Abbey, was founded by James IV. in 1501, and was enlarged by his successors. It was nearly destroyed by the English under the Earl of Hertford, and was almost burned down when occupied by the soldiers of Cromwell; but was rebuilt by Charles II. on a new plan.

² In his 'Edinburgh and its Neighbourhood,' p. 164, Hugh Miller remarks: "Undoubtedly from the character of the country around Edinburgh, and the remains found in its superficial deposits, it must have furnished a promising centre for the sportsman in the days of David, and long after."

³ Old Edinburgh, p. 4.

of the Scots with deep feelings of love and awe."¹ There is a difference of opinion regarding the nature of the Black Rood. According to one view, it was a reliquary of gold supposed to contain a splinter of the true Cross, the epithet black being derived from a small ebony crucifix attached to it.² According to another view, it was a silver rood blackened with the smoke of tapers lighted by devotees.³ Edward I. carried it off to England in 1291, but it was restored to Scotland at the peace of Northampton in 1328. When David II. invaded England in 1346, the Black Rood accompanied his army in the hope of ensuring victory. But it was captured by the English at Neville's Cross,⁴ and was afterwards placed as a trophy in Durham Cathedral, close to St Cuthbert's shrine. There it remained for about a couple of centuries, but disappeared about the time of the Reformation, and so passed out of our history.⁵

¹ Robertson's *Scottish Abbeys and Cathedrals*, p. 42. In Bonn Cathedral, St Margaret is represented holding a black cross.—Husenbeth's '*Emblems of Saints*,' p. 139.

² Wilson's *Reminiscences of Old Edinburgh*, vol. ii. p. 238.

³ Walcott's *Scoti-Monasticon*, p. 36.

⁴ *Scotland in Early Christian Times*, vol. i. p. 241.

⁵ *Scoti-Monasticon*, p. 36.

CHAPTER XIV.

CROSSES—*continued.*

King Cay's Cross—Dwellings—Boll—Bolstadr—By—Toun—House—Various examples—Market crosses—"The Cross," Glasgow—"The tva Crois"—Tollcross—Commemoration crosses—Crossraguel Abbey—Crossbasket—Boundary crosses—St Catherine's Cross—St Mark's—St Ninian's—Lady Corse—St Magdalene's—Corsemartin—Crosmungo—Macbricha's—Crossmyloof—Rume's Cross—Binram's Cross—Maldgraym—Halo-Crosse—Barochan Cross—Crossmichael—Cornsachten—Cornsavok—Macduff—Mugdrum—Sanctuary crosses—Crossgates, &c.—Applecross.

A TRADITION, resting indeed on no very sure basis, traces the origin of Linlithgow to King Achaius, who is said to have erected a cross there, called King Cay's Cross, as the nucleus of the future burgh.¹ Though Linlithgow was not called after any such monument, supposing it to have existed, there is no doubt that various groups of houses in different parts of our land obtained their names from some adjacent cross. The Norse *boll*, a building or homestead, has furnished to the topography of our western districts² such varying forms as Corsapool in Islay, Crossapeill in Kintyre, Crassopollie in Mull, Crossapoll in Tiree, and Crossapoll (otherwise Crosspoll) in Coll. Regarding the last, Muir remarks: "Overlooking a fine sandy bay, near

¹ Caledonia, vol. ii. p. 876.

² The Western Isles are known to have been under the influence of the Norsemen for some 400 years—at least from about 870, when colonists came from Norway to escape the tyranny of Harold Haarfager till 1266, three years after the battle of Largs, in which Haco, King of Norway, was defeated by Alexander I., King of Scots. It is not unlikely that there were Norse settlers in the Hebrides even earlier than about 870.

the south-east extremity of the island, is the old burial-place of Cross-poll, in which are two or three slabs, and the shaft of a cross, ornamented on both faces with foliage and scroll work, four feet nine inches in height."¹ *Bolstadr*, another Norse term having the same meaning, gives us Crossbost in Lewis and Crossbuster in Unst.

Yet another Norse term, *by*, with a similar signification, accounts for several place-names, such as Corsby, Crocebie, or Crossby, as in Penninghame parish, Wigtownshire; in Legerwood parish, Berwickshire; in Aberdeenshire, where there is also a Corsbie-Hill; and in Ayrshire, where there is a Crossby both in Cunningham and in Kyle. The last was a chapelry in Dundonald parish, though some time in Monkton and Prestwick parish. It has a picturesque graveyard near the entrance to the Duke of Portland's demesne of Fullarton, with a ruined church, whose roof was blown off during the memorable storm of the 25th of January 1759, when Robert Burns was born. The Rev. J. K. Hewat says: "A village used to cluster round the church. Near the latter are still visible the remains of the pillared moat where the Barons of Crosbie or Fullarton were wont to dispense justice."²

The Anglo-Saxon *ton* or *toun* is associated with Cross in Corston, otherwise Corstoun or Crosstoun. The monastery of Culross had a Corstoun among its lands. The Kirktown of Dunnichen, in Forfarshire, was also called Corstoun or Crostoun, its lands at one time belonging to the Abbey of Arbroath. Crosston, known likewise as Corstoun, in Aberlemno parish, is a hamlet situated near a monumental stone bearing the figure of a cross.³ Corstoun is a farm in Kettins parish, Forfarshire, and there are other examples in Moray, Fife, and Mid-Lothian. The Gaelic *bal* occurs in Balnacross—*i.e.*, the Town of the Cross. St Michael of Balnacross was an ancient Kirkcudbrightshire parish, and formed the northern part of the present parish of Tongland. Its church, like that of Crossmichael, to be referred to later, was dedicated to Michael the Archangel. It stood on the west side of the Dee, at the village of Balnacross. "This

¹ Eccles. Notes, p. 29.

² A Little Scottish World, p. 79.

³ N. S. A., Forfar, p. 629.

significant name," remarks Chalmers, "has been corrupted to Barncross which has imposed its unmeaning appellation on the estate, manour house, and hamlet of Barncross."¹ A sculptured cross, with figures of men and animals, once stood at Bal-na-Croisk, near the entrance to the Sma' Glen in Perthshire, but was afterwards transferred to the village of Fowlis-Wester.

The House of the Cross appears in such names as Cors-house, now Crosshouse, in Kilmaurs parish in Cunningham, and Corshous in Carrick. Near Dumfries was a building known as Corshous in 1580, and we find Corshouse on the lands of Craigbarnet, and on those of Balcoroh, both in Lennox, referred to in 1613. Certain land at Holyroodhouse was known as Corshous in 1630.² In Kettle parish we meet with Crosshouses. Crossmill is a village in Abbey parish, about two and a half miles from Paisley. In the same neighbourhood is the district of Arthurlee, with its village of Cross-Arthurlee, in the parish of Neilston.

In former times the market-cross of a burgh occupied an important position in relation to civic life. It was the place where edicts were proclaimed, and where lawbreakers were punished. In the Kirk-Session Records of Elgin, under date 14th June 1664, we read: "Agnes Geddes for cursing compeired and is ordained to stand ane houre at the Meikle Crose and ane paper one her head upone Fryday"; and on 12th June 1667, "Margeret Ogilvie is ordained to be put in the joges at the litle crose for hir misdemeners." When speaking of such crosses, Mr James Drummond remarks: "In Scotland they generally consisted of a pillar raised upon a flight of steps, or a solid basement without steps. On most crosses of this sort there still remains the iron staple to which the jogs were attached. . . . In some cases, probably, the branks may have been fixed at the opposite side of the Cross. . . . The Market Cross sometimes consisted of a larger building, having a stair inside leading to the roof, which was surrounded by a parapet, and from the centre of the roof the pillar sprang. . . . Crosses were no doubt originally ecclesiastical, and their

¹ Caledonia, vol. iii. p. 324.

² R. M. S.

transition from this character to their ordinary use is simple. In rude and lawless times we can suppose a paction of any sort being considered binding, if contracted at a cross, with its sacred significance. This would, perhaps, be rendered doubly sure if, while hand-fasting, they touched with the other hand the cross. The place where it was situated thus becoming a place of bargain-making, and the cross gradually losing its religious significance, its very cruciform shape disappearing, until at last it was transformed into the ordinary Market Cross."¹

The market-cross had also to do with the amusements of the people. At Scone, in Perthshire, for instance, where the game of hand-ball was played with enthusiasm every Shrove Tuesday, the cross was the appointed place for throwing up the ball.² The town of Fochabers, in Banffshire, at one time stood within the grounds of Gordon Castle, but was rebuilt on its present site beyond the ducal policies. The market-cross, however, still remains to indicate the spot where the houses of the vanished burgh once stood.

The Cross is a well-known point in the topography of Glasgow. Contrary to the view taken by local historians that the first market-cross of the city was erected at the intersection of High Street with Rottenrow and Drygate, Sir J. D. Marwick holds that it stood "at the foot of the High Street, the site which it has occupied as far back as its history can be traced in authentic documents."³ The Cathedral clergy, indeed, had their manses in the neighbourhood of the former locality, but there is no evidence that "markets were held or trade and merchandise were carried on there till after the Reformation." And Sir James thinks that "the lower ground near the river being more suitable for these purposes, was chosen by the trading portion of the community—*i.e.*, those who obtained burghal privileges in the twelfth century" for the erection of their *crux foralis*.

In an instrument of sasine, of date 1539, we find "the

¹ P. S. A. Scot., vol. iv. pp. 89-91. *Vide* also 'Scottish Market Crosses,' by J. W. Small, F.S.A. Scot.

² O. S. A., vol. xviii. p. 88.

³ Glasgow Charters and Documents, 1175-1649, Part I., Pref., p. 524.

two Crocis near Stabyll Greyne," at Glasgow, mentioned as a landmark.¹ Tollcross, in the east of the city, recalls the time when tolls were paid by Glasgow to the neighbouring royal burgh of Rutherglen. In 1226 a charter was granted to the Bishop of Glasgow, "prohibiting the officers of Rutherglen from taking toll or custom in the town of Glasgow, or elsewhere than at the cross of Schedenestoun [Shettleston], according to use and wont." The portion of the lands of Shettleston where the cross stood was known in the sixteenth century as "the two merkland of Towcorse."² Rutherglen's own market-cross, some thirteen or fourteen feet in height, stood on a pedestal six feet high with twelve steps; but was removed, along with the Tron, in 1777.³ Dr John Stuart thus refers to an example in Aberdeenshire corresponding to the Shettleston one: "On the boundary of the parishes of Fyvie and Rayne is a pillar called the 'Towstane,' at which, it is believed, a tax or impost was levied in early times." Dr Stuart adds: "The monument described as 'Towcross ultra arcum occidentalem de Edinburgh' marked the site of a similar exaction."⁴

Crosses were sometimes commemorative of notable persons. King's Cross in Arran⁵ is believed to mark the spot whence Robert the Bruce sailed when on his expedition into Carrick. King's Crosshill is in Rutherglen parish; but who the king was in this instance is uncertain. At Kinghorn, in Fife, a cross stood for centuries, to show where King Alexander III. met his death by falling from his horse on March 19, 1286. It gradually went to decay, but was replaced on the sixth centenary of the event by another cross bearing a suitable inscription. A mile north of Eccles, in Berwickshire, is a white sandstone pillar locally known as Crosshall. The shaft, ten feet in height, has a cross carved on it, along with other sculpturings.

¹ Glasgow Charters and Documents, 1175-1649, p. 15.

² *Ibid.*, Pref., p. xi and p. 525.

³ Ure's Rutherglen and East Kilbride, p. 80.

⁴ Sculptured Stones, vol. ii. p. 44.

⁵ "The King's Cove on the west coast; Dalry, or the King's Plain; Toranrigh, or the King's Mount,—are said to have received their names from their connection with the Bruce."—'N. S. A.,' Bute, p. 20.

The monument is said to date from Crusading times, in the twelfth century, and to have been erected to the memory of the father of Sir John de Soules.¹ Crosshall is a village in Polmont parish, Stirlingshire; and Linlithgowshire has, or had, a Corshall. Crossraguel Abbey, two miles south of Maybole, has been connected etymologically with *Crux regalis*, or Cross of King Oswald, whose name is kept alive in the neighbouring parish of Kirkoswald. But a difficulty in the way of this derivation lies in the fact that the form *crux regalis* does not appear in any of the Abbey charters till 1547-48, when we find it in a discharge by Abbot Quintin to the Earl of Cassillis. In charters, Crossraguel is spelt in no fewer than forty-one ways, the very earliest form of the name being "Crosragmol."²

Crossbasket, in East Kilbride parish, got its name, according to Ure, from "a cross that stood at a small distance from the tower, and in the lands of Basket." Ure adds: "Near the foot of this religious monument was a sacred font. Both were of stone. On the font was a long inscription, but so much obliterated that the characters have not been legible for more than a century past. These hallowed remains of superstition, like many of the greatest monuments of antiquity, fell, about fifty years ago, a sacrifice to avarice and ignorance; and report says that the person who destroyed them never after did well."³ Cosmo Innes tells us that "the lands of Corsbaskat, along with certain others, were erected into the lordship of Hamilton by James II. in 1445."⁴ The name, therefore, is by no means modern.

Crosses were used to indicate the boundaries of lands, particularly of church-lands. To this class probably belongs the greywacke pillar, fully three feet high, with an encircled cross and mutilated inscription, containing the words "PETRI APVSTOLI," which, till lately, stood by the roadside near Whithorn, but is now under cover at the cathedral in the burgh. The names of particular saints were often given to

¹ Lewis's Topog. Dict., s.v. "Eccles."

² Charters of Abbey of Crossraguel, vol. i., Intro., p. lxvi.

³ History of Rutherglen and East Kilbride, p. 154.

⁴ O. P. S., vol. i. p. 107.

such crosses. The Cross of St Catherine, for instance, in the barony of Forbes, Aberdeenshire, is specified as a boundary mark in a charter to James Forbes of Auchintowil in 1523;¹ and St Mark's Cross "on the lands of Brackinhirst, between the baronies of Dalrymple and Alloway" in Ayrshire, occurs in a similar connection in a charter of date 1475.²

Whether marking boundaries or not, crosses were often named after saints. In 1490, St Ninian's Cross at Paisley is mentioned in connection with a grant made to the burgh by the abbot of the monastery there.³ A cross dedicated to the Virgin, known as Lady Corse, stood at one time near Maybole; and St Magdalene's Cross at Linlithgow indicated the spot where St Magdalene's Fair used to be held. When referring to the Canongate at Edinburgh, Stotherd remarks: "A circle of stones, intersected by a cross, may be seen in the pavement opposite to the entrance of S. John's close, where S. John's Cross used to stand. And a similar memorial of the Girth Cross, at the western limit of the Sanctuary, remains near the Watergate."⁴ Corsemartin in Balmaghie parish, and Crosmungo in Wauchopdale, point to crosses dedicated respectively to St Martin and St Mungo.⁵ To the north-west of the Moor of Dinnet, in Aberdeenshire, is Loch Kinnord; and on its shore once stood a stone styled Macbricha's Cross, having on one side a decorative cross elaborately wrought. It is now to be seen in a plantation within the grounds of Aboyne Castle, whither it was removed about eighty years ago.⁶

Crossmyloof, near Glasgow, is said to have derived its name from some words used by Queen Mary in connection with the battle of Langside. The late Mr A. M. Scott thus records the tradition, which, however, he wisely thinks is without foundation: "Queen Mary, on being assured by the gentlemen about her that, in consequence of the position

¹ *Antiquities of Shires of Aberdeen and Banff*, vol. iv. p. 143.

² *Charters of Burgh of Ayr*, p. 91.

³ *Paisley Burgh Charters*, p. 34.

⁴ *Parochial and Collegiate Antiquities of Edinburgh*, Last Series, p. 119.

⁵ Mentioned in Charter of 1612.—'R. M. S.'

⁶ *Michie's History of Loch Kinnord*, p. 43.

occupied by the rebel force, it would be impossible for her to get to Dumbarton, placed her crucifix in the palm of her hand and passionately exclaimed: 'By the cross in my loof, I will be there to-night in spite of yon traitors.'"¹ To find the true derivation is not easy; but we are on safer ground if we regard the second syllable as the honorific *-ma* or *-mo*, and the third as the name of some saint, possibly that of *Luag* in an altered form.

Rume's Cross is a knoll about a mile north of the church of Farnell in Forfarshire. It bears the name of St Rumwold or Rumoldus, who was by birth a Saxon, but was probably trained in Ireland during the first half of the eighth century. He went to Rome, and afterwards to Brabant, where he preached the Gospel. In 775 he suffered martyrdom at Machlenia (now Malines), where a church was built in his honour. His day in the calendar is 1st July.² South of the Tweed he is remembered in Romald-Kirk, Yorkshire, and Rumbold's Wyke, Sussex. About 400 yards from the site of St Mary's Chapel, in Yarrow parish, Selkirkshire, is a small mound called Binram's Cross, which, according to the 'N. S. A.,' is probably, as tradition represents, the burial-place of some necromantic priest. In mediæval times a cross called Maldgraym stood at Arbroath, and gave its name to a piece of grass-land styled in the Burgh Court Book "Madie Gramis-Croce."³ A cross at Carnwath, in Lanarkshire, dedicated to All-Saints, and known as Halo-Crosse, was connected with a singular custom thus described by Cosmo Innes: "This barony of Carnwath affords one of the few instances of jocular tenures that occur in Scottish charters. Part of the *reddendo* was 'the price of two pair of stockings, made of two halves of an ell of English stuff, to be given on the feast of Saint John at Midsummer to the quickest runner of a race from the east end of the town of Carnwath to the cross called *Halo-crosse*.'"⁴

Barochan Cross, an elaborately sculptured monument in Houston and Killallan parish, is connected by Bishop Forbes with the name of St Berchan,⁵ who is still remembered in

¹ The Battle of Langside, p. 80.

³ Black's History of Arbroath.

⁵ Kal., s.v. "Berchan."

² Butler's Lives of the Saints.

⁴ O. P. S., vol. i. p. 127.

the adjoining parish of Kilbarchan; but there is some doubt as to the identification of Barochan and Berchan. The cross, which is eleven or twelve feet high, was formerly situated close to the Mill of Barochan, but was removed about the end of last century to an adjoining rising ground, where the old mansion-house of Barochan once stood. The writer of the parish article in the 'O. S. A.'¹ remarks: "Some call it a Danish cross; perhaps it might be intended as a devotional cross for travellers." There is a good deal of uncertainty as to its purpose. Dr John Stuart says: "Modern theory has sought in it a monument of the defeat of Somerled, Lord of the Isles, in 1164."² The parish of Cross-michael, on the Dee in Kirkcudbrightshire, commemorates the Archangel Michael in its name. "Here," remarks Heron, "stood anciently a cross sacred to St Michael, around which the peasantry of the neighbouring country were wont to assemble, at Michaelmas, to a fair. The fair is still held. The cross has been removed."³

In a charter of 1558 we find mention of Corsnavok, in the barony of Sanquhar, Dumfriesshire, probably so called from St Neamhag or Neamhog⁴ (pronounced Nevag and Nevog, a diminutive of Neamha), an abbot who succeeded Luag at Lismore, and died *circa* 610. In a charter of 1554 occurs Corsnachten, in the barony of Tillicoultry, Clackmannanshire; and in 1581 we find the form Corsnathan, both recalling in all probability St Nathalan of Aberdeenshire, who appears in the *Felire of Ængus* as "Neachtan nair de albae," which the gloss throws into a more modern form, "anair de Albain"—*i.e.*, Nechtan from the east, from Alba.⁵

In the Middle Ages every church and churchyard formed a sanctuary, but certain churches had a special sanctity attaching to them which made their sanctuary ground all the more sacred. The crosses of Macduff and Mugdrum, near Abernethy in Perthshire, are believed to have been girth-crosses. They are distant about a mile from each other, and are both associated with the name of St

¹ Vol. i. p. 326.

² Sculptured Stones, vol. i. p. 36.

³ Journey, vol. ii. p. 136.

⁴ *Og* is the honorific diminutive so often found in the names of saints.

⁵ Kal., s.v. "Nathalan."

MacGidrin, otherwise St Adrian. The Rev. D. Butler says: "The crosses of Mugdrum and Macduff are now within the bounds of the neighbouring parish of Newburgh. . . . The church-lands were very extensive, extending many miles on the east side of the Abernethy monastery, and probably as many on the other sides; there were most likely crosses on the other sides for a similar purpose, but the Mugdrum Cross and the Macduff Cross originally served the purpose on the eastern side, indicating the church-girth or right of sanctuary."¹ The monastery of Dull, in Strath-Tay, had girth-crosses. Remains of these are still to be seen. The same may be said of the stones that were set to indicate the limits of the sanctuary at Torphichen, connected with the Preceptory of the Knights of St John. There were four of these, each about a mile distant from a central stone in the churchyard, and all of them were marked with a cross.² When speaking of St Machar's Cathedral at Old Aberdeen, the writer of the "View of the Diocese of Aberdeen" remarks: "This Cathedral had the privilege of a sanctuary or girth, and had a Girth-Cross on the Bishop's dovecote-green, which was a sure refuge for manslayers."³

Tain, in Ross-shire, had an *immunitas* or privilege of girth granted by Malcolm Canmore, the space protected by the *immunitas* being marked off by four crosses.⁴ A secular sanction was sometimes added to the ecclesiastical right of sanctuary possessed by a church. David I., in 1144, made the church of Lesmahagow a cell of the monastery of Kelso, and granted his "firm peace" to all who should flee for safety to the said cell or succeed in getting within the four crosses that stood around it, placed there in honour of God and St Machutus, the patron saint of the church.⁵

We find Crossgates, *i.e.*, Crossways, occurring as a place-name—*e.g.*, Crossgates near the march between Carluke

¹ The Ancient Church and Parish of Abernethy, p. 236.

² N. S. A., Linlithgow, p. 49.

³ Collections for a History of the Shires of Aberdeen and Banff, p. 151.

⁴ Stuart's Sculptured Stones, vol. ii. p. 67.

⁵ Lib. de Calchou, vol. i. p. 10.

and Lanark parishes; Crossgates in Cults parish, Fife; and Crossgates, three miles east by south of Dunfermline. Mr Alfred Rimmer remarks: "Cross-roads were held peculiarly sacred in the early times; and even as far back as the period of the Druids they were marked by upright stones, and these stones were chiselled on the upper part with a cross in relief."¹ In the instances of Crossgates just given, there was no *necessary* reference to any cross erected to mark the spot, though of course in mediæval times a wayside cross may have stood at the parting of the roads. There was a Corsgait at Coldingham, and in the same neighbourhood was "the commoun gait in the mure callit the Croslawgait." Crossgatehall is a hamlet in Inveresk parish. We find Crossroads in the parishes of Dreghorn and Grange, and, in 1647, Corsway in the barony of Johnstoun in Annandale. Corsbauld, in Fordoun parish, locally pronounced Cosbet, is a corruption of Crosspath—*i.e.*, the path across the hills to Banchory-Ternan, and was so written in a thirteenth-century charter.² Two miles from Mauchline is a place bearing the curious name of Crosshands.

Applecross, in Ross-shire, calls for mention in conclusion. The word is derived from *aber*, a confluence, and *Crossan*, the name of the stream flowing into the sea close to the spot where, in 673, St Maelrubha founded his monastery. Bishop Reeves remarks: "We have no means of ascertaining at what period the *apur* passed into *apil*, and *crossan* into *cross*; but the change probably arose from a tendency to facilitate the utterance of the compound."³ Two absurd etymologies are given in the 'O. S. A.'⁴ and the 'N. S. A.'⁵ respectively, and are as follow: (1) "Applecross is a fanciful designation assumed by one of the proprietors of that part of the parish from which it derives its name. In commemoration of this, five apple-trees were planted cross-ways, and have since in form been perpetuated by his successors." (2) "The modern name Applecross was given to the parish

¹ Ancient Stone Crosses of England, p. 11.

² Annals of Fordoun, p. 10.

³ P. S. A. Scot., vol. iii. p. 273.

⁴ Vol. iii. p. 369.

⁵ Ross, p. 100.

by the gentleman who was proprietor of the Comaraich¹ estate at the time of the erection; in commemoration of which event five apple-trees had been planted cross-ways in the proprietor's garden. In his article in the 'P. S. A. Scot.,'² on the churches of St Maelrubha, Bishop Reeves, when criticising the apple-tree etymology, remarks: "When the writer visited Applecross in 1854, he was informed by the then minister that the cross trees which yielded the name were *chestnut* instead of *apple*! A communication lately received from the spot suggests a solution by supposing 'a cross of trees with a crab apple in the centre.' Another and more ecclesiastical version of the etymology is, that every apple which grew in the monk's garden was marked with the sign of the cross."

¹ "Comaraigh signifies Girth or Sanctuary, and was applied to the privileged ground round the church. According to the 'Breviary of Aberdeen' this ground extended six miles from it in all directions"—'P. S. A. Scot.,' vol. ii. p. 274.

² Vol. iii. p. 273.

CHAPTER XV.

THE VIRGIN.

The Virgin's Dower—Her Dedications in Scotland—Their late date—Absence of Mariolatry in Celtic Church—Growth of cultus—Influence of Roman Church—Wales and Ireland—Springs dedicated to Virgin—Tobermory, &c.—Kilmorie—Kilmore—Kirriemuir—Kilmuir—Kilmurry—Lady—Lady Kirk, &c.—Lady Acre—Ladyland, &c.—Mary—St Mary's Holm, &c.—St Mary's Isle—St Mary's Loch—Convent at Montrose—Old Montrose—Maryton—Marykirk—Maryculter—Loretto—Snowkirk at Old Aberdeen—Church of Santa Maria Maggiore.

MEDIAEVAL England was known as the Virgin's Dower. The same might have been said of mediæval Scotland, for there are many places north of the Tweed which suggest, under one form or another, the name of the Virgin. This is not to be wondered at when we bear in mind the great number of abbeys,¹ parish churches, chapels, and altars placed under her invocation. To these should be added St Mary's College in Old Aberdeen, founded by Bishop Elphinstone in 1500, the name being afterwards changed to King's in compliment to James IV.; and St Mary's College at St Andrews, founded by Archbishop James Beaton in 1537, and still known by the same name.

There is no doubt that most, if not all, of her dedications date from a comparatively late period. Principal Story says: "As regarded dogma and usage, perhaps the most obvious difference between the Columban and the Roman Church was the absence of any trace of Mariolatry."²

¹ All the Cistercian abbeys—*e.g.*, Melrose and Dundrennan—were dedicated to the Virgin.

² Apostolic Ministry in the Scottish Church, p. 86.

Colonel Robertson bears witness to the slightness of Rome's hold on the primitive Church of Scotland when he observes, "It is very remarkable how very few of the ancient Gaelic churches were dedicated to St Peter or to the Virgin Mary."¹ In both the East and the West the cultus of the Virgin was of gradual growth during the first four centuries. It received an impulse in the fifth century when, at the Council of Ephesus in 431, Nestorius was condemned as a heretic, and Mary was proclaimed *theotokos*—*i.e.*, the Mother of God. When the influence of the Roman Church supplanted that of the Celtic in Scotland, the veneration of the Virgin grew in strength until the Reformation, when it received a blow from which it has not since recovered. In Wales, too, her cultus was scarcely recognised in early times; while in Ireland, as Petrie reminds us,² none of the ancient churches were dedicated to the Virgin or to any foreign saint before the twelfth century.

Fountains were frequently placed under the protection of the Virgin. It was natural, therefore, that such springs should have an influence on our topography. Tobermory, in the north of Mull, means Mary's Well, from Gaelic *tobar*, a well, and *Moir*, Mary. In 1540 it was written Tibbirmore.³ At Tobermory are the ruins of an ancient chapel and a well dedicated to the Virgin, showing the appropriateness of the name; but the place itself is modern, having been built in 1788 by the British Fisheries' Company, to serve as a rendezvous for herring-vessels. Tibbermuir, otherwise Tibbermore, a parish in Perthshire, has the same meaning as Tobermory. The writer of the article on Tibbermuir in the 'N. S. A.'⁴ says: "This word signifies 'a great well,' referring in all probability to a perennial spring that once issued from behind the church, and was long known by the name of the Lady Well, but which has lately been carried away by the draining of the adjacent field." *More* certainly means "great" in Gaelic,⁵ and Tibbermore might signify "great well"; but the fact that the spring in this case was

¹ Gaelic Topography, p. 399.

² Eccles. Archæology, p. 173.

³ O. P. S., vol. ii. p. 324.

⁴ Perth, p. 1028.

⁵ Iona Cathedral, dedicated to the Virgin, is known in Gaelic as Eglais Mor, but this signifies, not Mary's Church, but the Great Church.

called "the Lady well" points to a connection between the Virgin and the name of the parish.

There is Ladywell estate in Duns parish, Berwickshire; and in Craig parish, Forfarshire, near the village of Usan, is Marywell, close to the site of a vanished chapel which gives name to Chapel Mill in the immediate neighbourhood.¹ There is Ladywell hamlet in Kirkbean parish, Kirkcudbrightshire; and near Dunkeld in Perthshire are the lands of Ladywell, referred to in a charter of 1598. On the east bank of the Molendinar Burn at Glasgow was a spring known as the Lady Well, the resort of many a pilgrim in the Middle Ages. It has given name to the *quoad sacra* parish of Ladywell, and to a street running north and south past the Drygate. Near the shore, not far from Saddell Abbey in Kintyre, is Lady Mary's Well, called, not after the Virgin, but, as we learn from Colonel T. P. White, "in honour of a noble lady of the house of Saddell, who, according to the tradition, 'would drink no other water.'"² Mother Water, a well on Prestrie (*i.e.*, Priestery) farm in Whithorn parish, is probably named, as Sir Herbert Maxwell suggests, from its dedication to the Virgin.³ There is no doubt that the town of Motherwell in Lanarkshire, partly in Hamilton parish and partly in Dalziel parish, owes its name to the Virgin. There is a spring called Our Lady's Well close to the manor of Motherwell. The name is written "Modyrwaile" in a charter of 1352, granted by David II. to Robert Stewart of Scandbothy (afterwards Robert II.)⁴

Churches dedicated to the Virgin have originated a variety of place-names. We have, for instance, Kilmory, Kilmorie, Kilmore, and Kilmuir, all signifying Mary's Cell or Church. In Ireland, Kilmurry is a common form of the name. Dr Joyce tells us that it "is the name of nearly fifty townlands in which there must have been churches dedicated to the Blessed Virgin, for the Irish name is Cill-Mhuire, Mary's Church."⁵ In Scotland we have the parish of Kilmory in

¹ Jervise's Memorials, vol. ii. p. 42.

² Archæological Sketches in Scotland, Kintyre, p. 177.

³ Gall. Top.

⁴ O. P. S., vol. i. p. 58.

⁵ Place-Names of Ireland, p. 304.

Arran, comprising the south-west portion of the island. The present parish church is at Kilmory, on the site of an older building. In A.D. 1357 Kilmory was known as "Ecclesia Sanctæ Marie de Arane," in 1549 as Kylmure, in 1571 as Kilmorie, and *circa* 1700 as Kilmore.¹ In Mull there are two localities named Kilmorie, one in the district forming the ancient parish of Kilninian, and now included in the united parish of Kilninian and Kilmore, and the other in the parish of Kilfinichen and Kilvickeon.

There is a Kilmory estate in Kilmichael-Glassary parish, Argyll, on the east side of Loch Gilp. The foundations of the Virgin's church there were visible till the beginning of last century. Its graveyard continued to be the favourite place of interment even after a new cemetery was formed at Lochgilthead. At Kilmory in the island of Bute, on the west coast, opposite Inchmarnock, are the ruins of an ancient castle once the property of the Jamiesons, crowners or coroners of Bute.² Regarding the chapel that gave name to the place, the Rev. Dr J. K. Hewison remarks: "Kilmorie (Church of Mary) is built upon the rocky face of the hill, 220 yards south of Little Kilmory farm, a short distance above the highway, and is a ruin still well defined since the Marquess of Bute had the hidden site excavated."³

There is an ancient chapel at Kilmorie Knap, in South Knapdale parish, Argyll, close to the shore, half-way between Lochs Swin and Killisport. As we learn from the 'N. S. A.,'⁴ "the chapel of Kilmorie Knap seems to have been the most considerable in South Knapdale. Its walls are almost entire; a beautiful obelisk or cross stands on the west side of the burying-ground." This cross is about twelve feet high, including the pedestal, and has a representation of the Crucifixion on its western face with two figures, probably the Virgin and St John, one on either side of our Lord.⁵ Kilmory Knap is so called to distinguish it from Kilmory of Oib,⁶ another ecclesiastical site in the district.

¹ O. P. S., vol. ii. p. 253.

² N. S. A., Bute, p. 104.

³ Island of Bute in the Olden Time, vol. i. p. 233. ⁴ Argyll, p. 263.

⁵ Muir's Eccles. Notes, p. 195.

⁶ White's Archæological Sketches in Scotland, Knapdale, p. 59.

When speaking of Ardnamurchan parish, Cosmo Innes says: "At Kilmory, on the north coast, there was another church apparently dedicated to the Virgin and still partly in existence, which in the seventeenth century appears to have been the parish church."¹ On Scarba island, near Jura, is another Kilmorie, where, close to the shore, stand the ruins of a chapel to the Virgin, in which certain miracles were believed to have been wrought in mediæval times.² In 1773 the remains of a chapel to the Virgin were to be seen at Kilmory, on the north-west coast of the island of Rum. Some obscure traces of the building were still to be seen when Muir visited the spot in 1856. "Near its site," he tells us, "is a slender pillar incised with a plain cross."³ In Kirkcolm parish, Wigtownshire, were visible, in 1837, some traces of Kilmory chapel on the coast of Loch Ryan, about a mile and a half from the parish church. The Virgin's Well near it had the "discriminating power of becoming dry if the patient, for whom its water was sought, had a mortal malady, but of appearing in abundance if the disease was curable."⁴

Another Kilmorie calls for mention, inasmuch as its dedication has been ascribed to the Virgin erroneously, though not unnaturally. This is Kilmorie, the ancient name of the Argyll parish of Craignish. According to Bishop Reeves, it was dedicated to Maelrubha, and not to Mary as stated in the 'N. S. A.'⁵ Reeves remarks: "Craignish is a parish about the middle of the west coast of Argyllshire, marked by Blæu, Kilmolrow, and called in the Retours Kilmalrew and Kilmolrew, sometimes Kilmorie. The true explanation is Cill-Maelrubha, Maelrubha's Church. It stood between the castle of Craignish and the extremity of the peninsula, Ardcaignish."⁶ The confusion arose, as Dr Reeves indicates, through "Maelrubha becoming Maree, Marie, Mary, Mury, which is the equivalent pronunciation of the name in Ross-shire and Argyll, and in speaking is sufficiently distinct from Mâry, the female name, though on paper it is apt to be confounded with it, and has, in

¹ O. P. S., vol. ii. p. 194.

³ Eccles. Notes, p. 33.

⁵ Argyll, p. 45.

² Ibid., p. 276.

⁴ N. S. A., Wigtown, p. 111.

⁶ P. S. A. Scot., vol. iii. p. 293.

many instances, caused the patronage of ancient churches under Celtic foundation to be transferred to the Virgin Mary instead of Maelrubha."¹ Yet another Kilmorie may be mentioned—the ancient name of the parish of Stralachlane, united to Strachur in 1650. The 'N. S. A.'² derives it from *Kill* and *Muire*, the Virgin Mary. In 1543, "Sanct our Lady Alter situat within the Kirk of Stralachlane"³ is mentioned; but there is reason to believe that the church itself, like the one at Craignish, was called after *Maelrubha*, and not after *Mary*. This, at least, is the conclusion reached by Bishop Reeves.⁴

In Lorn district, Argyll, is the united parish of Kilmore and Kilbride. Kilmore church, said to have been built about the time of the Reformation, stands four and a half miles south-east of Oban, near the head of Loch Feachan. We read regarding it: "The church, dedicated to the Virgin Mary, has outside nothing architectural to mark its antiquity. Inside, at the east end, is a low circular arch (probably once over an altar tomb)."⁵ The island of Mull has a Kilmore in the united parish of Kilninian and Kilmore; but one cannot be certain whether the name in this case means Great Church or Mary's Church.⁶ In Sleat parish, Skye, Kilmore, called in 1546 "Kilmoir in Slait," is situated near the middle of the parish. Its church was dedicated probably to the Virgin.⁷

In a charter of 1469, quoted in 'Registrum Monasterii de Passelet,'⁸ reference is made to "Capellam de Kylmor apud Kenlochgilpe cum pertinentiis suis"; but this is evidently the Kilmory in Kilmichael-Glassary parish alluded to above. The kirk of Kilmoir, Kilmarie, or St Mary once stood on the north side of the South Esk, close to Brechin Cathedral and within the grounds of Brechin Castle.⁹ As we learn from the 'Registrum Monasterii Brechinensis,'¹⁰

¹ P. S. A. Scot., vol. iii. p. 277.

² Argyll, p. 103.

³ O. P. S., vol. ii. p. 74.

⁴ P. S. A. Scot., *ut supra*.

⁵ O. P. S., vol. ii. p. 826.

⁶ In Ireland, Kilmore is sometimes equivalent to Coill-mhor—*i.e.*, Great Wood, but commonly to Cill-mòr—*i.e.*, Great Church.—Joyce's 'Irish Place-Names,' p. 475.

⁷ O. P. S., vol. ii. p. 340.

⁸ P. 309.

⁹ Jervise's Memorials, vol. ii. p. 308.

¹⁰ Vol. ii. p. 366.

“a gift for life of the prebend of Kilmoir, founded within the Cathedral of Brechin, was granted in the year 1576 to James Cokburne, brother-german to John Cokburne of Clerkingtoun, in order that he might the better give attendance to study virtue and good letters.” A house at the foot of Chanonry Wynd, with an excellent garden attached, served in former times as the manse of the rector of Kilmoir.¹ Kirkhill parish, Inverness-shire, is known in Gaelic as Cnoc-mhoir, signifying Mary’s Hill. Kirkhill, as Shaw tells us, was anciently a parsonage dedicated to the Virgin.²

Ellan More, off Coll, Ellan More, near the mouth of Loch Swin, and Island More, one of the Flannan group, all signify Great Island; but Island More, the form given by Martin,³ usually written Ellan Mhuire, one of the Shiant Isles off Lewis, means Mary’s Isle. In Martin’s time it contained a chapel to the Virgin. Loch Muire, whence flows Alness river, is situated in the north-east part of Alness parish, Ross-shire, and means Mary’s Loch. It derived its name from a now ruined chapel to the Virgin, built in a romantic glen at one end of the loch. The loch itself is three miles in length. It is very deep, and is surrounded by steep rocks. Near the chapel is Tobair-na-Muire—*i.e.*, Mary’s Well—formerly credited with healing virtues. Regarding this well the writer of the parish article in the ‘N. S. A.’⁴ remarks: “Pieces of coloured cloth were left as offerings to the *numen* of the place. The offerings made to the officiating priest were probably more substantial and valuable donations.”

Kirriemuir, in Forfarshire, is locally known as Kellamuir. In 1632, and at other dates, we find the name written Killiemuire or Killimuir. Its church was dedicated to the Virgin, and we may safely equate Killiemuir with Marykirk. Early in the thirteenth century its church was given by Gilchrist, Earl of Angus, to the recently founded monastery of Arbroath. Jervise says: “All record goes to show that Kirriemuir, which received its name from the patroness of the church (Kil-Mary), was a place of importance in early

¹ Black’s History of Brechin, p. 257.

² Prov. of Moray, p. 361.

³ Western Isles, p. 27.

⁴ Ross, p. 344.

times. When the old church was demolished in 1787, five fragments of very interesting sculptured stones were discovered in its foundations."¹ While recognising Kilmarie—*i.e.*, Mary's Church—as an alternative name for Kirriemuir, Mr Johnston interprets the latter as probably "big quarter" or "division," from Gaelic *ceathramh* (pronounced "carrou") *mòr*.² An ancient dedication to the Virgin stood at Kilmuir, near the head of Dunvegan Loch in Skye, where its site is still marked by a burying-ground.

Kilmuir-Easter is a coast parish of north-east Ross and Cromarty. It derived its name from a chapel to the Virgin at Delny, which stood in its burying-ground till towards the end of the eighteenth century, when the stones of the building were removed and the ground was ploughed up.³ Kilmuir-Wester and Suddie in the Black Isle were united in 1756 to form the present parish of Knockbain. In North Uist is Kilmuir, called "Kilmorie in Vyist" in A.D. 1576, and "Saint Mary's Church" *circa* 1700. The latter is the name given by Martin, who mentions the following curious superstition at one time prevailing in the parish: "There is a stone in form of a cross, opposite to St Mary's Church, about five foot high. The Natives call it the Water Cross, for the antient Inhabitants had a Custom of erecting this Sort of Cross to procure Rain, and when they had got enough they laid it flat on the ground."⁴

In Skye is Kilmuir parish in the peninsula of Trotternish. Kilmaluag was its ancient name. "The church, dedicated to St Moluac, stood at Kilmaluag, on the north-east coast of the parish. After the Reformation the church of Kilmuir, dedicated to St Mary and situated on the north-west coast, seems to have become the parish church. Its cemetery remains, but the present church, built in 1810, stands on a different site."⁵ There is a Kilmuir in Kildonan parish, Sutherland; and there is also a Kilmuir in Cumbernauld parish, Dumbartonshire, both once possessing in all probability a chapel to the Virgin.

¹ Epitaphs, vol. ii. p. 363.

² Scottish Place-Names, *s.v.* "Kirriemuir."

³ O. S. A., vol. vi. p. 194 n.

⁴ Western Isles, p. 59.

⁵ O. P. S., vol. ii. p. 349.

The title of "Our Lady,"¹ given to the Virgin, commonly appears in topography simply as "Lady"; though it occurs in full in "Oure-Lady-landis" (Ladylands) at Dunbar, in the 'R. M. S.,' under date 1576-77, and in "Our Lady's Chapel," "Our Lady Well," and "Our Ladyport," mentioned in the same work in connection with the lands of Lytill Kilmure in Ross-shire in 1592. We find it also, in 1586, in "Oure-Lady-Petie-land" at Scone; in 1592 in "Our-Lady-hous" at Coldingham; and in 1601 in "Oure Lady-land" in the barony of Strathisla in Banffshire. Lady, or Ladykirk, was an ancient parish in the south-western part of the island of Stronsay, Orkney, now included in the united parish of Stronsay and Eday. The eastern division of Eccles parish, Berwickshire, is known as the Ladies' Quarter, and has been so named after the Virgin, to whom the Cistercian nunnery, founded at Eccles by Earl Cospatrick in 1154 or 1155, was dedicated.² This nunnery was burned, along with the town, by the Earl of Hertford during his invasion of Scotland in 1545. Lady parish is on the east side of Sanday island, Orkney. Its church is called Ladykirk, or Kirk of Our Lady.

Ladykirk, a Border parish of south-east Berwickshire, comprehends the ancient parishes of Horndean and Upsetlington. Its name is accounted for by the tradition that James IV. dedicated its church to the Virgin in gratitude for his deliverance from drowning, in the year 1500, while crossing the Tweed during a freshet of the river. The church stands near the Tweed, and has some houses in its immediate neighbourhood. A spring in the parish is appropriately called St Mary's Well. Ladykirk, or Northkirk, was an ancient parish in the Orcadian island of Westray, now in the united parish of Westray and Papa Westray. In Monkton parish, Ayrshire, is the estate of Ladykirk, with a mansion, two miles from Prestwick, deriving its name

¹ The church of Banff was dedicated to the Virgin, and the name of the burgh itself has been traced to her. According to Dr Cramond, "the Rev. Allan Sinclair, Kenmore, remarks: 'Banff is a contraction of *bean-naomh*, the holy woman, and the burgh coat-of-arms, we believe, bears evidence to this.'"—'The Annals of Banff,' vol. i. p. 4.

² H. and S., vol. ii., Part I., p. 231.

from a religious foundation thus alluded to by Chalmers: "There was, before the Reformation, a religious establishment which was called popularly 'Our Lady Kirk of Kyle'; but the time of the foundation, or the nature of it, cannot now be ascertained. . . . The building formed a square, having turrets upon each corner; and there was a chapel in the middle of the square. The chapel was dedicated to the Virgin Mary, from which it obtained the popular name of 'Our Lady Kirk.' In a charter of James IV. in 1490 it is called 'Capella de la Grace.' In a grant of the same king, in 1505, which is entered in the 'Privy Seal Register' in the Scottish language, it is called 'The Preceptory of Our Lady Kirk of Kyle.'"¹ In South Ronaldshay, the church known as Ladykirk was held in such reverence two hundred years ago that the natives of the island preferred to repair it when ruinous rather than to build a new church in a more convenient situation and at a cheaper rate.²

In Avoch parish, Ross-shire, is Ormond Hill, known also as Lady Hill, from "a chaplainry of the Virgin Mary of Ormond Hill, in the lordship of Ardemannach."³ At Elgin is an eminence called Lady Hill or Lady's Hill, commanding a fine view of the Moray Firth and surrounding country, and crowned by a pillar bearing a statue of the last Duke of Gordon. The Castle of Elgin once stood on Lady Hill, and within the fortress was a chapel dedicated to the Virgin. In the year 1410 a certain sum was paid for the repair of this chapel,—"*Pro reparacione capelle beate Virginis in monte castri de Elgyn.*"⁴ A spring, a little to the west, is known as Mary Well. There is a Ladyhill in Grange parish, Banffshire, with a Ladywell at its foot. Moffat, in Dumfriesshire, has a Ladyknowe, in all probability named from some ancient chapel to the Virgin on or near it, but no trace of any such building can now be seen. Lady's Bridge is a railway station two and a half miles south-west of Banff. In Grange parish is Ladysford mansion. In the 'R. M. S.,' under date 1575-76, allusion is made to the lands of Ladeisfurde, in the barony of Pitsligo, in Aberdeenshire. Culsalmond parish, in the same county, has a Lady's Causeway

¹ Caledonia, vol. iii. p. 497.

² Martin's Western Isles, p. 367.

³ O. P. S., vol. ii. p. 542.

⁴ Excheq. Rolls of Scot., vol. vii. p. 20.

and a St Mary's Well. Ladyfield is a hamlet on the parish boundaries of Longforgan and Fowlis in Perthshire.

Ladyloan is a *quoad sacra* parish in Arbroath and St Vigean's parishes, Forfarshire. At the end of the Bridge of Arbroath once stood a chapel to the Virgin, locally known as the chapel of Our Lady of Aberbrothock. Ladybank is mentioned in connection with it in 1592.¹ In 1602 we find Ladybankis in Marykirk parish, Kincardineshire.² A chapel dedicated to the Virgin is said to have anciently stood on the Lady Banks in the Tay, opposite Monifieth. Fife has Ladybank, a police burgh in Collessie parish; Lady Orchard and Ladyburn at Cupar, the latter falling into the Eden at the east end of the town; and Lady Craig at St Andrews, a rock in the sea beyond the pier, where, according to an old tradition, a church was built at an early date, but was forsaken on account of the encroachments of the sea, another being then built on Kirkheugh. The rock is visible at low tide, and it is said that "a pretty copious spring of fine fresh water issues from the bottom of it."³

In Inchinnan parish, Renfrewshire, is Lady Acre, extending, not to one acre, but to two and a half acres. In the 'Continuation to Crawford's Renfrewshire'⁴ we read: "A very singular circumstance is connected with the ministers of this parish, *ex officio*. They have claimed, as undoubted chaplains of the Altarages and Altars commonly called 'Our Lady's Altar,' founded and of old situated in the kirk and parish of Inchinnan, to be undoubted superiors of the land called Lady Acre, have granted charters, have received feu-duty, and still receive it." This was written in 1818. Since then Lady Acre has passed into lay hands. There was an altar to the Virgin in the chapel of St Nicolas⁵ at Lanark, and as we learn from the Burgh of Lanark Records and Charters,⁶ "Our Laydy had ane akyr" in the Burgh Roods. Lady Acre Road is still a familiar name in Lanark.

¹ R. M. S.

² *Ibid.*

³ Hay Fleming's Guide to St Andrews, p. 75.

⁴ P. 385.

⁵ There was also an altar to the Virgin in the parish church of Lanark (St Kentigern's), which stood about a quarter of a mile from the burgh, and was in consequence known as the "Out Kirk."—'O. P. S.,' vol. i. p. 118.

⁶ P. 15.

There is a Lady Acre on the lands of Crosshill in Kilwinning parish, Ayrshire; and examples of Ladycroft are found in different parts of the country, pointing to some chapel or altar to the Virgin.

The following occur in charters in the 'R. M. S.'—viz., in 1489, Ladymure in Kilmacolm parish; in 1552-53, Ladyyard at Tarbolton; in 1569, Ladypark in Lauderdale; in 1582, Ladyhall in Cunynghame; in 1593, Ladyheidrig at Pittenweem; and in 1612, Lady-cros-myre in Lochmaben parish. Ladyland estate, in Kilbirnie parish, Ayrshire, suggests a connection with some ancient dedication to the Virgin. Pont says: "Ladyland appears to have been from a pretty remote period secularised, and none of the local antiquaries or genealogists seem to have fallen on any direct evidence of its spiritual period."¹ The House of Ladyland, described as "a strong touer," was demolished in 1815, when a new mansion was built on its site.

The following are additional instances—viz., Ladyland at Hawick, Ladyland at Coldingham, Ladyland near Annan, Ladyland near Wormet, and Ladyland at Little Dunkeld. Sometimes the plural form occurs. Thus we find, in 1429, Ladylands near Crail; in 1546, Ladylandis near Ayr; in 1605, Ladylands in Lochmaben parish; and in the same year, Ladylands in Ruthwell parish; in 1621, Ladylands in the barony of Renfrew; and in 1638, Ladylands near Duns.²

Lady Glen, in Dailly parish, took its name from a chapel to the Virgin, built near the lower end of the glen.³ There is a Ladybank estate in Kirkoswald parish. Ladyton is at the south end of the burgh of Prestwick, while off the same coast is Lady Isle. In Maybole parish are Lady Corse, Lady Well, and Ladyland, all connected with the now ruined St Mary's collegiate church in the burgh, built in 1371 by Sir John Kennedy of Dunure, and locally called "the Auld College."⁴ A chapel to the Virgin, removed more than fifty years ago, stood at Chapel-house, about half a mile from Dunlop. It was built "on the side of a rivulet which was here crossed by stepping-stones, called the Lady's Steps; and this name is still continued, although the steps have

¹ Cunningham Topographised, p. 134.

² R. M. S.

³ O. S. A., vol. x. p. 35.

⁴ Rev. Roderick Lawson's Maybole, p. 14.

been superseded by a bridge.”¹ A narrow passage near St Giles’s Church in Edinburgh, formerly known as Our Lady’s Steps, owed its name to a statue of the Virgin that stood till 1829 in a niche on the north-east corner of the building.²

In Kirkmahoe parish, Dumfriesshire, is Lady’s Meadow, near the site of the ancient Castle of Dalswinton, called probably after a chapel to the Virgin; but there is some doubt as to the origin of the name. There was a “Lady-Rowis-Medow in Carrick, in the regality of Crossraguell Abbey.” In Renfrewshire there is a Ladyburn estate near Paisley Abbey. Ladyburn is a stream in Kirkoswald parish, Ayrshire; and in Wigtownshire we find a Ladyburn in the parishes of Kirkinner and Old Luce respectively, while in Cupar parish, Fife, is another Ladyburn. In Kirkcolm parish are Lady Hill, Lady Cave, and Lady Rue,—the last being from Gaelic *rudha*, a promontory. Near Corsewell House, also in Kirkcolm parish, is Lady Bay. Sir Herbert Maxwell remarks: “The farm situated on this bay bears the Erse equivalent in its name—viz., Portencalzie = Portán cailleach = Port of the Nuns.”³ Should we not rather look for the origin of the name of Lady Bay in a dedication to the Virgin, who in mediæval times was pre-eminently “The Lady”?

Lady’s Rock, a tide-swept islet between Mull and Lismore, has no connection with the Virgin. It was so named from a lady, the wife of Lachlan MacLean of Duart and a daughter of the Earl of Argyll, who, in 1523, was there left by her husband to perish, but was rescued by a passing vessel.⁴

There are several places in Scotland called after the Virgin under her own name of Mary, from St Mary’s Holm in the north, in Holm parish, Orkney, to St Mary’s Isle in the south, close to Kirkcudbright. Terregles parish has a Maryholm and a Maryfield, while another Maryfield is to be met with in New Abbey parish. Dalmary, in the north of Drymen parish, Stirlingshire, has practically the same meaning as Maryfield. At Chapel-larach, in its

¹ Caledonia, vol. iii. p. 556, note.

² Wilson’s Reminiscences of Old Edinburgh, pp. 60, 244.

³ Gall. Top.

⁴ Gaz., s.v. “Duart.”

neighbourhood, once stood a chapel said to have been dedicated to the Virgin, and to have been dependent on the Priory of Inchmahome. The following places are mentioned in charters ranging in date from 1514 to 1609: Marisfeild, otherwise Marisland, at Inverkeithing; Marisland at Auchtermuchty; Marieland at Forgandenny; Marisland at Inverteil; Mariland near Dumbarton; Maristoun at Cupar-Fife, where there was also a Marie Crux; Marydykes in Fyvie parish; and Mariscrag near Lindores.¹

There is a Mary's Cleugh (*i.e.*, glen) in Dryfesdale parish, Dumfriesshire. Maryport is a haven in the south of Kirkmaiden parish, near which stood a chapel to the Virgin, said to have been quite ruinous when Symson wrote in 1684. Symson informs us that the print of the Virgin's knee was "fabulously reported to be seen on a stone where she prayed, somewhere about Maryport."² St Mary's Isle, near Kirkcudbright, is now a peninsula, though, as the name implies, it was once an island. Anciently it was named Trahil or Trayl. There, in 1129, Fergus, Lord of Galloway, founded a priory called "Prioratus Sanctæ Mariæ de Trayl," and made it a dependency of Holyrood Abbey. The priory was surrounded by high walls. The outer gate, known as the Great Cross, was half a mile distant from the priory itself. The inner gate, leading to the cells of the monks, went by the name of the Little Cross. The buildings were entirely removed towards the end of the seventeenth century to make room for a mansion-house and gardens.³ Heron, who visited St Mary's Isle about a hundred years later, says: "The grounds are elegantly laid out with abundance of trees, shrubbery, and winding walks, with ornamented borders."⁴

Near Drimfin, in the north-east of Mull, is a sheet of water called St Mary's Lake. Better known is St Mary's Loch in the Selkirkshire uplands, whence flows the Yarrow, beloved of poets. The loch, too, has its poetry, for over it Wordsworth and Scott, not to mention other singers, have cast a spell that hallows its own natural loveliness. Yarrow

¹ R. M. S.

² Description of Galloway, p. 65. For Port Mary, &c., *vide* Appendix.

³ N. S. A., Kirkcudbright, p. 26.

⁴ Journey, vol. ii. p. 200.

parish was anciently known as St Mary's, or St Mary's of the Lowes (*de Lacubus*). The Virgin's chapel stood at Deuchar, a little to the north-east of the present parish church, and was known as the Maiden Kirk. Regarding its site, Mr George Eyre-Todd remarks: "High on the lonely hillside, where a few bushes wave out of sight of the road, rises a green mound—all that is left of the Chapel of St Mary. Lonely as the spot is now, it is renowned in Border legend, has constant mention in the ancient ballads, and has been the scene of more than one historic incident. More tradition and poetry, indeed, probably gathers about this ancient dependency of Melrose Abbey than about any other kirk of its size in Scotland."¹

Montrose, in Forfarshire, had a convent of Black Friars dedicated to the Virgin, built in 1230 by Alan Durward. Jervise remarks: "Although the site of Durward's foundation is not known with certainty, it may reasonably be conjectured that it stood on that portion of the common links of Montrose which is situated a little to the eastward of Victoria Bridge, and still bears the name of St Mary, patroness of the convent."² In 1516 the convent was removed, by Patrick Panter of the Newmanswalls family, Abbot of Cambuskenneth, to the immediate vicinity of the town, and was in consequence known as "the new place." It probably stood in or near the present Blackfriars Street. Panter granted to it certain teinds, and the fishings of the net of the Virgin in the North Esk, called Marynett. Within a few years after their removal the Friars asked Parliament for leave to return to their old quarters, on the ground that their devotions were disturbed by the traffic entering and leaving the town. Across the South Esk from Montrose is the parish of Maryton, where are situated the lands of Over and Nether Maryton, which together formed the Abthen of St Mary's. On the border of the parish is a spring dedicated to the Virgin, from whom the parish itself seems to have derived its name.³ In Kincardineshire is the parish of Marykirk, so called from the Virgin. Its church was consecrated by Bishop David de Bernham on 12th

¹ *Byways of the Scottish Border*, p. 26.

² *Memorials*, vol. i. p. 95.

³ *N. S. A., Forfar*, p. 115.

August 1242. In a charter, probably *circa* 1220, reference is made to the church of Maringtun, which, judging from the topographical particulars given in the context, appears to have been the church of Marykirk, not of Maryton.¹ Abirluthenot was the old name of Marykirk parish.

Going farther north, we come to Maryculter on the Dee. Culter is from Gaelic *cul*, the back, and *tir*, land. Jervise says: "One of the most important of the possessions of the Knights Templars in this district was the barony of Maryculter, and the church of that parish was one of those of which the Knights held the vicarage. The old kirkyard of Maryculter, situated upon the right bank of the Dee, is a singularly romantic spot, containing, among other relics, the sculptured effigies of a knight and lady that are said to have been of the family of Menzies of Pitfodels. The Roman Catholic College of St Mary was established at Blairs in this parish in 1829, the late Mr John Menzies having, two years before that time, presented the estate and mansionhouse of Blairs to the Roman Catholic bishops of Scotland."²

Loretto School at Musselburgh, in Inveresk parish, Mid-Lothian, keeps alive the memory of the chapel of Our Lady of Loretto, otherwise styled Alareit Chapel, once situated on the margin of the links, outside the eastern gate of the burgh. The chapel was burned in 1544 by the English under the Earl of Hertford; but its final destruction took place in 1590, when its stones were removed to build the Tolbooth of Musselburgh.³ The town of Loretto in Italy, whence the name was borrowed, is about fifteen miles from Ancona, on the Adriatic, and contains the celebrated Santa Casa, the Cottage of the Virgin, said to have been carried miraculously through the air from Nazareth, and set down uninjured, in the year 1295, on its present site. Perth had also an Allareit Chapel. Regarding it Mr R. S. Fittis says: "The founder was Edward Gray, Rector of Lundy,

¹ Jervise's Epitaphs, vol. i. p. 132.

² Memorials, vol. ii. p. 252. *Vide* also Mr John Edwards's "The Temple Barony of Maryculter" in the 'Transactions of Glasgow Archæol. Society,' New Series, vol. iv., Part II., pp. 194-206.

³ N. S. A., Mid-Lothian, pp. 272-274.

in Forfarshire; and he carried his design into effect apparently about the year 1528. The site chosen was on the north side of South Street, a little below the Port, in or about the locality still distinguished as Loretto Court. Perhaps the chapel was built somewhat after the model of the famous original in Italy; and tradition says that it had a tower surmounted by a crown."¹ The chapel had a garden on the west side and a burying-ground on the north. In addition to the chief altar, dedicated of course to the Virgin, there were altars to St Nicholas and St Catherine. The chapel perished at the Reformation; but, as Mr Fittis points out in the above passage, it has left its impress on the topography of the burgh.

What is known at Old Aberdeen as the Snow Kirk is an ancient dedication to the Virgin. The origin of the name was at one time accounted for in the district after the following curious fashion. It was said that at the Reformation, when the Roman Catholics were, ecclesiastically speaking, out of house and home, they asked, by way of favour, that the ground on which snow would fall at a particular time might be given to them as a place for burying their dead. The historical facts are these: The church, which stood on the south side of the old town, was built for the parishioners by Bishop Elphinstone in 1497, in consequence of a bull from Pope Alexander VI., and was dedicated to *Maria ad Nives*, or St Mary of the Snows.² Wilson, in his 'Historical Account and Delineation of Aberdeen,' published in 1822, when referring to the dedication of the Snow Kirk, observes: "After the Reformation the church, with the parsonage and vicarage, was granted by King James VI. to King's College. A cemetery surrounded the church, which, it appears, was the only burying-place in ancient times. The cemetery has been

¹ Eccles. Annals of Perth, p. 294.

² In 1689 a chapel dedicated to Our Lady of the Snow (St Maria zum Schnee) was built on the Rigi in Switzerland for the use of the cowherds of the district. It contained a so-called wonder-working image of the Virgin. A favourite excursion from Zermatt is to the Schwarz See, where there is another chapel dedicated to St Mary of the Snow, to which pilgrimages are still made when rain is desired.

ploughed up, but the site of the church is still used as a burying-place by Catholics (Roman) of ancient and wealthy families. The bodies of some of their bishops and many of their priests lie here; and it is supposed that none but Catholics (Roman) have ever been buried in this place." What happened to the building in the time of Charles I. is thus described by Gavin Turreff: "The first work that he [Principal Guild] began to do was: he employed masons to cast down the walls of the Snow Kirk and transport the stones to big up the college-yard dykes, and to employ the hewn work to the decayed windows within the college, whereat many old town people murmured, the samen being sometime the parish kirk of Old Aberdeen, within the whilk their friends and forefathers were buried."¹

The question remains, Why was a church at Old Aberdeen dedicated to St Mary of the Snows? As we have seen, the commission for its erection came from Rome towards the end of the fifteenth century. The pope who gave the commission must have been acquainted with a certain picturesque tradition regarding the building of the Church of Santa Maria Maggiore on the Esquiline Hill at Rome. This tradition is told by Mrs Jameson as follows: "A certain Roman patrician, whose name was John [Giovanni Patricio], being childless, prayed of the Virgin to direct him how best to bestow his worldly wealth. She appeared to him in a dream on the night of the 5th of August 352, and commanded him to build a church in her honour, on a spot where snow would be found the next morning. The same vision having appeared to his wife and the reigning pope, Liberius, they repaired in procession the next morning to the summit of Mount Esquiline, where, notwithstanding the heat of the weather, a large patch of ground was miraculously covered with snow, and on it Liberius traced out with his crozier the plan of the church."²

The popularity of the tradition did not seem to wane as years passed. In the century after the building of the Snow Kirk of Old Aberdeen, the legend was stereotyped

¹ *Antiquarian Gleanings from Aberdeenshire Records*, 2nd ed., p. 148.

² *Legends of the Madonna*, Introd., p. lxvi.

by Murillo, who painted two pictures in illustration of it. These are thus described by Mrs Jameson: "It is curious that the two most beautiful pictures consecrated to the honour of the Madonna della Neve are Spanish, and not Roman, and were painted by Murillo about the time that Philip IV. of Spain sent rich offerings to the Church of S. M. Maggiore. The picture represents the patrician John and his wife asleep, and the vision of the Virgin (one of the loveliest ever painted by Murillo) breaking upon them in splendour through the darkness of the night; while in the dim distance is seen the Esquiline (or what is meant for it) covered with snow. In the second picture John and his wife are kneeling before the pope, 'a grand old ecclesiastic like one of Titian's pontiffs.'" Mrs Jameson adds: "These pictures, after being carried off by the French from the little church of S. M. la Blanca at Seville, are now in the Royal Gallery at Madrid."

CHAPTER XVI.

THE DIOCESE.

Bishop in early Celtic Church—No diocesan jurisdiction—St Kentigern in Cumbria—Scottish Church monastic—Presbyter abbots—Bishop in monastery—Seat of Columban supremacy removed from Iona to Dunkeld—St Columba's relics—Early bishops at Dunkeld, Abernethy, and St Andrews—Revival of See of St Andrews—Sees of Moray, Dunkeld, Glasgow, Whithorn, Ross, and Aberdeen.

THERE were bishops and bishops in the pre-Reformation period. Without doubt an episcopal order existed in the Celtic Church both in Scotland and in Ireland; but the bishop then was, in one respect at least, very different from his successor in later times. The bishop among the Celts had no territorial jurisdiction. His seat had not the symbolism that attached to the episcopal cathedra of later days when it was a species of throne within an ecclesiastical realm. This distinction has to be borne in mind when we speak of bishops in the early Celtic Church. Their functions are thus described by Dr Todd: "The bishops were always applied to to consecrate churches, to ordain to the ecclesiastical degrees or Holy Orders, including the consecration of other bishops; to give Confirmation and the more solemn benedictions; and to administer the Holy Communion with peculiar rites of greater pomp and splendour."¹

When a Christian missionary left a marked impress on a particular district, writers of a later age were prone to call such district his diocese. This was so in the case of St Kentigern, who preached the Gospel among the inhabitants

¹ Life of St Patrick, p. 5.

of Cumbria in the sixth century, his headquarters being at Glasgow, where he had a monastic settlement. His biographer, Jocelin of Furness, writing some six centuries later, tells us that the king and clergy of the district enthroned him; and "having called one bishop from Ireland after the manner of the Britons and Scots of that period, they caused him to be consecrated bishop." The territory where the saint laboured is styled by Jocelin "the diocese of that episcopate."¹ Cumbria being, as the name implies, Cymric, had more in common with Wales than with the Gaelic districts of our land; but even in Wales in Kentigern's time, according to Haddan and Stubbs, bishops were not diocesan. Columba visited Kentigern at Glasgow, and gave him a pastoral staff which is said to have been preserved in the church of Ripon, and to have been exhibited there in the end of the fourteenth century.²

As we shall see later, the early Scottish Church, like the parent Church in Ireland, was monastic in character. Bishop Dowden points out that there is reason to believe that the monastic establishments of Lismore and Kingarth were presided over by bishops.³ Out of compliment, however, to St Columba, who was a presbyter, the heads of Columban foundations were usually presbyters; but as Episcopal functions had to be performed, a bishop was often retained in a monastery, and, being one of the brethren, was under the jurisdiction of the abbot. Dr Skene remarks: "The episcopate was, in fact, in the monastic Church of Ireland, a personal and not an official dignity; and we find at a later period that inferior functionaries of the monastery, as the scribe and even the anchorite, appear to have united the functions of a bishop with their proper duties."⁴

After the burning of the monastery in Iona and the slaughter of its monks by the Scandinavians early in the ninth century, the seat of the Columban supremacy was

¹ Metcalfe's *Lives of the Saints*, pp. 204, 205. Bishop Forbes remarks: "Ordination by one bishop has always been held to be valid, but irregular."
—'Lives of S. Ninian and S. Kentigern,' p. 335.

² *Councils*, vol. i. p. 142; vol. ii., Part. I., p. 5.

³ *Celtic Church in Scotland*, p. 260.

⁴ *Celt. Scot.*, vol. ii. p. 44.

removed for greater safety to Dunkeld by Constantine, King of Dalriada and of the Picts, who died in 820. About 850 Kenneth Macalpine added dignity to Dunkeld by bringing to it some of St Columba's relics, and, as Dr Skene remarks, thereby constituted it as an Annoid or mother-church over the Columbans in Scotland. Dr Skene adds: "Kenneth seems to have resolved to place the abbot of his new monastery of Dunkeld as bishop over the church in the territories of the southern Picts which had now come under his rule, with a view to the more ready reorganisation of Scottish monasteries within them, so that it should form one diocese, as it were, under one bishop."¹ We can here trace the germ of the diocesan system which spread over our land after feudalism crossed the Border.

Kenneth's son, Constantine, transferred the bishopric to Abernethy, which continued to exercise episcopal control till 908, when the bishopric was removed to St Andrews. Cellach was the first bishop of the latter see, and was styled *Epscop Alban—i.e.*, Bishop of Alban.² The last of the bishops so named was Fothad, who died in 1093. During the unrest following the death of Malcolm Canmore the See of St Andrews remained vacant; but when his son, Alexander I., came to the throne in 1107, a new bishop was appointed in the person of Turgot, Prior of Durham. Regarding the building of the cathedral, Messrs MacGibbon and Ross remark: "In 1158-59 Arnald, Abbot of Kelso, was consecrated Bishop of St Andrews. That prelate immediately set about the building of the cathedral; but he died in 1162, when the work was scarcely begun. The structure progressed under his successors; and probably the whole, including the west end, was finished in little more than a century after its commencement. The original west end having been blown down by a tempest of wind, was rebuilt by Bishop William Wiseheart (or Wishart) between 1272 and 1279. It is usually stated that the cathedral occupied 160 years in building, but it would appear to have been entirely erected from east to west on the ground it now occupies in about 115 years."³ The

¹ Celt. Scot., vol. ii. p. 307.

² Ibid., p. 324.

³ Ecclesiastical Architecture, vol. ii. p. 6.

cathedral-chapter consisted of the prior and canons of the local Augustinian monastery.

The influence of the see on topography can be traced in the name of Bishop's Hill, lying between the shires of Fife and Kinross, and near Scotlandwell, where a hospital for Red Friars was founded by Bishop William Malvoisin, who died in 1238.¹ Bishop's Hill lies in the district comprised within the ancient deanery of Fothrif, one of the eight deaneries included in the See of St Andrews early in the thirteenth century. In the 'Exchequer Rolls of Scotland,'² under date 1535, reference is made to Bishopgait (Bishopgate) as one of the boundaries of certain lands near Cupar. Bishopgate means the Road of the Bishop. In Abbey St Bathan's parish, towards the south of the diocese, in what was the Deanery of The Merse, was a walk of considerable breadth that went by the name of the Bishop's Loan.³

About the same time as Alexander I. revived St Andrews he created a new diocese in the north—viz., the See of Moray. Its chief seat seems to have been at different places till about the year 1222, when it was fixed at Elgin, having been removed thither from Spynie, where there is still a Bishop's Well near the site of the old church. The foundations of the cathedral, known as the "lanthorne" of the north, were laid about 1224 by Andrew, Bishop of Moray. Regarding the building Dr Joseph Robertson remarks: "The grandest of all the northern minsters was unquestionably Elgin. It alone, among the Scottish cathedrals of the thirteenth century, had two western towers. They are now shorn of their just height, but still they may be seen from far, lifting their bulk above the pleasant plain of Murray, and suggesting what the pile must have been when the great central spire soared to twice the altitude of the loftiest pinnacle of ruin that now grieves the eye."⁴

In the thirteenth century, as we learn from Shaw, the diocese of Moray comprised what are now the shires of Elgin and Nairn and a considerable part of those of Banff

¹ Sibbald's *History of Fife and Kinross*, p. 282.

² Vol. xvi. p. 594.

³ N. S. A., *Berwick*, p. 109.

⁴ *Scottish Abbeys and Cathedrals*, p. 50.

and Inverness, along with some parishes in Aberdeenshire.¹ Shaw remarks: "The rental of the bishopric of Moray shows that the Church had lands in almost all the parishes within the diocese, besides some parishes, as Birnie, Kenedar, Ogston, St Andrews, Laggan, that wholly belonged to it."² In 1226 the churches of Kingussie and Inch were constituted a prebend of Elgin Cathedral.³ In the latter parish is a farm still styled Balnespick—*i.e.*, the Dwelling of the Bishop, from Gaelic *baile*, a dwelling, and *easbuig* (Irish *easbog*, Old Irish *espoc*, Latin *episcopus*), a bishop. There is a Bishop's Croft in Knockando parish. The farm is situated near the manse of Inch. Bishopmill, a suburb of Elgin on the left bank of the Lossie, derived its name from a mill erected by Richard, Bishop of Moray, according to a charter granted by William the Lion in 1188. The chapter of the cathedral was formed by Bishop Bricius when the episcopal seat was at Spynie, and was added to by Bishop Andrew after its removal to Elgin. Shaw mentions a croft near Elgin Cathedral known as Dean's Crook, recalling the head of the chapter.⁴ It is a semi-circular field, which seems at one time to have been bounded by the Lossie, but is now separated by that river from the other cathedral lands of Elgin.⁵

A third see—*viz.*, Dunkeld—was created, or rather revived by Alexander on his accession to the throne, Cormac being appointed its first bishop. Dr Skene observes: "Besides the two great lay abbacies of Dull and Glendochart, whose united territory comprised the entire western districts of Atholl, bounded by Drumalban on the west and the districts beyond this range, which afterwards formed the diocese of Argyll, we find the new bishopric possessing within the limits of other dioceses disconnected parishes which represented old Columban foundations."⁶ The cathedral of Dunkeld, whose picturesque ruins stand near the Tay, had its chancel built between 1318 and 1337, and its nave between 1406 and 1464. Traditions of St Columba were

¹ Province of Moray, p. 273.

² *Ibid.*, p. 286.

³ Macpherson's Church and Social Life in the Highlands, p. 120.

⁴ Province of Moray, p. 283.

⁵ N. S. A., Elgin, p. 95, note.

⁶ Celt. Scot., vol. ii. p. 371.

kept alive in the cathedral. One of its large bells bore his name, and his twenty-four miracles were painted on the reredos of its high altar by Bishop Lauder in 1461,¹ while a bone of the saint was supposed to give efficacy to water drunk by the sick during a time of plague.

Among the place-names in the diocese we find the Bishopric, one of the divisions of Little Dunkeld parish, stretching some ten miles along the Tay, and formerly noted for its orchards. In Blair-Atholl parish is Bohespick. The first syllable is evidently Gaelic *both*, a dwelling, primarily a hut, the name thus signifying the Dwelling of the Bishop. A piece of land at Dunkeld connected with the office of legal adviser to the bishop was known as Chancellor's Croft.² The special duty of the chancellor, as the Rev. Dr J. F. S. Gordon points out, was "to keep the seal of the Chapter, and with it seal all the acts and deeds of the Bishop and his Council."³ The bishops of Dunkeld had a residence at Nether Cramond on the Forth, and the place was in consequence known as Bishop's Cramond.⁴

A few years after the above sees were organised by Alexander I., his brother, Earl David, Prince of Cumbria (for he was not King of Scotland till 1124), was busy with the ecclesiastical affairs of his earldom. As Dr Skene points out, "David's possessions in Cumbria consisted of the counties of Lanark, Ayr, Renfrew, Dumfries, and Peebles. He was overlord of Galloway, and his rule extended also over Lothian and Teviotdale in the counties of Berwick, Roxburgh, and Selkirk."⁵ Between 1116 and 1120 he caused an inquest to be made into the early possessions of the church of Glasgow within the limits of his earldom in order to organise its see, which included the greater part of the district where St Kentigern had laboured.⁶ These early possessions were in all probability

¹ Mackenzie Walcott's *Scoti-Monasticon*, p. 209.

² *O. S. A.*, vol. xx. p. 428, note.

³ *Vade-Mecum to Glasgow Cathedral*, p. 144.

⁴ *Caledonia*, vol. ii. p. 92.

⁵ *Celt. Scot.*, vol. i. p. 456.

⁶ *Vide* an article on this inquest by Mr J. T. T. Brown in '*Scots-Lore*,' pp. 36-46.

connected with Kentigern's monastic foundation at Glasgow, which would be reckoned the mother-church of the whole district. The see, as now constituted, extended from the Clyde on the north to the Solway and the march with England on the south, and from the river Urr on the west to the western limits of Lothian on the east, including Teviotdale.¹

David appointed John Achaius, who had been his tutor, the first bishop of his new diocese. Regarding the cathedral church built at Glasgow by Bishop John in 1136, Dr Andrew MacGeorge observes: "A great part of it was probably of wood, and not long afterwards it was destroyed by fire. Bishop Jocelin, who was consecrated in 1174, probably repaired this original structure. He certainly added to it. In the year 1197 the new cathedral was dedicated."² Portions of it still remain, having been incorporated in the building, forming the lower church of the cathedral, erected by Bishop William de Bondington about the middle of the thirteenth century. This lower church contained the shrine of St Kentigern. At a considerably later date the structure of the cathedral was enriched by the addition of the crypt of a proposed south transept—the work of Archbishop Blackadder, who died in 1508. This crypt was known as Fergus's Aisle, with which, Mr P. MacGregor Chalmers reminds us, there is nothing to compare "in the richness of its moulded ribs or the beauty of its many carved bosses. These are crowded with arms, with beasts and birds, and fishes, and foliage in the richest profusion."³ The cathedral had two western towers, built, it is believed, in the fourteenth century, but taken down—the one in 1846 and the other in 1848. The south-western tower, though only about half the height of the north-western, was the more important of the two, for it served as the consistory-house where the bishops held their ecclesiastical courts, and where the records of the diocese were preserved. The books of the cathedral library appear also to have been kept within its walls, as in

¹ Celt. Scot., vol. ii. p. 375.

² Old Glasgow, p. 99.

³ Scots Lore, p. 93.

old records the tower is called the library-house of the cathedral.¹

A little to the west of the cathedral once stood the Bishop's Castle, whose ruins were removed towards the end of the eighteenth century. Dr MacGeorge remarks: "There is a tradition that the bishops had, not very far from the castle, a rural manor in a locality which was then a part of the old Bishop's Forest, but is now almost in the heart of Glasgow, and which is traversed by the street in Anderston called Bishop Street; but of this I have not been able to find any positive confirmation." Dr MacGeorge adds: "The name of the present street, and the name of the corn-mills on the west side of it—Bishop's Garden Mills—give countenance to this tradition."² In the south of the diocese is another Bishop's Forest, the name of a hill in Kirkpatrick-Irongray parish, rising to the height of 1285 feet above the sea, and having its lower slopes above Cairn Water clothed with trees. In 1227 the church of Erskine, in Renfrewshire, then belonging to Paisley Abbey, was transferred to the bishops of Glasgow, and some time later was made a prebend of the cathedral. In the parish is the village of Bishopston, so called from the estate of the same name, described by Crawford as a "very pleasant property."³

In Cadder parish, Lanarkshire, were certain lands belonging to the cathedral of Glasgow, which have left their impress on local topography. Thus we find Bishop's Mill, regarding which the writer of the parish article in the 'N. S. A.'⁴ remarks: "Every heritor in the Bishop's land (comprehending ten townships, each of which contained eight ploughgates of land) is, and must be, seized in it, else his titles are not valid." In the same parish are Bishop's bridge (or Bishopbriggs) and Bishop's Moss, between Hunter's hill and Springfield. A lake still known as Bishop's Loch is on the confines of Cadder and Old Monkland

¹ Archbishop Eyre's "Notes on the Old Western Towers of Glasgow Cathedral" in 'Glasgow Archæological Society's Transactions,' New Series, vol. ii. pp. 253-270.

² Old Glasgow, p. 113.

³ History of Renfrewshire, p. 388.

⁴ Lanark, pp. 406, 407.

parishes. At Lochwood, on the south side of the lake, the bishops had a castle, where they occasionally resided. Mr Johnston is probably correct when he interprets Bishopbriggs as lands or rigs of the bishop, the *b* having crept in through confusion with Scotch *brig*, a bridge.¹ Farther south we find traces of the influence of the see. St Cuthbert's church in Dryfesdale, in Dumfriesshire, was granted to Bishop Jocelin in 1174, and continued to belong to the bishops and archbishops of Glasgow till the Reformation. A reminiscence of this ownership is to be found in the lands of Bishop's Cleugh, referred to in a valuation of 1806 as the "twenty-shilling Land of Bishopcleugh."² The greater part of Ashkirk parish, in the neighbouring shire of Roxburgh, was the property of the see of Glasgow, and its bishops had a residence there, situated on what is now glebe-land. Fragments of the walls were visible till about the end of the eighteenth century, and the field where they stood was long known as Palace Walls.³

After David became King of Scotland he devoted his attention to the creation of other sees. Between 1124 and 1130 he revived the ancient bishopric of Whithorn, with its memories of St Ninian and his Candida Casa. An Anglic bishopric⁴ had been founded there in the eighth century, but lasted only some seventy years. As reorganised, the see comprised Wigtonshire and the Stewartry as far east as the river Urr. About the same time a priory for Præmonstratensian monks was founded at Whithorn by Fergus, Lord of Galloway. The church then erected—the successor of Candida Casa—seems to have served both as the church of the priory and as the cathedral church of the diocese; the prior and canons forming the cathedral chapter, as in the case of St Andrews already referred to.

¹ Scottish Place-Names, *s.v.* "Bishopbriggs."

² Maidment's Topographical Collections.

³ N. S. A., Roxburgh, p. 272.

⁴ "Another Anglic bishopric had been established north of the Tweed in the seventh century—viz., at Abercorn in West Lothian. The district there was conquered about A.D. 655 by the Angles under Oswy, and in 681 Trumwini was made bishop at Abercorn, but had to quit his see four years later, when the Angles were expelled from the province."—Hadden and Stubbs, 'Councils,' vol. iii. p. 165.

The ruins of the church have still a fine Romanesque doorway to suggest what the building once was. There is some doubt as to the actual restorer of the bishopric. That David reorganised the see is the view taken by Chalmers; but Cosmo Innes is inclined to attribute its revival to Fergus, Lord of Galloway, just named. He considers, as a confirmation of his view, the fact that the Lords of Galloway claimed the right to nominate the bishops of Whithorn.¹ The see was under the jurisdiction of the Archbishop of York, and was therefore reckoned English, though Galloway, in civil matters, belonged to Scotland. It remained subject to York till 1472, when St Andrews was made an archbishopric, and the bishops of Galloway were declared to be suffragans of the Scottish metropolitan see. Nineteen years later their allegiance was transferred to Glasgow, when that see attained to the same dignity as St Andrews.²

The bishops have left traces of themselves in the topography of the see. Gillespie, a farm in Old Luce parish, Wigtownshire, Sir Herbert Maxwell thinks is the Bishop's Cell or Chapel, the first syllable being Gaelic *ceall*, a church; Quintinespie, in Balmaghie parish, Kirkcudbrightshire, was written in 1690 Cultingspie, and this latter Sir Herbert interprets as Bishop's Woods. He gives an alternative explanation of Ernespie in Crossmichael parish. In his 'Studies in Galloway Topography' he equates it with *Ardnan-espoic*—*i.e.*, bishop's hill, but in his 'Scottish Land-Names' with *carrann espuig*—*i.e.*, bishop's land. Bishopburn, flowing between the parishes of Penninghame and Wigtown, derived its name from a palace belonging to the bishops situated at Clary, a name which itself points to clerical associations.

The Bishopric of Ross was founded by David between 1124 and 1128, and was known as the Bishopric of Rosemarkie till the middle of the following century. Rosemarkie had ecclesiastical associations from early times, first through St Moluag of Lismore and then through St Boniface, who founded a church there and dedicated it to St Peter, under

¹ *Sketches of Early Scotch History*, p. 206.

² *Caledonia*, vol. iii. p. 416.

whose invocation, along with that of St Boniface himself, the cathedral was placed at a later date. The burgh seal, once the seal of the chapter, bears the names of St Peter and St Boniface; and a bell, of date 1460, has those of St Mary and St Boniface; while an annual market is known as "St Boniface Fair."¹

The cathedral, believed to have been built early in the fourteenth century, stands in Fortrose, about a mile to the west of the parish church of Rosemarkie. Neale, who visited the place in 1848, remarks: "Fortrose is a neat little town, standing round a green, much more like England than Scotland. On one side of this green are the remains of the once glorious cathedral, the see of the bishops of Ross. It was not destroyed in the Knoxian Reformation, but by Oliver Cromwell, who applied the stones to the construction of a fort at Inverness. The fort has perished; the cathedral, in the last stage of decay, still exists. It formerly consisted of choir and nave, with aisles to each, eastern lady chapel, western tower, and chapter-house at the north-east end; what remains consists merely of the south aisle to chancel and nave, and the detached chapter-house. The style is the purest and most elaborate Middle-Pointed; the material, red sandstone, gave depth and freedom to the chisel; and the whole church, though probably not 120 feet long from east to west, must have been an architectural gem of the very first description."²

Connected with the cathedral was some ground known as the "Bischopis Shed"—*i.e.*, portion of land. Balnespie, signifying the Bishop's Dwelling, at one time occurred in connection with the topography of Fortrose, and probably referred to the Bishop's residence, whose foundations, enclosing a space of about an acre, including the court, were dug up in 1835 in a field styled the Precincts.³ In a charter of 1584 reference is made to "the treasurer's croft in the canony (chanonry), lying between the croft and garden of the chancellor of Ross on the west and the croft of the chanter on the east, and between the treasurer's principal

¹ N. S. A., Ross, p. 352.

² Ecclesiological Notes on the Isle of Man, Ross, &c., p. 53.

³ N. S. A., Ross, p. 351.

dwelling on the south and the hill called Craiglaw on the north.”¹ The towns of Chanonry and Rosemarkie now form the royal burgh of Fortrose. They were united in 1455, and were then erected into a free burgh in favour of the Bishop of Ross. Chanonry Point is a tongue of land stretching into the Moray Firth, opposite Fort George. The name Chanonry here, as in the case of Old Aberdeen, mentioned below, points to the precincts of the cathedral, where the canons had their residence.

Dr Skene remarks: “The next bishopric established appears to have been that of Aberdeen, embracing the extensive districts between the Dee and the Spey, and including the earldom of Mar and Buchan.”² Nectan, Bishop of Aberdeen, witnesses the memorandum of a charter by the Mormaer of Buchan, refounding the church of Deer not long after David came to the throne in 1124; and this, Dr Skene indicates, is the first reference to the See of Aberdeen. Among its earliest endowments were certain ancient Columban possessions, including the monastery of Mortlach, with its five churches.³ The story regarding St Machar having built a church where he found a bend in the Don like a bishop’s crook is referred to in another chapter.

The Cathedral of St Mary and St Machar was built between 1272 and 1377, with certain later additions, including the completion of the great central tower by Bishop Elphinstone in 1489. After describing the vicissitudes of the building, the Rev. Mackenzie Walcott remarks: “It retains a nave of five bays, 126 feet by 67 feet 6 inches, with pointed arches and round pillars, some having flowered capitals well worked; traces of a choir that was aisleless, and a fragment of the south wing of the transept. There is a south porch with a parvise. The richly-carved pulpit remains.”⁴ The precincts of the cathedral, still known as the Chanonry, formed a sanctuary in mediæval times, and had a girth-cross, which stood in the bishop’s dove-cot⁵

¹ O. P. S., vol. ii. p. 576.

² Celt. Scot., vol. ii. p. 378.

³ Sketches of Early Scotch History, p. 87.

⁴ Scoti-Monasticon, p. 99.

⁵ The bishop’s dove-cot was removed in 1642, and a song-school built on its site.

green. Principal Sir W. D. Geddes points out: "The name Chanonry is interesting as showing traces of the French influence, exerted, as is well known, so powerfully upon our vernacular. The French *chanoine* rather than the English *canon* has been at work in shaping this local name."¹ The bishop's palace stood on the east of the cathedral. It was burned down by some English sailors in 1233, but was rebuilt in the following century. A piece of ground near the cathedral still goes by the name of the Bishop's Garden. The Bishop's Croft also lay in the old town.

Among the emoluments of the see were salmon-fisheries in the Dee and the Don. Regarding the Nether Don fishing, beginning nearly opposite the house of Seaton and extending to the sea, the writer of the parish article in the 'O. S. A.'² mentions that it is divided into two properties, one being called the King's Cavel—*i.e.*, share or portion—and the other the Bishop's Cavel,—each cavel including six shares called half-nets. A sheet of water, known both as the Bishop's Loch and the Dean's Loch, once lay "on the west territories of Old Aberdeen," as described in a charter of James VI. in 1601. Orem says regarding it: "This loch at first is thought to have been a moss, and being cast for peats turned into a loch of water." About the middle of the seventeenth century it became the property of the burgh of Old Aberdeen, and in 1662 James Gordon of Seaton had a nineteen years' tack of the ground from the bailies and council. The fate of the loch is thus described by Orem: "He [James Gordon] ditched it round about, and planted it with stanks, with a ditch through the middle of it, and so drained it. During the space of his tack he had plentiful crops of corn upon it, and when his tacks were run out, the town took it into their own hands and roused it annually. Then the ditch which was round it was filled up, and made corn-ground."³

There is still a Bishop's Loch near Parkhill, in New Machar parish, a small sheet of water anciently known as

¹ The Heraldic Ceiling of St Machar's Cathedral, Old Aberdeen, p. 5, note.

² Vol. xix. p. 218.

³ A Description of the Chanonry in Old Aberdeen, pp. 10-14.

Loch Goul. It received its present name from the circumstance that on an islet in the loch once stood a residence of the bishops of Aberdeen, in which one of them—Bishop Hugh de Bernham—died in 1282.¹ The foundations of the building are still visible. The bishops had a summer residence at Fetternear, on the lands of Balquhain, in Chapel of Garioch parish, where a house was built in the fourteenth century by Bishop Alexander Kininmonth; but the bishops do not seem to have left any trace of themselves in local topography. On the farm of Cruichie, in Drumblade parish, there is a spring locally known as the Bishop's Well.² The church of Clatt was a prebend of the cathedral, and in the parish we find the estate of Knockespock—*i.e.*, Hill of the Bishop, the first syllable being Gaelic *cnoc*, a hill.

¹ Temple's Thanage of Fermartyn, p. 317.

² Macdonald's Place-Names in Strathbogie, p. 65.

CHAPTER XVII.

THE DIOCESE—*continued.*

Sees of Caithness, Brechin, Dunblane, Argyll, the Isles, and Orkney.

THE see of Caithness, comprehending the shires of Caithness and Sutherland, was created by David I., probably about 1140. For about eighty years after that date the bishops had their seat either at Halkirk or Scrabster. In 1223 Gilbert, Archdeacon of Moray, was appointed bishop, and he selected Dornoch for his cathedral church. Mr Hugh F. Campbell remarks: "The oldest sacred edifice at Dornoch was identified with the name of S. Bar. Bishop Gilbert dedicated the new cathedral to S. Bar, and in his time it is referred to as S. Bar's Cathedral. By an Act of the Scots Parliament in 1592, the date of 'Barrisfair' in Dornoch was changed from 25th September to 10th October, 'because the corn standing stoukit was destroyed by the goods repairing to the mercate.' A further change in the date (from 10th to 22nd October) was made by an Act of the year 1641, and the fair was thenceforth to be called 'S. Gilbert's Fair.'"¹ The bishop was locally styled *Gilbard Naomh*—*i.e.*, Saint Gilbert—having been canonised after his death in 1245. His relics were held in reverence till the eve of the Reformation. Apparently soon after Bishop Gilbert's appointment to the see he constituted a cathedral chapter. "He therefore ordained that in that church there should be ten canons constantly ministering to the bishop by themselves or their vicars; that the bishop

¹ The Cathedral of Caithness at Dornoch, p. 1.

should preside as head, five of the others holding the dignities of dean, precentor, chancellor, treasurer, and archdeacon, each of whom, as well as the bishop and the abbot of Scon, who had been appointed a canon in that church, should find a priest as vicar to minister there daily in his own absence; and that the other three canons should find deacons continually to assist and serve the said priests within the church.”¹

The bishops had three castles—viz., at Scrabster, Skibo, and Dornoch, the last bequeathing to its site the name of Castle Close. A spring at Skibo is known as Bishop’s Well, and at Golspie is another spring bearing the same name. The dean’s house stood at the west end of Dornoch, and was a ruin in the beginning of last century, when it was pulled down.² The land assigned to the dean in Bishop Gilbert’s charter was at a later date known as Dean’s Field or Auchindean. The precentor or chanter had a house in the east of the town, and near it was a farm called Ach-achantoir. Mr Campbell tells us that the modern farm of Achinchanter “includes not only the ‘chanter’s field,’ but also the ancient Auchintreasurich or ‘treasurer’s field.’”³

Towards the end of David’s reign other two bishoprics were created—viz., Brechin and Dunblane.⁴ Dr Skene thinks that these were probably formed “from the remains of the old Pictish bishopric of Abernethy in so far as the churches which had been subjected to it had not been absorbed by the growing bishopric of St Andrews.” Dr Skene continues: “We may infer this from the facts that though Abernethy was within the limits of the diocese of St Andrews, and surrounded on all sides by her churches, it belonged ecclesiastically to the diocese of Dunblane; that Abernethy was dedicated to St Bridget, and that we find a Panbride in the diocese of Brechin and a Kilbryde in that of Dunblane, indicating that the veneration of the patroness

¹ Document in Dunrobin Castle, cited in ‘O. P. S.’ vol. ii. p. 601.

² Sage’s *Memorabilia Domestica*, p. 170.

³ *The Cathedral of Caithness at Dornoch*, p. 7.

⁴ The editor of ‘*Liber Insule Missarum*’ (Pref., p. v) inclines to the view that the see of Dunblane was created by Gilbert, Earl of Strathearn, who succeeded to his earldom in 1171, and died in 1223.

of Abernethy had extended to other churches included in these dioceses."¹ A church dedicated to the Holy Trinity had been founded at Brechin by King Kenneth, son of Malcolm, who reigned from 971 to 995.² This church was of a monastic character, and there is reason to believe that, as in the case of Dunkeld, mentioned in the previous chapter, its abbot became the first bishop of the new see.

The cathedral, picturesquely situated on a height above the South Esk, is of various dates from the twelfth to the fifteenth century. It was considerably altered in the beginning of last century; but quite recently a restoration was carried out more in harmony with architectural traditions. The monastic settlement of Brechin was a Culdee foundation; and the brethren, along with their prior, formed the original chapter of the diocese.³ Messrs Haddan and Stubbs fix the date of the creation of the see of Brechin *circa* 1128 or 1130, and remark: "A charter of William I., A.D. 1165-71, confirms a gift of King David 'Episcopis et Keledeis Ecclesie de Brechin,' proving thereby both the date of the see in David's reign and the fact that the Keledei there were not expelled, but continued to form the episcopal chapter, at any rate for a time."⁴ By the year 1248 the Culdees had disappeared from Brechin, and the affairs of the diocese were administered by a dean and chapter of the usual mediæval type.⁵

About two miles from Arbroath was a small sheet of water long ago drained; but its site, when the 'New Statistical Account of Scotland' was written, was still known as Bishop's Loch. There was a Bishop's Croft at Eastertoun of Barras in Dunnottar parish. It is not, however, absolutely certain that Bishop's Loch and Bishop's Croft were so called from their connection with Brechin, as they may

¹ Celt. Scot., vol. ii. p. 397.

² For an account of the Round Towers of Brechin and Abernethy, *vide* Dr Joseph Anderson's 'Scotland in Early Christian Times,' First Series, pp. 37-45 and 52-55.

³ Celt. Scot., vol. ii. p. 401. Dr Skene observes: "Brechin at this time shows us the abbacy in the possession of a lay abbot and a community of *Keledei* under a prior."

⁴ Eccles. Councils, vol. ii., Part I., p. 216.

⁵ Liber S. Thome de Aberbrothoc, vol. i., Pref., p. xxvii.

possibly point to the see of St Andrews, which at one time included Angus and the Mearns. Jervise tells us that at some distance to the east of the church of New Dorsk, in Edzell parish, was a sheet of water styled the Cardinal's Pool.¹ The "Chanter's Brig" in Stracathro parish is thus referred to by Dr W. G. Don: "The bridge over the Cruick, near the manse, bore the Saxon name 'Chanter's Brig,' being the spot where the singers from Brechin Cathedral passed to the collegiate church of Stracathro."² The circumstance mentioned is interesting; but the bridge is more likely to have derived its name from having had some connection with the *chanter* or *precentor* of the cathedral.

The earliest church at Dunblane appears to have been an offshoot from that of Kingarth in Bute, for its founder was St Blane, who still lives in the name of the town. During the reign of Kenneth Macalpine the church was burned by the Britons of Strathclyde, but the ecclesiastical associations of the place evidently conduced to its selection as the seat of the new bishopric. The foundation of the present cathedral is ascribed to Bishop Clement (1233-58), a Dominican who is said to have received the tonsure from St Dominick himself. He is also credited with the organisation of the cathedral chapter. Writing in 1693, Slezer remarks: "Dumblane is a pleasant little Town on the Bank of the River Allan, where the Ruines of the Bishops and Regular Canons Houses are to be seen. Here was a Church of excellent Workmanship, a part of which remains yet intire. In the Ruines whereof is an ancient Picture representing the Countess of Stratherne, with her Children kneeling, asking a Blessing from St Blanus cloathed in his Pontifical Habit. Not long ago Robert Lighton was Bishop of this Place, a Man of an Exemplary Life and Conversation. At his Death he left all his Books, both Manuscripts and others, to the Use of the Diocess of Dumblane, and mortified a Summ of Money for erecting a Library."³

The once pleasantly-shaded pathway along which Leighton used to pace, with the cathedral and the bishop's palace

¹ Land of the Lindsays, p. 24.

² Archæological Notes on Early Scotland, p. 92.

³ Theatrum Scotiæ, p. 38.

on the one hand and the Allan on the other, still recalls his memory by its name of the Bishop's Walk. Bishop Leighton was at Dunblane after the re-establishment of Episcopacy under Charles II., and occupied the see for ten years before his removal to the archbishopric of Glasgow. Deanston—*i.e.*, the Dwelling of the Dean—is still to be met with in the neighbouring parish of Kilmadock. The writer of the parish article on Dunblane in the 'O. S. A.'¹ says that "the minister's stipend was originally the dean's living," which, in addition to the teinds, consisted of certain feu-duties, including those paid from Deanskier in Muthill parish, and from Dean's Lundie and Deanstown in Kilmadock parish, the last being Deanston just mentioned.

David I. died in 1153, and some fifty years later the see of Argyll was created, comprising part of that of Dunkeld. At the request of John, Bishop of Dunkeld, his chaplain, Harald, was appointed *first* bishop of the new see by Pope Innocent III. Skene is of opinion that the seat of the new bishopric was first fixed in the district of Muckairn, on the south side of Loch Etive: and it is interesting to note that Muckairn parish was formerly known alternatively as Killespickerrill—*i.e.*, the Church of Bishop Harald. The episcopal seat was afterwards removed to Lismore, an island specially associated with the labours of St Moluag in the sixth century. Dr Joseph Robertson remarks: "The cathedral of St Moluac at Lismore is perhaps the humblest in Britain. The High Church of Argyll is less than sixty feet in length by thirty in breadth; it has no aisles, and seems to have had neither transepts nor nave."² On the shore of Loch Fyne, about half-way between Ardrishaig and Tarbert, is a block of stone, locally styled Clach-an-Easbuig—*i.e.*, the Stone of the Bishop—but there is no tradition as to the bishop indicated by the name.³ In Dunoon parish is a hill, 1651 feet above the sea, known as Bishop's Seat. Kilchrenan parish on Loch Awe, as indicated in chap. v., is believed to signify the Church of the Dean.

¹ Vol. vii. pp. 327, 328.

² Scottish Abbeys and Cathedrals, p. 78.

³ White's Archæological Sketches in Scotland, Knapdale, p. 84.

While the Norsemen ruled the Hebrides, the see of the Isles, styled in a twelfth-century document "*Episcopatus Sudreienſis alias Manenſis*," was created,—a name ſtill recogniſable in the biſhopric of Sodor and Man. In 1154 the Biſhop of the Isles was made a ſuffragan of the Archbiſhop of Trondhjem. The ſee (except for forty years—from 1170 to 1210) remained in ſubjection to that Norwegian archdiocēſe till about the middle of the fourteenth century, though in 1266, during the reign of Alexander III., the Weſtern Isles had become, in civil matters, part of the Scottiſh realm. Between 1492 and 1498, John, Abbot of the Benedictine monaſtery of Iona, which ſucceeded the Columban foundation, was appointed Biſhop of the Isles; and in 1506 the church of the abbey became the cathedral church of the diocēſe. In 1561 Bernera, and certain other iſlands lying to the ſouth of Barray, were held by the biſhop, and were conſequently ſtyled the Biſhop's Isles. They bore the ſame name when Martin viſited the Hebrides towards the end of the ſeventeenth century; and till even a later date the name of Biſhop Iſland ſeems to have clung to Bernera.¹ In Iona is a half-drained lake called Lochan-Mor, whence flows the ſtream anciently employed to turn the mill of the Columban monaſtery. On one ſide of the lake is an embankment ſtyled the Biſhop's Walk.

In concluſion we may glance at the ſee of Orkney, which comprehended the iſland groups of Orkney and Shetland, and was created, according to Mr Gilbert Goudie, probably about 1102.² Theſe iſlands then, and for more than three hundred and ſixty years after, belonged to Norway, both civilly and eccleſiaſtically, and were transferred to the Scottiſh Crown only in 1468, when they were given to James III. as a ſecurity for the dowry of his wife, Margaret of Norway. About the ſame time they paſſed from the ſee of Trondhjem to that of St Andrews. The Celtic Church had planted ſettlements in theſe northern iſlands, but Chriſtianity was practically obliterated there by the forays of the Norsemen, beginning towards the end of the eighth century and culminating, in 875, in the conqueſts of Harold

¹ O. P. S., vol. ii. p. 366.

² P. S. A. Scot., vol. xix. p. 214.

Haarfager, King of Norway. The Christian faith was re-introduced early in the eleventh century by St Olaf the Holy, King of Norway. Dr Joseph Anderson remarks: "When the Norsemen became Christians, Earl Thorfinn selected Birsay as the site of the first church erected by the Northmen in Orkney. Earl Thorfinn's church was simply known as Christ's Kirk in Birsay. It was erected before 1064, the date of Thorfinn's death; and it became the church of William the Old, the first bishop of the Norse Church in the Orkneys."¹ The church at Birsay was selected as the resting-place of the body of Earl Magnus, devotion to whose memory strongly influenced the later fortunes of the bishopric. The earl, known later as St Magnus, was treacherously slain by his cousin, Earl Hákon, in 1115, on the island of Egilshay. According to an Orcadian tradition, the spot where he fell, which was mossy and stony, was afterwards miraculously turned into "a green field fair and smooth." Commenting on this, the writer of the Life of St Magnus says: "God showed by this token that Earl Magnus was slain for righteousness' sake, and gained the fairness and greenness of Paradise in the land of the living."²

The cultus of the martyred earl rapidly spread throughout the Scandinavian world. As Dr Joseph Robertson remarks, "Pilgrimages were made to his shrine at Birsay, vows paid in his honour, prayers offered for his intercession from all parts of the northern archipelago, from Scotland, from Sweden, from Denmark, from Norway."³ One result of all this was that Earl Ronald, son of Earl Magnus's sister, when deprived of his possessions in the Orkneys, vowed that if he recovered them he would build a splendid church and dedicate it to the memory of his murdered uncle. Accordingly, after success came to him, he began in 1137 to build what is now the cathedral of St Magnus at Kirkwall.⁴ Thither the relics of its patron saint were in due

¹ Scotland in Early Christian Times, First Series, p. 171.

² Metcalfe's Lives of the Scottish Saints, p. 351.

³ Scottish Abbeys and Cathedrals, p. 39.

⁴ For an account of the architectural features of the building, *vide* Neale's 'Ecclesiological Notes,' pp. 93-107.

time brought with much ceremony, Kirkwall thereafter superseding Birsay as the seat of the bishopric.

Near the cathedral are the remains of the bishop's palace, in form a parallelogram, 112 feet by 27 feet. The building has still some Romanesque features, but has been so much altered that but little of the original work remains. King Hakon sought refuge in the palace after his defeat at the battle of Largs in 1263, and subsequently died within its walls. Opposite the market-cross in Broad Street is an old mansion. Over the archway leading into its courtyard is a sculptured stone bearing the date 1574. The house was originally the residence of some of the cathedral dignitaries, including the dean, treasurer, sub-chanter, and chancellor.¹

It is curious to find in Dumbartonshire a reminiscence of an occupant of the see of Orkney. One of its bishops, thought by Mr Joseph Irving to have been Robert of Caithness, whose brother Matthew, Earl of Lennox, was head of the collegiate church of Dumbarton, constructed a dyke beside the Leven to keep its waters within their channel. This dyke was in consequence known as the Bishop's Cast, and, according to Mr Irving, was so named in a charter granted to the burgh in 1609 by James VI.²

¹ Guide to the Scottish Archæological Tour of the Royal Society of Antiquaries of Ireland, June 1899, p. 110.

² History of Dumbartonshire, p. 170, note.

CHAPTER XVIII.

THE MONASTERY.

Origin of monasticism—Its spread to the West—The Twelve Apostles of Ireland—Iona—Early Celtic monastery—Port-na-Muintir—Port-na-Marbh—Torr Abb—Dun Ni Manich—Eilean na m' Ban—Nuns' Cave—Nuns' Hill—Nuntown—Baillvanich—Iollen-na-Moinoch—St Columba's foundations—Mugstot, &c.—Cladh-Mbanaich—Monks' Field—Ballinoney—Ballinaby—Unganab—Carmunnock—Inch-ta-Vannoch—Inch-Cailleach—Monastic influence in south-west—Knockmanister, &c.—Abiben—Appin—Abden—Abdie—Mediæval abbots—Feudalism—Monastic orders of Rome—English models. Influence on topography of mediæval monasteries—Paisley Abbey—Crossraguel Abbey—Lindores Abbey—Selkirk Abbey—Kelso Abbey—Jedburgh Abbey—Franciscan Convent, Jedburgh—Canonbie Priory—Greyfriars' Monastery, Roxburgh and Dumfries—Sweetheart Abbey—Dundrennan Abbey—Tongueland Abbey—Kirkchrist Nunnery.

EGYPT was the birthplace of monasticism. Anthony the Hermit, who died in 356 at the age, it is said, of 106, was the first to popularise such a mode of life. For many years (as we saw in chap. iii.) he himself led a solitary life in the desert, and became so famous for his austerities that disciples flocked to him to seek advice. As Montalembert says, he "became the father and head of all the anchorites of the Thebaid, whom he thus transformed into cenobites." Anthony's instructions were simply oral; but Racome, who lived from 292 to 348, supplied the recently made monks with a written rule for their guidance. He founded, at Tabenne on the Nile, in the higher Thebaid, the first regularly organised monastic settlement, or rather a collection of eight such settlements, containing several thousand monks. Ammon established on the mount of Nitria, on the borders of Libya, a species of religious republic consisting of 5000

monks, "where they might live in labour and liberty." Such is Montalembert's account of the origin of monasticism in the East.¹

St Athanasius of Alexandria, a friend of Anthony, introduced the new ideal to the West, particularly to Italy and Gaul. In both countries it was eagerly adopted. In Gaul, St Martin became its chief exponent. He founded the monastery of Ligugé, in 361, at the gates of Poitiers; and after his appointment to the bishopric of Tours, in 372, he founded another near his episcopal seat known as "Majus Monasterium," and later as "Marmoutier." Dr Skene has pointed out that monasticism reached Ireland from Gaul by two channels. The first was the intercourse between St Martin and St Ninian, who visited the former in Tours before building his Candida Casa at Whithorn, where the monastery of Rosnat—known as Magnum Monasterium—was founded. This monastery became a school of secular and religious teaching to various saints from the north of Ireland, who carried back with them the principles of a monastic life

The second channel was the spread of monasticism from Tours through Bretagne into Wales, whence it passed into the central and southern districts of Ireland. This was accomplished through the instrumentality of St Finan or Finnian, an Irish Pict who spent thirty years in Wales in St David's monastery at Kilmuine and elsewhere; and, after returning to Ireland, founded a monastic settlement at Clonard in Meath, which is said to have contained 3000 monks. As a result, there was, as Dr Skene points out, "a great revival and spread of Christianity through a new and living organisation based upon the monastic institution." This work was carried out by twelve of St Finan's chief disciples who were known as the Twelve Apostles of Ireland, and included such men as Kieran, Brendan, Kenneth, and—greatest of all—Columba. The monastic Church was speedily introduced into Scotland, where it was planted in Iona, which long continued the principal centre of religious activity in our land.

¹ *Monks of the West*, pp. 303-312.

The early Celtic monastery was a collection of humble structures comprising the cells of the monks, the abbot's house, the church, the refectory, the kitchen, the kiln, the *hospitium* for the reception of strangers, the barn, and, when there was a stream suitable for the purpose, a mill for grinding the corn of the monastery. The whole settlement was surrounded by a vallum, consisting of earth or mixed earth and stones, termed a *rath* or *lios*; or of earth faced with stones; or a rampart formed entirely of stones known as a *caiseal* or *cashel*. All the dwellers in a monastery were styled its *muintir* or *familia*. This term was applied in a narrower sense to the inmates of a particular monastery, and, in a wider sense, to all the monks, wherever situated, who were under the jurisdiction of its abbot,—for daughter-monasteries were ruled by the head of the parent-monastery.

The term *muintir* is represented in the topography of Iona, where we find Port-na-Muintir, regarding which Dr Skene remarks: "The small creek now called Port-na-Muintir, or the Harbour of the Community, is, from its situation opposite a similar harbour on the coast of Mull, probably the *portus insulae* or landing-place of the island, mentioned by Adamnan."¹ Another creek on the same side of the island received the name of Port-na-Marbh—*i.e.*, the Port of the Dead, because bodies meant for interment were landed there. They were borne to St Oran's burying-ground along a paved path known as Straid-na-Marbh—*i.e.*, the Road of the Dead.² A rocky eminence on the west of the cathedral is called Torr Abb—*i.e.*, the Abbot's Hill. Bishop Reeves thinks that it is the site of a structure alluded to by Martin, who, after describing St Martin's Cross, says: "At a little further distance is Dun Ni Manich—*i.e.*, Monk's Fort—built of Stone and Lime, in form of a Bastion, pretty high. From this Eminence the Monks had a view of all the Families in the Isle, and at the same time enjoy'd the free Air."³ Bishop Reeves mentions that the artificial part of the structure no longer exists.⁴ Other names on the map of Iona connected with the monastic life of the island are Port a Mhuilinn and

¹ Celt. Scot., vol. ii. pp. 45-126.

² O. P. S., vol. ii. p. 297.

³ Western Isles, p. 259.

⁴ Adamnan, *Introd.*, p. cxlii.

Sruth a Mhuilinn, signifying respectively the Haven and the Stream of the Mill; Lochan-a-Mhanaich, the Monk's Lakelet; Blar nam Manach, Maol nam Manach, and Tra ban nam Manach, the Field, the Hill-brow, and the White Strand of the Monks respectively.¹ In the Sound of Mull is an island called Eilean na m' Ban—*i.e.*, Island of Women—*viz.*, nuns. Till recent times traces of a building known as the Nunnery were visible on the island.²

At Carsaig, on the south coast of Mull, is the Nuns' Cave, with several rudely incised crosses on its walls; but there is no tradition as to when or under what circumstances the cave received its name. On the south side of the islet of Inch-ma-home, in the Lake of Menteith, is a romantic height called Nuns' Hill. The Augustinian priory on the islet, founded in 1238, is recalled, according to Mr Johnston, by Arnprior in Kippen parish, denoting the Height of the Prior.³ In Benbecula is the farm of Nuntown, where a nunnery once stood; but according to the writer of the parish article in the 'N. S. A.'⁴ it was taken down, and the stones were used to supply building materials for Clanranald's mansion and offices. When Muir visited the place about the middle of last century, he found in an enclosed burying-ground "the almost perfect shell of a chapel," with a broken cross inside.⁵ Two miles north of Nuntown is Baillvanich—*i.e.*, Monks'-town—where, on an elevation in some swampy ground, once the bed of a lake, "are remains said to be those of a monastery, but probably the remains of a chapel belonging to the monks of Iona."⁶ Ten miles to the south-west of North Uist is Helsker or Husker, formerly known as Iollen-na-Moinoch—*i.e.*, Island of the Monks—where there is believed to have been a chapel.

St Columba was fitly described as "monasteriorum pater et fundator," because of the many monasteries founded either by himself or his disciples, the number being given by one author at 300,—“an amount which,” as Bishop Reeves remarks, “even after the most liberal allowances

¹ Adamnan, pp. 329-333.

² *Ibid.*, pp. 144, 329-333.

³ Scottish Place-Names, *s.v.* "Arnprior."

⁴ Inverness, p. 188.

⁵ Eccles. Notes, p. 49.

⁶ O. P. S., vol. ii. p. 370.

for poetry, round numbers, and panegyric, will leave a very considerable residuum." Warren mentions that of the monasteries thus founded in Scotland among the Picts and Scots, the names of fifty-three in addition to that of Iona have been preserved.¹ It is sometimes difficult to distinguish the traces of Columban foundations to be met with in topography from those belonging to a later period, when the Celtic Church was superseded by the Roman. On what was once an island in the now drained Loch Columkille, in Kilmuir parish, Skye, are the foundations of a monastery dedicated to St Columba; and in its neighbourhood is Mugstot, which, like Mangarista in Lewis, and Mangaster occurring twice in Shetland, Captain Thomas interprets as Munku-stadr—*i.e.*, the Monks' Stead or Abode.² There was a chapel to St Columba on the left of Fladda-Chuain (also in Kilmuir parish), on whose altar lay a blue stone which, as Martin tells us, was believed to work miracles. There are three burying-grounds in the island. One of these, probably that of the chapel, is known as Cladh-Mhanaich—*i.e.*, the Burying-place of the Monks.³

On the island of Borreray, off the coast of North Uist, is a graveyard called, as Martin tells us, "the Monks' Field, for all the monks that died in the Islands that lie Northward from Egg were bury'd in this little Plot." Martin adds: "There are big Stones without the Burial-place even with the Ground. Several of them have little Vacuities in them as if made by Art; the Tradition is that these Vacuities were dug for receiving the Monk's Knees when they pray'd upon 'em."⁴ Ballimoney in Islay = Baile Mhanaich, is the Dwelling or Townland of the Monks; and Ballinaby, also in Islay, corresponding to Baile-an-Abba, points to an abbot as having had a dwelling there. Professor Mackinnon remarks: "The system of land measure which took root in the Western Isles, and from thence extended to the mainland of Argyll, is not Irish or Pictish, but Norse. The unit is the *ounce-land*—that is,

¹ Adamnan, Introd., p. xlix, and Liturgy and Ritual of the Celtic Church, p. 15.

² P. S. A., vol. xi. p. 493.

³ N. S. A., Inverness, p. 265.

⁴ Western Isles, p. 68.

the extent of land which paid to the Earl in money or produce an ounce of silver." Professor Mackinnon notes that ounce appears in topography as *ungā*, borrowed from Latin *uncia*, and that we have an example in Unganab in North Uist—*i.e.*, the Ounce of the Abbot, which he reminds us was included in the rental of the bishopric of the Isles.¹

Carmunnock, in Lanarkshire, seems to have had some early monastic associations, if we accept Mr Johnston's interpretation that as the name was written Cormannoc *circa* 1177, it probably represents Coire-Manaich, the Glen or Corrie of the Monk.² Certainly about the date just mentioned the Paisley monks became owners of property in the parish. Cosmo Innes observes: "About the year 1180, Henry, the son of Anselm, gave to the monks of Paisley the church of Cormannoc, with a half plough of land in the manor, and right of common pasture, bequeathing a third part of his substance to the church of Saint Mirinus of Paisley, and the bodies of himself and his wife Johanna to be interred there. A condition was added that if the monks granted the parsonage to any one, he should do fealty to the lord of the manor. The grant was confirmed by King William the Lion; and Bishop Jocelin likewise confirmed it, and allowed the monks to hold the church to their own use and for their support."³ As we shall see in chap. xxii., Inch-ta-Vannoch and Inch-Gailleach, in Loch Lomond, signify the Island, respectively, of the Monk's House and of the Nun, the latter reference being to St Kentigerna, mother of St Fillan, who retired thither some years before her death in 734.

Sir Herbert Maxwell indicates several examples of place-names in the south-west of Scotland showing traces of monastic influence.⁴ His examples include the following—*viz.*, Knockmanister in south Ayrshire, and Auchenmanister, near Glenluce Abbey, in Wigtownshire, meaning respectively the Hill and the Field of the Monastery; Milmannock, near Ayr, the Monk's Hill (*mil* being Gaelic *meall*, a lump); Drummanister in Balmaclellan parish, Drummanoch in

¹ Scotsman, Article No. xiii.

² Scottish Place-Names, *s.v.* "Carmunnock."

³ O. P. S., vol. i. p. 64.

⁴ Gall. Top. and Land-Names.

Buittle parish, and Drumanoghan, Wigtown parish, are interpreted as the Ridge of the Monastery and of the Monks, respectively,—Drumanoghan being for Druim-Manachan, a diminutive form. Sir Herbert explains Kirminnoch, in Inch parish and in Kirkinner parish, as the Monk's Quarter-land; and Kermanachan, in Kirkholm parish, as the Quarter-land of the Monks. Arnmannoch, in Kirkgunzeon parish, and Ironmannach near Parton, he equates with Ard-na-manach—*i.e.*, the Height of the Monks. It may be remarked in passing that the castle and lands of Redcastle in Ross-shire were anciently called Ardmanach. Lane-mannoch, in Kells parish, is thought to be the Stream of the Monks—a hybrid word, the first syllable being *lane*, Scots for a sluggish stream. Castlemannoch, in Kelton parish, is the Castle of the Monks, and Portbriar at the Isle of Whithorn, the Haven of the Friars; while Portencalzie, in Kirkholm parish, is the Haven of the Nuns.

Balnab, the Abbot's Dwelling, was near Glenluce Abbey, founded in 1190 for Cistercian monks from Melrose. There is another Balnab in the parish of Whithorn. Regarding it Sir Herbert remarks: "This name seems to be of a high antiquity, dating from the days when there were abbots of Whithorn, which was not later, at all events, than the close of the succession of Saxon prelates, about the year 800 A.D. When the see was restored in the twelfth century, Whithorn became a priory."¹ In Sorn parish, Ayrshire, is the estate of Auchmannoch, giving name to the neighbouring Auchmannoch Muir. This, Sir Herbert remarks, is the same as Monkscroft near Auchterarder; but Bishop Forbes connects it with St Monachus or St Monk, who was patron of the church of Stevenston in Ayrshire, and whose fair is held there on the 30th of October, locally known as Sam-Maneuke's Day.²

The Gaelic term *abaid*, an abbey, gave rise to the name *abthen*, applied originally to lands belonging to Columban foundations. Cosmo Innes remarks: "In many cases where the ancient monastery had disappeared before the period of our records, traces of its former possessions are

¹ Gall. Top.

² Kal.

found in the lands named Abthania or Abthane, so frequent in Angus and the neighbouring districts. Among the early gifts to the Abbey of Arbroath, King William granted the church of St Mary of Old Munros, with the land of that church which in Scotch is called '*Abthen.*' That Scotch word is translated in another charter *terra abbacie de Munros,*"¹ In a charter of 1220 reference is made to the land of the *Abthein* of Munifeth, now Monifieth, near Dundee. At Edzell there was an ancient Columban foundation, with lands belonging to it, which afterwards passed to a lay abbot, who seems in consequence to have adopted the surname of Abbe.² At Dull, in Perthshire, a monastery was founded by St Adamnan towards the end of the seventh century. Its abthanrie is still remembered in the local name of Appin. It had extensive possessions in Strath Tay and Glen Lyon. Mr D. P. Menzies states that the district extending from near the mouth of Glen Lyon on the west to about a mile beyond Aberfeldy on the east used to be known in Gaelic as Appin-na-Meinerich—*i.e.*, Appin of the Menzies, because it formed part of the possessions of the Menzies "as far back as charters go."³

Appin in Argyll was so called from its connection with the ancient monastery on the opposite island of Lismore. The district contains Appin Bay, Port Appin, and the Airds of Appin on the peninsula between Loch Linnhe and Loch Creran. There is an Appin Hill in Tynron parish, Dumfriesshire. The church-lands in the parish belonged to the Abbey of Holywood, and were probably the possessions of Celtic foundation at an earlier date. Appin near Dunfermline, and Abden near Kinghorn, point in all probability to some early Celtic monastery, even though one or both may have belonged to Dunfermline Abbey at a later period. In the '*Exchequer Rolls of Scotland,*'⁴ under date 1358, reference is made to "*Abthania de Kyngorne,*" evidently the same as Abden just mentioned. Kettins, in Forfarshire, is believed to have been the site of a Columban foundation. Jervise observes: "This belief seems to be confirmed in a

¹ Early Scotch History, p. 7.

² Celt. Scot., vol. ii. pp. 394, 395.

³ Red and White Book of Menzies.

⁴ Vol. i. p. 564.

charter of about 1292-93, by which Hugh of Over, lord of Ketenes, granted 'his well in his lands and Abthnage of Ketenes, called Bradwell, with its aqueduct,' to the Abbey of Cupar."¹ In ancient times the lands belonging to the Columban monks of Abernethy extended several miles to the east of the monastery. We find a trace of them in the name of the parish of Abdie, formerly Ebedyn, which, as the Rev. D. Butler indicates, is a corruption of Abthen or Abden.² Mr Johnston and Mr Liddall connect Abdie with the monastery of Lindores; but it is to be remembered that Abthen points to a Columban rather than to a mediæval foundation, Lindores, as we shall see, being an example of the latter class. The parish of Newburgh, it is true, now divides Abernethy from Abdie; but it dates only from modern times, having been created in the seventeenth century from portions of these two parishes.

There is some force in the late E. A. Freeman's jest that "in Scotland abbots were clearly greater birds than bishops." There is no doubt that the abbots in the Middle Ages, particularly the mitred abbots, were very important personages. During the process of introducing feudalism into our land in the twelfth century from across the Border, a great change was made in the condition of the old Columban monasteries. A marked feature of the policy then so popular was, as Dr Skene indicates, that of introducing the monastic orders of the Church of Rome and of "establishing monasteries which should form centres of influence for the spread of the new system. Upon these monasteries the remains of the old Columban foundations were to a large extent conferred; and in this policy the monarchs were very generally seconded by the great earls and barons of Scotland."³ When referring to the influences from south of the Tweed in the creation of Scottish monasteries, Dr Joseph Robertson observes: "Canterbury was the mother of Dunfermline, Durham of Coldingham; St Oswald's, at Nosthill near Pontefract, was the parent of Scone, and through that house of St Andrews and Holy-

¹ Epitaphs, &c., vol. ii. p. 99.

² History of Abernethy, p. 236.

³ Celt. Scot., vol. ii. p. 392.

rood. Melrose and Dundrennan were daughters of Rievaulx in the North Riding; Dryburgh was the offspring of Alnwick; Paisley of Wenlock."¹

It may be interesting to glance at the traces left on topography by some of our larger monastic establishments. In certain cases these establishments gave rise to the burghs, where their remains are still to be seen. Thus Paisley is the daughter of the Cluniac monastery founded there about 1160 by Walter Fitz-Alan, High Steward of Scotland, and dedicated to St James, St Mirren, and St Milburga of Wenlock. The monastery was at first a priory, but in 1245 was definitely raised to the dignity of an abbey, a privilege provisionally granted some time earlier, and, as the editor of the 'Reg. de Passelet'² mentions, "a century later (probably in the year 1334), Pope Benedict XII. granted to the abbot the privilege of using a mitre and ring, the insignia of a bishop, and of exercising the episcopal functions in all churches and other places subject to the monastery." The burgh of Paisley has still its Abbey parish.

So extensive were the possessions of Paisley Abbey that in 1265 thirty churches belonged to it, eleven of these being in Renfrewshire. Before settling at Paisley the monks found a resting-place near Renfrew, where Abbot's Inch³ and Monk-Dyke are still to be found, recalling grants of land made to the monastery. Among its other grants was the district now included in the united parish of Monkton and Prestwick in Ayrshire. Chalmers says: "The united parish of Monkton and Prestwick comprehends the whole of the old parish of Prestwick that was anciently called Prestwick-borough. The monks of Paisley having obtained from Walter not only the church of Prestwic, with the glebe and pertinents, but the property of the lands forming the manor of Prestwic, this place was called 'the Monks Prestwic,' and afterwards Monkton. This last superseded the original name, which was dropt; and the village,

¹ Scottish Abbeys and Cathedrals, p. 27.

² Introduction, p. v.

³ The name seems to have been given after the removal of the monastery to Paisley and its elevation to the dignity of an abbey.

the church, and the parish have since been called Monkton.”¹

In 1244 Crossraguel Abbey, in Maybole parish, was founded by Duncan, Earl of Carrick, for Cluniac monks from Paisley. The new foundation was to be independent of the mother-house except for an annual visitation by the head of the latter to correct any irregularities that might be found at Crossraguel.² The ruins of the monastery stand on a piece of ground of eight acres in extent, called the Abbot's-Yard or precincts of Crossraguel. They comprise the roofless church, 160 feet by 25 feet (the apsidal choir containing an aumbry, sedilia, and an altar tomb), a square chapter-house, formed in the fifteenth century to take the place of the south transept, and some remains of domestic buildings on the south side.³ The estate of Monkwood, in the same parish, was probably so named from its connection with the monks of Crossraguel. The regality of the abbey included, among other lands, those of Abbotshill.⁴

The Tyronensian abbey of Lindores in Fife was founded towards the end of the twelfth century.⁵ Its erection was the result of a vow made by David, Earl of Huntingdon, grandson of David I., when in peril of shipwreck on his return from the Crusades. The site selected was a gentle rising-ground overlooking the Tay, where the ruins of the abbey may still be seen. The monastery was dedicated to St Mary and St Andrew, and was noted for its orchards. Sibbald says: “Anciently within Earn's-side-wood are the ruins and seat of the abbacy of Lundoris, a right sweet situation, and of a most rich soil, witness the vastly big old

¹ Caledonia, vol. iii. pp. 505, 506. “In 1225 Maldoven, Earl of Lennox, confirmed to the monks of Paisley a piece of land called in his charter Dallenlenrath, thought to be Dalmonach in Bonhill parish, Dumbartonshire —*i.e.*, Monksfield.”—‘Reg. de Passelet,’ p. 212.

² Crossraguel Charters, vol. i., Introd., p. xxiv.

³ *Vide* Walcott's Scoti-Monasticon, p. 294.

⁴ Crossraguel Charters, Introd., p. lviii.

⁵ Bishop Dowden is of opinion that Guido, the first abbot of Lindores, was appointed in 1191. He shows that without doubt Guido was abbot in 1195.—‘Chartulary of Lindores,’ Introd., p. xvi. For notes on Seals connected with Lindores Abbey, by William Rae Macdonald, F.S.A. Scot., *vide* the same work, pp. 327-331.

pear-trees there."¹ The neighbouring town of Newburgh sprang up under the fostering care of the abbey. In 1266 it was erected into a burgh of barony by Alexander III. in favour of the abbot; and in the charter of erection it is described as "novus burgus juxta monasterium de Lindores." A spring at Newburgh is known as the Abbot's Well, and another as the Monks' Well; while in Collessie parish are Monkstown and Monksmoss, the district there having been granted to the monastery to supply it with heather and moss for fuel.² When Edward III. of England was in Perth in 1335, he ordered the fortifications of the city to be renewed at the expense of certain monasteries—one of them being Lindores. Accordingly its abbot built the Spey-gate, and a tower which, from its monastic associations, received the name of the Monk Tower.³ The church-lands of Monkegie, in Aberdeenshire, were for a time the property of the monastery of Lindores. An eminence east of the old burying-ground of the parish is still known as the Monks' Hill.⁴

The monks settled at Lindores came from Kelso, where an abbey was founded by David I. *circa* 1126 as the successor of one founded at Selkirk by him some years earlier, when he was Earl of Cumbria, but removed, as his charter indicates, because Selkirk was not suitable for an abbey ("non conveniens abbathiæ"). In connection with David's desire to plant a monastery at Selkirk, Mr T. Craig-Brown remarks: "He applied to St Bernard, founder of the Benedictine establishment at Tiron, who spared him a draft of thirteen of his followers, men not only of Christian faith but of skill in many branches of industry. To provide for this valuable band of colonisers, whom he located near his own strong castle of Selkirk, Earl David endowed them with wide possessions and valuable privileges." The monastery thus founded gave rise to the name Selkirk-Abbatis, in contrast to that of Selkirk-Regis, a distinction kept up in ecclesiastical documents for a century or two. Mr Craig-Brown says: "We are inclined to think that the property now and in past memory known as The Batts, lying in 'the

¹ History of Fife and Kinross, p. 403.

² N. S. A., Fife, p. 30.

³ Fittis's Ecclesiastical Annals of Perth, p. 28.

⁴ Jervise's Epitaphs, vol. ii. p. 301.

land of Selkirk,' as we interpret the charter, has something to do with the old designation."¹

Among the extensive possessions of Kelso Abbey was some land in Carluke parish, Lanarkshire. In a rental of the abbey, of date 1567, the vicarage of Carluke is rated at nine pounds six shillings and eightpence, and its kirkland at four pounds.² The ancient church of Carluke, known as the Forest-Kirk, stood near the Clyde, where the farmhouse of Mauldslic-Mains is situated. Some ground close to its site long went by the name of the Abbey-steads.³ In a charter undated, but granted probably *circa* 1160 by Hugh Riddell, Lord of Cranston in Mid-Lothian, in favour of the monks of Kelso, confirming their right to some property at Preston on his manor of Nether Cranston, reference is made to a piece of ground styled Abbotismedue (Abbot's meadow).⁴

Kelso Abbey also owned land in Lesmahagow parish, where a priory subject to its rule was founded by David I. in 1144. John of Eltham, brother of Edward III., when invading Scotland in 1335, burned the priory and killed several people who had sought refuge within its sanctuary ground. On reaching Perth he met Edward, who slew him with his own hand on account of the cruelties committed by him on his march. Wyntoun, who narrates the incident, says:—

“ There wes the wengeawnce tane perfay
Off the brynnynng off that Abbay.”⁵

Strictly speaking, the Lesmahagow foundation was a priory, not an abbey, though Wyntoun calls it such. The latter name has been used in Abbey-green, applied to the town of Lesmahagow. We find another trace of monastic influence in the parish in the name of the place known as Monks' Stables.

About the year 1118 Earl David founded a monastery at Jedworth, now Jedburgh, by settling there some canons

¹ History of Selkirkshire, vol. ii. pp. 2-6.

² Liber de Calchou, pp. 492, 494.

³ O. S. A., vol. viii. p. 121, note.

⁴ Liber de Calchou, p. 199.

⁵ The Orygynale Cronykil of Scotland, vol. ii. p. 419.

regular of the Order of St Augustine, whom he brought from the Abbey of St Quentin at Beauvais in France. The monastery was originally a priory, but about 1147 was raised to the dignity of an abbey. The burgh has a Canongate, and it once had a structure known as the Abbot's Tower, whose ruins were removed in the eighteenth century.¹ There is a Monklaw in the parish. Abbotrule, styled Rule Abbatis in a charter of 1220, was an ancient Roxburghshire parish, divided in 1777 equally between the parishes of Hobkirk and Southdean. It was called Rule Hervey in the middle of the twelfth century, and received its later name from the fact that it was then granted to the monastery of Jedburgh, which appears to have retained it till the Reformation.² There is reason to believe that the lands of Abbot-syke and Abbotshawes in Castletown parish were so called from their connection with the Jedburgh monastery. A convent of Franciscans or Grey Friars was planted at Jedburgh in 1513; and though the building has perished, we find a trace of its occupants in the Friars'-gate, running from the Burnwynd port to the east end of the town, and containing a house known as Friars on the site of the convent. There are also the Friars'-gardens, still noted in modern times for the excellence of the crops produced by an ancient Longueville pear-tree.³

Canonbie, in Dumfriesshire, means the Dwelling of the Canons. It derived its name from a priory of Augustinian canons founded in, or probably before, 1165, between the Liddel and the Esk. It was a cell of Jedburgh Abbey, and continued such till the Reformation. Grose says: "This monastery was frequently plundered and burned by the English, and the prior and canons thereof obliged to abandon their dwelling during the heat of the war."⁴ Vestiges of the priory buildings remain, and in local topography we find Priorholm, Priorliden, and Priorhill. The Franciscans or Grey Friars came into Scotland in 1231, and soon afterwards founded a monastery on the banks of the Teviot, under the walls of Roxburgh. The Rev. James Morton says: "Their

¹ N. S. A., Roxburgh, p. 11.

² O. P. S., vol. i. pp. 349, 350.

³ Jeffrey's History of Roxburghshire, vol. ii. p. 107.

⁴ Antiquities of Scotland, vol. i. p. 134.

church, an arch of which was standing in the memory of persons yet alive, was dedicated in honour of St Peter; and their cemetery was dedicated on the 4th of May 1235 by William de Bondington, Bishop of Glasgow."¹ When referring to the later fortunes of the friary, Mr A. Jeffrey remarks: "About 1297 the friars appear to have been pensioners of the town, and had right to a part of the fishings in the Tweed. The site of the convent is now occupied by a farmhouse which still retains the name of Friars. Several years ago the occupant of the farm came upon the burying-ground of the Order. A few of the coffins were in a good state of preservation and ornamented with rude plates of iron."² Some ground in the neighbourhood is still known as the Friars' Haugh. The brethren of the Greyfriars' Monastery in Dumfries, within whose church Robert Bruce stabbed the Red Comyn in 1306, continue to be remembered in the neighbouring Friars' Vennel.

The Kirkcudbrightshire parish of New Abbey recalls Sweetheart Abbey—a Cistercian monastery founded there in 1275 by Devorgilla, mother of John Baliol, to receive the heart of her husband, John de Baliol, who had died six years before,—the sweet heart (*dulce cor*) being placed in an ivory casket within its walls. The parish contains the lands of Friars' Yard and a stream known as New Abbey Pow. Sweetheart Abbey was called New Abbey to distinguish it from Dundrennan Abbey, founded 133 years earlier by Fergus, Lord of Galloway, and known in consequence as Old Abbey. The alternative name given to Rerwick parish, where the ruins of the latter are still to be seen, was Monkton in the seventeenth century, according to Symson,³ and Monkland in the following century, according to Heron.⁴ The stream flowing past the ruins is called Abbey Burn. Another foundation by Fergus in the same district was the Præmonstratensian abbey of Tongueland, little of which now remains; but we still have a trace of its influence in Priory Doach and Lairdmannoch, on the

¹ Monastic Annals of Teviotdale, p. 319.

² History of Roxburghshire, vol. ii. p. 75.

³ Description of Galloway, p. 14.

⁴ Journey, vol. ii. p. 199.

Dee and the Tarff respectively. The former Sir Herbert Maxwell interprets as the Priory Weir or Cruive, and the latter conjecturally as the Garden of the Monks—the first syllable being perhaps Gaelic *lubhghort*, a garden (pronounced “lort”);¹ but the etymology is doubtful. In the adjoining parish of Kirkchrist, now united to Twynholm, a nunnery is believed to have existed. Its presence would account for the names of the two farms of High and Low Nunton in the south of the parish. Close to them is Nunmill.²

¹ Gall. Top.

² N. S. A., Kirkcudbright, p. 40.

CHAPTER XIX.

THE MONASTERY—*continued.*

Dryburgh Abbey—Melrose Abbey—Friars' Carse—St Bathan's Nunnery—Eccles Nunnery—Lincluden Nunnery—St Martha's Hospital, Aberdour—Crawford Nunnery—Abbey Nunnery—Emmanuel Nunnery—Crail Priory—Bervie Monastery—Dunfermline Abbey—Urquhart Priory—Greyfriars' and Blackfriars' Monasteries, Elgin—Whitefriars' Monastery, Linlithgow—Redfriars' Monastery, Dunbar—St Andrews Priory—Cartusian Monastery, Perth—Balmerino Abbey—Whitefriars' Monastery, Aberdeen—Arbroath Abbey—Fyvie Priory—Scone Abbey.

THE lovely ruins of Dryburgh Abbey take our thoughts back to the middle of the twelfth century, when a Præmonstratensian monastery was founded there either by David I. or by his High Constable, Hugo de Morville—for there is some doubt as to the real founder. In the 'Chronica de Mailros' we read, "Anno 1150, Ordo Præmonstratensis venit ad Drueburch, ad festiuitatem Sancti Martini" (November 10); and again, "Anno 1152, Conuentus venit ad Driburgh die Sancte Lucie" (December 13) "et Rogerus factus est abbas primus."¹ These statements evidently imply that though the monks, who came from Alnwick, were brought to Dryburgh in 1150, the monastic community was not organised till two years later. Sir William Dugdale remarks: "Dryburgh was burnt and plundered by the English in 1323. King James VI. gave this abbey, with its revenue, to the Earl of Mar, who erected it into a temporal lordship, together with Inchmahomac in Perthshire, in favour of Henry Erskine, the earl's third son by the Lady Mary Stewart."² In a charter of David, Commendator of Dryburgh, of date

¹ Pp. 74, 75.

² Mon. Anglic.

1580, reference is made to Monkfurde (Monksford) in connection with fishings in the Tweed; and in a "Rentall of the Lordship of Dryburght," *circa* 1620, there is mention of Nunland in Foulden parish, where some nuns are believed to have been settled.¹ The canons of Dryburgh had property at Heytoun, in Roxburgh parish, including Prior's Land, mentioned in a seventeenth century *Retour*.²

The parish of Melrose has many monastic associations. At Old Melrose (anciently Melros), about two miles from the town of Melrose, on a peninsula formed by a bend of the Tweed, a monastery was founded by St Aidan of Lindisfarne towards the middle of the seventh century. Its first abbot was Eata, who had Boisil under him as prior. The latter was succeeded by his pupil Cuthbert. The place was burned in 839 by Kenneth, King of the Scots, when invading the territory of the Angles, but seems to have been rebuilt some years later. Before the end of the eleventh century the monastery appears to have been ruined and deserted except for a short time between 1073 and 1075, when it was occupied by a few monks, including Turgot, afterwards Bishop of St Andrews and confessor to Queen Margaret. The monastery was succeeded by a chapel, dedicated to St Cuthbert.³ Pilgrimages were made to the chapel in later times, and leading to it was a road called the Girthgate—*i.e.*, the Sanctuary Way.

A new site was selected on the plain between the Eildons and the Tweed, when, in 1136, the foundations were laid of King David's Cistercian abbey of St Mary of Melrose. The building was consecrated ten years later, but was destroyed during the wars of succession, after the death of Alexander III. in 1286. The rebuilding of the monastery, whose ruins still form such an attraction to Melrose, was largely due to the efforts of Robert Bruce, whose heart, after having been brought back from Spain, was buried within its walls. The extent of the abbey's possessions are thus indicated by Professor Innes: "The monks had lands upon their own river, and round their monastery, and at Berwick, Peebles, Roxburgh, besides great districts in

¹ *Liber de Dryburgh*, pp. 313, 368.

² *O. P. S.*, vol. i. p. 494.

³ *O. P. S.*, vol. i. pp. 279, 280.

Teviotdale. They had, too, immense grants of pastures in Eskdale, Kyle and Carrick, Haddington, and the Lammermoors, and were the growers of the finest wool shipped from Scotland. In their chartulary we find everywhere strict rules for the protection of agriculture, and evidence of the good husbandry of the abbey."¹

In the topography of Melrose parish we have such significant names as Cloister Close, Abbotsford, Priorswood, the Prior's Well, Monksford, the Monks' Well, and the Haly Wheel,—the last being a rapid in the Tweed. There is a tradition that, between the decline of the Old Melrose monastery and the building of King David's abbey, there was another monastic foundation planted mid-way between their respective sites, which gave the name of Red Abbey Stead to a field near the village of Newstead.² At the Reformation the abbey lands in the parish included, among others, Friarcroft (Friarcroft) and Freirshaw (Friarwood). Among the possessions of the abbey elsewhere than at Melrose may be mentioned Monks' Tower and Monks' Croft at Hassendean, and the Munkland (Monkland) in Maybole parish, described by Abercummie as "ane 100 merkland of old extent which is an appendage of the Abbacy of Melrose."³ In Linton parish, Roxburghshire, are Prior Row and Priory-meadow, but it is not certain to what monastery the names point.

The estate of Friars' Carse, in Dunscore parish, Dumfriesshire, was also among the possessions of Melrose Abbey, and had a cell dependent upon it. When referring to the building, Grose remarks: "The old refectory had walls 8 feet thick, and the chimney was 12 feet wide. This old building, having become ruinous, was pulled down in 1773 to make way for the present house. Near the house is the Lough, which was the fish-pond of the friary, in the middle of which is a very curious artificial island, founded upon large piles and planks of oak, where the monks lodged their valuable effects when the English made an inroad into Strathnith."⁴ Some antique stone figures placed in the

¹ Legal Antiquities, pp. 167, 168.

² N. S. A., Roxburgh, p. 58.

³ Description of Carrick in Pitcairn's 'History of the Kennedys,' p. 167.

⁴ Antiquities of Scotland, vol. i. p. 149.

avenue leading to the mansion-house are thought to have adorned the mediæval building.

In the Lammermoor district of Berwickshire were the two pre-Reformation parishes of Strafontane and St Bathans, the latter called after Baithene, St Columba's cousin and successor as Abbot of Iona. After the Reformation they were united under the name of Abbey St Bathans, the first part of the name referring to a convent founded towards the end of the twelfth century by Ada, daughter of William the Lion and wife of the Earl of March, for Cistercian nuns from Berwick. The convent stood between the church and the Whitadder, but the buildings were removed many years ago. The convent gardens, which lay to the south and east of the church, were known as the Precincts-yards. Also to the east of the church is St Bathan's Well, formerly frequented for its supposed miraculous powers of healing, and locally believed never to freeze.¹ The writer of the parish sketch in the 'N. S. A.'² observes: "It is a favourite article of belief in this quarter that a subterranean passage exists leading from the nunnery of St Bathans below the Whitadder to the church of Strafontane, by which the nuns went, unseen, to be confessed by the clergy there." The convent, besides giving name to the parish, is still remembered in the eminence known as Abbey Hill.

A Cistercian nunnery dedicated to the Virgin was founded by Cospatrick, Earl of Dunbar, in or about 1155, at Eccles, in the same shire. It originated the names of Nunbank and Nunmoss in Fawside, and of Nunmyre in the lands of Todrig, as well as of certain Nuncrofts in the same district.³ In 1545 the nunnery, like the town, was burned by the Earl of Hertford during his invasion of Scotland, and was not rebuilt.

About the same time as the foundation of the nunnery at Eccles, a colony of Benedictine nuns was settled at Lincluden, near Dumfries, by Uchtred, second son of Fergus, Lord of Galloway. The nuns remained in possession till towards the end of the fourteenth century, when, on account of certain irregularities, they were expelled by

¹ N. S. A., Berwick, p. 109.

² *Ibid.*, p. 110.

³ R. M. S.

Archibald the Grim, Earl of Douglas, and the establishment was converted into a collegiate church for a provost and twelve canons. The ivy-clad ruins of the college are picturesquely situated close to the junction of the Cluden and the Nith. The earlier occupants of the place are recalled by such names as Nunfield and Nunwood in the neighbourhood of Lincluden, and by Nunland in Lochrutton parish, where the church belonged to the nunnery.¹ Nunland and Nunholme, Mr Macdowall informs us, are mentioned in "The Register Buik of the Fewis maid be the College Kirk of Lincluden, 1547-64."²

At Aberdour, in Fife, was a spring, styled in 1479 "le pilgramys well," resorted to, as the name implies, by many a pilgrim anxious for the restoration of health. To accommodate these, a charitable institution, dedicated to St Martha, was founded by James, Earl of Morton, and in 1486 was placed under the charge of four claresses or nuns of St Francis. Regarding these nuns Cardonnell remarks: "The Nuns who followed the rule of St Francis were established by St Clare, from whom they took their name. St Clare was born at Assisé in Italy, and was by St Francis himself admitted into the Order in 1212. A number of ladies followed her example, for whom St Francis wrote a particular Rule, full of rigour and great austerities."³ Eight acres near Aberdour were bestowed on St Martha's Hospital, and were in consequence known as the Sister-Lands. In 1560 the establishment came to an end; and the Sister-Lands, with the nunnery and its garden, passed into lay hands.⁴ The name Sisterlands survived, and was applied in modern times to the field adjacent to the manse garden.⁵

A place on the east bank of the Daer, in Crawford parish, Lanarkshire, is called the Nunnery; but there is no tradition regarding the origin of the name.⁶ We know more about Abbey, a village on the Tyne near Haddington. A Cistercian

¹ Caledonia, vol. iii. p. 339.

² Chronicles of Lincluden, p. 106.

³ Picturesque Antiquities of Scotland, p. 22.

⁴ *Vide* notice of the Hospital of St Martha at Aberdour, Fife, by the Rev. W. Ross, in 'P. S. A. Scot.,' vol. iii. pp. 214-220.

⁵ O. S. A., vol. iv. p. 334.

⁶ O. P. S., vol. i. p. 166.

nunnery was founded there in 1178 by Ada, mother of Malcolm IV. and William the Lion. Major, who was born near Haddington, and must have known the convent well, describes it as "fair and well-endowed."¹ Fordun mentions a tradition that during a great flood in the river in the year 1358, when the buildings seemed likely to be swept away, the Virgin, to whom the convent was dedicated, intervened in its behalf. There are now no remains of the structure, but the name of the village keeps its memory alive. In 1471 the prioress and her nuns took legal proceedings against the lairds of Yester and Mackerston, who had seized their lands of Nunhopes, with the result that restitution was made to the convent.² The estate of Huntingdon, near Haddington, was formerly called Nunside; and there is still Nungate, a suburb of the town, lying to the east of the river—*i.e.*, the gate or way taken by the nuns when going to and from their convent.

The nunnery had lands in Garvald parish, where, about the middle of the fifteenth century, a fortalice known as Nunraw was erected. Mr D. Croal remarks: "It was a stout fabric, built not so much for ornament as for protection to the nuns and their valuables. The massive height and breadth of the main walls, with their narrow slits of windows, were relieved by the graceful towers that rose at intervals, and by the bold masonry of the corbels and gargoyles that ornamented the battlements."³ Though altered in later times, the house, which stands on the edge of a deep glen, where flows the Nunraw Burn, still retains many mediæval features. Some structural alterations, carried out about the middle of last century, brought to light the painted ceiling of the refectory, bearing, along with allegorical figures, the arms of the Kings of Scotland, England, Navarre, Arragon, Egypt, &c. Chalmers says: "In February 1547-48 Elizabeth Hepburn, the prioress, appeared before the regent and his council, and engaged to keep the fortlet of Nunraw from their *old enemies*, or to cause it to be razed."⁴

In Muiravonside parish, Stirlingshire, is Manuel Junction, on the North British Railway, so called from Emmanuel

¹ History of Greater Britain, p. 165.

² Caledonia, vol. ii. p. 504.

³ Sketches of East Lothian, p. 45.

⁴ Caledonia, vol. ii. p. 504.

Priory—a Cistercian nunnery built beside the Avon by Malcolm IV. about 1156. Regarding this nunnery Grose remarks: “Besides the endowments bestowed by the royal founder, it received considerable donations from others at different periods. King William, surnamed the Lion, made a grant of the tenth of all his revenues in the shire and borough of Linlithgow, both money and victuals. Alexander II. made a donation of the mills of Linlithgow with all their sequels and appurtenances; and Roger de Avenel bestowed on the holy sisters a chalder of wheat, to be paid by him and his heirs, out of his barns of Abercorn, at Christmas yearly. Of this nunnery little remains except the west end of the church. This fragment contains an arched door or gateway, with three small Gothic windows over it, and over these a circular one. Part of the south wall of the church was standing till the beginning of the year 1788, when, the river having risen to an unusual height, it was swept away by the violence of the waters with part of the bank used as a cemetery.”¹

Crail, in Fife, had a priory dedicated to St Rufus, who is probably to be identified with St Maelrubha. Nothing is known regarding the date of its foundation; but what is described as a ruinous gable with Gothic windows was visible till about one hundred years ago, when it was thrown down by the sea. The ruin was known as the Prior Walls. Close to its site are a field and a spring, still known respectively as the Prior’s Croft and the Briery (or Priory) Well.² We are told that charters connected with feus in the burgh of Bervie, in Kincardineshire, contain names such as Friars Dubbs, indicating former monastic associations. Near Friars Dubbs an ancient cemetery was discovered many years ago.³ Such names point to a Carmelite or White Friars’ monastery, known to have once stood close to Bervie. We get a glimpse of the monastery in an Act of the Scottish Parliament of date 1587, in which reference is made to certain possessions “q̄lkis pertinit to the freris carmelitane sumtyme situat beside the bur^t of Inuerbervie.”⁴

¹ *Antiquities of Scotland*, vol. ii. pp. 67, 68.

² *N. S. A., Fife*, p. 964.

³ *N. S. A., Kincardine*, p. 7.

⁴ *Acts of the Parliaments of Scotland*, vol. iii. p. 489.

The Benedictine abbey of Dunfermline was established by David I. in 1128 on the basis of a religious foundation by Queen Margaret dedicated to the Holy Trinity.¹ It has left its impress on topography in Abbey Parks, an estate in the neighbourhood of the burgh, and Abbot's Hall, a parish on the coast. The name of the latter is thus explained in the 'O. S. A.':² "It is said that an abbot of Dunfermline built a summer-house near the place where the church of Abbot's Hall now stands, and called it the Hall of the Abbot." The Rev. J. W. Taylor says: "The site of the Hall of the Abbot is known to have been where the Raith gardens are now, and these gardens were wont to be generally called the Abbotshall gardens."³ An ancient yew is believed to mark the spot where the mansion stood. Little Monkton, and Monkton Hall at Musselburgh, were also connected with Dunfermline Abbey. Urquhart Priory, in Elginshire,—another of David's foundations,—was a cell of Dunfermline. Its ruins were removed about the middle of the seventeenth century, but it is still remembered in the name of Abbey Well, close to the site of the building.

The Franciscan or Greyfriars' monastery at Elgin, whose church was restored in 1898 by the late Marquess of Bute, was founded by Alexander II., and gave name to the property known as the Greyfriars. Writing towards the end of the eighteenth century, Cordiner says: "The dwellings, belonging to a convent of Franciscan friars in Elgin, are many of them still habitable, and afford spacious apartments; and the remains of the adjoining church are highly ornamental, in a noble Gothic stile."⁴ Alexander II. also established a colony of Dominican or Black Friars at Elgin. Their house stood on the low ground between Lady Hill and the Lossie; and although the building has entirely disappeared, its site continues to be known as the Black Friars' Haugh.

Friars Brae at Linlithgow is a rising-ground where once stood a Carmelite or Whitefriars' monastery, dating from 1290. Not far off is a spring known as the Friars' Well. The church of Irvine, in Ayrshire, belonged to the abbey

¹ Reg. de Dunfermelyn, Pref., p. xi.

² Vol. iv. p. 185.

³ Historical Antiquities of Fife, vol. ii. p. 54.

⁴ Remarkable Ruins, &c., vol. i.

of Kilwinning; but Friars' Ford, mentioned in an Irvine charter of date 1477, points rather to the White Friars, who were settled in the burgh probably in the fourteenth century.¹ Friar's Croft at Dunbar, in East Lothian, represents the site of a Trinity or Redfriars' monastery, founded there by Patrick, fifth Earl of Dunbar. Regarding this monastery Chalmers remarks: "In 1218, Patrick, Earl of Dunbar, founded a house of Red or Trinity Friars at Dunbar; and the lands, which piety or zeal had given them, were transferred, after the Reformation, to George Home of Friarsland."² The priory of St Andrews was founded in 1144 for Augustinian canons. It "soon took its place as the first in rank of the religious houses of Scotland; and its prior, with the ring and mitre of a bishop, had rank and place in Parliament above the abbots and all other prelates of the regular Church."³ The influence of the priory on topography is to be traced in the name of "freremedev" (friar-meadow), mentioned in an indenture, dated 1405, of certain lands feued to Thomas, Archdeacon of St Andrews.⁴ Friarton, in Forgan parish, seems also to have been connected with the priory of St Andrews. The ancient church of the parish was among the possessions of the latter.

The lands of Friarton at Perth belonged to the Carthusian monastery founded in the Fair City by James I. in 1429. They have given name to the hamlet of Friarton, close to which, at a rapid bend of the Tay, is a deep pool known as the Friarton Hole,⁵ where, according to tradition, a large bell, which was being landed at the pier in pre-Reformation times, fell into the water and was never recovered. The Dominican or Blackfriars' monastery, founded at Perth in 1231, was represented in local topography by the Blackfriars' Wynd and the Blackfriars' Croft. The latter lay to the south of the lands of Balhousie, and was at one time a farm, with fields of grass and corn, but is now covered with houses.⁶

¹ Irvine Charters, vol. i. p. 151.

² Caledonia, vol. ii. p. 508.

³ Cosmo Innes's Scotch Legal Antiquities, pp. 163, 164.

⁴ Reg. Prior. S. Andree, p. 422.

⁵ Fittis's Eccles. Annals of Perth, pp. 42, 249.

⁶ The Blackfriars of Perth, Introd., pp. xxiii, xxix.

In a charter of 1471 we read of the lands of Freretoune, at Balmerino in Fife.¹ These were connected with the Cistercian abbey of St Mary and St Edward the Confessor, founded in 1227 by Ermengarda, widow of William the Lion, who had previously visited the place on more than one occasion, and had derived benefit to her health from her residence there. Though the erection of the monastery was due to her, its foundation charter runs in the name of her son, Alexander II. The abbey was burned by the English under Admiral Wyndham on Christmas night 1547. The parish has both a Prior's Well and a Monk's Well. Beyond the parish we find a trace of the influence of the monastery—viz., at Barry in Forfarshire. The Rev. Dr Campbell remarks: "In 1552 a feu-charter of certain lands at Barry was given to Robert Forrester, and the *reddendo* included the furnishing a house to the abbot and his factors when they went thither to keep their courts. There was there also a piece of ground called the Abbots' Horseward."² In the 'Taxt Roll of the Abbacye of Balmerinoch,' of date 1617, we find a Friermylne among the possessions of the monastery.

Aberdeen had a farm of Friartoun at Rubislaw, mentioned in a charter of 1438-39. It was probably connected either with the Blackfriars' or the Whitefriars' monastery. The former, founded by Alexander II. in 1222, is believed to have stood mid-way between the School-hill and Gordon's Hospital. It was demolished in 1560, and various houses were built out of its ruins; but its memory survives in the name of Blackfriars' Street. The Whitefriars' monastery, established in 1350, occupied a site on the south side of the Green, near what is now Carmelite Street.³ The monastery owned the Friar's Glen in Fordoun parish, Kincardineshire. Regarding it Jervise says: "In 1402 Fraser of Fren draught granted the property to the Carmelite or White Friars of Aberdeen, who continued to draw the revenues of it down to the Reformation. Then the glen passed to the Earl Marischal, who granted it to the Marischal College of Aberdeen, from which it passed by

¹ Reg. Mag. Sig.

² Balmerino and Its Abbey, p. 94, note.

³ The Book of Bon Accord, pp. 26, 27, 125.

purchase more than half a century ago to the proprietor of Drumtochty."¹

Forty-nine years before Ermengarda's foundation at Balmerino, referred to above, her husband had founded the great Abbey of Arbroath, dedicated to the Virgin and St Thomas à Becket. When speaking of the First Pointed period of architecture in Scotland, Dr Joseph Robertson observes: "Of the conventual churches of this age the grandest undoubtedly was that which the fears or the devotion of the King of Scots reared on the shore of Angus in honour of St Thomas à Becket. It was founded in 1178, —within seven years of the martyrdom of the heroic primate, —was so far built in 1214 as to receive the tomb of its royal founder, and was consecrated in presence of his son in 1233. It now exists only in ghastly fragments, which, seen from sea, have an imposing look, but viewed closely serve for little more than to denote the style and great size of the fabric."² The monastery has left a trace of itself in the names of Abbot's Harbour, Abbey-green, and Abbey parish. Other traces in local topography are indicated by Mr David Miller,³ including such names as Abbey Path; Lordburn (thought to be the Lord Abbot's Burn); Ward-dykes, from the ward or enclosure belonging to the abbot; Barn-green, where the thrashing barns of the monastery stood; Fisher Acre, belonging to the person who supplied the convent with fish; and Punderlaw, the hill of the Punder or Poinder, who had charge of the woods of the monastery, and derived his name from having to poind or impound strayed cattle. Mr Miller also mentions Almory Street and Almory Close, connected with the alms given to the poor, as well as the Cellarer's Croft, Granitor's Croft, and Smithy Croft, the last two recalling respectively the Granitor, who had charge of the grain and the granaries, and the smith or master of works (*Magister Fabrice*) who had to attend to the repair of the monastery buildings.

Among the fishings belonging to Arbroath Abbey was a net fishing in the North Esk called St Thomas, in honour

¹ Memorials, vol. i. p. 145.

² Scottish Abbeys and Cathedrals, p. 43.

³ Arbroath and Its Abbey, pp. 58, 163, 173-177.

of its patron saint. In an abbey charter of 1466 reference is made to some land in the district of Futtie, at Aberdeen, belonging to the monastery, and then styled *Abbatis Hal* (Abbot's Hall).¹ On the other side of the Dee, in Nigg parish, is the farm of Abbots-Walls, formerly styled Abbot's Hall. Regarding it Jervise remarks: "It is said that the abbots of Arbroath had a residence upon the haugh on the south side of the Dee. All trace of the old building is gone; but Abbots' Walls is still the name of a farm near Kincorth. It is called 'Abbots' hall' in old titles; and in 1592, when Duncan Forbes of Monymusk had a feu of lands in and around Torry, 'the yairdis of the maner place' of Abbots-hall are specially mentioned."² "Marjory, Countess of Buchan, bestowed the church of Turriff on the abbey of Arbroath about 1214, but she seems to have revoked her gift soon after, for her son, Earl William, in 1273 gave the church-lands of Turriff to the almshouse which he founded there. In the foundation charter the boundary of these lands is said to run '*vsque ad uiam monachorum*'—*i.e.*, the monks' gate or way, a place which, Jervise tells us, is still pointed out at Turriff."³ The monks in this case were probably those connected with a Celtic monastery at Turriff, which survived till the twelfth century, but seems to have come to an end before the date of Earl William's charter. According to the '*N. S. A.*,'⁴ some houses at Turriff are known as Abbey-Land. St Mary's Priory, founded in 1179 at Fyvie, in the same shire, by Fergus, Earl of Buchan, was a dependency of Arbroath. The memory of its Tyronensian monks survives in the name of Monkshill, an estate in the parish mentioned in an Arbroath Abbey charter of 1508.⁵

The monastery of Scone, which stood on the site of the present palace of Scone, owed its erection in 1114 to

¹ In the year mentioned, Malcolm, Abbot of Arbroath, feued to William Lutar, burgess of Aberdeen, and Marjory his wife, "*illam vastam terram suam vulgariter nuncupatam ly Abbatis Hal jacentem in fotino infra burgum de Abirden.*"—'*Liber S. Thome de Aberbrothoc*,' vol. ii. p. 151.

² *Epitaphs*, vol. ii. p. 18.

³ *Ibid.*, vol. ii. p. 219, and *Collect. Aberdeen and Banff*, p. 467.

⁴ *Aberdeen*, p. 998.

⁵ *Liber S. Thome de Aberbrothoc*, vol. ii. p. 373.

Alexander I., who settled there a band of Augustinian canons brought by him from St Oswald's Priory, near Pontefract in Yorkshire. Scone was at first a priory, but was raised to the dignity of an abbey when Robert, Prior of Restennet, became its head in 1162. Alexander's monastery succeeded a Culdee foundation whose church was dedicated to the Holy Trinity. The new foundation was placed under the patronage of the Virgin, St Michael, St John, St Lawrence, and St Augustine. The last of these was remembered in the name of Sanct Augustenis-Land (St Augustine's land), mentioned in a charter of 1585.¹ Among other possessions of the monastery were lands known as Abbotscroft and Friertoun respectively.² The church of Echt, in Aberdeenshire, was granted to Scone Abbey about 1220; and in the parish is Monecht, anciently Monksecht.³ It is interesting to find a monastery on the banks of the Tay possessing a link with the far North. The abbot of Scone was, *ex officio*, one of the prebendaries of Dornoch Cathedral in Sutherland; and his prebend was the church of Kildonan, in the same county. The writer of the article on Kildonan parish in the 'N. S. A.'⁴ says: "The abbots of Scone continued in charge of this church until the Reformation; and the foundation of Tea'n Abb, or the Abbot's House, is still seen to the west of the manse, while the figure of a human head, rudely carved in stone, and called the Abbot's Head, is preserved in the garden wall of the manse."

¹ R. M. S., 1580-93, p. 309.

² Liber Ecclesie de Scon, Pref., pp. ix, x; and pp. 227, 229.

³ Jervise's Epitaphs, vol. i. pp. 65, 66.

⁴ Sutherland, p. 148.

CHAPTER XX.

THE MONASTERY—*continued.*

Coupar-Angus Abbey—Cambuskenneth Abbey—Inchaffray Abbey—Deer Abbey—Closters—Kilminster—Kinloss Abbey—Grange—Newbattle Abbey—Priories of Pluscarden, Beauly, and Ardchattan—St Catherine's Nunnery, Edinburgh—Holyrood Abbey.

ST MARY'S Cistercian abbey of Coupar-Angus was founded by Malcolm IV. in 1164. Dr Rogers remarks: "The abbey occupied the centre of a military intrenchment—most probably of a Roman camp,—but its original form and extent cannot be traced. The only portion which remains is an archway at the south-west corner, which is supposed to have formed part of the porter's lodge."¹ Among the large possessions of the abbey was almost the whole of Bendochy parish, where we find Cupar-Grange, Abbey Mill, Monk Mire, and Monk Cally, telling of monastic ownership; while a track, leading to the abbey from the wood of Campsie, in Cargill parish, came to be known as the Abbey Road, for along it was carried fuel for the monastery.² The Cistercian monastery of Cambuskenneth, otherwise styled St Mary's Abbey of Stirling, had David I. as its founder in 1147. Little more than its detached tower of four stories now remains to tell of the splendid monastic pile; but topography keeps alive its memory in the name of the neighbouring picturesque height of Abbey Craig, where stands the Wallace Monument as a memorial of the hero who won for Scotland the battle of Stirling Bridge on 12th September 1297. In 1531 the abbot of Cambuskenneth

¹ Register of Cupar Abbey, vol. i., Pref., p. xxi.

² N. S. A., Perth, p. 1143, and Jervise's Memorials, vol. ii. pp. 203, 204.

and some of his tenants who had fishings on the Forth sued certain baillies of Stirling for alleged "wrangus spoilioun of cobillis and nettis." In the summons issued, mention is made of the "convent lands of Abbotishude, liand within the schirefdome of Clakmannane."¹

The abbey of Inchaffray, in Madderty parish, was founded before 1198 by Gilbert, Earl of Strathearn, and his wife Matildis, and was dedicated to the Virgin and St John the Evangelist. Mauritius, its abbot, was present at the battle of Bannockburn, and sought to stir the patriotic zeal of the Scottish army. Its abbots used to take refuge in troublous times on a small island in Loch Etive, still known in consequence as Elinanabb (anglicised Abbot's Isle).² In a Taxed Roll of the Lordship of Inchaffray, of date 1630, we read of "the croft of Gorthie callit the Abbotis croft, and the croft of Arbeny callit Abbottis Croft"; and in another Inchaffray charter, of date 1558, we find a "prieouris medo" (Prior's Meadow); while in a third (undated) is "Abbottis Mos of Southertoun."³ The monastery had some land in Crieff parish, where we find Milnab, which Sir Herbert Maxwell interprets as the Abbot's Hill, the prefix being Gaelic *meall*, a hill or lump; but the name, written in a charter of 1595-96 Mylneab, is more probably the Abbot's Mill. The writer of the parish article in the 'N. S. A.'⁴ remarks in 1838: "Milnab, or Mill of the Abbot, is now greatly reduced both in size and consequence from what it was in former days. In the year 1677 mention is made of the lands and barony which contained the town, mill, and mill-lands of Milnab. There was a religious house connected with Inchaffray near the mill, and the last generation but one remembered the ruins of it."

Deer, in Buchan, had monastic associations from an early date. About the year 580 a Columban monastery, with St Drostan at its head, was founded there, and retained its Celtic character till the twelfth century. According to a story in the 'Book of Deer,' Columba along with Drostan and other clerics came to a certain town belonging to the Mormaer of Buchan, which the latter refused to give to

¹ Cambuskenneth Chartulary, p. 291.

² N. S. A., Argyll, p. 512.

³ Liber Insule Missarum, pp. 96, 105, 122.

⁴ Perth, p. 499, note.

them for their religious establishment. The Mormaer's son was seized with illness, but was restored to health by the prayers of the clerics, with the result that the town was handed over to them, and there the monastery was founded. Before Columba left the district he invested Drostan with full authority over the newly founded settlement. "After that Columcille gave to Drostan that town and blessed it, and left as his word that 'whosoever should come against it, let him not be many-yearred, or victorious.' Drostan's tears came on parting with Columcille. Said Columcille, 'Let Dear be its name henceforward.'"

Regarding the etymology of Deer, Dr John Stuart observes: "It seems in every way probable that the Deer of Buchan took its name from the surrounding oak-woods. The parish is believed to have been at one time covered with wood, and the names of such places as Aikiehill and Aikiebrae still preserve the recollection of the oaks which once grew there." Oak is *darach* in Gaelic and *dair* in Irish. Tear is *deur* or *diar* in Gaelic and *déar* or *deór* in Irish. The successor of St Drostan's monastery—the Cistercian abbey of Deer—was founded in 1219 by William, Earl of Buchan, on a site about two miles to the west of the spot where the earlier establishment is believed to have stood.¹ There is still an Abbey Well at Deer. In Udny parish are Cloisterseat and Monkshill. These, the Rev. Dr Temple thinks, point to a local religious establishment once connected with the Abbey at Deer.²

On the lands of Murkle, in Olrick parish, Caithness, is the burn of Closters, believed to have derived its name from a neighbouring nunnery, whose site continued to be known as the Glosters. In connection with his visit to the north of Scotland in 1769, Pennant says: "I was told by the late Earl of Cathness that there was a nunnery in antient times near his seat at Murkil. The country people call the place the Glosters; but no vestige of the building is extant excepting the remains of the garden wall, which enclosed a rich spot of ground."³ Kilminster, giving name to a loch and a moss in Wick parish, was the property of the Bishops

¹ The Book of Deer, pp. 5, 10, 48.

² Thanage of Fermartyn, p. 476.

³ Tour, vol. i. p. 330.

of Caithness. In the middle of Kilminster Moss are the ruins of St Duthac's chapel, popularly known as the Kirk of Moss. Kilminster, otherwise written Kilminister and Kilmister and locally pronounced Kilmster, suggests at first sight some connection with a monastery; but its etymology is uncertain.¹

When the Earl of Buchan's monastery was founded at Deer, as indicated above, it was colonised from the abbey of Kinloss in Elginshire, whose monks had come, some seventy years earlier, from Melrose. Kinloss Abbey was founded by David I. in 1151, and dedicated to the Virgin, who, according to one legend, appeared to the king in a dream when asleep, and told him to build a church in her honour, on the spot where he was then sleeping. According to another legend, the site of the monastery was chosen on account of a miraculous blossoming of flowers on the tomb of King Duffus. Cordiner says that the place was in consequence originally styled *Templum florum*.² An attempt—but not a successful one—has been made to extract Kinloss out of Kinloss. Camden says that Kinloss “was called by some Kill-floss, from the flowers that sprung up there miraculously on the discovery of the body of King Duff, murdered and concealed there.”³ In connection with his visit to the place, Pennant says: “The prior's chamber, two semicircular arches, the pillars, the couples of several of the roofs, afford specimens of the most beautiful Gothic architecture in all the elegance of simplicity, without any of its fantastic ornaments. Near the abby is an orchard of apple- and pear-trees, at least coeval with the last monks; numbers lie prostrate; their venerable branches seem to have taken fresh roots, and were loaden with fruit, beyond what could be expected from their antique look.”⁴ The monastery had large possessions, and its abbots were mitred. The buildings suffered much in the middle of the seventeenth century, quantities of stones having been then removed to Inverness to aid in the construction of Cromwell's citadel.

¹ O. P. S., vol. ii. p. 773.

² *Antiquities and Scenery of the North of Scotland*, p. 60.

³ *Britannia*, vol. iv. p. 174.

⁴ *Tour*, vol. i. pp. 148, 149.

Among the lands owned by Kinloss Abbey was the barony of Glenisla in Banffshire, extending from the Knock to the Balloch, granted by King William the Lion, who reigned from 1165 to 1214. Dr William Cramond mentions that the original charter is still in the possession of the Duke of Fife. This barony was used by the monks as a grange or farm. Their farmhouse is believed to have stood on a rising ground overlooking the haughs of the Isla. The memory of the ancient barony is still kept alive in the name of the parish of Grange. After referring to the localities mentioned in King William's charter, Dr Cramond remarks: "In passing these places and seeing the ploughman at work, I often wonder if he reflects that these fields have been in cultivation since the inhabitants of this parish spoke only Gaelic, and that for 700 years at least they have been constantly ploughed and sown and reaped."¹ It may be remarked in passing that the Grange at Edinburgh was connected not with a monastery but with the collegiate church of St Giles.² The Grange burn in Stirlingshire, which gives name to the port of Grangemouth, recalls a Grange belonging to the monks of Newbattle. In its neighbourhood are Abbotsgrange and Abbotshaugh, both pointing to the head of that monastery. Writing in 1817, Nimmo, in reference to the former, says: "Adam de Morham granted to the same Monastery (Newbattle) a tract of land called the Grange of Bereford, lying upon the south side of the Carron. It is now known as Abbot's Grange, and is included in the newly erected parish of Polmont. Here the abbot had a country seat, some remains of which, together with those of the garden, are still to be seen."³ Mention should also be made of the Abbotslands of Kerse in the same district, named in the 'Exchequer Rolls of Scotland,'⁴ in connection with the annual rent paid from their fermes in the year 1524-25, "*de terris vocatis Abbatilandis de Kers cum suis pertinentiis jacentibus infra vicecomitatum de Striveling.*"

Preston-Grange, in East Lothian, was another of the farms belonging to the same monastery. Chalmers re-

¹ The Parish of Grange, pp. 4, 5.

² History of Stirlingshire, p. 157.

³ *Vide* Appendix, C.

⁴ Vol. xv. p. 627.

marks: "Robert de Quincey granted to the monks of Newbottle, about the year 1184, the lands of Preston, where they settled an agricultural establishment, which was afterward called Preston-Grange, with common of pasture, in the manor of Tranent, for ten sheep, and for oxen sufficient to cultivate their grange; he also gave them six acres of meadow in his manor of Tranent, and twenty cart-loads of peats from the peatary of his lordship, with the liberty of taking wood for fuel for the use of their grange, where the men of his manor could take the same."¹

The monastery in question—viz., the Cistercian abbey of Newbattle, on the South Esk in Mid-Lothian—was founded by David I. in 1140 or 1141. Its topographical features are thus described by Cosmo Innes: "The situation of Newbattle is of that kind which the Cistercians most of all affected. The South Esk, escaped from the green hills of Temple and the woody ravines of Dalhousie, widens its valley a little to give room for a long range of fair, level haughs. At the very head of these meadows, and close to the brook, the abbey stands. Behind, to the north, are the remains of the ancient monkish village, once occupied by the hinds and shepherds of the convent, but separated from the abbey gardens by a massive stone wall, ascribed to the time and the personal care of William the Lion, which still forms the boundary of the park on that side."² Newbattle, or Newbottle as it was formerly called, means New Building; but, like Newburgh already mentioned, it has a name not now in harmony with its age. It appears to have been called Newbottle to distinguish it from Elbottle—*i.e.*, Old Building—in Dirleton parish, East Lothian, where there was anciently a convent forming a cell of the Cistercian nunnery at Berwick-on-Tweed. Newbottle is found also in England. Northamptonshire has a parish of Newbottle, and the county of Durham a township of the same name. The monks of Newbattle have a place in the annals of coal-mining in Scotland, as they were probably the first to dig coal from surface pits before deep shafts began to be sunk.³ Mark Ker, the last abbot and first commendator

¹ Caledonia, vol. ii. p. 486.

² Cosmo Innes's Legal Antiquities, p. 168.

³ Reg. de Neubotle, Pref., p. xiii.

of Newbattle, was the ancestor of the present Marquess of Lothian, whose mansion occupies the site of the abbey, and includes some portions of the mediæval building. In Newbattle parish is a spring appropriately styled Monks' Well.

The monastery possessed lands in the district of Mount Lothian, in Penicuik parish, which came to be known in consequence as Monk's Lothian or Monk-Lowden.¹ Its church belonged to Holyrood Abbey, but the name of Monk's Lothian was probably due to its Newbattle ownership. In the same district we find Monks'-burn, Monks'-haugh, and Monks'-ridge. The last is beside an old track over the Pentland Hills known as the Monks' Road.² In a Newbattle charter of 1500 reference is made to certain lands at West Binning in Linlithgowshire, then known as Abbotisland.³

Regarding Monkland in Lanarkshire, Mr Robert Renwick remarks: "The name Munkland appears so early as 1323 as a designation for a familiar portion of the countryside east of Glasgow, which then and for long afterwards belonged to the monks of Newbattle Abbey."⁴ This district is represented by the parishes of Old and New Monkland. The abbey had property in Crawford parish, and part of the parish came in consequence to be called Friar Moor. In old charters the name commonly appears as Fremure, a contraction for Freremure.

The monks of Vallis-caulium, who had been settled in 1193 between Dijon and Autun in Burgundy, were introduced into Scotland in 1230 by William Malvoisin, Bishop of St Andrews. They had here three priories—viz., Pluscarden in Moray, Beaulieu in Inverness-shire, and Ardchattan in Argyll,—all founded in or about the year just mentioned. Pluscarden, dedicated to St Andrew conjointly with the Virgin and St John, was styled Vallis Sti. Andreae; and connected with it was Grangehill, where the monks had a cell.⁵ The appearance of the priory towards the end of the eighteenth century is thus described by Cordiner:

¹ Caledonia, vol. ii. p. 811.

² O. S. A., vol. x. p. 420, note.

³ Reg. de Neubottle, p. 281.

⁴ Glasgow Protocols, vol. ii.

⁵ Pennant's Tour, vol. i. p. 284.

“The stately remains of the numerous buildings adjoining to the church stretch down a declivity at the opening of the valley, with a fine exposure to the sun, and protected from the north by a lofty hill. The walls, inclosing a very fertile field and forming an ample square, still mark, with the hoary solemnity of moss-grown ruins, those boundaries, without which none but the dignified clergy had a right to go.”¹ Beaulieu, otherwise styled Prioratus de Bello-loco, is still remembered in the name of Beaully, and Ardchattan priory survives in the estate of the same name.²

In conclusion, two monasteries should be mentioned which have left their impress on the topography of Edinburgh—viz., the Dominican nunnery of St Catherine of Sienna, and the abbey of Holyrood. Regarding the former, Stark, in his ‘Picture of Edinburgh,’ remarks: “The monastery founded by Lady St Clair of Roslin, and dedicated to St Catherine of Sienna, stood a little to the south of the east end of the Meadows. A fragment of the wall still remains. At the Reformation the magistrates seized upon the revenue of this convent, and it was with some difficulty that they were compelled to allow the unprotected inmates some part of their own funds for their future maintenance. The narrow lane which led to this religious establishment still retains the name of Sciennes or Sheens.”³ Stark wrote in 1819; since then the name Sciennes has been applied to an area wider than the narrow lane referred to.

We have a reminder of the dedication of the nunnery in the names of St Catherine’s Place and St Catherine’s Gardens. Spottiswood attributes the foundation of the nunnery to Lady Roslin, and some later writers, including Stark, as quoted above, have evidently followed him; but the editor of ‘Liber Conventus S. Katherine Senensis prope Edinburgum’ holds that “the charter and papal bull, now printed, show that the convent in question owed its foundation to the piety of certain religiously disposed persons in the year 1517, by which time, it may be presumed, her ladyship was in her grave.”⁴ Sir Daniel Wilson ascribes

¹ Remarkable Ruins, vol. i.

³ P. 96.

² Keith’s Bishops, pp. 427, 428.

⁴ Pref., p. iii.

the foundation of the nunnery to Lady Seytoun, widow of George, third Earl of Seytoun, who fell at Flodden, and quotes in confirmation of his view a passage from the 'History of the House of Seytoun' ending thus: "Sche gydit hir sonnis leving quhill he was cumit of age; and thairefter sche passit and remainit in the place of Senis, on the Borrow Mure, besyd Edinburgh, the rest of her lyvetyme. Quhilk place sche helpit to fund and big as maist principale."¹

The abbey of Holyrood—the tradition regarding whose origin is referred to in chap. xiii. — was founded by David I. in 1128 for canons regular of the Order of St Augustine. The canons appear to have been settled, first within the castle of Edinburgh, but in the year mentioned the building of their abbey on its present site was begun. The editor of 'Liber Cartarum Sancte Crucis'² remarks: "From this time forward the monastery was styled the Abbey of the Holy Cross or Holyrood near Edinburgh, and sometimes the Abbey of Edinburgh; and by Fordun, *Monasterium Sanctæ Crucis de Crag*, from its situation at the foot of Salisbury Crag." In addition to its structural remains, it has left a trace of itself in the name of the adjacent suburbs of Abbeyhill, in Canonmills on the Water of Leith, and in Canongate, a separate burgh till 1856. Regarding the last, Chambers writes: "The Canongate, which takes its name from the Augustine Canons of Holyrood (who were permitted to build it by the charter of David I. in 1128, and afterwards ruled it as a burgh of regality), was formerly the court end of the town. As the main avenue from the palace into the city, it has borne upon its pavement the burden of all that was beautiful, all that was gallant, all that has become historically interesting in Scotland for the last six or seven hundred years."³

We find a trace of the Holyrood monks beyond Edinburgh—viz., in the ancient parish of Bara in East Lothian, now united to Garvald, where the church and its pertinents

¹ Memorials of Edinburgh in the Olden Time, p. 417.

² Pref., p. xviii.

³ Traditions of Edinburgh, p. 326.

duction of the feudal system into Scotland, when the English settlers, who followed in the wake of Queen Margaret, became possessors of manors, to be held by them as vassals of the Crown. Regarding the new settlers, Professor Innes remarks: "They had found churches on their manors, or, if not already there, had erected them. To each of these manorial churches the lord of the manor now made a grant of the tithes of his estate; and forthwith the manor tithed to its church became what we now call a parish."¹ When a large manor was subdivided into several lordships, it was often found advisable that each should have a church of its own. In the twelfth century, Wice gave to the monks of Kelso the church of his manor of Wicestun (Wiston), along with its two chapels—viz., the chapel of the town of Robert, brother of Lambin, and that of the town of John, stepson of Baldwin. A third chapel was afterwards built within the limits of Wice's manor, on the lands of Simon Loccard. In the following century all these chapels attained to an independent status, and from them sprang the present parishes of Robertson, Crawfordjohn, and Symington.²

The liberality of kings and nobles to the monasteries founded or revived about this time led to a change in the lately-introduced parochial system by subordinating to a large extent the secular to the regular clergy. The lands forming the present parish of Melrose were granted to King David's abbey there, and the cure of souls was exclusively under monastic control. The church of the abbey served as the church of the parish. There were, Professor Innes remarks, "no rector and vicar, at first no landlord and tenant; and, more remarkable still, no tithes. The monks were proprietors and cultivators, parishioner and parson."³ But this was exceptional. When a church was granted to a monastery, the usual arrangement was either that one of the brethren should serve the cure, or that a secular clergyman should do so at a stipend paid by the monastery to which the church and its tithes had been granted. Tithes

¹ O. P. S., vol. i., Pref., p. ii.

² Innes's *Sketches of Early Scotch History*, p. 13.

³ *Ibid.*

were of two kinds—rectorial and vicarial, known otherwise as great and small. When a benefice had been transferred to an abbey or a cathedral, its tithes were apportioned in the following way, as described by Professor Innes: "Where the canon law had its course—I mean, where there was no special covenant—the tithes of the parish were simply divided into great and small; the great tithes, *decimæ bladi*, tithes of all corn going to the rector or to the monastery or cathedral, which was in law the rector; the small tithes, *decimæ fæni*, that is, of hay, of garden produce, and of all other produce—subject to tithe falling to the vicar, to whom also belonged the altar and personal offerings."¹

When a parish church had an independent status, the tithes, both great and small, went to its incumbent, who was known as the rector or parson (*persona ecclesiæ*). We find the latter name represented in topography. Thus in Kilmelfort and Kilninver parish, about a mile from the head of Loch Melfort, is a sheet of water styled the Parson's Lake, containing a wooded island, with a ruin on it said to have been the residence of the parson.² Parson's-pool is in Drumblade parish, Aberdeenshire. Regarding it Mr James Macdonald observes: "Probably Parson's-pool indicates that the church had claims on the land in the neighbourhood, though the explanation given in the district is that once on a time a 'parson' lost his life in one of the pools, which were numerous in the marshes, then extending over a large part of the country around."³ Parsonsgreen is a suburb of Edinburgh near Abbeyhill. The parson of Glasgow had, in 1573, lands "near the Stabill-greene" known as the "Personis-Croft," and other lands "near Stobcors" (Stobcross) styled the "Personis-hauch."⁴

In various parishes we find a piece of ground called Vicar's Croft or Vicar's Acre. The kirklands of Strathblane parish included Vicarland, a one-merkland near the church. Vicarland is also mentioned in connection with the parish of Cambuslang. Vicar's Lands in Stonehouse parish lay between Stonehouse and the Avon, and were

¹ *Legal Antiquities*, pp. 194, 195.

² *N. S. A., Argyll*, p. 65.

³ *Place-Names in Strathbogie*, p. 66.

⁴ *Glasgow Protocols*, vol. iv. p. 20, note.

known in modern times as "The Vicars." Hobkirk parish had anciently "Vicarilandis, Viccarishall, and Clerksbankis," all belonging to the canons of Jedburgh.¹ In Strathendrick is the Vicar's Bogend,—“a name which, as Mr Guthrie-Smith observes, does not convey the idea that the poor churchman had a fruitful soil to cultivate.”² In Leuchars parish is Vicarsford farm; and spanning the Devon, some two miles east of Dollar, is the Vicar's Bridge, recalling Thomas Forrest, vicar of Dollar, who, along with four others, suffered death at the stake on the Castle Hill of Edinburgh in 1538, for having espoused the principles of the Reformation.

The church of St John—the parish church of Perth—was under the charge of a vicar appointed by the chapter of Dunfermline Abbey. We find a reminiscence of the fact in the name of Vicar Knoll, in the grounds of Friartown. Among Gaelic forms are Balvicar in Seil island, and Bailie-Vicar in Kildalton parish, Islay, both signifying the Dwelling of the Vicar. Curates were not so common in pre-Reformation as in post-Reformation times; and such names as Curate's Neuk in Kirkcolm parish; Curate's Well, a spring in Dunsyre parish; and Curate's Steps, a small pass beside the river Ayr, in Sorn parish,—are in all probability to be attributed to the days of seventeenth-century Prelacy.³

After the zeal for monasticism had largely abated in Scotland, particularly during the century and a half before the Reformation, considerable interest was shown in the formation of collegiate churches, which were in reality, as Professor Cosmo Innes points out, "little cathedrals, for they imitated the service and constitution of cathedrals, only on a smaller scale."⁴ Dr David Laing remarks: "These collegiate churches, called Præposituræ, were instituted for secular priests or canons, and for choristers, and were under the jurisdiction of a dean or provost. Each of these churches consisted of a certain number of prebendaries or canons where they had their several stalls, and with their dean or provost made up the chapter. Most of these establishments,

¹ O. P. S., vol. i. p. 352.

² N. S. A., Ayr, p. 144.

³ Strathendrick, p. 22.

⁴ Legal Antiquities, p. 201.

there is reason to believe, had existed as chapels or parish churches long before they were thus enlarged and endowed by the great landed proprietors in the neighbourhood."¹ At the Reformation there were about thirty-eight of these collegiate churches, eight of them being in Mid-Lothian. The parish church of Methven, in Perthshire, which had been dedicated in 1247 by Bishop David de Bernham, was made collegiate in 1433 by Walter Stewart, Earl of Atholl, for a provost and five prebendaries. Even in post-Reformation times the ministers of Methven were called provosts, and retained the name till the Revolution in 1688.² About the year 1450 the priory of Abernethy, in the same county, was erected into a collegiate church by George Douglas, fourth Earl of Angus, for a provost and six prebendaries. The former is remembered in the name of his home farm, which is still known as Provost-Mains, forming part of the lands of Cordon.³ Provost-Haugh, at Glasgow, named in a statute by the Town Council of 19th April 1589,⁴ might suggest the Provost of the Collegiate Church of St Mary and St Anne, known as Our Lady College;⁵ but there is reason to believe that it recalls not an ecclesiastical provost, but a provost of the burgh. At Brechin are gardens known as the College Yards, containing a spring of excellent water styled the College Well. A College Wynd is also found in the burgh. There was no collegiate church at Brechin, and these names are said to point to the Culdee monastery which, according to local tradition, once stood in the College Yards, and was supplied with water from the College Well.⁶

In connection with the rearrangement of parishes after the Reformation, certain changes were made in their names involving the loss of ecclesiastical associations. Thus the two ancient Kintyre parishes of Kilcholmkill and Kilblane, and the four of Kilkivan, Kilmichael, Kilkerran, and Kilchousland,—all bearing witness to early Christian dedications,—

¹ Charters of Collegiate Churches in Mid-Lothian, Pref., p. iii.

² Morris's *The Provostry of Methven*, pp. 1, 2.

³ Rev. D. Butler's *History of Abernethy*, p. 275.

⁴ *Glasgow Protocols*, vol. x., No. 3276, note.

⁵ *MacGeorge's Old Glasgow*, p. 137.

⁶ *Black's History of Brechin*, p. 2.

are now known as Southend and Campbeltown respectively. In like manner the ancient Forfarshire parishes of St Skeoch or Dunninald, and Inchbrayock or Craig, have been known, since their union in 1618, simply as Craig. The Dumfriesshire parish of St Mungo is an exception to this rule. Prior to the Reformation it was known first as Abermelc and later as Castlemelc. Though its church was then dedicated to St Mungo, his name did not dominate the parish till post-Reformation times.¹

Prestwick, in Ayrshire, as indicated in chap. xxix., signifies the Priest's Dwelling. In connection with the history of the name Chalmers remarks: "The old parishes of Monkton and Prestwick existed in the twelfth century, and were then called Prestwic and Prestwicburgh. The church of Prestwic was dedicated to the Saxon saint, Cuthbert, and the church of Prestwicburgh to St Nicholas. Both those parishes and the patronage of the churches belonged to Walter, the son of Alan, the first of the Stewarts, who was lord of all the northern half of Kyle. In the beginning of the reign of William the Lion, Walter granted to the monastery which he had founded at Paisley the church of Prestwic, with the lands which formed the manor of Prestwic; and he also granted to the same monastery the church of Prestwicburgh, with its pertinents. In 1227 Walter, the Bishop of Glasgow, made an ordinance respecting all the churches belonging to the monks of Paisley within his diocese, whereby it was settled that the vicar of the church of St Cuthbert of Prestwic should have, in the name of vicarage, six chalders of meal, yearly, with the altarages; and the monks were allowed to hold the church of St Nicholas of Prestwicburgh solely to their own use—they finding a chaplain to serve the cure." In virtue of the monks' ownership of Prestwick, the name, as we saw in chap. xviii., was changed to Monkton. What followed is thus described by Chalmers: "After this change of the name of Prestwic to Monkton, the other parish of Prestwicburgh was called simply Prestwic, the adjunct being no longer necessary to distinguish it from the adjoining parish.

¹ *Caledonia*, vol. iii. pp. 187, 188.

The monks of Paisley continued to hold the two parishes of Monkton and Prestwic till the Reformation."¹

Preston—*i.e.*, the Priest's Town or Dwelling—is represented in England by some thirty-six examples, one of the most suggestive of these being Preston-upon-the-Wild-Moors, a Shropshire parish. Though Scotland has not nearly so many, its Lowland districts furnish several instances. Thus we have the parish of Prestonpans in East Lothian, comprising the two ancient baronies of Preston and Preston-Grange, known at one time as the East and West baronies. Preston-Grange, as we have seen, was a farm belonging to the monks of Newbattle, who busied themselves with the manufacture of salt at the pans beside the sea. The lands of Preston in Cranston parish, Mid-Lothian, were, along with the church of Cranston, granted by the Riddels to the abbey of Kelso, which continued to be rector of the church till 1317.² The ancient name survives in the village of Preston and in the estate of Prestonhall, through whose park flows the Tyne, still only a small stream. There is another Prestonhall in Cupar parish, Fife. Colvend parish, Kirkcudbrightshire, has a Preston; and we must not forget the ancient Berwickshire parish of Preston, now united to Bunkle, whose church seems to have been unattached to any monastery, and whose priest would therefore enjoy full parochial rights.³ On the farm of Garnaburn, in Colmonell parish, are the lands of Prieston, where a stone resembling a font was found in 1875, but was removed two years later to the grounds of Bargany House. Jervise remarks: "Prieston, a farm about a mile west from Tealing church, is probably Priest's Croft, which was granted, along with the kirk of Tealing, to St Andrews Priory by Hugh Gifford and his son, then lords of Tealing—a grant confirmed by William the Lion."⁴ Preston in Kilbarchan parish was evidently the Home of the Priest, connected with "Our Lady Chapel in Ranfurlye," not far off.⁵ In Linlithgow parish is the estate of Preston, about a mile to the south of the burgh. The church of Linlithgow and its possessions, both within and

¹ Caledonia, vol. iii. pp. 505, 506.

² Ibid., vol. ii. p. 817.

³ Ibid., vol. ii. p. 374.

⁴ Epitaphs, vol. ii. pp. 371, 372.

⁵ Mackenzie's Kilbarchan, p. 260.

without the burgh, were granted by David I. to the priory of St Andrews,¹ which thereafter became the rector of the parish, the cure being served by a vicar. It is not, however, clear whether it was the vicar or the priest officiating in St Ninian's chapel at the Westport that had his dwelling at Preston.

In Kirkbean parish, Kirkcudbrightshire, is a decayed hamlet known as Preston or Preston-Mill. It was once a burgh of regality, with four annual fairs; but its cross is now the sole reminder of its former privileges.² The lands of Prestonfield, now in Duddingston parish, were till 1630 in the Edinburgh parish of St Cuthbert's. A piece of ground at Cullen in Banffshire, known as Priest's-field, is mentioned in a charter of 1583.³ The parish church of Cullen was made collegiate in 1543 by Sir Alexander Ogilvie of Deskford, whose effigy is still to be seen in a recess within the building. The lands of Priestfield, in the barony of Bowden in Roxburghshire, were held of the abbey of Kelso, and in 1327 were "bound to provide a man-at-arms, who should be the captain of thirty archers found by the barony."⁴

Holm, a meadow by a river, appears in Preistisholme (Priest's-holm) in Lesmahagow parish, mentioned in a charter of 1593, and in Preston-Holm, a village in Cockpen parish close to the South Esk. Till 1296 the church of Cockpen was a rectory, but some time after it appears to have been handed over to the monks of Newbattle, to whom the lands of the parish were granted by the Ramsays of Dalhousie.⁵ Priest's Meadow is the name of a piece of ground about three miles from the village of Tarves in Aberdeenshire.⁶ The Haddingtonshire parish, now known as Prestonkirk, was before the Reformation styled Linton or Hauch,—the latter referring to the flat land beside the Tyne,—and after the Reformation Preston-haugh, and later Prestonkirk. The living was a rectory; and Gavin Douglas, who translated Virgil's 'Æneid,' was parson before his appointment to be Bishop of Dunkeld in 1515. In 1229

¹ Liber Cartarum Prioratus Sti. Andree, p. 57.

² Lewis's Scotland, vol. ii. p. 392.

⁴ Liber de Calchou, Pref., p. xl.

⁶ Epitaphs, vol. ii. p. 355.

³ R. M. S.

⁵ Caledonia, vol. ii. p. 815.

Alexander II. granted to the recently-founded abbey of Balmerino the whole of what is now the parish of Barry in Forfarshire, with the exception of its church and thirteen acres previously conveyed to the monks of Arbroath by William the Lion. In 1532 John Auchinleck obtained from Balmerino Abbey a charter of certain lands at Barry, including Priest-meadow.¹ In a charter of 1588 Preistis medow (Priest's Meadow) is named as situated near Torwood in Stirlingshire; and in another, two years earlier, we read of a Prestis-medo (Priest's Meadow) on the banks of the Tay in the barony of Dunkeld.²

Priesthope—*i.e.*, the Valley of the Priest—is a glen running into the south face of Windlestrae Law in Innerleithen parish, Peeblesshire. Priestlaw—*i.e.*, the Hill of the Priest—in Whittinghame parish, East Lothian, is an eminence showing traces of ancient fortifications. The same may be said of Priestinch Hill in Abercorn parish, West Lothian, which is, or was, "surrounded on three sides by a green bog called the Priestinch."³ In a charter of 1512 a Priesthope is mentioned in the lordship of Ettrick Forest; and in another charter, four years earlier, reference is made to the lands of Priest's-Gill—*i.e.*, the Ravine of the Priest—in the barony of Avondale in Lanarkshire.⁴ Priest's-Hill—in Gaelic, Cnoc-an-tagairt—in Kilmuir-Easter parish, Ross-shire, is close to the site of a chapel dedicated to the Virgin, removed towards the end of the eighteenth century; and in Muirkirk parish, Ayrshire, is Priesthill, a farm well known in Covenanted annals in connection with the tragic death of its occupier, John Brown. The district in Liddesdale of which Castletown is the centre had at one time three churches and three chapels. It is not surprising, therefore, to find there a Priesttheugh—*i.e.*, the Height of the Priest. In Glenesk, in Forfarshire, is a precipitous hill known as Priest's Craig—*i.e.*, the Rock of the Priest. In Eckford parish, Roxburghshire, some land belonging to the vicar of the parish at the time of the Reformation was styled Priest's Crown. The name continued in modern times to be given to a field on the farm of Eastmains, where in

¹ Campbell's Balmerino Abbey, pp. 117, 613.

² R. M. S.

³ N. S. A., Linlithgow, p. 18.

⁴ R. M. S. (1424-1513), pp. 697, 808.

1831 a stone coffin was dug up "containing a few decayed bones in one corner, and a small jar with some black dust in it in the other."¹ At Caverton, in the same parish, once stood a chapel, whose cemetery was in use till the end of the eighteenth century. In its immediate neighbourhood was a spring known as Holy Well or Priest's Well.² Priest's Den and Priest's Well, in Cargill parish, Perthshire, though not close to the present church, are near the spot where probably stood the original church which, at an early date, was granted to the abbey of Cupar.³ In Cummertrees parish, Dumfries, is Priestside. Connected with it is a local tradition regarding Bruce, which is thus narrated in the 'N. S. A.':⁴ "When Bruce was on the shore, at a place called Priestside, being weary and exhausted by hunger and fatigue, a farmer's wife fed him with bread and eggs, but without salt. On learning that the people along the Priestside were not allowed to make salt, Bruce, with his usual generosity, immediately granted to the people in that quarter a charter to make salt, duty free. Several years before the salt duty was removed, the Excise tried the validity of the Priestside, or rather Annandale, Salt Charter at Edinburgh, when, after much litigation, it was found to be good and sufficient; but that it was granted according to the circumstances handed down by tradition, cannot be clearly proved." Priestside was formerly known as Priest-woodside. There, according to a report long current, the sculptured cross, now at Ruthwell, was anciently set up until it was removed either by angels, according to one tradition, or, according to a more probable story, by a team of oxen.⁵

The stream flowing into the Loch of Lindores, in Fife, is named the Priest's-burn. It rises in a moss about half a mile from the loch, and is said never to freeze, and never to become dry even in the hottest weather.⁶ Priest's Water, in Gartly parish, Aberdeenshire, which, after its union with Lag Burn, flows into the Bogie, is believed to have derived its name from the priest who officiated in the pre-Reforma-

¹ N. S. A., Roxburgh, p. 227.

² Jervise's Memorials, vol. ii. p. 110.

³ P. S. A. Scot., vol. xxi. p. 196.

⁴ O. P. S., vol. i. p. 397.

⁵ Dumfries, p. 248.

⁶ N. S. A., Fife, p. 49.

tion chapel at Tillythrowie in the same parish. The chapel was probably dedicated to St Finan, as there is a well in its neighbourhood named after him.¹ Presgarth, in Shetland, means the Enclosure of the Priest; and Persebus, in Islay, according to Captain Thomas, is a metathesis for Presabus, the fuller form being Prestabolstadr—*i.e.*, the Homestead of the Priest, reminding one of Presthus in Iceland.² There is, or was, a Prestrebrig (Prestrebridge) in Sprouston parish. Near it were two bovates of land granted in 1159 by Malcolm IV. to the monks of Kelso in exchange for other two bovates connected with the church of St Laurence at Berwick, conveyed by them to the king.³ Near the ruined church of the ancient parish of Kirkbride in Ayrshire, now united to Maybole, is a field styled the Priest's Land. Darvel, in Loudon parish, had another Priestland. The church of Loudon was granted at an early date to Kilwinning Abbey, probably by its founder, Hugh de Morville, and the cure was served by a chaplain appointed by the monastery.⁴ In Troqueer parish, Kirkcudbrightshire, the living was a vicarage, the church having been granted to the abbey of Tongueland. The priest who served the cure is still remembered in the name of Priestlands in the parish.

Clerk (Lat. *clericus*) formerly signified a clergyman or priest. In this sense we find it in such names as Clarkisburne (Clerk's-burn) in Oxnam parish, Roxburghshire; Clerksburn in Glasserton parish, Wigtonshire; Clerksbankis (Clerk's-banks) in Hobkirk parish, Roxburghshire; and probably Clarkston or Clerkston, in Cathcart parish, Renfrewshire; and Clarkston in New Monkland parish, Lanarkshire. We find Clerkington, an estate in Haddington parish, and Clerkington, an ancient parish in Mid-Lothian now forming part of Temple. Chalmers says: "During the twelfth century the name of Clerkington in Mid-Lothian, as well as Clerkington in East Lothian, was written Clerchetun, which is obviously the Anglo-Saxon *clerc*, a clerk, a churchman with the annex *tun*, a habita-

¹ Macdonald's Place-Names in Strathbogie, pp. 97-99.

² P. S. A. Scot., vol. xvi. p. 257.

³ Lib. de Calchou, p. 299.

⁴ Caledonia, vol. iii. p. 554.

tion." Regarding Clerkington in Mid-Lothian, Chalmers adds: "David II. granted the manor of Clerkington to Walter Bisset; and he transferred the church, with its tithes and pertinents, to the monks of Newbotle; granting them, at the same time, an annual rent of five marks from the manor. The monks enjoyed the parsonage, while the cure was served by a vicar; and this regimen continued till the Reformation annulled it. At that event, the patronage of the church, with the annual rent of five marks from the mill of Clerkington, were enjoyed by Mark Ker, the commendator of Newbotle, who transmitted the whole to his descendants, and, acquiring the temporal estate, they changed the name of Clerkington to New-Ancrum."¹

The Latin *clericus* was adopted by the Gael, with the result that our topography shows names like Ballancleroch in Stirlingshire, and Balclerache near Aberdour, in Fife, the Dwelling of the Cleric, Mollenaclerich, in Balfron parish, the Mill of the Cleric; and Dhalachlirich, in Strathdon parish, the Field of the Cleric. Sir Herbert Maxwell gives the following examples: "Barneycleàry, *barr-na-clerech*, hill of the clergy, Clàry, and Portacleàrys in Wigtownshire, Leffincleàry in South Ayrshire—*leth pheighinn* (ley flinn) *clereich*, parson's halfpenny-land, and Auchencleàry, the parson's field."² Sir Herbert also mentions Clary Park, a field on the farm of Prestrie—*i.e.*, Priestery—in Whithorn parish.³ Dr Alexander Macbain gives two Gaelic forms borrowed from Latin—*viz.*, *cleir*, the clergy, from *clerus*, and *cleireach*, a cleric, from *clericus*. Clary and Portacleàrys just mentioned are evidently connected with the former.⁴ The ancient parish of Rossie in the Carse of Gowrie, now united to Inchtute, was at one time known as Rossinclerach. The place was an ancient Columban abbacy, whose traditions were kept alive in the dedication of its church to St Coman conjointly with St Laurence.⁵

Knocklearoch, in Islay, stands for Cnoc-Cleireach—*i.e.*, the Hill of the Clerics. The following tradition regarding

¹ Caledonia, vol. ii. pp. 811, 812.

² Scottish Land-Names, p. 177.

³ Gall. Top., s.v. "Clary Park."

⁴ Gaelic Dictionary, s.v. "Cleir and Cleireach."

⁵ Reg. Prior. S. Andree, p. 348.

the locality, as told by Mr Hector MacLean of Ballygrant, Islay, is cited by Captain Thomas: "There is a tradition that two clerics were hanged, and that the day on which they were hanged was remarkably stormy. So it has been a byword in Islay ever since I remember, when a cold stormy day came on, 'This day is worse than the day on which the clerics were hanged.' At Knocklearoch are two monoliths called Na Cleirich, 'The Clerics,' and under these, tradition relates, the two clerics were buried."¹

The Latin *sacerdos*, a priest, was also adopted by the Gael. It appears in Gaelic as *sagart*. In topography, however, the word has assumed different forms. Thus Balsaggart in Kirkmichael parish, Ayrshire, and Balhagarty in Garvock parish, Kincardineshire, are both the Dwelling of the Priest. Cairnhaggart in Stoneykirk parish, Wigtownshire, and Carntaggart in Aberdeenshire, signify the Priests' Cairn; and Knocktaggart in Kirkmabreck parish, and Cnoc-tsagairt in Kirkmaiden parish, are the Priests' Hill. Regarding the two latter, Sir Herbert Maxwell remarks: "In each case this name occurs close to the site of an old church—viz., Old Kirkmabreck and Chapelrossan respectively."² Altaggart in New Luce parish, and Auld Taggart in Inch parish, denote the Stream or Glen of the Priest, the Gaelic *allt* having both meanings. In Douglas parish are the lands of Glentaggart—*i.e.*, the Priest's Glen, where, in connection with a building believed to have been a chapel, a stone font was discovered many years ago.³

Multaggart in Kirkmabreck parish, and Mulan an-'t-sagairt in Buchanan parish, are each the Hill of the Priest,—both embodying Gaelic *meall*, a lump or hill. Drumsargart, where the *r* seems intrusive, is probably the Ridge of the Priest, from Gaelic *druim*, a back or ridge. It was at one time the alternative name of Cambuslang parish, Lanarkshire, the parish having been formed from the ancient barony of Drumsargart. The church was a free parsonage, and the lord of the manor was its patron. William, parson of Drumsirgar, witnessed two charters of Bishop Joceline of Glasgow at the end of the twelfth century. In 1429

¹ P. S. A. Scot., vol. xvi. p. 267.

² Gall. Top.

³ N. S. A., Lanark, p. 494.

Bishop Cameron of Glasgow erected the parsonage into a prebend of his cathedral.¹ The land belonging to the parish church of Migvie, in Aberdeenshire, was known as Petten-tagart ("terra ecclesie de Migvæth vocat. pettengart).² The name signifies Portion of the Priest. *Pit* (Old Gaelic *pet*, *pett*) is found in Pictish districts, and, as occurring in topography, is interpreted by Dr Macbain as farm or portion.³ In Modern Gaelic *pit* denotes a hollow. Loch-an-tagart, in Applecross parish, is the Priest's Loch, and Eilean-'n-tagart, in Loch Awe, is the Priest's Isle, with some remains of a house believed to have been the residence of the priest.⁴ On the neighbouring Inisherrich are the ruins of the chapel where the priest doubtless officiated. Its cemetery was in use long after the building was deserted.

A chapel once stood at Kirkboll or Kirkiboll in Tongue parish, Sutherland, about half a mile from where the parish church of Tongue was built in 1680. A portion of the glebe is known as Eilean-tigh-an-t-sagairt—*i.e.*, the Island of the Priest's House. At Skail, in the neighbouring parish of Farr, on some level ground between the river Naver and the hill known as Cnoc-an-t-sagairt, or the Priest's Hill, once stood a chapel with a cemetery. Close to it is a piece of ground believed to have been the glebe land of the chapel, and locally known as Dalacsary, which, Cosmo Innes suggests, is perhaps an altered form of Dal-an-t-sagairt—*i.e.*, the Priest's Field. At the east end of the cemetery stands a cross-marked stone said to indicate the grave of the last pre-Reformation incumbent of Farr, or of Durness, the adjoining parish, who was known as the red priest, and was credited with the power of working miracles. At Balnakiel, in Durness parish, is a hollow stone known as Clach-an-sagart-ruadh—*i.e.*, the Stone of the Red Priest.⁵

On the north bank of the Tay, about two miles above Dunkeld, is a large stone called in the district Clach-an-t-sagairt. There appears to be no tradition about the identity of the priest; but one is not inclined to agree with Colonel Robertson when he says, regarding the name, "It

¹ O. P. S., vol. i. pp. 60, 61.

² Gaelic Dict., s.v. "Pit."

³ O. P. S., vol. ii. pp. 702, 708.

⁴ Reg. Prior. S. Andree, Pref., p. xxi.

⁵ O. S. A., vol. vi. p. 267.

clearly belongs to heathen times.”¹ At Dunfallandy is an ancient cross slab bearing various symbols, and known as the Priest’s Stone. When Dr John Stuart described the slab in 1856 it stood in a ruined chapel “near Killiecrankie, in a wood on the west bank of the river Garry, and has since been erected behind Dunfallandy Cottage, about 100 yards from the road which runs along the west bank of the river Tummel below Pitlochry.”² In Kirkmichael parish, Banffshire, is a block of stone styled Clach-ant-shagairt, which is said to have been connected with a sixteenth-century tragedy. The tradition regarding it is thus narrated by the writer of the parish article in the ‘O. S. A.’:³ “In the year 1575 a priest who had refused to marry the uncle to the niece was seized by the ruffian and his party, laid upon a faggot, bound to a stone, and in this manner burnt to death. The remembrance of this atrocious deed is still preserved in the stone.” At Balquhidder, in Perthshire, is a hollow block of stone locally styled Basan an sagairt, or the Priest’s Basin. Mr J. Mackintosh Gow gives its dimensions as about eight feet long by five feet broad at the broadest part, and about two feet above ground. It lies just inside the road dyke; and Mr Gow thinks that when the present road and dyke were made, the name of the stone must have saved it from destruction.⁴

¹ Gaelic Top. of Scotland, p. 270.

² Early Sculptured Monuments of Scotland, Part III., pp. 286, 287.

³ Vol. xii. p. 442.

⁴ P. S. A. Scot., vol. xxi. p. 84.

CHAPTER XXII.

LANDSCAPE FEATURES.

Early missionaries—Elachnave—Island-na-Nuagh—Eilean-na-Naomb—Holy Island—Siant and Flannan Isles—Enballow—Barray—Taransay—Colonsay—Oransay—Inchcolm, &c.—Iona—Damsay—Elanmunde—Eilean Donan—Elan Finan—Eilean More—Rona—St Ninian's Isle—Ronaldsbay—St Olla's Isle—St Kilda—Innis-Maree—St Mary's Isle—St Serf's Island—St Margaret's Inch—Meanings of Inch—Inchmichael—Inchmartin—Inchaffray—St Macbar's Inch—Inchbrayock—Inchinnan—Inch Kenneth—Inchmarnock—Inchmahome—Inch-Aidan—Inchmurrin—Inchcailleach—Inch-ta-Vannoch.

As we have already seen, most of our early missionaries came from Ireland; and the Western Isles formed tempting halting-places where a hermit's cell could be built or a church founded as the centre of a monastic community. In the channel between Mull and the coast of Lorne is the Garveloch group. One of these is Elachnave,¹ where St Columba founded a monastery and placed his uncle, St Ernan, at its head. There are still to be seen the ruined buildings of the monastic establishment, consisting of oratory, beehive cells, kiln, &c., all of stone without lime. Elachnave is called by Fordun "insula sanctorum"—*i.e.*, the Isle of Saints, and, according to Bishop Reeves, is now known to the Gaelic-speaking people of the neighbourhood as Eileann-na-Naoimh, with the same meaning. Professor Mackinnon explains the name differently. He holds that *Elach* is not *eilean*, an island, but *aileach*, a stone structure, and thinks that the reference is to the cells of the saints

¹ Bishop Reeves visited the island in 1852 along with Cosmo Innes and W. F. Skene, and gives an account of its remains in Adamnan's 'Vita Sancti Columbæ,' pp. 323, 324.

who dwelt on the island.¹ Island Nave, otherwise Eilean Nave, lying about a mile to the west of Islay, with a ruined church and an ancient burying-ground, is regarded by Captain Thomas as equivalent to Eilean-na-Naoimh—*i.e.*, the Isle of Saints.² The same meaning attaches to Island-na-Nuagh, near Applecross, and to Eilean-na-Naomh, off the Kyle of Tongue, in Sutherland,—the latter being also known as Ealan-na-Coomb (St Columba's Island). It has traces of a chapel and burying-ground.³ Holy Island, close to Lamlash in Arran, derived its sacred character from its connection with St Molios, and was hence styled by the Norsemen Melansay—*i.e.*, St Molios's Island. Dean Monro, *circa* 1594, speaks of "ane little ile callit the yle of Molass, quherin there was foundit by Johne, Lord of the iles, ane monastry of friars, which is decayit."⁴

In the Minch, between Skye and Lewis, are the Shiant—*i.e.*, Holy—Isles, the group having derived their name from Eilean Mhuire, where, in Martin's time, stood a chapel to the Virgin. Some fifteen miles to the west of Lewis is a group of seven islands known as the Flannan or Holy Isles. On the largest of them are the remains of a chapel to St Flannan, patron of Killaloe in Ireland. Martin mentions that this chapel was held in much reverence by fowlers in the Lewis, who went once a-year to catch the sea-birds on the island.⁵ Enhallow, in Orkney, is Eyin-helga—*i.e.*, the Holy Isle. Münch says that it was so called "rather from the general traditions respecting the sanctity of the soil than from any particular building or institution of a sacred character." He adds: "Rats and mice, it is asserted, will not live there; and if corn is cut after sunset, blood flows from the straw."⁶

Coming to particular saints, we find the name of St Barr or Finbar, patron of Cork, represented in Barray in the Outer Hebrides—*i.e.*, St Barr's Island—the last syllable being the Norse *-ey* or *-ay*, an island. The saint is much venerated in Barray. His festival—the 25th of September

¹ Scotsman, Article No. ix.

² P. S. A. Scot., vol. xvi. p. 264.

³ O. S. A., vol. iii. p. 521.

⁴ Description of Western Isles, p. 15.

⁵ Western Isles, pp. 16, 17.

⁶ Mémoires de la Soc. Roy. des Antiq. du Nord (1845-49), p. 243.

—was kept as a holiday, being devoted to horse-racing, with feasting in the evening.¹ In Martin's time a wooden image of the saint, clothed in a linen shirt, stood on the altar of the church at Kilbar. Martin says: "I came very early in the Morning with an intention to see this Image, but was disappointed; for the Natives prevented me, by carrying it away, lest I might take occasion to ridicule their Superstition; and when I was gone, it was again expos'd on the Altar."² The island at the mouth of Campbeltown Bay, Argyllshire, now known as Davar or Devar, was anciently called St Barr's Island.³

Taransay, off Harris, is regarded by Forbes as the island either of Ethernan, a bishop in Buchan, who is believed to have died about 669, or of Talaricanus, who was patron of Fordyce, where he left his name in St Tarkin's Well.⁴ With more probability, however, Taransay recalls Ternan, otherwise Terrananus, a disciple of Palladius in the fifth century. Regarding the island Martin says: "It has two chapels, one dedicated to St Tarran, the other to St Keith. There is an antient Tradition among the Natives here, that a Man must not be bury'd in St Tarran's, nor a Woman in St Keith's, because otherwise the Corps would be found above-ground the day after it is interred."⁵ Colonsay, anciently Colosus, and Oransay, anciently Orisoi, have, as Reeves points out, etymologically nothing to do with St Columba and St Oran respectively. These two saints seem at first sight to be at cross purposes, for there is a Killoran in Colonsay; and in Oransay stood a priory believed to have been founded by Columba.⁶ The etymology of Colonsay is uncertain; but Captain Thomas is probably correct when he equates Oransay with Örfiris-ey, the Island with the Ebbing. He says: "There are at least four islands in the Outer Hebrides, and two in Skye, bearing the name Oransay, Ornsay. In every case that I know of, they are

¹ O. S. A., vol. xiii. p. 326.

² Western Isles, p. 92.

³ O. P. S., vol. ii. p. 12. Barr, in Ayrshire, has probably nothing to do with the saint, being evidently the Gaelic *barr*, top or ridge. Dunbar is the Fort on the Ridge.

⁴ Kal.

⁵ Western Isles, p. 49.

⁶ O. P. S., vol. ii. p. 281.

connected at low water by a reef to another island. The real name is Örfirisey; from Örfjara (Icelandic), an outgoing, ebbing. Örfirisey is the proper name for islands which at low water are joined to the mainland by a reef which is covered at high water."¹

One naturally expects to find St Columba's name associated with islands, and one is not disappointed. Dr Joseph Anderson remarks: "Inchcolm is the only island on the east coast of Scotland which derives its distinctive designation from St Columba. But more than one island on our western shores bears his name; as, for example, St Colm's Isle in Loch Erisort and St Colm's Isle in the Minch in Lewis; the island of Columcille, at the head of Loch Arkeg in Inverness-shire; Eilean Colum, in the parish of Tongue in Sutherlandshire; Eilan Columcille, in Portree Bay; and Inch Columcille, in Loch Columcille in Skye; and above all, Icolmille or Iona itself. His presence in person at each of these localities is not necessarily implied in these commemorations, but in all the cases mentioned there were ecclesiastical foundations dedicated to his memory."² On Inchcolm are the ruins of a monastery founded by King Alexander I., who was storm-stayed on the Island for three days in 1123, and spent the time with a hermit who devoted himself to the service of St Columba, and lived in an oratory, the remains of which are still visible. Sir J. Y. Simpson, who gives a detailed account of this oratory, thinks that it is of a considerably earlier date than Alexander's reign.³

No island along our coasts has been so famous as Iona, the Lindisfarne of Scotland. Inis-nan-Druineach, applied to Iona, is commonly supposed to mean the Isle of Druids; but Cosmo Innes interprets the name as "the isle of the artizans or workmen, a term which seems well applied to the monks of Columba."⁴ An early form of its name was I,⁵ to which Choluimchille—*i.e.*, Columba of the Church—was

¹ P. S. A. Scot., vol. iv. p. 246.

² Scotland in Early Christian Times, vol. i. p. 69, note.

³ P. S. A. Scot., vol. ii. pp. 487-528.

⁴ O. P. S., vol. ii. p. 297, note.

⁵ There are several variants of *I*—*e.g.*, *Y*, *Hi*, *Hii*, *Hy*, *Ia*, *Io*, &c. Reeves points out that Adamnan gave to the name of the island a feminine

added. Bishop Reeves says that in "vernacular use Ee-choluim-chille has, from time immemorial, been the only recognised name of the island among the Gaelic population."¹ Chambers remarks: "The inhabitants of Iona entertain a belief that the desolate shrine of St Columba shall yet be restored to its primitive glory and sanctity; and, in support of their belief, quote no less credible authority than that of Columba himself:—

'In Iona of my heart, Iona of my love,
Instead of the voice of Monks shall be lowing of cattle;
But ere the world come to an end
Iona shall be as it was.'

Implying, says Paterson, author of the 'Legend of Iona,' that the island, after ages of ruin and neglect, shall again be the retreat of piety and learning." Chambers adds: "Another prophecy, still more flattering to Iona than the above, affirms that 'seven years before the end of the world, the sea, at one tide, shall cover the Western Islands and the green-headed Isla, while the island of Columba shall swim,' or continue afloat."²

Columba's biographer, St Adamnan, ninth Abbot of Iona, who died in 704, has his name preserved in Damsay, otherwise Daminsey—*i.e.*, Adamnan's Island—in the Bay of Firth, Orkney. St Finten, otherwise Munna or Mund, was revered in the West of Scotland. Elanmunde, in Loch Leven, is called after him. It gave name to an ancient parish, now included in Lismore and Appin. There are still some remains of the church, and its burying-ground continues to be used. It consists of "two knolls, one of which is appropriated to Glencoe, and the other to Lochaber."³

St Donan of Eigg, who suffered martyrdom in 617, was a friend of Columba, and came from Ireland to settle among the Western Isles. He has left his name in Eilean Donan,

adjectival termination, and made it Ioua, agreeing with *Insula*, and that, by a mistake of *n* for *u*, made at a later date, Ioua became Iona.—Adamnan, *Intro.*, pp. cxxviii-cxxx.

¹ Adamnan, *Intro.*, p. cxxx.

² The Popular Rhymes of Scotland, pp. 88-90.

³ O. P. S., vol. ii. p. 171.

at the head of Lochalsh, where that loch forks into Lochs Long and Duich. The island contains the picturesque ruins of a once strong castle, famous in mediæval history. The ancient parish of Elan Finan, now part of Ardnarmurchan, was called after an island of the same name dedicated to St Finan, an Irishman of Ard-Fionain in Munster, who died *circa* 575. The remains of the old parish church, with its burying-ground, are on the island. St Finan's bronze bell lies on one of the tombstones, and when a funeral takes place the bell is rung before the procession from the landing-place to the grave.¹

Eilean More (*i.e.*, the Great Island) in the Sound of Jura was known also as St Cormac's Island, from a chapel on it dedicated to that saint, a friend and fellow-countryman of Columba, who was noted for his voyages among the Hebrides and the Orkneys, and died about 640. An oblong building on the island, a few paces from the chapel, is pointed out as his tomb. According to the 'N. S. A.,² the saint is said to resent with the most summary vengeance any indignity offered to this monument." The ancient chapel, consisting of chancel and nave, is still in fair preservation, and contains a stone coffin, which for centuries was the receptacle of offerings by pilgrims to the island. Even till the beginning of last century, "not a stranger set foot on the island who did not conciliate the favour of the saint, by dropping a small coin into a chink between the lid of the coffin and its side."³ When Martin visited Islay, he found traces of the saint's cultus there. He tells us that a poor woman, to whom he had given an alms, prayed that the blessing of Mac Charmig, the patron saint of the island, might follow him.

St Ronan, who died in 736, has left his name in Rona—*i.e.*, St Ronan's Isle. There are three examples—*viz.*, Rona, off Skye; Rona, off North Uist; and Rona, thirty-eight miles north-east from the Butt of Lewis—the last having the ruins of St Ronan's chapel. Dean Monro says: "Within this ile there is ane chapell, callit St Ronay's chapell, unto quhilk chapell, as the ancients of the country

¹ Scotland in Early Christian Times, p. 198, note.

² Argyll, p. 263.

³ N. S. A., Argyll, p. 262. For a description of the chapel, *vide* Muir's 'Eccles. Notes,' pp. 19, 20.

alleges, they leave an spaid and ane shuil, quhen any man dies, and upon the morrow findes the place of the grave markit with an spaid, as they alledge."¹ According to a local legend, St Ronan crossed from Lewis to Rona on the back of a whale, and found the island occupied by strange creatures like dogs, which, on the saint's approach, fled into the sea and were drowned.²

Hibbert, in his work on Shetland, says that on "the peninsulated eminence of St Ronan's, the foundations appear of an old chapel dedicated to St Ninian, commonly named Ronan, from the Irish appellation given to the saint of Ringan."³ Ronan, however, had no connection with the place. The peninsula, which is sometimes surrounded by the sea, is usually known as St Ninian's, otherwise St Ringan's, Isle. Martin says: "To the North-West of the Ness lies St Ninian's Isle; it has a Chappel and an Altar in it, upon which some of the Inhabitants retain the antient superstitious Custom of burning Candle."⁴ This was about the year 1695. In Low's time—viz., in 1774—the lower storey of the ruined chapel was vaulted, and probably served as a burying-place;⁵ but when Muir visited the spot, about ninety years later, the chapel had disappeared.⁶ In 1876 a stone about 2½ feet long and 10½ inches broad, bearing Ogham characters, was discovered near the site of the chapel by Mr Gilbert Goudie, who presented it to the Museum of National Antiquities at Edinburgh.⁷ We do not know whether St Ninian was ever in Shetland, but he is said to have visited Orkney, where we find a trace of him in North Ronaldshay styled in the sagas Rinansey—i.e., St Ringan's Isle. The name assumed its present form by way of assimilation to South Ronaldshay, which is not Ringan's Isle but Ronald's Isle, called after Earl Rognvald. There is a St Ninian's Isle in the river Garnock, in the Cunningham district of Ayrshire.

Another Orcadian island bears the name of St Olla,

¹ Description of Western Isles, p. 153.

² Muir's Eccles. Notes, p. 96.

³ Description of the Shetland Isles, p. 456.

⁴ Western Isles, p. 379.

⁵ Tour through Orkney and Schetland, p. 188.

⁶ Eccles. Notes, p. 127.

⁷ P. S. A. Scot., vol. xii. pp. 20-32.

otherwise Olave, the Norwegian king and martyr, who had a church at Whiteness, in Shetland, dedicated to him under the curious name of St Olla's Chair.¹ The island of St Kilda is called after no particular saint, though Buchan² says that the name "is taken from one Kilder, who lived here; and from him the large well, Toubir-Kilda, has also its name." Regarding St Kilda Sir Herbert Maxwell remarks: "There never was a saint of that name, which probably represents Oilean celi Dé, Isle of the Servants of God, or Holy Culdees."³

St Maelrubha, otherwise St Rufus or Ruffus, who founded a monastery at Apurcrossan (Applecross) in Ross-shire in 673, is still remembered in St Ruffus's Isle, some six miles south of the site of his monastery, and in Innismaree, one of the islands of Loch Maree, the name of island and loch representing Maelrubha in an altered form. When describing the island, Pennant remarks: "The shores are neat and gravelly; the whole surface covered thickly with a beautiful grove of oak, ash, willow, wicken, birch, fir, hazel, and enormous hollies. In the midst is a circular dike of stones, with a regular narrow entrance: the inner part has been used for ages as a burial-place, and is still in use. The curiosity of the place is the well of the saint; of power unspeakable in cases of lunacy. The patient is brought into the sacred island, is made to kneel before the altar, where his attendants leave an offering in money: he is then brought to the well, and sips some of the holy water. A second offering is made. That done, he is thrice dipped in the lake, and the same operation is repeated every day for some weeks; and it often happens, by natural causes, the patient receives relief, of which the saint receives the credit. I must add, that the visitants draw from the state of the well an omen of the disposition of St Maree: if his well is full they suppose he will be propitious; if not, they proceed in their operations with fears and doubts: but let the event be what it will, he is held in high esteem. The common oath of the country is by his name. If a traveller passes by any of his resting-places they never neglect to

¹ Hibbert's Shetland, p. 460.

² Description of St Kilda, p. 5.

³ Scottish Land-Names, p. 91.

leave an offering; but the saint is so moderate as not to put him to any expence,—a stone, a stick, a bit of rag contents him.”¹

Carlyle says: “Man is always venerable to man; great men are sure to attract worship or reverence in all ages; and in ancient times it is not wonderful that sometimes they were accounted as gods.” This happened in the case of Maelrubha, for a vague tradition lingered in the district that he was a god; and it was customary till the latter half of the seventeenth century to sacrifice a bull to him in “ane heathenish manner in the iland of St Ruffus, comonlie called Ellan Moury.”² Innis-Maree is thus not Mary’s Isle, as some have supposed. To find St Mary’s Isle we have to travel south to the neighbourhood of Kirkcudbright, where a priory once stood dedicated to the Virgin.

St Serf’s Island, in Loch Leven, extends to about ninety acres, and is fully a quarter of a mile distant from Portmoak. A priory once stood on the island, and had Andrew de Wyntoun, the chronicler, at its head, who says of himself, “I wes made Priowr off the Ynche within Lochlewyn.” We find a reference to the island in the ninth century, for in 842 the Pictish king, Brude, bestowed it on St Serf and the Culdee hermits who dwelt there. About a century later it was handed over by the Culdees to the Bishop of St Andrews. Some two hundred years thereafter the Culdees themselves were suppressed, their place being taken by Augustinian canons dependent on St Andrews.³ After referring to St Serf’s connection with Culross, Wyntoun says:—

“Syne fra Culros he past ewyn
To the Inche of Lowchlewyn
. he duelt thare,
Till sewyn yhere oure-passyd ware.”⁴

Queen Margaret, wife of Malcolm Canmore, has left her name in St Margaret’s Inch, now a peninsula on the north shore of Forfar Loch. It is “partly artificial, a rampart of

¹ Tour, vol. ii. p. 330.

² Inverness and Dingwall Presbytery Records, p. 338.

³ Haddan and Stubbs, Ecclesiastical Councils, vol. ii., Part I., p. 227.

⁴ Cronykil, book v., chap. xii.

stones and oak-piles still protecting it from the waves. On it a castle is supposed at an early period to have stood; but whether or not this was so, there is no doubt that a religious house was erected upon it by Alexander II."¹ The queen is further recalled at Forfar by Queen Street, the Queen's Well, and the Queen's Manor.

Inch is the form adapted to Lowland speech of the Gaelic *innis*, defined by MacLeod and Dewar, *inter alia*, as an island, pasture, resting-place for cattle. What were once islands in rivers sometimes become meadows,—“green margins along the sides of long withdrawing valleys”; and consequently *inch*, pasture, commonly takes us back to *inch*, island. Inchmichael and Inchmartin, in the Carse of Gowrie, are not now islands, though they were probably at one time surrounded by water. Canon Isaac Taylor mentions that at the former a boat-hook was discovered “at a depth of eight feet below the soil and twenty feet above the present high-water mark.”² Inchaffray, in Madderty parish, is a ruined abbey on a rising ground beside the Pow, the spot having doubtless been once a swampy island. It means the Isle of Masses,³ and in Latin charters is styled “*insula missarum*.”

We find St Machar's Inch near Aberdeen,⁴ and Inchbrayock, an island at the mouth of the South Esk, close to Montrose, called after St Brioc, a disciple of St Germanus of Auxerre, who flourished about A.D. 500, and gave name to St Breock in Cornwall and St Brioux in Brittany. The island, together with the adjacent part of the mainland, made up the ancient parish of Inchbrayock, united to St Skeoch in 1618 to form the present parish of Craig. Its church stood on the island, and its cemetery is still in use. In the time of Robert the Bruce we find charter references to the parson of the church, styled rector of the church of St Braoch.⁵ St Brioc had a chapel at Newbattle in Mid-Lothian, and was joint-patron with the Virgin of the church of Dunrod in

¹ Warden's Angus, vol. i. p. 148.

² Words and Places, p. 239.

³ Gael. *aifrionn*, Lat. *offerendum*. In Gilbert's charter of A.D. 1200, Inchaffray appears as “*Incheafferen quod Latine dicitur Insula missarum*.”—*Vide* ‘*Liber Insule Missarum*.’

⁴ R. M. S., 1641.

⁵ *Liber de Aberbrothoc*, vol. i., Pref., p. xxviii.

Kirkcudbrightshire. He had also a link with Rothesay, the parish, as we saw in chap. viii., having been known in Gaelic as Cilla'bhruc—*i.e.*, St Brioc's Church. Inchinnan parish, where the Cart joins the Clyde near Renfrew, may bear St Finan's name, but more probably that of St Inan, a confessor whose cultus was popular at Irvine and Beith.

Inch Kenneth, near Mull, shows the name of St Cainnech or Canicus, well known as patron of Kilkenny in Ireland, who, according to Bishop Reeves, was born in 517 and died in 600. Dean Monro says of Inch Kenneth: "It is a fair ile, fertile and fruitful, full of cunnings, about the shores of it, with a paroch kirk, the maist parochin being upon the main shoar of Mull, being onlie an half myle distant from the said ile, and the haill parochin of it pertains to the prioress of Colmkill."¹ Inchmarnock, to the south-west of Bute, had ecclesiastical associations from an early date, and still possesses the ruins of a chapel. The island belonged to Saddell Abbey from about 1220 till the Reformation. Reeves derives its names from St Ernan of Rathnew, in Wicklow, who died in 625, and is commemorated in the 'Aberdeen Breviary' on 25th October, where he is described as patron of Kilmarnock.² There is an Inchmarnock in the north—an island in the Dee three miles below Ballater. Its ancient burying-ground was swept away during the memorable flood in 1829, but there is still a ruined chapel on the island.

The picturesque islet of Inchmahome in the Lake of Menteith, with its ruined priory and fine old trees, and its garden where Queen Mary wandered in her childhood, recalls the name of St Colman, otherwise Mocholmog, of the sixth century. According to the 'Martyrology of Donegal,'³ Colman and Mocholmog are the same; for Mocolmog is the Irish devotional name compounded of Mo-Columog—*i.e.*, "my little Colum," or "my beloved Colum."

¹ Description of Western Isles, p. 34.

² Reeves says: "It may be well to observe that the word *Mernoc* is a contraction of Mo-Ernin-occ, the prefix denoting 'my,' and the suffix 'little,' so that the name thus altered conveyed the additional expressions of affection and familiarity."—Adamnan, p. 251.

³ P. 148, note.

In 1296 Inchmahome appears as "l'Isle de St Colmoc."¹ Inch-Aidan, the old name of Kenmore parish, Perthshire, takes our thoughts back to the seventh century, when St Aidan was called from Iona to Northumbria by King Oswald to preach the Christian faith to his pagan subjects. Aidan died in 651, and Bede tells how St Cuthbert saw the soul of Aidan carried to heaven by angels. The church and churchyard of Inch-Aidan were situated at the junction of Lyon and Tay, till the middle of the eighteenth century, when both were removed and their site was planted with trees.² Mr John Christie mentions the following curious circumstance which happened prior to the obliteration of the churchyard: "Inchadney was used all along as a general place of burial irrespective of parishes. According to local tradition, the last to be interred there were two persons, one of whom had died at Bolfracks, and the other at Fearnan; and to relieve the spirit of either of the departed from for ever undergoing the doom of the *Faire-chlaoidh*,³ the relatives arranged that the two burials should take place on the same day and at the same hour, and this was solemnly carried out."⁴ Eilean-Aidin was the name formerly given to the small wooded island in Loch Tay close to Kenmore, where are still to be seen the ruins of the Augustinian priory founded in 1122 by Alexander I. in memory of his wife Sibylla, who was buried on the island.

Three islands in Loch Lomond fall to be noticed—viz., Inchmurrin, Inchcailleach, and Inch-ta-Vannoch. The first, formerly known also as Inchmerin, bears the name of St Merinus or Mirinus, a disciple of St Congal of Bangor, who found his way to the West of Scotland, and is said to have died at Paisley, where the abbey was dedicated to

¹ Scottish Place-Names, s.v. "Inchmahome."

² Campbell's Book of Garth and Fortingall, p. 77.

³ In explanation of *Faire-chlaoidh*, Mr Christie says: "It was generally believed that the spirit of the last person buried had to keep watch at the entrance to a graveyard until the next burial. The writer was told by an eye-witness of a funeral at which the mourners ran with the coffin to be in advance of another burial, which was to take place the same day."—"The Lairds and Lands of Loch Tayside," p. 17, note.

⁴ The Lairds and Lands of Loch Tayside, p. 17.

him conjointly with St Milburga and St James. At the south end of the island are still to be seen the remains of a castle belonging to the ancient Earls of Lennox; and near it were visible, in 1724, the ruins of St Mirren's Chapel, but there is no longer any trace of the building. Inchmurrin is beautifully wooded, and is now used as a park for fallow-deer.¹ Inchcailleach, in Buchanan parish, was once itself a parish. It means the Island of the Nun—viz., St Kentigerna, sister of St Congan and mother of St Fillan of Strathdochart, who made the island her retreat during the later years of her life, and died there in 734.² Its ancient church was dedicated to her.³ Inch-ta-Vannoch is a steep island in Luss parish, and means the Island of the Monk's House. St Kessog, who flourished in the sixth century, is said to have had a hermitage here, and in later times the island seems to have been the site of a monastic establishment. Its summit is called Tom-na-Clog—*i.e.*, the Knoll of the Bell.⁴ Among the islands in Loch Awe is Innis-Chonain, a little north of Fraoch Eilean, recalling St Congan mentioned above. The island abounds in firs and beeches, the successors probably of those under which the saint used to wander.

¹ Fraser's *The Lennox*, vol. i. pp. 44-48.

² O. P. S., vol. i. p. 32.

³ *Vide* note on the church of Saint Kentigerna Inchcailleach, Loch Lomond, by the Rev. William H. MacLeod, B.A., B.D., in *Trans. Glasgow Archæol. Society*, New Series, vol. iv. pp. 75-83.

⁴ O. P. S., vol. i. p. 32.

CHAPTER XXIII.

LANDSCAPE FEATURES—*continued.*

Kilbride Loch, &c.—Loch Connell—Loch Whinyeon—Lochwinnoch—Loch Fergus—St John's Loch—St Helen's—St Germain's—St Tredwell's—Loch Maree—Loch Finlagan—Columkille—Sianta—Holy Loch—Lochnan-ceall—Loch Duich—St Margaret's Hope—Queensferry—Kessock Ferry—St Magnus's Bay—St Catherine's Dub—Kilbattan Bay, &c.—Sanct Mofettis Bay—Portmaluag, &c.—Portpatrick—Altpatrick—St Mirren's Burn, &c.—St Marnoch's Ford, &c.—Amulree—Polmanuire—Wallach Pot, &c.—Eas-Innian—Easa-Pheallaidh—St Paul's Linn—Aberfeldy—Cambusnethan—Cambusmichael—Cambuskenneth.

VARIOUS lochs are associated with the names of saints, usually in virtue of ancient dedications close to their shores. There was once a chapel to St Bridget at Kilbride, now Kirkbride, in Keir parish, Dumfriesshire, and near it is Kilbride Loch. Loch Patrick is appropriately to be found in the Kirkcudbrightshire parish of Kirkpatrick-Durham. In Kirkcolm parish, Wigtownshire, is Loch Connell. Kirkcolm bears St Columba's name, and Sir Herbert Maxwell connects the loch with the saint, on the ground that the latter was one of the "Cinel Connaill or Clan Connel." Loch Whinyeon, in Girthon parish, is perhaps St Finan's or Winnin's Lake.¹ Lochwinnoch, in Renfrewshire, written in addition to a variety of other forms Lochynoc, Lochwinnoc, and Lochwhinyeoch, probably also embodies St Wynnin's name, the *oc* being, as Mr Johnston suggests, the honorific diminutive. There is some uncertainty as to the saint's identity, though he may be Saint Wynnin of Kilwinning. The compiler of 'The Parish of Lochwinnoch'

¹ Gall. Top.

remarks: "There can be little doubt that he belonged to Ireland, and was one of those missionary monks who, after the time of St Patrick, wandered over land and sea to preach the Gospel. At what time he settled in Lochwinnoch is unknown; but there he seems to have settled, and to have built his chapel on the west side of the loch, and around it there afterwards grew up the kirk-town of Lochwinnoch.¹ The lake from which Lochwinnoch derives its name is Castle-Semple Loch, so called from the residence of the Lords Semple, demolished in 1735 to give place to the present mansion. Near it was founded, in 1504, by John Lord Sempill, a collegiate church for a provost, six chaplains, two singing boys, and a sacristan to take the place of an earlier foundation believed to have been situated at Chapeltown, near the Castle park.² Loch Fergus, near Kirkcudbright, cannot claim any connection with St Fergus, but recalls Fergus, Lord of Galloway in the twelfth century, the founder of several monasteries, after whom Loch Fergus, four and a half miles south-east of Ayr, is probably also named.³

To lochs named after the Virgin reference was made in chap. xv. St John's Loch, in Dunnet parish, Caithness, had anciently a chapel dedicated to St John at its east end. Till well on in last century the lake was resorted to, particularly on the first Monday of February, May, August, and November (O.S.), by invalids, who walked round it, bathed, and threw a piece of money into the water.⁴ Some of the votive pennies have occasionally been picked up within quite recent years.

St Helen, mother of Constantine the Great, was honoured both north and south of the Tweed. The ruined St Helen's Kirk in Cockburnspath parish, Berwickshire, is an interesting example of her Scottish dedications. A lake at Selkirk was called after her. Indeed there must have been more than one lake there bearing her name; for, in the Latin charter (of date 1507-8) mentioning the fact, the phrase "Lacus

¹ Archæological and Historical Collections of the County of Renfrew,—The Parish of Lochwinnoch, vol ii., Introd., p. xx.

² Ibid., p. xxi.

³ Gall. Top., s.v. "Loch Fergus."

⁴ N. S. A., Caithness, p. 38.

S. Elene" is in the accusative plural, and not in the nominative singular.¹ Some lands in the same neighbourhood were known in 1528 as Sanct Helenis-Schaw—*i.e.*, Wood.² On Timothy Pont's map we find a St Helen's Loch marked a little to the south-west of Camelon in Stirlingshire. St Germain's Loch, in New Kilpatrick parish, Dumbartonshire, suggests the name of St Germanus of Auxerre, who flourished in the century after St Helen. St Serf's Water is a small loch in Monzievairst and Strowan parish, Perthshire. The ancient church of Monzievairst was dedicated to St Serf.

St Tredwell's Loch, in the Orcadian island of Papa-Westray, has a special interest for the student of folklore, for it was believed to turn red when anything striking was about to happen to a member of the royal family. And it was credited, moreover, with the power of curing disease, like St John's Loch already referred to. The Rev. R. M. Fergusson, who visited the spot some years ago, remarks: "Within St Tredwell's Loch there once stood, upon a low rock, an ancient chapel, known as St Tredwell's Chapel, and famous for imparting medicinal properties to the waters of the loch. In olden times the diseased and infirm people of the North Isles were wont to flock to this place, and get themselves cured by washing in its waters. Many of them walked round the shores two or three times before entering the loch itself, to perfect, by so doing, the expected cure. When a person was engaged in this perambulation nothing would induce him to utter a word; for if he spoke, the waters of this holy loch would lave his diseased body in vain. After the necessary ablutions were performed they never departed without leaving behind them some piece of cloth or bread, as a gift to the presiding genius of the place. In the beginning of the eighteenth century popular belief in this water was as strong as ever."³ The chapel, now in ruins, is twenty-nine feet long and twenty-two feet broad, and has walls averaging about four feet in thickness. When the rubbish was cleared out several years ago, thirty copper coins were discovered on the floor, the majority belonging to the reign of Charles II.⁴

¹ R. M. S., 1424-1513, p. 685.

² *Ibid.*, 1513-1546, p. 144.

³ *Rambles in the Far North*, p. 213.

⁴ *P. S. A. Scot.*, vol. xvii. p. 137.

The saint to whom the chapel was dedicated has a variety of names, but is best known as Triduana. The chief seat of her cultus was Lestalrig, now Restalrig,¹ near Edinburgh, where, according to the 'Martyrology of Aberdeen,' she was honourably buried in a royal chapel ("honorifice apud Capellam Regiam sepulta"), and where her shrine was distinguished by miracles. To this shrine persons suffering from sore eyes, and particularly those who had lost their sight, went for cure. Such sufferers, as Sir David Lyndsay tells us, went "to Sanct Tredwell, to mend thair ene." Like St Monenna, St Triduana is said to have plucked out her eyes to get rid of the attentions of an obnoxious suitor, who had been attracted by their beauty.

There is some confusion in the legend of St Triduana, for she is represented as connected with the mission of both St Regulus and St Boniface. The probability is that she belonged to the mission of the latter; for we find a trace of her in Forfarshire (where Boniface settled)—viz., in St Triduane's Fair, otherwise St Trodline's, formerly held at Rescobie, but long since transferred to Forfar.² We find another trace of her in Sutherland, at Kintradwell in Loth parish, where there was a chapel dedicated to her. In the 'Orkneyinga Saga'³ she appears as Tröllhaena; and we are there told that John, Bishop of Caithness, who had his eyes put out in 1201 by command of Earl Harold, received his sight again at "the resting-place of the holy Tröllhaena."

As stated in the previous chapter, Loch Maree, in Ross-shire, bears the name of St Maelrubha. The loch is about thirteen miles in length, and is believed to have anciently formed one sheet of water with Loch Ewe. It is significant that the village near the head of Loch Maree is called Kinlochewe—*i.e.*, the head of Loch Ewe, the name being derived from "an old farm which stretches out along the head or upper end of Loch Maree."⁴

¹ In the Exchequer Rolls of Scotland (vol. xv. p. 286) we read, "Capellano celebranti in ecclesia parrochiali de Lestalrig ad altare Sancte Triduane."

² N. S. A., Forfar, p. 610.

³ P. 197.

⁴ Hugh Miller's *My Schools and Schoolmasters*, p. 257.

In Islay is Loch Finlagan, so called from a chapel to St Finlagan on an island in the loch. Martin says: "This Lake lies in the Center of the Isle. The Isle Finlagan, from which this Lake hath its Name, is in it. It's famous for being once the Court in which the great Mack-Donald, King of the Isles, had his Residence; his Houses, Chapel, &c. are now ruinous."¹ St Finloga, who gives name to the chapel and loch, was of Irish birth. He was brother of St Fintana of Dumblesque, in Limerick, and crossed the sea with him to Alban, where he died. He seems to have been a contemporary of St Columba.² The latter is represented in the name of Loch Columkille,³ in Kilmuir parish, Skye, partially drained in 1763, the work being completed in 1829. Towards the northern end of what was once the bed of this lake is some elevated ground, about three acres in extent, formerly called St Columkille's Island, and still showing traces of an early ecclesiastical settlement.⁴

In the same parish is the small lake called Loch Sianta or Seunta—*i.e.*, the Sacred Loch; but it is uncertain whether the name has pagan or Christian associations. The writer of the parish article in the 'N. S. A.'⁵ observes: "The hallowed appearance of the situation did not escape the fancy of the ancient Highlanders, whose veneration for such places was carried to a ridiculous excess. Owing to the crystalline purity of the water, its copiousness, and the sequestered situation of this little Hebridean Silvan, they conceived it to be favoured with its divinity, to whom, in the early ages of darkness and ignorance, they were extremely punctual in making offerings of various kinds. Invalids always resorted thither, and imagined that they were benefited by drinking of its water, and by thoroughly washing themselves in a bath erected for the purpose." Martin says that the trout in the lake were, for superstitious reasons, never caught, and that not far off was a small

¹ Western Isles, p. 240.

² Reeves' Adamnan, p. 275.

³ Part of Portree Bay, Skye, is called Loch Columkille; and Martin describes Loch Erisort, Lewis, as "within the Bay call'd Loch Colmkill." — 'Western Isles,' p. 4.

⁴ Adamnan, p. 275.

⁵ Inverness, p. 245.

copse of which "none of the Natives dare venture to cut the least Branch, for fear of some signal Judgment to follow upon it."¹

Holy Loch, in the Firth of Clyde, was so called from its proximity to St Munna's religious foundation at Kilmun; and Loch-nan-ceall, in Mull, derived its name from the churches along its shores, the name signifying the Loch of the Churches. Loch Duich, in Ross-shire, an arm of the sea extending from the head of Lochalsh, five and a half miles south-eastward, bears the name of St Duthac, a Scottish bishop who was trained in Ireland, and died in 1065. His church at Lochalsh stood at Kilduich, at the head of the loch.

About the time of Duthac's death, Margaret, grand-niece of Edward the Confessor, fled from Northumbria with her brother, Edgar Atheling, her mother and her sister, and landed on the Fife coast at a bay near Inverkeithing, called afterwards, in honour of her, St Margaret's Hope. There is another St Margaret's Hope in the Orcadian island of South Ronaldshay, with a village of the same name at the head of the Hope, thirteen miles south of Kirkwall. Regarding the Fife example just mentioned, Major remarks: "Edgar Atheling, king of the English, having at heart the misfortunes of his country, took ship with his mother, his sister, and his whole household, desiring to return to the land of his birth. Tossed by contrary winds, he was driven on the Scottish shores at a place which, for that reason, is called by the inhabitants St Margaret's Bay. But king Malcolm, learning they were English people, went down to the ships; for he spoke the English tongue like his own, which at that time was a rare thing for a Scot. After long converse with her, and the performance of many kind offices, the daughter of the king of England, Margaret by name, by reason of her gifts at once of mind and her outward charm, won such favour with Malcolm that he took her to wife."² Queensferry North and South, known in charter Latin as "Passagium Sancte Margarite regine," bears witness to the frequent crossings made by the Queen between Dunfermline,

¹ *Western Isles*, p. 141.

² *Greater Britain*, pp. 125, 126.

where her husband held his court, and Edinburgh, which, though an important stronghold, was not then the capital of Scotland, and did not become so till some four centuries later.¹ A small sheet of water near Arthur's Seat is known as St Margaret's Loch, and not far off is St Margaret's Well, covered by an elaborate stone structure believed to date from the twelfth century. This structure stood formerly at Restalrig, but was removed to its present site last century.² Kessock Ferry, near Inverness, bears witness to St Kessock, otherwise MacKessock, who was patron of Luss in the Lennox, and of whom there are traces at Callander and Comrie.

In 1115 Earl Magnus of Orkney, as we saw in chap. xvii., was treacherously slain by his cousin Hakón at an interview on the island of Egilshay. He was buried first in Egilshay, and then in Birsay, where, according to the belief of the people, miracles were wrought at his tomb. His last resting-place was at Kirkwall, where St Magnus's Cathedral was built for the reception of his relics. In the time of Boece there was a tradition that, on the day when Bannockburn was won, St Magnus rode into Aberdeen, clad in shining armour, to announce the Scottish victory. According to a later tradition, he reappeared on the day of fatal Flodden, landing from Orkney at Auchmedden at an inlet called afterwards St Magnus's Haven, which he is said to have blessed so that no boat belonging to it should be lost at sea.³ Better known is St Magnus's Bay, a spacious inlet on the west coast of Shetland, running nearly fourteen miles into the land, and having at the south of its broad entrance the island of Papa-Stour. In one of the creeks near the parish manse of Slains, Aberdeenshire, is a pool styled by the fishermen St Catherine's Dub, from a tradition that the *Saint Catharine*—one of the vessels of the Spanish Armada—was wrecked there in 1588.⁴

Certain bays are called after ancient dedications to be found on their shores. Thus the Bays of Kilchattan, Bute;

¹ Perth was the capital till 1483.

² P. S. A. Scot., vol. xvii. pp. 177-182.

³ Collections, Aberdeen and Banff, p. 446 and note.

⁴ Pratt's Buchan, p. 32.

Kilmaluag, Skye; Kilfinan, Lochfyne; Kilchoan, Ardnurchan; and Kilpatrick or Drumidoon, Arran, have or had chapels named after Chattan, Luag, Finan, Congan, and Patrick respectively. St John's Haven, Tarbat parish, Ross-shire; St Lawrence's Bay, Greenock; and St Ninian's Bay, Bute, are also believed to have had chapels in their immediate neighbourhood dedicated to the saints from whom they derived their names. The cultus of St Fiacre or Fittock, an Irishman of the eighth century who settled in France, was popular at Nigg in Kincardineshire, where there are still a burying-ground and a well bearing his name. Nigg Bay was formerly known variously as St Ficker's Bay, Sandy Fittick Bay, San Fittick's Bay, and "Sanct Mofettisbey," the last form having the honorific *ma* or *mo* prefixed to the saint's name.

We find the Gaelic *port*, a port or harbour, in such names as Portmaluag, Lismore—St Luag's Harbour; Portmaholmack, Tarbat—St Colman's Harbour; Port Ronan, Iona—St Ronan's Harbour; and Port-a-Churaich in the same island, the Harbour of the Currach, where St Columba is said to have landed from his currach or hide-bound boat. At Port-a-Churaich is an artificial mound, about fifty feet in length, shaped like a boat, with the keel up, said by tradition to represent the size of Columba's boat.¹ Newhaven, so called to distinguish it from Leith, was made the site of a dock for shipbuilding by James IV.; and there, in 1511, was built the *Michael*, "ane varie monstrous great schipe." A chapel was founded for the accommodation of the sailors and workmen connected with the dock. It was dedicated to Our Lady and St James, and gave to the place the alternative name of Port of Our Lady of Grace.² Portmoak, in Kinross-shire, recalls St Moan or Moach, about whom little is known beyond the fact that he was associated with St Brendan, whom he advised to make a missionary voyage among the Northern Isles. In 1243 Bishop David de Bernham consecrated the church of Portmoak, and dedicated it to St Moan in conjunction with

¹ O. S. A., vol. xiv. p. 203.

² Stotherd's Parochial and Collegiate Antiquities of Edinburgh, Last Series, p. 129.

St Stephen the Martyr.¹ St Brendan gave name to a haven at Boyndie, near Banff, styled in a charter of 1527 "Sanct Brandan's Hawyn."² Portpatrick, in Wigtownshire, is identified with the name of Ireland's patron saint. In a quarry there, whence stone was procured for the harbour works, once flowed a spring dedicated to St Patrick, and on or near the site of the old parish church stood an earlier building known as Chapel Patrick. There are two local traditions relating to the famous apostle of Ireland. One is that he stepped across the Channel at a single stride and left the mark of his foot on a rock, removed, however, when the harbour was being made. The other is that the saint, having been beheaded somewhere about Glen App in Ayrshire, walked to Portpatrick with his head under his arm, but, not finding a boat to take him to Ireland, he grasped his head in his teeth and swam across.

Streams are sometimes associated with the names of saints. Altpatrick, in Paisley parish, means St Patrick's stream, the prefix being Gaelic *allt*, a stream. Near Fort William is Aultkieran, recalling St Kieran. In Paisley parish we find St Mirren's Burn and St Martin's Burn. St Bride's Burn, in Kilbarchan parish, derived its name from a chapel to St Bridget, whose site was long marked by an ash-tree a little to the west of the entrance to St Bride's Mill House.³ Polnar Burn, flowing into the Don past the burying-ground of Polnar Chapel, in Inverurie parish, recalls St Apollinaris of Ravenna, to whom the chapel was dedicated. At Luncarty is St Fillan's Burn. St Fillan is also remembered in the river Fillan, flowing through Strathfillan in Killin parish. It rises on Benloy at a height of 2980 feet, and, after a course of fully eleven miles, enters Loch Dochart, whence it passes as the river Dochart into Loch Tay. The Rev. J. G. Campbell gives the following item of local folk-lore relative to the saint: "An Urisk haunting Beinn Doohrain (a hill beloved of the Celtic muse), on the confines of Argyllshire and Perthshire, stayed in summer time near the top of the hill, and in winter came down to the straths. A waterfall near the

¹ Kal., s.v. "Moanus."

² Reg. de Aberbrothoc, vol. ii. p. 467.

³ Lochwinnoch, vol. i. p. 69, note.

village of Clifton and Tyndrum, where it stayed on these occasions, is still called Eas na h-ùruisg, the Urisk's Cascade. It was encountered by St Fillan, who had his abode in a neighbouring strath, and banished to Rome."¹ In the parishes of Luss and Arrochar is Trostane rivulet,—a reminiscence, perhaps, of St Drostan, Trostan being one of the forms of the saint's name. In Glen Lyon is Alt-Bhrachdain, a burn called after St Brachdaidh, whom Mr Duncan Campbell identifies with St Brioc.² In a fifteenth-century charter, describing the boundaries of certain lands at Ellon belonging to the Bishop of Aberdeen, "Saynt Manyis Burn" is mentioned,³ recalling the saint who gives name to St Monan's in Fife. St Mary's Burn, otherwise Lady Burn, flows into the Eden at the eastern end of Cupar, in the last-mentioned shire. Cupar had at one time a Dominican monastery dedicated to the Virgin, and there is still a Lady Wynd in the burgh, at the end of which was the Lady Port. In Galston parish is Burn Ann, which may possibly be St Ann's Burn; but facts are wanting to settle the point. The church of Galston was dedicated to St Peter, and there was a chapel to St Mary in Galston tower;⁴ and one would not be surprised to find a trace of St Ann in the same locality. In Houston parish is St Peter's Burn, so named from the titular of the church. Kevoch Burn, in Eaglesham parish in the same shire, is thought by Bishop Forbes to reflect the name of the saint commemorated in the Ayrshire parish of St Quivox.⁵ Colonel White is probably correct when he connects Kerran Water in Kintyre, joining the Conieglen about a mile above Kilblane, with the name of St Kieran.⁶ In St Boswell's parish, Roxburghshire, is St Boswell's Burn, a tributary of the Tweed. In Neilston parish, Renfrewshire, is Kirkton Stream, running into the Levern. Corsehill Burn separates the parishes of Dunlop and Stewarton in Ayrshire. At Salen, in Torosay parish, Mull, are the ruins of a building said to have been connected with the monastery of Iona.

¹ Superstitions of the Highlands and Islands of Scotland, p. 196.

² Book of Garth and Forthingall, p. 61.

³ Reg. Episc. Aberdeen, vol. i. p. 248.

⁴ Caledonia, vol. iii. p. 517.

⁵ Kal., s. v. "Kevoca."

⁶ Archæol. Sketches, Kintyre, p. 90.

A rivulet running past it is called the Preacher's Burn,—in Gaelic, *Ald-an-tsearmaniche*,—the preacher in this case having been, according to local tradition, St Columba.¹

Fords in rivers sometimes retain the names of saints. St Marnoch left his name in a ford over the Deveron, close to the old burying-ground in Marnoch parish, Banffshire; and St John's Ford is found in the same parish about two miles below the Bridge of Marnoch.² Tanglan's Ford, in the Ythan in Tarves parish, Aberdeenshire, recalls St Englat, a tenth-century saint, to whom the church of the parish was dedicated.³ *Ath-Bhrannaidh* in Glen Lyon, a little to the east of Garth House, means the Ford of St Brandan,⁴ *ath* being Gaelic for a ford. Lyon Bridge spans another ford, locally known as *Ath-Math-Grioma*, from St Griom or Grioma, a saint of uncertain date.⁵ *Amulree*, in the Perthshire Highlands, about half-way between Crieff and Aberfeldy, signifies the Ford of St Maelrubha. The ford in question crosses the Bran, and traces of it may still be seen close to the bridge which now spans the river. When General Wade was in the Highlands constructing roads and bridges (between 1720 and 1730) he considered the *Amulree* ford so good that he thought a bridge there unnecessary.

Polmanuire, in the Dee near Crathie, recalls the name of St Miniar or Niniar, to whom the church of Crathie was dedicated. He is described by *Camerarius* as bishop and confessor, and is said to have died in 824.⁶ On *Alt-Odhar*, at *Fortingall* in Perthshire, is a pool known as *Linne-a-Fhiachre*, where St Fiacre, already referred to, is said to have baptised his converts. Mr Charles Stewart remarks: "Fortingall became a vicarage, and it has been supposed—not altogether without probability—that the proper name of the pool is the 'Vicar's Pool.' This, however, is contradicted by the pronunciation, which in this case would

¹ N. S. A., Argyll, p. 287.

² *Jervise's Epitaphs*, vol. i. p. 234.

³ *Dr Temple's Thanage of Fermartyn*, p. 370.

⁴ An ancient burying-ground beside the Spey in Knockando parish is called *Pulvrenan*, probably St Brandan or Brendan's Pool.

⁵ *Campbell's Book of Garth and Fortingall*, p. 67.

⁶ *Kal.*, s.v. "Manirus."

be Linne-a-Bhiocar, and not Linne-a-Fhiachre, as it undoubtedly is." Mr Stewart adds: "To this I can testify, being intimately acquainted since infancy with the pool and its surroundings."¹ In the same neighbourhood are Poll-a-Chiaran and Ath-a-Chiaran, respectively the Pool and the Ford of St Ciaran. There were two saints called Ciaran, but it is not clear to which of them these were dedicated. At Foss, on the other side of the hill from Fortingall, is Poll-Cheodan—*i.e.*, the Pool of St Cedd, who preached Christianity in Perthshire in the early part of the seventh century prior to becoming a bishop among the East Saxons. He was brother of St Chad and a friend of St Aidan of Northumbria, all of whom are commemorated in Breadalbane. Close to Walla Kirk in Glass parish, where a footbridge crosses the Deveron, is a pool in the river, some fourteen feet deep, locally known as Wallach Pot, so called from St Wallach, the patron saint of the district, whose holy well in the neighbourhood was formerly much resorted to in the month of May. Near Tyndrum is the Holy Pool of St Fillan, in the river Fillan referred to above. It used to be much frequented for its supposed curative virtues, particularly in cases of insanity. Patients of this class, after being dipped in the water, were tied all night to a certain stone at St Fillan's ruined priory, about half a mile distant, under the belief that if in the morning the bonds were found loose, recovery would ensue: but if not, the case was hopeless, or at any rate doubtful. According to a local tradition, the Holy Pool lost its efficacy through a farmer having plunged his mad bull into the water in the hope that the beast would be cured.² In the Tyne, near East Linton in Haddingtonshire, is a rapid called St Baldred's Whirl, named after St Baldred of the Bass; and in the Tweed, near the site of the monastery of Old Melrose, is an eddy known as the Haly Wheel—*i.e.*, Holy Whirlpool.

On the Burn of the Corrie of Flowers descending to the Lyon is a series of waterfalls styled Eas-Innian—*i.e.*, the Cascade of St Ninian. One of these rapids used to be known as Easa-Pheallaidh—*i.e.*, the Waterfall of St Pal-

¹ Gaelic Kingdom in Scotland, pp. 58, 59.

² *Vide* Folk-Lore of Scottish Lochs and Springs, pp. 119-127.

ladius, who is believed to have inhabited a mountain-sheiling in the same district, the place being still known as Ruidhe Pheallaidh, the Sheiling of St Palladius. On the Dunning Burn, which flows into the Earn, is a linn known as St Paul's Linn, where St Serf, the patron of the parish, is said to have baptised his converts. The pool below the linn is called Pauley. The Rev. R. S. Clazy of Dunning is probably correct when he connects the name of the place with St Palladius, who, according to the 'Aberdeen Breviary,' ordained St Serf in the first half of the fifth century. Aberfeldy, in Strath-Tay, signifies in Gaelic the Confluence of Palladius, who gave name to a rock in the neighbouring Den of Moness, known as Castail Pheailaidh. Holy Linn, one of the picturesque cascades of the Garple Burn, in Kirkcudbrightshire, is said to have derived its name since the Reformation from the fact that there the ejected minister of the parish, in persecuting times, occasionally baptised the children of his flock.¹

Cambusnethan parish, Lanarkshire, is probably the bend of St Nechtan, otherwise Nathalan, from Gaelic *camus*, a bay or bend. Its old church was built "at the south-western extremity of the parish beside a fine curving reach or *camus* of the Clyde."² The Nethan stream, flowing past the ruins of Craignethan Castle, joins the Clyde, not, however, in Cambusnethan parish, but at Crossford, in Lesmahagow parish. Cambusmichael, an ancient parish of Perthshire, united to St Martin's towards the end of the seventeenth century, was dedicated to St Michael the Archangel. The ruins of its church are still to be seen on level ground close to a great bend of the Tay. Cambuskenneth, across the Forth from Stirling, probably signifies the Bend of St Kenneth, one of Columba's friends.³ The place is best known through its connection with the richly en-

¹ N. S. A., Kirkcudbright, p. 100.

² O. P. S., vol. i. p. 57.

³ Kenneth the king has been connected with Cambuskenneth. His claims are thus somewhat vaguely set forth in the 'N. S. A.' (Stirling, p. 425): "The name signifies the Field of Kenneth, the adjacent grounds having been, it would seem, the scene of some transaction in which one of the princes of that name was concerned."

dowed abbey of St Mary, founded by David I. in 1147. The monastic buildings were wellnigh pulled down in 1559, and about eleven years later the stones of the church were taken away by John, Earl of Mar, to build Mar's Work in Stirling; but the massive four-storied tower, seventy feet high, still remains. "The site of this solitary tower," observes Mackenzie Walcott, "is most beautiful, almost surrounded by the windings of the Forth, and fine trees; whilst the grand elevation of Stirling on its commanding height, with many spires, a castle, and the steeple of the Grey Friar's Church on the south, and the wooded Abbey Crag on the east, partly frame the view."¹

¹ Scoti-Monasticon, p. 300.

CHAPTER XXIV.

LANDSCAPE FEATURES—*continued.*

Halyhill—St Andrew's—St John's—St Michael's—Cnoc-an-Aingel—Cairn Cul-ri-Eirinn—Magdalene Hill—St Leonard's—St Alexander's—St Mungo's, &c.—Remy—St Eddran's Slack—Trusty's Hill, &c.—St Catherine's, &c.—Barry—St Colm's Hillock—Sacel-hill—Norrie's Law—St Serf's—Torr Beatban—Knockernan, &c.—Knock Mulreesh—Knock Fergan—Tom-Eunan—Tom-na-Chessaig—Ardpatrick, &c.—Ardeonaig—Ernfillan, &c.—Ben Bhraggie—Bein Domich, &c.—Ardkenneth—Dunbarny—Drumoak—St Nicholas Craig, &c.—Dunblane—Suidbe Chatain, &c.—St Abb's Head, &c.—Peterhead—St Cuttbert's Holm, &c.—Magdalen Green—St John's Valley, &c.—Logierait—Laggan—Banchory—St Ninian's Den—Ringan's Dean—Habedean—St Martin's Den—"Brannan How"—Glenfinnan—St Catherine's of the Hopes—Dragon's Den, Dunning—St Sare's Bank, Monkeigie.

IN the two previous chapters some account was given of islands, lakes, streams, fords, and pools, identified with our early saints. In the present chapter it is proposed to notice certain hills, headlands, fields, and hollows whose names have a similar origin.

The Halyhill, overhanging the Water of May to the west of the Perthshire village of Forteviot, takes our thoughts back to the eighth century, when, at Forteviot,—then a stronghold of the Pictish kings,—a church was founded by the three sons of Angus, son of Fergus, and dedicated to St Andrew. The same apostle was commemorated in St Andrew's Hill, in Rayne parish, Aberdeenshire, where he was patron of the church, and was also remembered in Andersmas Fair, held at Kirktown. There is a St Andrew's Hill, otherwise called Ander Hill, on the east side of the island of Bressay in Shetland. Some land at Barras, in

Kinneff parish, Kincardineshire, belonged to the Hospitallers; and a chapel, dedicated to their patron St John, stood at the foot of a hill called, from it, St John's Hill.¹

The parish of St Michael-Tarvit, in Fife, united to Cupar in 1618, had its ancient church on a conical eminence called St Michael's Hill; but the building is now gone, and the hill is planted with trees. In the 'R. M. S.,' under date 1606, we read of certain lands near Stirling called "Sanct-Michaellis-Hill"; and in the 'Registrum de Panmure,' in the year 1662, of the lands of St Michaelhill in the barony of Brechin and Navaar. Ardmichael (St Michael's Height) is in South Uist, and in Kells parish is Craig Michael (St Michael's Rock).

The inhabitants of Iona were accustomed, in Pennant's time, to drive their horses on Michaelmas round a certain hill to the west of the island.² This hill—a green eminence measuring about 167 paces at the base—is known as the Angel's Hill (in Gaelic, Cnoc-an-Aingel), having received its name, according to tradition, from a throng of white-robed angels that visited St Columba on its summit.³ Reeves says: "The name Cnoc-an-Aingel is locally preserved, and is marked on Graham's map of the island; but that by which it is more familiarly known is Sithean Mor, or Great Fairy-hill, as distinguished from Sithean Beg, Little Fairy-hill, which lies a short way north-west from it." It at one time had a circle of stones on the top.⁴ Another eminence in Iona connected with St Columba is Cairn Cul-ri-Eirinn, in the south of the island. It means the Cairn of the Back turned towards Ireland, and was so called from the circumstance that Columba could not catch a glimpse from it of his native land. Bishop Reeves mentions that there is a Carn Cul-ri-Erin in Colonsay, and that "in an old map of Mull the hill Cruachan Garv is marked with a cross on the top, on the north side of which is written 'Karn Cul-ri-Albayn,' and on the south, 'Karn Cul-ri-Erin.'"

Magdalene Hill, near Perth, locally called Maidlen Hill,

¹ Jervise's *Land of the Lindsays*, p. 399, note.

² *Tour*, vol. ii. p. 259.

³ *Adamnan*, lib. iii. cap. xvii.

⁴ *Ibid.*, p. 292.

owes its name to a hospital anciently dedicated to St Mary Magdalene, and granted by James I. to the Carthusian monastery founded by him at Perth in 1429.¹ St Leonard's Hill at Dunfermline recalls a hospital dedicated to the saint of that name. There is a St Leonard's Hill near Banff.² The hill of St Alexander, in Dunipace parish, is referred to in a charter *circa* 1190; and in a Stirlingshire Retour of 1582 mention is made of the lands belonging to St Alexander's chapel, and of a wood called Sanct Alexander's Cuthil, both in the same district; but we know little about the saint in question. Camerarius mentions a St Alexander, son of a Scottish king, who, along with his sister Mathildis, went to France, where he entered a Cistercian monastery. There are few traces of his cultus in Scotland. Forbes states that a fair of St Alexander was held at Keith in Banffshire.³

We are on surer ground in connection with St Mungo's Hill, near Huntly in Aberdeenshire, suggesting Mungo, otherwise Kentigern, of Strathclyde, whose name it is interesting to find so far north. Bridget of Kildare gives name to St Bride's Hill in Wauchopdale, Dumfriesshire. In Keir parish is the Ridge of Kilbride, called, like the loch of the same name, from a chapel to St Bridget in its neighbourhood. Rennyhill, otherwise Irnie Hill, is an estate in Kilrenny parish, Fife, and is perhaps connected with St Ethernan, whose name occurs in an altered form in Saint Eddran's Slack, a den in Rathen parish, Buchan, to the east of Mormond Hill, where the saint is said to have had a hermitage.⁴

Trusty's Hill in Anwoth parish, like Bardrestan, Bardristan, and Bartrostan in the parishes of Urr, Kirkmabreck, and Penninghame respectively, embodies, according to Sir Herbert Maxwell, St Drostan's name, the prefix in the last three being Gaelic *barr*, a top.⁵ There is reason to believe that St Drostan also gives name to Trostan Hill in Straiton parish, Ayrshire, at the foot of which once stood a chapel.

One of the three hills on which Aberdeen is built is called St Catherine's Hill, from a chapel to St Catherine founded

¹ Fittis's Ecclesiastical Annals of Perth, p. 274.

² Pococke's Tours in Scotland, p. 195.

³ Kal., s.v. "Alexander."

⁴ Collections, Aberdeen and Banff, p. 133.

⁵ Gall. Top.

in the thirteenth century by the Constable of Aberdeen. Early last century the larger part of the hill was removed to open up a communication between Union Street and Castlegate.¹ Tillydrone, not far from the cathedral of Old Aberdeen, is otherwise known as St Thomas-à-Becket's Hill. According to one tradition it was formed of creelfuls of earth brought thither by penitents. Another tradition is given by Orem, who says: "The said hill of Tilliedron was artificially built by King Robert's soldiers, as men acquainted with antiquities relate; which seems to have been designed for a watch-guard, for the use of his army when they lay here: and thereafter the clergy who lived in the chanonry kept a watch or guard on it in troublesome times, that they might not be surprised suddenly by their enemies."²

In the Forfarshire parish of Inverarity is Lawrence Hill, probably so named from St Lawrence the Martyr. In Alyth parish are Chapel Hill and Barryhill, the latter recalling St Berach, titular of Kilberry in Argyll, and founder of a monastery at Cluain-Choirpthe in Ireland, now Kilbarry, county Roscommon. Barryhill is probably the same as the place called Dunbarre in Angus by Bellenden, where there was a "castell of quhilk nathing remains now bot the prent of the wallis." Bellenden says that Guanora, wife of King Arthur, after the death of her husband was brought to this castle, and remained there for the rest of her life.³ There is a Berryhill farm in Auchtergaven parish, and on its boundary a chapel once stood.

Near Stuartfield, in Old Deer parish, Aberdeenshire, is a rising-ground now called the Chapel Hillock, but formerly St Colm's Hillock. Tradition says that vestiges of buildings were once to be seen on the spot.⁴ According to the 'N. S. A.,'⁵ Sacel-hill, near Paisley, received its name from a pre-Reformation *sacellum* or chapel which stood at the foot of the hill, and gave name to a small cluster of houses known as "the chapel."

The Anglo-Saxon *law*, a hill, is found in Norrie's Law, an

¹ Kennedy's Annals of Aberdeen, vol. ii. pp. 57, 58.

² Description of the Chanonry of Old Aberdeen, p. 107.

³ Chronicles of Scotland, vol. ii. p. 86.

⁴ Pratt's History of Buchan, p. 128.

⁵ Renfrew, p. 139, note.

artificial mound in Largo parish, where quantities of silver ornaments bearing curious patterns were discovered about the year 1817.¹ Forbes connects this Law with a saint called Norie, who had a chapel at Little Leny, in Callander parish, but regarding whom nothing is known.² We find St Serf's Laws, otherwise St Servan's Laws, in the barony of Abercorn, West-Lothian, named in a charter of date 1546.³

The Gaelic *torr*, a conical hill, gives us Torr Beathan, or, in its aspirated form, Torvean, near Inverness, named after St Baitan, Columba's cousin, who succeeded him as Abbot of Iona in 597.⁴ *Cnoc*, another Gaelic word for a hill, is represented in Cnoc Odhrain—*i.e.*, St Oran's Hill, in the island just named. It appears also in Knockernan (in Kirkcowan parish), St Ernan's Hill, and in Knockie Fountain in Old Luce parish, perhaps St Fintan's Hill, which Sir Herbert Maxwell compares with Challoch Munn in the same parish—*i.e.*, Tulach Munna, the Hill of St Munna, another name for Fintan. Sir Herbert thinks that Knockmilauk in Whithorn parish is perhaps the Hill of St Moluag, whose name apparently occurs in the Howe Hill of Haggamalag, in the same parish.

Knock Mulreesh, in Islay, is believed to be the Hill of St Maol-rise, another name for St Finlagan, whose ancient chapel, called Cill Fheileagan, is in its neighbourhood. In Coylton parish, Ayrshire, is Knock Mirren, the Hill of St Mirren, whom we meet with in Glenmeran (Gaelic Gleann-Meurain), in the district of Glen Lyon,⁵ where one is interested to find a trace of Paisley's patron saint. Knock Fergan, in Kirkmichael parish, Banffshire, recalls St Fergus, who died at Glammis in the eighth century. On the south-east side of the hill is Fergan Well. A local legend, which says that the spring was once in Italy, probably points in a confused way to the saint's visit to Rome. With Knock Fergan may be compared Tullyfergus, in Bendochy parish, Perthshire.

Tom-Eunan, close to Loch Insch in Inverness-shire, is a

¹ Wilson's Prehistoric Annals of Scotland, vol. ii. pp. 220, 250-263.

² Kal., s.v. "Norie."

³ R. M. S.

⁴ P. S. A. Scot., vol. xvi. p. 267.

⁵ Campbell's Book of Garth and Fortingall, pp. 70, 71.

wooded eminence on which stands the parish church of Insch, and means the Knoll of Adamnan. The church is a very old one, and contains a quadrangular Celtic bell associated with the cultus of the saint. According to a local tradition the bell was once removed, but kept calling out "Tom-Eunan! Tom-Eunan!" till restored to its proper resting-place.¹ Tom-ma-Chessoig or Tom-na-Chessaig, at Callander, the site of the old church, signifies the Knoll of St Kessog. Tradition says that butts were formerly placed there for the practice of archery.² A local market was held annually in March under the name of Feill-ma-Chessaig—*i.e.*, St Kessog's festival. Comrie, too, had a St Kessack's Fair, and still has a Tom-na-Chessaig.³

Ardpatrick, the Height of St Patrick, is a hamlet and a headland at the south-west corner of Knapdale, Argyll. Tradition says that the headland was the landing-place of St Patrick when on his way from Ireland to Iona. Craighadrack, St Patrick's Rock, noted for the vitrified fort on its summit, is near Inverness; and Cairn Pat, St Patrick's Cairn, is appropriately to be found in Portpatrick parish; while in Dalry parish, Kirkcudbrightshire, is Stroanpatrick (Gaelic Sron-Patraic), St Patrick's Promontory. Ardeonaig, on the south shore of Loch Tay, means St Adamnan's Height,—Eonaig being a variant of Eonan, and both corruptions of Adamnan. Barlenan, in Kirkcowan parish, means the top of St Adamnan, if Reeves is correct in regarding Lennan as a strangely modified form of the saint's name.⁴

Ernfillan, in Crossmichael parish, is thought by Sir Herbert Maxwell to correspond to Ard-an-Fillain, St Fillan's Height. It may be compared with Penfillan in Keir parish, Dumfriesshire, where the prefix looks like the Cymric *pen*, a head, cognate with Gaelic *ceann*. In Strathearn we have Dunfillan, from Gaelic *dun*, a hill. Ben Bhraggie (Gaelic Beinn Bhrach daidh), near Golspie in Sutherland, means the Hill of St Brachdaidh, whom Mr Duncan Campbell identifies with Brioc, a disciple of Germanus of Auxerre,⁵

¹ Scotland in Early Christian Times, pp. 195, 196.

² O. S. A., vol. xi. p. 609.

³ Chronicles of Strathearn, p. 37.

⁴ Kal., *s.v.* "Lennan."

⁵ Book of Garth and Fortingall, p. 65.

and whose name, he thinks, is to be found in Brachtie, part of the lands of Tulliebole in Kinross-shire. According to Mr Johnston, Ben Eunaich, near Dalmally, commemorates St Adamnan. Bein Donich, in Lochgoilhead parish, recalls St Donan of Eigg, and so does Cairndonnan in Kirkcolm parish, as well as Slewdonnan in Kirkmaiden parish, where the prefix is Gaelic *shiabh*, a moor, or moory hill. Ard-michael, a headland in South Uist, marked by an old burying-ground, signifies the Height of St Michael. There is a reminiscence of St Kenneth in Ardkenneth, St Kenneth's Height, also in South Uist. We find him likewise in Galloway, for Cairn-Kennagh in New Luce parish, Cairn Kenny in the same parish, with another in Inch parish, and Cairn Kinna in Minigaff parish, all signify the Cairn of St Kenneth. Arduthia, at Stonehaven, is thought by Bishop Forbes to recall St Duthac of Tain.¹ In Kilfinnan parish, Argyll, not far from the sea, is a field known as Ardmarnock—*i.e.*, the Height of St Marnock—with a graveyard and ruined chapel. Some 300 yards away are, or were, the remains of a small ancient building, the reputed cell of the saint, to which, according to tradition, he retired for purposes of penance.²

Dunbarny in Perthshire, written Drumbernin *circa* 1150, probably means the Hill of St Brendan,³ though Mr Johnston makes it the Hill with the Gap, from Gaelic *bearn*, a cleft. The saint had undoubtedly some connection with the district, for in the adjoining parish of Abernethy is Brendan's Well, popularly styled "Brendi Well."⁴ Abernethy had a link with the Nine Maidens, daughters of St Donevald of the Den of Ogilvy, who dwelt by the Earn after their father's death, and were buried there at the foot of a large oak, much resorted to by pilgrims in pre-Reformation times.⁵ The cultus of St Mazota, otherwise Mayot, said to be the eldest of the nine, found its way to Deeside,—Drumoak, the Ridge of St Mayot (from Gaelic *druim*, the back), having been named after her. Dalmaock, the alternative name of Drumoak, means the Field of St

¹ Kal., s.v. "Duthac."

² Kal., s.v. "Brendan."

⁴ Rev. D. Butler's Abernethy Parish, p. 102.

³ O. S. A., vol. xiv. p. 258.

⁵ *Ibid.*, p. 147.

Mayot, from Gaelic *dail*, a field. On a haugh near the Dee is St Maik's Well.¹

St Nicholas Craig, near Dundee, bears the name of Nicholas, Bishop of Myra, who was patron-saint of sailors, and whose festival was celebrated on 6th December. Craig David, close to Bervie in Kincardineshire, recalls not St David (David I.), but David II., who landed there from France, along with his wife Johan, in May 1341.²

Duncomb, in Old Kilpatrick parish, is St Columba's Hill; and Dunblane, with its ancient cathedral close to the murmuring Allan, is the Hill of St Blane, who is perhaps also remembered in Strathblane. He was the nephew of St Catan, whom we find at Ardchattan (St Catan's Height), a parish lying on both sides of Loch Etive. Uncle and nephew are represented in Kingarth parish, Bute, where we find Suidhe Chatain and St Blane's Hill. *Suidhe* is Gaelic for a seat (Latin *sedes*), and is found elsewhere in Suidhe Ghuirmein (St Gorman's Seat) and Suidhe Mhercheird (St Merchard's Seat), both in Urquhart and Glenmoriston parish.³ Gorman is said to have been one of the first missionaries to the Braes of Urquhart. Merchard, otherwise Yarchardus (the *m* being honorific), was connected with Kincardine O'Neil in Aberdeenshire, to which, as well as to the other Kincardines throughout Scotland, he is believed by Forbes to have given name; but such an etymology is unlikely.⁴

Suidhe Chuimein (St Cumine's Seat) is near Fort Augustus. Cumine, who died in 669, was a predecessor of Adamnan as Abbot of Iona. Adamnan's own name, considerably altered, occurs in St Arnold's Seat in Tannadice parish, Forfarshire, where the pre-Reformation church was dedicated to him. The name was written in 1527 "Sanct Eunandis Seit," and in 1535 "St Ennan's Seit." The hill is cairn-crowned, and commands a view to the south as far as the Lammermuirs. St Patrick's Seat, in Old Kilpatrick parish, is mentioned in connection with a grant of

¹ O. S. A., vol. iii. p. 315. ² Jervise's Memorials, vol. ii. pp. 243, 244.

³ Mackay's Urquhart and Glenmoriston, p. 336, note.

⁴ Kal., s.v. "Yarchardus."

land to Paisley Abbey *circa* 1233, but its precise locality is unknown.¹

In addition to Ardpatrik and Stroanpatrick referred to above, other headlands may be mentioned—*e.g.*, St Abb's Head near Coldingham, where St Ebba found a place of religious retreat after quitting Northumbria; St John's Head, otherwise Dunmoy, in Canisbay parish, Caithness; and St Ninian's Point on the west coast of Bute, marked by chapels to St John and St Ninian respectively. Rulesness, in Shetland, looks like St Rule's promontory; but, according to Dr David Ross, it is the ness or promontory "where young horses were kept," from Norse *rool*, a young horse.² Peterhead, in Buchan, derived its name in all probability from an ancient dedication to St Peter, the head being what was formerly called the Caikinich—now the Keithinch. The parish was formerly styled Peterugie.

Some fields and hollows claim attention in conclusion. East of Sorn village in Ayrshire is St Cuthbert's Holm—*i.e.*, river-meadow—where a chapel with a cemetery once stood; but the site is now under tillage.³ In Old Deer parish, Aberdeenshire, are the lands of Auchmachar, signifying the Field of St Machar, the patron of Aberdeen Cathedral; and near the Don, in Kildrummy parish, is Macker's Haugh, where stood a chapel to the same saint and where is a well called after him. Dalpatrick, in Dalserf parish, Lanarkshire, and Dalmarnock near Glasgow, are the Field of St Patrick and St Marnoch respectively, from Gaelic *dail* or *dal*, a portion of land. Dalserf itself is St Serf's Field. The parish of Dailly in Ayrshire was formerly known as Dalmakeran or Dalmaolkeran, signifying respectively the Field of St Kieran and the Field of the Servant⁴ of Kieran,—the servant in all probability having been one who made a speciality of St Kieran's cultus. The pre-Reformation church was dedicated to St Michael, the Archangel having evidently supplanted St Kieran in the estimation of the district; but a trace of the earlier dedication survives in the name of Kilkerran—*i.e.*, the Church

¹ Bruce's Old Kilpatrick, p. 59.

² Proceedings of the Philosophical Society of Glasgow, vol. xxv. p. 112.

³ O. S. A., vol. xx. p. 182.

⁴ *Vide* Appendix, M.

of St Kieran—an estate in the parish.¹ There are the lands of Dalmakerran, in Tynron parish, Dumfriesshire. Dalrossie, now united to the parish of Moy, Inverness-shire, is, according to Shaw, an altered form of Dale-Fergus—*i.e.*, which he interprets as Fergus's Valley.² *Dal*, however, is evidently Celtic *dail*, a field, as already indicated, and not Teutonic *dale*, a valley. If Shaw is correct about Fergus, the church was probably dedicated to the saint of that name.³

Magdalen Green at Dundee is believed to have derived its name from a chapel to St Mary Magdalene on the high ground near the end of Step Row, where some sculptured stones were discovered early last century. The place was a common belonging to the burgh, and was known also as Magdalen Gair or Geir, corrupted later into Magdalen Guard and Magdalen Yard. *Gair* or *gare*, according to Jamieson's 'Scottish Dictionary,' signifies a stripe or triangular piece of cloth forming an insertion in a garment, and hence a slip of sward in the midst of barren ground. St Catherine's Green is the name of a piece of ground at Banff.⁴

In Edinkillie parish, Elginshire, is the valley of St John, in the neighbourhood of the Findhorn; and on the banks of the river, near Darnaway Castle, are the Meads of St John, where tournaments were once held. Pluscarden Priory, some six miles west of Elgin, founded by Alexander II. and known as Vallis Sti. Andreæ⁵—*i.e.*, the Valley of St Andrew—was built in the glen watered by the Black Burn, a tributary of the Lossie. Titles were usually given to Carthusian monasteries, and accordingly the Charterhouse at Perth was styled "The House of the Valley of Virtue," probably, as Mr R. S. Fittis suggests, because it stood in the valley of the Tay.⁶ Strathmartin parish, now united to Mains, recalls St Martin of Tours.

The parish, or at least the church place, of Logierait in Perthshire was formerly known as Laggan-math-Chaidh,

¹ Caledonia, vol. iii. p. 536.

² Province of Moray, p. 97.

³ Jervise's Epitaphs, vol. ii. p. 54.

⁴ Cramond's Annals of Banff, vol. i. p. 292.

⁵ Shaw's Province of Moray, p. 259.

⁶ Ecclesiastical Annals of Perth, p. 217.

the Hollow of St Chadd, from *laggan*, diminutive of Gaelic *lag*, a hollow. Referring to St Chadd, Mr Charles Stewart remarks: "His market was, until lately, held at Logierait on the 22nd of August. At one time there was Fuaran-Chad, or Chadd's Well, on the hillside behind the church. The place is still pointed out; but the water has disappeared—in disgust, as tradition has it, at the market being dropped."¹ Lagganallachy, in Little Dunkeld parish, probably retains the name of a saint called Allocus or Mocheallog, of whom little is known.

The Gaelic name of Laggan parish, Inverness-shire, is Laggan-Choinnich (in 1239 Logynkenny), signifying the Hollow of St Kenneth, who is believed to have visited the spot, and whose ruined church near the eastern end of Loch Laggan was built by Allan-nan-Creach or Allan of the Spoils, one of the Locheil family, who reared this and other six churches as an atonement for his crimes.² In Urquhart and Glenmoriston parish, Inverness-shire, is Lagan-t'-Seapail—*i.e.*, the Hollow of the Chapel, where a chapel once stood, and where traces of old graves are still to be seen.³ The ancient parish of Logiebride, Perthshire, annexed to Auchtergaven in the seventeenth century, means the Hollow of St Bride (Bridget of Kildare). A spring near the site of the ancient church is appropriately called St Bride's Well.

The two Deeside parishes of Banchory-Ternan and Banchory-Devenick probably both mean the White or Fair Hollow, from Gaelic *ban*, white, and *coire*, a cauldron, or cauldron-shaped hollow. The former recalls St Ternan, disciple of St Palladius, and the latter St Devinic, a contemporary of St Machar, who had some link with Creich in Sutherland and Methlick in Aberdeenshire, and was buried at Banchory, where a church was founded in his honour. He is believed to be the saint who appears in Landewednack in Cornwall and Landevenach in Brittany.⁴ In the 'O. S. A.,'⁵ Banchory-Ternan is written Banchory-

¹ Gaelic Kingdom in Scotland, p. 62.

² Macpherson's Church and Social Life in the Highlands, p. 94.

³ Mackay's Urquhart and Glenmoriston, p. 336.

⁴ Kal., *s.v.* "Devinic."

⁵ Vol. vii. p. 369.

Tarnan. The writer of the parish article remarks: "The last part of the name is that of a saint; hence one of two annual fairs held near by is called St Tarnan's Market; and a small fountain, not far distant, is called St Tarnan's Well."

We find *den* or *dean*—the Scottish synonym for English *dingle*—in St Ninian's Den, a deep ravine near Dunnottar Castle in Kincardineshire; and in Ringan's Dean—*i.e.*, St Ninian's Hollow, in Bowden parish, Roxburghshire. On a precipice overhanging it was an ancient chapel surrounded by a burying-ground. This chapel probably gave name, not only to Ringan's Dean, but to the neighbouring farm of Haliudean (now Holydean), where an enclosure of 500 acres, formerly styled the Great Deer Park of Haliudean, is still surrounded by a fairly well-preserved dry-stone wall, built more than 300 years ago.¹ The church of Logie-Montrose parish, Forfarshire, now united to Pert, had St Martin of Tours as its titular. A hollow in the parish—the haunt of many a primrose—is known as "St Martin's Den."² In Boyndie parish, Banffshire, near the old church, is Brannan How—*i.e.*, St Brendan's Hollow, where Brandon Fair is believed to have been held before it was transferred to Banff.³ Glenfinnan, in Ardnamurchan parish, derived its name from the stream of Finnan flowing into Loch Shiel, so called from St Finnan. The glen is best known from its connection with the Stuart rising of 1745; for there, on the 19th of August of that year, the flag of Prince Charles Edward was for the first time unfurled.

The ancient Mid-Lothian parish of St Catherine's of the Hopes, united to Penicuik in 1635, recalls St Catherine of Alexandria.⁴ Its church was called St Catherine's of the Hopes—*i.e.*, Glens—to distinguish it from St Catherine's of the Kaims—*i.e.*, Hills—in Liberton parish. Regarding its erection, the story runs that a St Clair of Rosslyn, in the time of Robert the Bruce, built it as a thankoffering to the saint for helping his hounds to catch a fleet white deer before it crossed a certain burn. Had the deer escaped his head was to have been the forfeit; but through the sup-

¹ O. P. S., vol. i. p. 290.

³ V. D. A., p. 646.

² Jervise's Epitaphs, vol. i. p. 209.

⁴ Scot's Fasti, vol. i. p. 306.

posed intervention of St Catherine the deer was taken, and a considerable tract of land became his in consequence.¹ The remains of the building are now covered by the reservoir on Logan Burn belonging to the Edinburgh and District Water Trust.

Dragon's Den—the alternative name of New Pitcairn village,² in Dunning parish—is traditionally connected with one of the exploits of St Serf. According to the 'Breviary of Aberdeen,' "a great dragon, in a place which is called Dunnyne, did great mischief. The saint killed him with the ferule of his pastoral staff, and the place is called the Valley of the Dragon."³ It is interesting to find an ancient tradition associated with the name in question; but "dragon" may perhaps have to give place to *droigheann*, a Gaelic word signifying a thorn or bramble. There is a Baldragon in Forfarshire. St Serf's cultus spread from Perthshire and Fife into Aberdeenshire, where the church of Monkeigie was dedicated to him. Jervise says: "The present parish church (built in 1771) stands upon a portion of 'Sant Sare's bank,' where, it is said, St Sare's fair was held previous to its removal to the parish of Culsamond."⁴ This fair continues to be held, early in July, on a stance between Inch and Culsalmond.

¹ P. S. A. Scot., vol. xiii. p. 130.

² O. S. A., vol. xix. p. 439.

³ Kal., s.v. "Servanus."

⁴ Epitaphs, vol. i. p. 301.

CHAPTER XXV.

ACRES AND CROFTS.

Gudeman's Croft—Meaning of terms—Ecclesiastical connection—Abbey—Kirk—Chapel—Sanctuary—"God's" Croft—St Saviour's Acres—Trinity Croft—"Dowcast"—Bishop's—Procurator's—Abbot's—Prior's—Canon's—Chancellor's—Vicar's—Parson's—Clerk's—Priest's—Curate's—Sacristan's—Monk's—Friar's—Hermit's—Nun's—Lamp Acre—Dewar's Croft—Croit-Cburadain—St Lolan's Croft—St Lawrence's—St Michael's—St John's—St Thomas's—St James's—St Mary's—St Anne's—St Roche's—St Teneu's—St Ninian's—St Stephen's—St Merinach's—St Marnock's—St Chad's—St Colme's Aikar—St Patrick's Croft—St Cutbber't's—St German's—St Martin's—St Finbar's—Croft Maluac—St Catherine's Crofts—St Adamnan's Acre—Croft of St Apollinaris.

To the student of folk-lore the term *croft* is familiar through its occurrence in the phrase "the gudeman's croft." "In many parishes of Scotland," remarks Sir Walter Scott, "there was suffered to exist a certain portion of land, called 'the gudeman's croft,' which was never ploughed or cultivated, but suffered to remain waste. No one doubted that 'the goodman's croft' was set apart for some evil being,—in fact, that it was the portion of the arch-fiend himself. This singular custom sunk before the efforts of the clergy in the seventeenth century; but there must still be many alive who in childhood have been taught to look with wonder on knolls and patches of ground left uncultivated, because whenever a ploughshare entered the soil the elementary spirits were supposed to testify their displeasure by storm and thunder."¹

¹ Letters on Demonology and Witchcraft, p. 78.

As regards meaning, *acre* and *croft* are identical,—the one recalling A.S. *acer*, and the other A.S. *croft*, both signifying a field. Indeed the two are interchangeable. Thus we find, in a charter of date 1585-86, an acre of land, near St Boswell's in Roxburghshire, referred to under the name of St Margaret's Croft ("Acra terre vocata Sanct Margarettis-Croft").¹ When a piece of land was gifted to chapel or altar, it was naturally called after the saint to whom such was dedicated. There was a double advantage in this: not only was the ecclesiastical character of the ground indicated, but its very name recalling some saint held in reverence by the Church would tend to keep the land from being alienated. After the Reformation, a saintly name in many cases no longer acted as a charm, and consequently ceased to prevent land from passing into lay hands. It is true that even after the Reformation we find the old ecclesiastical names lingering in charters; but gradually the name of the new owner of the ground supplanted that of the saint.

Portions of land connected with ecclesiastical buildings appear in such forms as Abbey Croft of St Andrews,² Kirkcroft in the parishes of Kirkpatrick-Fleming and Tibbermuir; and Chapel Croft in Leochel-Cushnie parish, Chapel Croft in Rutherglen parish (otherwise Trinity Croft), and Chapel Acre at Innerleithen. "Oure-Ladyis-Chapell-Croft" in Kirkcolm parish was a pendicle connected with Kilmory Chapel, beside Loch Ryan. A charter of 1602 mentions "Kirk-Christis-Chapell-Croft" close to Kilfillan, in Old Luce parish. At Cambusbarron, near Stirling, is Chapel-Croft, containing the site of Christ's Chapel, in which, according to tradition, Robert the Bruce partook of the Communion before the battle of Bannockburn. The

¹ R. M. S.

² There was no abbey at St Andrews. The superior of the Culdees there was, however, styled abbat. "This peculiarity," according to the late Marquess of Bute, "seems to be preserved down to this day by the use of the word 'abbey' in connection with some places in this city."—'University Rectorial Address,' p. 29. Abbey Croft, and also Abbeymill, belong to the priory of St Andrews, and it is possible that the priory may have given name to croft and mill, just as the priory of Lesmahagow gave name to Abbey-Green; but the point is a difficult one to settle.

foundations of the chapel were removed early in last century; but Christ's Well, otherwise the Chapel Well, is still to be seen hard by.¹ A piece of ground styled the "Angelwell Croft" is referred to in an Aberdeen charter of 1526.²

As we shall see in chap. xxvii., the Knights-Templars, and, after them, the Hospitallers, had possessions scattered up and down our land, and traces of the fact are still to be met with in topography. In the ancient parish of Mow, now included in Morebattle in Roxburghshire, is Temple Acre.³ In Fetteresso parish, Kincardineshire, a "Tempilcroft" is mentioned in 1502-3 for behoof of a perpetual chaplain in the chapel of St Mary and St Nathalan at Cowie ("ad sustentationem unius capellani perpetui in capella Virginis Marie et S. Nauthlani").⁴ There was a Tempilcroft at Harlaw in Aberdeenshire. At Luffness, in Aberlady parish, Haddingtonshire, was another Templecroft, which at one time belonged to the Knights-Templars settled in the barony of Drem, in Athelstaneford parish. The Carmelites or White Friars⁵ had an establishment at Luffness; and there is reason to believe that they became possessors of the land in question after the suppression of the Templars, for in a charter of 16th February 1620, granted to Patrick Hepburn, reference is made to "the temple land of the friars of Lufnes, called the temple Croft."⁶

By a charter of 1451 James II. bestowed on his wife, Mary of Gueldres, certain lands, and among them the crown lands lying to the east and west of Linlithgow, along with the Sanctuary-Crofts ("Acras, regales tam ex orientali quam occidentali partibus dicti burgi cum les Sanctuary

¹ Fleming's Old Nooks of Stirling, pp. 85-91.

² Reg. Episc. Aberd., vol. i. p. 391.

³ O. P. S., vol. i. p. 420.

⁴ R. M. S., 1424-1513, p. 569.

⁵ Spottiswood says that the Red Friars had an establishment at Luffness, but does not give his authority beyond stating that it was mentioned in ancient charters and records along with other houses of the Order. A charter of 1633, in the 'R. M. S.,' though mentioning lands at Luffness formerly belonging to the Carmelites, assigns the Temple-Croft in question to the Preaching Friars—*i.e.*, the Dominicans or Black Friars—evidently by mistake. By 1633 some confusion had probably arisen between the White and the Black Friars.

⁶ Chartularies of Torphichen and Drem, Part II., p. 3.

Croftis").¹ In mediæval times every church and church-yard formed a sanctuary, and sometimes the *girth* extended beyond the limits of the latter. In this case, however, the sanctuary was probably connected not with any religious foundation, but with Linlithgow Palace as a royal residence,² and corresponded with what is known as the *peel* or *park*. At the foot of Pilgrim Hill, east of Linlithgow, once stood the hospital of St Mary Magdalene; and connected with it was Spittelcroft (Spittal Croft). In 1608 we read of "Almouhouscroft" at Arbroath, and in 1641 of "Seikmanishous" and "Seikmaniscroft"³ near Stirling. On the outskirts of Elgin stood the preceptory of Maison-Dieu; and belonging to it in all probability was the portion of land known as Spytelcroft.

Prior to the Reformation, Abbey St Bathans parish in Berwickshire consisted of the separate parishes of St Bathans and Strafontane, otherwise Trefountain. In the latter an hospital was founded, *temp.* David I., which belonged to the abbey of Alwick, but passed, in 1437, to the monks of Dryburgh.⁴ Godscroft, in its neighbourhood, associated with the name of David Hume, the post-Reformation controversialist,⁵ derived its name, in all likelihood, from its connection with this hospital. In earlier times *Domus Dei* (*Maison Dieu*) was the name commonly given to such foundations; and hence land devoted to the purposes of the charity might well be styled God's Croft. In Ross-shire there was a Croft of the Lord, for in the 'R. M. S.,' under date A.D. 1611, we read of "*Quartam partem crofte de Tarbat vocate Crofte Domini.*" As mentioned in chap. xxviii., Jedburgh has some land still known as the *Maison Dieu Acres*. There was a *Crystis*

¹ R. M. S.

² Bell, in his 'Commentaries on the Law of Scotland' (vol. ii. p. 461), says: "There have been two kinds of sanctuaries in modern Europe,—one arising from religious considerations, and another from respect for the person of the king."

³ R. M. S.

⁴ Caledonia, vol. ii. p. 34, note.

⁵ Hume was a son of Sir David Hume of Wedderburn. He was born *circa* 1560 and died *circa* 1630; but the exact dates are not known. Among other works he wrote a 'History of the House of Douglas.' Godscroft is still a place-name in Abbey St Bathans parish.

Croft (Christ's Croft) on the lands of Meikle Methlick in Aberdeenshire, so named, according to Jervise, in a charter in Haddo House.¹ At Dundee was a piece of ground called St Saviour's Acres, connected with St Saviour's (St Salvator's) altar in the parish church. This altar was endowed by "Patrick of Inverpefir," burghess of Dundee, in 1391. After the murder of David, Duke of Rothesay, in 1402, it was further endowed by Robert III. "for the weal of the soul of our whilom first-born David," the king granting to it "a hundred shillings yearly from our great Customs of Dundee for ever."² A Trinity Croft is mentioned in a charter of date 1585-86 in connection with the altar of the Holy Trinity in the church of Scone in Perthshire.³

When *cross* or *rood* occurs in topography in connection with *croft* or *acre*, the names indicate either a plot of ground where a cross stood, or one whose rent was devoted to some altarafe of the "Holy Rood." In 1540 mention is made of two Rood Acres near Jedburgh; in 1569-70 of Rood Crofts at St Andrews; in 1592 of Ruid-Aiker near Kinghorn; in 1612 of Ruidiscroft at Aberdeen; and in 1641 of Ruidcroft near Stirling.⁴ Cosmo Innes says: "The Knights of the Hospital of Saint John of Jerusalem had a tenement in Peebles (which kept the name of Templeland to the close of the seventeenth century) and an acre of land attached to it called 'Rud Aiker.'"⁵ The form *Cros-Aikeris* also occurs. *Cors-Croft—i.e., Cross-Croft*—is mentioned in 1583 in a charter of Alexander Ogilvy, who held the prebend of the Holy Cross in the collegiate church at Cullen.⁶ In a charter of 1455-56 relating to the endowment of St Peter's altar in the church of St Nicholas at Aberdeen, Halyland Croft is named along with several others.⁷

According to feudal law the right of keeping pigeons was restricted to the lord of a manor and the rector of a parish. To Norman influence was due the building of dove-cots, which were usually very substantial structures. A dove-cot in the grounds of the Greyfriars' monastery at Elgin,

¹ Epitaphs, vol. ii. p. 28.

² R. M. S.

³ O. P. S., vol. i. p. 231.

⁴ Cart. de Ecclesia Sancti Nicholai (Aberdeen), vol. ii. p. 285.

⁵ Maxwell's Old Dundee, pp. 20, 21.

⁶ Ibid.

⁷ R. M. S.

together with some remains of the monastic buildings, founded by Alexander II., could be seen till the beginning of last century, when they were demolished to supply stones for building purposes. In a charter of 1635, in connection with the situation of certain lands at St Andrews, we find the *Columbarium S. Leonardi* referred to as a landmark.¹ When speaking of dove-cots Chancellor R. S. Fergusson observes: "Their frequency is attested by the occurrence in lists of field-names of dove-cot, pigeon-house, and culver-house fields, where now are no such buildings."² In 1473, David, Abbot of Cupar, granted to the abbey gardener at Carse Grange that "he sal hafe our doukat puttand it til all possibyl profit to the behufe of the Abbay."³ In 1608, Dowcatland, at Skibo in Sutherland, is mentioned; and in 1631, along with other portions of ground belonging to the abbey of Scone, Dowcatcroft is named; while in 1511 we find a reference to Dowcat-Aikir, at Ballencrief in Aberlady parish,⁴ belonging doubtless to St Cuthbert's Hospital. In the middle of the sixteenth century, in connection with the rental of "Owir Lady Alter in Sanct Nicholas Kirk of Abirdene," a certain sum is mentioned as derived from the "Dowcatt Croft."⁵

The names of those who held various offices in the church were often conferred on acres and crofts. Thus we have Bishop's Croft at Old Aberdeen, and at Eastertoun of Barras in Dunottar parish, Kincardineshire. In mediæval times, when a bishop, archdeacon, or rural dean made an official tour through a diocese, he was entitled to certain sums "ad procurandum cibum et Potum." The money thus received was called a procuration, and the official who gathered it, a procurator. We find Procutouris-Croft, in Slains parish, Aberdeenshire, mentioned in 1600; and Proctouris-Croft, in Ellon parish, in 1638.⁶ There were several Abbots' Crofts, one of them being at Cowie in Kincardineshire. Crail had a Prior's Croft. Pryoris-Croft is named among the lands of the abbey of Scone, and in Linlithgowshire we find a Prior's Croft connected, in all likelihood, with one

¹ R. M. S.² *Archæological Journal*, vol. xlv. p. 107.³ *Register of Cupar Abbey*, vol. i. p. 71.⁴ R. M. S.⁵ *Cart. of St Nicholas*, vol. ii. p. 285.⁶ R. M. S.

or other of the two monasteries—Black Friars' and White Friars'—at Linlithgow. The priory of Lesmahagow owned a piece of ground known as Prior-hill, alias Prior-croft.¹ The priory of St Andrews had its Prior-Acres, and Paisley Abbey its Prior's-croft.

In Lauderdale was Channones (Canon's)-croft. Chancellor, the legal adviser of the bishop, gave his name to Chancellor's Croft at Dunkeld.² Vicar's-Acre can be traced at Kinclaven; and Vicar's-Acres at Liberton, at Boltoun in Haddingtonshire, and in the parish of Wigtown; while Vicar's Croft occurs at North Berwick, Cleghorn, Findo-Gask, Kinghorn, Kincardine O'Neil, Inverurie, Fordyce, and Rosemarkie. Glasgow had a Parson's Croft. Archibald Douglas (who, as prebendary of Glasgow Primus,³ held the parsonage in 1573) "granted in feu-farm to David Rollok of Kincladye and his wife, *inter alia*, thirteen acres, called the Personis-Croft, on the north side of the city near the Stabill-grene," and "lands called the Personis-hauch, near Stobcours."⁴ The ancient parish of Hassendean, Roxburghshire, had a Clerk-croft, the property of the Earl of Haddington, towards the middle of the seventeenth century; and in 1627 the glebe land of Kilmartin parish, Argyll, is styled the Clerkis Aiker.⁵ We find Priest's Acres near Stirling; Priest's Croft near Kirk-o'-Muir, and another Priest's Croft near Dunbar, in Haddingtonshire; and yet another, near Clackmannan church, granted by David I. to Cambuskenneth Abbey.⁶ There was a Curate's Acre at Linlithgow. Near Coldingham was Sacristan's Croft, and we find Sacrister Croft at Scone.⁷

The monks, who are believed to have founded at Hassendean a hospice for the entertainment of strangers, left their impress on local topography in the names of Monks'-tower, Monckesflattes, and Monks'-Croft. Kermanachan—*i.e.*, the

¹ R. M. S.

² O. S. A., vol. xx. p. 428, note.

³ "The Parson of Glasgow, or what was called commonly in the Chapter, by Deeds, Glasgow Primo, was the Bishop's Vicar, and had the charge, at least after the Reformation, of the Parish of the Barony of Glasgow."—Gordon's 'Vade Mecum to Glasgow Cathedral,' p. 165.

⁴ Glasgow Protocols, vol. iv. p. 20, note.

⁵ O. P. S., vol. ii. p. 94.

⁶ Nimmo's Stirlingshire, vol. i. p. 108.

⁷ O. P. S., vol. i. pp. 316-320.

Quarterland of the Monks—in Kirkcolm parish is alluded to in an Inquisition of date 1590 as “Monkis Croft, pertaining to the Abbey of Glenluce.”¹ Crail had a Monk’s Croft, and there was one in Strathearn connected with the Abbey of Inchaffray; while the barony of Panmure in Forfarshire had a Monk’s Acre.² The friars are represented by such names as Frater’s-Croft in Galloway, Freir Croft near Roxburgh, and Freiris-Croft at Queensferry, where a Carmelite or Whitefriars’ monastery was founded in 1332 by Sir George Dundas of Dundas. Dunbar has a Friars’ Croft, recalling, as we saw in chap. xix., the Trinity or Red Friars, who were settled there in 1218 by Patrick, Earl of Dunbar. Friars’ Acres at Dundee belonged to the Black Friars’ monastery, which was situated between what are now South Tay Street and Long Wynd.³ Friars’ Acres at Ayr were so called from their connection with the Franciscan Friary founded in the burgh by Alexander II. in or about 1230.⁴ On the lands of Braidwood, in Carluke parish, is Friars’ Croft, anciently belonging in all probability to the monastery of Kelso, which had possessions in the parish. Hermit’s Croft in Menteith, connected with St Fillan’s Chapel near the Castle of Doune,⁵ was referred to in chap. iii.; and in chap. xix. we saw that the nunnery at Eccles in Berwickshire gave rise to more than one Nuncroft.

In an article on the “Proposed Restoration of the Parish Church of Corstorphine” in ‘The Scotsman’ of 15th July 1903, the writer, after referring to certain architectural details, remarks: “One other curious fact connected with the church may be mentioned. This is the existence outside, above the chancel window, of a canopied niche, which at one time held a lamp that served to light the clergy and others across the morass, which stretched away eastward; and that at Coltbridge was a slip of ground called the ‘Lamp Acre,’ which was put aside to provide for the expenses of the upkeep of the lamp.”

¹ Gall. Top., p. 206.

² R. M. S.

³ Maxwell’s Old Dundee, p. 21.

⁴ Charters of Friars Preachers of Ayr, Introd., pp. xx and 111.

⁵ There were two chapels to St Fillan at Doune, one inside and the other outside the castle.

In the Celtic Church, relics, such as bells and crosiers, were usually committed to the charge of a hereditary keeper, who had duly recognised privileges and responsibilities. The surname Dewar, anciently Doire, was at first the official name of such a keeper; and a portion of land, set apart for the dewar, was styled Deray Croft. Dr Joseph Anderson gives the following examples: Deray Croft at Banchory-Ternan, Deray Croft at Fordoun, Diracroft, alias Belaikers, at the Kirktown of Conveth or Laurencekirk, and Diraland at Fettercairn.¹

In Monomore, near Loch Tay, is Croftnamaish, regarding which Mr J. Christie expresses the belief that it "is the holding which was originally called Dewar-na-mais Croft, and which had been in the possession of a family of Dewars, the keepers of a relic of St Fillan or his church in the shape of a vessel of some kind."² The Gaelic *Croft-na-maish*, Mr Christie thinks, means "the croft of the (sacred) dish." The same writer mentions Croit-en-deor or Dewar's Croft, now part of the lands of Acharn, which, prior to 1755, belonged to a family of Dewars, who had the hereditary keeping of the crosier of St Fillan, known as the *coig-gerach* or *quigrich*. In the ten merkland of Auchlyne was Dewar-na-fergus Croft—the Croft of the Dewar of the Farig, another relic of St Fillan.³ What the *farig* was is uncertain. It is clear, however, from documentary evidence, that it and the *coig-gerach* were different relics. In addition to Croft-na-maish, Croit-en-deor, and Dewar-na-fergus Croft, there were other two crofts in the same district connected with certain relics believed to have been associated with the cultus of St Fillan—viz., Dewar Vernon's Croft in Suy, and Dewar-na-Maynes Croft at Killin. Dr Anderson holds that the former took its name from St Fillan's bell, and the latter from St Fillan's hand. He remarks: "The hand or arm (generally the forearm with the hand) is not an uncommon relic of a saint, and was usually enshrined in a silver case, made in the form of an arm and hand."⁴

At Kil-St Ninian, in Urquhart parish, Inverness-shire, a

¹ Scotland in Early Christian Times, vol. i. p. 211.

² Lairds and Lands of Loch Tayside, p. 62.

³ Ibid., pp. 71, 72.

⁴ P. S. A. Scot., vol. xxiii. pp. 110-118.

crucifix, traditionally associated with St Drostan, was preserved in the church of St Ninian. It was under the charge of a keeper who had a croft, Croit-an-Deoir, mentioned as late as 1649. St Drostan himself had a croft in the same district known as Croit mo Chrostayn. Mr William Mackay says: "Tradition tells that he preached the Gospel in Urquhart, and supported himself by cultivating Croit mo Chrostayn—St Drostan's Croft—on the top of that pretty hillock which is situated immediately to the west of Balmacaan House. The croft may have been the gift of the Pictish potentate who ruled the glen in his day. It passed to the Romish Church on its establishment about the beginning of the twelfth century, and in 1556 it was attached to the chapel of St Ninian, whose disciple Drostan may have been. At the Reformation it ceased to be church property."¹ Mr Mackay also refers to another croft in the same district—viz., Croit-Churadain, connected with the cultus of St Curadan, otherwise Boniface of Rosemarkie, "to whom was dedicated the old chapel of Corrimony, Clach Churadain," and after whom are named "Croit Churadain (Curadan's Croft) and Tobar-Churadain (Curadan's Well), both on the adjacent lands of Buntait."²

In a charter of 1620 the church-lands of Kincardine-on-Forth are mentioned along with the croft of St Lolan.³ According to the 'Martyrology of Aberdeen,' Lolan was buried at Kincardine. The 'Breviary of Aberdeen' says that he was a nephew of St Servanus; that he was born in Canaan, and acted as claviger of St Peter's Church at Rome for seven years. Longing to see his uncle, who had gone to preach to the Scots, he one night quitted Rome, having as usual locked the door of St Peter's Church and left the key in a conspicuous place. Next morning no one could open the church, and when it was miraculously revealed that none but the hand that shut the door could open it, a deputation was sent to bring back the claviger. The deputies found him at a place called Planum, and when the saint heard their errand, he cut off his right hand and presented it to them. The hand was taken back to Rome, and at once

¹ Urquhart and Glenmoriston, p. 326. ² Ibid., pp. 326, 336, 337, note.

³ R. M. S.

turned the key of the church. As a reward Lolan obtained four ass-loads of consecrated earth from St Peter's cemetery, that his body might be buried therein,—a most valuable donation, according to the compiler of the Breviary.¹ St Lolan's bell and staff are thus referred to by Dr Joseph Anderson: "In that year [1675] James, Earl of Perth, was retoured in the mill and manor of Kincardine-on-Forth, along with the holy bell of St Lolan. The bell of St Lolan is known from the end of the twelfth century, when William the Lion granted the church of Kincardine to the abbey of Cambuskenneth, with its teinds, and a toft² with a garden pertaining to the bell of St Lolan, and a toft with a garden to the staff of St Lolan. Neither bell nor staff is now known to exist."³

In addition to St Lolan's Croft, Kincardine-on-Forth had connected with its church-lands a croft named after St Lawrence the martyr. The abbey of Dunfermline had an altar dedicated to him, and we find his name occurring in St Lawrence's Croft, as well as in St Lawrence's Yard and St Lawrence's Orchard in the neighbourhood of the abbey.⁴ In 1641 "Sanct-Laurence-Croft" is described as situated at the end of Stirling Bridge ("apud finem pontis de Stirling").⁵ There was an altar to St Lawrence in the parish church of Stirling. The relation of croft and altar is thus indicated in an entry in the 'Stirling Burgh Records': "Seventh August 1528. Master Robart Galbracht, prolocutour for Sir William Symson, Chaplane of Sanc Lawrens altar fundit and situat within the parocht kirk of the said burgh, producit and schew ane fundacioun of the said altar makand mentioun quhar Sanc Lawrance croft was gevin to the said altar and to the chaplane tharof for the tyme."⁶ Beside the chapel of St Leonard near Peebles were St Leonard's Acres, known in 1624 as the "Chapel Yairds of Saint Leonardis."⁷ The Archangel Michael is repre-

¹ Kal., p. 378.

² Tofts and crofts are often coupled together in charters. A toft indicates a site of a building of some sort.

³ Scotland in Early Christian Times, vol. i. p. 212.

⁴ R. M. S., 1582.

⁵ Ibid.

⁶ Vol. i. p. 32.

⁷ O. P. S., vol. i. p. 231.

sented by St Michael's Croft near Perth, and at Holywood, Dumfriesshire, and by St Michael's Acres at Chanonry, now Fortrose, in the Black Isle.

Among the church-lands in the parish of Kilmuir Easter, Ross-shire, we find Priest's Hill mentioned along with the croft of John the Baptist.¹ There was a St John's Croft at Aberdeen, and at Linlithgow was St John's Acre in connection with the Baptist's altar in St Michael's church in the burgh.² Among the Templar lands in the barony of Skirling, Peeblesshire, are St John's Hill and St John's Croft.³ Galloway had three examples—viz., St John's Croft, forming part of the lands of Poltoun, confirmed in 1473 to Roger, Prior of Candida Casa, St John's Croft at Cardness in Anwoth parish, and St John's Croft in Inch parish near the abbey of Souleseat. The Croft of St John at Montrose derived its name from that of the patron saint of the church. At the beginning of last century it was a stretch of grass, but is now built upon, and contains St John's Place and St John's Cottages.⁴ Close to the Den Burn at Aberdeen, and at the foot of the hill where stands Gilcomston Church, once flowed St John's Well. The spring was situated at the north end of a piece of ground known as St John's Croft; but it is not certain whether the Well gave name to the croft or *vice versa*. Among the altars in Renfrew parish church were two, dedicated respectively to St Thomas the apostle and St Thomas-à-Becket; and in the neighbourhood were the lands of St Thomas's Croft. At Lumquhat, in Collessie parish, was another St Thomas's Croft. At Scone was St James's Croft, described in a charter of 1586 as lying between Abbeywalls and Dean-Yard, Trinity land and Craigieburn.⁵

Associated with the cultus of the Virgin we find the following—viz., Lady Acre in the parishes of Inchinnan, Lanark, and Kilwinning; Ladywell Acre near Elgin; Lady Croft at Aberdeen, near Stirling, and in Kirkmaiden parish; Marie-Acre, in the barony of Methven; Mariscroft, in Foulis

¹ O. P. S., vol. ii. p. 460.

² R. M. S., 1491.

³ *Ibid.*, 1641.

⁴ J. G. Low's *The Church of St John the Evangelist of Montrose*, p. 28.

⁵ R. M. S.

parish, Strathearn; Mariscroft at Ardmannach; Mariecroft near Lindores; Croft Marieland, near Banff; Pants, or St Mary's Croft, in Rutherglen parish; and the Croft of St Mary next the Common Muir of Glasgow. This last was connected with the collegiate church of St Mary and St Anne, which occupied the site of the present Tron Church.

There was a croft of St Anne between the lands of the sub-dean of Glasgow on the north and the Common Muir of Glasgow on the south.¹ St Roche's Chapel, built about 1508, was in 1530 annexed to the collegiate church just mentioned; and in 1566 we find a reference to a sasine of half the lands or croft of St Rochy.² Another Glasgow croft was the croft of St Tenew. Under date July 13, 1551, we read of "an acre of land lying in the croft of St Tenew, between the lands of the chaplainry of St Tenew on the east, the burn called Glasgow on the west, the common green on the south, and the cemetery of St Tenew on the north."³ Dr Andrew MacGeorge says: "The beautiful street which now stretches westward from the Cross was in old times a country road leading to two chapels,—one dedicated to St Thomas of Canterbury, and the other to St Tanew or Thenew, the mother of Kentigern, who, according to the 'Aberdeen Breviary,' was buried there. It was surrounded by a burial-ground, now the site of St Enoch's Square. When M'Ure wrote his history in 1736, the remains of this old chapel were still to be seen—a solitary spot in the country, surrounded by corn-fields. The name became subsequently corrupted to St Enoch."⁴

St Ninian's Croft at Glasgow, connected with St Ninian's Leper Hospital, is described as having been in 1695 "a perfectly unenclosed common, partially covered with bushes, probably of furze, and here and there marked by a few diminutive trees."⁵ Near Arbroath was another croft to St Ninian, styled in a charter of 1583 "Crofta Divi Niniani," and in its neighbourhood once stood a chapel to the same saint, dedicated about 1485 by George de Brana, Bishop

¹ Glasgow Protocols, vol. iii. p. 38.

² *Ibid.*, p. 90.

³ *Ibid.*, vol. i. p. 32.

⁴ *Old Glasgow*, p. 136.

⁵ *Stuart's Views of Glasgow*, p. 4.

of Dromore.¹ In the barony of Keithik, near Coupar-Angus, were St Ninian's mill and St Ninian's acre.² At Barry were St Stevinis (Stephen's) Croft, and Sanct Myrnois (probably Merinach's) Croft. The lands of Barry were granted to Balmerino Abbey in Fife; and in a sixteenth-century rental of that abbey, quoted by Dr Campbell, the following occurs: "Thrie ackers of land of Barrie with houses and croft called St Merino's croft lyand besyde y^e lands of Kirkton Barrie sustaining yearly bread and wyne to the high altar of y^e paroch church of Barrie."³ Among the feus of Scone Abbey in 1585 we find mentioned the "croft callit Sanct Mernockis croft, als the Chapel-yaird with the Chapell of Sanctmernock with the yaird stane-dyikis about the samin."⁴

St Chad, patron of Logierait parish in Perthshire, gave name to a croft regarding which Stewart, in his 'Gaelic Kingdom in Scotland,'⁵ says: "We have his place of residence and his glebe at Grantully, on the south side of the Tay, called Croit-Chad, and at the same place the remains of a chapel which must undoubtedly have been his." Sanct-Colmes-Aikar, at Auldearn, Nairnshire, recalls the name of St Columba, to whom the church there was dedicated, and in whose honour an annual fair, known as St Colm's Market, was long held on June 9th, at which it was customary for the young women of the parish to appear wearing white dresses.⁶ St Patrick's Croft in the Bailliary of Carrick, St Cuthbert's Croft at Murtle, Aberdeenshire, and Sanct-German's-Aikar⁷ at Inveriel in Fife, may be mentioned, as well as St Martin's Acre at Megginch, in the Carse of Gowrie, lying to the east of the entrance to the burying-ground. The church of Megginch was dedicated to St Martin. Croftmartin at Kinross is mentioned in 1638. Croftmartaig near Loch Tay is called after the same saint.

The cathedral of the bishopric of Caithness was founded

¹ Warden's Angus, vol. ii. p. 56.

² Reg. of Cupar, vol. i. p. 353.

³ Balmerino and its Abbey, p. 355.

⁴ Liber Ecclesie de Scon, p. 231.

⁵ P. 61.

⁶ Bain's History of Auldearn parish, p. 2.

⁷ St Germain's Hospital, at Seton in Haddingtonshire, had possessions in Fife, and one may safely conclude that Sanct-German's-Aiker was part of the property of the Hospital.

at Dornoch by Gilbert, who was appointed to the see in 1223. It was dedicated to St Finbar of Cork,¹ and in its neighbourhood was the croft of St Finbar.² Near Lynchat, in Alvie parish, Inverness-shire, once stood a chapel to St Maluag of Lismore. Connected with it was a portion of land regarding which Shaw says: "I have before me a seisine on the land of Croft Maluac in favour of James Mackintosh, alias Macdonald, Glas, ancestor to John Macintosh of Strowan, by George, Bishop of Moray, anno 1575."³ The same writer thus accounts for the name of St Catherine's Crofts at Elgin: "It is probable they [the Grey Sisters or Nuns of Sienna] had a convent at Elgin where there are plots of land called St Katherine's Crofts."⁴ There is no evidence, however, that such a convent existed at Elgin. The crofts in question, in all likelihood, received their name from some altarage in the burgh. To the north of Cupar Monastery in Angus was St Catherine's Croft, described in the Register of the Abbey⁵ as "the croft abune the burn called ' Sanct Katernis Croft.'"

Three miles south-west of Cupar Abbey were the lands of Campsie, belonging to the monastery. In 1538 the abbot granted a lease to Alexander Macbroke and his heirs-male of the place and lands of Campsie, on condition, *inter alia*, that he should furnish "sufficient wax to St Hannand's [Adamnan's] lyght and chapel."⁶ Connected with this chapel was a piece of ground called St Adamnan's Acre. In 1474 Robert Pullour, by an arrangement with the abbot, was to occupy the latter's house, and to "have the acre of St Adamnan for eleven shillings, to be paid quarterly."⁷ In Urquhart and Glenmoriston parish, Inverness-shire, was St Adamnan's Croft, but its exact position is not now known. Along with some other churchlands in the same neighbourhood, it was granted in 1556 to Sir John Donaldson by Mary, Queen of Scots. The saint is believed to have visited the district, and may have founded the church of Abriachan, which was dedicated to

¹ St Gilbert became joint-patron with St Finbar at a later date.

² R. M. S.

³ *Ibid.*, p. 263.

⁴ *Ibid.*, *Introd.*, p. xlvii.

⁵ Province of Moray, p. 333.

⁶ Reg. Cupar, vol. ii. p. 45.

⁷ *Ibid.*, vol. i. p. 222.

him.¹ The cultus of St Apollinaris took root at Inverurie in Aberdeenshire. In a corrupted form his name appears in Polander Fair, held formerly in the parish in July, his day being the 23rd of that month. Close to the Don stood Polnar Chapel, which gave name to the neighbouring farm of *Polinar Chappel*. Dr Davidson remarks: "The residence of the early vicars of Inverurie is, by local tradition, placed close by Polnar Chapel on the lowest slope of the brae of Aikenhead, where the burn of Polnar separates it from the lands of Baddifurrow, on which the church stood."² In 1616 "Crofta Divi Apollinaris" at Inverurie is mentioned, and one may safely conclude that it was connected with the above chapel. St Apollinaris is usually reckoned the first bishop of Ravenna, but through what channel his cultus passed from Italy to North Britain we do not know. To any one who has visited the ancient city of Theodoric the name of St Apollinaris³ has an abiding charm, for it recalls the splendours of the early Christian Mosaics, and the healthful influences of the Pineta where Dante loved to wander.

¹ Mackay's *Urquhart and Glenmoriston*, pp. 116, 335.

² *Inverurie and the Earldom of the Garioch*, p. 27.

³ Two Ravenna churches are dedicated to him—viz., S. Apollinare Nuovo, built about 500 by Theodoric the Great, and S. Apollinare in Classe, dating from about the same time. In the ninth century the relics of Apollinaris were transferred from the latter to the former.—Baedeker's 'Northern Italy' (ed. 1886), pp. 340, 342.

CHAPTER XXVI.

ANNAT.

Pagan or Christian? — Clach-na-b'-Annait — Tobar-na-H'-Annait — Teampull-na-b'-Annait — Annoit Church — St Ninian's Chapel, Andat — Variations of name — Longannat — Annotturis — Annatland — Annat Hill, &c. — Anatscruik — Annatstoun — Cleidb-na-H'-Annait — Alt-na-H'-Annait — Anait — Anaid — Ach-na-H'-Anait — Balnabanait.

WHO or what was Annat, Pagan or Christian? There are various examples of the word in Scottish topography, and some have sought to interpret these by a reference to Annat as a heathen divinity. Thus the writer of the article on Strath parish, Skye, in the 'N. S. A.,'¹ says: "In front of the minister's house there are the ruins of a place of worship; and close to it stands a rude obelisk of granite, about ten feet high, perfectly erect. It is known by the appellation of Clach-na-h'-Annait—that is, the Stone of Annat, a goddess mentioned by the mythologists. Near this stone is a copious well of excellent water called Tobar-na-H'-Annait, or Annat's Fountain, in which it is probable the worshippers purified themselves." Muir takes a different view, for he calls the spring in question St Annat's Well.² On the island of Killigray, off Harris, is another Tobar-na-H'-Annait, close to the vestiges of Teampull-na-H'-Annait. The well is situated on a point of land called Ru-na-H'-Annait—*i.e.*, the Promontory of Annat.

Colonel Robertson holds that Annat was a pagan divinity. He says: "This deity, called by the ancient Caledonian Gael 'Annat,' was the goddess 'of victory'; and the name

¹ Inverness, p. 305.

² Eccles. Notes, p. 34.

is known and mentioned by very ancient classical writers, who call her 'Andat' and 'Andate'; and according to the custom of the Gael of contracting proper names, they called it 'Annat.' This heathen goddess, and another called 'Andraste,' or 'the god of justice,' are both mentioned by the ancient author Dio. The date of his work is A.D. 230, and he states them to be deities worshipped by Celtic nations."¹

Mr Charles Stewart, of Tigh-n'-Duin, Killin, expresses similar views as to Annat, and finds confirmation of them in a curious rite which he tells us was universally practised in his younger days, and in which he himself took part. He says: "It was celebrated after this fashion on the evening of the first Tuesday of the first spring moon. The whole household having assembled, a priestess was appointed, who required to be either the eldest or youngest unmarried member of a family, and who, during the ceremony, had to maintain perfect silence. She then proceeded to make cakes of oatmeal and eggs. One of these was large, and contained symbols, which, when ready, was cut up and used for purposes of divination. Of the smaller ones, some were eaten and some used for dreaming upon. In fact, it was the reverberation of the ancient worship of the queen of heaven by cakes. What connects it with our goddess is the name of the cakes, which were called *Bonnich-Innait*, or the Cakes of *Innait*, and the Tuesday sacred to the rite *Dimairt Innait*, or the Tuesday of *Innait*."²

Even though one grants that there was a pagan divinity called Annat or Andate worshipped by the Celts, the admission does not explain the name as we find it in topography. At the most a coincidence is all that can be assumed. There is reason to believe that places called Annat were so styled because of their Christian associations. Mr Stewart, while advocating, as we have seen, the pagan origin of the name, allows that "in Christian times there were certainly places of worship at some of the Annait's." The name is found in a variety of forms. Mr Stewart gives

¹ *Gaelic Topog.*, p. 265.

² *Gaelic Kingdom in Scotland*, pp. 73, 74.

six—viz., Annait, Annat, Innit, Andat, Andate, and Annand. To these should be added other two at least—viz., Annot and Anaid. In his 'Gaelic Dictionary,' Dr Alexander Macbain gives as obsolete forms of the word Annaid and Annoid, and remarks: "Stokes refers it to Low Latin *antitas*, for *antiquitas*, ancient church." There may be a difference of opinion as to the etymology of the term, but its meaning is well known. We find the word applied to a particular kind of church, defined in the 'Ancient Laws of Ireland'¹ as "the church in which the patron-saint was educated, or in which his reliques were kept." In like manner the Andoit-Church tribe is defined in the same work² as "the tribe of the patron-saint." Skene observes: "It must be recollected that it is the presence of the saint's body that hallows the site of the monastery he has founded, and confers upon it the privileges of an Annoid, or mother church. Any spot to which his relics might be taken would be equally sacred in the eyes of the community, and the new monastery equally endowed with the privileges connected with them."³

It is not always possible to say precisely why an ecclesiastical site known as Annat received its name; but it is safe to conclude that the patron-saint had some definite connection with the spot—either during his life or after his death—through his relics. There was a chapel to St Ninian on the lands of "Annit, otherwise Andat," in Methlick parish, Aberdeenshire; but the name of the place may have been due to a connection with some saint other than St Ninian.⁴ These lands were united, *circa* 1539, to the barony of Mekil Meithlick.⁵ In a charter of 1511 allusion is made to the Shadow-half of Andate in Aberdeenshire, doubtless the same as the lands at Methlick.⁶

As examples of different forms of the name may be mentioned Anat on the lands of Loch Eil, Annat in the barony of Loch Awe, Annatt in Strathearn, and Annot in Islay. This last is described in the charter⁷ where it occurs as Annot vel Amott, the latter being found as Amot

¹ Vol. iii. p. 65, note.

² Celtic Scotland, vol. ii. p. 300.

³ R. M. S.

⁴ P. 37.

⁵ Collect. Aberdeen and Banff, p. 320.

⁶ Ibid.

⁷ Ibid.

in North Kintyre, and as Ammot in Sutherland. Annat is an estate in Kilspindie parish in the Carse of Gowrie; but the name was given to it in recent times, the property having been formerly known as Rait. There is another Annat in Kilmadock parish in Menteith. The ecclesiastical nature of the site is indicated in the 'O. S. A.,'¹ where we are told that a "chapel stood on the west brink of the glen of Annat, on a round hill which still retains the name of Kirkhill, and the marks of graves are still visible." Past it flows the Annat Burn. In the parish of Scone is Annatyburn. Ross-shire has an Annat near Ardgyle, and beside Loch Broom in the same shire is the hamlet of Annat, with a burying-ground styled Cladh-na-h'-Anaid. There was once a building at Annat known as Talla-na-h'-Anaid—*i.e.*, the Hall of Annat (from Gaelic *talla*, a hall), but its stones were removed for building purposes. The hamlet stands on a bay called from it Bagh-na-h'-Anaid (Gaelic *bagh*, a bay).

About a mile south-east of Kincardine-on-Forth, in Tulliallan parish, is Longannat, noted for its freestone quarries. Mr David Beveridge says: "I have had a good deal of difficulty with the etymology of the name of this place, but am now disposed to regard it simply as Longan-aite, 'the place of ships,' there being a fine roadstead for vessels in the immediate vicinity."² This etymology is unlikely, as it inverts the arrangement usual in Gaelic compound words. One is tempted to regard *long* as equivalent to *lann*, a church; but the origin of the word is obscure. In a charter *temp.* Robert II. (1371-90), Annotturis, in the barony of Durisdeer in Dumfriesshire, is mentioned; but the meaning of the name is doubtful. We find Annatland in New Abbey parish, Kirkcudbrightshire, and in Tibbermure parish, Perthshire. In Kirkinner parish, Wigtownshire, is Annat Hill, on the farm of Kirkland of Longcastle.³ Another Annat Hill is in New Monkland parish, Lanarkshire.⁴ Near Stirling is Craiganet; and in Crossmichael parish, Kirkcudbrightshire, is Ernanity, an altered form, according to Sir Herbert Maxwell, of Ardna-annuid, signifying the Height of the Church.⁵

¹ Vol. xx. p. 89.

² Culross and Tulliallan, vol. ii. p. 379.

³ Gall. Top., p. 54.

⁴ R. M. S.

⁵ Gall. Top., p. 179.

In 1627 we read of a portion of land at Kintore in Aberdeenshire called Anaticruik, and in 1635, of the lands of Annattstoun at Kinblathmonth, now Kinblethmont, in Inverkeillor parish, Forfarshire.¹ Annatfield is a small property in West Calder parish, Mid-Lothian. Two and a half miles south-east of Oban is Loch Nell, and near it is Cleidh-na-H'-Annait, or the graveyard of Annat. In his 'Loch Etive and the Sons of Uisnach,'² Dr R. Angus Smith says regarding the place: "It is an old burying-ground, walled round, and remarkable for having two small cairns in it, as if it were a meeting of heathen and Christian habits—that is to say, if cairns were always heathen."

Off Montrose, in Forfarshire, is Annat, a sandbank of which vessels entering the harbour have to be careful; but it has probably no ecclesiastical associations. Forbes gives Ennet and Ennell as variants of the name.³ Alt-na-H'-Annait in Glenorchy parish—*i.e.*, the Burn of Annat—gets its name from an old burying-ground on its banks. It is thus referred to in Campbell's 'Book of Garth and Forthingall':⁴ "The 'annait' has got a strong topographical mortgage on 'Beinn-dorain,' for the corrie far above on the cloud-capped heights is called 'Coire-na-H'-Annait'; and the joyous stream bounding down from the corrie and passing more sedately by the old God's acre is 'Alt-na-H'-Annait.'"

Near Dunvegan in Skye is a triangular piece of ground called Anait or Ainnit, formed by the confluence of two streams. When Dr Samuel Johnson visited Skye, he had a discussion with the minister of Kilmuir regarding the spot, the latter holding that it was a heathen temple of the goddess Anaitis.⁵ Boswell, in his 'Life of Johnson,' remarks: "We walked what is called two miles, but is probably four, from the castle, till we came to the sacred place. The place itself is green ground, being well drained by means of a deep glen on each side, in both of which there runs a rivulet. The first thing we came to was an earthen mound or dyke extending from the one precipice

¹ R. M. S.

² P. 262.

³ Kal., s.v. "Annat."

⁴ P. 49.

⁵ O. P. S., vol. ii. p. 359.

to the other. A little farther on was a strong stone wall, not high but very thick, extending in the same manner. On the outside of it were the ruins of two houses, one on each side of the entry or gate to it. The wall is built all along of uncemented stones, but of so large a size as to make a very firm and durable rampart. It has been built all about the consecrated ground, except where the precipice is steep enough to form an enclosure of itself. The sacred spot contains more than two acres. There are within it the ruins of many houses, none of them large, a cairn, and many graves marked by clusters of stones. Mr M'Queen insisted that the ruin of a small building, standing east and west, was actually the temple of the goddess Anaitis, where her statue was kept, and from whence processions were made to wash it in one of the brooks. There is a hollow road visible for a good way from the entrance; but Mr M'Queen, with the keen eye of an antiquary, traced it much farther than I could perceive it. There is not above a foot and a half in height of the walls now remaining; and the whole extent of the building was never, I imagine, greater than an ordinary Highland house."

In Appin was Anaid with its chapel, giving name to the house, croft, and rivulet of Annat, mentioned in a charter of 1595, granted to Gillimichaell M'Ewin by Duncan Stewart of Appin.¹ Achna-H'-Anoid, at Leny in Glen-Urquhart, Inverness-shire, means the Field of the Church. Mr Wm. Mackay thinks that the cell there was probably the first built in Glen Urquhart.² Bal-na-h'-nait or Balnahanaid is the name of a farm in Glen Lyon in Perthshire, and signifies the Town or Homestead of Annat. In 1870 a quadrangular Celtic bell was discovered between the wall and the eaves of an old cart-shed on the farm. Dr Joseph Anderson, who mentions this, remarks regarding the bell: "Its discovery was due to the fact that sometime previously Mr Charles Stewart, Tigh-n'-Duin, Killin, had directed the attention of Mr Robert Stewart, the farmer of Bal-na-h'-anait, to the significance of the name of his farm as indicating an ancient ecclesiastical connection; and when the bell

¹ O. P. S., vol. ii. p. 167.

² Urquhart and Glenmoriston, p. 336.

was subsequently noticed by his nephew, its character was recognised, and it was thus saved from the fate which would otherwise have befallen it as an apparently worthless bit of old iron.¹ In front of Balnahanait farmhouse is an ancient and now disused burying-place where stone coffins have been unearthed.²

¹ Scotland in Early Christian Times, First Series, p. 181.

² Christie's The Lairds and Lands of Loch Tayside, p. 44.

CHAPTER XXVII.

THE TEMPLARS.

“Terra Templaria” — Military Order — Introduction into Scotland — The Hospitallers — Balantrodoch — Temple — Templand — Templar residences — Preceptories — Patron Saint — St Germain — Templeton — Templehouse — Templehill — Templeball — Temple Acre, &c. — Temple Craigtoun, &c. — Templestones — Use of Cross — Temple not always Templar.

SOME notes on the influence of the Knights-Templars on Scottish Topography may be of interest, as showing what a hold these knights had on the land of the realm. When glancing over the charters in the ‘R. M. S.,’ one is struck with the recurrence of the phrase “*terræ templariæ*” applied to portions of land once belonging to the Order. The names of many places, as we shall see, have *temple* either alone or in combination with some other word. The influence of the knights was indeed widespread. As Spottiswood remarks: “This Order was very rich, and had above 9000 Houses in Christendom; and amongst us there was scarce a parish wherein they had not some lands, farms, or houses.”¹ Even when their possessions were small, care was taken, in later times, that they should not be lost sight of. Thus we find a charter, of 19th December 1620, granted “to Sir Robert MacWillam of a temple-land in the midst of his eight merkland of Kirkchrist extending to three acres of land or thereabouts, and of another temple-land lying in the midst of his lands of Chapelton, extending to six acres or thereabouts in the Stewartry of Kirkcudbright.”²

The military order of the Templars took its rise early in

¹ Keith’s Bishops, p. 435.

² Templaria.

the twelfth century in connection with the Crusades. It was founded in 1118 or 1119 by nine French knights, chief among whom were Hugh de Payens and Geoffroy de St Omer, for the purpose of guarding the Holy Sepulchre and the roads traversed by pilgrims to its shrine. Baldwin II., King of Jerusalem, gave the knights a settlement on the site of the Temple, and hence they were known as Brethren of the Soldierly of Solomon's Temple ("Fratres Militiæ Templi Salamonis"). Pope Honorius gave them his blessing; and the statutes of the Order were drawn up by St Bernard of Clairvaux at the Council of Troyes in 1127. The members of the Fraternity took the usual monastic vows of poverty, chastity, and obedience, but their life differed widely from the monastic ideal. As J. A. Froude says: "They were not humble men of peace, meek recluses, whose time was divided between cloister and garden, whose chief duty was to sing masses for the souls of erring mankind. They were soldiers to whom peace was never known, who were to be for ever in the field on desperate and dangerous errands. They were men of fiery temper, hot of blood and hard of hand, whose sinew had to be maintained in as much efficiency as their spirits. They wore a white mantle—emblem of purity; and on their left shoulder was displayed a red cross with eight points, conferred at a later date by Pope Eugenius III. Their standard was black and white, and bore the motto, 'Non nobis, non nobis, Domine, sed nomini tuo da gloriam.' Hunting and hawking were forbidden, but special exception was made in the case of lions, which the knights were allowed to destroy. The Order grew rapidly in numbers and wealth."¹

Throughout Europe gifts of land were bestowed on the knights, and they had various privileges granted by the Popes, such as exemption from tithe, feudal service, and interdict. They enjoyed self-government, being under the rule of the Grand Master, who was elected by the Order, and was responsible to the Pope alone. For administrative purposes Western Europe was divided into eleven provinces, England including Ireland, and Scotland and Wales being

¹ *Vide* the Templars in the 'Spanish Story of the Armada,' by J. A. Froude.

one.¹ The Templars were deemed worthy of trust in money matters, and treasure was often deposited with them for safe keeping. Thus, certain sums collected in Scotland for crusading purposes by a friar-preacher of Ayr,—Ivo by name,—and deposited in Whithorn Priory, were ordered in 1262 to be sent either to the House of the Templars in London or to a certain firm of Florentine merchants.²

The Templars were settled in London about the year 1135, and were introduced into Scotland during the reign of David I. (1124-53). David made them his spiritual guides,³ and gave them a settlement at Balantrudach, now Arniston, in Mid-Lothian, on the South Esk. Surviving documents supply but few particulars regarding the life of the Scottish Templars. Mr Robert Aitken remarks: "Our old chroniclers, while sometimes describing the exploits of the Templars in Palestine, never mention the organisation, estates, or membership of the Order at home, nor does the list of our extant monastic chartularies include any collection relating to a preceptory of Scottish Templars. The early extinction of the Order, and the probable fact that most of its Scottish muniments were kept elsewhere than in Scotland, will help to account for this want of information."⁴

Their prosperity reached its high-tide mark during the thirteenth century. Chalmers says: "In 1236 Alexander II. granted a charter to the Knights of the Temple confirming the donations of his predecessors, and by private subjects, of lands, men, revenues, churches, and other property to be held with ample jurisdiction. He exempted them from all toll, in fairs, at the passage of bridges, roads, and seas throughout his whole kingdom. And he gave to them and their men various other privileges, exemptions, and special protections for themselves, their lands, and goods."⁵ Towards the end of the same century the

¹ "The Knights-Templars in Scotland," p. 5, by R. Aitken in 'The Scottish Review,' July 1898.

² Papal Registers (Letters), vol. i. p. 384.

³ Pinkerton's Lives of the Scottish Saints (ed. 1889), vol. ii. p. 276.

⁴ The Scottish Review, July 1898, p. 2.

⁵ Caledonia, vol. ii. p. 768.

Templars were brought into connection with Edward I., when the king was in the north endeavouring to subvert the liberties of Scotland. In 1291 Friar Brian de Jay,¹ Preceptor of the Soldiery of the Temple in Scotland, swore fealty to Edward in his chamber in Edinburgh Castle; and five years later, Friar Johan de Sautre, Master of the Chivalry of the Temple in Scotland, did the same at Berwick-on-Tweed.² As a reward for this submission, the Templars had their lands which had been forfeited by Edward restored to them.

The fall of the Templars came suddenly. Early in the fourteenth century a plot was hatched between Philip IV. of France and the weak pope, Clement V., who too easily yielded to the pressure of the French king. The king wanted money, and the Templars were rich. Why should not their wealth become his? There may have been other motives guiding Philip, but there is reason to believe that lust of gold strongly influenced his conduct. He sent to the Pope a series of grave charges against the members of the Fraternity, accusing them of sorcery, apostacy, and various forms of immorality. On December 10, 1307, Edward II. of England wrote to the Pope that he could not credit the horrible charges brought against the Templars, as they bore a good name throughout his realm. Nevertheless within the next few days he ordered their apprehension in England, and five days later sent out instructions for their simultaneous arrest in Scotland, Ireland, and Wales. On 29th September 1309 the king ordained that the Scottish and Irish Templars should be sent to Dublin to be examined; but as regards Scotland he seems to have suddenly changed his mind, for five days later he requested that the inquisitor sent thither to examine the knights should be respectfully treated, and about the same time ordered that those of them who were still at large north of the Tweed should be arrested and kept in safe custody.³ Severe

¹ Brian de Jay was killed at the battle of Falkirk in 1298. Bainsford, formerly Briansford, in its neighbourhood, is said to have derived its name from him.—*Vide* 'Scottish Place-Names of Scotland,' s.v. "Bainsford."

² Calendar of Scottish Documents, vol. ii. pp. 125, 202.

³ Syllabus of Rymer's 'Fœdera,' vol. i. pp. 148, 149, 158, 159. In

measures were taken in France. History has much to tell of the sufferings of the Templars there from the morning of October 13, 1307, when they were flung into prison, till the evening of March 18, 1314, when their Grand Master, Jacques de Molay, and one of the preceptors were burned to death at Paris. In Germany and on this side of the Channel, the knights, though kept in prison for some time and despoiled of their possessions, were not subjected to personal violence.¹ The Order was formally abolished by a papal Bull of Clement in March 1312.

On the suppression of the Templars their possessions in most of the European countries passed to the rival order of the Hospitallers, otherwise known as the Knights of St John of Jerusalem. In 1313 Edward II. of England, in obedience to the command of the Pope, ordered the delivery to the Hospitallers of the lands, churches, and tenements formerly belonging to the Templars, and at the same time instructed the sheriffs of thirty-seven counties to protect the Hospitallers in obtaining possession of the same.² In Scotland, too, Temple property became Hospital property, and continued such till the Reformation. In later times we find traces of the double ownership. Thus, in a Peeblesshire Retour of April 10, 1683, certain Templar lands are said to comprise the lands of St John's Hill and St John's Croft, named after the patron-saint of the Hospitallers. A large part of the estate of Whitehaugh, in Tullynessle and Forbes parish, belonged to the Templars. One of its fields is known as Temple Close, and another as St John's Close.³ In a precept of 8th August 1615 we read of the three-quarter temple-land called the temple-land of St John, in the barony of Menstries and sheriffdom of Clackmannan.⁴ This change of ownership led to confusion regarding the

'Spottiswoode Miscellany,' vol. ii. pp. 7-16, is a "Processus Factus contra Templarios in Scotia, 1309," regarding which the editor remarks: "A perusal of this document leads to a conviction that the charges brought against the Templars, at least so far as regards this country, were unfounded, and that the persecution of the Pope arose from jealousy or cupidity—probably both."

¹ Chartularies of Torphichen and Drem, p. 2.

² Syllabus, vol. i. p. 181.

³ N. S. A., Aberdeen, p. 447.

⁴ Chartulary of Drem, p. 6.

original possessors of certain lands. Not only did temple lands retain their name after passing to the Hospitallers, but the same designation was likewise applied in certain cases to the original possessions of the Knights of St John.¹

Balantrodach, already referred to, was the chief seat of the Templars in Scotland, and their House there was called "Domus Templi in Scotia."² We find a reminiscence of the name in Temple parish, formed after the Reformation by the union of the ancient parish of Clerkington with the chapelries of Morthwait and Balantrodach. Long before that date, however, the barony of Balantrodach was also known as Temple. In the fifteenth century an attempt was made by Sir William Knolls, Preceptor of Torphichen, who had acquired the lands of Halkerston adjoining Balantrodach, to substitute the name of Temple for that of Halkerston; but the attempt failed, even though backed up by an Act of Parliament.³ The pre-Reformation church of Temple was used as a place of worship till about 1832, when a new one was built. It is now an interesting ruin, measuring 55 feet by 17 feet 9 inches internally, and contains a piscina, sedilia, and an arched recess some six feet long, thought to have been an Easter sepulchre. The exact date of the structure is not known; but there is reason to believe that it belongs to the fourteenth century, and that it was begun by the Templars and finished by the Hospitallers.⁴

Temple is found elsewhere in Scotland—*e.g.*, in the parishes of Marykirk, Scone, Largo, and St Boswells. A farm in Kinneff parish, Kincardineshire, is known as The Temple. Near Glasgow, in New Kilpatrick parish, is Temple; and not far off are Knightswood and Jordanhill.

¹ That *temple* was thus used goes to show that the name was held in repute in Scotland after the Order was abolished.

² There is a tradition that the foundations of a large building were discovered in the seventeenth century in a garden in the neighbourhood.—'Scottish Review,' July 1898, p. 6.

³ Caledonia, vol. ii. p. 813, note.

⁴ Transactions of Edinburgh Architectural Association, vol. i. p. 32; and MacGibbon and Ross's Ecclesiastical Architecture of Scotland, vol. ii. p. 491.

In Eaglesham parish is the farm of Temples, and there is a Temples on the lands of Buteland in Currie parish.

Lands of the Templars are represented in topography by Templand, Templeland, and Templelands. Thus we find Templand near Cumnock, and in the parishes of Lochmaben and Benholme; Templeland in those of Forgue, Kennethmont, Colinton, Dreghorn, and Stevenston; and Temple Lands in those of Leslie (Aberdeenshire), Kinneff, Inverkeilor, Forteviot, Carnbee, Corstorphine, Dalry, Biggar, Kirkurd, Oxnam, and Tinwald. It is not to be presumed that the knights were necessarily resident on lands bearing the name of their Order. In addition to their House at Balantrodach, they had establishments in various districts. The principal of these, according to Spottiswood, were at Aboyne and Tulloch in Aberdeenshire, Maryculter in Kincardineshire, Oggerstone¹ in Stirlingshire, and St Germain's in East Lothian. Spottiswood adds: "Inchinnan, in the shire of Renfrew, also belonged to them, with several other places in Eskdale, and towards the border of England." The ancient church of Inchinnan, built where the present parish church stands, was removed in 1828, and when the floor was dug up it was found paved with skulls.² In the churchyard are four large slabs, evidently the lids of stone coffins, bearing an incised sword, and locally known as "The Templars' Graves."³ Inchinnan church was granted to the Order by David I., and when the other churches of Strathgryfe were bestowed on Paisley Abbey by its founder, Walter Fitz-Alan, the church in question was specially excepted.⁴

The church of Aboyne, with its chapels, lands, tithes, &c., became the property of the Templars in the thirteenth century, having been given to them by Radulphus, Bishop of

¹ Spottiswood calls Oggerstone a fort and barony founded by St David. "As a matter of fact," observes Mr Aitken, "'baillia de Ogereston apud Stiucle' was not in Scotland at all, but within the territory belonging to the English earldom of Huntingdon."—'Scottish Review,' *ut supra*, p. 11.

² O. P. S., vol. i, p. 78.

³ N. S. A., Renfrew, p. 124. "Near the ruined church of St Kentigerna, on Inchcailleach in Loch Lomond, is a stone called The Templar's Grave, having no lettering, but marked by an incised sword with IPS on the hilt."—J. Guthrie Smith's 'Strathendrick,' p. 101.

⁴ Reg. de Passelet, p. 5.

Aberdeen, and confirmed to them by Alexander II. in 1241.¹ The writer of the article on Aboyne in the 'N. S. A.'² observes: "It is a remarkable fact that some fields near the castle still bear the name of Tiran Teampull—*i.e.*, the Templars' Ground." Certain lands at Maryculter were granted to the Templars by William the Lion. On the other side of the Dee was the church of Peterculter, belonging in 1287 to Kelso Abbey. In that year the knights obtained from the abbot the privilege of having a chapel on their own lands, mainly on the ground that the Dee had no bridge there, and was often difficult to cross. "The chapelry," remarks Cosmo Innes, "soon rose into a separate parish, and in this transaction we have the origin of the parishes of Peterculter and Maryculter, separated by the Dee."³ Dr A. Walker tells us that the Templars' church at Maryculter was used as the parish church till towards the end of the eighteenth century, and adds: "A portion of one of the walls of this old building is still standing. Part of the walls of the preceptory were included in the walls of the residence built by Sir Gilbert Menzies, the proprietor of Maryculter, erected in 1728. There was preserved, on the farm of Tilburies in the neighbourhood, a carved black oak door, said to have been the door of the room of the Grand Master."⁴ It is not, however, likely that this door dates from Templar times. Mr John Edwards mentions that while the Templars had upwards of forty preceptories in England, they had only two in Scotland—*viz.*, Balantrodach and Maryculter. As Mr Edwards reminds us, "Preceptories were established for a twofold purpose: (1) as a recruiting-ground and training-school for the young members of the Order; and (2) as a source of revenue. Every preceptor required to make a periodical return of his revenue and expenditure, and remit the balance, if any, to headquarters, to be applied to the general purposes of the Order."⁵

¹ Reg. Episc. Aberdeen, vol. ii. p. 273.

² Aberdeen, p. 1055.

³ Sketches of Early Scotch History, p. 14.

⁴ The Knights Templar in and around Aberdeen.

⁵ "The Temple Barony of Maryculter" in Trans. Glasgow Archæological Society, New Series, vol. iv. p. 196.

The Templars had the Virgin as the patroness of their Order, and one is disposed to look for traces of her cultus in localities where they owned land. At Inchinnan, for instance, the church had an altar to the Virgin, and connected with it was Lady Acre. There is a Lady's Well at Aboyne, and the name of Maryculter contains that of the Virgin herself. The knights had land in Ardersier parish, Inverness-shire, where fragments of a large building were visible till the beginning of the eighteenth century at Dalyards. The building was surrounded by a fosse, which was still to be seen in 1841.¹ Aberdeen was also a home of the Templars. Kennedy says: "A branch of this Order had a convent and church situated at the east end of the Castlegate, in the lane which was formerly distinguished by the name of Skipper Scott's Close. Those knights had also acquired some property in the Nether Kirkgate, and in other parts of the town."²

The name of St Germain in East Lothian, already referred to, is undoubtedly old, for in the Ragman Rolls, under date 1296, we read of "Bartholomeu mestre de la meson de Seint Germeyn." In assigning St Germain to the Templars, Spottiswood is in error, and his mistake has been perpetuated by later writers. In 1494-95 the House of St Germain and most of its revenues were handed over by James IV. to the newly-founded college of St Mary's (afterwards King's) at Old Aberdeen. It is an interesting circumstance that the college, in addition to being dedicated to the Virgin, had, among other patrons, St Germanus.³ A Bull of annexation was granted by Pope Alexander VI. on 9th February 1495-96, and in it the Master of the Hospital is described as in the regular habit of the Order of the Cross-bearers with the Star (of Bethlehem) under the rule of St Augustine ("in habitu regulari ordinis cruciferorum cum stella sub regula Sti. Augustini").⁴ These Cross-bearers had a number of Houses throughout Europe in mediæval times. They looked after the sick, &c., but were different from the Hospitallers or Knights of St John.

¹ N. S. A., Inverness, p. 470.

² Annals of Aberdeen, vol. ii. p. 77.

³ Exchequer Rolls of Scotland, vol. xi. p. 67, note.

⁴ Fasti Aberdonenses, p. 9.

Dr T. G. Law informs me that "they had a black habit with a red cross with three points, under which was a red star attached to the left side." Dr Law adds: "The cross comes not from the crusades, but from legends connected with St Helena's discovery of the cross at Jerusalem."

There were Templar lands at Kinblethmont in Inverkeilor parish, Forfarshire, where we still find a Templeton.¹ Newtyle in the same county, and Kildrummy in Aberdeenshire, have each a Templeton. The name is probably not a very ancient one, and does not imply that the knights had a residence on the land so named. The word points to some *toun* or collection of houses built on Temple property. Cognate in meaning is Temple House, occurring in the parishes of Loudoun and Currie. The Peel-tower, at "Town of Manner" in Peeblesshire, was known as the Temple-House, because it and some adjoining lands were at one time the property of the Templars.²

Templehill is found in different parts of the country—*e.g.*, in the parishes of Loudoun, Eddleston, Muthill, Glenberrie, and Cupar. Black, in his 'History of Brechin,'³ says: "There are pieces of ground—one on the estate of Southesk at Dalgetty, called the Templehill, and another on the estate of Cairnbank, close by Brechin—bearing the title of 'Templehill of Bothers.'" There is a Temple-hall in the parishes of Ormistoun, Aberdour, and Hopkirk, and on the lands of Castle-Huntly in Longforgan parish. Meigle parish has a Temple Hall, where in 1858 some ancient sculptured stones were accidentally discovered in an old corn kiln.⁴ In Whitsome parish, Berwickshire, there was once a collection of cottages known as Temple Hall. In the neighbourhood was a spring called Temple-Well, and in the same parish some acres went by the name of Temple-lands.⁵ At Wallans, in Carluke parish, is a fragment of a place of strength known as Castle-Wallans or Temple-Hall.⁶

A piece of land in the ancient parish of Mow, united to Morebattle in the seventeenth century, was known as Temple Acre. We find a Temple Croft at Harlaw in Aber-

¹ Jervise's Epitaphs, vol. i. p. 325.

² N. S. A., Peebles, p. 116.

³ Pp. 256, 257.

⁴ Jervise's Epitaphs, vol. ii. p. 294.

⁵ N. S. A., Berwick, p. 172.

⁶ *Ibid.*, Lanark, p. 582.

deenshire, at Cowie near Stonehaven, at Cathkin in Lanarkshire, and at Dargo near Invergowrie. The last, in evident ignorance of the origin of its name, was styled in a charter, in 1642, Triple Croft. There is a Temple Croft on the estate of Thornton in Bourtie parish, Aberdeenshire. Turriff, in the same shire, has a Temple-Brae and a Temple-Feu to the south of the town. We find Templefield between Nisbet and Gladsmuir in Haddingtonshire, Templefurde near Arbroath, Templebank in Fordoun parish, Kincardineshire, "Temple Bog Wod" at Ayr, and Temple Hirst (*i.e.*, Wood) in the Barony of Balantrodach.¹ Such names as Temple Craigtoun in Abercorn parish, Temple-Essie in Essie parish, and Temple Liston, now Kirkliston, in the Lothians, tell of Templar ownership. So does Temple-Denny, the upper division of Denny parish, Stirlingshire, where part of the land was known as the Guirth—*i.e.*, the Sanctuary.²

Temple-stanes³ is a farm in Rafford parish, Elginshire, two and a half miles from Forres. The late Dr James Macdonald favoured me with the following facts, procured from a friend in the north, and throwing light on the second half of the name: "Near the farmhouse are four upright stones, rough, and now at least bearing no marks of any tool. They make more of a square than of a circle, and occupy a space of about ten feet square. But there are appearances of other stones between them. Two of the four are higher than the other two, measuring three feet six inches to four feet." The first half of the name is not so clear, though one is inclined to believe that the farm was part of a Templar manor. A survival of Templar ownership was to be found in modern times in the presence of a cross on houses built on ground once the property of the Order. Chambers, in his 'Traditions of Edinburgh,'⁴ says that there were houses at Bowfoot, and along one side of the Grass-

¹ Chartularies of Torphichen and Drem, p. 23.

² N. S. A., Stirling, p. 117.

³ Some prehistoric standing stones, called the Kemple or Temple Stanes, stood on Boath Hill in Carmyllie parish till early last century.—'N. S. A.,' Forfar, p. 357.

⁴ P. 64.

market, bearing a cross "on some conspicuous part,—either an actual iron cross or one represented in sculpture. The explanation is that these houses were built upon lands originally the property of the Knights-Templars, and the cross has ever since been kept up upon them, not from any veneration for that ancient society, neither upon any kind of religious ground: the sole object has been to fix in remembrance certain legal titles and privileges which have been transmitted into secular hands from that source, and which are to this day productive of solid benefits. A hundred years ago the houses thus marked were held as part of the barony of Drum in Haddingtonshire, the baron of which used to hold courts in them occasionally." At the time when Chambers wrote the first edition of the work just named (viz., in 1825), he tells us that there was only one house thus distinguished. In 'Templaria'¹ is the following entry: "Temple Court Book, beginning eighth June 1710, and ending twenty-fourth August 1731, wherein the vassals from several counties compear, and give suit and presence in the said Court, produce their writs, and the Bailie ordaining the Cross of St John to be affixed on the Temple Lands within the burgh, and ammerciating such as did not affix the said cross."

Temple sometimes occurs in our topography, particularly in the Highlands, without having any connection with the Templars. In this case it is merely the Gaelic *teampull*, signifying a church, and applied, as Petrie has pointed out, to one of stone.² In Ireland the word occurs repeatedly, there being, according to Joyce, fifty parish names beginning with the word *temple*.³ Among the Western Islands we find such names as Teampull Pheadair, St Peter's Church, in Lewis; Teampull Patrick, St Patrick's Church, in Tiree; and Teampull Rona, St Ronan's Church, on North Rona. Near Crossapoll, in Tiree, is a piece of ground called Templefield, so named from a chapel whose site alone remains. There is another Templefield near the head of Kyle of Tongue in Sutherland. In the parish of Urquhart and Glenmoriston we find Temple (An Teampull), dedicated to

¹ P. 8.

² Ecclesiastical Architecture of Ireland, p. 144.

³ Irish Place-Names, p. 306.

St Ninian, and Templehouse (Tigh an Teampuill), probably, as Mr MacKay suggests, the residence of the officiating cleric.¹ In Knockbain parish is James's-Temple, consisting of the remains of some standing stones to the east of the spot where the clan battle of Blair-na-Coi is said to have been fought, in the thirteenth or fourteenth century, between the Macdonalds and the inhabitants of Inverness.² In Fodderty parish, Ross-shire, we find Temple Croft (Gaelic Croicht-an-Teampuil). It is situated a little north of the burying-ground, and in it several stone coffins were at one time dug up.³

¹ Urquhart and Glenmoriston, p. 585. ² O. S. A., vol. xii. p. 273, note.

³ N. S. A., Ross, p. 252.

CHAPTER XXVIII.

HOSPITALS.

Spittal—Ysbytty—Mediæval hospitals—Glenshee, &c.—Dalnaspidal—Hospices of religious houses—"Hospitalities"—Trinity Friars—Trinity Hospital, Soutra, and Edinburgh—Hospital of St Mary Magdalene, Edinburgh, and Rutherford—Maison Dieu, Jedburgh—Other Roxburghshire hospitals—Berwickshire—Dumfriesshire—St Leonard's Hospital, Peebles—Galloway—St Leonard's Hospital, Lanark—Biggar—Carnwath—Cambuslang—Rutherglen—Polmadie—Glasgow—Lennox—St Cuthbert's Hospital, Ballencrief, &c.—St Mary Magdalene's Hospital, Linlithgow—Torbichen and the Hospitallers—Mid-Lothian—Stirling—Fife—Perthshire—Hospital-field—Montrose—Brecchin—Shires of Elgin, Aberdeen, and Ross—St Magnus's Hospital, Caithness—Leper Hospitals.

SPITTAL occurs repeatedly in Scottish topography, and points to the existence of an hospital at or near the place so named. In England, too, we find Spittal, and in Wales Ysbytty, from Latin *hospitium*. The word itself, however, fails to tell us the exact nature of the charitable foundation in any given case. Mediæval hospitals¹ were founded for a variety of purposes. Sir J. Y. Simpson says: "Some of the hospitals in these early times were founded for the reception of the sick and infirm, others for lepers, many

¹ A law was passed in Scotland on the sixth of March 1457—*temp.* James II.—anent the reformation of hospitals. "It is sene spedfull that Our Soverane Lord charge his chancellar quhilk of lawe aucht to vesity the hospitalys fudyt be the king, and paj iune to him the ordinar of ilk diocese and other twa persons of good conscience to visit the said Hospitalles. And quhair they can get the foundations of them to garre them be keiped. And quhair na foundation can be gotten to make inquisition of the cuntrie, and refer to the King to see the remeid therefore."—'Acts of Scots Parliaments,' vol. ii. p. 49.

for the poor and aged, and a considerable number for the gratuitous entertainment of pilgrims and travellers."¹

When speaking of the mountainous district where the shires of Perth, Kincardine, and Aberdeen meet, Mr A. J. Warden remarks: "The Spital was one of the benevolent institutions of the Romish Church. The passes leading over the Cairnwell, the Capel, and the Cairn-o'-Mount are long, bleak, lonely ways, destitute of accommodation for pilgrims or travellers. In each of these they erected a spital, in which attendants and provisions were kept for man and beast journeying over them. The Spital of Glenshee, south of the Cairnwell, was one of these. Another was the Spital of Glen Muick, close by the loch of that name, on the north side of the Capel. The third was the Spital of Glen Dye to the north of the Cairn-o'-Mount."² The first of these is still remembered in the hamlet of Spittal of Glenshee at the head of the glen, 1125 feet above the sea; and the last in Spittal Burn in Strachan parish, Kincardineshire. There is another Spital Burn in Nigg parish in the same shire, which falls into the Dee between Potheugh and Kincorth. Jervise thinks that "the name possibly shows that the abbots of Arbroath had a hospice or lodging there, for the convenience of pilgrims and travellers when on their way to and from the North."³

No one travelling on the Highland Railway from Perth to Inverness can fail, if interested in scenery, to notice how wild the country becomes after Blair Atholl is passed. Fifteen miles north of that station, at the height of more than 1350 feet, is Dalnaspidal, amid a tract of moorland charming enough when the autumn sun is shining on the heather, but eminently dreary amid the snows of winter.⁴ Near the station is the shooting-lodge of Dalnaspidal. The name means the Field of the Hospital, and recalls the hospice that sheltered many a weary wayfarer. No remains of the building, however, are now to be seen. Dr Rogers remarks: "By religious houses 'hospices' were in the

¹ Archæol. Essays, vol. ii. p. 20, note.

² Angus, vol. i. p. 18.

³ Epitaphs, vol. ii. p. 18.

⁴ The summit level, some two miles north of Dalnaspidal station, is 1484 feet above the sea.

adjacent town leased on condition that strangers as well as their own members might be lodged and entertained. By the Cistercian abbey of Cupar were owned two hospices at Perth and one at Dundee. The abbey also provided 'spitals,' or houses of refreshment, in isolated localities. These were leased with the condition that food and provender were kept for man and horse."¹ In former times hospitals were known in Scotland under the name of "hospitalities." Thus we read in the 'Register of the Privy Council,'² that by a royal decree dated 15th February 1561-62, it was ordained that "all annuellis, males and dewiteis within fre burrowis or utheris townis of this realme" were to be collected for behoof of "hospitalities, scolis, and utheris godlie usis."

The Trinity or Red Friars, styled also Mathurines, from their house in Paris dedicated to St Mathurin, were established about 1198 for the purpose of redeeming Christians who had been made slaves by the infidels, one-third of the revenues of the Order being devoted to that object. Their houses were called hospitals or ministries.³ Spottiswood, in his 'Account of Religious Houses,' mentions that their house at Aberdeen, founded by William the Lion, was built "where now the Trades Hospital stands, and Trinity Church."⁴

About seventeen miles to the south-east of Edinburgh once stood Trinity Hospital near the summit of Soutra Hill, at the height of 1184 feet above the sea. It was founded by Malcolm IV. in 1164 for behoof of pilgrims, the poor, and the sick. From the 'N. S. A.'⁵ we learn that "a causeway, leading from the vale of the Tweed to Soutra, and still traceable among the sinuosities of the mountains, bore the significant name of Girthgate, meaning the Asylum or Sanctuary Road." An aisle of the church, still used as a family burial-vault, is now all that remains

¹ Social Life in Scotland, vol. i. p. 73.

² Vol. i. p. 202.

³ Spottiswood says: "By a bull of Pope Innocent III., dated the 21st June 1209, it appears that they had six monasteries in Scotland whilst he was pope. Thereafter the number increased amongst us, and at the Reformation we find mention of thirteen houses." His list, however, is not quite accurate.

⁴ Keith's Bishops, p. 395.

⁵ Mid-Lothian, p. 536.

of the hospital buildings. A spring in its neighbourhood, known as Tarnty or Trinity Well, was much resorted to in mediæval times by health-seekers. When, in 1462, Mary of Gueldres, wife of James II., founded Trinity Church and Hospital in Edinburgh at the north corner of Leith Wynd, she transferred the endowments of the Soutra hospital to the new charity. The latter was designed "for the maintenance and clothing of thirteen poor persons." The building was removed in 1845 in connection with the construction of the North British Railway. The hospital of St Mary Magdalene, for the support of seven poor men, was situated in the Cowgate, east of the Greyfriars' monastery. It was founded early in the sixteenth century on the site of a *Maison Dieu* which had then become ruinous. In the 'Register of the Privy Council of Scotland,'¹ under date 1590, we read of "collector, bedesmen, and hospitallers of Sanct Marie Magdalen." The chapel of the hospital, with its remains of ancient stained glass, is still an interesting landmark of old Edinburgh.²

Cosmo Innes tells us that at Rutherford, in Maxton parish, Roxburghshire, were an hospital and chapel, "dedicated to Saint Mary Magdalen, or, according to the earliest records, to the Virgin Mary."³ Writing in 1834, the author of the parish article in the 'N. S. A.'⁴ says: "Of these buildings there are now no remains; but the churchyard, which had long ceased to be a burying-place, was ploughed up only about twenty-five years ago, and the grave-stones were broken and thrown into drains by an improving farmer." Roxburghshire, indeed, was well supplied with charitable institutions. Jedburgh had a *Maison Dieu* founded at an early date; but there are now no traces of the building, though its land is still known as the *Maison Dieu Acres*. Its master swore fealty to Edward I.⁵ in 1296. On the right bank of the Teviot opposite the castle of Roxburgh, at a hamlet called by *Blaeu Maison Dieu*, once

¹ Vol. iv. p. 502.

² Wilson's *Memorials of Edinburgh in the Olden Time*, vol. ii. p. 400.

³ O. P. S., vol. i. p. 298.

⁴ Roxburgh, p. 118.

⁵ Jeffrey's *History of Roxburghshire*, vol. ii. p. 108.

stood the preceptory or *Maison Dieu* of Roxburgh, dedicated to St Mary Magdalene. Morton, in his '*Monastic Annals of Teviotdale*,'¹ tells us that "on the spot which was once its garden, daffodils and primroses still continue to spring up annually." There was also an hospital in Cavers parish. Cosmo Innes says regarding it: "In the extreme north of the parish existed an hospital, whose site, though its nature and purpose are forgotten, is commemorated by the usual abbreviation of its name—the term 'Spital.'"² The spot being near the Rule Water, was formerly known as Spittalroull.

The Knights of St John of Jerusalem had a preceptory or hospital at Ancrum, whose site is identified by Morton with the "Maltan Walls," where vestiges of buildings were visible till about 1837. In 1606 the R. M. S. has a reference to "terras dominicales de Spittel vocatas Ancrum-spittell." The parish of Crailing comprises the ancient district of Spittal, at one time included in the parish of Jedburgh, and named from an hospital which stood on the site of the Marquess of Lothian's mansion of Monteviot, on the north bank of the winding Teviot. Till about 1835 there were traces of a burying-ground near the site of the mansion,³ connected doubtless with the hospital. In 1606, among other lands in the neighbourhood, the 'R. M. S.' mentions Spittelstanes.⁴ In Eckford parish, on the right bank of the Kale near its junction with the Teviot, is a place known as Spittelbanck or Hospital Lands, where at one time an hospital for lepers is believed to have stood.⁵ In Ednam parish are the lands of Spittal, so called from an hospital dedicated to St Leonard.⁶ The canons of Dryburgh Abbey own some land at Ednam, which they granted "to the master and congregation of the hospital of St Leonard at

¹ P. 320.

² O. P. S., vol. i. p. 337.

³ N. S. A., Roxburgh, p. 181, note.

⁴ It is possible that Spittlestanes may have been connected with the Knights of St John at Ancrum, already referred to. Some land near Biggar in Lanarkshire, belonging to the knights in question, was named "The Stane."—'O. P. S.,' vol. i. p. 133.

⁵ O. P. S., vol. i. p. 397.

⁶ As may be seen from other examples in this chapter, St Leonard was often chosen as patron of hospitals.

Edinham for half a mark and a pound of incense yearly.”¹ There is also a Spittal in Smailholm parish. The origin of the hospital at Hassendean is thus noticed by Morton:² “There was a dispute between King William and Josceline, Bishop of Glasgow, concerning the patronage of the church of Hastanden, which they both claimed; and as it could not be otherwise satisfactorily settled, they agreed that the revenues and property of the said church should be devoted to some work of charity. The bishop, therefore, with the consent of the king, conferred the patronage thereof, with its lands, tithes, and dues, upon the convent at Melros, to be expended in founding and maintaining a house of hospitality at Hastanden for the reception and entertainment of the wayfaring poor, and pilgrims journeying to Melros Abbey. The hospital was afterwards called Monks’ Tower.”

So much for Roxburghshire. Hospitals can also be traced in other Border counties. There was one at Legerwood in Berwickshire, for, as Spottiswood tells us, Nicol de Lychardeswode, guardian of the hospital there, swore fealty to Edward I. of England in 1296. Lauder, too, had an hospital at that time, for in the year just mentioned the name of its master is recorded.³ Chalmers states that it was dedicated to St Leonard, and alludes to two hamlets near its site called Over and Nether Spital. St Leonard is the name of a property in the neighbourhood.⁴ St John’s Hospital in Hutton parish, founded before 1296, has given name to Spittal Mains and Spittal House. Berwick,⁵ according to Chalmers, had two hospitals—a *Domus Dei* and St Mary’s, and, close to the town, another dedicated to St Mary Magdalene.⁶ There were also hospitals in Strafontane parish at Aldcamus and at Horndean, the last having had St Leonard as patron.

Dumfriesshire, according to Chalmers, had hospitals at Sanquhar, Holywood, and in the ancient parish of Trail-

¹ Morton’s *Monastic Annals*, p. 305.

² *Ibid.*, p. 272.

³ Keith’s *Bishops*, p. 476.

⁴ *Caledonia*, vol. ii. p. 348.

⁵ One mile south-east of Berwick, on the south side of the Tweed, is Spittal, a sea-bathing resort, deriving its name, in all probability, from St Bartholomew’s Hospital at Tweedmouth.—Dugdale’s *‘Monasticon Anglicanum,’* vol. vii. p. 772.

⁶ *Caledonia*, vol. ii. p. 347.

trow, united to Cummertrees in 1609; and a preceptory of the Knights of St John at Ruthwell. In addition to these he mentions an hospital near Annan, to the south, at a place called Spital; and another to the north-west of the town giving name to How-Spital and Spital-ridding.¹ Amisfield, in Tinwald parish, had a Spittelrig; and in the neighbouring parish of Lochmaben was the dyke of Spittelrig.²

Peeblesshire had an hospital for the infirm and poor a mile and a half to the east of the county town. The exact date of its foundation is uncertain, but it was in existence about the middle of the fourteenth century. It is usually called St Leonard's Hospital, but sometimes St Lawrence's.³ About a mile and a half farther to the east is Spittalhope Burn, and a mile up the burn from the Tweed is Spittelhauche. Close to the river Lyne, fully a mile to the south of West Linton, is "a place called Spittelhaugh, beside which is a park called Chapel Hill, where several stone coffins have been found, denoting, perhaps, that here of old stood an hospital and a chapel. A neighbouring spring, which bears the name of Paul's Well, probably preserves the name of the apostle under whose invocation they were placed."⁴

We also find examples in Galloway. Thus in Kirkmabreck parish, Kirkcudbrightshire, is Spittal, where, according to Chalmers, once stood an hospital beside a rivulet called the Spittal Burn; and in Stoneykirk parish, Wigtownshire, are two hamlets, Mickle and Little Spittal. Chalmers says: "The stream that runs between them drives a mill called Spital Mill, and the sea creek into which this stream falls is called Port Spital."⁵ Spittal is also found in Penninghame parish. According to Sir Herbert Maxwell these Wigtownshire Spittals were so called from their connection with the Hospitallers who owned land at the places named.⁶

Lanark, like Peebles, had anciently an hospital, dedicated to St Leonard, about half a mile to the east of the burgh. It was founded probably *temp.* William the Lion, and its

¹ Caledonia, vol. iii. p. 154.

² O. P. S., vol. i. p. 230.

³ Caledonia, vol. iii. p. 423.

⁴ R. M. S.

⁵ Ibid., p. 190.

⁶ Gall. Top., s.v. "Spittal."

ruins were visible till towards the end of the eighteenth century. Cosmo Innes states that it "was endowed with a land of the value of ten pounds of old extent, called Spittal Shiels, a large tract of pasture now attached to the parish of Carluke, as well as with certain acres, near the burgh of Lanark, called St Leonard's Mains." The same authority adds: "To the chapel of the hospital there were attached a cemetery and an ecclesiastical district, comprising chiefly its own lands, which long bore the name of Saint Leonard's Parish."¹ When the collegiate church of St Mary was founded at Biggar in 1545-46 by Malcolm, Lord Fleming, Chamberlain of Scotland, it was endowed for a provost, eight canons, four choristers, and six bedesmen; and there is reason to believe that these bedesmen had an hospital at a place marked Spittal by Blaeu, close to the Candy Burn, called also the Spittal Burn in consequence.²

Another Spittal is to be found in Carnwath parish. Cosmo Innes remarks concerning it: "Near the place where the burn of Carnwath meets the South Medwyn is a spot of ground called 'Spittal.' It was a land of forty shillings extent, the property of the Somervilles, and probably derived its name from an hospital endowed for eight bedesmen by Sir Thomas Somerville in the beginning of the fifteenth century."³ At Cambuslang there is said to have been an hospital, two miles to the east of the church, giving name to Spittal and Spittal Hill in its neighbourhood. Hamilton, too, had an hospital; and in a charter of 1367 reference is made to a portion of land called Spitelholme connected with it.⁴ Mr J. T. T. Brown remarks: "John Howison, in 1615 (when James, Marquess of Hamilton, mortified to the Hospital in Hamilton the lands of Chapel and Vicarland at Cambuslang), in the same deed, made a bequest of 2000 marks, the profit of which was to be applied towards the maintenance of two poor men of Cambuslang."⁵ About a mile to the south of Rutherglen is Spittal, and in the 'R. M. S.,' under date

¹ O. P. S., vol. i. p. 120.

² *Ibid.*, p. 133.

³ *Ibid.*, p. 126.

⁴ *Hamilton of Wishaw*, p. 17, note.

⁵ *Cambuslang, The Place and its People*, p. 71.

1607, the lands of Spittelquarter are named as situated in the burgh. On the lands of Polmadie, about a mile and a half north-west of Rutherglen, once stood an hospital for poor men and women. It was founded before 1249, and had St John as its patron. No vestiges of the building now remain, but near its site is "a dilapidated well built of good masonry." Regarding it Mr A. M. Scott remarked in a paper read before the Glasgow Archæological Society: "It is difficult to say how old this masonry may be. One would like to think that it was the actual well which supplied the old hospital with water."¹ Glasgow had a St Ninian's Hospital, to be referred to later, and a St Nicholas's Hospital near the Bishop's Castle, believed to have been founded by Bishop Andrew Mureheid (1455-73). "In 1476 it is called 'Hospitale pauperum'; in 1487, 'Hospitale Glasguense'; and in 1507, 'Hospitale Sancti Nicholai.'" Near the Stable-green in the same city was another hospital, founded in 1524 by Rolland Blacader, sub-Dean of Glasgow.²

There were various hospitals in the Lennox, though little is known regarding their history. In 1450 the collegiate church of St Mary at Dumbarton was founded by Isabella, Countess of Lennox; and connected with it was an hospital for several "beadsmen."³ Spittal-Burn, near Dumbarton, is named in a charter of date 1531 in the 'R. M. S.'; and in another, of date 1642, we find a reference to the temple-lands called "Spittell of Tombowie in Lennox." The lands of Spittal near Auchentorlie in Old Kilpatrick parish had connected with them a fishing on the Clyde east of Dunglas, known as the "Spittale-schot."⁴ There was a Spittal at Arngibbon, some three miles to the south-east of the Lake of Menteith. Referring to Balfron, Cosmo Innes says: "About a mile distant from the village there is a place called Spittal, which, with another known by the name of Ibert (in Gaelic 'sacrifice'), indicates the former existence in the parish of religious establishments whose character and history are now alike unknown. It may be remarked

¹ Transactions, New Series, vol. i. p. 521.

² Marwick's Glasgow Charters, Part I., p. 57.

³ Irving's Dumbartonshire, p. 316.

⁴ R. M. S.

that the parishes of Drymen, Balfroon, and Killearn have each an Ibert,¹ apparently connected in some measure with the church and the Spital."²

Spittal in Balfroon parish, here alluded to, is probably the same as the hospital lands of Camoquhill, which belonged, according to Mr Guthrie Smith, first to the Templars and then to the Hospitallers.³ Ballikinrain is an estate in Killearn parish, long in possession of the Napiers, cadets of the old Earls of Lennox. Mr Guthrie Smith says: "Thomas Napier of Ballikinrain succeeded his father in 1514, and soon became engaged to Margaret Flemyng, and in order to make due provision for her, he obtained a charter from George, Lord St John, Preceptor of Torphichen, of the temple-lands of Ballankinrane, vulgarly called the Hospital of Innerreith."⁴ We find a Spittaletoun in Kilmaronock parish. The church of the parish was granted in 1324 by Robert I. to the Abbey of Cambuskenneth. In 1528 the abbot cited, among other parishioners, John Buchanan of Estir Catir and Spittaltoune, for failing to pay his teind sheaves.⁵

The district of Lothian had several hospitals dating from early times. At Ballencrieff, in Aberlady parish, Haddingtonshire, was an hospital dedicated to St Cuthbert. It was founded in the twelfth century, but the exact date is not known. There are now no remains of the building.⁶ Some land at Ballencrieff is referred to in the 'R. M. S.,' under date 1495, as "le Spittal-Crag." At Gosford, Spital, in the same parish, was another hospital, but there are now no remains to indicate its site. Trinity Hospital at Soutra has already been referred to. There were other hospitals in Haddingtonshire—*e.g.*, St Mary's Hospital in the county

¹ Muir, in his 'Ecclesiological Notes' (p. 36), states that in the neighbourhood of the ancient burying-ground of Kilmaluag, in Skye, is a well locally styled Tobar-Heibert. Heibert is probably the same as Ibert.

² O. P. S., vol. i. p. 40.

³ Strathendrick, p. 22. Some writers are too apt, when the origin of a Spittal is doubtful, to take for granted that it was connected with the Knights Hospitallers. It seems clear, however, that the hospital lands of Camoquhill and Innerreith did belong to the knights in question.

⁴ Strathendrick, p. 195.

⁵ Reg. Mon. de Cambuskenneth, p. 220.

⁶ N. S. A., Haddington, p. 253.

town, St Lawrence's Hospital, giving name to the hamlet of St Lawrence; and St Germain's Hospital at Seton, referred to in the previous chapter. This last is still remembered in the name of the mansion-house of St Germain's.

Linlithgow had an hospital dedicated to St Mary Magdalene, which took the place of a religious establishment belonging to the Knights of the Order of St Lazarus. The latter foundation seems to have fallen into decay, and was reorganised during the reign of James I. as an hospital for the entertainment of pilgrims. It stood at the foot of Pilgrim-hill, to the east of the burgh, and gave name to Spittal-croft in its neighbourhood. The patron saint of the hospital was long remembered in a local fair called Mary Magdalene's. On the ground where the fair was held once stood St Magdalene's Cross.

Four and a half miles south-south-west of Linlithgow is Torphichen, where was built in the twelfth century the preceptory of the Knights Hospitallers. Concerning it and its owners Mr John Edwards, in his 'Torphichen and the Knights of St John of Jerusalem in Scotland,'¹ observes: "In the village stands the parish church, surrounded by the old graveyard; and immediately to the east, and abutting on the gable of the church, is the partially ruinous but roofed building, known locally as The Quier, being the transept of a church of which the nave and chancel are not now standing. This building is all that now remains of the headquarters in Scotland of one of the most renowned orders of the Middle Ages—the Knights Hospitallers or Knights of St John of Jerusalem. . . . In its origin—owing its birth to pious merchants of Amalfi—it was not a military order; and its original patron saint was neither St John the Baptist nor St John the Evangelist, but St John the Almoner, a Cypriote, who had been Patriarch of Alexandria. Early in the twelfth century it became military, and adopted the Baptist as its patron. Thereafter it preserved, like its sister order the Templars, its semi-clerical, semi-laic character till its decline." At the Reformation the hospital

¹ *Trans. Glasgow Archæological Society, New Series, vol. iii., Part II., pp. 309-339.*

lands of Torphichen were erected into a temporal lordship; and Sir James Sandilands, the last preceptor, became their possessor, being at the same time raised to the peerage under the title of Lord Torphichen. Blaeu's map has no Spittal in the neighbourhood of Torphichen; but we find Knightridge four miles to the south-east.

Mid-Lothian had several hospitals. There was one at Newhall, in Penicuik parish, on the North Esk. The writer of the article on the parish in the 'N. S. A.'¹ says: "Newhall House seems in former times to have been the seat of a religious establishment of some note. Lying on the confines of a very extensive and desolate waste, and on the line of the principal route from Edinburgh to the south-west, from which at this point there was a pass over the Pentlands to the north, it seems to have been originally intended to serve as a hospice for the shelter and refreshment of travellers, over what must have been at the time a dreary tract of country." In its neighbourhood are the hills known respectively as the Wester and the Easter Hill of Spital. Between them, occupying a hollow on the margin of the Spital Burn, is the Fore Spital, with some venerable trees about its walled-in garden. On one of the slopes of the Wester Hill are, or were, the foundations of a building called the Back Spital.²

Edinburgh had a number of hospitals, more or less famous. In addition to Trinity and St Mary Magdalene's, already referred to, there were St Mary's Hospital near the head of St Mary's Wynd, the Hospital of Our Lady in Leith Wynd, St Thomas's Hospital in the Canongate, and St Paul's Hospital; while in Leith was St Nicholas's Hospital, giving name to St Nicholas's Wynd. In his 'History of Edinburgh,'³ published in 1779, Arnot says: "On the south side of the High Street, at the head of Bell's Wynd, there were an hospital and chapel known by the name of Maison Dieu. We know not at what time or by whom its was founded; but at the Reformation it shared the common fate of popish establishments in this country. It was converted into private property. This building is still entire: it goes by

¹ Mid-Lothian, p. 36.

² Pennecuik's Description of Tweeddale, p. 124, note.

³ P. 246.

the name of the Clam-shell Turnpike, from the figure of an escalop shell cut in stone over the door." Another Edinburgh hospital calls for mention—viz., St Leonard's, founded, according to Spottiswood, by Robert Ballantine, Abbot of Holyroodhouse. St Leonard's Lane divided the lands of St John's Hill and the Pleasance on the north from the Borough Moor on the south.¹ Sir Daniel Wilson says: "On an eminence at the end of the lane stood the chapel and hospital of St Leonard, but not a fragment of either is now left, though the font and holy water stoup remained in Maitland's time, and the enclosed ground was then set apart as a cemetery for self-murderers. The hospital was one of those erected for the reception of strangers and the maintenance of the poor and infirm." Among the possessions of Holyrood Abbey towards the end of the sixteenth century are mentioned "the aikeris callit Biedmannis Croft of Sanct Leonardis gait." In the 'Register of the Privy Council of Scotland,'² under date 1581, a complaint is mentioned on the part of certain feuars within the regality of Holyroodhouse against the abbot, and in it occurs the name of "James Bellenden of Bak and Foir Spittellis." Another hospital dedicated to St Leonard was situated on the lands of Dalhousie, and gave name to the village of Westmill or St Leonards on the North Esk.³

In Stirling was Spittal's Hospital, otherwise known as Nether Hospital to distinguish it from Cowan's or Over Hospital. It was founded by Robert Spittal for the relief of decayed merchants and tradesmen. Spittal was tailor to James IV.; and among his other good deeds was the building of a bridge over the Teith at Doune. Regarding the Nether Hospital, Mr J. S. Fleming says: "The only buildings now representing this hospital are a house in Spital Street (No. 82) and the Trades' Hall, with their inscriptions."⁴ The same writer remarks: "The Hospital of James the Apostle, situated in the orchard of that name, now occupied by the Poor's House, and near to the Old Brig Mill, was also an almshouse."⁵ In 1602⁶ we find "Spittelfield near

¹ Memorials of Old Edinburgh, p. 313.

² Vol. iii. p. 406.

³ R. M. S., 1647.

⁴ The Old Ludgings of Stirling, p. 94.

⁵ Ibid., p. 104.

⁶ R. M. S.

Stirling," and in 1641 "Spitteloun, Spittellandis, Spittelkers," and their meadows, and also Spittelmyre, all near the burgh.

Fife and Kinross had their mediæval hospitals. One such, dedicated to the Virgin, stood at Scotlandwell, close to the Bridge of Loch Leven in Portmoak parish. It belonged to the Trinity or Red Friars, and was founded for behoof of the poor by William Malvoisin, Bishop of St Andrews, who died towards the middle of the thirteenth century.¹ At St Andrews was St Leonard's Hospital, founded probably in the previous century for the accommodation of pilgrims who flocked to the shrine of St Andrew the Apostle. It gave name to St Leonard's College and St Leonard's parish. An hospital, also dedicated to St Leonard, once stood at Dunfermline, near the lower end of the town. It was founded for the support of eight widows, who, besides receiving certain grants, were entitled to a small garden and a room in the hospital.² This charitable foundation is still remembered in Spittal Burn and Spittal Hill. There are other Spittals in Fife. Thus on Blæu's map of the county we find Colheuch Spittel on the stream draining Loch Gelly; Spittel Mill lower down the same stream where it joins the Ore; and Spittel in Strathore, near the junction of the Ore and the Lochtie, the last corresponding to the place alluded to in the 'R. M. S.' in 1627 as Inverlochtie, alias Spittell. In the neighbourhood of Inverkeithing were the lands of Spittalfield; and there is the village of Spittalfield near the Tay in Caputh parish, Perthshire.

Perth had several charitable institutions connected with the priory of St Leonard, and with the chapels of St Anne, St Catherine, and St Paul. The priory left its name in Leonard's Ley, Leonard's Hall or Haugh, St Leonard's Bank, and St Leonard's Street. St Anne's Lane and Paul's Close are to be found in the burgh topography. The hospital of St Mary Magdalene stood about a mile to the south of Perth, and is still remembered in the name of Magdalene Hill and St Magdalene's Farm. A post-Reformation hospital for behoof of the poor of the city was founded in 1569

¹ Sibbald's Fife and Kinross, p. 282.

² N. S. A., Fife, p. 904.

by Regent Moray in name of the young king, James VI. It was afterwards located in the chapel of Our Lady.¹ At Dunkeld was St George's Hospital, founded by Bishop Brown in 1510 for the support of seven old men.²

Fully a mile to the south-west of Arbroath is the estate of Hospitalfield. Jervise gives the following particulars regarding it: "In connection with the abbey [of Arbroath] there was also a hospital or infirmary, of much the same nature as those of the present day. There was attached to it a chapel, which appears towards the close of the fifteenth century to have fallen into a state of great dilapidation; and for the repair of this the rents of the lands of Abernethy and the chapel lands of Dron were mostly appropriated. The hospital, dedicated to St John the Baptist, stood nearly two miles south-west of the abbey; and in 1325, when the lands are first recorded as being let by the abbot, the tenants were bound to build, during the first year of a five years' lease, a barn and byre, each forty feet in length. Upon the site of this old byre and barn the fine hall of the mansion-house of Hospitalfield is erected; and it is believed that the agreement regarding the erection of the byre and barn referred to furnished Sir Walter Scott with the locality of Monkbarns in his novel of 'The Antiquary.'"³

At Montrose was an hospital dedicated to the Virgin; and belonging to it, in the fifteenth century, were the lands of Spittalshiels in Kincardineshire, possibly the same as "Spittel-landis" in the kirklands of Abirluthnot (Marykirk) mentioned in the 'R. M. S.' in 1602. Six years later we find a reference to "Spittelmyir,"⁴ in the barony of Morpie-Fraser in Kincardineshire. Brechin had two hospitals: one was founded in 1572 by James VI. for the relief of the poor, the lame, and the miserable, orphans and destitute persons, the revenues being drawn from rents bequeathed in pre-Reformation times for masses and anniversaries. This

¹ R. S. Fittis's Ecclesiastical Annals of Perth, p. 270, &c.

² N. S. A., Perth, p. 993.

³ Memorials, vol. i. p. 231.

⁴ Near Banff are the "Spital" and the "Spital Myar." These, Dr Wm. Cramond says, are occasionally referred to in old writings, but the precise date of the hospital cannot be ascertained.—'The Annals of Banff,' vol. ii. p. 11.

was known as the Hospital of Brechin. The other was the preceptory or Maison Dieu, with chapel attached, situated in the Maison Dieu Vennel, a little west of the Timber Market.¹ It was founded in 1264 by Sir William of Brechin, son of Henry, and grandson of David, Earl of Huntingdon and Garioch, Lord of Brechin and Inverbervie, brother of William the Lion. Jervise says: "Part of the front and east walls of the Hospital, presenting several fine though decayed points of Early English architecture, with piscina and ambry, still stands in the vennel, and the original mason-marks are yet visible on many of the stones."² The rector of the High School is, *ex officio*, entitled to the revenues of the charity, and in legal documents is styled Preceptor of Maison Dieu. There is a farm of Maison Dieu to the north-west of the burgh.

Some hospitals in the north-east of Scotland fall to be mentioned. On the outskirts of Elgin was the preceptory of Maison Dieu, "an hospital for entertaining strangers, and maintaining poor infirm people."³ It was founded in the first half of the thirteenth century, but was burned in 1390 by the Wolf of Badenoch at the same time as the cathedral. Some traces of the building were visible till towards the end of the eighteenth century; but in 1835, as we learn from the 'N. S. A.,'⁴ its site alone could be traced in the field where once it stood. The portion of land known as "Spytel croft" was connected either with the Maison Dieu or the Leper Hospital to be mentioned later. After the Reformation part of the revenues of the Maison Dieu continued to be used for behoof of the poor; and in 1624 a Bead House was built, having inscribed on it "Hospitalium Burgi de Elgin." This house was replaced by another in 1846.⁵

After referring to the Maison Dieu of Elgin, Shaw remarks: "Another such hospital, called St Nicholas Hospital, stood on the east bank of Spey ('juxta pontem de Spe'), at the boat of Bridge, where some remains of the buildings may be seen."⁶ During the reign of Alexander III., Alexander Cumyn, Earl of Buchan, founded two hos-

¹ Black's History of Brechin, p. 255.

² Shaw's Province of Moray, p. 265.

³ Gaz., s.v. "Elgin."

⁴ Memorials, vol. i. p. 183.

⁵ Elgin, p. 7.

⁶ Province of Moray, p. 263.

pitals—one at Newburgh on the Ythan, and the other at Turriff. The latter was dedicated to St Congan, and maintained “a master, six chaplains, and thirteen poor husbandmen of Buchan.” In 1273 the founder bestowed on it the church of Turriff, which was also under the patronage of St Congan, who is locally remembered in the annual market known as Cowan Fair.¹ The writer of the parish article in the ‘N. S. A.’² suggests that some houses called Maison Dieu indicate the site of the hospital. An ancient hospice is believed to have stood in Monkeigie parish, where we still find Spital as a place-name.³ St Thomas’s Hospital at Aberdeen, known later as “The Beadhouse,” was situated near St Nicholas’s Church. It was founded in 1459 by John Clatt, a canon of Aberdeen, for the reception of indigent persons. At Old Aberdeen an hospital was founded by Bishop Gavin Dunbar in 1532 “for the benefit of twelve old men who, by misfortunes or otherwise, might happen to be reduced to indigence, particularly inhabitants of the bishop’s lands, who enjoyed a preference to all others.”⁴ Between Old and New Aberdeen was another hospital, to be referred to presently.

Cosmo Innes remarks: “There were hospitals in Ross in the fifteenth century. In 1457 the chancellor of Ross and William Urquhard in Crumbathy were appointed by King James II. to assist his chancellor in visiting and reforming them.”⁵ In connection with Rosskeen parish the same writer says: “In 1597 Gilbert Gray was served heir to his father, John Gray of Fordell, in the lands and town of Hospitill, in the earldom of Ross, of the old extent of ten shillings. The lands of Hospitill appear to be the same as those of Obstuill or Obsdale, on which a chaplainry was founded in the cathedral church of Ross.”⁶ Spittal in Killearnan parish recalls an hospital said to have belonged to the Knights Hospitallers.⁷

In Caithness is Spittal Hill, between the parishes of

¹ Antiquities of Aberdeen and Banff, vol. ii. p. 337, note.

² Aberdeen, p. 988.

³ Jervise’s Epitaphs, vol. ii. p. 301.

⁴ Kennedy’s Annals of Aberdeen, vol. ii. pp. 78, 315.

⁵ O. P. S., vol. ii. p. 525, note.

⁶ Ibid., p. 469.

⁷ O. S. A., vol. xvii. p. 355.

Halkirk and Watten. The origin of the name is thus explained by Cosmo Innes: "The church of St Magnus, either founded by that saint or dedicated to him, and originally attached to an hospital of which the nature is unknown, stood a few miles south from Halkirk, near the foot of the hill named from it Spittalhill. Its foundations, sixty feet by twenty, part of its walls, and its cemetery, the burial-place of the clan Gunn, still remain. Around it, and at some distance, were numerous buildings apparently connected with the hospital, and among these one larger than the rest, at a place named Auchinarras (the Field of the Altar)."¹ St Magnus's Fair is held annually in the village of Halkirk, on the Tuesday before the 26th of December. In the early part of the thirteenth century the parish of Halkirk was divided into the parishes of Skenand, Halkirk, and the Hospital of Saint Magnus or Spittal, but these were subsequently reunited.²

A special class of hospitals calls for mention in conclusion—viz., those devoted to the support of lepers. As is well known, the disease of leprosy was very common in the Middle Ages, and Scotland shared with the rest of Europe in its ravages. Even during the eighteenth century it existed in Shetland, where those attacked by it were kept apart on the island of Papa-Stour. In mediæval times leprosy was a subject of legislation. During the reign of James I., in the year 1427, in a parliament held at Perth, a law was passed enacting, *inter alia*, that "na Lipper Folke sit to thig [beg] neither in kirk nor kirkyaird, nor other place within the burrowes, but at their own hospital, and at the port of the towne and other places outwith the burrowes." Lepers were under the special charge of the Knights of St Lazarus, who, during the reign of King Stephen, had their headquarters in England at Burton Lazars in Leicestershire. Their only house in Scotland, as far as is known, was the one at Linlithgow already referred to. Creighton, in his 'History of Epidemics,'³ remarks: "Most of the leper-spitals of Scotland would appear to have been of the poorest kind, unendowed, and

¹ O. P. S., vol. ii. p. 758.

² *Ibid.*, p. 756.

³ Vol. i. p. 99.

unprovided with priests." They were "mere refuges in which the lepers supported themselves by begging." Over some of them, as Sir J. Y. Simpson informs us, "chaplains and religious officers with the high church title of priors were placed."¹ When begging, the lepers had a cup or dish to receive the alms of the passers-by. At Greenside Leper-Hospital, Edinburgh, founded by the magistrates in 1589, the inmates were forbidden to go abroad on pain of death; and Arnot mentions that "a gallows was erected at the gavel of the hospital for the immediate execution of offenders."² Liberton in Mid-Lothian and Libberton in Lanarkshire mean Leper Town. There are no traces of the hospital at the former, nor is there any tradition regarding it; but we know that in certain old documents the lands of Upper Liberton are styled the lands of "Spittleton."³

At Elgin was "Spetelflat," a piece of land situated next to the houses of the lepers ("juxta domos leprosororum de Elgin").⁴ About the year 1226 an hospital for seven lepers was endowed at Rathven in Banffshire, in connection with St Peter's Church there, by Sir John Bisset of Lovat, founder of Beauuly Priory.⁵ "In the chapter of gifts to this hospital," remarks Sir J. Y. Simpson, "Alexander is spoken of as the reigning prince, the preamble to the grant declaring that the endowment was bestowed 'for the love of charity, for the soul of King William, and for the salvation of my noble lord King Alexander.'"⁶ An hospital dedicated to St Peter, for behoof of the poor and the sick, was founded, between Aberdeen and the old town, in the time of William the Lion, by Matthew Kyninmunde, Bishop of Aberdeen. Adjoining it was a chapel to St Anne, built in 1519. In 1574 it was decreed that the provost and magistrates of Aberdeen should "uptak fra James Leslie, present possesseour of the croft and myre pertening to the lipperfolk betuix New and Auld Aberdene, the yeirliche dewitie thair of," and apply the amount, along with other sums, "to caus the said hous be theikkit and reparit for the

¹ Archæol. Essays, vol. ii. p. 23.

² Archæol. Scot., vol. i. p. 293.

³ Keith's Bishops, p. 478.

⁴ History of Edinburgh, p. 258.

⁵ Reg. Episc. Moray, p. 129.

⁶ Archæol. Essays, vol. ii. p. 43.

ressett of the said lipperfolk in tyme cuming."¹ At the same date we read, in the 'R. M. S.,' of "Spittelhill" at Aberdeen near the Leper House, and eleven years later of the lands of the Kirktoon of St Peter's Hospital near Aberdeen. The ground belonging to the hospital was known as the "Spital," a name still familiar to the dwellers in the Granite City.

At Uthrogal, in Monimail parish, Fife, is a site believed to have been a pre-Reformation burying-ground, where a stone coffin, containing two skeletons, was dug up sixty or seventy years ago. From the 'N. S. A.'² we learn that "Uthrogal was formerly a leper hospital, and, with the lands of Hospital Mill in the adjoining parish of Cults, was given by Mary of Gueldres to the Trinity Hospital at Edinburgh."

St Ninian's Leper Hospital at Glasgow stood a little way to the south of the old bridge leading across the Clyde to Gorbals. The date of its erection is uncertain, but it may have been in use, as Mr Robert Renwick suggests, as early as the close of the thirteenth century. The building was known in 1494 as "Hospitale leprosorium degentium prope pontem"; in 1505 as "Hospitale Leprosorium S. Niniani trans pontem"; and in 1587 as "the puir lipper folkis house beyond the brig."³ Hospital Street, at right angles to the river, is still a memorial of the building. In 1798 the Town Council sold a piece of ground in Gorbals opposite Adelphi Street, known as Lepers' Yard. Not long before 1840 human bones were discovered where the cemetery of the hospital is believed to have been. The writer of the article in the 'N. S. A.'⁴ mentions this, and adds: "Near the centre of the main street of Gorbals an antiquated edifice, which has been called from time immemorial 'the chapel,' is still standing." This chapel was founded shortly before 1494 by William Steward, a canon of Glasgow Cathedral. Its later history is thus recounted by Mr Renwick: "Subsequent to the Reformation the building

¹ Rec. Privy Council, vol. ii. p. 391.

² Fife, p. 41.

³ O. P. S., vol. i. p. 19. *Vide* also 'The Regality Club,' Fourth Series, Part I.; 'The Barony of Gorbals,' by Robert Renwick.

⁴ Lanark, p. 689.

was long utilised as a court-house and prison for the barony of Gorbals. Denholm, in his 'History of Glasgow,' published in 1798, mentions that the lower part of the chapel was then occupied as the parish school, and the two upper stories as a prison. New buildings for the judicial and criminal requirements of the barony were acquired about the year 1827, and thereupon the chapel was sold to a purchaser, who converted it into dwelling-houses and shops. The old buildings were at last removed under the authority of the Improvements Act of 1866."¹

The ground occupied by the hospital, &c., was known as St Ninian's Croft. An ordinance of the Town Council of Glasgow of 6th October 1610 enacts that "the lipper of the hospital sall gang onlie upon the calsie syde near the gutter, and sall haif clapperis, and ane claith upon thair mouth and face, and sall stand afar of, quhill they resaif almous or answer, under the payne of banischeing thame the toun and hospital."²

Close to the highway between Ayr and Prestwick, on the outskirts of the latter burgh, stood a leper hospital dedicated, like the one at Glasgow, to St Ninian. This was Robert the Bruce's Kilcaiss, Kingiscase, or King's-Ease, founded by the king as a thank-offering for benefit received to his own health from the water of a neighbouring spring. Spottiswood says "it was founded for eight leprous persons who are each to have eight bolls of meal and eight merks Scots yearly: and if there is but one, he has the whole."³ A chaplain was provided for the lepers. In the time of Charles I. those who shared in the charity lived in huts in the vicinity of the chapel. "On the north-west side of the ruins of the hospital chapel," remarks Sir J. Y. Simpson, "the burial-place of the leper bedesmen is still pointed out, but the numerous and marked 'undulations of the green-sward' are their only tombstone."⁴ Among the lands forming the endowments of the charity were those of "Spital-schellis in Kyle Stewart;" and there is reason to believe

¹ "Pre-Reformation Hospitals of Glasgow," by R. R. in 'Glasgow Herald' of 9th August 1902.

² O. P. S., vol. i. p. 19.

³ Keith's Bishops, p. 476.

⁴ Archæol. Essays, vol. ii. p. 22, note.

that Spittal in Symington parish and "Spittale-bog" near Ayr mentioned in the 'R. M. S.' in 1546 were also connected with Killcaiss. The right of presentation to the hospital was vested in the family of Wallace of Craigie. This right passed by purchase in 1787 to the burgh of Ayr, and its poorhouse became the lineal descendant of King Robert's Hospital.

CHAPTER XXIX.

DWELLINGS.

Forts and early missionaries—Rathmuriel—Carbuddo—Caerwinning—Both—Bute—Tigb-n-Naomb and St Cedd—Kirkton, &c.—Kirkcater—Selkirk—Monkton, &c.—Prestwick—Chryston—St Johnston—Brydeston—Lauriston—Baileachabuil—Balnakiel, &c.—Balmbaodan—Baile-Dhuich and Balmadutbie—Balcormac—Balbirnie—Balmungo—Balglassie—Balmalcolm—Balmartin—Balluig and Balmoloch—Balhissock and Balmokessaik—Kissoktoun—Balmaba—Balmerino—Balbunnoch—Botbelnie—Baile-a-Mbullin-Eonan.

IN reply to the question, "Where would missionary saints think of going with the view of converting heathen tribes?" Mr Duncan Campbell remarks, "To the places where kings and chiefs assembled."¹ This is probably correct. The early saints were wise enough to see that if they could persuade the chiefs to accept their message they would thereby make more way with the tribesmen. But this was not their only reason. When a chief became a Christian he could be counted on to supply protection to the missionaries and their monastic settlements. What Dr Todd says of St Patrick is true of other Celtic missionaries: "His ecclesiastical establishments were surrounded by fortifications for the protection of the inmates; and many of the most celebrated of them, as Armagh, Cashel, Downpatrick, Clogher, and others, were built in situations possessing natural advantages for defence, or near the already fortified habitations of the antient chieftains."² St Fechin's monastic settlement, founded in the seventh century on the

¹ The Book of Garth and Fortingall, p. 59.

² Life of St Patrick, p. 502.

island of Ardoilean, off the Connemara coast, was surrounded by a stone rampart, remains of which are still to be seen; and we read that in the twelfth century a certain saint from Ireland came to Scotland and built there an oratory surrounded by a *vallum* after the manner of the Irish *rath*.¹

Rathmuriel, otherwise Christ's Kirk, in the Garioch district of Aberdeenshire, formerly a separate parish but now included in Kennethmont, represents the name of a saint in association with an ancient fort. The saint in this case was Muriel, who is mentioned among the virgins and widows in the Dunkeld Litany. When Jervise wrote his 'Epitaphs and Inscriptions in the North-East of Scotland,' remains of her *rath* were still visible. He remarks: "The name of Rath-Muriel is both suggestive and interesting. It not only carries us back to the Pictish period, but shows that there was a fort or place of strength there which may have been the abode of the holy woman whose name it bore." Jervise adds: "It is a noteworthy fact that although the connection of the thanes of Cawdor with the district cannot now be traced, the name of Muriel has been from remotest record, and still is, a common Christian name for female members of that family."² There is a place called Muriel near the ruined kirk of Rathmuriel. In 1245 Sir William of Brechin granted the lands of Rathmuriel to the Abbey of Lindores. "On the 13th day of September 1258 Pope Alexander IV. ratified the agreement made between the Bishop of Aberdeen and the Abbot and Convent of Lundoris, by which the vicar of Rathmuriel was 'to have twelve merks, the whole altarage of the church, a manse, with two bovates of land and the great tithes of the then cultivated land of the Nethertown of Rauthmuriell.'" ³

Rath, denoting a fort, occurs very frequently in Ireland, where, according to Dr Joyce, it is to be found in the names of about 700 town-lands.⁴ On the other hand it is rare with us. As the result of his investigations, Dr David

¹ Kal., s.v. "Michael."

² Vol. ii. pp. 8, 9. With Rathmuriel may be compared Ebbchester in the county of Durham—i.e., St Ebba's Camp.

³ Antiquities of the Shires of Aberdeen and Banff, vol. iv. p. 501, note.

⁴ Irish Names of Places, p. 265.

Christison remarks: "It is clear that the evidence of the use of *rath* in the sense of fort in the existing place-names of Scotland is exceedingly meagre."¹ With the meaning of *fort* the term is now obsolete in Gaelic; but it survives in other senses.

Carbuddo in Forfarshire, styled also Kirkbuddo, signifies the Fort of St Buite or Boethius, founder of the monastery of Monasterboice in Ireland. He was born in Londonderry, and, after spending some years in his native land, went to Italy, where he entered a monastery. Later he travelled northward, and is said to have met on his way a Christian company from Germany, comprising sixty men and ten virgins, who travelled with him to Scotland. There he is reported to have raised to life King Nechtan, who had recently expired,—a species of miracle often attributed to the early saints.² After remaining a short time in the district he returned to Ireland, and died in 521, the year of Columba's birth.³ Regarding St Buite Dr Skene remarks: "If he entered the Pictish territories by the Firth of Tay, it is probable that the place formerly called Dun-Nechtán, or the Fort of Nechtán, and now corrupted into Dunnichen, in Forfarshire, is the place intended, and that the name of Boethius or Buite is preserved in the neighbouring church of Kirkbuddo, situated within the ramparts of what was a Roman camp."⁴ The fair at Aberdour in Aberdeenshire, known as Byth market, is said to have derived its name from St Buite.⁵

Caerwinning, in Dalry parish, Ayrshire, a hill 634 feet in height, is the Fort of Wynnin, who is also remembered in Kilwinning in the same county. Regarding Caerwinning fort the writer of the parish article in the 'N. S. A.'⁶ remarks: "It appears to have been formed of three concentric circles or walls of stone, inclosing a space of two acres. The greater part of the materials of which it was composed have been removed to build fences, &c. The

¹ Early Fortifications in Scotland, p. 317.

² Chronicles of Picts and Scots, pp. 410, 411.

³ Moran's Irish Saints in Great Britain, pp. 167-169.

⁴ Celtic Scotland, vol. i. p. 135.

⁵ N. S. A., Aberdeen, p. 273.

⁶ Ibid., Ayr, p. 219.

outer wall cannot now be easily traced; but from what remains it appears to have been from ten to twelve feet in thickness. The entrance has been on the western side. The vestiges of a fosse or ditch are still visible at the foot of the hill. It must have been a place of great strength, and commands a view of the surrounding country for many miles. It is believed that the Scottish army were encamped in this fortification previous to the battle of Largs."

We have less warlike associations connected with *both*, a Gaelic word cognate with English *booth* and Scottish *bothy*, signifying a hut or temporary dwelling. The huts of our early missionaries were humble structures of reeds and wattles. Close to Walla Kirk beside the Deveron is a mound where, according to a local tradition, St Wallach's Hermitage stood. Fordoun states that Bute derived its name from the *both* or hut of St Brendan built by him on the island. He says: "When the faith of our Saviour had been diffused through all the ends of the earth, and the islands which are afar off, Saint Brandan constructed thereon a booth—in our idiom *bothe*, that is, a shrine. Whence henceforth and until our times it has been held to have two names, for it is by the natives sometimes called Rothisay—*i.e.*, the Isle of Rothay, as also sometimes the Isle of Bothe (Bute)."¹ Commenting on this Skene remarks: "Though the old chronicler's etymology of the name of Bute is bad, the name of Brendan is preserved in the designation given to the people of Bute of 'the Brandanes.'"²

Forfarshire has two examples of Both or Boath—viz., Fore Boath in Panbride parish, and Back Boath in Carmylie parish, at each of which there was a chapel, the chapel at the former having been dedicated to St Lawrence.³ In a charter of date 1360, David II. confirmed to the Bishop of Brechin a gift formerly made by Christina de Valoniis, Lady of Panmure, to the chapel of Both from the lands of Bothmernoek. These lands seem to have derived their name from some hut associated with St Marnoch.⁴

¹ Chronicle of the Scottish Nation (ed. 1872), vol. ii. p. 24.

² Celtic Scotland, vol. ii. p. 77.

³ Jervise's Epitaphs, vol. ii. p. 318.

⁴ Reg. de Panmure, vol. ii. p. 173.

We find Gaelic *tigh*, a house, in Tigh-nhao or Tigh-naomh (Duneaves), near Fortingall in Perthshire—*i.e.*, the Saint's House, where Mr Charles Stewart places the residence of St Ceode—otherwise Cedd—brother of St Chad. St Cedd occupied the district of Fortingall for some time and was reckoned its patron saint. Near Duneaves is Dal-mo-cheode—*i.e.*, the Field of St Cedd; a local market is known as Feille-mo-cheode—*i.e.*, St Cedd's Fair. The saint afterwards became a bishop among the East Saxons, and died in 664. Part of his relics are said to have been brought back to Fortingall and to have been buried under a stone, still known as Leac-mo-Cheode—*i.e.*, the Flag-stone of St Cedd.¹

A cluster of dwellings near a church often owed its name to its association with the neighbouring building. Accordingly we find Kirkton, Kirktoun, Kirktown, and Kirton,² just as in England we find Kirkby and Kirby with the same meaning. These Kirktons are numerous, but as a rule they are comparatively small in size, some of them being mere hamlets. The only one that has attained to parochial dignity is Kirkton, a Teviotdale parish of Roxburghshire, containing Kirkton Farm, Kirkton Loch, and Kirkton Hill. The church stands three and a half miles east of Hawick. Such names as Chapelton, Chapelhouse, Corston, and Corsehouse also indicate a connection between certain buildings and a chapel and a cross respectively.³ To Scandinavian influence are due names like Kirkaby, Crosby, and Canonby (Danish *by*, a homestead or village)—*i.e.*, the Town of the Church, of the Cross, and of the Canon respectively; and Kirkabister (Norse *bolstadr*, a homestead),⁴ and Kirkseater (Norse *saeter*, a shieling),⁵ signifying respectively the Homestead by the Church and the Shealing by the Church. Life at these shielings, where

¹ Gaelic Kingdom in Scotland, pp. 60-64.

² Kirkton and Kirton are also found south of the Tweed. For the origin and geographical distribution of *ton*, *vide* Appendix, I.

³ For examples, *vide* chaps. xii. and xiv.

⁴ Crossapol and Crossbost are the homestead by the cross. *Vide* chap. xiv.

⁵ There seems to be no authoritative spelling of this word. Jamieson gives six different forms. *Vide* his Dictionary, *s.v.* "Sheal."

a month or six weeks were spent every summer, is thus described by Henderson in his 'Agricultural View of Caithness': "About the 20th of June the house-wife and maid set out with the milch cows, perhaps from ten to twenty in number, to the shielings, where a booth or cabin was previously prepared for their reception; another for the milk vessels, and a small fold to keep the calves from the cows during the night. There they passed a complete pastoral life making butter and cheese, and living on curds and cream, or a mixture of oatmeal and cream."¹

Selkirk is the kirk beside the shielings,—Scheleschirche being an early form. When referring to the name, Mr T. Craig-Brown remarks: "More than probably the chirche was planted beside the scheles on the revival of Christianity in the time of Queen Margaret, after its eclipse in Scotland for nearly 500 years, which would make the name now about eight centuries old. The scheles, which must have been there before the church, were the huts or clachans of shepherds in charge of flocks out at pasture."² There were at one time two Selkirks—Selkirk Abbatis and Selkirk Regis—but these eventually coalesced into one Selkirk.³ The names of Monkton, Friarton, and Nuntown point to monastic life, while in Preston we get a glimpse of a priest's dwelling and also in Prestwick, the suffix being Old English *wic*, a village. Sir Herbert Maxwell says: "Prestwick, near Ayr, might be either a bay or a dwelling; but we know it to be the latter, and that it signified *preost wic*, the priest's dwelling; for in Norse it would have been *Papa - vic*, to signify 'priest's bay.'"⁴

Chryston, in Cadder parish, Lanarkshire, is thought by Mr Johnston⁵ to signify "Christ's village." A chapel was built at the village in 1779, and later the district around was formed into the present *quoad sacra* parish of Chryston. The ancient Elginshire parish of Dipple, united to Essil in 1731 to form the present parish of Speymouth, had its church dedicated to the Holy Ghost. At its churchyard stile once stood a small building known as the House of the Holy

¹ Quoted in Calder's History of Caithness, p. 240.

² History of Selkirkshire, vol. ii. p. 3.

³ *Ibid.*, p. 6.

⁴ Scottish Land-Names, p. 90. ⁵ Scottish Place-Names, s. v. "Chryston."

Ghost, round which it was customary at funerals to carry the corpse sunways. This practice continued till the building was demolished, shortly before the year 1775.¹

Perth was known by the alternative name of St Johnstoun, its church having been dedicated to St John the Baptist.² After referring to the origin of the Fair City, Camden remarks: "Later ages, from the church built there and dedicated to St John, gave it the name of St John's town."³ We find the name in "St Johnston's hunt is up"—the title of the slogan of the burghers of Perth; and in the phrase "St Johnstoun's ribbons," which came to mean a halter, but was originally applied to the ropes worn round the necks of 300 citizens of Perth who, at the time of the Reformation, marched out under the Earl of Argyll and Lord James Stuart to prevent the forces of the Queen-Regent from capturing Stirling. The zeal of these citizens was such that they resolved that whoever ran away should be hanged by the rope which he wore.⁴

The village of Dalry, in Kirkcudbrightshire, is otherwise known as the Clachan or St John's town of Dalry, its church having been also dedicated to St John the Baptist. James IV., in connection with his pilgrimages to St Ninian's shrine at Whithorn, passed through the village and made an offering in the church, as we learn from the following entry of date 1497 in 'The Accounts of the Lord High Treasurer':⁵ "Item at Sanct Johnis kirk at Dalrye, to the preist xiiijd." This is Heron's description of the place towards the end of the eighteenth century: "The river [Ken] appears advancing through a fine plain, or *holm*, cultivated on both sides. Above, on the east side, rises the village of St John's Clachan, the houses of which being irregularly scattered over a considerable space of ground, produce a finer effect to the eye than if they were arranged upon a more formal plan. The little crofts lying around them are all carefully cultivated. The gardens are green with pot-herbs, perhaps neatly surrounded with hedges and sheltered by rows of

¹ Shaw's Province of Moray, p. 335.

² For an account of Burgh Seal *vide* Appendix, J.

³ Britannia, vol. iv. p. 134.

⁴ Fittis's Ecclesiastical Annals of Perth, pp. 98, 99.

⁵ Vol. i. p. 356.

trees. The houses have commonly thatched roofs. Yet a slate roof here and there diversifies their appearance. Beneath the village and close upon the edge of the river stands the church of Dalry, and near it the manse, both decent buildings, and so situate as to produce a fine effect in the landscape."¹

Brydeston, in Airlie parish, Forfarshire, looks like the town of St Bridget of Kildare. Lauriston, an estate with the remains of an ancient castle in St Cyrus parish, Kincardineshire, is the town of St Lawrence the Martyr, whose chapel stood at Chapelfield. About the year 1243 Sir John of Strivelyn—the then owner of the estate—granted the chapel, together with a pound of wax yearly, to the prior and canons of St Andrews. Its old font was discovered last century buried among some rubbish, and was removed for safe keeping to the castle.² Lauriston, in Falkirk parish, was called not after St Lawrence but after Sir Lawrence Dundas, ancestor of the Earl of Zetland.³ St Lawrence House, a hamlet about a mile west of Haddington, was so called from a chapel to St Lawrence, the patronage of which in pre-Reformation times belonged to the nuns of Haddington.⁴

The Gaelic *baile*,⁵ a town or township, furnishes various examples of place-names with ecclesiastical associations, and usually appears in topography as *bal*. The form *bailé* is found in Baileachaibil—*i.e.*, Chapelton, a name given to a cluster of houses on the west side of Loch Fad in Bute, the ruins of which are still visible. Dr J. King Hewison remarks: "Its name associates it with some chapel which must have existed prior to the parish church in the immediate vicinity, if we are to account for its necessity, or which was a memorial chapel that fell into desuetude. A circular well-built wall encloses an empty space on the south side overshadowed by ash-trees where the chapel

¹ Journey through Scotland, vol. ii. pp. 165, 166.

² Jervise's Memorials, vol. ii. pp. 162, 163. ³ N. S. A., Stirling, p. 24.

⁴ Caledonia, vol. ii. p. 515.

⁵ Canon Isaac Taylor remarks: "*Bally*, the anglicised form of *bailé*, is the commonest element in the names of Irish townlands, in 6400 of which it is found. It now means a townland, village, or town; but its original meaning was simply a place, usually a place fenced round. Cf. the Latin *vallum*, Low Latin *ballivum*."—'Names and their Histories,' p. 59.

may have stood.”¹ Balquhapple, near Drymen, also means the Town of the Chapel. The chapel there was connected with the priory of Inchmahome. Balnakiel is the Town of the Church, Balnahanait or Balnahanaid the Town of the Annat or Mother-church, and Balnacross the Town of the Cross. Balnespick, Balnab, Balvicar, and Ballinsagart tell of a bishop, an abbot, a vicar, and a priest respectively.

Bal is also found associated with the names of Celtic saints. The parish of Ardchattan in Lorn, united *quoad civilia* to Muckairn in 1637, was anciently known as Balmhaodan—*i.e.*, the Town of St Modan, a missionary who flourished during the first half of the eighth century. Cosmo Innes remarks: “The old church of St Modan stands on a hill near the north shore of Loch Etive. It measures 57 feet by 22½, and has only three windows, flat topped, and placed one in each end, and the third on the south side. Its cemetery is still in use, and near it is a spring, named Saint Modan’s Well.”²

Tain, in Rosshire, is known in Gaelic as Baile-Dhuich—*i.e.*, the Town of St Duthac, bishop and confessor, who died in 1068, and regarding whom various miraculous stories are told.³ The writer of the article on Tain in the ‘N. S. A.’⁴ says: “In addition to the Gaelic appellations of the burgh and parish,⁵ several other names with us are compounded from that of the saint. We have St Duthus’ Fairs, St Duthus’ Scalp (namely, the mussel-scalp), St Duthus’ Cairn, St Duthus’ Chapel, and St Duthus’ Church;⁶ besides that, the burgh arms bear upon them the figure, and are inscribed with the title, of *Sanctus Duthacus*.” St Duthac’s Chapel, a granite structure now in ruins, was the reputed birthplace of the saint. Like St Ninian’s shrine at Whit-horn in the south, it attracted many a mediæval pilgrim. Cosmo Innes remarks: “In 1496, 1497, 1501, 1503, 1504, 1507, and 1513 King James IV. made pilgrimages to the shrine of Saint Duthace at Tain (the last having been performed within a month of his death at Flodden), and on

¹ Bute in the Olden Time, vol. i. p. 235.

² O. P. S., vol. ii. p. 148.

³ Kal., *s.v.* “Duthac.”

⁴ Ross, p. 287.

⁵ The parish is called Sgìre-Duich—*i.e.*, Duthac’s Parish.

⁶ *Vide* Neale’s Eccles. Notes, pp. 62, 65.

these occasions he made offerings (usually of the sum of fourteen shillings) in 'Sanct Duthois chapell quhair he was borne,' in 'Sanct Duthois chappel in the kirkzaird of Tain,' in 'Sanct Duthois kirk,' and at 'the stok of Sanct Duthois town,' and generally gave a gratuity to the man that bore 'Sanct Duthois bell.' He possessed a 'relict of Sanct Dutho set in silver (of what kind does not appear) which was doubtless preserved as having miraculous power of healing, and which continued in the hands of his son, King James V., down at least to the year 1534.'"¹ Balmaduthie, an estate in Knockbain parish in the same county, also means the Town of St Duthac, the *-ma* being the honorific prefix so often found connected with the names of Celtic saints. Baldutho, in the barony of Kellie in Fife, also points to St Duthac.

Balcormo, in the same county, is the town of St Cormack, a seafaring saint, familiar to us through his connection with St Columba.² Dunbarny parish, Perthshire, has a Balcormac, where there were quarries belonging to the Abbey of Scone, whence King Robert the Bruce requested that stones might be taken for "the edification of the church of Perth and of the bridges of Perth and Earn."³ Another early navigator, St Brendan, is commemorated in Balbirnie. There is a Balbirnie in Ruthven parish, Forfarshire; there is another in Markinch parish, Fife; while a third (Balbirny) is mentioned in a charter of 1579 as situated in the Barony of Tarvat (Tarvit) in the same county.⁴ In Fife, too, we find Balmungo, not far from St Andrews, suggesting, one is tempted to think, the name of St Mungo or Kentigern, who, though best known for his work in Strathclyde, had a strong link with the east country, having been born and trained at Culross.⁵

Near Aberlemno in Forfarshire are the lands of Balglassie granted to Sir William Disschington by David II. in 1366.⁶

¹ O. P. S., vol. ii. p. 433.

² Adamnan, chaps. vi., xlii.

³ Fittis's Ecclesiastical Annals of Perth, p. 25.

⁴ R. M. S., 1546-80.

⁵ Mr W. J. N. Liddall, in his 'Place-Names of Fife and Kinross,' gives quite another interpretation of Balmungo. He equates it with *Baile + Muingeach—i.e., Town of Sedges.*

⁶ Jervise's Memorials, vol. i. p. 249.

Did these lands derive their name from St Glascianus—the titular of Kilmaglas, otherwise Strachur parish, in Argyll—who is thought to have left a trace of himself in the name of Kinglassie parish, Fife, where there is a spring known as St Glass's Well? A definite answer is not easy. Balmalcolm (in Kingskettle parish, Fife, and in Collace parish, Perthshire) is also difficult to interpret. If the name could be found as Balmacalm, the *-ma* would probably be the honorific prefix to Columba. As it appears in its present form, Balmalcolm may be either "the town of the servant of Saint Columba" or "the town of Malcolm," with only a remote connection through etymology with St Columba.

Balmartin in the island of North Uist, where there was formerly a chapel, recalls St Martin of Tours; while Balluig, mentioned in a charter of 1541 as on the lands of Arstinchar (Ardstinchar) in Carrick, and Balmoloch near Kilsyth (given in Blaeu's map), tell of Luag, otherwise St Moluag of Lismore, who died in 592. We have a trace of St Kessog of Luss in Balkissock, an estate in Girvan parish, Ayrshire, and in Balmokessaik on the lands of Arstinchar named in the charter of 1541 just mentioned. Nor must we omit Kissoktoun in Senwick parish, now united to Borgue, given in Timothy Pont's map of Galloway, and thus referred to in a charter dated 22nd July 1531: "Five marcatas terrarum de Litill Dunrod alias Kessoktoun antiqui extentus in parochia de Sannyk."¹ Balmaha in Buchanan parish, opposite the island of Inchcailleach and near the foot of Loch Lomond, recalls St Mahew, a companion of St Patrick, who is believed to have lived at Kingarth in Bute. "On the hillside above the Milton of Buchanan there is a well which still goes by the name of St Maha's Well, to which people resorted within the memory of some still living to seek for cure."²

Balmerino in Fife is well known for its ruined Cistercian Abbey on a rising-ground near the Tay, founded in 1227 by Ermengarda, widow of William the Lion.³ The fact is, perhaps, not so well known that its name probably em-

¹ R. M. S., 1513-46.

² J. Guthrie Smith's Strathendrick, p. 98, note.

³ Rev. Dr Campbell's Balmerino and its Abbey, pp. 53-69.

bodies that of St Merinach, one of the companions of St Regulus.¹ Benedictus was one of the followers of St Boniface in the seventh century. Bishop Forbes is inclined to think that Bonoc or Bonach is the same name in an altered form, though he allows that if so the form is unusual.² St Bonoc had some link with Leuchars in Fife. There is Balbunnoch, close to Invergowrie in Longforan parish, Perthshire, which may be the town of St Bonach. St Boniface founded a church at Invergowrie, and it would be natural to find a trace of one of his companions in the neighbourhood; but the question is one of difficulty.

Old Meldrum parish, Aberdeenshire, was known till 1684 as Bothelnie, Bethelnie, or Balthelney. These latter names are believed to be a corruption of Bal-Nethalen or Bothnethalen—*i.e.*, the Dwelling of St Nathalan or St Nachlan, the patron saint of the district, who is said to have flourished in the seventh century. The parish church stood at Bothelnie till the year just mentioned, when it was removed to the village of Old Meldrum. Only its foundations now remain with the surrounding burying-ground, where, according to tradition, the saint was interred. The presence of his relics is said to have protected the parish from an invasion of pestilence. According to another tradition this immunity was due to the fervent prayers of the saint, who went round the bounds of the parish on his knees. There is no doubt that the memory of St Nathalan was held in reverence in the district till quite modern times. The writer of the parish article in the 'N. S. A.'³ says: "A day called St Nathalin's Day was for a long period observed in honour of the supposed benefactor. Several persons yet alive [*i.e.*, in 1840] recollect that in their early years St Nathalin's Day was still so far attended to that no work was performed on it throughout the parish. Until a very late period a market-day was held in Old Meldrum annually in the month of January, which was called Nathalin's fair." Tullich on Deeside is the reputed birthplace of St Nathalan. His day was kept as a holiday in the district till about forty

¹ *Vide* Appendix, K.

² *Kal.*, pp. 283, 467.

³ Aberdeen, p. 477. *Vide* also 'Collections—Shires of Aberdeen and Banff,' p. 558.

years ago, and was held on or about the nineteenth of January. Football was the favourite amusement on the occasion. The churchyard, which had then no wall round it, was the place selected for the game, and the ball was kicked about over the tombs amid the snow.

In Glen Lyon, in Perthshire, is Baile-a-Mhullin-Eonan —*i.e.*, the Milltown of St Eonan, where there is still a meal-mill. The original mill is believed to have been built by the saint in question, whose memory was held in reverence for centuries in the district. A proof of this reverence is to be found in the fact that it was only in comparatively recent times that the mill was allowed to work on October 6, the annual festival of the saint.¹ Mr Charles Stewart gives the following account of Glen Lyon traditions regarding the saint: "Christianity, if not introduced into the glen, was at least placed on a firm and lasting footing, by its patron saint Eonan, or Little Hugh. Who he was, or whence he came, we can't tell. There is a tradition, which is not improbable, that he came to Strathfillan with Congan and Faolan, and there separated from them, taking Glen Lyon for his field of missionary effort. The constant association of his name with its religious history, the unfailling record of his work and success, handed down from generation to generation, together with the distinct traces of his personal work, put his life and labours in the glen beyond a doubt. At Baile-a-Mhullin-Eonan (Milltown of Eonan) we have the place where he resided. We have close at hand an island named after him, with a pool beside it, where probably he baptised his converts; and some miles farther down the glen, at Craigiannie, the stone at the side of which he knelt, when, by the efficacy of his prayers, he stayed the progress of the plague in its devastating journey up the glen. The glen tradition also bears that he died at Baile-a-Mhullin, having previously directed that the coffin containing his mortal remains should be carried eastwards until one of the duil (or loops of wythes placed under it for steadying the bearers) broke. It was consequently borne down Glen Lyon, through Fortingall, and

¹ A similar feeling of respect for the memory of St Fillan kept his mill at Killin silent on his festival till modern times.

onwards through Appin of Menzies, until one of the duil broke at the place thenceforward called Dul or Dull. Here he was buried and a church built over his grave, where afterwards a monastery was instituted, and where now stands the parish church of Dull. His Féill was until lately held at Dull on the 6th day of October."¹ Eonan is one of the usual variants of Adamnan, Abbot of Iona; but Mr Stewart is disposed to regard the two in this case as different persons. Dr Skene, however, identifies the patron of Dull with the abbot in question.² The 23rd September is St Adamnan's Day,³ and it is worth noticing that St Eonan's anniversary at Baile-a-Mhullin-Eonan and Dull fell on the 6th October, which corresponds roughly with the former date according to the old style of reckoning.

¹ Gaelic Kingdom in Scotland, pp. 75, 76.

² Celt. Scot., vol. ii. p. 175.

³ Adamnan, Introd., p. clx.

CHAPTER XXX.

STONE SITES.

Stone-worship—Changing men and beasts into stone—St Cornély—Other Saints—Standing-stones in folk-lore—Stone of Odin—"Going to the clachan"—Claysbant—Clach-math-Luag—St Wallace's Stone—St Brandan's Stanes—St Michael's Grave—Ringin' Stone—St Orland's Stone—Martin's Stone—The Nine Maidens—St Thomas's chair—Other examples—St Adrian's Coffin—Suidbe Chillum Cbille—St Molios—Stone boats in Celtic hagiology—Examples—St Patrick—Moelblatha—St Columba's Pillow—Saints' cairns—St Bride's Ring.

"STONE-WORSHIP," as Sir John Lubbock remarks, "is a form of that indiscriminate worship which characterises the human mind in a particular phase of development."¹ It can hardly be doubted that beliefs connected with this archaic cult found their way into the annals of hagiology. Stories occur of saints changing men and beasts into stone by a mere exercise of will. Thus according to a Bretagne legend, St Cornély suddenly petrified a Roman army, whose ranks are represented by the long lines of monoliths still to be seen in the neighbourhood of Carnac. St Patrick, according to an Irish tradition, turned a company of Druids into stone in virtue of his miraculous powers. Dr Todd narrates a legend regarding St Ultan, a disciple of St Declan of Ardmore, to the effect that the saint, when a hostile fleet appeared, made the sign of the cross, thereby sinking the ships and turning the sailors who tried to swim ashore into great rocks.² St Findchua changed to stone a number of horses which were driven, contrary to his wish, into a certain meadow near Bangor in the north of Ireland;

¹ Origin of Civilisation, p. 221.

² Life of St Patrick, p. 212.

wherefore the meadow became known as Gort-na-Liac—*i.e.*, the Field of the Stones.¹ The Welsh saints, Cadoc and Illtyd, turned to stone certain wolves and pigs respectively, while the latter completed the work by doing the same to the robbers who had stolen the pigs.² In Scotland St Mauritius, otherwise Machar, after settling on the banks of the Don, turned into stone a fierce boar that infested the district; and it is related of St Machan of Campsie that he treated in a similar way some oxen that had been removed without his consent.³

Jocelin of Furness, the biographer of St Kentigern, tells us that the head of a ram belonging to the saint, which had been cut off by a robber, was miraculously turned into stone, and, as a judgment, remained fixed to the hands of the thief till he was released through the intervention of the saint. Jocelin remarks: "The stone remains there to this day as a witness to the miracle, and, though mute, declares the merit of St Kentigern."⁴

Instances like the above, though not in harmony with twentieth century notions, were quite in keeping with the beliefs of early times. Even apart from the personal influence of a saint, we find instances of human beings becoming transformed into stones. Thus the Hurlers—the remains of three stone-circles near Caradonhill in Cornwall—represent the effigies of a number of persons who, on one occasion long ago, played on Sunday at hurling, a Cornish game of ball, and were in consequence fixed to the spot for ever.⁵ On a rising ground near Hounam village in Roxburghshire is a semicircle of upright stones locally styled the Eleven Shearers, so called "from a popular story that at a remote period they were human beings who had been turned into stones for reaping on the Lord's Day."⁶

On the farm of Whiteholm in Tundergarth parish, Dumfriesshire, is a semicircle of upright stones known in the district as the Seven Brethren.⁷ The reason for the name

¹ The Book of Lismore, p. 232.

² Fryer's Llantwit Major, p. 27.

³ Kal., *s.v.* "Mauritius and Machan."

⁴ Metcalfe's Ancient Lives of Scottish Saints, pp. 266, 267.

⁵ Black's Guide to Cornwall (15th ed.), p. 8.

⁶ O. P. S., vol. i. p. 396.

⁷ N. S. A., Dumfries, p. 198.

is not recorded; but whether in this particular case there was any idea of metamorphosis or not, there is no doubt that the belief in such a transformation was widespread. Folk-lore, indeed, has annexed standing-stones. Regarding the island of Lewis, Martin says: "Several other stones are to be seen here in remote places, and some of them standing on one end. Some of the ignorant Vulgar say, they were Men by Inchantment turn'd into Stones: and others say, they are Monuments of Persons of Note kill'd in Battel."¹ The Gaelic-speaking inhabitants of Lewis still call such monoliths *fir chreig*—*i.e.*, false men. On the west of the island is the townland of Ballantrushal, deriving its name from a huge monolith called Clach-an-Truiseil—*i.e.*, the Stone of Enchantment. Near West Skeld in Shetland are two monoliths, regarding which the following tradition is given in the 'N. S. A.':² "These are said to be the metamorphoses of two wizards or giants who were on their way to plunder and murder the inhabitants of West Skeld. . . . But the first rays of the morning sun appeared, and they were immediately transformed, and remain to the present time in the shape of two tall moss-grown stones of ten feet in height." Beliefs regarding the enchanted origin of standing-stones are to be found also in other countries—*e.g.*, in Portugal, as thus indicated by Mr Oswald Crawford: "The huge columns which the Roman engineer set up along the roadway still startle the visitor with their size and their wonderful preservation. The dwellers among the hills, whose ancestors must have seen the legionaries march by, have lost all tradition of the fact, and ascribe these strange monoliths to supernatural causes."³

The removal of stones from their ancient sites is frequently believed to result in disaster of some kind. On the banks of the Tarff in Wigtownshire, at Laggangarn, are seven remarkable standing-stones occupying a low grassy knoll, where twice as many are said to have once stood. Two of them bear incised crosses. About a hundred years ago the tenant of Laggangarn farm removed

¹ Western Isles, p. 9.

² Shetland, p. 111, note.

³ Round the Calendar in Portugal, p. 283.

some of the stones and used them for lintels in a building he was erecting. Soon after he was bitten by a mad dog, and died of hydrophobia—in consequence, it was believed, of his act.¹ About a mile below the bridge of Fintry in Stirlingshire, to the north of the river Endrick, stands a cup-marked stone about four feet in height. Regarding it Mr A. F. Hutchison, as quoted in Mr Guthrie Smith's 'Strathendrick,' observes:² "The stone seems to have brought down through the ages a tradition of sanctity in connection with it, as there is a legend to the effect that any attempt to move it is attended by convulsions of nature and evil consequences to the rash disturber." Who does not recall the tall stone of Odin near the circle of Stennis in Orkney, with its oval hole for plighting vows by the promise of Odin? Its fate is thus described by Sir Daniel Wilson: "After having survived the waste of centuries until it had nearly outlived the last traditionary remembrance of the strange rites with which it had once been associated, it was barbarously destroyed by a neighbouring farmer in the year 1814."³ This farmer had only recently come to Orkney, and the natives of the island were so incensed by the deed that they subjected him to various petty persecutions, and twice tried to set fire to his house, "to revenge the loss of their sacramental stone." Some remains of it, however, are still to be seen.

There is reason to believe that our early missionaries chose the neighbourhood of groups of standing-stones as sites for their places of worship. This they did probably because the inhabitants of our land assembled at such spots for ceremonial purposes. The Rev. Dr Longmuir, in his 'Madyn Stane of Bennachie,' observes: "The sites of standing-stone circles have been chosen, in many cases, as the most suitable place for parish churches; hence some of these stones are within the enclosure of the kirkyard, and some of them have been got in the foundations or walls of old churches. The suitability of their position for churches has been singularly proved in at least two cases: the parish churches of Echt and Marnoch had both been

¹ P. S. A. Scot., vol. x. p. 56.

² P. 259.

³ Prehistoric Annals of Scotland, vol. i. p. 146.

built in the neighbourhood of such circles, but on lower ground and on the water side: when the old churches went to decay, the more modern buildings by which they have been replaced have both been built among the stones. It may further be remarked that so intimately were the stones (*clachan* in Gaelic) and the church associated in the minds of the Gaelic-speaking population that 'going to the clachan' was equivalent to 'going to the church.'" St Merchard evangelised the district of Glenmoriston, Inverness-shire, and became its patron saint. According to a local tradition narrated by Mr Wm. Mackay, the saint built his church—Clachan Mhercheird—at the spot beside the river Moriston, which is now the old burying-ground of Glenmoriston.¹ The spot is said to have been selected for the purpose, because the saint was instructed to found his church wherever his bell, which came into his possession miraculously, should ring of its own accord for the third time. This it did at the spot indicated. The traditions of the district regarding the bell are thus narrated by Mr Mackay: "Merchard's bell was preserved at his clachan until about twenty years ago [*i.e.*, till about 1873], when it went amissing,—removed, it is supposed, by strangers employed in the district. Its powers and attributes were of a wonderful order. It indicated, as we have seen, where Merchard's church was to be built. Until the very last the sick and infirm who touched it in faith were cured and strengthened. After the church became ruinous, in the seventeenth century, it was kept on an ancient tombstone, specially set apart for it. If removed to any other place it mysteriously found its way back. When a funeral approached, it rang of its own accord, saying, 'Home, home! to thy lasting place of rest!' If thrown into water it floated on the surface, but this the people were slow to put to the test, in deference to Merchard's warning: 'I am Merchard from across the land; keep ye my sufferings deep in your remembrance, and see that ye do not for a wager (or trial) place this bell in the pool to swim.'"² St Columba is also believed to have visited the district and

¹ Urquhart and Glenmoriston, pp. 323, 324.

² *Ibid.*, pp. 324, 325.

“probably founded, at Invermoriston, the old church known as Clachan Cholumchille, or Columba’s Church. In the immediate vicinity of its site is Columba’s Well, a holy fountain noted for many centuries for its remarkable curative properties.”¹ Near the ruins of Kirkchrist, in Old Luce parish, Wigtownshire, is a spring known as Clauchan Well—*i.e.*, the Well of the Church. In the same county was the ancient parish of Clachshant or Clayshant, united to Stoneykirk in 1650. The name is Gaelic, and signifies a holy stone. The church was built near the shore on what is now the farm of Clayshant, where some vestiges of it are still to be seen. Clachanarrie, in Mochrum parish, means the Stones of Worship,—*arrie* being the Gaelic *aoradh*, worship, Latin *adoratio*. Near the farm of Little Fandowie in Strathbraan, Perthshire, are some remains of a group of standing-stones, locally styled Clachan Aoradh. Mr J. Mackintosh Gow observes: “The names applied to this group of stones—Clachan Aoradh—which is understood as ‘worshipping stones,’ has no doubt prevented their total destruction or removal from cultivated ground. There is a mountain ash-tree of considerable age standing beside the only remaining upright stone.”² We find the singular of Clachan Aoradh in Clachnaharry, a village on the Beaully Firth near Inverness. Land granted to the founder of a church was known as *tearmunn* (*termon*), from Latin *terminus*, a limit; and as such land possessed the right of sanctuary the word came to signify a refuge. Professor Mackinnon gives the following example of the use of *termon* in topography: “In a place-name in Colonsay the word is preserved with the original signification of ‘sanctuary.’ Right in the middle of the strand that separates Colonsay and Oronsay, and covered by the sea for twelve hours of the twenty-four, is Clach-an-tearmuinn, ‘the termon stone,’ marking the limit to which the sanctuary rights of Oronsay Priory reached. The base of the structure, strongly built with stone and lime, is still entire, but the cross has disappeared.”³

To various stone sites have been attached for centuries

¹ Urquhart and Glenmoriston, p. 333.

² P. S. A. Scot., vol. xix. p. 42. ³ Scotsman, Article No. viii.

the names of certain of the early saints. These sites, as a rule, still retain some of the reverence paid to them in primitive times when the saint's cultus was something more than a matter of merely antiquarian interest. In a garden at Fortingall in Perthshire stands "a tall, somewhat obelisk-shaped boulder," locally known as Clach-math-Luag—*i.e.*, the Stone of St Moluag, its connection with that Lismore saint having saved it from demolition.¹ The Aberdeenshire parishes of Logie-Mar and Coldstone, united in 1618, were associated about the beginning of the eighth century with the missionary labours of St Wallach, whose name is preserved in the old rhyme—

"Wallach's fair in Logie-Mar
The thirtieth day of Januar."

Close to the ancient burying-ground of Logie-Mar is to be seen St Wallach's Stone. "It is a handsome monolith, six feet high," remarks Sir Arthur Mitchell; "and one would not have been surprised to learn that tradition made it a petrification of the Druid whom St Wallach disposed."² The stone measures three feet in breadth, and is quite in its natural state, showing neither inscription nor sculpturing of any kind. It was formerly built into the churchyard dyke, whence it was removed to its present site.

The old kirk of Boyndie in Banffshire was dedicated to St Brendan, and on the farm of Bankhead, near Tillynaught Station, are the remains of a megalithic circle called St Brandan's Stanes. I am indebted to Dr William Cramond of Cullen for the following note regarding them: "They are hornblende blocks, evidently the remains of an old burial circle; but the stones are now huddled together. One block is six feet high; another is five feet high. One upright stone has cup-marks." In the field close to the ancient burying-ground of Kilmichel in the north-west of Bute is a group of stones known as Michael's or St Michael's Grave. The Rev. Dr J. K. Hewison says: "These stones are five in number, and placed side by side, nearly east and west, the largest being four feet three inches high. On the north

¹ Campbell's Book of Garth and Fortingall, p. 72.

² P. S. A. Scot., vol. x. p. 605.

side one much smaller stone is *in situ*; the rest have been displaced. The table-stone is an irregular oval, six feet nine inches by four feet six inches, and nine inches thick,"¹ the whole being clearly a ruined dolmen. The site is evidently named after Maccaille, an Irishman, a disciple of St Patrick, who was consecrated bishop about 465, and died some twenty-five years later. As Dr Hewison points out, the fact of the site being popularly called *a grave* shows that "the local patron was not looked upon as of celestial origin," and besides, the adjoining church probably dates from a period anterior to the dedication of Celtic oratories to St Michael the Archangel. On the farm of Johnstoun in Leslie parish, Aberdeenshire, is a monolith styled in the district the Ringin' Stane or Ringan's Stane. It was formerly surrounded by a cairn of small stones. The monolith, as Jervise suggests, "possibly preserves the name of the saint (St Ringan or Ninian), to whom either the parish church or some other local place of worship may have been dedicated."² The monolith has a cup-mark incised on its eastern face.

At Cossins, in Glamis parish, Forfarshire, about a mile north-east from the castle, stands a symbol-bearing obelisk known as St Orland's or St Airland's Stone; but who the saint was no one knows. The obelisk stands on a sandy knoll surrounded by swampy ground, and is 7 feet 9 inches in height, and in breadth 2 feet 4 inches at the base, and 2 feet 2½ inches at the top. It is sculptured on both faces. On one face there is a cross, "with small circular projections in the hollows between the arms." On the other face there are horsemen and hounds, a boat containing six figures, and a beast with formidable claws attacking a bull or cow.³ This beast is evidently what the writer of the parish article in the 'N. S. A.'⁴ calls "an animal resembling a dragon." The dragon-symbol appears on a monolith known as Martin's Stone, in the Strathmartin portion of the united parish of Mains and Strathmartin. Its name is thus accounted for in the 'O. S. A.'⁵ Tradition says that at the

¹ The Isle of Bute in the Olden Time, vol. i. p. 66.

² Epitaphs, vol. ii. p. 334.

³ Early Christian Monuments of Scotland, Part III., pp. 216-218.

⁴ Forfar, p. 345.

⁵ Vol. xiii. p. 99.

place where the stone is erected a dragon which had devoured nine maidens (who had gone out on a Sunday evening one after another to fetch spring water to their father) was killed by a person called Martin, and that hence it was named Martin's Stone." Jervise says: "The following rhyme is popularly believed to indicate the cause of the dragon's rapaciousness, and the progress of the conflict between it and the victor:—

' It was temptit at Pitempan,
Draiglet at Ba'dragon,
Stricken at Strickmartin,
An' kill'd at Martin's Stane.'¹

There is no doubt that Martin's Stone was in reality named after St Martin, to whom the church of Strathmartin was dedicated by Bishop David de Bernham of St Andrews on 18th May 1249. Another stone in the district has serpents sculptured on it. Jervise thinks that these and the dragon on Martin's Stone gave rise to the story of the monster, and the name Baldragon² may also have lent its aid. The remainder of the legend may be explained by a reference to the patron saint of the church, and to the Nine Maidens of the Glen of Ogilvy at Glamis, who had a chapel in Strathmartin parish, probably near Pitempan.

A stone known as St Thomas's Chair once stood in Hal-kirk parish, Caithness. Its fate is thus described in the 'O. S. A.':³ "Near St Thomas's Church are the remains of a fine monumental stone that was erected there as a memorial of some interesting event. It was nine feet high above ground. I cannot say nor find what the particular event was. But that it was revered and sacredly preserved, as a distinguishing mark of something momentous, appears from hence that, in John Sinclair's time, late of Ulbster, proprietor of that land, a set of ruffians broke it wantonly, who immediately were pursued by the neighbours, and on their being overtaken, a scuffle ensued and was the occasion of bloodshed. The said John Sinclair, heritable sheriff of the county, decerned the sacrilegious villains in a fine of a cow

¹ Epitaphs, vol. i. p. 206.

² *Vide* Dragonsden in chap. xxiv.

³ Vol. xix. p. 48.

the piece. Soon afterwards the remains of the monument were erected, and enclosed with a stone dike at his own expense, both of which are since entirely demolished." St Modan's Chair, formerly to be seen in Ardchattan parish, Argyll, is thus referred to by Principal Story: "In the opening of Glensalach there stood a large flat stone big enough to seat twenty people, which was known as Suidhe Mhaodain (the Seat of Modan). A few years ago a barbarian stonemason blew it up with gunpowder, and split it into lintels for doors and windows."¹ Commenting on its destruction, Dr R. Angus Smith says: "I have never seen Suidhe Mhaodain, or Modan's Seat, which was up in Glen Salach. We learn from Dr Story that it was hewn into pieces a few years ago for building purposes, and this in a land of good granite stones!"²

The hardness of such seats was quite in keeping with the ascetic habits of our early missionaries. We are told St Kentigern had a chair and a bed, both of rock, close to the Molendinar at Glasgow. "The latter," says Bishop Forbes, "was rather a sepulchre than a bed, with a stone for a pillow, like Jacob."³ At Kells in Ireland a flat stone, six feet long, goes by the name of Columba's Penitential Bed.⁴ Dalry in Kirkcudbrightshire is also known as St John's Clachan. In the village is a stone, locally styled St John's Chair. It once lay in the old church, still to be seen in the picturesque graveyard beside the Ken. There are traces of St Ninian in Glen Lyon in Perthshire, and one of them is a stone seat, called after him "Cathair Innian." "The saint used to rest himself on a stone seat, which any one who wishes can find sound and safe on a bank a little eastward of the Inverinian houses; and this stone seat or sofa was said to repair itself whenever it was chipped, and woe to the person who raised hand or hammer against it!"⁵

On a hill in the neighbourhood of the church of Marnoch in Banffshire was once to be seen a stone block known as St Marnan's Chair, where doubtless the saint sat and surveyed

¹ St Modan of Rosneath, p. 18.

² Loch Etive and the Sons of Uisnach, p. 276.

³ Kal., s.v. "Kentigern."

⁴ Petrie's Round Towers, p. 426.

⁵ Campbell's Book of Garth and Fortingall, p. 61.

the surrounding landscape. In Aboyne parish, Aberdeenshire, was a large stone with a hollow in it known as Muchricha's Chair, Muchricha being probably the same as St Macbricha, whose cross was referred to in chap. xiv. About the beginning of the present century, as we learn from the 'N. S. A.,'¹ "this chair some masons, unawed by Muchricha, spilt into pieces to assist in the building of the neighbouring farmhouse." St Fillan at Glendochart, in Perthshire, had his name associated with a stone chair that lay for long beside the mill of Killin, but was wantonly thrown into the river Dochart flowing past the spot, and was never afterwards recovered. The saint seems to have had a liking for stone seats, if tradition may be believed; for in the Renfrewshire parish of Killallan, united to Houston in 1760, is St Fillan's Chair, near the ivy-clad ruins of his church. It is an earth-fast boulder with a shallow circular hollow on the top, some fourteen inches across. To the right, as one sits, and close enough to be within reach of the hand, is a much smaller hollow, irregularly oval in shape; and it was with water from this cavity that the saint is said to have administered the rite of baptism while seated in his chair.² In 'Houstoniana'³ the following curious information is given: "Some distance to the northwards of the Kirk of Killallan there used to be a large flat stone set among the heath called the 'Kneelins.' It received the name from the fact that those who made a pilgrimage to the shrine of St Fillan knelt on the spot when addressing their prayers to the saint. So often had the action been repeated that there were two holes in the stone said to have been worn by the knees of the suppliants." Fillan's namesake, with whom he is apt to be confounded,—the saint of Rath Erenn (now Dundurn) in Perthshire,—is said to have sat in a rocky seat on the top of green Dunfillan near Comrie, known as St Fillan's Chair. Till about a hundred years ago the chair was connected with a superstitious ritual for the cure of rheumatism in the back. The patient sat in the chair, and then, lying on his back, was dragged down the hill by the legs. The saint's influence, lingering about the spot, was thought to

¹ Aberdeen, p. 1059.

² P. S. A. Scot., vol. xxix. p. 254.

³ P. 23.

ensure recovery. The writer of the article on Comrie in the 'O. S. A.'¹ remarks: "At the foot of the hill there is a basin made by the saint on the top of a large stone which seldom wants water even in the greatest drought, and all who are distressed with sore eyes must wash them three times with this water."

The parish of Kildonan in Sutherland can claim St Donan of Eigg for its patron, as it bears his name, and, moreover, possesses, or at any rate possessed, a "Cathair Dhonain"—*i.e.*, St Donan's Chair—consisting of three large blocks of stone situated near the influx of Altbreac burn into Helmsdale river.² At Beith, in Ayrshire, St Inan is remembered by a fair on the eighteenth of August (O.S.), called Tinan's or Tennant's Day, by a holy well, and by a cleft in the Cuff Hills that goes by the name of St Inan's Chair. Mr Robert Love says: "This chair is formed in part, possibly by nature, out of the rock of the hill. Its back and two sides are closed in, while in front, to the west, it is open. The seat proper is above the ground, in front about two feet two inches, is two feet four inches in breadth, and one foot four inches in depth backwards. At the height of two feet ten inches above the seat the breadth becomes less, narrowing gradually for three and a half feet more when the top of the rock, as it is of the chair, is reached."³

In Flisk parish, Fife, is a group of stones called St Muggin's Seat—Muggin being a corrupted form of MacGidrin, otherwise Adrian. In the ruins of St Adrian's Chapel, in the Isle of May, is a sarcophagus, known as St Adrian's Coffin, dating probably from the thirteenth century. A fragment of a similar coffin in the tower of the church of Anstruther-Wester goes by the same name. It is believed to be a portion of the one on the May, and to have been brought thence, or, according to a somewhat modern tradition, to have floated across itself.⁴ About two miles and a half to the south-east of Dunfermline is a stone block believed to be the last of a group of standing-stones. Tradition says that it was used by St Margaret, wife of Malcolm

¹ Vol. xi. p. 181.

² Sage's Memorabilia Domestica, p. 96.

³ P. S. A. Scot., vol. xi. p. 293.

⁴ Dr John Stuart's Records of the Isle of May, Pref., p. lvi, note.

Canmore, as a seat whereon she rested when journeying to and from the Forth ferry. A neighbouring farm is named St Margaret's Stone Farm, after the block. Dr Henderson observes: "In 1856 this stone was removed to an adjacent site by order of the road-surveyor to widen the road, which required no widening, as no additional traffic was likely to ensue, but the reverse; it is therefore much to be regretted that the old landmark was removed. It is in contemplation to have the stone replaced on its old site (as nearly as possible)."¹ The lands of Margaret Stane were granted in 1580 by Robert, Commendator of Dunfermline Abbey, to John Durie, formerly one of the conventual brethren of the said abbey.²

Arran once had a Suidhe Challum Chille—*i.e.*, Columba's Seat—a cairn or mound in Glen Suidhe, where, according to tradition, Columba sat to rest when on his way to Shiskin from Lamlash, in the company of his disciple Molios. As we saw in chap. iii., the latter had a stone chair just below his cave on Holy Island, and a stone bed in the cave itself. A sculptured figure of an ecclesiastic—the supposed effigy of the saint—was formerly in the graveyard of Shiskin, but was removed a few years ago to St Molios's Church, a chapel-of-ease built in 1889, about a mile nearer Blackwater-foot, where it may now be seen in a niche in the west wall below the tower. The superstitious reverence paid to the figure when at Shiskin was such that even during last century, as MacArthur informs us, it was customary for females after their confinement to lay upon the stone a silver coin as a thank-offering for their recovery.³

Celtic hagiology tells how stones served as boats when the sea had to be crossed. Hunt, in his 'Romances of the West of England,' alludes to the belief that St Kea and St Pirran passed from Ireland to Cornwall in this way. When St Moluag was refused a passage in a vessel sailing from Ireland to the island of Lismore in Argyll, the stone on which he stood was miraculously turned into a boat to allow him to cross to the scene of his future labours.⁴ Certain rocks along our coasts are connected with legends of this

¹ Annals of Dunfermline, p. 18.

² Antiquities of Arran, pp. 88, 89.

³ R. M. S.

⁴ Kal., p. 410.

kind. The late Rev. Dr Stewart of Ballachulish informed me that "on the island of Barra there is a stone shown—a large boulder with a hollow or depression a-top—which the people, who are almost all Roman Catholics, religiously believe was often used by Saint Barr as a boat in which he made frequent voyages to the lesser islands around, and sometimes even to Ireland." Baudron's Boat, a rock at the mouth of Aldham Bay, Haddingtonshire, lies close to the shore, and is covered at high tide. It is linked with the name of St Baldred, who had a cell on the Bass, and used the rock as a boat when crossing and recrossing; though why he required to do so is not clear, for he is said to have been able to walk on the water, like St Peter. According to another legend, the rock once lay in the middle of the channel, where it caused many a shipwreck. To effect a radical cure the saint placed himself on the rock, which at his nod began to skim along the sea, and finally settled down at the spot where it may still be seen.¹

St Conval, too, had a stone boat when crossing from Erin to Alban, which was stranded beside the river Cart, close to Inchinnan, where it is still to be seen in the policies of Blythswood. In mediæval times it was known as St Conval's chariot ("Currus Sancti Convalli"), and was credited with the power of working miraculous cures on man and beast. In 1620 the magistrates of Paisley instituted an annual horse-race, the prize being a silver bell, and ordered "that the said bell raice be rune the first day of Junij nixtocum, fra the gray stane callit St Connallis Stane, to the said lytill house, and fra yat to the Walneuk of Paislaye,"² thus showing that the "Currus" was a landmark in the district. Later it was known as the Argyll Stone, because Archibald, the ninth Earl of Argyll, leant on it when wounded after his capture in 1685: and certain red streaks in the otherwise grey granite of the stone were for long believed to be marks of his blood. Under date September 8, 1827, Sir Walter Scott remarks in his 'Journal' in reference to the stone: "Blythswood says the Highland drovers break down his fences in order to

¹ P. S. A. Scot., vol. xxviii. p. 83.

² Mackie's Abbey and Town of Paisley, p. 138.

pay a visit to the place." The fact that the stone is an erratic boulder would fit in with the notion that Conval crossed the sea on it. Martin mentions a curious stone then lying in the ruins of Ladykirk, on the Orcadian island of South Ronaldshay. This is what he says about it: "Within the antient Fabrick of Lady-Church there is a Stone of four Foot in length and two in breadth, tapering at both ends. This Stone has engraven on it the print of two Feet, concerning which the Inhabitants have the following Tradition; That St Magnus wanting a Boat to carry him over Pightland Firth to the opposite Mainland of Cathness, made use of this Stone instead of a Boat, and afterwards carried it to this Church, where it continues ever since. But others have this more reasonable Opinion, that it has been us'd in time of Popery for Delinquents, who were oblig'd to stand barefoot upon it by way of Penance."¹

There are various stones in Scotland intimately connected with St Patrick. His name is associated with one in the island of Hoy in Orkney, on the same hill-face as the well-known Dwarfie-Stone, but farther to the west.² In Tiree, some sixty yards from St Patrick's Temple, is a rock with a hollow on the top, four feet deep and two feet broad, locally styled St Patrick's Vat.³ Opposite the ancient church of Old Kilpatrick in Dumbartonshire is a large rock in the Clyde, visible at low water, called St Patrick's Stone,⁴ connected with which is a legend that St Patrick's vessel struck on it when setting out for Ireland, but sustained no injury. 'The Book of Lismore'⁵ records the tradition concerning the saint, that he was born "in Nemptor, and when a false oath is taken under the flagstone on which he was born it sheds water as if it were bewailing the false declaration; but if the oath be true the stone abides in its own nature."

The flagstone on which Columba is said to have been born is to be seen in the north of Ireland, in the townland of Lacknacor in Gartan, Donegal, where it is held in such

¹ Western Isles, p. 367.

² Reliquary and Illustrated Archæologist (1896), p. 85.

³ O. S. A., vol. x. p. 402.

⁴ O. P. S., vol. i. p. 21.

⁵ P. 150.

esteem that, as Bishop Reeves tells us, "the country people believe that whoever sleeps a night on this stone will be free from home-sickness when he gets abroad, and for this reason it has been much resorted to by emigrants on the eve of their departure."¹ The same authority gives the following account of Moelblatha, a stone in Iona endowed with miraculous powers through Columba's blessing: "The legend in the preface to the hymn 'Altus Prosator,' speaking of the mill at Hy, says: 'Then Columkille himself lifted up the sack from the stone which is in the refectory at Hy, and the name of that stone is Moelblatha: and he left prosperity on all food which should be placed upon it.' This may have been in after times one of the Black Stones of Hy which Martin makes mention of as objects of religious awe."² A stone is said to have been used by Columba as a pillow, and after his death to have been set up on his grave as a monument.³

Carn-ma-cheasog stood at Bandry, near Luss in Dumbartonshire. It was so named after St Kessog, who, according to one tradition, was martyred near the spot. Within the cairn a stone effigy, supposed to represent the saint, was discovered, and is now preserved in the private chapel of Rossdhu. Part of the cairn was removed about the middle of the eighteenth century, when the military road along Loch Lomond was made. Some remains of it were visible in 1796.⁴ In Killearnan parish, Ross-shire, is Cairn Irenan, probably so called after St Ernan, who gave name to the parish. According to a Galloway tradition, the track along which pilgrims journeyed on their way to St Ninian's shrine at Whithorn was marked by a series of cairns. "A direct line of cairns from the Nith, from the Doon, and from the Irish Sea can yet be traced to Whithorn. These cairns, it is said, were commenced at a remote period at the different stations where pilgrims were allowed to rest, each of whom was obliged to add a stone to each cairn, which in course of time accumulated to the vast heaps on which strangers now look with astonishment."⁵ Martin, when describing the island of Eigg,

¹ Adamnan, p. 247.

² Ibid., p. 96.

³ P. S. A. Scot., vol. x. p. 616.

⁴ O. S. A., vol. xvii. p. 264.

⁵ N. S. A., Kirkcudbright, p. 132.

remarks: "There is a heap of stones called Martin Dessil—*i.e.*, a Place consecrated to the saint of that Name—about which the Natives oblige themselves to make a Tour round Sunways." He adds: "There is another heap of Stones which, they say, was consecrated to the Virgin Mary."¹ At Portmaluag, in Lismore, is a pile of stones said to be the ruins of a church, and known as St Moloc's seat or cairn."²

On the top of Kingennie Hill, in Monifieth parish, Forfarshire, are the remains of an ancient circular fort locally styled St Bride's Ring or Rind. Mr A. J. Warden says of the fort: "It stands on the apex of a promontory which juts out on the east side of the hill. The east, west, and north sides of the headland are very precipitous, rising to the height of from forty to fifty feet above the level of the ground below. The entrance to the fort is from the south. The walls have been formed of unhewn stone, the outside consisting of large blocks and the inside of smaller stones. The walls are seven feet in thickness, and what remain of them are about eighteen inches in height above the level of the ground. On the south side of the entrance the wall is seven feet six inches in thickness, and four feet in height. The diameter of the fort over walls is, from north to south, sixty-eight feet ten inches, and from east to west, sixty-nine feet nine inches, so that the diameter inside the walls is, on the average, about fifty-four feet six inches. Many of the large outer boulders and other stones from the walls have been thrown over the sides of the promontory, and now lie about its base."³ Ancient forts are not usually called after saints,⁴ but St Bride's name seems to have been transferred to this one from a chapel dedicated to her in the neighbourhood, but removed about 1830.

¹ Western Isles, p. 277.

² O. P. S., vol. ii. p. 162, note.

³ Angus, vol. iv. p. 405.

⁴ Cf. Rathmuriel, Aberdeenshire—*i.e.*, the Fort of St Muriel, and Caerwinning, Ayrshire—*i.e.*, St Wynnin's Fort.

APPENDIX.

A. CELTIC AND ROMAN CHURCH.

MR F. E. WARREN remarks: "The following facts tend to prove a non-Roman origin of the Celtic Church:—

- (a) "Incidental allusions in ancient documents to the existence of a primitive Christian Church in these islands differing from the Anglo-Roman or Scoto-Roman Church of later days.
- (b) "The absence of any allusion to Roman mission or jurisdiction in the few surviving genuine writings of Celtic saints.
- (c) "The presence in such writings of passages which are inconsistent with any recognition of Roman mission or authority."—'Liturgy and Ritual of the Celtic Church,' pp. 35, 36.

B. ST SERF'S DAY AT CULROSS.

The writer of the parish article in the 'N. S. A.' (Perth, p. 600) observes: "The festival of St Serf was kept yearly on the 1st of July, when the inhabitants marched in procession carrying green boughs. The custom has not altogether disappeared, although the day has been altered to the 4th of June, the birthday of his late Majesty George III."

C. ST GILES.

Chambers, in his 'Book of Days' (vol. ii. p. 296), remarks: "Veneration for St Giles caused many churches to be dedicated to him in various countries. In reference to a legend of his having once refused to be cured of lameness, the better to mortify in him

all fleshly appetites, he became, as it were, the patron saint of cripples. It was customary that Giles's church should be on the outskirts of a town, one of the great thoroughfares leading into it, in order that cripples might the more conveniently come and cluster around it. We have a memorial of this association of facts in the interesting old church of St Giles, Cripplegate, in the eastern part of the city of London."

Mrs Jameson, in her 'Sacred and Legendary Art' (vol. ii. pp. 769, 770), says: "In 1117, Matilda, wife of Henry I., founded an hospital for lepers outside the city of London, which she dedicated to St Giles, and which has since given its name to an extensive parish. The parish church of Edinburgh existed under the invocation of St Giles, and, in spite of the Reformation, this popular saint is retained in our calendar. He was patron saint of the woodland, of lepers, beggars, cripples; and of those struck by sudden misery, and driven into solitude like the wounded hart or hind.

"He is generally represented as an aged man in the dress of a Benedictine monk—a long black tunic with loose sleeves; and a hind, pierced by an arrow, is either in his arms or at his feet. Sometimes the arrow is in his own bosom, and the hind is fawning on him. Sometimes the habit is white in pictures which date subsequently to the period when the abbey of St Giles became the property of the Reformed Benedictines, who had adopted the white habit. Representations of St Giles are seldom met with in Italy, but very frequently in early French and German Art."

Chalmers says: "In the twelfth century there was, in the neighbourhood of Edinburgh, a farm which was called St Giles's grange, and which David I. conferred on the monks of Holmcultram. This had probably been the appropriate grange of the parson of St Giles's church."—'Caledonia,' vol. ii. p. 773. Chalmers adds: "In 1512 Sir John Crawford, one of the prebendaries of St Giles's college, granted 33 acres of land, in the burrough-moor, to a chapel which he had built at Saint Geilie grange. This is the place that is called, in modern maps, Giliegrange."—Ibid., note.

D. LANFINE.

The estate of Lanfine, in Galston parish, Ayrshire, tempts one to look for *lann* in its name; but another etymology has to be sought for. I am indebted to Mr John Hendrie of Galston for the following information. He says: "I do not think there is any trace of any ecclesiastical building on Lanfine. This estate has been built up and reclaimed from moorland within comparatively

recent years, and was formerly called Waterhaughs. The earliest spelling of the name is that given by Chalmers as 'Lenfene,' 1489. In the Kirk-session records it appears in 1568 as 'Lanefene,' and again in 1639 as 'Lenefene,' and it is still pronounced in that way by the country people. There is a deep glen with a stream running through it, quite close to Lanfine House. The most probable etymology of Lanfine connects it with Gaelic *linne*, a pool, cognate probably with Lowland Scotch *lane*, a sluggish stream, and Gaelic *fionn*, white or fair. Lanfine would thus be the fair or clear pool.' In Dr A. Macbain's 'Gaelic Dictionary,' Irish *linn* and Breton *lenn* are given as cognates of Gaelic *linne*."

E. ST WINIFRED'S WELL, IN CAMBUSNETHAN PARISH.

"There is in Coltness Wood, below the house, a well of some virtue, dedicate to St Winifred, and called by the corruption Wincie Well: in superstitious times oblations were tied to bushes with scarlet thread, in memory of St Winifred."—'Coltness Collections,' p. 58.

F. MALMESBURY.

Canon Isaac Taylor remarks: "In Wilts is the place where Mailduf, an Irish monk, dwelt as a hermit. About 642, with the assistance of St Ealdhelm (Aldhelm), the nephew of King Ina, a monastery and a stately church were erected on the site of Mailduf's cell. The name Malmesbury seems to have arisen from a confusion between the names of the two founders, Mailduf and Ealdhelm, the early forms Maildufesburh, Maeldubesberg, and Maldubesburg coming from the name of Mailduf, and Eldelmesbyrig, from Ealdhelm. Maldumesburuh and Mealdumsbyrig, which are found in a charter of 675, exhibit a combined form from which the name Malmesbury arose."—'Names and their Histories,' p. 185.

G. KIRK NOT ALWAYS CHURCH.

Certain of our Scottish place-names embody "kirk" without having any real claim to its possession. Thus Kirkintilloch, near Glasgow, is merely a modernised form of what it was *circa* 1200—viz., Kir-Ken-Tulach—*i.e.*, the Fort at the Head of the Hill, from Gaelic *cathair* (Welsh *caer*), a fort, *ceann*, the head, and *tulach*, a hill. Anciently it was known as Cairpentaloch, *pen* being the Welsh form corresponding to the Gaelic *ceann*.—'Celt. Scot.'

vol. i. p. 153. Garnkirk, in Cadder parish, Lanarkshire, according to Mr Johnston, means "the enclosure of hens" or "hen-roost," from Gaelic *garradh*, an enclosure, and *cearc*, a hen. Mr Johnston is of opinion that Dunkirk, in Kells parish, Kirkcudbrightshire, probably also contains the same word. He interprets it as the Hill of the Grouse. There are other three Galloway names of doubtful import containing *kirk*—viz., Barnkirk in Penninghame parish, Kirkmagill in Stoneykirk parish, and Kirkclaugh in Kirkmabreck parish. The first, Sir Herbert Maxwell thinks, may signify the hill-top either of the oats or of the moorfowl; while the second may be Cathair-mic-Giolla—*i.e.*, Macgill's Fort. Regarding it Sir Herbert says, "There are ruins here behind the dwelling-house on Balgreggan Mains, but nothing to indicate a church."—'Gall. Top.,' s.v. "Kirkmagill." For Kirkhoble *vide* chap. xii. The third, according to Mr F. R. Coles ('P. S. A. Scot.,' vol. xxvii. p. 167), derived its name from a still-existing prehistoric stone fort on the shore. Kirkhill, in the neighbourhood of Kirkoswald in Ayrshire, probably means, as Mr John Smith suggests, the Fort-Hill. He says: "Kirkhill is in all likelihood a corruption of Caer Hill, or the Fortified Hill. The rampart is on the outside of the ditch, not quite circular, and measures 221 paces in circumference."—'Prehistoric Man in Ayrshire,' p. 198.

H. PORT MARY, MARYBURGH, AND MARYHILL.

Port Mary in Rerrick parish, Kirkcudbrightshire, recalls the name, not of the Virgin, but of Mary, Queen of Scots, who, in her despair, sailed thence on the 16th of May 1567. The writer of the article on Rerrick in the 'N. S. A.' (Kirkcudbright, p. 360) says: "The rock is still pointed out, by the peasantry, from which the hapless Mary embarked on her ill-fated voyage to England. It is situated in a little creek, surrounded by vast and precipitous cliffs, and called Port Mary in remembrance of the Queen." Mary crossed the Solway to Cumberland, and landed at Ellenfoot, known, since the middle of the eighteenth century, as Maryport, in compliment to the royal fugitive. Maryburgh, near Dingwall in Ross-shire, was called after the wife of William III., who died in 1694. Maryburgh was the old name of Fort William, the queen having in this case given place to her husband. There is also a Maryburgh in Cleish parish, Kinross-shire. Maryhill, near Glasgow, received its name about 1750 from Mary Hill, the proprietrix of Gairbraid, and wife of Robert Graham. Till then the place was known variously as Drydock, the Dock, and Kelvindock.—A. Thomson's 'Maryhill,' pp. 9, 13.

I. TON.

Canon Taylor remarks: "The suffix *-ton* constitutes a sort of test-word, by which we are enabled to discriminate the Anglo-Saxon settlements. It is the most common termination of English local names; and although it is a true Teutonic word, yet there is scarcely a single instance of its occurrence throughout the whole of Germany. In the little Anglo-Saxon colony on the French coast it is as common as it is in England, and it is not unfrequent in Sweden,—a fact which may lead to the establishment of a connexion, hitherto unsuspected, between the Anglo-Saxon colonists of England and the tribes which peopled eastern Scandinavia. The primary meaning of the suffix *-ton* is to be sought in the Gothic *tains*, the old Norse *teinn*, and the Frisian *tene*, all of which mean a twig—a radical signification which survives in the phrase 'the *tine* of a fork.' We speak also of the *tines* of a stag's horns. In modern German we find the word *Zaun*, a hedge, and in Anglo-Saxon we have the verb *tynan*, to hedge."—'Words and Places,' pp. 78, 79.

J. PERTH BURGH SEAL.

Mr R. S. Fittis remarks: "The ancient common seal of Perth bore ample testimony to the tutelary position of St John Baptist in relation to the burgh as well as to the parish church. The obverse represents the figure of St John the Baptist in 'his raiment of camel's hair,' holding the Agnus Dei, and two monks on each side of him kneeling in prayer,—all the figures being within niches, or the porch of a church. The surrounding inscription is 'S. Communitatis ville Sancti Johannis Baptiste de Berth.' The reverse, or counter seal, shows the decollation of the saint, and Salome, the daughter of Herodias, standing with a charger in her hand to receive the head. The legend is the same as on the other. This seal was laid aside at the Reformation, and an entirely different one adopted."—'Ecclesiastical Annals of Perth,' p. 38.

K. BALMERINO.

When discussing the problem of St Regulus, Skene remarks: "The second legend concludes with this statement: 'These are the names of those holy men who brought the sacred relics of St Andrew the Apostle into Scotia—St Regulus himself; Gelasius the deacon; Maltheus the hermit; St Damian, presbyter, and his brother Merinach,' &c."—'Celt. Scot.,' vol. ii. p. 274.

L. ST BRICIUS.

Under November 13, the Rev. Robert Owen has the following entry in his 'Sanctorale Catholicum': "At Tours, in France, the feast of S. Britius, bishop and confessor, the nephew of S. Martin (A.D. 444)." It is stated in a note that "a church in North Wales (Llanverres, between Ruthin and Mold) retains his name." Among the representations of St Bricius in art are the following: "Carrying burning coals in his cope; archiepiscopal cross in his hand"; "carrying fire in his lap"; "delivered from prison by an angel and S. Peter."—Husenbeth's 'Emblems of Saints,' p. 39.

M. MAEL.

Sir Herbert Maxwell remarks: "*Mael* (moyle), bald, bare, is a different word from the last [*i.e.*, *meall* (myall), a lump or nob], though not easily to be distinguished from it in place-names, especially as it is used to denote hills and headlands on account of their baldness or bareness. It is found in all Celtic dialects, in Welsh *moel*, in Breton *mbal*, and, entering into personal names, implied service, from shaving the head being a sign of slavery. Malcolm is *mael Coluim*, Columba's bald (servant); Milroy *mael Ruarich*, Rory's servant."—'Scottish Land-Names,' pp. 143, 144.

INDEX.

- Abaid*, 240
 Abbey, a village near Haddington, 254
 Abbey of Arbroath, dedication of the, 260; grant of lands by William the Lion to the, 151
 Coupar-Angus, 263
 Dunfermline, founding of the, 257
 Lindores, 387
 Abbey Burn, the, Kirkcudbrightshire, 248
 Abbey Craig, the, 263
 Abbey Croft, St Andrews, 329
 Abbey-green, and Abbey parish, 260
 Abbey-green, Lesmahagow, 246; Strath-Nethan, 73
 Abbeyhill, in Edinburgh, 7
 Abbey Hill, Abbey St Bathans, 253
 Abbey-Land, at Turriff, 261
 Abbey Parks, and Abbot's Hall, Dunfermline, 257
 Abbey Road, Cargill, the, 263
 Abbey Stead, Red, Melrose, 252
 Abbey-steads, Carluke, 246
 Abbey St Bathans, 1, 331; Godscroft, near, 331
 Abbeystown, Airth, 272
 Abbey Well, at Deer, 265; at Urquhart, 257
 Abbotscroft and Friertoun, at Scone, 262
 Abbotrule, Roxburghshire, 247
 Abbots, in the Middle Ages, 242
 Abbots' Croft, Cowie, 333
 Abbotsford, Melrose, 252
 Abbotsgrange and Abbotshaugh, Stirlingshire, 267
 Abbot's Harbour, Arbroath, 260
 Abbot's Hill, 236
 Abbotshill, Crossraguel, 244
 Abbots' Horseward, at Barry, 259
 Abbot's Inch, at Paisley, the, 243
 Abbotismedue, 246
 Abbot's Tower, Jedburgh, 247; Sweetheart Abbey, 64
 Abbots' Walls, a farm in Nigg, 261
 Abbot's Well, at Newburgh, 245
 Abbot's-Yard, Crossraguel, 244
 Abbotsyke, Abbotshawes, Castletown, 247
 Abbottis, Moss of, Southertoun, 264
 Abden, near Kinghorn, 241
 Abdie, 242
 Aberbrothock, chapel of Our Lady of, 203; or St Vigeans, Forfarshire, 26
 Aberchirder, Banffshire, 29
 Abercorn, 256
 Aberdeen, 297; Carmelite Street and Blackfriars' Street, in, 259; the Constable of, 318; "Dowcatt Croft," at, 333; district of Futtie, at, 261; Halyland Croft, at, 332; Lady Croft, at, 339; Radulphus, Bishop of, 357; Ruidiscroft, at, 332; and Scone, relics of St Fergus, at, 28; Spittelhill, at, 383; St Catherine's Hill, in, 317; St John's Croft, at, 339; St John's Well, near, 339; "The Beadhouse," at, 380
 Aberdeenshire, Chapel of Garioch, in, 156; Kildrummy, in, 79; Kilmalcolm, in, 88; Kirkhill, in, 123; Monkegie, in, 245; parish of Oyne, 27; names of Welsh origin in, 63
 Aberdour, Aberdeenshire, 6; Chapel-den, in, 161
 Aberdour, Fife, Pilgrims' Well at, 254
 Aberfeldy, 313
 Aberfeldy District, Appin-na-Meinerich, in, 241
 Aberlady, Dowcat-Aikir, in, 333; St Cuthbert's Hospital, in, 373; Templecroft, in, 330

- Aberlemno, Balglassie, near, 395
 Aberlour, Skirdrostan, in, 6
 Abermelc, Dumfriesshire, 31; or Castle-
 melc (St Mungo), Dumfriesshire, 278
 Abernethy, Bishopric of, 227; priory of,
 277; removal of chief Bishopric to
 St Andrews from, 15
 Aboyne, the church of, 357; Lady's
 Well, at, 359; Muchricha's Chair,
 in, 410; Tiran Teampull, near, 358
 Abthania, lands in Angus called, 241
 Abthen of St Mary's, the, 207
 Acca, Bishop, of Hexham, 15
 Achadh-na-Croise, Mull, 170
 Acharn, Dewar's Croft, at, 11
 Achinkill, Cumbernauld, 79
 Achna-H-Anoid, Glen-Urquhart, 349
Acre and *Croft* in place-names, 329
 Ada, nunnery founded near Haddington
 by, 255; wife of the Earl of March,
 253
 Adamnan, St, 151, 236, 241, 292, 320;
 Cross of, 176; Day of, 399; Knoll
 of, 320; perhaps commemorated in
 Oyne, Aberdeenshire, 27; St Arnold's
 Seat, 322
 Adrian, St, 190, 411; Chapel of, on
 Isle of May, 50; probably commemo-
 rated in Ecclesiamagirdle, 72; con-
 nection with St Monans of, 24
 Æneas Sylvius, 129
 Ængus, the Culdee, 37
 Aidan, St, 312; of Lindisfarne, 251;
 otherwise Madoc, or Modoc, 114
 Ailred of Rievaulx, 60
 Airlie, Brydeston, in, 393; St Medan's
 Well and St Medan's Knowe, at, 26
 Alareit Chapel, Musselburgh, 208
 Alban, Rath Erenn, in, 23
 Aldham Bay, Baudron's Boat in, 413
 Aleth, in Brittany, 72
 Alexander I., 262, 291
 Alexander II., 256, 257, 259, 281, 324,
 333, 335, 352, 358
 Alexander III., 178, 185, 231, 379,
 451
 Alexander VI., Pope, 359
 Alexander, St, Hill of, 317
 Alexandria, 235; St Catherine of, 20
 Alford, stone circle called "Auld Kirk"
 in, 130
 Alkwine, a canon, 179
 Allan of the Spoils, 325
 Allareit Chapel, Perth, 208
 All-Saints Chapel, Colmonell, 156
Allt and *Burn* in place-names, 309
 Almory Street and Almory Close, Ar-
 broath, 260
 Almoushouscroft, at Arbroath, 331
 Altaggart and Auld Taggart, Wigtown-
 shire, 285
 Alt-na-H'-Annait, Glenorchy, 348
 Amiens, St Quentin of, 144
 Ammot, Sutherland, 347
 Amulree, 311
 Anaid, Appin, 349
 Anait, or Ainnit, Dunvegan, 348
 Anaitis, the goddess, 349
 Anat, Loch Eil, 346
 Anaticruik, Kintore, 348
 Ancrum, hospital of Knights of St
 John at, 368
 Ander Hill, Shetland, 315
 Andersmas Fair, Rayne, 315
 Andraste, a goddess, 345
 Andrew, Bishop of Raphoe, 40
 Andrew, St, 315; supposed bones of,
 taken to Fife, 15; Border dedications
 to, 135; chosen as patron-saint of
 Scotland, 16; Whitekirk, in Buchan,
 dedicated to, 129
 Angelwell Croft, 330
 Angus, Earl of, at Cupar-Fife, 71
 George Douglas, Earl of, 277
 Gilchrist, Earl of, 199
 Angus, ground called the Blessing of, 12
 Angus, lands called Abthania, in, 241
 Angus, St, in Balquhiddier, 12; Oratory
 of, 12
 Annan, Brydekirk, in, 137; Spital,
 near, 370
 Annandale, Corsway, in, 191
 Annat, near Ardyge, 347; in Kilma-
 dock, 347; in Kilsplindie, 347; on
 Loch Awe, 346; near Montrose, 348
 Annat, variants of the name, 346
 Annat Burn, 347
 Annat Hill, Kirkinner, 347; New
 Monkland, 347
 Annat, Promontory of Killigray, 344
 Annatfield, West Calder, 348
 Annatland, New Abbey, 347; at Tib-
 bermuir, 347
 Annat's Fountain, Strath, Skye, 344
 Annatstoun, Kinblethmont, 348
 Annatt, Strathearn, 346
 Annaty-burn, Scone, 347
 Anne, Chapel of St, 382
 Annit, or Andat, Methlick, 346
 Annot, Islay, 346
 Annotturis, Durisdeer, 347
 An Teampull, Urquhart, 362
 Anthony, St, of Egypt, 36, 56
 Anthony the Hermit, 234
 Apollinaris, St, of Ravenna, 156
 Apocroscan, 118
 Apostles of Ireland, the Twelve, 235
 Appin, 241; Anaid, in, 349; in Argyll,
 241; near Dunfermline, 241; Port-na-
 croish, in, 174
 Appin Hill, Dumfriesshire, 241
 Appin-na-Meinerich, Aberfeldy, 241

- Applecross, Loch-an-tagart, in, 286; Ross-shire, 191
 Applecross, church of St Maelrubha at, 6
 Apurcrossan, 295
 Arasaig parish, 120
 Arbroath, Abbey of, 260
 Arbroath, "Almonshousecroft," at, 331; Almore Close and Street at, 260; Barn-green at, 260; Bishop's Loch, at, 228; Cellarer's, Granitor's, and Smithy Croft at, 260; Croft of St Ninian at, 340; Fisher Acre, at, 260; Hospitalfield, at, 378; Maldgraym, a cross, at, 188; monastery of, 199; Palmer's Cross, in, 164; Punderlaw, at, 260; probable connection of Skryne with, 10, 11; Templefurde, near, 361
 Arbuthnot, 150
 Archibald the Grim, 254
 Ardchattan, 269; Balmhaodan, in, 394; St Modan's chair, 409
 Ardeonaig, Loch Tay, 320
 Ardersier, temple-land in, 359
 Ardgye, Annat, near, 347
 Ardkeneth, South Uist, 321
 Ardmanach, Ross-shire, 240
 Ardmannach, Mariscroft, at, 340
 Ardmarnock, Kilfinnan, 321
 Ardmichael, South Uist, 316, 321
 Ardnacross, Campbeltown, 165
 Ardnamurchan, 197; St Columba's cave at, 46
 Ardnave, 82
 Ardoilean, Connemara, 27
 Arduthia, Stonehaven, 321
 Ardpatrik, Knapdale, 320
 Argyll, Appin, in, 241; the High Church of, 230
 Argyll, Earl of, 205; Kilfinnan, in, 115; Kilmorie Knap, in, 196; Kilmurdah, in, 103; see of, 230; stone, 413
 Argyllshire, Kilchrenan, in, 87; Kilmodan, in, 106; dedications to St Michael in, 84, 85
 Arngibbon, Spittal, at, 372
 Armannoch, Kirkgunzeon, 240
 Arnprior, Kippen, 237
 Arran, Kilmichael, in, 85; and Mull, Kilpatrick, in, 91; King's Cross, in, 185; Suidhe Challum Chille, in, 412
 Arrow and Summereve, variants of Maelrubha, 119
 Arthur, King, 318
 Arthuret on the Esk, battle of, 31
 Arthur's Seat, Edinburgh, St Anthony's Chapel, 57
 Ashig, Strath, Skye, 4
 Ashkirk, Selkirkshire, 126
 Assint, St, 119
 Athanasius, St, 235; friend of Anthony, 36
 Ath-Bhrannaigh, Glen Lyon, 311
 Athernaise, Fife, 63
 Atholl, Walter Stewart, Earl of, 277
 Auchencleary, 284
 Auchenheglosh, Dumbartonshire, 66
 Auchenmanister, Wigtownshire, 239
 Auchinarras, Halkirk, 381
 Auchindean, 227
 Auchindenarie, Dumbartonshire, 66
 Auchindoir and Kearn, 124
 Auchindoir, Kirkcairn, in, 124
 Auchinleck, John, 281
 Auchintreasurich, 227
 Auchlyne, Dewar-na-fergus-Croft, 336
 Auchmachar, Old Deer, 323
 Auchmannoch, in Sorn, 240
 Auchmedden, Aberdeenshire, 26
 Auchnahiglash, Loch Assynt, 67
 Auchterarder, Monkscroft, near, 240
 Augustine, St, 179, 262, 271, 359; the order of, 247
 "Auld Kirk," Inverkip, 130; as applied to prehistoric sites, 130
 Auldearn, St Colmes-Aikar, at, 341
 Auxerre, Germanus, Bishop of, 19
 Avenel, Roger de, 256
 Avoch, lands of Kirkskeith, near, 125; Ladyhill and Ladywell, in, 202
 Ayr, Friars Acres, at, 335; Milmanock, near, 239; Prestwick, near, 391
 Ayr and Prestwick, Kilcaiss between, 384
 Ayrshire, parish of Colmonell in, 30; Kilmarnock, in, 106; Kilmaurs, in, 111; Kilwinning, in, 138; Kirkdominie, in, 144; Kirkhill Castle, in, 123; Kirkoswald, in, 144; Knockmanister, in, 239; St Ninian's Isle, in, 294; St Quivox parish in, 30
 Bachul More, or Crosier of St Moluag, 11, 98
 Back Boath, Carmylie, 389
Baculum, baculus, 11
 Badenoch, the Wolf of, 379
Baile, bal in place-names, 393
 Baile - a - Mhullin - Eonan, Glen Lyon, 398
 Baileachaibil, Loch Fad, Bute, 393
 Baile-Dhuich, Tain, 394
 Bailie-Vicar, Islay, 276
 Baillvanich, Benbecula, 237
 Bainsford, near Falkirk, 354 n.
 Baitan, St, 319; in search of a desert in the sea, 39
 Baithe, St, 32, 100, 253
 Balantrodach, 35; Templar settlement, at, 352

- Balbirnie, Markinch, 395; Ruthven, 395
 Balburny, Tarvat, 395
 Balbunnoch, Longforgan, 397
 Balclerache, Fife, 284
 Balcormac, Dunbarny, 395
 Balcormo, Fife, 395
 Balcoroh, in Lennox, 183
 Baldragon, 327, 408
 Baldred, St, 128, 413; churches dedicated to, 49
 Baldutho, Kellie, Fife, 395
 Baldwin II., 352
 Balfron, Ibert, near, 372; Mollenclicherich, in, 284; Spittal, near, 372
 Balglassie, near Aberlemno, 395
 Balhaggarty, Garvock, 285
 Balkissock, Girvan, 396
 Ballancleroch, Stirlingshire, 284
 Ballantine, Robert, 376
 Ballantrae, Kirkcudbright-Innertig, in, 140
 Ballantrushal, Lewis, 402
 Ballikinvain, temple lands of, 373
 Ballimoney, Islay, 238
 Ballinaby, Islay, 238
 Ballinsagart, 394
 Balluig, Carrick, 396
 Ballumbie, James Lovell of, 71
 Ballygrant, MacLean of, 285
 Balmaclellan, Drummanister, in, 239; Knockcross, in, 168
 Balmaduthie, Knockbain, 395
 Balmaghie, Corsemartin, 187; Crosswood, in, 171
 Balmaghie and Borgue, Corseyard in, 171
 Balmaha, Buchanan, 396
 Balmaknele, 146
 Balmalcolm, in Kingskettle, and Collace, 396
 Balmartin, North Uist, 396
 Balmerino Abbey, 281, 396; burned by Admiral Wyndham, 259
 Balmerino, Freretoune, at, 259
 Balmhaodan, Ardchattan, 394
 Balmokessaik, 396
 Balmoloch, near Kilsyth, 396
 Balmungo, Fife, 395
 Balnab, 394; near Glenluce Abbey, 240; in Whithorn, 240
 Bal-na-Croisk, Perthshire, 183
 Balnacross, 394: Kirkcudbrightshire, 182
 Balnahanaid, Celtic bell found at, 349; Glen Lyon, 349
 Balnahanait, 394
 Balnakeilly, Perthshire, 81
 Balnakiel, 394; Durness, 286; in the Lewis, 81; Sutherlandshire, 81
 Balnakill, Kintyre, 81
 Balnespick, 394
 Balquhapple, near Drymen, 394
 Balquhigger, 12; Basan an sagairt, at, 287
 Balsaggart, Kirkmichael, 285
 Balvanie, Banffshire, 138
 Balvicar, 394; Seil Island, 276
 Banchory-Ternan, Kilduthie, in, 117; and Banchory-Devenick, 325
 Bandry, Carn-ma-Cheasog, at, 415; stone effigy found in a cairn at, 415
 Banff, Croft Marieland near, 340; St Catherine's Green at, 324
 Banffshire, Barony of Glenisla, in, 267; Fumackirk, in, 151; parish of Mar-noch, in, 29
 Bangor, 118
 Bannavem, 90
 Bannockburn, 329; tradition about St Magnus and, 307
 Bar, St, 226
 Bara parish, East Lothian, 271
 Barcaple, Tongland, 160
 Barlanan, Kirkcowan, 320
 Barncross, 183
 Barneycleary, Wigtownshire, 284
 Barngreen, Arbroath, 260
 Barochan Cross, in Houston, 188
 Barons of Bachull, 98
 Barra, Hebrides, 1
 Barras, Chapel of, 156
 Barray, Outer Hebrides, 289
 Barr, St, 413; or Finbar, St, wooden image of, 118
 Barry, Forfarshire, 281; Abbots' Horse-ward, at, 259; Corsdaillis, in, 169; St Myrnois Croft, at, 341; St Stevinis Croft, at, 341
 Barryhill, Alyth, 318
 Bartha, St, 111
 Barthol Chapel, Aberdeenshire, 156
 Bartholomew, St, Coustand Chapel dedicated to, 9
 Bartholomew's Firlot, 10
 Basan an sagairt, at Balquhigger, 287
 Basket, Ayrshire, lands of, 186
 Battle of Durham, 56
 Batts, The, Selkirk, 245
 Baudron's Boat, Aldham Bay, 413
 Bays of Kilchattan, Bute, 307
 "Beadhouse, The," Aberdeen, 380
 Beaminster, Dorset, 112
 Bean, St, 138; associated with Fowlis-Wester, 23
 Beannach, Ænais, 12
 Beaton, Archbishop James, 193
 Beaulieu, 269
 Beaully Firth, Clachnaharry on the, 405
 Beaully Priory, 270, 382
 Beauvais Abbey, 247

- Beauvais, Festival of Maura and Brigida,**
 in the diocese of, 112
Becan, St, in Iona, 38
Bedrule, Corscleguh, in, 169
Begha, saint and abbess, 112
Bein Donich, Lochgoilhead, 321
Beinn Doohraïn, 309
Beith, St Inan's chair at, 411
Beldorney Castle, 153
Bell of Birnie, the Ronnell, 24
 Kennoway Parish Church, 23
Bells of the churches, 22, 23, 24, 85, 94,
 98, 123, 138, 300, 320, 338, 349, 395,
 404
Belretiro, Dumbartonshire, 66
Ben Bhraggie, Sutherlandshire, 320
Ben Eunaich, near Dalmally, 321
Benbecula, Baillvanich, in, 237; Nun-
 town, in, 237
Bendochy, estate of St Fink in, 22
Bennachie, the Maiden Stone of, 403
Berach, St, 97, 318
Berchan, St, 97, 188
Bernard de Broquasio, 56
Bernard, St, 245
Bernera, 231
Bernham, David de, Bishop of St
 Andrews, 4, 73, 277, 308
Berryhill, Auchtergaven, 318
Bervie, Craig David at, 322
Bervie, Friars Dubbs, in, 256
Berwick, Domus Dei at, 369; hospitals
 at, 369
Berwickshire, Channelkirk, in, 140;
 Ladykirk parish, in, 201; St Abb's,
 32; Strafontane and St Bathans, in,
 253
Beya, St, Collegiate Church at Dunbar
 dedicated to, 111
Beya and Maura, saints and virgins, 111
Beyne the Great, the dwelling of, 138
Bey's Well Park, Dunbar, 111
Biggar, Crossrig, near, 166; Spittal,
 near, 371
Binram's Cross, Selkirkshire, 188
Birnie, formerly Brennach, Elginshire,
 24; Kilforman Cairn, in, 110; St
 Brendan associated with, 24
Birnie's Well, 97
Birsa, St Magnus' shrine at, 232
Bishop Island, 231
Bishop's Cast, Dumbarton, 233
Bishop's Croft, Dunnottar, 228, 333;
 Old Aberdeen, 333
Bishop's Isles, the, 231
Bishop's Seat, Dunoon, 230
Bishop's Walk, Iona, 231
Bishop's Well, Golspie, 227; Skibo,
 227
Bisset, Walter, 284
Blacader, Rolland, 372
Blackfriars' Croft and Wynd, Perth, 258
Blackfriars' Haugh, Elgin, 257
Blackfriars' Street, Aberdeen, 259
Black Isle, St Michael's Acres, in the,
 339; Kilmartin, in the, 108, 152
Blair Atholl, Cille Aindreas in, 87; Kil-
 maveonaig, in, 89
Blair-na-Coi, standing stones at, 363
Blairs, Roman Catholic College of St
 Mary at, 208
Blane, St, 322; in Bute, 104
Blar nam Manach, Iona, 237
Bohemond, Prince of Antioch, 17
Boisil, the comb of St, 34; prior of Old
 Melrose, 34
Boll in Scottish topography, 181
Bolstadr in Scottish topography, 182
Bonsch, Bonoc, St, 397
Bondington, William de, 248
Boniface, St, in Pictland, 21, 107, 304,
 397
Bonnich-Innait, 345
Bootle (Buittle), Kirkcudbrightshire, 139
Boreray, St Peter's, in, 17
Borough Muir, Edinburgh, 271
Borreray, 238
Borthwick Hall, 23
Boswell's, St Margaret's Croft, near,
 329
Botary, parish of, 152
Both, booth, bothy in place-names, 389
Bothelnie, Old Meldrum, 397
Bothmernock, 389
Botriphnie, alias Fumackirk, 151
Bowden, Priestfield, in, 280
Boyndie, St Brendan's Stanes, in, 406
Boysack, Chapelton of, 158
Brachdaidh, St, 320
Brachtie, Kinross-shire, 321
Braes of Chapel-Hope, the, 163
Braes of Rannoch, Kilchonan, in, 117
Brana, George de, 340
Brandan, or Brendan, St, of Clonfert,
 40
Brann-a-Phuirt, 96
Brechannoch of St Columba, 151
Brechin, Cathedral church of, 5;
 Trinity Fair held near, 5; Maidlin
 Chapel, 158; Kilmoir, at, 198;
 Chanonry Wynd, 199; site described,
 228
Brechin, hospitals at, 378; Maison Dieu
 Vennel, at, 379; Kirkshade, in
 parish of, 126; and Dunblane,
 bishoprics of, 227
Bredie Burn, the, 93
Brendan, St, of Clonfert, 8, 24, 96, 308,
 321, 389
Brendan's Well, Abernethy, 321
Brethren, the Seven, Tundergarth, 401
Bricius, St, 138

- Bridget, or Bride, St, of Kildare, 5, 91, 227; chapel of, in Carmichael, 9; church of, in Coll, 8; dedications to, in South-west Scotland, 137
 Brioc, St, 297, 310; chapel of, at Newbattle, 297
 Britain, *desertum* in the mainland of, 50
 Broomhill, Dalsersf, old chapel at, 162
 Bruce, Cummertrees tradition about, 282
 Brude, King of the Picts, 296
Brids-bed, Colonsay, 92
 Brychan of Wales, 27
 Brydekirk, Dumfriesshire, 137
 Brydeston, Airlie, 393
 Brydsday fair, 92
 Buchadlach, Fifeshire, 70
 Buchan, Fergus, Earl of, 261
 Buchan, parish of Inverugie, in, 28; parish of Langley, in, 28; parish of St Fergus, in, 28; St Combs, in, 28
 Buchan, Marjory, Countess of, 261
 Buchan, the Mormaer of, 264
 Buchanan, Balmaha, in, 396; Mulan an-'t-sagairt, in, 285
 Bught, an estate near Inverness, 100
 Buite, St, 149, 388
 Buittle, Drummanoch, in, 240
 Bull-baiting at Stirling, 140 n.
 Bulls, sacrifice of, 140; at Innismaree, 296
 Bunkle, Berwickshire, 279
 Bunnaven, Taberniae, 90
 Burgh of Kirkcudbright, Arms of the Royal, 145
 Burgh Roods, at Lanark, 203
 Burn Ann, Galston, 310
 Burness, Sunday Island, Orkney, parish of, 28
 Burton Lazars, 381
 Burton-on-Trent, 48
 Burying-place of the monks, the, 238
 Bute, Drumachloy, in, 93; farms of Colmac, in North, 109; Inchmar-nock, in, 298; Kilblane, in, 104; Kilmachalmaig, in North, 109; Kilmichael, in, 85; St Brioc's Church in, 120; St Catan, in, 104
 Bute, Jamiesons, coroners of, 196
By in Scottish topography, 182
 Bysset, Walter, 159
 Byth market, Aberdour, Aberdeenshire, 388
 Cabhan Culdich, Iona, 38
 Cadder, Chryston, in, 391
 Cadoc, St, 41, 65
 Cadocus, St, 114
 Caedmon, cross in honour of, 173 n.
 Caemhog, Kevoch, 30
 Caerwinning, Dalry, 388
 Cainnech, St, 90; the Irish name of St Kenneth, 23
 Caiplie, Chapel Cove, at, 51
 Cairn Cul-ri-Eirinn, Colonsay, 316; Iona, 316
 Cairnhaggard, Wigtownshire, 285
 Cairn Irenan, Killearnan, 415
 Cairn-Kennagh, New Luce, 321
 Cairn Kinns, Minigaff, 321
 Cairn Pat, Portpatrick, 320
 Cairntaggart, Aberdeenshire, 285
 Caithness, Cathedral of, 117
 Caithness, Corsbak, in, 167; the see of, 226
 Caithness-shire, Halkirk, in, 124
 Calaten, fort of, 125
 Calder, John Sandilands of, 171
 Caldham and Unthank, 126
 Callander, Kilmahog, near, 111; Tomma-Chessoig, at, 320
 Cambusbarron, Chapel-Croft, at, 329; Christ's Chapel and Well at, 330
 Cambuskenneth, 65, 263, 313, 373
 Cambuslang, 64; Spittal, at, 371
 Cambusnethan, St Winifred's Well at, 65
 Cameron, bishop of Glasgow, 286
 Campbell, John, rector of Craigness, 40
 Campbeltown, Ardnacross, in, 165; Crossibeg, in, 165
 Campsie in the Lennox, 69
 Campsie, St Adamnan's Acre, at, 342
Camus in place-names, 313
 Candida Casa, 49, 59, 60
 Canonbie, Dumfriesshire, 247; Priorholme, Priordiden, Priorhill, in, 247
 Canonby and Crosby, 390
 Canongate, the, in Edinburgh, 7, 271
 Canonmills, Water of Leith, 271
 Canons-croft, Lauderdale, 334
 Canterbury, 242
 Capelhill, Aberdeenshire, 159
Capellani, 154
 Capelrig, Renfrewshire, 161
 Cape Malea, the hermit of, 39
 Caputh, Spittalfield, in, 377
 Carbuddo, Forfarshire, 388
 Cardoness, St John's Croft, in, 339
 Cardross, Kilmahew, in, 91
 Cargill, the Abbey Road, in, 263; Priest's Den and Well, in, 282
 Carham, Northumberland, 123
 Carluke, Castle Wallans, in, 360; Friars' Croft, at, 335; Kirkstyle Muir, in, 125; the modern name of Ecclesmalesoch, 71
 Carmelite Street, Aberdeen, 259
 Carmelites at Luffness, 330
 Carmichael, Glasgow, 62
 Carmunnock, Lanarkshire, 239

- Carmyllie, Back Boath, in, 389; Chapel-shade, in, 161
 Carnac, monoliths at, 400
 Carnac, a Welsh saint, 71
 Carn-ma-c'heasog, Bandry, 415
 Carnoth, John de, bishop of Brechin, 158
 Carnwath, Halo - Crosse, at, 188; Spittal, in, 371
 Carrick, Balluig, in, 396; Corss, in, 177; Kilquhonell, in, 110; St Patrick's Croft, in, 341
 Carrick, Duncan, Earl of, 137, 244
 Carsaig, Mull, 237; Nun's Cave, at, 237
 Carse of Gowrie, Kilspindie, in the, 107; Rossinclerach, in, 284
 Carse of Trowan, a farm, 22
 Carthusians, at Perth, monastery of, 258
 Caskets, remains of saints enclosed in, 10
 Cassilis, Earl of, 186
 Castle Close, 227
 Castle of Beldorney, 153
 Castlemannoch, Kelton, 240
 Castlemelc, Dumfriesshire, 31
 Castletown, Abbotsyke and Abbotshaws, in, 247
 Castle Wallans, Carluke, 360
 Catan, St, in Bute, 104
 Cathair Dhonain, Kildonan, 411
 Cathair Innian, Glen Lyon, 409
 Cathedral of Glasgow, Mureheid, canon of, 18
 Cathedral of St Asaph, North Wales, 4
 Catherine, Saint, of Alexandria, 20; the Cross of, 187; her emblem a wheel, 20
 Catherine, St, of Sienna, 270
 Cave, with crosses, at Kinkell, St Andrews, 52
 Cave occupation by early Christians, 53
 Cave of St Adrian and St Fillan at Pittenweem, 51; of St Monan at Inverry, 25; of St Rule, St Andrews, 52
 Cave of the Little Cross, 176
 Cave of the Nuns, Carsaig, 237
 Cavers, Chapel of Cross, in, 178; Kirklands of, 122
 Caverton, Holy or Priest's Well, at, 282
 Ceannloch-chille-Chiaran, Kintyre, 94
 Ceilltarraglan, Skye, 102
Cella Patricii, 136
 Cellarer's Croft, Arbroath, 260
 Cennan Disirt, 38
 Ceode, St, 390
 Ceres, *alias* St Cyrus, 20
 Chad, St, 312, 325, 341
 Chadd's Well, Logierait, 325
 Challoch Munn, 319
 Chancellor's Croft, Dunkeld, 334
 Channelkirk, Berwickshire, 140
 Chanonry Wynd, Brechin, 199
 Chanter's Brig, the, Stracathro, 229
 Chapel dedicated to the Virgin in Stewarton, Ayrshire, 157
 Chapel of Barras, a farm, Kincardineshire, 156
 Cross, in Cavers, 178
 Garioch, Aberdeenshire, 156
 Grace, Elginshire, 155
 Greenrig, Lanarkshire, 122
 Keillor, a hamlet, Forfarshire, 156
 St Fechan, at Grange of Conon, 27
 St Fergus, Aberdeenshire, 156
 St Kathrin, at Halkirk, 124
 St Mary, Forfarshire, 158
 The Virgin, at Orton, Elginshire, 157
 Chapel on the Mull of Deerness, 154
 Chapel, origin of the name, 154
 "Chapel, the," land called, 157
 Chapel to the Nine Maidens, 158
 Chapel Acre, Innerleithen, 329
 Chapel-brae, near Castleton of Braemar, 160
 Chapel-Burn, Larbert, 163
 Chapel, Castle of the, in Stranraer, 157
 Chapel-Couch, New Kilpatrick, 162
 Chapel-Croft, at Cambusbarron, 329
 Chapel Croft and Chapel Yard, 162
 Chapel Croft, Leochel-Cushnie, 329; Rutherglen, 329
 Chapel-Croft of St MacKessog, 66
 Chapel Dockie, Forfarshire, 156
 Chapel Donan, near Girvan, 156
 Chapel-Ernan, in Cromar, 159
 Chapel-field, Kincardineshire, 161
 Chapel-ford, a farm in Banffshire, 163
 Chapel-Gill, Peeblesshire, 163
 Chapel-green, Kilsyth, 161
 Chapel-Haugh, East Lothian, 161
 Chapel Hill, Carmichael, 9
 Chapel-Hill, places called, 159
 Chapel-Hope, near St Mary's Loch, 163
 Chapel House, in Dunlop, 158, 204
 Chapel-Knap, Kincardineshire, 160
 Chapel-Knowe, Old Melrose, 160
 Chapel Park, places called, 160, 161
 Chapel Patrick, Wigtownshire, 309
 Chapel Pool, in the Don, 163
 Chapel, Quarterland of the, 160
 Chapel Rock, at Weem, 44
 Chapel Rone, Dalserf, 162
 Chapel-Rossan, Wigtownshire, 160, 285
 Chapel-shade, Forfarshire, 161

- Chapel Walls, 162
 Chapel Well, in Drumblade, 158
 Chapel Wells, 157
 Chapelden, Aberdeenshire, 161
 Chapelerne, in Crossmichael, 159
 Chapelton, and Chapelhouse, 390
 Chapelton, Aberdeenshire, 157; Cum-
 bernauld, 79; Dumbartonshire, 157,
 158
 Chapeltown, 302
 Chaplainry of St Monan, Kiltearn,
 Ross-shire, 25
 Charraig, Church of the son of, 102
 Charterhouse at Perth, 324
 Cheyne, Reginald, 88
 Childenchurch, 140
 Chill-ma-Brighde, Wigtownshire, 93
 Chipperfinian, Wigtownshire, 156
 Chipperheron, Wigtownshire, 156
 Christianity co-temporary with the
 Roman occupation of Britain, 59
 Christopher, St, Church of, in the
 Lewis, 81
 Christ's Fair, 132
 Christ's Kirk, in Udney, 133
 Christ's Kirk Hill, 133
 Christ's Kirk Parish, Aberdeenshire,
 132
 Christ's Well and Chapel, Cambus-
 barron, 330
 Chryston, Cadder, 391
 Chug, St, 111
 Church of Columba of the Church, 87
 Constantine, 95
 Cuthbert, 139
 Jesus, 84
 My Columba, the, 88
 Our Lady, 144
 Our Lord, 144
 St Docus, Cornwall, 114
 St Kennerd, 143
 St Mary Magdalene, 124
 St Rule, 120
 St Senan, Kintyre, 102
 The Dean, Argyllshire, 81
 The Holy Innocents, 141
 The Lord, 84
 The Pool, the, 80
 The Priest's Town, 128
 The Saints, 82
 The Trinity, 84
 Church Headland, 124
 Church Islands, Loch Tarbert, 67
 Church, monastic character of the Early
 Celtic, 2
 Church on the Little Rock, the, 80
 Churches, founding of Collegiate, 276
 Ciaran, St, 8, 312
 Ciaran's Cove, Kintyre, 46
 Cill, history of the name, 74
 Cill-an-lobhair, Kirkcudbrightshire, 116
 Cill-an-Trinnein, Inverness-shire, 108
 Cill-chaorain, 94
 Cill-Daidh, at Weem, 44
 Cill Fheileagan, Islay, 319
 Cillfhintaig, in Glenroy, 100
 Cill-ma-Neachtan, 86
 Cill-Mhuire, Mary's Church, 195
 Cill-mo-senchain, Kintyre, 102
 Cillrighmonaich, Muckross in Fife, 16
 Cill-Talargyn, 102
 Cilla Bhruic, Bute, 120, 298
 Cille *Andreas*, Blair Atholl, 87
 Ciric, saint and martyr, 73
 Cistercians, abbey of, Balmerino, 259;
 Coupar-Angus, abbey of the, 263;
 monastery of, at Cambuskenneth, 263
 Clach Aenais, at Balquhiddel, 12
 Clachanarrie, Mochrum, 405
 Clachan Aoradh, Strathbraan, 405
 Clachan Cholumchille, Invermoriston,
 405, *vide* Columba
 Clachandysert, old name of Dalmally,
 42
 Clach-an-Easbuig, Loch Fyne, 230
 Clachan Mhercheird, Glenmoriston,
 404
 Clach-an-tearmuinn, between Colonsay
 and Oronsay, 405
 Clach-an-t-sagairt, near Dunkeld, 286
 Clach-ant-shagairt, Kirkmichael, Banff-
 shire, 287
 Clach Churadain, Corriemony, 337
 Clach-math-Luag, Fortingall, 406
 Clach-na-h'-Annait, Strath, 344
 Clachnaharry, Beaully Firth, 405
 Clach-na-sagart-ruadh, Durness, 286
 Clackmannan, Priest's Croft, near, 334;
 Temple land of St John, in, 355
 Clackmannanshire, Kilbagie, in, 112
 Cladh, meaning of the word, 9
 Cladhan-diseart, Iona, 38
 Cladh-Bhrainau, in Glen Lyon, 8
 Cladh Challum-Chille, at Kingussie, 9
 Cladh-Chiarain, in Glen Lyon, 8
 Cladh-Ghunnaidh, in Glen Lyon, 8
 Cladh-Mhanaich, 238
 Cladh-na-h'-Anaid, Loch Broom, 347
 Cladh-Odhrain, at Kirkapoll Bay, 9
 Clairvaux, St Bernard of, 352
 Clane, Kildare, 63
 Clanranald of Glengarry, 83
 Clonadh, Leinster, 63
 Clare, St, 254
 Clarkston, 283
 Clary and Portaclearys, Wigtownshire,
 284
 Clary Park and Prestrie, Whithorn, 284
 Clatt, Knockespoek, in, 225
 Clauhan Well, Old Luce, 405
 Clayshant, 405
 Cleidh-na-H'-Annait, Loch Nell, 348

- Clement, Bishop, 239
 Clement, St, chapel at Futtie of, 148
 Clement V., 354
Clerk in place-names, 283
 Clerk-croft, Hassendean, 334
 Clerkington, 283
 Clerkingtoun, Cokburnes of, 199
 Clerkis Aiker, Kilmartin, Argyll, 334
 Clerks-burn and Clerksbanks, 283
 Cleuch of the Cross, 169
 Cloister Close, Melrose, 252
 Cloisterseat and Monkshill, Udney, 265
 Clonard, 46
 Clonard, in Meath, 235; St Finan's monastery at, 115
 Clonfert, Galway, St Brandan of, 40
 Clonmacnoise, Abbey of, 46
 Closeburn parish, Dumfriesshire, 111
 "Closes" in Scotland, 9
 Closters, or the Glosters, Caithness-shire, 265
Cnoc in place-names, 319
 Cnocan-a-Chluig, 94
 Cnoc-an-Aingel, Iona, 316
 Cnoc-an-sagairt, Kilmuir-Easter, 281
 Cnoc-an-t-sagairt, Farr, 286
 Cnoc-Ernaini, Sutherlandshire, 106
 Cnoc-mhoir, Inverness-shire, 199
 Cnoc-t-sagairt, Kirkmaiden, 285
 Cockpen, Preston-Holm, in, 280
 Coivin, or Kevin, St, 94
 Cokburnes of Clerkingtoun, 199
 Coldingham, 242; Corsgait, at, 191; priory church founded at, 32; Sacristan's Croft, at, 334
 Coldingham Shore, 32
 Colheuch Spittel, Fife, 377
 Colin, St, 29
 Coll, churches in, 8
 Collace, Balmaccolm, in, 396
 College of St Leonard, Fife, 17
 Collessie, Monkstown and Monksmoss, in, 245; St Thomas's Croft, in, 339
 Colmac, or Calmac, farms in North Bute, 109
 Colman, St, 298
 Colman, St, of Dromore, 109
 Colman, St, of the Eala, 31, 89; ancestry of, 31
 Colmonell, Ayrshire, 30; All-Saints Chapel, in, 156; Hallow Chapel, in, 155
 Colmonella, St, Church of, in Kintyre, 81
 Colonsay, curious custom in, 92; Kiloran, in, 106
 Colonsay and Oronsay, 290; Clach-an-tearmuinn, between, 405
 Columba, St, 235, 237, 253, 290, 292, 301, 305, 308, 311, 319, 322, 341, 404, 412; his fame, 3; Chapel of, in St Kilda, 3; founding the monastery of Iona, 3; number of churches, &c., in Scotland in thirteenth century, 4; St Drostan his nephew, 6; burying-ground of, 9; his fair, 9; St Angus a disciple of, 12; Echoid, a disciple, 26; St Machar sent to Pictavia by, 28; dedications in Buchan and Orkney, 28; in Mull, 29; Disert-Columelle, 37; prophecy regarding Baitan, 39; traditional early church in S. Knapdale, 45; Well at Keils, Argyllshire, 76; influence of, 87; St Berach warned by, 97; cures Fintan, 100; pupil of St Finan of Clonard, 115; his *Breccannoch*, 151; blue stone of Fladda-Chuain, 238; parting of Drostan with, 265; islands associated with, 291; Cnoc-an-Aingel at Iona, 316
 Columbanus, Adamnan's form of Colum, 31
 Columbanus, St, 89
Columbarium S. Leonardi, 333
 Columba's Penitential Bed, at Kells, Ireland, 409; Stone, at Lacknacor, 414; Well, Invermoriston, 405
 Columkil, Torosay, Mull, 29
 Coman and Laurence, Church of Saints, 284
 Comaraich, the, 192
 Comb of St Boisil, the, 34
 Comman, or Coman, St, 89
 Commanus, or Comanus, St, 102
 Comrie, Perthshire, St Fillans, in, 23
 Condaed, a hermit, 37
 Congal, St, 146, 299
 Congan, St, 143, 380; dedications to, 117; spring at Dalmally of, 42
 Conieglen, Kintyre, 104
 Conindrus, and Romulus, Bishops, 109
 Connel Burn, and Park, 146
 Connel's Bush, 146
 Connell, St, 110, 146
 Connemara, monastic settlement at Ardoilean, in, 27
 Constantine the Great, 302
 Constantine, St, 94
 Constantine's Cave, Fifeness, 53
 Conval, St, 146; stone boat of, 413
 Convent of Blackfriars at Montrose, 207
 Conveth, Inverness-shire, 150; parish of, in the Mearns, 149
 Conveth, meaning of, 150
 Cordon, lands of, 277
 Cormac Leir, 39
 Cormack, St, Abbot of Durrow, 39, 135
 Cornely, St, 400
 Cornwall, St Germans, in, 19

- Coroticus, Epistle to St Patrick's, 90
 Corriemony, Clach Churadain, 337
 Corryvreckan, 31
 Cors, in Banffshire, 177
 Corsapool, Islay, 181
 Corsbak, Corsbalk, in Caithness-shire, 167
 Corsbauld, Fordoun, 191
 Corscleugh, Etrick Forest, 169
 Corscleugh, Roxburghshire, 169
 Cors-Croft, Cullen, 332
 Corsdaill, Sutherlandshire, 169
 Corsdaillis, Forfarshire, 169
 Corse, in Lanarkshire, 177
 Corse, Corseland, East Kilbride, 167
 Corsebrae, Fifeshire, 168
 Corsecraig, Kirkcudbrightshire, 168
 Corse-hill, in Galloway, 167
 Corsehill Muir, Ayrshire, 167
 Corsemartin, Kirkcudbrightshire, 187
 Corseness, near Dundee, 175
 Corse-Rig, near Melrose, 170
 Corseyard, Kirkcudbrightshire, 171
 Corsgait, at Coldingham, 191
 Corshench, Fifeshire, 167
 Corshill, Haddingtonshire, 166
 Corshope, Mid-Lothian, 169
 Corshous, at Holyrood-house, land known as, 183
 Corshellie, Banffshire, 172
 Corslat, and variants of, 171
 Corsley Burn, near Moffat, 171
 Corslie, Crosslee, and variants of, 171
 Corsnachten, Clackmannanshire, 189
 Corsnavok, Dumfriesshire, 189
 Corss, in Carrick, 177
 Corston, and Corsehouse, 390
 Corstorphine, 168; Lamp Acre, in, 335
 Corswall, Haddingtonshire, 172; Wigtownshire, 172
 Corsway, Annandale, 191
 Corswode, Mid-Calder, 171
 Cospatrick, Earl of Dunbar, 253; Nunnery founded by, 201
 Cottage of the Virgin, the, 208
 Council of Ephesus, 194; Whitby, 2
 Coupar-Angus, Abbey of, 263
 Coupar-Angus, St Ninian's Mill and Acre, near, 341
 Cousland Chapel, in Cranston, 9
 Cove, Loch Caolisport, Chapel-cave at, 45
 Cove Wynd, Pittenweem, 51
 Covenanters, the, 163
 Covington, St John's Kirk, in, 134
 Cowan Fair, 380
 Cowan's Hospital, Stirling, 376
 Cowgate, Edinburgh, St Mary Magdalene Hospital, in the, 367
 Cowie, Abbot's Croft, at, 333
 Cragach, St Donnan, of, 156
 Craig, Forfarshire, Marywell, in, 195; parish of, 25, 278
 Craig, David, Bervie, 322
 Craig of Madderty, 25
 Craignannet, near Stirling, 347
 Craigencrosh, Wigtownshire, 168
 Craigiannie, Glenlyon, 398
 Craigness, John Campbell, Rector of, 40
 Craignish, Argyll, 197
 Craighadrick, near Inverness, 320
 Crail, Fifeshire, St Rufus Priory at, 256; Monk's Croft, in, 335; Prior's Croft, in, 333; Rood Street, in, 177; Rudwell Croft, in, 172
 Crailing, Spittal, in, 368
 Cranston, church of, 279
 Cranstoun, Hugh Riddell of, 246
 Crassopolie, Mull, 181
 Crawford, Kirkgill, in, 123; the nunnery in, 254
 Creek of the Kirk, 129
 Crieff, Milnab, in, 264
 Croce, in Ayrshire, 177
 Croceden, Forfarshire, 169
 Crocequa, Caithness-shire, 171
 "Crofta Divi Apollinaris," 343
 "Crofta Divi Niniani," Arbroath, 340
 Croft-an-Deor, Acharn, Loch Tay, 11
 Croft Marieland, near Banff, 340
 Croftmartaig, near Loch Tay, 341
 Croftmartin, Kinross, 341
 Croftnamaish, Monomere, 336
 Croft of St Finbar, at Dornoch, 342
 St John, Montrose, 339
 St Lolan, 337
 St Mary, Glasgow, 340
 St Rochy, Glasgow, 340
 St Tenew, Glasgow, 340
 Croicht-an-Teampuil, Fodderty, 363
 Croit-an-Deoir, Urquhart, 337
 Croit-Chad, Grantully, 341
 Croit-Churadain, 337
 Croit-en-deor, 336
 Croit mo Chrostain, Urquhart, 337
 Cromar, Chapel-Ernan, in, 159
 Cromarty, the Old Kirk at, 130
 Cromdale parish, 28
 Cros, a district in Inverness-shire, 177
 Cros-Aikeris, 332
 Crosrag, Mid-Lothian, 168
 Crosier of St Fillan, 11
 Cross, in the topography of Glasgow, the, 184
 Cross, places called, 177
 Cross, Crag of the, 168
 Cross, or the Gallows Hill of the, 168
 Cross, the Height of the, 165
 Cross, Pennyland, of the, 168
 Cross, with early Latin inscription, at Whithorn, 186

- Cross, between Penicuik and the Pentlands (socket of wayside), 165; between Perth and Methven (wayside), 166; at Preston (wayside), 166; in Scotland, the oldest known, 176 n.; at Whitby, in honour of Caedmon, 173 n.
- Cross of St Catherine, the, 187
 St John, on Temple lands, 362
 St Magdalene, Linlithgow, 187
 St Michael, and Fair, 189
 The Virgin, 187
- Cross, St Helena's discovery of the, 360
- Crossaig, Kintyre, 174
- Crossall, in Dalmeny, 165
- Crossan, in Colonsay, 178
- Crossan Mor, na, 176
- Crossapeill, in Kintyre, 181
- Crossapoll, Templefield, near, 362
- Crossapoll, in Tiree and Coll, 181
- Cross-Arthurlee, in Neilston, 183
- Crossbasket, Ayrshire, 186
- Cross-bearers, the Order of the, 359
- Crossbeg and Crossmore, Rothessay, 165
- Crossboat, in Lewis, 182
- Crossbuster, in Unst, 182
- Crossby, and variants of, 182
- Crosschapel, in Perthshire, 178
- Crosses as boundary-marks, 186; commemorative of notable persons, 185; in Iona, 175; of St Kentigern, 176; at Kilrimont, 176; of Macduff and Mugdrum, 189; pilgrimages made to, 177
- Crossflat, near Dryburgh Abbey, 171; near Paisley, 171; at Rutherglen, 167
- Crossflats, at Linlithgow, 171
- Crossford, 174, 175
- Crossford, Lanarkshire, 174
- Crossgatehall, Inveresk, 191
- Crossgates, Crossways, 190, 191
- Crossgills, Dumfriesshire, 169
- Crosshall, in Berwickshire, 185; in Stirlingshire, 186
- Crosshands, near Mauchline, 191
- Crosshill in the north-east, places called, 166
- "Crosshill," the, Strathblane, 165
- Crossholm, Ayrshire, 167
- Crosshouse, and variants of, 183
- Crosshouses, Mid-Lothian, 170
- Crossibeg, Campbeltown, 165
- Cross-Kirk, in Caithness-shire, 178
- Crosskirk, at Peebles, 178
- Crosslaw, in Lanarkshire, 167
- Crossmichael, Chapelerne, in, 159; Ernanity, in, 347
- Cross Muir, Broken, 171
- Crossmungo, Wauchopdale, 187
- Crossmyloof, near Glasgow, 187
- Crossraguel Abbey, 186, 244
- Crossraguel, charter of Robert III. to, 144
- Crossrig, near Biggar, 166
- Cross-roads, sacredness of, 191
- Crosstoun, and variants of, 182
- Crosswaters, Wigtownshire, 172
- Crosswell, the, at Kirkcolm, 135
- Crosswell, at Linlithgow, 172; in Wigtownshire, 172
- Crosswells, or Roodwells, 172
- Crosswood, Kirkcudbrightshire, 171
- Crosswoodhill, West Calder, 172
- Crostan, 177
- Crosthwaite, near Keswick, 176
- Crucifield, Shetland, 178
- Crueshill, Perthshire, 172
- Cruithnechan, presbyter, 29
- Crumtherim, early oratory of, 61
- Crux regalis*, 186
- Crystis Croft, Meikle Methlick, 332
- Culbrandon, Garvelloch Isles, 40
- Culdees, the, 228, 295; the retreat of, in Iona, 38
- Cullen, Cors-Croft, at, 332; Priest's-field, at, 280
- Cullicudden parish, Ross-shire, 19
- Culmalin, 113
- Culross, 395; association of St Serf with, 21
- Culsalmond, Lady's Causeway, in, 202; Laurence Road, in, 5; St Sare's fair still held in, 327
- Cultalich, Aberfeldy, Knoc-na-Eaglais, at, 66
- Culter, parish of, 6
- Cults, Fife, Hospital Mill, in, 383
- Cumberland, Kirkandrews-on-Eden, in, 135; St Bees, in, 112
- Cumbernauld, Achinkill, in, 79; Kildrum, in, 79
- Cumine the Fair, 38, 88
- Cummertrees, Priestside, in, 282
- Cumnock and Eastwood, churches of, 146
- Cumyn, Alexander, 379
- Cumynth, Hugh, a hermit, 55
- Cunningham, Croce, in, 177
- Cunotigernos, Gaelic form of Kentigern, 32
- Cunuchar, Thane of Angus, 110
- Cupar, Abbey of, 242
- Cupar, Fifeshire, Kilmaron, in, 107; Lady Orchard, at, 203; Marie Crux, in, 206
- Curadan, St, 337
- Curate's Acre, Linlithgow, 334
- Curate's Neuk, Kirkcolm, 276
- Curate's Steps, Sorn, 276
- Curate's Well, Dunsyre, 276
- Currie, Temple House, in, 360; Temples, in, 356

- "*Currus Sancti Convali*," 413
 Cushnie, Aberdeenshire, old church of, 5
 Cuthbert, St, 32, 100, 139, 278, 299;
 "Metrical Life" of, 140; reputed
 grave of, 145; enters Old Melrose,
 314; Holm, 323; pupil of Boisil,
 251
 Cuthbert's Church, bull brought to St,
 140
 Cyric, St, infant martyr, 20
- Dailly, Machrykill, in, 78; St Kieran's
 Church in, 93
 Dalacassy, at Skail, 286
 Dalarassie, Moy, 324
 Dalcross, Inverness-shire, 170
 Dalgetty, Fife, St David's, in, 25
 Dalhousie, Ramsays of, 280
 Dallas, Elginshire, Effigy of St Michael
 in church of, 133
 Dalleagles, Ayrshire, 67
 Dalmakeran, Dailly, 323
 Dalmakeran, Dumfriesshire, 324
 Dalmally, Ben Eunaich, near, 321
 Dalmally, anciently Clachandysert, 42
 Dalmarnock, Glasgow, 323
 Dalmary, Stirlingshire, 205
 Dal-mo-cheode, Fortingall, 390
 Dalnaspidal, 365
 Dalpatrick, Dalsersf, 323
 Dalry, Ayrshire, Caerwinning, in, 388
 Dalry, Kirkcudbrightshire, Holy Linn,
 in, 313; St John's Chair at, 409; St
 John's Town of, 392
 Dalsersf, Chapel Rone, at, 162
Daltan, a foster-son, 87
 Daminsey, Damsay, 292
 Danelagh, Kirks named in the, 121
 Danes, slaughter of followers of St
 Monan, by the, 50
 Davar, or Devar, 290
 David I., 190, 226, 230, 244, 245, 246,
 251, 257, 263, 266, 271, 280, 334,
 352; founding of Holyrood by, 179;
 the "sair saunt for the croon," 25
 David II., 284, 322, 395; St Monans
 founded by, 25
 David de Bernham, Bishop, 63, 207
 David, Commendator of Dryburgh, 250
 David, Duke of Rothesay, 332
 David, Earl of Huntingdon, 244
 David, inquest regarding Cumbrian
 churches by Earl, 273
 David, St, of Wales, 115
 Davius, an Irish ecclesiastic, 115
 Dealg-na-Ros, 171
 Deanskier, Muthill, 230
 Deansludie, Kilmadock, 230
 Deanston, Kilmadock, 230
Decima bladi and *fani*, 275
 Declan of Ardmore, St, 400
- Deer, in Buchan, 7, 264, 265; Abbey
 Well, at, 265
 Deerness and St Andrews, in Orkney, 16
 Delny, chapel to the Virgin at, 200
Den and *Dean* in place-names, 326
 Den of Ogilvie, the, 103
 Deray Croft, Diracroft, and Diraland,
 336
 Dercongel, near Dumfries, 146
 Deschu, 32
 Desert of the Bishops, 37
 Deserts in Ireland, 37; attached to
 monasteries, 37
Desertum, 36; on the mainland of
 Britain, 40.
 Deskford, Sir Alexander Ogilvie of, 280
 Deuchar, The Maiden Kirk at, 207
 Devenic, St, 177, 325
 Deveron, the river, 29
 Devorgilla, 248
 Dewar, Doire, hereditary keeper of a
 crosier or other relic, 11, 336
 Dewar's Croft, 11
 Dewar-na-fergus Croft, Auchlyne, 336
 Dewar-na-Maynes Croft, Killin, 336
 Dewar Vernon's Croft, Suy, 336
 Dhalachlirich, Strathdon, 284
 Diraland and Diracroft, 336
 Dirleton, Elbottle, in, 268
 Disert, near Faskally, 41
 Disertach, 38
 Disert-Chiamin, Leinster, 38
 Disert-na-nespoic, 37
 Disschington, Sir William, 395
 Doire, or Dewar, hereditary keeper of
 a saint's relic, 11
 Dollar, Thomas Forrest, vicar of, 276
 Dominicans at Perth, monastery of, 258
 Dominick, St, 144, 229
 Domus Dei, Berwick, 369
 Don, Chapel Pool, in the, 163
 Donaldson, Sir John, 342
 Donan, St, in the West, 100, 156, 292,
 321
 Donevald, St, 23, 321
 Donnell, St, 110
 Dornoch, Caithness Cathedral, at, 117,
 226; connection of Scone Abbey
 with, 262
 Dornoch, Croft of St Finbar, 342
 Douglas, Archibald, Earl of, 254
 Douglas, Gavin, 280
 Douglas, George, Earl of Angus, 277
 Douglas, William of, 56
 Dove-cots, 332
 Dovenald, St, 103
 Dowcat-Aikir, Aberlady, 333
 Dowcatcroft, Scone, 333
 Dowcatland, Skibo, 333
 "Dowcatt Croft," Aberdeen, 333
 Downpatrick, 91

- Dragon's Den, New Pitcairn, 327
 Drainie, Gerardin's Cave, in, 45
 Dron, Chapel lands of Abermethy and, 378
 Drostan, St, 6, 264, 310, 352; names in Galloway associated with, 317
 Drostan, a variant of Tristan, 7
 Droustie, Lochlee, in Angus, 6
 Droustie's Well and Meadow, Lochlee, 6
Druim in place-names, 285
 Drum, barony of, 362
 Drumachloy, Bute, 93
 Drumadon Bay, 91
 Drumakill, Stirlingshire, 79
 Drumanoghan, Wigtown, 240
 Drumblade, Parson's-pool, 275
 Drumchapel, Ayrshire, 160
 Drumcross, Renfrewshire, 168
 Drumdelgie, Aberdeenshire, Peterkirk or, 133
 Drummanister, Kirkcudbrightshire, 239
 Drummanoch, in Buittle, 240
 Drumoak, on Deeside, 321
 Drumsargart, 285
 Dryburgh Abbey, 243, 250; burning and plundering of, 250; Crossflat, near, 171
 Drymen, Balquhapple, near, 394
 Duart Castle, 91; Lachlan MacLean of, 205
 Duffus, tomb of King, 266
 Dull, monastery of, 190, 241; reputed origin of the name, 399
 Dumbarton, 90; the Bishop's Cast, at, 233; Chapelton, near, 157, 158; Spittal-Burn, near, 372
 Dumbartonshire, Kilmarnock, in, 106
 Dumfries, Dercongel, near, 146; Friars' Vennel, in, 248; Kirkland Moat, near, 122; St Michael's, at, 133
 Dumfriesshire, Appin Hill, in, 241; Canonbie, in, 247; Closeburn parish, in, 111; farm of Kirkcudbright, in, 140; Kirkmahoe, in, 144; Redpatrick, in, 129; Ruthwell, in, 173; St Mungo's parish in, 31
 Dun Connel, Renfrewshire, 146
 Dun ni Manich, 236
 Dun, vicarage of, Forfarshire, 71
 Dunbar, Collegiate Church at, 111
 Dunbar, Cospatrick, Earl of, 253; Patrick, fifth Earl of, 258
 Dunbar, Friar's Croft at, 258, 335; Priest's Croft, near, 334
 Dunbarny, Perthshire, 321; Balcormac, in, 395
 Dunblane, 229, 322; churches of Fincoca and Fincana in the diocese of, 22; Crosschapel, in, 178
 Duncan, Earl of Carrick, 137, 244
 Duncomb, Old Kilpatrick, 322
 Dundas, Sir George, of Dundas, 335
 Dundas, Sir Lawrence, 393
 Dundee, Chapel of St Roque, at, 18; Friars' Acres, at, 335; Magdalene Green, at, 8; the Pleasance, at, 7; Roodyard, in, 175; St Saviour's Acres, at, 332
 Dundonald, Forfarshire, 25
 Dundrennan Abbey, 9, 243, 248
 Dundurn, 23
 Duneaves, Forthingall, 390
 Duneaves House, Glen Lyon, 8
 Dunfallandy, the Priest's Stone, at, 287
 Dunfermline, Abbey of, 257
 Dunfermline, Appin, near, 241; Croft, Orchard, and Yard of St Lawrence at, 338; Queen Margaret's Cave at, 45; Spittal Burn and Hill, at, 377; St Margaret's Stone, near, 412
 Dunfillan, Strathearn, 320
 Dunipace and Lithbert, chapels of, 65
 Dunkeld, 228; Bishop John of, 230; Chancellor's Croft, at, 334; Clach-an-t-sagairt, near, 286; Crueshill, in, 172; Gavin Douglas, Bishop of, 280; St George's Hospital at, 378
 Dunkeld Litany, 103
 Dunlichity, image of St Finane at, 115
 Dunlop, Chapel-house, near, 204
 Dunmeith, parish of, 152
 Dunnet, St John's Loch, in, 302
 Dunnet and Odrig, St Coomb's Kirk in, 135
 Dunnichen, 388; Fair of St Constantine at, 95
 Dunning, association of St Serf with, 21
 Dunnottar, Bishop's Croft, at, 228, 333
 Dunoon, Bishop's Seat, in, 230
 Dunrod, church of, Kirkcudbrightshire, 297
 Duns, Berwickshire, Ladywell, in, 195
 Dunscore, Friars' Carse, in, 252
 Dunskeig, the crag of, 89
 Dunure Castle, 137
 Dunure, Sir John Kennedy of, 204
 Dunvegan, Anait, in, 348; Dr Johnson's visit to, 348
 Dura and Dury, altered forms of Dewar, 11
 Durham, inventory of relics at, 34; reputed grave of St Cuthbert in Cathedral of, 145; St Cuthbert's monks settled at, 33
 Durisdeer, Annotturis, in, 347
 Durness, Balnakiel, in, 286
 Durrow, St Cormack, abbot of, 39
 Durward, Alan, 207
 Duthac, St, 148, 306, 321, 394; bell of, 395; chapel of, in Kilmminster Moss, 266; shrine of, at Tain, 117
 Dwarfie-Stone, Hoy, 414

- Dyce, Chapel of St Fergus, or, 156
 Dysart, and variants of the word, 36
 Dysart, in England and Wales, 41; in Fifeshire, 43; in Forfarshire, 42
- Eaglais*, a church, cognates of, 65
 Eaglescarnie, Haddingtonshire, 71
 Eaglesfield, near Ecclefechan, 67
 Eaglesham, connection with Glasgow of, 67; in Renfrewshire, 67; Temples in, 357
 Ealan-na-Coomb, 289
 Eald, a stream in King's County, 31
 Easa-Pheallaidh, Glen Lyon, 312
 Eas-Innian, Glen Lyon, 312
 Eassie and Nevay, parishes of, 27
 East Kilbride, Corse and Corseland, in, 167; Crossbasket, in, 186; Wardlaw-cross, in, 167
 East Lothian, Chapel Haugh, in, 161; Kilspindie, in, 107; St Bathans', in, 32; St Germans, in, 19
 Eastercaer, 126
 Eata, abbot of Old Melrose, 251
 Ebba, St, daughter of King Ethelfrid, 32, 323; Abbess of Coldingham, 32
 Ecclefechan, Dumfriesshire, 69
 Eccles, Berwickshire, 65; Cistercian nunnery at, 253; a pillar called Crosshall, near, 185; Ladies' Quarter, 201; Nuncroft, in, 335; the four "quarters" of, 65
 Eccles, Dumfriesshire, 65
Eccles and Lann, 61
Ecclesia de Orda, 125
Ecclesia Machui, 72
 Ecclesiamagirdle, dedicated probably to St Adrian, 72
 Ecclesmachan, Linlithgow, 69
 Ecclesmaldie, or Inglismaldie, Kin-cardineshire, 70
 Ecclesmalesoch, old name of Carluke, 71
 Ecclesmartine, old name of Strathmiglo, 70
 Ecclesmonichy, Forfarshire, 71
 Eccleisland, Wigtownshire, 65
 Echoid, a disciple of St Columba, 26
 Echt, the church of, granted to Scone Abbey, 262; parish church of, 403
 Eckford, church-bell of, 123; Priest's Crown, in, 281; Spittelbanck, in, 368
 Edana, St, or Medan, 48
 Edgar Atheling, 306
 Edgar, son of Malcolm Canmore, 33
 Edinburgh: Canongate, Abbeyhill, St John's Hill, 7; Sciennes, 7, 270; Magdalene Nunnery, 7; St Roque's, 17; St Monan's Wynd, 24; St Cuthbert's, 33; St Giles's, 33; St John's Cross, 187; Our Lady's Steps, 205; the Grange, 267; Borough - Muir, 271; Parson's Green, 275; Hospitals in, 375
 Edmondstone of Hermit's Croft, 55
 Ednam, Spittal in, 368
 Edward I., 354
 Edward II., 354
 Edward III., 246; in Perth, 245
 Edward, St, the Confessor, 259, 306
 Edzell, Columban foundation at, 241; New Dusk, in, 229
 Eggesbrec, Falkirk, 130
 Egglis, Eggluis, or St Ninian's, Stirlingshire, 65
 Egilshay, Orkney, 67
 Eglisjohn, Forfarshire, 71
 Eglismaly, Egsmalee, Fifeshire, 70
 Eglismanqhwy, 69
 Eglis-Martyn, Fife, 70
 Eglismenythok, Aberdeenshire, and variants of, 71
 Egylysgrigg, Kincardineshire, 73
 Egypt, source of the hermit-life, 36; St Anthony of, 56
 Eigg, stones called Martin Dessil, in, 416; stones consecrated to the Virgin in, 416
 Eilean-Aidin, Loch Tay, 299
 Eilean Donan, 292
 Eilean Molaisi, 47
 Eilean Mòr, Argyllshire, 76
 Eilean More, Sound of Jura, 293
 Eilean na m'Ban, 237
 Eilean-na-Naoimh, retreat in, 38
 Eilean Nave, 82
 Eilean-'n-ta-gart, Loch Awe, 286
 Eilean-tigh-an-t-sagairt, Tongue, 286
 Elachnave, Garveloch Isles, 288
 Elan Finan, 292
 Elanmunde, Loch Leven, 292
 Elbottle, Dirlerton, 268
 Eleanor, Queen, 177
 Elgin, Lady Hill, at, 202; Ladywell Acre, near, 339; Maison Dieu preceptory, at, 379; monastery at, 257; Palmer's Cross, near, 164; Spytelcroft, near, 331; St Katherine's Crofts, 342; St Nicholas Hospital, near, 379
 Elginshire, parish of Knockando, in, 29; parish of Macallan, in, 29; parishes of St Andrews and Lhanbryd, 16
 Elinanabb (Abbot's Isle), in Loch Etive, 264
 Eilan Mhuire, Shiant Isles, 199
 Eilan More, Loch Swin, 199
 Eilan Moury, bull-sacrifices at, 296
 Eilan Vow, Loch Lomond, modern hermitage on, 58

- Ellon, Proctouris-Croft, in, 333
 Elphinstone, Bishop, 193
 Emmanuel Priory, Muiravonside, 255
 Englat, St, 311
 Enhallow, Orkney, 289
 Ennet and Ennell, 348
 Enzie, Banffshire, Chapel-ford, in, 163
 Eochaidh, possibly corruption of the name Skeoch, 26
 Eonan, St, 398
 Eoroby, in Lewis, 2
 Ephesus, Council of, 194
 Ermengarda, 396; widow of William the Lion, 259
 Ernan, St, 29
 Ernan, St, of Rathnew, 298
 Ernanity, Crossmichael, 347
 Ernfillan, Crossmichael, 320
 Erskine, Drumcross, in, 168
 Erskine, Henry, son of the Earl of Mar, 250
 Ethelreda, St, visits St Ebba at Coldingham, 32
 Ethernan, St, 110, 290
 Ethernase, Fife, 63
 Ethie, Forfarshire, church of, 104
 Ettrick Forest, Corscleugh, in, 169
 Exmagirdle, Perthshire, 72

Faire-chlaoidh, the doom of the, 299
 Fairs, 5, 6, 17, 22, 23, 26, 27, 34, 43, 44, 85, 92, 95, 97, 99, 132, 136, 144, 146, 150, 151, 172, 187, 189, 226, 304, 315, 317, 320, 326, 327, 341, 343, 374, 380, 381, 388, 390, 394, 397, 411
 Falgunzeon, Kirkcudbrightshire, 138
 Falkirk, 130; Bainsford, near, 354 n.; Lauriston, in, 393
 Faolan, St, of Strathdochart, 23
 Farnell, Rume's Cross, in, 188
 Farr, Cnoc-an-t-sagairt, in, 286
 Faskally, Disert, at, 41
 Fawside, Nunbank and Nunmoss, in, 253
 Feast of St John, at Carnwath, 188
 Fechan, St, abbot of Fobhar, in Westmeath, 27
 Feil Daidh, at Weem, 44
 Feill-Aonghais, 13
 Feill Challum Chille, 9
 Feill-ma-Chessaig, 320
 Feill-Ronan, 22
 Fer-da-Leithe, 97
 Fergan Well, Kirkmichael, 319
 Fergnous, St, in Eilean-na-naoimh, 38
 Fergus, Earl of Buchan, 261
 Fergus, Lord of Galloway, 248
 Fergus, St, 302, 319, 324; cave at Glamis, 44; died at Glamis, 28; his image destroyed, 28; patron of Wick, 28; relics at Aberdeen and Scone of, 28
 Fermartyn, the Thane of, 88
 Ferrytown of Cree, chapel at, 138
 Fetteresso, "Tempil Acre," in, 330
 Fetters of Silver, thank-offering of, 17
 Fiacre, St, 311
 Field of the Church, Bonhill, Dumbartonshire, 66
 Field of the Cross, 170
 Fife, Balclerache, in, 284; Balcormo, in, 395; Balmungo, in, 395; Kinglassie, in, 396; St Michael's Hill, in, 316
 Fife, Lanark, and Kirkcudbrightshire, Kirkland, in, 122
 Fifeness, Constantine's Cave, at, 53
 Fifeshire, Ceres parish, in, 20; Dysart, in, 43; Kilconquhar, in, 110; Kilrenny, in, 110
 Fillan, St, 239, 320; crosier of, 11; Holy Pool of, 312
 Finan, St, 283; in Aberdeenshire names, 64; church of, in Coll, 8
 Finan, St, Bishop of Lindisfarne, 115
 Finan, St, of Clonard, 235, 292; St Columba pupil of, 115
 Finbar, St, 117
 Fincana, possibly a daughter of St Donevald, 23; saint and virgin, 103
 Findchan, St, 103
 Findchna, St, 400
 Findoca and Fincana, saints, 22
 Findo-Gask, 22
 Fingal's Grave, at Killin, 80
 Finlagan, St, 319
 Finnan, Bishop, church built at Lindisfarne by, 60
 Finnan, St, of Clonard, 46
 Finnan, or Winnin, St, 138
 Finnich Drummond, Stirlingshire, 80
 Finnick-Tennent, lands of, 66
 Fintan, or St Mund, 100
 Fintana, St, 305
 Finten, St, 292
 Fintry, cup-marked stone near bridge of, 403
 Fir Ceall, Westmeath, 31
 Firilot, meaning of the word, 10
 Fisher Acre, Arbroath, 260
 Fitz-Alan, Walter, 243, 357
 Fladda-Chuain, the blue stone at, 238
 Flannan, or Holy, Isles, 289
 Fleming, Adam, 147
 Flisk, St Muggin's Seat, in, 411
 Flodden field, tradition of St Magnus and, 307
 Fobhar, Westmeath, St Fechan, abbot of, 27
 Fochabers, Chapel of Grace, near, 155
 Fodderty, Croicht-an-Teampuil, 363

- Fons Convalli, 146
 Forbes, Duncan, of Monymusk, 261
 Forbes, St John's Close, in, 355
 Fordoun, Corsbauld, in, 191; Friar's
 Glen, in, 259; St Palladius's Chapel,
 at, 150; Templebank, in, 361;
 tradition of Palladius and, 151
 Fords connected with saints' names,
 311
 Fore in Westmeath, 27
 Fore Boath, Panbride, 389
 Forest Kirk, Lanarkshire, 126, 246
 Forfarshire, hamlet called Chapel of
 Keillor, in, 156; Kettins, in, 241;
 Kirkbuddo, in, 149; Kirkden, in,
 125; Ladyloan, in, 203; four parishes
 in, 25
 Forgan, Friarton, in, 258; parish of,
 Fifeshire, 23
 Forglen, *alias* Tennankirk, 151
 Forgund, Dysart, in, 41
 Forrest, Thomas, vicar of Dollar, 276
 Forrester, Robert, 259
 Forrester, Sir John, 168
 Forteviot, Halyhill, near, 315
 Forth, fishings belonging to Cambus-
 kenneth Abbey on the, 264
 Forthar, Perthshire, 128
 Fortingall, Clach-math-Luag, in, 406;
 Duneaves, near, 390
 Fotinus, St, of Lyons, 148
 Foty, or Fotyn, a district in Aberdeen-
 shire, 148
 Foulden, Nunland, in, 251
 Fowey, Cornwall, church of, 117
 Fowlis and Longforgan, Ladyfield, in,
 203
 Fowlis, Strathearn, Mariscroft, in, 339
 Fowlis-Wester, association of St Methven
 with, 23; probable association of St
 Bean with, 23
 Francis, St, nuns of, 254
 Franciscans in Jedburgh, 247
 Fraser of Frendraught, 259
 Frater's-Croft, Galloway, 335
 Freir Croft, Roxburgh, 335
 Freiris-Croft, Queensferry, 335
 Freretoune, at Balmerino, 259
 Freswick, Caithness-shire, Chapel of St
 Maddan at, 26
 Friarmoor, Crawford, 269
 Friars at Kilwinning, monastery of
 White, 258
 Friars' Acres, Ayr, 335; Dundee, 335
 Friar's Brae, Linlithgow, 172, 257
 Friars' Carse, Dunscore, 252
 Friars, Church of the Red, 178
 Friars' Croft, Carluke, 335; Dunbar,
 258, 335
 Friars Dubbs, Bervie, 256
 Friars Ford, 258
 Friars'-gate, Friars'-garden, Jedburgh,
 247
 Friar's Glen, Fordoun, 259
 Friars' Haugh, Roxburghshire, 248
 Friars' Vennel, Dumfries, 248
 Friars' Well, Linlithgow, 257
 Friars' Yard, and New Abbey Pow, 248
 Friarsland, George Home of, 258
 Friarton, Forgan, 258; at Perth, 258
 Friarton Hole, in the Tay, 258
 Friartoun, at Rubislaw, Aberdeenshire,
 259
 Frigidianus, St, Bishop of Lucca, 115
 Fumac, St, 151
 Fumackirk, *alias* Botriphnie, 151
 Futhcul, a district, 156
 Futtie, at Aberdeen, 261
 Fyvie, St Mary's Priory at, 261
 Fyvie and Kayne, the Towstane, in,
 185
 Fyvy, Aberdeenshire, 88
 Gaius, saint and martyr, 112
 Gallerus, early oratory of, 61
 Galloway, Corschill, in, 167; Frater's-
 Croft, in, 335; frequency of Kirk ~~Star~~
 saint's name in, 132
 Galston, Burn Ann, in, 310
 Galtway parish, 122
 Garden of the Monks, Tongland, 249
 Garioch, Rathmuriel, in the, 387
 Gartly, Priest's Water, in, 282
 Garvald, fortalice of Nunraw, in, 255
 Gask, Forfarshire, Kirkshade, in, 125
 Gate Hamlet of the Church, 127
 George, Bishop of Argyll, 91
 George, Lord Seytoun, 271
 George Junction, near Thurso, 5
 Georgemas Fair, near Thurso, 5
 Gerardin's Cave, Drainie, Elginshire, 45
 Germanus, St, Bishop of Auxerre, 19;
 his death at Ravenna, 19
 Gervadius, St, in Moray, 45; oratory of,
 at Kenedor, 45
 Gifford, Hugh, Lord of Tealing, 279
 Gigha, Kilchattan, in, 105
 Gilbert, Archdeacon of Moray, 226
 Gilbert, Earl of Strathearn, 264
 Gilbert, St, his Fair, 226
 Gilchrist, Earl of Angus, 199
 Giles, or Ægidius, St, 33; his image
 carried in procession, 34; church of,
 at Edinburgh, 267
 Gillemeluoc, 98
 Gillie-Christ, old Chapel of, 83
 Girig, King of Scotland, 73
 Girth Cross, Edinburgh, 187
 Girth-Crosses, 190
 Girth-gate, or Sanctuary Way, at Old
 Melrose, 251
 Girthgate, near Soutra, 366

- Girvan, Balkissock, in, 396; Chapel Donan, near, 156; Kil St Ninian, in, 108
- Gladsmuir, Templefield, in, 361
- Glamis, 28; St Fergus's Cave at, 44; St Orland's Stone, with symbols, in, 407
- Glaschu, 32
- Glascianus, St, 107, 396
- Glasert, the Water of, formed by five streams, 69
- Glasgow, Archbishopric of, 230; Bishop Cameron of, 286; Bishop Joceline of, 285; the Cross in topography of, 184; etymology of name, 31; Fair, 99
- Glasgow, Croft of St Mary, at, 340; Croft of St Rochoy, near, 340; Croft of St Tenew, at, 340; Crossmyloof, at, 187; Leper Hospital in, 383; Parson's Croft, at, 334; Provost-Haugh, at, 277; St Ninian's Croft, at, 340, 384; St Ninian's Hospital, at, 372; St Rollox, at, 17; Stobcross, at, 166, 275
- Glasgow Cathedral, 18; Campsie, a prebend of, 69; Eaglesham, in Renfrew, a prebend of, 67
- Glass, Wallakirk, in, 152
- Glasserton, Wigtownshire, St Ninian's Cave at, 49
- Gleann Aifrionn, 11
- Gleann-an-Teampull, Iona, 2
- Glen Dye, Spital of, 365
- Glen Lyon, 311; Baile - a - Mhullin-Eonan, in, 398; Balnahanaid, in, 349; Cathair Innian, in, 409; churches in, 8; Eas Innian, in, 312
- Glen Moriston, 6; Clachan Mhercheird, in, 404; St Adamnan's Croft, in, 342
- Glen Muick, Spital of, 365
- Glen of the Bog, 170
- Glen of the Church, the, 65, 123
- Glen Urquhart, 6; Achna-H-Anoid, in, 349
- Glenakille, South Knapdale, 78
- Glencourse, Mid-Lothian, 169
- Glendalough, Wicklow, 94
- Glendevon, the name of St Serf on a bridge in, 22
- Glendochart, St Fillan's Chair in, 410
- Gleneagles, Perthshire, 65; the Haldanes of, 65; local pronunciation of, 66; old spelling of, 66
- Glenesk, in Angus, 6
- Glenfarg, Kirkpottie, at, 148
- Glengairden, Aberdeenshire, 63
- Glenhapples, Wigtownshire, 160
- Glenholm, Kirkhall, in, 126; Glenkirk in, 126
- Glenisla, barony of, Banffshire, 267
- Glenisla, Forthar, in, 128
- Glenkirk, Peeblesshire, 126
- Glenluce Abbey, Anchenmanister, near, 239; Balnab, near, 240
- Glenmeran, Glen Lyon, 319
- Glenorchy, Alt-na-H'-Annait, in, 348
- Glenshee, Spital of, 365
- Glentaggart, Douglas, 285
- Godscroft, near Abbey St Bathans, 331
- Gort-na-Liac, 401
- Gorton, William Preston of, 33
- Gosford, Spital, at, 373
- Grace, Well of, 155
- Grange, Edinburgh, 267
- Grange Burn, Stirlingshire, 267
- Grange of Conon, Hermitage, Chapel, and Well of St Fechan at, 27
- Grange parish, Banffshire, 267
- Granitor's Croft, Arbroath, 260
- Grantully, Croit-Chad, at, 341
- Grassmarket, Edinburgh, relics of the Templars in the, 361
- Grave-yard of the Desert, 38
- Gray, Edward, rector of Lundy, 208
- Green, St Boswell's Fair held on St Boswell's, 34
- Greenside, Edinburgh, Leper Hospital at, 382
- Griom, or Grioma, St, 311
- "Gudeman's Croft, the," 328
- Guinoche, St, 8
- Guirth, the, 361
- Gunim Castri, 72
- Haarfager, King of Norway, 232
- Haddington, Nunhopes, near, 255; Nungate and Nunside, near, 255; St Lawrence House, near, 393
- Haddingtonshire, Corshill, in, 166; Whitekirk, in, 129
- Hákön, Earl, 232, 307; murder of St Magnus by, 68
- Haldane of Gleneagles, 65
- Halden, John, of Gleneagles, 41
- Haliudean, Great Deer Park of, 326
- Halkirk, Caithness-shire, 124, 226; St Thomas's Chair, at, 408
- Halkirk and Watten, Spittal Hill, in, 380
- Hallow Chapel, Ayrshire, 155
- Halo-Crosse, Carnwath, 188
- Halyhill, near Forteviot, 315
- Halyland Croft, Aberdeen, 332
- Hamilton, Spitelholme, at, 371
- Hamilton and Dalziel, Motherwell, in, 195
- Harald, first Bishop of Argyll, 99; first Bishop of Dunkeld, 230
- Harbour of the Church, the, Dumbartonshire, 77

- Harbour of the Community, 236
 Harbour of the Cross, 174
 Harby, Nottinghamshire, 177
 Hariaw, Aberdeenshire, Temple Croft, at, 330, 360
 Hart, legend of the White, 179
 Hassendean, Clerk-croft, in, 334; hospital at, 369; Monks' Croft and Tower at, 252, 334
 Hauch, or Prestonhaugh, Haddingtonshire, 128
 Haven of the Martyrs, Iona, 13
 Hay, Sir William, of Locherwart, 32
 Hebrides, the, 231; Barry, in the Outer, 289
 Hecclerith, near Annan, 67
 Helen, St, 302
 Hell's Glen, Lochgoilhead, 11
 Helsker, Husker, 237
 Henry, son of Anselm, 239
 Hepburn, Elizabeth, prioress of Nunraw, 255
 Hepburn, suppression of St Leonard's Hospital, Fife, by Prior, 17
 Hermit of Cape Malea, the, 39
 Hermitage and Chapel of St Anthony on Arthur's Seat, 57; of St Oswald, 146
 Hermitage Castle, Roxburghshire, 55
 Hermitage in Kilbucho parish, 54; in Kilgary, Forfarshire, 55; at Loretto, 54; of St Fechan at Grange of Conon, 27; in Tay Valley, 55
 Hermitage, Superior of the, 38
 Hermitage Water, 55
 Hermitages, pilgrimages made to, 56
 Hermit's Croft, Menteith, 55, 335
 Hermits and Hermitages, 36
Hermits and Termits, 58
 Hexham, Acca, Bishop of, 15
 Hi, or Iona, date of founding of the monastery of, 3
 Hilda, St, convent of, at Whitby, 112
 Hillmabreedia, Wigtownshire, 93
 Hirscha Hill, Auchinblae, 151
 Hobkirk, Hopekirk, Roxburghshire, 127
 Hoddam, 31
 Hodelm, old form of Hoddam, 31
 Hogg, the Ettrick Shepherd, 35
Holm in place-names, 280
 Holy-Cross Day Fair, 172
 Holy Island, Lamlash, 47, 289
 Holy Kirk in Shetland, the, 130
 Holy Linn, Kirkcudbrightshire, 313
 Holy Loch, Firth of Clyde, 306
 Holy Trinity, Church of the, 228
 Holy Well of St Mackessog, Drymen, 66
 Holyman Head, Elginshire, 45
 Holyrood, sites connected with, 7; Corstorphine granted to, 168; founding of, 179; origin of, 243, 270; St Cuthbert's bestowed on, 33
 Holyrood Abbey, 269
 Holyroodhouse, land named Corsbous, at, 183
 Holywell, Flintshire, 65
 Holywood, hospital at, 369
 Home, George, of Friarsland, 258
 Honorius, Pope, 352
 Hospital at Hassendean, 369; at Holywood, 369; at Legerwood, 369; at Sanquhar, 369; at Trailtrow, 370
 Hospital of St Cuthbert, Aberlady, 373
 Knight of St John, at Ancrum, 368
 St Leonard, in Fife, 17; near Lanark, 370
 Hospital Mill, Cultra, Fife, 383
 Hospitalfield, Arbroath, 378
 Hospitallers, the, 2
 Hospitallers, or Knights of St John of Jerusalem, 355
 Hospitals, at Berwick, 369; in Edinburgh, 375; in Lothian, 373, 374; in Strafontane, 369; law anent the reformation of, 364 n.
 Hospitill, Rosskeen, 380
 Hounam, the Eleven Shearers, at, 401
 House of the Holy Ghost, at church of Dipple, 391
 Houston, Barochan Cross, in, 188
 Hoy, Dwarfie-Stone of, 414; St Patrick's Stone, in, 414
 Hugh de Morville, Lord of Cunninghame, 115
 Hugh of Over, 242
 Hugo de Paduinan, 85
 Huntingdon, David, Earl of, 244
 Hurlers, the, Caradonhill, 401
 Hutton, St John's Hospital in, 369
 Hy, the Black Stones of, 415
 Hy Maine, an Irish tribe, 113
 Ibert, near Balfron, 372
Inch in place-names, 297
 Inch, Wigtownshire, St John's Croft, in, 339
 Inch Kenneth, near Mull, 298
 Inch-Aidan, Perthshire, 299
 Inchaffray, Madderty, 297; the Abbey of, 264; Perthshire, 11
 Inchbrayock, Forfarshire, 25, 297
 Incheolm, Firth of Forth, 3, 291
 Inch-Gaillach, 239
 Inchinnan, near Renfrew, 298, 357; Lady Acre, in, 339; Our Lady's Altar, at, 203; reputed cell of St Conval at, 147
 Inchkerie, Fifeshire, 70
 Inchmahomac, Perthshire, 250
 Inch-ma-home, Lake of Menteith, 237, 298; priory of, 394

- Inchmarnock, near Ballater, 196, 298
 Inchmartin, 18
 Inch-Martyn, Fifeshire, 70
 Inchmichael, Carse of Gowrie, 297
 Inchmurrin, Inch-cailleach, Inch-ta-Vannoch, 300
 Inch-ta-Vannoch, 239
Inferendum, Gaelic *ifrinn*, 11
 Inglebourne Castle, 113
 Inglismaldie, or Ecclesmaldie, Kin-cardineshire, 70
 Iniscapel, Kilchattan, 160
 Inis-Chonain, Loch Awe, 300
 Inis-nan-Druineach, 291
 Innerleithen, Chapel Acre, in, 329; Priesthope, in, 281
 Innismaree, 295
 Innocent III., Pope, 230
 Insch, Inverness-shire, Celtic bell in parish church of, 320
Insula missarum, Perthshire, 11
 Inverary, formerly Kilmalduff, 112
 Inveraven parish, Chapelton of Kilmaichlie, in, 108
 Inverbervie, 256
 Inverchaolain, Kilmarnock, in, 106
 Inveresk, Crossgatehall, in, 191
 Inverey, St Monans, 24
 Inverkeillor, church of Ethie, in, 104
 Inverkeithing, Spittalfield, near, 377
 Inverkip, parish of, 130
 Invermoriston, Clachan Cholumchille, at, 405; Columba's Well, at, 405
 Inverness-shire, Conveth, in, 150; Cros, in, 177; Dalcross, in, 170; Kilmichael, in, 85; Kil St Ninian, in, 108; Wardlaw and Farnua parishes in, 123
 Inverry, St Monans, 50; St Monan's Cave at, 25
 Invertiel, Sanct-German's Aikar, 341
 Inverugie, in Buchan, parish of, 28
 Inverurie, Polnar Chapel, a farm in, 156
 Iollen-na-Moinoch, 237
 Iona, Columba's prophecy about, 292; crosses in, 175; the Glen of the Church in, 2; Harbour of the Currach in, 308; John, Abbot of, 231; Moelblatha, a stone, in, 415; monastic names in, 236, 237; Port-na-Mairtear, in, 13; raided by Norsemen, 13; retreats in, 38; St Baithene, abbot of, 32, 253
 Iotharnaise, in Leinster, 63
 Ireland, no ancient dedications to the Virgin in, 194; large number of Episcopal deserts in, 37; Kilmurry, in, 195; Mo-Chaemhog Latinised into Pulcherius, in, 30; St Patrick not a native of, 90; the Twelve Apostles of, 235
 Irenæus, St, of Lyons, 110
 Irniehill, Fifeshire, 110
 Irongray, Killylour, in, 116
 Ironmannach, near Parton, 240
 Island More, chapel on, 155
 Island Nave, near Islay, 289
 Island of Masses (Inchaffray), 11
 Island of the Chapel, 160
 Island of the Saints, 82
 Islands associated with St Columba, 291
 Islay, Annot, in, 346; Baillie-Vicar, in, 276; Ballimoney, in, 238; Cill Fheileagan, in, 319; Corsapool, in, 181; Kilarrow, in, 119; Kilchoman, in the Rhins of, 89; Killinallin, in, 116; Kilmény, in, 113; Kilnave, in, 82; Knocklearoch, in, 284; Persebus, in, 283
 Isle of Man, form of name *Cill* in the, 75; frequency of Kirks in, 122; Kirk Manghold, in, 109
 Isle of May, 50
 Isle of Saints, the, 289
 Isle of Whithorn, Portbriar, in, 240
 Isles of Scilly, hermitage in the, 21
 Isles, the See of the, 231
 Ivo, a friar, 353
 James, Earl of Morton, 254
 James, Earl of Perth, 338
 James, Lord Hamilton, Endowment of Hospital of St Catherine by, 20
 James I., 317, 374; enactment anent lepers by, 381
 James II., 186, 330
 James III., 231
 James IV., 201, 202, 308, 392, 394
 James VI., 233, 250, 378
 James, St, 243, 300; Day and Fair of, in Roxburghshire, 17
 James's Temple, Knockbain, 363
 Jamiesons, Coroners of Bute, 196
 Jay, Brian de, 354
 Jedburgh, Friars-gate, in, 247; Maison Dieu, at, 367; Maison Dieu Acres, 331; Rood Acres, at, 332
 Jedworth, Jedburgh, monastery of, 246
 Jocelin, Bishop, 239
 Jocelin of Furness, 401
 Joceline, Bishop of Glasgow, 285
 Johanna, 239
 John, Abbot of Iona, 231
 John Baliol, 248
 John, Bishop of Dunkeld, 230
 John of Eltham, 246
 John of Morham, 63
 John, St, 262, 302, 316; Church of, at Perth, 276; figure of, 196
 John the Baptist, St, 378
 John the Evangelist, St, 264
 Johnson, Dunvegan visited by Dr, 348
 Julitta, mother of St Cyric, 20

- Jura, Kilearnadale in, 105; the Paps of, 89
- Kailzie, Peeblesshire, the Kirkburn in, 124; parish of, 124
- Kapelrig, and Chapelside, Ayrshire, 161
- Kea, St, and St Pirran, 412
- Keil*, Manx form of *Cill* or *Kil*, 75
- Keil* as a place-name and affix in Argyllshire, 75, 76
- Keillor, Chapel of, 156
- Keils, Southend, Argyllshire, 76
- Keith, or Kethmalruf, 6; St Alexander's Fair at, 317
- Keith, St, 290
- Kellie, Fife, Baldutho, in, 395
- Kells, Ireland, Columba's Penitential Bed at, 409
- Kells, Kirkcudbrightshire, 77; Lanemannoeh, in, 240
- Kelso Abbey, 245, 246
- Kelton, Castlemannoeh, in, 240; Kirk-lane in, 123
- Kenedor, Oratory of St Gervadius at, 45
- Kennedy, Sir John, of Dunure, 204
- Kenneth, King of the Scots, 251
- Kenneth, St, 8, 90, 321; commemorated in Kennoway, 23
- Kennethmont, Aberdeenshire, Christ's Kirk parish in, 132
- Kennoway, Fife, commemorated by St Kenneth, 23; Fife, parish church bell of, now at Borthwick Hall, 23
- Kentigern, St, 4, 239, 300, 401; chair of, on Molendinar Burn, 409; crosses of, 176; etymological connection with Glasgow of the name, 32
- Ker, Mark, last Abbot of Newbattle, 268, 284
- Kermanachan, Kirkcolm, 334
- Kerran Water, Kintyre, 310
- Kessock Ferry, 307
- Kessog, or Makkessoch, St, 102, 300, 396, 415; fairs of, 320
- Kethmalruf, 6
- Kettins, Forfarshire, 241
- Kettle, modern name of Lathrisk, 63
- Kevoca, St, patroness of Kyle, 30; and virgin, 30
- Kevoch Burn, 310
- Kevoch, Evoch, variants of St Quivox, 30
- Kiels, North Knapdale, 76
- Kienan, St, 61
- Kieran, St, 310, 323
- Kil as a farm-name prefix, 8
- Kil*, frequency of the prefix in Ireland, 74
- Kil* in Scottish place-names not always *Cill*, 75
- Kil* and *kirk*, 121
- Kil Josa, 84
- Kil St Ninian, Ayrshire, 108; Inverness-shire, 108
- Kilallan, St Fillan's Chair, in, 410
- Kilarrow, Islay, 119
- Kilbag-head, in Lochs parish, 112
- Kilbagie, Clackmannanshire, 112
- Kilbar, 290
- Kilbarchan, Renfrewshire, 97
- Kilbarr, in Barry, 117
- Kilbarry, Ireland, 97, 318
- Kilbartha, Aberdeenshire, 111
- Kilbegie, North Knapdale, 112
- Kilberry, Argyll, 318; parish of, Kintyre, 97
- Kilbirnie, in North of Scotland, 96, 97
- Kilblane, Bute, 104; Inverary, 104; in parish of Kirkmahoe, 144
- Kilbrandon, 96
- Kilbrennan Sound, 96
- Kilbride, in Coll, 8; in Tiree, 8; in islands of Harris and Arran, 93
- Kilbride as a non-parochial name, 93; frequency of the name, 92
- Kilbride and Kilmore, in Lorn, 198
- Kilbride Loch and Hill, Dumfriesshire, 93
- Kilbucho, Peeblesshire, 112; Hermitage, in, 54
- Kilcaiss, between Ayr and Prestwick, 384
- Kilcalmonell, Kintyre, 81, 89
- Kilchainie, 90
- Kilchalman, North Uist, 109
- Kilchalmanel, Kintyre, 90
- Kilchalmkil, North Uist, 3, 88
- Kilchattan, 1, 96
- Kilchattan, at Colonsay, 105; at Gigha, 105
- Kilchattan, Island of the Chapel, in, 160
- Kilchattan Bay, Bute, 104
- Kilchenich, in Tiree, 8
- Kilchenzie, Kintyre, 90
- Kilchenzie Castle, Ayrshire, 90
- Kilchiaran, Kintyre, 93
- Kilchoan, Lochalsh, 116
- Kilchoman, Rhins of Islay, 89
- Kilchonon, Braes of Rannoeh, 117
- Kilchousland, 94
- Kilchrenan, Loch Awe, 81, 230
- Kilchrist, Mull, 84; parish of, in Ross-shire, 83; parish of, in Skye, 84
- Kilchuimen, 88
- Kilcolmkill, frequency of the name, 87
- Kilconquhar, Fifeshire, 110
- Kilcormack, 135
- Kilcreggan, 80
- Kilda Chusalam, 95

- Kildalton, Islay, 86
 Kildare, St Bridget's monastery at, 37; shrine of St Bridget at, 92
 Kildavie, Kintyre, 114
 Kildonan, 1, 262; Cathair Dhonain, in, 411; Island of Eigg in, 101; variants of the name, 101
 Kildorais, Skye, 111
 Kildrum, Cumbernauld, 79
 Kildrummy, in Aberdeenshire and Nairnshire, 79; Templeton, in, 360
 Kilduich, Ross-shire, 117
 Kil-duranach, 101
 Kilduslan, Kilduskland, 95
 Kilduthie, Banchory-Ternan, 117
 Kilearnadale, Jura, 105
 Kilernadill, Jura, 105
 Kilfeather, Wigtownshire, 86
 Kilfillan, Church of, Sorbie, Wigtownshire, 116
 Kilfillan farm, Old Luce, Wigtownshire, 116
 Kilfinichen, Mull, 103, 196
 Kilfinnaig, in Coll, 8
 Kilfinnan, in Argyll, 115; in Tiree, 8
 Kilforman Cairn, Elginshire, 110
 Kilkerran, Ayrshire, 93; Castle of, 78
 Kilkivan, 94
 Killallan, a parish in Renfrewshire, 116
 Killantringan, Wigtownshire, 108
Killean, a burying-place, 80
 Killean, in Sutherlandshire, 86; in Mull, 86
 Killearn and Killern, 106
 Killearnan, Cairn Trenan, in, 415; in Ross and Sutherland, 106; Spittal, in, 380
 Killelane, or Killenane, Inverchaolain, 116
 Killellan, an estate near Campbeltown, 116; Ross-shire, 116
 Killenane, or Killelane, Inverchaolain, 116
 Killeneck, Mull, 102
 Killespickerrill, Muckairn, 99, 230
 Killewnane, Kintyre, 89
 Killemacuddican, Wigtownshire, 100
 Killigray, Tobar-na-h'-Annait, in, 344
 Killin, Loch Tay, 80; Dewar-na-Maynes Croft, in, 336; Fingal's Grave, at, 80
 Killinallin, Islay, 116
 Killintag, in Morven, 88, 100
 Killipheder, North Uist, 86
 Killoran, Colonsay, 106
 Killstay, Kirkmaiden, 111
 Killylour, Irongray, 116
 Killynaig, Coll, 102
 Kilmachalmaig, Bute, 109
 Kilmachalmag, Sutherlandshire, 109
 Kilmachumag, near Crinan, 102
 Kilmadock, Perthshire, 114; Annat, in, 347; Deanslundie, in, 230
 Kilmaglas, Strachur, 396
 Kilmaglass, Argyllshire, 107
 Kilmahew, Dumbartonshire, 91
 Kilmahog, near Callander, 111
 Kilmahumaig, at Loch Gair, 102
 Kilmahunaig, near Crinan, 102
 Kilmaichlie, Chapelton of, on the Spey, 109
 Kilmakcorme, and variants, 103
 Kilmalcolm, Aberdeenshire, 88; Renfrewshire, 88
 Kilmalew, Inverary, 113
 Kilmalisaig, North Knapdale, 110
 Kilmallie, Lochaber, 113; Sutherlandshire, 113
 Kilmaluag, barony of, Renfrewshire, 98
 Kilmarnock, Fife, 113
 Kilmarnock, Skye, 119
 Kilmarnock, in Ayrshire, 106; St Ronan's Church, in, 66; in Argyllshire, 106
 Kilmaron, Fife, 107
 Kilmaronock, Dumbartonshire, 106
 Kilmaronog, Argyllshire, 106
 Kilmartin, Argyll, Clerkis Aiker, in, 334; in the Black Isle, 108; in Skye and Argyll, 109
 Kilmashenaghan, 102
 Kilmaurs, Ayrshire, 111
 Kilmaveonaig, Blair Atholl, 89
 Kilmelfort, 78
 Kilmeny, Islay, 113
 Kilmichael, in Bute, 85; Michael's Grave at, 406; in Arran, 85; in Inverness-shire, 85
 Kilminning, Fife, 75, 113
 Kilminster, in Wick, 265
 Kilmodan, Argyllshire, 106
 Kilmolr, near Brechin Cathedral, 198
 Kilmolrow, Islay, 119
 Kilmolruey, Skye, 119
 Kilmoluag, in Tiree, 8
 Kilmonivaig parish, Inverness-shire, 99
 Kilmorack, Inverness-shire, 111
 Kilmore, Mull, 198; Skye, 198
 Kilmorich, Lochgoilhead, 111
 Kilmorick, Mains of, Dowally, 111
 Kilmorie, ancient name of Craignish, 197; or Stralachlane, 119, 198
 Kilmorie Knap, Argyll, 196
 Kilmory, and variants of, 195
 Kilmory, Argyllshire, 76
 Kilmory Chapel, Wigtownshire, 197
 Kilmory of Oib, 196
 Kilmuir, in Skye, 200; in Uist, 200
 Kilmuir-Easter, 200; Priest's Hill, at, 339
 Kilmun, 306; in Cowall, lands of, 99; an estate in Inverary, 99

- Kilmurdah, Argyll, 103
 Kilmurray, in Ireland, 195
 Kil - nam - brathairn-kill, Lochgoilhead,
 111
 Kilnave, Islay, 82
 Kilninian, Mull, 108, 196
 Kilninver, Lorn, 78
 Kilpatrick, in Mull and Arran, 91;
 parish of, 90
 Kilpeter, Renfrewshire, 85; South
 Uist, 86
 Kilpether, Sutherlandshire, 85
 Kilquhonell, in Carrick, 110
 Kilrenny, Fifeshire, 110
 Kilrimont, crosses at, 176
 Kilrule, 120
 Kils, in Skye and Mull, unidentified,
 111
 Kilspeindie, Annat, in, 347; Balnakeilly,
 in, 81; in the Carse of Gowrie, 107;
 East Lothian, 107
 Kilsyth, Balmoloch, near, 396
 Kiltarlity, 102
 Kiltearn, Ross-shire, 84; St Monan's
 Chaplainry, at, 25
 Kiltrinidad, North Uist, 84
 Kilvary, Argyllshire, 119
 Kilvaxter, Skye, 111
 Kilvean, an estate near Inverness, 100
 Kilvicenen, Mull, 103; Ulva, 103
 Kilvick O'Charmaig, Knapdale, 102
 Kilvickeon, 196
 Kilwinning, Ayrshire, 138, 301; Lady
 Acre, in, 204, 339
 Kilwinning, Abbey of, 257, 258
 Kinblethmont, Annatstoun, in, 348;
 Templar lands, at, 360
 Kincardineshire, St Cyrus parish, in, 20
 Kincladye, David Rollok of, 334
 Kinclaven, Vicar's-Acre, at, 334
 King Cay's Cross, Linlithgow, 181
 King David, 228
 King Kenneth, 228
 King Oswald, 299
 Kingarth, in Bute, 229
 Kinghorn, Abden, near, 241; Ruid-
 Aiker, near, 332
 Kinglassie, Fife, 396
 King's College, Aberdeen, 193
 King's Cross, Arran, 185
 King's Crosshill, Rutherglen, 185
 Kingskettle, Balmaccolm, in, 396
 Kingussie, burying-ground of St Col-
 umba at, 9
 Kinkell, cave with crosses at, 52;
 occurrences of the name, 77; seven
 dependent churches of, 77; St Bean's
 Chapel, at, 138
 Kinlochewe, 304
 Kinloss Abbey, Elginshire, 266
 Kinneff, the Temple, in, 356
 Kinneil lands given to St Catherine's
 Hospital, 20
 Kinross, Croftmartin, at, 341
 Kintail, Kilduick, in, 117
 Kintore, Anatiscriuk, in, 348
 Kintradwell, Sutherlandshire, 304
 Kintyre, Balnakeilly, in, 81; Crossaig, in,
 174; Crossapeill, in, 181; Kerran
 Water, in, 310; Kilchenzie, in, 90;
 Kilchiaran, in, 93; Kildavie, in, 114;
 Killewnane, in, 89; Lady Mary's
 Well, in, 195; re-arrangement of
 ancient parishes in, 277; dedications
 to St Senan in, 102
 Kippen, Arnprior, in, 237
 Kircalla, Wigtownshire, 142
 Kirk, rivulet called the, Renfrewshire,
 124
 Kirk Manghold, Isle of Man, 109
 Kirk of Moss, Wick, 266
 Kirk of Our Lady, Orkney, 201
 Kirk of St Mungo, Mid-Lothian, 123
 Kirk Yetholm, 127
 Kirkabister, 390
 Kirkandrews-on-Eden, 135
 Kirkandrews, Kirkcudbrightshire, 135
 Kirkapoll Bay, St Oran's burying-ground
 at, 9
 Kirkbank, Roxburghshire, 123
 Kirkbean, Kirkcudbrightshire, 138
 Kirkborthwick, Selkirkshire, 127
 Kirkbuddo, Forfarshire, 149, 388
 Kirkburn, the, Peeblesshire, 124
 Kirkcairns, Aberdeenshire, 124
 Kirkcaldy, 124; St Brycedale, at, 138
 Kirkchrist, Kirkcudbrightshire, 132;
 Kirkcudbrightshire, Templeland, at,
 351; Twynholm, Nunnery of, 249;
 in Wigtownshire, 132
 Kirk-Christis-Chapell-Croft, Old Luce,
 329
 Kirkcolm, Wigtownshire, 3, 135; Cross-
 well, in, 172; Kermanachan, in, 334;
 Lady Bay, in, 205; Lady Rue, in,
 205; Oure-Lady's-Chapell-Croft, in,
 329
 Kirkconnel, in Dumfriesshire and the
 Stewartry, 146; Fair Helen of, 147
 Kirkconnell, farm and moor, Kirk-
 cudbrightshire, 147
 Kirkconnell Hall, Dumfriesshire, 147
 Kirkcormac, Kirkcudbrightshire, 102,
 135
 Kirkcowan, Wigtownshire, 143; Bar-
 lenan, in, 320
 Kirk - croft, in Kirkpatrick - Fleming,
 329; in Tibbermuir, 329
 Kirkcudbright, farm, Dumfriesshire, 140
 Kirkcudbright-Innertig, Ayrshire, 140
 Kirkcudbrightshire, Balnacross, in, 182;
 Bootle, in, 139; Corsecraig, in, 168;

- Hillfort, on Loch Roan, 130; Kirk-andrews, in, 135; Kirkbean, in, 138; Kirkcormack, in, 135; Kirkdale, in, 123; Penkiln Burn, 81
 Kirkdale, Kirkcudbrightshire, 123
 Kirkdean, Peeblesshire, 125
 Kirkden, anciently Idvies, Forfarshire, 125
 Kirkdominie, Ayrshire, 144; Fair of, 144
 — Kirk Door Keys, land called, 126
 Kirkdrain, Wigtownshire, 143
 Kirkdryne, Wigtownshire, 143
 — Kirkennan, now Buittle, 139
 Kirkfield, Renfrewshire, 123
 Kirkforthar, Fifeshire, 128
 Kirkgill, in Crawford, 123
 Kirkgunzeon, Armannoch, in, 240
 Kirkhall, Peeblesshire, 126
 Kirkheugh, St Andrews, 123
 Kirkhill, 122; in Aberdeenshire, 123; old name of Belmont Estate, 122; parish of, Inverness-shire, 123, 199; on the Lossie, 16; in Mid-Lothian, 122, 123
 Kirkhill and Kirk Burn, Lanarkshire, 123
 Kirkhill Castle, Ayrshire, 123
 Kirkhill House, 123
 Kirkhill mansion, Linalithgowshire, 123
 Kirkhobble, in Penninghame, 160
 Kirkholm, Kermanachan, in, 240; Kirkcudbrightshire, 124; Portencalzie, in, 240; Shetland, 124
 Kirkhope, Selkirkshire, 127
 Kirkiboll, Sutherlandshire, 286
 Kirkidale, South Uist, 123
 Kirkinner, Annat Hill, in, 347; Wigtownshire, 143; Kirminnoch, in, 240
 Kirkinvagr, 129
 Kirkland in Fife, Lanark, and Kirkcudbrightshire, 122
 Kirkland Moat, near Dumfries, 122
 Kirklandhill, Ayrshire, 122
 Kirklands of Cavers, 122
 Kirklane, Kirkcudbrightshire, 123
 Kirklaw, 122
 Kirkleish, Wigtownshire, 142
 Kirkliston, Mid-Lothian, 127
 Kirk-Loch, Dumfriesshire, 124
 Kirkmabreck, 123, 137, 138; Multaggart, in, 285; Spittal, in, 370
 Kirkmadrine, Wigtownshire, 142
 Kirkmahoe, Dumfriesshire, 144; Lady's Meadow, in, 205
 Kirkmaiden, 142; Chapel Rossan, in, 160; Chapel in St Medan's Cave, in, 47; Killstay, in, 111; Kirkleish, in, 142; Lady Croft, in, 339; Maryport, in, 206
 Kirkmaiden-in-Farnes, 142
 Kirkmaiden-in-Ryndis, 142
 Kirkmartin, in the Black Isle, 152
 Kirkmichael, near Dumbarton, 134; Dumfriesshire, Kirklandhill, in, 122
 Kirkmichael, tradition regarding the Priest's Stone in, 287
 Kirkmichael farm, in Row, 134
 Kirkmichaels, 1
 Kirkminnoch, Kirkmanachan, Wigtownshire, 240
 Kirkmirran, Kirkcudbrightshire, 139
 Kirkmuirhill, Lanarkshire, 128
 Kirkness, Shetland, 124
 Kirknewton, Mid-Lothian, 130
 Kirknow, 122
 Kirk-o'-Muir, Stirlingshire, 128; Priest's Croft, near, 334
 Kirkoswald, Ayrshire, 144; Fair of, 146
 Kirkpark, Berwickshire, 126
 Kirkpatrick, 1
 Kirkpatrick-Fleming, Kirkcroft, in, 329
 Kirkpatricks in Galloway, 136
 Kirkpottie, at Glenfarg, 148
 Kirkrow, in Hownam parish, 127
 Kirks named in the Danelagh, 121; frequency in Isle of Man of, 122
 Kirks of Eskdale, the Five, 126
 Kirkshade, in Brechin, 126; in Forfarshire, 125
 Kirksheaf, near Tain, 125
 Kirkside, Kincardineshire, 123
 Kirkskeith, lands of, near Avoch, 125
 Kirkstead, Yarrow, 126
 Kirkstyle Muir, Lanarkshire, 125
 Kirkstyle, in Roxburghshire, 125; in Ruthwell, 125
 Kirkton Glen, Campsie, 69
 Kirkton and Kirton, 390
 Kirkton parish, Teviotdale, 390
 Kirktown of Bothans, 32
 Kirktown, St Ninians, Stirlingshire, 30
 Kirkurd, Kirkdean, in, 125
 Kirkwall, Orkney, 1, 128; and St Ola, parishes of, 21; variants of the name, 129
 Kirkwood, 126
 Kirkwoodheid, 126
 Kirriemuir, or Kellamuir, 199
 Kissoktoun, Senwick, 396
 Knightridge, Torphichen, 374
 Knights of St John, 190; chapel of, 125; of Jerusalem, the, 2
 Knights Templars, 208, 330; chapel of the, 161
 Knockando, Elginshire, 29
 Knockbain, Balmaduthie, in, 395; James's-Temple, in, 363
 Knock Fergan, Banffshire, 319
 Knock Mirren, Coylton, 319
 Knockcrosh, Kirkcudbrightshire, 168

- Knockan-he-glish, Stirlingshire, 66
 Knockerman, Kirkcowan, 319
 Knockespoock, Clatt, 225
 Knockie Fountain, Old Luce, 319
 Knocklearoch, Islay, 284
 Knockmanister, Ayrshire, 239
 Knockmilauk, 319
 Knockmulreesh, Islay, 319
 Knocknaheglais, Stirlingshire, 79
 Knocktaggart, Kirkmabreck, 285
 Knoe-na-Eglais, at Cullalich, 66
 Knoll of the Bell, 94, 300
 Knoll of the Church, 122
 Knolls, Sir William, 356
 Kylemagage, lands of, near Loch Leven, 112
 Kymalduff, Inveraray, 112
 Kyninmunde, Matthew, 382
- Lacknacor, Columba's Stone, at, 414
 Ladeisfurde, Aberdeenshire, 202
 Ladies' Quarter, Berwickshire, 201
 Ladoc, or Landoc, Cornwall, 114
 Lady Aboyne, and Chapel of Grace, 155
 Lady Acre, Ayrshire, 204; Inchinnan, 339; Kilwinning, 339; Lanark, 339; Renfrewshire, 203
 Lady Acre Road, at Lanark, 203
 Lady Bay, Wigtownshire, 205
 Lady Burn, Cupar, 310
 Lady Corse, at Maybole, 187
 Lady Craig, St Andrews, 203
 Lady Croft, at Aberdeen, 339; at Kirkmaiden, 339; near Stirling, 339
 Lady Glen, Dailly, 204
 Lady Hill, Cave, and Rue, Kirkcolm, 205
 Lady Hill, Elginshire, 202; Ross-shire, 202
 Lady Isle, Prestwick, 204
 Lady Mary's Well, Kintyre, 195
 Lady Orchard, Cupar, 203
 "Lady Tree," the, at Ecclesmonichy, 71
 Lady Well, 194; in Old Meldrum, 159
 Lady Wynd, Cupar, 310
 Ladybanks, Chapel to the Virgin, at, 203
 Ladyburn, near Paisley Abbey, 205
 Lady-cros-myre, Lochmaben, 204
 Ladyfield, Perthshire, 203
 Ladyhall, Cunynghame, 204
 Ladyheidrig, Pittenweem, 204
 Ladyhill and Ladywell, Banffshire, 202
 Ladykirk, in Berwickshire, 201; in Orkney, 201
 Ladyknowe, Dumfriesshire, 202
 Ladyland, the House of, 204
 Ladyland and Ladylands, 204
 Ladyloan, Forfarshire, 203
 Ladymuir, Kilmalcolm, 204
- Ladypark, Lauderdale, 204
 Lady's Bed, Isle of May, 50
 Lady's Bridge and Ladysford, Banffshire, 202
 Lady's Causeway, Aberdeenshire, 202
 Lady's Meadow, Dumfriesshire, 205
 Lady's Rock, near Lismore, 205
 Lady's Steps, near Dunlop, 204
 Lady's Well, Aboyne, 359
 Ladyton, Prestwick, 204
 Ladyurd and Netherurd, 125
 Ladywell, an estate in Berwickshire, 195
 Ladywell Acre, near Elgin, 339
 Lady-yard, Tarbolton, 204
 Laggan, Inverness-shire, 325
 Lagganallachy, 325
 Laggangarn, standing stones of, 402
 Lagan-t'-Seapail, 325
 Lairdmannoch, Tongland, 248
 Laisren, or Molaissi, St, 142
 Lake of Menteith, 298
 Lamlash Bay, Holy Island, in, 47
 Lamp Acre, Corstorphine, 335
 Lanark, chapel of St Nicolas at, 203; Crosslaw, in, 167; Lady Acre, in, 339; St Leonard's Hospital, near, 44
 Lanarkshire, Carmunnock, in, 239; Libberton, in, 382; Monkland, in, 269; district of St Catherine's, in, 20
 Landis, at Sweetheart Abbey, 64
 Lane-mannoch, Kells, Kirkcudbrightshire, 240
 Lanfine, Galston, 64
 Lan-fortin, Perthshire, 64
 Langbed-holm, near Moffat, 64
 Langley, in Buchan, parish of, 28
 Langmorn, Elgin, 64
 Lann in Irish names, 62; in Isle of Man, 61; and *Eccles*, 61
Lann Bedleim, 64
 Lann Elo, Colman, Abbot of, 31
Lann Medainn, 64
 Larbert Chapel, 65
 Larbert, Chapel-Burn, in, 163
 Largs, battle of, 232, 389
 Larites, the Holy Hermit of, 54
 Lathrisk, ancient name of Kettle, in Fife, 63
 Lauder, Over and Nether Spital, in, 369
 Lauderdale, Canons-croft, in, 334
 Laurence, St, 283; date of dedication of church of, 149; fair of, at Old Rayne, 5
 Laurencekirk, 5; Chapel Knap, in, 160
 Laurence Road, Culsalmond, 5
 Laurin Moor, Laurencekirk, 5; fair on, 150
 Lauriston, in Falkirk, 393; in St Cyrus, 393
 Lawrence Hill, 318

- Lawrence, St, 262, 389
 Lazarus, Knights of the Order of St, 374, 381
 Leac-mo-Cheode, 390
 Leamokevoge, 30
 Leffincleary, South Ayrshire, 284
 Legerwood, hospital at, 369
 Leiche, Patrick, Chancellor of Diocese of Glasgow, 70
 Leighton, Bishop, 229
 Leinster, church founded by Cumine the Fair at, 38
 Leith, port of, 308
 Lennox, religious house dedicated to the Virgin by the Earls of, 77, 78
 Leochel-Cushnie, Chapel Croft in, 329
 Leonard, St, 368; college and parish of, 17
 Leonard's Ley, Perth, 377
 Leper Hospital at Glasgow, 383; at Greenside, Edinburgh, 382; in Rathven, 382; at Uthrogal, 383
 Leper-hospitals, 381
 Lepers kept apart on Papa Stour, 381
Les Machute, 72
 Leslie, Aberdeenshire, Chapelton, in, 157; Ringin' Stane, cup-marked, at, 407
 Lesmahagow, 72; Abbey-green, at, 246; Broken Cross Muir, in, 171; Crossford, in, 174; Kirkfield, in, 123; Kirkmuirhill, in, 128; Monks' Stables, at, 246; Prior-hill, at, 334
 Lestalrig, Restalrig, near Edinburgh, 304
 Lewis, Ballantrushal, in, 402; Balnakiel, in the, 81; Crossbost, in, 182; Mangarista, in, 238; Teampull Pheadair, in, 362; Temple Rona, 2
Lhan Morgan, Elgin, 64
 Lhanbryd parish, in Elginshire, 16
 Liathmor, 30
 Libberton, Lanarkshire, 382
 Liberton, Edinburgh, 382; Vicar's-Acres, at, 334
 Liddesdale, the Knight of, 56; Priestheugh, in, 281
 Limoges, monastery at, 17
 Lincluden, Benedictine Nunnery at, 253; Nunland, near, 254
 Lincluden College, 67
 Lincuan, in the Tarff, Wigtownshire, 143
 Lindsifarne, church built by Bishop Finnan on the Isle of, 60
 Lindores, Abbey of, 244; Mariecroft, near, 340; monastery of, 242
 Lindsay of Kirkforthar, 128
 Linlithgow, 279; Crossflats, at, 171; Crosswell, at, 172; Curate's Acre, at, 334; Friar's Well and Friar's Brae, at, 257; Hospital of St Lazarus, at, 381; King Cay's Cross, at, 181; Pilgrim Hill, at, 331, 374; Prior's Croft, near, 333; Sanctuary-Crofts, at, 330; Spittal-croft, at, 331, 374; St John's Acre, at, 339; St Mary Magdalene's Fair at, 374; St Michael's, at, 133
 Linnecrosh, Kirkcudbrightshire, 172
 Linne-a-Fhiachre, 311
 Linton, Haddingtonshire, 128; Roxburghshire, Prior Row and Priory-Meadow, in, 252
 Lismore, 230; Neamba, bishop of, 27; St Moloc's Seat or Cairn in, 416; St Moluag, of, 98
 Liston, an Essex parish, 127
 Lithbert and Dunipace, chapels of, 65
 Little Cumbrae, St Beya's Chapel, on the, 111
 Little Kilmory, Bute, 196
 Livingstones, hereditary keepers of the Bachal More, 98
Llan, Welsh place-names formed with, 62
Llanerch, origin of Lanark, 63
 Llanfechan, Wales, 69
 Llanmadoc, Glamorganshire, 114
 Locard, Simon, 274
 Loch Assynt, Auchnahiglash, near, 67
 Awe, Annat, on, 346; Eilean-'n-ta-gart, on, 286; Inis Chonain, on, 300
 Broom, Cladh-na-h'-Anaid, near, 347
 Caolisport, Cave-Chapel, at, 45
 Christ, 84
 Columkille, Skye, 238, 305
 Connell, 301
 Duic, Ross-shire, 306
 Eil, Anat, on, 346
 Fad, in Bute, Baileachaibil, on, 393
 Fergus, near Kirkcudbright, 302
 Finlagan, 305
 Gair, Kilmahumaig, at, 102
 Gruinard, 82
 Kilbride, 301
 Killin, Ross-shire, 80
 Kinnord, Macbricha's Cross, on, 187
 Leven, lands of Kylemagage, 112
 Lomond, Inch-ta-Vannoch and Inch Gailleach, on, 239; three islands in, 299; modern hermitage on island in, 58; the Templar's Grave, on, 357
 Maree, Ross-shire, 119; Well of St Maclrubha, in, 295
 Melfort, Parson's Lake, at, 275
 Muire, 199

- Nell, Cleidh-na-H'-Annait, on, 348
 Patrick, 301
 Roan, hill-fort on, Kirkcudbright-shire, 130
 Ryan, the Virgin's Well, near, 197
 Scridain, 91
 Sianta, Skye, 305
 Swin, Ellan More, 199
 Tarbert, Yl-na-heglis, in, 67
 Tay, Croftmartaig, near, 341
 Whinyeon, 301
 Loch of Lindores, Priest's-Burn, at, 282
 Lochaber, Kilmallie, in, 113
 Loch-a-Chuilinn, Ross-shire, 80
 Lochalsh, Killellan, in, 116
 Lochan-a-Mhanaich, Iona, 237
 Loch-an-tagart, Applecross, 286
 Lochearnfoot, St Fillans, at, 116
 Locherwart, Sir William Hay of, 32
 Lochgoilhead, Kilmorich, in, 111
 Lochmaben, Kirk-Loch, in, 124
 Loch-nan-Ceall, in Mull, 77, 306
 Lochquhoreshire, Barony of, 166
 Lochs associated with the names of saints, 301
 Lochs parish, Kilbaghead, in, 112
 Lochwinnoch, 301; Dun Connel, in, 146
 Loffold, Windsor Forest, 56
 Logan, Robert, of Restalrig, 57
 Logiebride, Perthshire, 325
 Logie-Mar, St Wallach's Stone, in, 406
 Logierait, 324
 Lolan, St, 337; the bell of, 337
 Long, as a prefix, 64
 Long Maidens, Wigtownshire, 64
 Longannat, Tulliallan, 347
 Longforgan, 64; Balbunnoch, in, 397
 Loretto, Chapel of Our Lady at, 208; Hermitage, at, 54
 Lorn, Kilbride and Kilmore, in, 92, 198
 Lornie, near Errol, 55
 Lothian, Hospitals in, 373, 374
 Loudon, Temple House, in, 360
 Lovell, James, of Ballumbie, 71
 Luac, St, of Lismore, 28
 Luffness, Carmelites at, 330
 Lugaidh, St, 98
 Lumphanan, Aberdeenshire, 64, 115
 Lumphinnans, Fife, 64
 Luncarty and Redgorton, parishes of, 21
 Lundy, Edward Gray, rector of, 208
 Lupus, St, of Troyes, 19
 Lydsay, lines upon the shrine of St Germain by, 19
 Macallan, Elginshire, 29
 Macbricha's Cross, on Loch Kinnord, 187
 Maccaille, St, disciple of St Patrick, 85
 Maccus, or Mahew, St, 91, 144
 Macdonalds and MacLeans, clan fight between, 82
 Macduff Cross, 189
 MacGidrin, or Magidran, St, 72
 MacGilladuff, president of the desert in Iona, 38
Machaire-cill, Ayrshire, 79
 Machalus, or Maccald, St, 108
 Machan, or Manchan, St, 69, 401
 Machar, Aberdeenshire, 27
 Machar, St, 323, 325; sent to Pictavia by Columba, 28
 Machariorch House, chapel near, 94
 Macarius, or Machar, St, 78
 Machlenia, 188
 Machry-kill, Ayrshire, 78
 Machutus, St, 72, 190
 Mackenzies of Ord, 83
 Macker's Haugh, Kildrummy, 323
 Mackessog, St, 66
 MacLean of Ballygrant, 285
 MacLean, Lachlan, of Duart, 205
 Maculin of Lusk, Irish form of St Colin, 29
 Madderty, Perthshire, St Davids, in, 25
 Madius, St, 21
 Madoc, or Modoc, St, otherwise Adrian, 114
 Maelrubha, St, 6, 118, 191, 197, 256, 295; bulls sacrificed to, 140
 Maes-y-Garmon, North Wales, 19
 Magdalen Green, Dundee, 8, 324
 Magdalene, Cross of Saint, 187
 Magdalene Hill, near Perth, 316, 377
 Magdalene or Madie, St, 70
 Maghbile, monastery of, 115
 Magnus of Orkney, Earl, 307
 Magnus, St, 128, 232; church of, 381; murder of, 68
 Mahew, St, 396
 Maiden Kirk, Deuchar, the, 207
 Maidenkirk, Wigtownshire, 142
 Maidens, Chapel to the Nine, 158
 Maidens of Ogilvy Den, the Nine, 321, 408
 "Maiden Way," 126
 Maidlin Chapel, near Brechin, 158
 Maison Dieu, High Street, Edinburgh, 375; Jedburgh, 367; Roxburgh, 367
 Maison Dieu Acres, Jedburgh, 331
 Maison Dieu preceptory, at Elgin, 379
 Malcolm Canmore, 2, 190
 Malcolm II., 30
 Malcolm IV., 255, 263, 283, 366

- Malcolm and Margaret, first meeting of, 306
 Malcolm the Maiden, Dyserth in connection with, 42
 Maldgraym, at Arbroath, 188
 Malduff, 113
 Malines, 188
 Maling, or Moling, an Irish saint, 70
 Malmesbury, Wiltshire, 113
 Maltan Walls, Ancrum, 368
 Maluag, St, of Lismore, 342
 Malvoisin, William, Bishop of St Andrews, 269
 Mangarista, Lewis, 238
 Mangaster, Shetland, 238
 Manor, Temple House, in, 360
 Manuel Junction, 255
 Maol nam Manach, Iona, 237
 Maol-rise, St, 319
 Margaret, grand-niece of Edward the Confessor, 306; Queen of Malcolm Canmore, 2, 273; queen, and saint, 179, 251, 274; commemorated at Forfar, 297; figure in Bonn Cathedral of, 180 n.
 Margaret of Norway, 231
 Marie Crux, Cupar-Fife, 206
 Marie-Acre, Methven, 339
 Mariccroft, near Lindores, 340
 Mariolatry, 193
 Marischal College, Aberdeen, 259
 Mariscrag, near Lindores, 206
 Mariscroft, at Ardmannach, 340; at Foulis, Strathearn, 339
 Marisfeild, Marisland, &c., in charters, 206
 Marjory, Countess of Buchan, 261
 Market-cross of Rutherglen, 185
 Market-crosses, importance of, 183
 Markinch, Balbirnie, in, 395; Kirk-forthar, in, 128
 Markinch Hill, Fifeshire, Stobb Cross, on, 166
 Marnan, St, 29
 Marnoch, Banffshire, 29; parish church of, 403; St Marnan's Chair, in, 409
 Marnock, or Mernock, St, 106, 323
 Mar's Work, Stirling, 314
 Martha, St, 254
 Martin Dessil, stones in Eigg, called, 416
 Martin, St, Bishop of Tours, 18, 152, 235, 324, 396, 408; cross of, at Iona, 236; Cullicudden Church dedicated to, 19; dedications in Scotland to, 18; patron of Ecclesmartine, 70
 Martin's Stone, Strathmartin, 407
 Martyrs' Knowe, St Andrews, 52
 Mary, places called after the Virgin, under her own name of, 205-208
 Mary Magdalene, St, 324; Church of, 124; Hospital of, in Maxton, 367
 Mary and Andrew, Lindores Abbey dedicated to Saints, 244
 Mary and Modwena, saints, patrons of Burton-on-Trent, 48
 Mary of Gueldres, 330, 367, 383
 Mary of Guise, 126
 Mary of the Gael, 91
 Mary, Queen of Scots, 342
 Mary Well, Elginshire, 202
 Maryculter parish, 6, 208; Templars' Church, at, 358
 Marydykes, Fyvie, 206
 Maryholmand Maryfield, Kirkcudbrightshire, 205
 Marykirk, Kincardineshire, 207; and Ladykirk, 133
 Marynett, in the North Esk, 207
 Maryport, Wigtownshire, 206
 Mary's Cleugh, Dumfriesshire, 206
 Mary's Well, Ross-shire, offerings made at, 199
 Mary, St, church at Old Munros of, 241; colleges of, at Old Aberdeen and St Andrews, 193; church of, at Maybole, 204; abbey of, at Cambuskenneth, 314; patron of the Templars, 6
 Maryton, Forfarshire, 42, 207
 Marywell, Forfarshire, 195
 Maserfield, St Oswald slain at, 145
 Mathurin, St, 366
 Mathurin, St, 143
 Mauchline, Crosshands, near, 191; Kirk of the Muir, in, 128; Skeoch Hill, in, 26
 Manghold, St, 109
 Mauldslic, Forest of, 126
 Maura and Beya, saints and virgins, 111
 Mauritius, or Machar, St, 27, 401; Abbot of Inchaffray, 264
 Maxton, St Mary Magdalene Hospital in, 367
 Maybole, collegiate church of St Mary at, 204; Kilchenzie Castle, in, 90; Kirklandhill, in, 122; Lady Corse, at, 187; Monkland, in, 252
 Mazota, or Mayot, St, 321
Meal in place-names, 285
 Mearns, Conveth, in the, 149
 Mearns parish, Renfrewshire, the Kirk rivulet in, 124
 Medan, St, 143
 Medana, St, 64, 142
 Medran, St, 143
 Megginch, St Martin's Acre, 341
 Meikle Methlick, Chrystis Croft, at, 332
 Melansay, or Holy Island, 47

- Melc, a stream in Dumfriesshire, 31
 Melferth, 78
 Melginche, Errol, 18
 Melrose, 240, 243, 266; Corse Rig, near, 170; founding of Abbey of St Mary at, 251
 Melrose Abbey, 274; local names connected with, 252; pasture-lands belonging to, 252
 Melville, John, of Dysart, 42
 Menimis, St, 158
 Menmuir, Forfarshire, Chapel of St Mary, in, 158
 Menteth, Hermit's Croft, in, 55, 335
 Menzies, Appin of the, 241
 Menzies of Pitfodols, 208
 Menzies, Sir Robert, 44
 Menzies, St David, 44
 Merchard, St, 322, 404; bell of, 404
 Merchiston (Rev. Dr), destruction of image of St Fergus by, 28
 Mercia, Penda, king of, 145
 Merinach, St, 397
 Merinus, St, 139, 299
 Methlick, Annit, or Andat, in, 346
 Methven, Marie-Acre, in, 339; or Meffen, Perthshire, 23; parish church of, 277
 Methven, St, in Fowlis-Wester, 23
Michael, building of the ship named, 308
 Michael, St, the Archangel, 182, 262, 313, 323; dedications to, 84; effigy of, at Dallas, 133; parishes named after, 133
 Michael's Grave, Kilmichel, Bute, 406
 Mid-Calder, Corswode, in, 171
 Mid-Lothian, Balantrodach, in, 352; Corscrag, in, 168; Corshope, in, 169; Corstorphine, in, 168; Crossall (Cross-hill), in, 165; Crosshouses, in, 170; Glencorse, in, 169; Kirkhill, in, 122, 123; Kirkliston, in, 127; Kirknewton, in, 130
 Midmar, dedicated to Nidan, 64
 Migvie, Pettentagart, in, 286
 Milburga, St, 243, 300
 Milmannock, Ayrshire, 239
 Milnab, Crieff, 264
 Miniar, or Niniar, St, 311
 Minnigaff, Linncross, in, 172
 Mirinus, St, 239
 Mirren, St, 243
 Moan, or Moach, St, 308
 Moat Brae, near Dumfries, 122
 Mobilac, near Limoges, 17
 Mochrum, Chipperfinian, in, 156; Clachanarrie, in, 405
 Mocumma, one of the names of St Machar, 27
 Modan, St, 106; church on Loch Etive, of, 394; probably a contemporary of St Ronan, 26
 Modwena, St, 48
 Moelblatha, a stone in Iona, 415
 Moffat, Corsley Burn, near, 171; Ladyknowe, near, 202
 Moinenn, St, Bishop of Clonfert, 24
 Molay, Jacques de, 355
 Mold, North Wales, scene of a Pictish battle, 19
 Molling, St, 113
 Molios, St, 289
 Mollenaclerich, Balfron, 284
 Moluag, St, 8, 161, 200, 230, 319, 396, 412; the *Backall-mor* of, 11; stone of St, 406
 Mo-Luog, St, 97
 Monachus, or Monk, St, 240
 Monan, or Monyn, St, 113
 Monasteries, 199, 256, 258; of Scoone, 261; titles given to Carthusian, 324
 Monastery, Carmelite, in Bervie, 256; Celtic, described, 236; Franciscan, at Elgin, 257
 Monasticism, the beginnings of, 234
 Monecht, Aberdeenshire, 262
 Monenna, St, or Medan, 48, 304
 Monennius, Irish form of Ninian, 25
 Monifieth, 241; Chapel Dockie, in, 156; St Bride's Ring, in, 416
 Monk Mire and Monk Cally, Coupar-Angus, 263
 Monk Tower, Perth, 245
 Monkegie, Aberdeenshire, 245; Monks' Hill, in, 245; Spital, in, 380
 Monkland, in Lanarkshire, 269; at Maybole, 252; or Rerwick, parish, 248
 Monklaw, Jedburgh, 247
 Monk's Acre, Panmure, 335
 Monks'-burn, -haugh, and -ridge, Pentland Hills, 269
 Monk's Croft, Crail, 335; Strathearn, 335
 Monks'-gate, Bars, 272
 Monks' Hill, Aberdeenshire, 245
 Monk's Lothian, 269
 Monks' Stables, Lesmahagow, 246
 Monks' Tower and Croft, at Hassendean, 252, 334
 Monk's Well, at Melrose, 252; at Newbattle, 269; at Newburgh, 245
 Monkscroft, near Auchterarder, 240
 Monksford, Melrose, 252
 Monkstown and Monksmoss, in Collessie, 245
 Monkton, Ayrshire, 1
 Monkton (Little), and Monkton Hall, at Musselburgh, 257
 Monkton and Prestwick, 243
 Monkton, or Rerwick, parish, 248

- Monkton, Paisley, 243
 Monkwood, an estate, 244
 Monomore, Croftnamaish, in, 336
 Montpellier, 18
 Montrose, Annat, near, 348; Black Friars' convent, at, 207; Croft of St John, at, 339; hospital at, 378
 Monymusk, Duncan Forbes of, 261
 Monzievaird parish, St Serf patron saint of, 22
 Mòr, daughter of Feidhlimidh, 31
 Moray, Gilbert, Archdeacon of, 226; St Gervadius in, 45
 Morham, Thomas de, 272
 Moroc, Abbot of Dunkeld, 111
 Mortlach, Balvanie, in, 138
 Morton, James, Earl of, 254
 Morven, Killintag, in, 100
 Morville, Hugo de, 250
 Moshenoc, St, 102
 Mote Hill of Scone, Church Assembly at, 53
 Mother Water, Whithorn, 195
 Motherwell, Lanarkshire, 195
 Mound of the Church, the, 66
 Mow, Temple Acre, in, 330, 360
 Moy, Dalarassie, in, 324
 Muchricha's Chair, Aboyne, 410
 Muckairn, Argyllshire, 230; Kilmaronog, in, 106; Kilvary, in, 119
 Muckcross, Fife, 16
 Mugdrum Cross, 189
 Mugstot, Skye, 238
Muinir, 236
 Muiravonside, Emmanuel Priory, in, 255
 Muirkirk, Ayrshire, 128, 281
 Mulan an-'t-sagairt, Buchanan, 285
 Mull, Achadh-na-Croise, in, 170; Columkil, in, 29; Crassopollie, in, 181; Inch Kenneth, near, 298; Kilchrist parish, in, 84; Killeen, in, 86; Kilmore, in, 198; Kilninian, in, 108; Loch-nan-Ceall, in, 306; Pennycross, in, 168; Preacher's Burn, in, 311; St Mary's Lake, in, 206; Tobermory, in, 194
 Mull of Deerness, chapel on the, 154
 Multaggart, Kirkmabreck, 285
 Munchu, Mungo, 32
 Mund, St, Abbot of Kilmund and Dissert, 41
 Mungo, St, 395; dedications in Lothian and Dumfriesshire, 31; in Mid-Lothian, 123; connection with St Serf, 21; return from Wales to Scotland, 31
 Munna, or Mund, St, 99, 292
 Murdoch, or Mordouch, St, 103, 156
 Muredach, St, 111
 Mureheid, Thomas, canon of Glasgow Cathedral, 18
 Muriel, St, 387
 Murkle, probable site of a nunnery at, 265
 Murtle, St Cuthbert's Croft, at, 341
 Musselburgh, Monkton Hall, at, 257
 Muthill, Deanskier, in, 230
 Myra, Bishop of, 21
 Na Cleirich, two monoliths called, 285
 Napare, Duncan, 91
 Nathalan, St, 189, 397
 Nathalin's Fair, 397
 Neamha, Neva, St, 27, 99, 189
 Nectan, ruler of the Picts, 16, 388
 Neilston, Cross-Arthurlee, in, 183
 Nennidius, 108
 Nether Kirkyard, at St Cyrus, 73
 Nevay and Eassie, parishes of, 27
 Neville's Cross, King David II. wounded at, 25
 New Abbey, Kirkcudbrightshire, 248; Annatland, in, 347; Sweetheart Abbey, in, 248
 New Ancrum, 284
 New Cumnock, Connel Burn, in, 146
 New Dock, Edzell, 229
 New Kilpatrick, Chapel-Couch, in, 162; Drumchapel, in, 160; New Kirk, in, 130
 New Kirk, in Dumbartonshire, 130; in Unst, 130
 New Luce, Wigtownshire, Crosswaters, in, 172; Kilfeather, in, 86
 New Machar, 1
 New Monkland, Annat Hill, in, 347
 Newbattle, the Abbey of, 268, 280
 Newbotle, 284
 Newburgh, Abbot's Well, at, 245; Monks' Well, at, 245
 Newhills, Aberdeenshire, Capelhills, in, 159
 Newtyle, Templeton, in, 360
 Niall of the Nine Hostages, 31, 118
 Nicholas, St, 278; Kirk of, 123; chapel of, at Lanark, 203
 Nigg, Abbots' Walls, in, 261
 Ninian, St, 346, 363, 392, 394, 415; founds Candida Casa, 59; Cave of, in Glasserton, 49; Cross of, 187; dedications to, in central Scotland, 29; in south-west and north of Scotland, 163; connection with St Martin of Tours, 18, 235; Spring in Stirlingshire, 30; St Ringan's Isle, 294; variants of the name, 25
 Ninias, St, 59, 60
 Norfolk, round-towered churches in, 68
 Norrie's Law, Largo, 318
 Norsemen, the, 231
 North Esk, fishings of Marynnet, in the, 207; St Leonards, on the, 376

- North Knapdale, Kilbegie, in, 112; Kilmalisaig, in, 110
 North Rona, primitive hermit-cells on the island of, 40; Teampull Rona, in, 362
 North Uist, Balmartin, in, 396; Kilchalman, in, 109; Killipheder, in, 86; Kiltrinidad, in, 84; Uganab, in, 239
 North Wales, St Germain's Plain, in, 19
 Norway, Olaf, saint and king of, 21
 Nunbank and Nunmoor, Fawside, 253
 Nuncroft, Eccles, 335
 Nunfield, Nunwood, near Lincluden, 254
 Nunholme, connected with Lincluden, 254
 Nunhopes, Haddington, 255
 Nunland, in Foulden, 251; in Lochrutton, 254
 Nunmyre and Nuncrofts, Fawside, 253
 Nunnery in Crawford, the, 254; at Lincluden, 253
 Nunraw, Garvald, 255
 Nuns' Hill, Inch-ma-home, 237
 Nunside, near Haddington, 255
 Nunton, High and Low, and Nunmill, Kirkcudbrightshire, 249
 Nuntown, in Benbecula, 237
 Nynias, used by Bede, for Ninian, 25
- Odin, the Stone of, 403
Offerendum, Gaelic *aifrionn*, 11
 Oghams, stone at St Ninian's Isle found inscribed with, 294
 Ogilvie of Deskford, Sir Alexander, 280
 Oirinn *Ænais*, 12
 Ola, or Olaf, St, 21, 129, 142, 232
 Old Aberdeen, 193; Bishop's Croft at, 333; St Machar's Cathedral at, 28; St Thomas-à-Becket's Hill, 318
 Old Deer, Auchmachar, in, 323
 Old Kilpatrick, Spittal, in, 372; St Patrick's stone, near, 414
 Old Kirk, Cromarty, 130
 Old Luce, Clauchan Well, in, 405; Kirkchrist, in, 132; Kirk-Christis-Chapell-Croft, in, 329
 Old Machar, 1
 Old Meldrum, Bothelnie, in, 397; Lady Well, in, 159
 Old Melrose, Boisil, prior of, 34; Chapel-Knowe, at, 160; monastery at, 251; Sanctuary Way, at, 251
 Old Munros, Church of St Mary, at, 241
 Old Rayne, Laurence Fair, at, 5
 Olrick, the Glosters, or Closters, in, 265
 Oran, St, 9, 106
 Oratories in Ireland, early, 61
 Oratory of St Millan, 52
- Orkney, Enhallow, in, 289; Kirk of Our Lady, in, 201; parishes of Deerness and St Andrews, in, 16; the See of, 231; Sunday Island, in, 28; West Kirk in, 126
 Orton, Elginshire, Chapel of the Virgin at, 157
 Osbern, St, 111
 Oswald, King of Northumbria, 144; the cross of King, 186
 Ounce of the Abbot, the, 238
Ounce-land, 238
 "Our Lady" and "Lady" in place-names, 201
 Our Lady Kirk of Kyle, 202
 Our Lady of Aberbrothock, chapel of, 203
 Our Lady of Loretto, chapel of, 208
 Oure-Lady-Petie-land, 201
 Our Lady's Altar, 203
 Our Lady's Steps, Edinburgh, 205
 Oure-Ladys-Chapel-Croft, Kirkcolm, 329
 Oxnam, Kirkstyle, in, 125
 Oyne parish, Aberdeenshire, 27
- Pabbay, in Skye, 14
 Paddy, or Pa'dy, Fair, 151
 "Pade Kirk in the Mearns," 151
 Paible, in Harris, 14
 Paisley, 239, 243; the Abbot's Inch, at, 243; Prior's-croft, at, 334; Chapel of St Roque, at, 18; Crossfiat, near, 171; St Connallis Stane, at, 413; St Ninian's Cross, at, 187
 Paisley Abbey, 122; Ladyburn, near, 205
 Palladius, St, 313; Chapel of, 150
 Palmer's Cross, in Arbroath, 164; near Elgin, 164
 Panbride, Forfarshire, 62, 227; Fore Boath, in, 389
 Panmure, Forfarshire, Croceden, in, 169; Monk's Acre, in, 335
 Panter, Patrick, 207
 Pants, Rùtherglen, 340
Papa, Norse use of the word, 14
 Papa-Stour, lepers kept apart on, 381; Scalloway, in, 14
 Papa-Westray, St Tredwell's Loch, in, 303
 Papadill, in Rum, 14
 Papal, in Unst, 14
 Papdale, near Kirkwall, 14
 Papey and Papyli, in Iceland, 14
 Papol, in Yell, 14
 Pappay, in South Ronaldshay, 14
 Parson's Croft, Glasgow, 334
 Parson's Green, near Edinburgh, 275
 Parson's Lake, Loch Melfort, 275
 Parson's Pool, Drumblade, 275

- Parton, Ironmannach, near, 240
 Patrick, fifth Earl of Dunbar, 258
 Patrick, St, 109, 320, 323, 386, 396, 407; birthplace of, 90; interment of, 91; dedications to, 136; legends of, 309
 Paul, the Hermit, 36
 Paul's Close, Perth, 377
 Paul's Well, West Linton, 370
 Pavia, in Italy, 18
 Payble, in North Uist, 14
 Payens, Hugh de, 352
 Peebles, Crosskirk, at, 178; St Leonard's Acres, at, 338; St Leonard's Hospital, near, 370; Templeland, at, 332
 Peeblesshire, Kailzie parish, in, 124; Kilbucho, in, 112; St Bryde's Kirk, in, 137
 Penda, King of Mercia, 145
 Penfillan, Keir, 320
 Penicuik, Spital, in, 375; formerly St Mungo's, 31; and the Pentlands, site of wayside cross between, 165
 Penkiln, Penkill, Kirkcudbrightshire, 81
 Penkiln Burn, Wigtownshire, 81
 Penninghame, Glenhapples, in, 160; Kircalla, in, 142; Spittal, in, 370
 Penny-cross, Mull, 168
 Pennyland of the *Bachall*, the, 11
 Pensandus, 107
 Penshiel, East Lothian, 161
 Persebus, Islay, 283
 Perth, Blackfriars' Croft and Wynd, at, 258; Edward III. in, 245; hospitals at, 377; Magdalene Hill, near, 377; and Methven, wayside cross between, 166; Monk Tower, in, 245; formerly called St Johnstoun, 6; St Leonard's Bank, at, 377; St Michael's Croft, near, 339
 Perth, James, Earl of, 337
 Perthshire, Kilmadock, in, 114; St Madoes parish, in, 21; St Martin's parish and Abbey, in, 19; Tibbermuir, in, 194
 Peter, St, 248, 310, 323, 413; his cultus in Scotland, 2; church at Peterculter, 6; Well, 85; church in Rathven of, 382; the Deacon, 81; few Scottish dedications to, 194; patron-saint of the Picts, 16
 Peterkirk, or Drumdelgie, 133
 Peterculter parish, 6
 Peter's Burn, Renfrewshire, 85
 Peter's Heugh, 6
 Peter's Well, 6
 Pettentagart, Migvie, 286
 Peynabachalla, lands of, 11, 99
 Philip IV. of France, 354
 Pictland, St Boniface, in, 21
 Picts, legend of church-building and the, 130
 Pigeons, the Parish of White, 89
 Pilgrim Hill, Linlithgow, 331, 374
 Pilgrimages, 56, 177
 Pilgrim's Haven, Isle of May, 50
 Pilgrims' Well, at Aberdour, Fife, 254
 Piran, St, Cornish equivalent to Kieran, 47
 Pitarrow, Wishart of, 150
 Pitempan, 408
 Pitfodels, Menzies of, 208
 Pitlumbertie, 63
 Pitmedden, Aberdeenshire, 26
Pit-ne-wems, 51
 Pitsligo, Aberdeenshire, Ladeisfurde, in, 202
 Pittenweem, Corsheuch, in, 167; St Fillan's Cave, at, 51; St Monan's Well, at, 25
 Place of the Church, the, 126
 Placentia, Nunnery of St Mary of, 7
 Planmichael, Glasgow, 62
 Pleasance, the, at Dundee, 7; at Edinburgh, 7
 Pluscarden Priory, 269, 324
 Poll-Cheodan, 312
 Polmanuire, near Crathie, 311
 Polnar Burn, 309
 Polnar Chapel, Inverurie, 156, 343
 Polnar, or Polander, Chapel, a farm, Aberdeenshire, 156
 Polnoon, Castle of, Renfrewshire, 67
 Pol-Ronan, River Earn, 22
 Poltoun, St John's Croft, in, 339
 Pontefract, 242
 Pool of the Church, 81
 Pool of the Cross, or Gallows, 172
 Pope Pius II., 129
 Port a Mhuilinn, Iona, 236
 Port of the Dead, 236
 Port-a-Churaich, Iona, 308
 Port-an-diseart, Iona, 38
 Portankill, Wigtownshire, 78
 Portbriar, Isle of Whithorn, 240
 Portencalzie, Kirkholm, 205, 240
 Portincross, Ayrshire, 174
 Portkill, Portkiln, Dumbartonshire, 77
 Port-na-croish, in Appin, 174
 Port-na-Mairtear, Iona, 13
 Port-na-Marbh, 236
 Port-na-Muintir, 236
 Portpatrick, 309; Cairn Pat, in, 320; Craigen-crosh, in, 168; Killantringan, in, 108
 Preacher's Burn, Mull, 311
 Precincts-yards, Abbey St Bathans, 253
 Prestgarth, Shetland, 283
 Preston as a place-name in England, 279

- Preston, in Colvend, 279; in Cranston, 279; near Duns, wayside cross at, 166; in Kilbarchan, 279; parish of, Berwickshire, 279
- Preston of Gorton, relic of St Giles brought to Edinburgh by, 33
- Prestonfield, Duddingston, 280
- Preston-Grange, East Lothian, 267
- Prestonhall, Cupar-Fife, 279
- Preston-Holm, Cockpen, 280
- Prestonkirk, Haddingtonshire, 49, 128, 280
- Preston-Mill, Kirkcudbrightshire, 280
- Prestonpans, East Lothian, 279
- Prestrebrig, Sprouston, 283
- Prestrie and Clary Park, Whithorn, 284
- Preatwick, Ayrshire, 1, 278, 391
- Priest, Stone of the Red, 286
- Priestfield, Bowden, 280
- Priest-heugh, Liddesdale, 281
- Priesthill, Muirkirk, 281
- Priesthope, Innerleithen, 281
- Priestinch Hill, Abercorn, 281
- Priestland and Priestlands, 283
- Priestlaw, East Lothian, 281
- Prieston, Colmonell, 279
- Priest's Acres, near Stirling, 334
- Priest's-Burn, Loch of Lindores, 282
- Priest's Craig, Glenesk, 281
- Priest's Croft, near Clackmannan, 334; at Dunbar, 334; near Kirk-o'-Muir, 334; at Tealing, 279
- Priest's Crown, Eckford, 281
- Priest's Den and Well, Cargill, 282
- Priest's-field, at Cullen, 280
- Priest's-Gill, Lanarkshire, 281
- Priest's Hill, Kilmuir Easter, 339
- Priest's-holm, Lesmahagow, 280
- Priest's Meadow, Tarves, 280
- Priest's Stone at Dunfallandy, the, 287
- Priest's Water, Gartly, 282
- Priest's Well, Caverton, 282
- Priestside, Cummertrees, 282
- Prior Row and Priory meadow, Roxburghshire, 252
- Prior Walls, Crail, 256
- Prior-Acres, St Andrews, 334
- Prioratus de Bello-loco, 270
- Prior-hill, Lesmahagow, 334
- Priorholm, Priorliden, Priorhill, in Canonbie, 247
- Prior's Croft, Crail, 333; near Linlithgow, 333
- Prior's Croft and Briery Well, 256
- Prior's Land, Roxburghshire, 251
- Prior's Well and Monk's Well, Balmerino, 259
- Prior's-Croft, Paisley, 334
- Priorwell, Melrose, 252
- Priorwood, Melrose, 252
- Priory of St Andrews, 279; of St Rufus, at Crail, 256; of Urquhart, 257
- Priory Doach, Tongland, 248
- Proctouris-Croft, Ellon, 333
- Procutouris-Croft, Slains, 333
- Provost-Haugh, Glasgow, 277
- Provost-Mains, Abernethy, 277
- Pryoris-Croft, Seone, 333
- Punderlaw, Arbroath, 260
- Pyble, in Lewis, 14
- Quarterland of the Monks, Kirkcolm, 335
- Queen Margaret, 296, 391
- Queen Margaret's Cave, Dunfermline, 45
- Queen Mary, 298
- Queen's Manor, Forfar, 297
- Queensferry, Freiris-Croft, at, 335
- Quentin, St, 144; Abbey of, at Beauvais, 247
- Quincey, Robert de, 268
- Quiricus, or St Cyric, 20
- Quivox, St, 310; variants of the name, 30
- Racome, 234
- Radulphus, Bishop of Aberdeen, 357
- Rafford, Temple-stanes, in, 361
- Ralph de Nevyl, 56
- Ramsay of Dalhousie, Sir Alexander, 55
- Ramsays of Dalhousie, 280
- Rannulph de Soulis, 56
- Raphoe, Andrew, Bishop of, 40
- Rath in Irish place-names, 387
- Rath Erenn, in Alban, 23
- Rathmuriel, Garioch, 387
- Rathven, Church of St Peter in, 382; Leper-hospital in, 382
- Ravenna, death of St Germanus at, 19
- Ravenstone, the, Tyrie, 129
- Rayne, Andersmas Fair, in, 315
- Reay, Cross-Kirk, in, 178
- Red - castle, Ross - shire, formerly Ardmanach, 240
- Redhall Tower, the burning of, 136
- Redpatrick, Dumfriesshire, 129
- Regulus, or Rule, St, 52
- Regulus, St, 304, 397; reliques of St Andrew brought to Fife by, 16
- Relig-Oran, Tiree, 8
- Renfrew, St Thomas's Croft, in, 339
- Renfrewshire, Kilbarchan parish, in, 97; Killallan, in, 116; Kilmacolm, in, 88; Kilpeter, in, 85
- Rennyhill, Fife, 317
- Rerwick, Dundrennan Abbey, in, 248
- Resolis, in the Black Isle, 133
- Restalrig, Robert Logan of, 57
- Restennet, Robert, prior of, 262
- Retreats, 36

- Rhone Hill and Park, Kirkcudbrightshire, 162
- Riddell, Hugh, Lord of Cranstoun, 246
- Ridge of Kilbride, Keir, 317
- Ridge of the Churchyard, in Bute, 93
- Rievaulx, 60
- Rinanse, North Ronaldshay, 294
- Ringan, a form of Ninian, 110
- Ringin', or Ringan's, Stane, Leslie, Aberdeenshire, 407
- Robert the Bruce, 329; heart of, buried at Melrose, 251; and the Red Comyn, 248
- Robert I., grant of lands by King, 72, 373
- Robert III., 332; charter to Crossraguel of, 144
- Robert, Archbishop of St Andrews, 65
- Robert, Prior of Restennet, 262
- Roche, St, traces of, in Scotland, 17, 18
- Röguvald Brusison, Earl, 129, 294
- Rollok, David, of Kincladye, 334
- Romald-Kirk, Yorkshire, 188
- Rome, Ecclesiastical Council in, 28
- Ronan, St, *alias* Rowan, 22; three islands called after, 293
- Rood Acres, Jedburgh, 332
- Rood Crofts, St Andrews, 332
- Rood of Scotland, the Black, 179
- Rood, or Holy Cross, place-names derived from the, 170
- Rood Street, in Crail, 177
- Roodyard, Dundee, 175
- Roque or Rook, St, traces of, in Scotland, 17, 18
- Rosnat, monastery of, 235
- Ross and Sutherland, Killearnan in, 106
- Rossinclairach, Carse of Gowrie, 284
- Roskeen, Hospitall in, 380
- Ross-shire, Applecross, in, 191; Cullicudden parish, in, 19; Kilchrist parish, in, 83; parish of Kiltearn, in, 84; Loch Killin, in, 80
- Rostinoth, Priory of, 42
- Rothessay, Cilla'bhuic, in, 298; Crossbeg and Crossmore, in, 165; Skeoch, in, 26; St Bride's Hill, at, 159
- Rothiemay, Corskellie, in, 172
- Rothisay, 389
- Rottenrow and Drygate, Glasgow, 184
- Round-towers, churches in Norfolk with, 68
- Row, Kirkmichael farm in parish of, 134
- Roxburgh, Freir Croft, near, 335; Maison Dieu, at, 367
- Roxburghshire, Abbot rule, in, 247; Friars' Haugh, in, 248; Hermitage Castle, in, 55; Kirkbank, in, 123; parish of St James, in, 17; Prior's Land, in, 251; St Boswell's, in, 34; Wheelkirk, in, 125
- Rubislaw, Friartoun, at, 259
- Rudha M'Shannich, Kintyre, 102
- Rudwell Croft, Fifeshire, 172
- Rufus, St, 256, 295
- Ruid-Aiker, near Kinghorn, 332
- Ruidcroft, near Stirling, 332
- Ruidiscroft, Aberdeen, 332
- Rule, or Regulus, St, 16
- Rule Hervey, Roxburghshire, 247
- Rulesness, Shetland, 323
- Rumbold's Wyke, Essex, 188
- Rume's Cross, Forfarshire, 188
- Rumwold, Rumwoldus, St, 188
- Rutherglen, Chapel Croft, in, 329; Crossflat, in, 167; King's Crosshill, in, 185; market-cross of, 185; Pants, in, 340; Spittal, in, 371; Temple-cross, in, 167
- Ruthven, Balbirnie, in, 395
- Ruthwell, Crossgills, in, 169; Kirkstyle, in, 125
- Ruthwell Cross, the, formerly at Priestwoodside, 282
- Rydderch Hael, King of Strathclyde, 31
- Sabaria, in Pannonia, 18
- Sabina, mother of St Cuthbert, 140
- Sacristan's Croft, Coldingham, 334
- Sacrister Croft, Scone, 334
- Saddell Abbey, 298
- Sagart* in place-names, 285
- Saints, bays named after, 307, 308; fords connected with names of the, 311; ports and harbours named after, 308; streams associated with, 309
- Sam-Maneuke's Day, 240
- Sancta Cruxwell, Perthshire, 173
- Sanct-German's Aikar, Invertiel, 341
- "Sanct-Laurence-Croft," Stirling Bridge, 338
- Sanct-Martines, Errol, 18
- Sanct Myrnois Croft, Barry, 341
- Sanctuary-Crofts, Linlithgow, 330
- Sanctuary Way, Old Melrose, 251
- Sandilands, chapel at Stirling, endowed by the, 26
- Sandilands, John, of Calder, 171
- Sanquhar, Corsnavok, in, 189; hospital at, 369
- Santa Casa, the Cottage of the Virgin, 208
- Sautre, Johan de, 354
- Scandbothy, Robert Stewart of, 195
- Scarba Island, 197
- Scarinche, chapel of St Catan, at, 105
- Schevez, Archbishop of St Andrews, 150
- Sciennes, Edinburgh, 7, 270

- Scone, Abbotscroft and Friertoun, at, 262; Annaty-burn, in, 347; Dowcat-croft, at, 333; market-cross at, 184; monastery of, 261; Mote Hill of, 53; Pryoris - Croft, in, 333; Sacrister Croft, at, 334; St James's Croft, at, 339; Tea'n Abb, at, 262; Trinity-Croft, at, 332
- Scone Abbey, 395; connection of Dornoch Cathedral with, 262
- Scone and Aberdeen, relics of St Fergus at, 28
- Scotland, the oldest cross known in, 176 n.
- Scotlandwell, hospital at, 377
- Scott, Sir Walter, 35; of Buccleuch, 56
- Scrin-Choluimilla*, 10
- Scrinium*, a shrine, 10
- Segenius, Abbot of Iona, 38
- "Seikmaniscroft," near Stirling, 331
- Seil Island, Balvicar, in, 276
- Selkirk, The Batts, at, 245; lakes called after St Helen, near, 302; origin of the name, 391
- Selkirk-Abbatis, Selkirk-Regis, 245
- Selkirkshire, Ashkirk, in, 126; Binram's Cross, in, 188; Kirkhope, in, 127
- Semmidoes, Semmidores, the standing-stones of, 21
- Semple, the Lords, 302
- Senaic, St, 102
- Senan, or Senaic, St, 102
- Senwick, Kissoktoun, in, 396
- Serb or Sair, variants of Serf, 22
- Serf, St, 313; exploits of, 327; lines by Wyntoun upon, 43; patron of Monzievaird parish, 22
- Servant of St Malnug, 98
- Servanus, St, *alias* St Serf, 21; legend of, 337
- Severus, Bishop of Trèves, 19
- Sgìre a Mhartinn*, Ross-shire, 19
- Sgìre-na-Luac* (Cromdale), 28
- Shaneccles, Dumbartonshire, 66
- Sheanakil, 89
- Shearers, the Eleven, at Hounam, 401
- Sherar, Duncan, parson of Clatt, 148
- Shetland, Crucifield, in, 178; Kirkholm, in, 124; Kirkness, in, 124; Mangaster, in, 238; Presgarth, in, 283; St Cruz, in, 178; standing-stones called the Holy Kirk, in, 130
- Shettleston, Glasgow, 185
- Shiant Isles, 289; Eilan Mhuire, one of the, 199
- Shiskin, the burial-place of St Molios, 47; sculptured effigy, formerly in the kirkyard of, 412
- Sienna, nunnery of St Catherine of, 7, 20
- Silver, chalice of, in St Nicholas's, Aberdeen, 148
- Silver, image of St Olaf in, 21
- Silver, thankoffering of fetters of, 17
- Sister-Lands, at Aberdour, 254
- Sithean Mor, Iona, 316
- Sith-Mun, on the Holy Loch, 99
- Skeoch, in Rothesay, 26; in St Ninians parish, the chapel of, 26
- Skeoch Hill, Mauchline, 26
- Skibo, 227; Dowcatland, at, 333
- Skinnet Church, 124
- Skirdrostan, Aberlour, Banffshire, 6
- Skirling, St John's Hill and Croft, 339
- Skreen, in Meath, 10
- Skryne, Forfarshire, 10
- Skye, Kilchrist parish, in, 84; Kilmarie, in, 119; Kilmolruy, in, 119; Kilmore, in, 198; Kilmuir, in, 200; Mugstot, in, 238
- Skye and Argyllshire, Kilmartin, in, 109
- Slains, Procutouris-Croft, in, 333
- Slamannan, Stirlingshire, 19
- Sleepy Market, the, 133
- Slewdonnan, Kirkmaiden, 321
- Sma' Glen, Perthshire, Bal-na-Croisk, in the, 183
- Smallholm, Spittal, in, 369
- Sodor and Man, 231
- Somerled, Lord of the Isles, 189
- Somerville, Sir Thomas, 371
- Sorbie, Penkiln Burn, in, 81
- Sorn, Auchmannoch, in, 240
- Soules, Sir John de, 186
- South Ayrshire, Leffinclary, in, 284
- South Knapdale, Glenakille, in, 78
- South Ronaldshay, St Martin's Stone, in, 414
- South Uist, Ardmichael, in, 316, 321; Kilpeter, in, 86; Kirkidale, in, 123
- Southend and Campbeltown, Kintyre, 278
- Soutra, Girthgate, near, 366; Tarty Well, in, 367
- Soutra Hill, Trinity Hospital, on, 366
- Spital, near Annan, 370; at Gosford, 373; at Monkeigie, 380
- Spital, Over and Nether, in Lander, 369
- Spital, Wester and Easter Hill of, Penicuik, 375
- Spital of Glen Dye, 365; Glen Muick, 365; Glenshee, 365
- Spitelholme, Hamilton, 371
- Spittal, at Arngibbon, 372; near Balfron, 372; near Biggar, 371; at Cambuslang, 371; Carnwath, 371; in Crailing, 368; in Ednam, 368; in Killearnan, 380; in Kirkmabreck, 370; in Old Kilpatrick, 372; in

- Penninghame, 370; in Rutherglen, 371; in Smalholm, 369
 Spittal, in Scottish localities, 2, 364
 Spittal, Mickle and Little Stoneykirk, 370
 Spittal-Burn, Dumbarton, 372
 Spittal Burn and Hill, Dunfermline, 377
 Spittal-croft, Linlithgow, 374
 Spittal Hill, Caithness, 380
 Spittal-toun, Kilmarnock, 373
 Spittalfield, in Caputh, 377; in Inverkeithing, 377
 Spittalroull, 368
 Spittal's Hospital, Stirling, 376
 Spittel, in Strathore, 377
 Spittelbanck, Eckford, 368
 Spittelcroft, Linlithgow, 331
 Spittelhaugh, West Linton, 370
 Spittelhill, Aberdeen, 383
 Spittelquarter, Rutherglen, 372
 Spittelrig, Tinwald, 370
 Spittelstanes, Teviotdale, 368
 Sprouston, Prestrebrig, in, 283
 Spytelcroft, near Elgin, 331
 St Abb's, Berwickshire, 32, 323
 St Adamnan's Acre, Campsie, 342
 Croft, Glenmoriston, 342
 St Adrian's Cave, Fifeshire, 50
 Chapel, Isle of May, 50
 Coffin, Isle of May, 411
 St Alexander's Fair, at Keith, 317
 St Andrews, 1, 15, 227, 395; Abbey Croft, at, 329; chief Bishopric removed from Abernethy to, 15; David de Bernham, Bishop of, 4; Lady Craig at, 205; Malvoisin, Bishop of, 269; origin of, 243; Priory of, 279; Prior-Acres, at, 334; Rood Crofts, at, 332; Archbishop Schevez of, 150; the See of, 228; St Leonard's Hospital at, 377; St Serf's Island made over to, 296; Archdeacon Thomas of, 258
 St Andrews, parish of, in Elginshire, 16; in Orkney, 16
 St Andrew's Hill, Aberdeenshire, 315
 St Andrews-Lhanbryd, Elginshire, 63
 St Anne's Lane, Perth, 377
 St Antony, in Leith, Preceptory of, 57
 St Arnold's Seat, Tannadice, 322
 St Asaph, Cathedral of, in Wales, 4
 Well of, 4
 St Augustine's Land, at Scone, 262
 St Baithene's Hill, 100
 St Baldred's Cradle, at Whitberry Point, 49
 Well, 128
 Whirl, 312
 St Barchan's Day and Fair, 97
 St Barr's Island, 290
 St Barry's Bell, 98
 St Bathan's or Bothan's, old name of Yester parish, 32
 Well, believed never to freeze, 253
 St Bees, Cumberland, 112
 St Boswell's, Roxburghshire, Fair at, 34
 St Brannan's Day and Fair, 97
 St Brendan's Hollow, Boyndie, 326
 Port, 96
 Stanes, Boyndie, 406
 St Bride's Close, in Carmichael parish, 9
 Hill, in Dumfriesshire, 317; at Rothesay, 159
 Ring, Monifeth, 416
 Well, 5; at Auchtergaven, 325
 St Bridget's Chapel, Wigtownshire, 137
 Church, 137
 Shrine, at Kildare, 92
 St Brioux, Brittany, 297
 St Brioc's Church, Bute, 120
 St Brock Fair, Rothesay, 26
 St Brycedale, at Kirkcaldy, 138
 St Bryde's Kirk, Traquair, 137
 St Buite's Fort, 149
 St Catan's Well, Bute, 104
 St Catherine's of the Hopes, 326
 Of the Kaims, 326
 Of Sienna, Edinburgh, 7
 On Loch Fyne, 20
 St Catherine's Chapel at Shotts, 20
 St Catherine's, a district in Shotts parish, Lanarkshire, 20
 Dub, Slains, 307
 Green, Banff, 324
 Hill, Aberdeen, 317
 Place and Gardens, 270
 St Causnan's Flaw, 95
 St Chedd's Fair, 390
 St Clair of Roslin, Lady, 270
 St Colmes-Aikar, Auldearn, 341
 St Colm's, ancient name of Burness parish, 28
 Hillock, Old Deer, 318
 Market, 341
 St Columba's Cave, at Ardnamurchan, 46, *vide* Columba
 Well, Keils, Argyllshire, 76, 135, *vide* Columba
 St Combs, Buchan, 3, 28
 St Congall's society at Bangor, 118
 St Conall's Well, 146
 St Congan's Church, Lochalsh, 116
 Fair, at Dalmally, 43
 Pool, 143
 St Connallis Stane, Paisley, 413
 St Constantine's Church and Fair, at Dunnichen, 95
 St Conval's Dowry, 147
 St Coombs Kirk, Caithness-shire, 135
 St Cruz, Shetland, 178
 St Cuthbert's, 1; at Edinburgh, 33

- St Cuthbert's Chapel, Old Melrose, 160
 Croft, Murtle, 341
 Holm, Ayrshire, 323
 Hospital, 333
 St Cyrus, Kincardineshire, formerly
 Ecclesgreig, 73; Kirkside, in, 123;
 Lauriston, in, 393
 St Cyrus' Spring, 20
 Ward, 21
 St David Menzies of Weem, Perthshire,
 44
 St Davids, in Dalgetty, Fife, 25; in
 Madderty, Perthshire, 25
 St David's Monastery, 235
 St Donnan's Well, Island of Eigg, 101
 St Drostan's Croft, Urquhart, 337
 St Duthac's Altar in St Nicholas's,
 Aberdeen, 148
 St Duthus' Fairs, Cairn, Scalp, &c.,
 394
 St Earnan's Hill, Sutherlandshire, 106
 St Eddran's Slack, Buchan, 317
 St Enoch, origin of the name, 340
 St Faelan's Church, 116
 St Fechan's Chapel, at Grange of
 Conon, 27
 Hermitage, at Grange of Conon, 27
 Well, at Grange of Conon, 27
 St Fergus, 1
 St Fergus, parish of, in Buchan, 28
 St Fergus's
 Cave, in Glamis, Forfarshire, 44
 Well, in Glamis, 45
 St Fillans, Perthshire, 1, 23, 116
 St Fillan's Chair, Glendochart, cures
 effected at, 410; at Killallan, 410
 St Fillan the Leper's Church, 116
 St Finan's Eve, 116
 St Fink, an estate in Bendochy, 22
 Hill of, 22
 St Fittick's Bay, 308
 St Flannan's Chapel on Island More,
 155
 St Fumac's Well, 152
 St George's Day, 5
 St George's Hospital, Dunkeld, 378
 St Germain's, in Cornwall, 19; in East
 Lothian, 19, 359
 St Germain's Plain, North Wales, 19
 St Giles's, 1, 33
 St Glass's Well, 396
 St Hannand's Chapel, wax for, 342
 St Helen's Loch, Stirlingshire, 303
 St Inan's Chair, Beith, 411
 St Irnie, 110
 St James's Croft, Scone, 339
 St James' parish, Roxburghshire, 17
 St John of Jerusalem, the Knights of, 2,
 374
 St John the Baptist, 168
 St John, Valley of, Elginshire, 324
 St John's Acre, Linlithgow, 339
 Chair, Dalry, Kirkcudbrightshire,
 409
 Church, 86
 Close, Forbes, 355
 Croft, in Aberdeen, 339; at Car-
 doness, 339; at Inch, 339; at
 Poltoone, 339
 Cross, Edinburgh, 187
 Head, Caithness-shire, 323
 Hospital, Hutton, 369
 Hill, Edinburgh, 7
 Hill, and Croft, in Peeblesshire,
 355; at Skirling, 339
 Kirk, Lanarkshire, 134
 Loch, Dunnet, 302
 Well and Croft, near Aberdeen, 339
 Well farm, at Fyvie, Aberdeen-
 shire, 5; near Stirling, 5
 St Johnstoun, old name of Perth, 6, 392
 "St Johnstoun's Ribbons," 392
 St Katherine's Crofts, near Elgin, 342
 St Kessog, supposed effigy of, 415
 St Kevin's Bed, Glendalough, 94
 St Kieran, variants of the name, 47
 St Kieran's Cave, Campbeltown, Kin-
 tyre, 46
 Church, Ayrshire, 93
 St Kilda, island of, 295; Columba's
 Chapel in, 3
 St Laurence parish *alias* Slamannan,
 Stirlingshire, 19
 St Laurence's Well, in Slamannan, 19
 St Lawrence House, Haddington, 393
 St Lawrence Kirk, 149
 St Lawrence's Croft, Orchard, and Yard,
 Dunfermline, 338
 St Leonard, Loffold, 56
 St Leonards, on the North Esk, 376
 St Leonard's Acres, Peebles, 338
 Bank, Perth, 377
 Hill, in Banff, 317; in Dunfermline,
 317; in Edinburgh, 7
 Hospital, in Ladykirk, 161; in
 Edinburgh, 7; in Fife, suppres-
 sion by Prior Hepburn of, 17;
 in Lanarkshire, 44; near Peebles,
 370; at St Andrews, 377
 St Machar's Cathedral, Old Aberdeen,
 28; Girth-Cross of, 190
 St Machar's Inch, Aberdeen, 297
 St Mackessog's Chapel, in Drymen, 66
 St Maddan's Chapel, at Freswick, 26
 St Madden's, or Medan's, in Airlie, 26
 St Madoc's Well, 162
 St Madoes parish, Perthshire, 21
 St Magnus's Fair, Halkirk, 381
 St Maha's Well, 396
 St Maik's Well, 322
 St Maling's Church, Fifeshire, 70
 St Malo, Brittany, 72

- St Margaret's Croft, near St Boswell's, 329
 Hope, 306
 Inch, 296
 Loch, near Edinburgh, 307
 Stone, Dunfermline, 412
 Well, near Edinburgh, 307
 St Mark's Cross, Ayrshire, 187
 St Maran's Chair, Marnoch, 409
 St Martin's Abbey, an estate, 19
 Acre, Megginch, 341
 Den, Logie-Montrose, 326
 Parish, Perthshire, 18
 St Mary, 259
 St Mary and St Anne, Collegiate Church of, 277
 St Mary Magdalene, Chapel of, at Dundee, 8
 St Mary of Placentia, 7
 St Mary's, the Abthen of, 207
 of the Lowes, 207
 Abbey of Stirling, or Cambuskenneth, 263
 Chapel, Hermitage of, Kilgary, 55
 Church, in Uist, 200
 Holm, 205
 Isle, 143, 205, 296; Great and Little Cross, at, 206
 Lake, Mull, 206
 Loch, Selkirkshire, 206
 Priory, at Fyvie, 261
 Well, in Chapelton, 158; in Aberdeenshire, 203; in Berwickshire, 201
 St M'Breck, statue of, 138
 St Medan's Cave, Wigtownshire, 47, 78
 Well and Knowe, Airlie, 26
 St Meddan, at Troon, Ayrshire, 26
 St Merryn's parish, Cornwall, 95
 St Methvenmas Fair, 23
 St Michael's, at Dumfries, 133; at Linlithgow, 133
 St Michael's Acres, Black Isle, 339
 Bog, 134
 Close, near Dundrennan Abbey, 9
 Croft, near Perth, 339
 Hill, Fife, 316
 Well, Banffshire, 133
 St Modan's Chair, Ardochattan, 409
 Well and Chapel, 106, 394
 St Modwena's Garden, at Burton, 49
 St Molios' Cave, Holy Island, Runic inscriptions in, 47
 St Moloc's Seat, or Cairn, Lismore, 416
 St Molnac's Church, Raasay, 98
 St Monans, 113; connection of St Adrian with, 24
 St Monan's Cave, at Inverry, 25
 Chaplainry, Kiltearn, Ross-shire, 25
 Well, Pittenweem, 25
 Wynd, Edinburgh, 24
 St Muggin's Seat, Flisk, 411
 St Muireach's Well, near Dowally, 111
 St Mullen's, Co. Carlow, 114
 St Mungo's, Dumfriesshire, 31; parish of, peculiarity regarding, 278
 St Mungo's, former name of Penicuik parish, 31
 St Mungo's Hill, near Huntly, 317
 Well, Penicuik, 31
 St Nicholas', Aberdeen, St Duthac's Altar in, 148
 St Nicholas' Craig, near Dundee, 322
 Hospital, near Elgin, 379
 Parish, in Stronsay, 21
 St Ninians, Stirlingshire, 1, 29, 65; a chapel at Skeoch in parish of, 26
 St Ninian's Cave, Glasserton, 49
 Croft, at Glasgow, 340, 384
 Hollow, Roxburghshire, 326
 Hospital, Glasgow, 372
 Isle, Ayrshire, 294
 Mill and Acre, near Coupar-Angus, 341
 Point, Bute, 323
 Well, Stirling, 26
 St Ola, once a parish in Orkney, 21
 St Olaf's Church, in Cruden, 21
 St Olaf's Kirk, Orkney, 128
 St Olla's Chair, Shetland, 295
 St Omer, Geoffrey de, 352
 St Oran's burying-ground, 236
 St Oran's Hill, 319
 St Orland's Stone, Glamis, 407
 St Oswald's Priory, Pontefract, 262
 St Palladius's Spring, 150
 St Patrick's Chapel, Closeburn, 136
 Croft, Carrick, 341
 Fair, 136
 Seat, Old Kilpatrick, 322
 Spring, Kirkpatrick-Durham, 136
 Stone, Hoy, and Old Kilpatrick, 414
 Stone and Seat, 91
 Vat, in Tiree, 414
 St Paul's Linn, on the Earn, 313
 St Peter's, in Stronsay, 17; a village in Boreray, 17
 St Peter's Day, Fair of, 85
 St Peter's Well, Renfrewshire, 85
 St Phillans, old name of Forgan parish, in Fife, 23
 St Quivox, parish of, 30
 St Ringan's Isle, 294
 St Ringan's, Stirlingshire, 29
 St Ronan, the Church of, 2
 St Ronan's Fair, 22
 St Ronan's Pool, River Earn, 22
 St Roque's, lines by Lyndsay on pilgrimages to the shrine of, 18
 St Rowan's Bell, 22
 St Rule's Cave, 52

- St Sare's Fair, 327
 St Saviour's Acres, Dundee, 332
 St Scawachie (St Skeoch?), 26
 St Serf, bridge in Glendevon bearing the name of, 22
 St Serf's Cave, Fifeshire, 43
 Island, Loch Leven, 296
 Laws, West-Lothian, 319
 old parish of, 21
 Water, Perthshire, 303
 St Skay, Forfarshire, 26
 St Skeoch, Forfarshire, 25
 St Skeoch, or Skay, burying-ground of, 25
 St Skeoch's Well, at Stirling, 26
 St Stevinis Croft, Barry, 341
 St Tarkin's Well, 101, 290
 St Tarnan's Market and Well, 326
 St Thomas, a net fishing called, 260
 St Thomas-à-Becket's Hill, Old Aberdeen, 318
 St Thomas's Chair, Halkirk, 408
 Croft, Collesie and Renfrew, 339
 St Tredwell's Loch, Papa - Westray, tradition about, 303
 St Trodline's Fair, 304
 St Vigeans, or Aberbrothock, Forfarshire, 26; Fair of, 27
 St Vigean's Church, position of, 27
 St Virgin's Market, 27
 St Wallach's Hermitage, 389
 St Wallach's Stone, Logie-Mar, 406
 St Winifred's Well, Cambusnethan, 65
 St Winnin's Pool, 138
 St Wynning's Well, at Kilwinning, 115
 Stable-Green-Port, Glasgow, 18
 Standing - stones called "Auld Kirk," 130
 Stephen, St, the Martyr, 309; dedication to, in Wigtownshire, 134
 Steward, William, 383
 Stewart, Robert, of Scandbothy, 195
 Stewart, Walter, Earl of Atholl, 277
 Stewarton, Ayrshire, Chapel to the Virgin at, 157
 Stiklestad, battle of, 129
 Stirling, bull-baiting at, 140 n.; chapel endowed by the Sandilands, at, 26; Craigannet, near, 347; Hospitals at, 376, 377; Lady Croft, near, 339; Priest's Acres, near, 334; Ruidcroft, near, 332; "Seikmaniscroft," near, 331; chapel of St Roque, at, 18; St Ninians Well, at, 26
 Stirling, Bridge of, "Sanct-Laurence-Croft" at, 338
 Stirlingshire, Ballancleroch, in, 284; Crosshall, in, 186; Drumakill, in, 79; Kirk-o'-Muir, in, 128; Knock-naeglaish, in, 79; Slamannan parish in, 19; St Ninians, in, 29
 Stobb Cross, Fifeshire, 166
 Stobcross, at Glasgow, 166, 275
 Stone Circle on Sithean Mor, Iona, 316
 Stone circles, 401; churches built on the sites of, 403
 Stone, coins placed as thankofferings on a sculptured, 412; cup-marked, at Boyndie, 406; near bridge of Fintry, 403; effigy of, found in a cairn at Bandry, 415; a foot-marked, in South Ronaldshay, 414
 Stone, Roman manner of building with, 60
 Stone of Bennachie, the Maiden, 403
 of Odin, 403
 of the Bishop, 230
 the Red Priest, Durness, 286
 the miracle-working blue, 238
 Stonecrosshill, 164
 Stones of Hy, the Black, 415
 Stones standing at Blair-na-Coi, 363; of Laggangarn, 402
 Stones used as boats, 412, 413
 Stoneykirk, Wigtownshire, origin of the name, 134; Mickle and Little Spittal, in, 370
 Stracathro, the Chanter's Brig, in, 229
 Strachur, Kilmagias, 107, 396
 Strafontane, hospitals in, 369
 Strafontane and St Bathans, parishes of, 253
 Straid-na-Marbh, 236
 Stralachlane, or Kilmorie, 119, 198
 Strath parish, Skye, 84; Clach-na-h'-Annait, in, 344
 Strathallan, 65
 Strathblane, "the Crosshill," in, 165
 Strathbraan, Clachan Aoradh, in, 405
 Strathdon, Dhalachlirich, in, 284
 Strathearn, Annatt, in, 346; associated with St Fergus, 28; dedication to St Fotinus in, 148; Monk's Croft, in, 335
 Strathearn, Gilbert, Earl of, 264
 Strathmartin, Martin's Stone, with symbols, in, 407
 Strathmiglo, Fifeshire, 70
 Strath-Nethan, 73
 Strathore, Spittel, in, 377
 Stream of the Church, 123
 Streams associated with saints, 309
 Stroanpatrick, 320
 Stronsay, St Nicholas parish in, 21; St Peters, in, 17
 Strowan parish commemorative of St Rowan or Ronan, 22
 Suidhe-Challum-Chille, Arran, 412
 Suidhe Chatain, Bute, 104, 322
 Suidhe Chuimein, Fort Augustus, 322
 Suidhe Ghuirmein, Urquhart, 322
 Suidhe Mhaodain, 409
 Suidhe Mhercheird, 322

- Summereve, and Arrow, variants of Maelrubha, 119
 Summereve Fair, at Keith, 6
 Sutherlandshire, Balnakiel, in, 81; Corsdail, in, 169; Killean, in, 86; Kilmachalmag, in, 109; Kilmallie, in, 113; Kilpedder, in, 85; Kintradwell, in, 304
 Suy, Dewar Vernon's Croft, in, 336
 Sweetheart Abbey, 64, 248

 Tabenne, on the Nile, 234
 Tai, altar-piece at, 145
 Tain, or Baile-Dhuich, 394; Kirksheaf, near, 125; privilege of girth at, 190; Shrine of St Duthac at, 117
 Talaricanus, St, 290
 Talla-na-h'-Anaid, Loch Broom, 347
 Talorggain, or Talarican, St, 101
 Tanglan's ford, 311
 Tarentum, 3
 Tarff river, Wigtownshire, 143
 Tarmy Well, Soutra, 367
 Tarvat, Balbirny, in, 395
 Tarves, Barthol Chapel, in, 156; Priest's Meadow, in, 280
 Tealing, Hugh Gifford, Lord of, 279
 Teampull na Cro, Naomh, 177
 Teampull Patrick, Tیره, 362
 Teampull Pheadair, Lewis, 362
 Teampull Rona, in Lewis, 2; on North Rona, 362
 Teampul-na-Trianaide, North Uist, 84
 Tea'n Abb, Scone, 262
 Teghmoling, or St Mullen's, Co. Carlow, 114
 Templar-lands, in Haddingtonshire, 166; in Kinblethmont, 360
 "Tempil-croft," Fetteresso, 330; at Harlaw, Aberdeenshire, 330
 Templars, the, 2; characteristics of the, 352; relics of the, in the Grassmarket, Edinburgh, 361; suppression of the Order of the, 355
 Templars and Hospitallers, 373
 Templars' Church, Maryculter, 358
 Templar's Grave, the, Loch Lomond, 357 n.
 Temple as a place-name, 2
 Temple, in various parishes, 356
 Temple, The, Kinneff, 356
 Temple and Dalhousie, 268
 Temple Acre, Mow, 330, 360
 Temple Brae and Feu, Turriff, 361
 Temple Close, Tullynessle, 355
 Temple Craigtoun, 361
 Temple Croft, Harlaw, Aberdeenshire, 360
 Temple Croft, in various localities, 361
 Temple Denny, 361
 Temple Essie, 361
 Temple House, in Currie, 360; in Loudon, 360; at Manor, 360
 Temple Liston, 361
 Templebank, Fordoun, 361
 Templecroft, Aberlady, 330
 Temple-cross, Rutherglen, 167
 Templefield, at Crossapoll, 362; at Gladsmuir, 361; in Tongue, 362
 Templefurde, Arbroath, 361
 Temple-hall, in various localities, 360
 Templehill, in various localities, 360
 Temple-land, in Kirkchrist, Kirkcudbrightshire, 351; in Peebles, 332
 Templeland of St John, Clackmannan, 355
 Temples, in Currie, 357; in Eaglesham, 357
 Temple-stanes, Rafford, 361
 Templeton, in Kildrummy, 360; in Newtyle, 360
 Temple-Well, Whitsome, 360
 Templumflorum, 266
 Tennankirk, another name for Forglen, 151
 Terman, St, 150, 290, 325
 Terregles, Kirkcudbrightshire, 67
 Teviotdale, Kirkton parish, in, 390; Spittelstanes, in, 368
 Thenew, St, mother of St Kentigern, 50
 Thomas, Archdeacon of St Andrews, 258
 Thomas à Becket, dedication to the Virgin and, 260
 Thomas, St, 124
 Thorfinn, Earl, 232
 Thurso, fair held at, 5
 Tibbermasko, at Stirling, 26
 Tibbermuir, Perthshire, 194; Annatland, in, 347; Kirkecroft, in, 329
Tig in place-names, 390
 Tigh an Teampull, Urquhart, 363
 Tillicoultry, Corsmaachten, in, 189
 Tillydrone, 318
 Tillythrowie, chapel at, 283
 Tinwald, Spittelrig, in, 370
 Tiran Teampull, Aboyne, 358
 Tیره and Coll, Crossapoll, in, 181
 Tیره, churches in, 8; St Oran's Graveyard, in, 9; St Patrick's Vat, in, 414; Teampull, Patrick, in, 362
 Tiron, Benedictine monastery at, 245
 Tobair-na-Muire, 199
 Tobar Ashig, Skye, 4
 Tobar-Churadain, Corriemony, 337
 Tobar-na-h'-Annait, Killigray, 344
 Tobermory, Mull, 194
 Tom-Aonghais, Balquhiddy, 13
 Tom Eunan, Inverness-shire, 319
 Tom-ma-Chessoig, at Callander, 320
 Tom-na-Clog, Inch-ta-vannoch, 300
 Tom-na-crosh, 168

- Ton* and *Tonn*, in Scottish topography, 182
 Tongland, the Abbey of, 248; Barcaple, in, 160; Lairdmanoch, in, 248
 Tongue, Kirkiboll, in, 286; Templefield, in, 362
 Torosay, Mull, Columkil, in, 29
 Torphichen, 374; Knightridge, in, 374; sanctuary of, 190
 Torphins, Aberdeenshire, 168
 Torr Abb, 236
 Torvean, near Inverness, 100, 319
 Toubir-Kilda, 295
 Tough, stone circle called "Auld Kirk" in, 130
 Tower Hill, Dunfermline, 45
 Tower of St Regulus, St Andrews, 52
 Towie, Aberdeenshire, Kilbartha, or, 111
 Towstane, in Fyvie and Rayne, the, 185
 Traban nam Manach, Iona, 237
 Trahil, Trayl, 206
 Trailtrow, hospital at, 370
 Tredwel, St, cures effected at the chapel of, 303
 Trèves, Severus, Bishop of, 19
 Triduana, St, 304
 Trinity Church, Ayrshire, 144
 Trinity-Croft, Scone, 332
 Trinity Fair, Brechin, 5
 Trinity Friars, the, 366
 Trinity-Gask, Perthshire, 5
 Trinity Hospital, on Soutra Hill, 366
 Trinity-Muir, near Brechin, 5
 Trinity Well, Perthshire, 5
 Tristan, as a variant of Drostan, 7
 Tröllhaena, 304
 Tron, Glasgow, the, 185
 Trondhjem, 231
 Troon, Ayrshire, St Medan, at, 26
 Trostan Hill, Ayrshire, 317
 Trostane rivulet, 310
 Trowan, a farm, called the Carse of, 22
 Troyes, Council of, 352
 Troyes, St Lupus of, 19
 Trusty's Hill, Anwoth, 317
 Tulliallan, Longannat, in, 347
 Tullyfergus, Perthshire, 319
 Tullyneastle, Temple Close, in, 355
 Tundergarth, the Seven Brethren, in, 401
 Turgot, Confessor to Queen Margaret, 251
 Turnberry Manor, 144
 Turnpike, the Clam-shell, 376
 Turriff, Abbey-Land, at, 261; Temple Brae and Fen, in, 361; church of, 261
 Twynam, Kirkchrist, in, 132
 Twynholm, or Twynam, 132; nunnery of Kirkchrist, in, 249
 Tynninghame, 49
 Tyronensians, Monastery of, 261
 Uamb Chrossain, Iona, 176
 Uchtred, of Galloway, 253
 Udny, Christ's Kirk, in, 133; Cloister-seat and Monkshill, in, 265
 Uist, St Mary's Church in, 200
 Ulfric Spot, monastery founded by, 48
 Ultan, St, 400
 Uganab, North Uist, 239
 Unst, Crossbuster, in, 182; New Kirk, in, 130
 Unthank and Caldhame, 126
 Unyn, old form of Oyne, 27
 Urisk haunting Beinn Doohrain, legend of an, 309
 Urquhart, William, 380
 Urquhart, Croit mo Chrostaïn, in, 337; Croit-an-Deoir, in, 337; Kil St Ninian, in, 108; Tigh an Teampuill, in, 363
 Urquhart Priory, Elginshire, 257
 Urray, Ross-shire, 83
 Ursula, St, 143
 Uthrogal, leper-hospital at, 383
 Vallis-caulium, 269
 Vallis Sti. Andree, 269
 "Varia Capella," 130
 Vicar Knoll, Perth, 276
 Vicar-land, and variants of, 275
 "Vicars," lands called the, 276
 Vicar's-Acre, Kinclaven, 334
 Vicar's-Acres, Liberton, 334
 Vicar's Bogend, Strathendrick, 276
 Vicar's Croft, frequent occurrence of the name, 334
 Vincent, St, tutelar of Lumphanan, 64
 Vinnyden, Forfarshire, 125
 Virgin, the, 6, 159, 160; chapel at Skeoch, 26; Ecclesmonichy probably dedicated to, 71; church at Portkiln probably dedicated to, 77; Kailzie Church dedicated to, 124; Chapel of Garioch, 156; in Stewarton, 157; St Mary's Well, 158; Corse, 187; fountains placed under protection of, 194; few Scottish dedications to, 194; parsonage dedicated to, 199; Chapel at Delny to, 200; in Elgin, 202; at Ladybanks, 203; in Kilbirnie, 204; convent at Montrose dedicated to, 207; nunnery at Eccles, 253; tradition connected with nunnery at Abbey, 255; Arb-roath Abbey dedicated to, 250; Scone Abbey dedicated to, 262;

- Inchaffray, 264; Kinloss, 266; Pluscarden, 269; chapel in Kilmuir-Easter, 281; chapel in the Holy Isles, 289; Cupar Monastery, 310; names associated with the cultus of the, 339; patroness of the Templars, 359; chapel in Maxton, 367; hospital at Montrose dedicated to, 378; stones in Eigg consecrated to, 416
- Virgin's Dower, the mediæval name for England, 193
- Virgin's Well, near Loch Ryan, 197
- Vynnius, St, 115
- Wales, St David, of, 44
- Walla Kirk, on the Deveron, 152
- Wallace of Craigie, 385
- Wallach Pot, in the Deveron, 312
- Wallach, St, 152, 406
- Walter, Bishop of Glasgow, 278
- Ward-dykes, Arbroath, 260
- Wardlaw and Farnua parishes, Inverness-shire, 123
- Water Cross, the, in Uist, 200
- Wauchopdale, Crossmungo, in, 187
- Weem, Cill Daidh, at, 44
- Well, Our Lady's, 195
- Well-croft, at Stirling, 26
- Wells, Holy, 4, 5, 6, 7, 19, 25, 26, 27, 31, 43, 45, 65, 66, 76, 85, 97, 101, 104, 106, 111, 115, 128, 133, 135, 136, 138, 146, 150, 152, 155, 158, 162, 227, 245, 253, 256, 282, 290, 295, 307, 319, 321, 322, 325, 326, 344, 359, 367, 394, 396, 405
- West Binning, Linlithgowshire, 269
- West Calder, Annatfield, in, 348; Crosswoodhill, in, 172
- West Kilbride, Portincross, in, 174
- West Kirk, Orkney, 126
- West Linton, Paul's Well, near, 370; Spittelhaugh, near, 370
- Wester Caer, manor of, 126
- Westerkirk, Eskdale, 126
- Westmeath, Abbot of Fobhar, in, 27
- Westminster, 177
- Westray, 126
- Wheel, the Haly, Melrose, 252, 312
- Wheel-kirk and Wheel-land, 126
- "Whele Causey," 126
- Whinwall Storm, a, Norfolk, 95
- Whitberry Point, St Baldred's Cradle, at, 49
- Whitby, Caedmon's cross, at, 173 n.; convent of St Hilda at, 112; Council of, 2
- White House, 60
- White-cross, Wardlaw-cross, in East Kilbride, 167
- Whitekirk, in Buchan, 129; in Had-dingtonshire, 129
- Whitekirk, Corswall, in, 172
- Whiteness, St Olla's Chair, at, 295
- Whithorn, 1, 392; Balnab, in, 240; cross with early Latin inscription at, 186; Kilmory Chapel, in, 197; Mother Water, in, 195; Prestrie, in, 284; Priory of, 353
- Whitsome, Temple-Well, in, 360
- Wick, Kilminster, in, 265; St Fergus, patron of, 28
- Wigtown, Drumanoghan, in, 240
- Wigtownshire, Barneycleary, in, 284; Chipperheron, in, 156; Kirkcolm, in, 135; Kirkcowan, in, 143; Kirkinner, in, 143; Kirkmadrine, in, 142; Portaclearys and Clàry, in, 284
- William I., 228
- William, Earl of Buchan, 265
- William the Hermit, of Windsor Forest, 56
- William the Lion, 2, 136, 151, 239, 259, 268, 278, 281, 366, 370; Ada, daughter of, 253; Grants to Arbroath Abbey by, 63
- Wiltshire, Malmesbury, in, 113
- Winchelstoun, Perthshire, 42
- Winnal, or Winwaloe, St, 95
- Winning's Well, 138
- Wishart of Pitarrow, 150
- Wistun, manor of, 274
- Wood, image of St Barr, 118
- Wood, Scotie manner of building with, 60
- Woodkirk, Lanarkshire, 127
- Wyndham, Balmerino Abbey burned by, 259
- Wynnin, St, 301
- Wyntoun, lines regarding the Isle of May, 51; and lines upon St Monas by, 24
- Wyntoun, Prior of St Serf's, 296
- Yarrow, Kirkstead, in, 126
- Yester, formerly St Bathans, East Lothian, 32
- Yl-na-heglis, Loch Tarbert, 67
- Ysbytty, in Welsh localities, 364

PRINTED BY WILLIAM BLACKWOOD AND SONS.



THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

WILLYER
BOOKS
FEB 24 1983
CANCELLED
7854149

CANCELLED
MAY 5 1983
7854149

WILLYER
JUN 10 1983
7854149

1252.45.11

Influence of the pre-reformation ch

Widener Library

003323515



3 2044 086 525 722