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HISTORY
OF THE
LANDS AND THEIR OWNERS
IN
GALLOWAY.

EDINBURGH:

PRINTED BY TURNBULL AND SPEARS,

FOR

WILLIAM PATERSON,	. . . .	EDINBURGH.
JAMES M'COID,	. . . .	STRANRAER.
W. ANDERSON,	. . . .	NEWTON-STEWART.
SAMUEL GORDON,	. . . .	CASTLE-DOUGLAS.
J. NICHOLSON,	. . . .	KIRKCUDBRIGHT.
JOHN ANDERSON AND SON,	. . . .	DUMFRIES.

HISTORY
OF THE
LANDS AND THEIR OWNERS
IN
GALLOWAY.

ILLUSTRATED BY
WOODCUTS OF NOTABLE PLACES AND OBJECTS.


WITH
HISTORICAL SKETCHES OF THE DISTRICT.

BY
P. H. M'KERLIE,
F.S.A. Scot., F.R.G.S. &c.

VOLUME SECOND.

EDINBURGH: WILLIAM PATERSON.

MDCCLXXVII.



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P R E F A C E.

IN bringing this history to a conclusion, I have considered it necessary to enter more fully into the early position of Galloway, and its rulers. A supplemental Historical Sketch,* together with additional information in regard to the parishes, &c. of Wigtonshire, are therefore given, which, with the Stewartry portion, completes the work.

The first volume was published under many difficulties, as any one properly acquainted with the history of the ancient district should understand, and increased from other causes.

As will be found in the preface to the first volume, although subscribed by him, Mr James Paterson mentioned that he was not the author of the work, but only the originator of the idea.† He was then physically unable to undertake the heavy task.

* I regret to state that the error in the first volume, of adding Wigtonshire to the words, "Historical Sketch," has been repeated. It was not in the MS., and the insertion was overlooked when the proofs were revised.

† This arose from his desire to have a continuation of his "History of Ayrshire and its Families," Carrick in ancient times having been closely connected with Galloway. As will be seen in the "Historical Sketch" to this volume, both formed part of the kingdom of Strathclyde.

As a subscriber to two of his works * on other subjects, I became acquainted with Mr Paterson, and may add that I was one of the first, if not the first, to subscribe for this work. Unable to carry out his intention of writing it, he asked if I would do so, from having considerable information, and the interest taken in the subject. I acceded to his wish, but declined to have anything to do with the publishing, or receive any share from the sale of the work. My services have been gratuitous.

My object was searching investigation. I subsequently found, however, that Mr Paterson only wished a sketch history of eight hundred pages for the whole work. This would have added but little to what was previously known.

From his experience as an author, Mr Paterson was to read over and correct my MS. This arrangement, however, only increased my labour, as he had never been in the district, † and when the proofs were received, many alterations and re-alterations had to be made. When the final revisions were returned by me, I was informed that they were "admirably suited for a new edition, but not for the present." The printing had been finished without my knowledge. The brief account of Kirkmaiden parish I did not see until published.

Since the issue of the first volume in 1870, I have taken the entire supervision.

The labour I have had in connection with this history, has been excessive for over ten years, and the private expenditure in connection with it in excess of the sum realised for the work when sold to the publisher. The conclusion

* He was the author of several interesting works on national subjects.

† Although a native of Ayrshire, Mr James Paterson had never been in Galloway.

I have therefore arrived at, is that, with searching investigation, such histories can only be written by those whose time is not money. The proceeds, at my request, were to be given to Mr Paterson, which, however, became largely reduced by the printing alterations already referred to.*

Galloway history, in the form now given, was untrodden ground, and from the absence of records, authentic pedigrees, and other guides, I venture to say that a more troublesome subject has seldom been met with. I certainly would not have undertaken it had knowledge in such matters been possessed, for, in addition to the great labour, &c., no pretensions to literary power, or desire for authorship, exist, and even now, instead of gratification being felt at the publication, there is more of regret and annoyance at the time given to it, to the neglect of other matters of greater personal interest and importance. I well remember, at the commencement of much pleasant intercourse with that accomplished scholar, the late Alexander Brown of Langlands, parish of Twynholm, the desire expressed by him in writing, to become acquainted with the man who was bold enough to undertake such a task as the "History of Lands and their Owners in Galloway."

I have no more desire now than felt in 1870, to give my name to the work, but as it has been represented to be against its value, and feeling that any one writing on such subjects should not do so anonymously, for these reasons I furnish it, and I hope that fault-finders will follow the example, so that author and critics may be known. As read

* I regretted this at the time, although the circumstances causing it might have prevented such feelings. I was enabled to serve him in other ways, which was my desire throughout, as he was an author who had done justice to the patriots of Scotland, and the upholding of the honour of the country in the various national works written or edited by him.

somewhere, "friendly criticism is sometimes valuable in aiding to correct faults, but ill-natured criticism is only too well calculated to destroy the feeling that should exist in the breast of every truthful writer." Inaccuracies will doubtless be met with here and there, for no work of the character, even with every facility afforded, will be found perfect. It should be considered as a whole with the research, &c. required, and dealing with a district for long considered a *terra incognita*. Nesbit's remarks in the preface to his "System of Heraldry," may in a degree apply to this history. He wrote, "I am very sensible that a work of this nature, in which so many different persons and families are more or less concerned, must expose the author to variety of censures; and readily, those who are least concerned, will be most censorious; but as it is the service of my country, and benefit of posterity that I chiefly write for, so I shall be easy as to the snarls of idle and ignorant critics; and shall be ready, on all occasions, fully to satisfy candid and judicious readers; and whatever the fate my book may undergo in the present age, I shall comfort myself with the thoughts of this, that the older it grows, the more useful and valuable will it be to posterity."

This work has been written with the desire to have truth as its basis, and to carry it out, nothing of importance known is omitted. I have, however, refrained from giving anything in the time of the last three generations, of no historical importance, which might hurt the feelings of present descendants.

I had no desire to enter on etymology, a subject open to diverse opinions, but I found it to be impossible to write on, and clear up many particulars without doing so. What I give must therefore only be viewed as attempts to trace

out the history, and not arising from any assumption of special knowledge, which is left for those who are thoroughly versed in the different languages. To write such a history, both etymology and geography must accompany research, and all I can say is, that it has been carried out with honesty of purpose.

I have to direct attention to the *Addenda* and *Errata* pages, containing additions, &c., since this, the Second Volume, was finally printed, and suggest that the latter may be perused before the volume is read, as some misprints, &c., have occurred. They will be found at the end, together with the nominal index to volumes I. and II.

P. H. M'KERLIE.

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E R R A T A.

- Page 12. *For* "Evernus," *read* "Evenus."
- " 15. " " Pantyre," *read* "Cantyre."
- " 26. " " Caithilfirr," *read* "Caithilfin."
- " 31, 32. All the Norse letters have not been correctly printed from the want of the proper type.
- " 56. At the second last line, for "son," *read* "grandson and successor," &c.
- " 63, 64. *For* "Allan," *read* "Alan."
- " 68, 69. Several of the accentuations over the letters have been omitted in printing.
- " 72. *For* "Hemiford," *read* "Hemmingford."
- " 98. " " Angelican," *read* "Anglican."
- " 110. " " Without scarcely," *read* "with scarcely."
- " 125. Footnote—*for* "Blaen's Atlas," *read* "Blaeu's," &c.
- " 174. At the end of the second line, *read* "Cairnweill (South and West), Dumbredan," &c.
- " 186. *For* "de Quincey," *read* "de Quincy."
- " 205. " " Seal's Pool," *read* "Seals Pool," &c.
- " 213. " " Chronicum Scotoaum," *read* "Chronicum Scotorum."
- " 227. Ninth line, *for* "he," *read* "the."
- " 230. For the proper derivation of Ballochjargon, *see* page 232.
- " 234. *For* "Culgu," *read* "Culqu."
- " 249. At Boreland and Ballochadee, the mounds there are notes and not moats.
- " 273. *For* "Elgiva," *read* "Elfgiva."
- " 293. Footnote—*for* "Mora," *read* "Moray."
- " 320. *For* "Norse as poll," *read* "Norse as pollr."
- " 224. " " Creak," *read* "Creek."
- " 335. " " Kir or Kirvønnie," *read* Kir or Kervennie.'
- " 355. Footnote—*for* "Finlay Iore," *read* "Finlay Jore." Ravenstone—*for* "Stein," *read* "Steinn."
- " 365. *For* "Gillais," *read* "Gillais."
- " 370. " " MacCairill," *read* "MacCairill."
- " 380. Fourth last line, *read* "in a Confirmation."
- " 385. The footnote should have been at page 384, in connection with Comyn at the fourth last line.
- " 397. The woodcut of Cruggleton Church does not give the side walls of the nave, and outside building, in proper line.
- " 404. *For* "records exists," *read* "records exist."
- " 421, 2. " " As Medan must have been," *read* "Modan," &c.
- " 1. " " Aberbrothoc," *read* "Abirbrothoc."
- " 449. " " Alice-Rachel-Ann, and Violet-Dagman-Marion, are given as one person, instead of two sisters.
- " 470. " " Ronald," *read* "Roland," Lord of Galloway.

WIGTONSHIRE.

Historical Sketch.

THE Historical Sketch with the first volume of this work was purposely made short, as the intention was mainly in regard to the histories of lands and their owners. Several points of general interest were thus not touched on, which are of importance, and are now considered necessary, as erroneous opinions continue to be entertained of the early history of the district.

Before again entering on the subject, we have to make several corrections of clauses in the first volume, which otherwise may perplex. The most of them arise from the controversy in regard to the Picts. The idea is wide-spread that the ancient Galwegian families are their descendants, at the same time believing that they were Celtic. Now the latter word is the matter in dispute. Under such circumstances we will not confuse our history with the term Pict. The native (Scottish and Irish) families of Galloway are of Celtic origin, whatever the Picts by some writers may be considered to have been. If the latter are hereafter proved to have been of Teutonic descent (which we think improbable, if not impossible), it is clear that with many other errors which have arisen through various writers of history, they did not inhabit Galloway as the people of the district, and the ancient Galwegians were not their descendants. Independent research makes us uncertain about the Celtic

purity of the Picts on the east coast, but certain that the Galwegians were Celtic. We will therefore expunge the word Pict, also some clauses on other subjects, intended to have been struck out, but circumstances beyond our control, which we cannot mention here, prevented.

The clauses, &c., to be struck out are as follow :—

- Page 5, line 6—Strike out, “ or Southern Picts.”
 ,, 5, ,, 14—For “ Actius,” read “ Aetius.”
 ,, 5, ,, 29—For “ Northumbrians,” read “ Bernicians.”
 ,, 5, ,, 34—For “ Picts of Galloway,” read “ inhabitants of,” &c.
 ,, 6, ,, 23—For “ Pectivius,” read “ Pechtwin.” The foot-note to be struck out.
 ,, 7, ,, 3—Strike out, “ but from the Irish Annals,” &c., to Osbretch exclusive.
 ,, 8, ,, 11—Strike out, “ But it may be supposed that he was allowed to settle in Galloway the more easily because he was a Pict, the inhabitants being Cruithne themselves ; but”.
 ,, 8, ,, 27—Strike out, “The accession of Kenneth MacAlpin, however, seems to have effected no change in Galloway, for Strathclyde, unconquered, still lay between the districts.”
 ,, 8, ,, 32—Strike out, “ Be this as it may, two hundred years later, the people of Galloway were known as Picts, long after that designation had ceased to be applied to the population of any other part of Scotland, and”.
 ,, 9, ,, 1—After first word, “ Pictland,” add, “ This is not borne out, but contradicted by other facts.”
 ,, 9, ,, 12—Strike out, “ Galloway seems to have been, nominally at least, under a King of her own, for the Annals of Tighernac and Ulster record the death of Suibne, son of the King of Galloway, in 1034. But it was”.
 ,, 9, ,, 17—Strike out, “ who.”
 ,, 10, ,, 29—Strike out, “ was it because of the active aid they afforded Kenneth MacAlpin in his acquisition of the Pictish throne.”
 ,, 10, ,, 31—For “ at all events,” &c., &c., read “ at all events they were of the true Scoto race, for their war-cry was Albanaich ! Albanaich !”
 ,, 10, ,, 35—Strike out, “ except one Jacob, who, with other chiefs of Galloway, is said to have met Edgar at Chester in 973, for the purpose of forming a league with that King.”
 ,, 11, ,, 4—Strike out, “ British or”.
 ,, 11, ,, 6—Strike out, “ or Picts.”
 ,, 11, ,, 10—Strike out, “ British or.”
 ,, 11, ,, 12—For “ Frostre,” read “ Trostre.”

- Page 12, line 2—Strike out, "Indeed if we suppose that the Picts were the Cymry, their possessions must have been still more extensive."
- „ 12, „ 8—Strike out, "Picts, or".
- „ 13, „ 12—Strike out, "and been regarded rather in the light of a prince."
- „ 16, „ 21—Strike out, "As Chalmers asserts, of the Cruithne from Ireland."
- „ 18, —Should have been added, "The names of William and Ralf de Chaumpaigne are given as of those who belonged to Galloway, and swore fealty to King Edward I." We have since gone over the Ragman Roll in the original, and find that the proper spelling is William de Champaigne and Rauf de Champaigne del Counte de Wygeton. Alexander of Bonkhill and Walter Logan are between them, and Rauf is alone described as of the County of Wigton.*
- „ 22, „ 23—Strike out, "and it is probable from the linguistic evidence adduced that they were of the original Pictish race."
- „ 24, „ 16—For, "we have seen that by the marriages," &c., read, "we have seen that by the first Lords of Galloway."
- „ 26, „ 32—For, "royal blood," &c., read, "royal blood in his veins."
- „ 33, „ 10—For, "If augmented," &c., read, "The augmentation by emigration from Ireland was chiefly a return of the same people, by whom the whole of Scotland had been inhabited."
- „ 33, „ 13—For, "That the natives," &c., &c., to the end of the paragraph, read, "The natives of Strathclyde were of the Cymric race, and for centuries were ruled by Cymric kings."
- „ 33, „ 33—Strike out, "and there is every presumption that he was of Celtic origin, and held the lands of Galloway on the Celtic principle."
- „ 36, —Strike out the note at the foot of the page.
- „ 149, „ 22—For "our," read "Paterson's History of Ayrshire."

As we wish to give all sides of the question about the Picts, we will insert the following extracts from "Pearson's England during the Early and Middle Ages." The first is: "Mr Herbert ('Britannia after the Romans'), whose view has been followed by the best modern critics, regards the name Pict (painted) as merely the Latin translation of

* In the Melrose Chartulary we find in a charter in the reign of King Alexander II., Radulfus de Compania. His name is signed "Rad de Campan," Constable of Roxburgh.

Briton, or Brith variegatus (Zeuss' 'Grammatica Celtica,' vol. i. p. 174). What we know of the language and history of the people indicates that they belonged to the Cymric family." Again Pearson writes: "The Belgæ were of the same Celtic family as the Cymry and the Gauls, but coming later from the Continent they had acquired the instinct of throwing up dykes and earthworks. Sometimes the same name appears in a Celtic or a Roman form, as in the case of Briton and Pict." Again: "The name Briton, or 'painted' (Zeuss' 'Gramm. Celt.,' vol. ii. p. 761), is evidently rather a designation than a generic term." We have to add that in the latest edition of "Zeuss' Grammatica Celtica," Ebel, the editor, adopts the opinion that the Picts were merely tribes of Britons who used paint.

We have other authorities to quote. "The *Historia Bretonum*" shows us Picts in the district up to the invasions of the Northmen in the ninth century, and the Saxon *Edmund* in A.D. 946. The *Pictish Chronicle* also makes no distinction between the Britons of Strathclyde, and the inhabitants of the portion now known as Galloway. The venerable Bede * has given rise to much speculation on this subject from stating that Britain then contained five nations, the English, Britons, Scots, (or Irish), Picts, and Latins, each in its own dialect cultivating the sublime study of the Scriptures, the Latin tongue by the study of the Scriptures becoming common to all the rest. Bede also states that the Britons were the first inhabitants, and gave to the island (England and Scotland) its name of Britain; and that they were reported to have come from Armorica; also that the Picts came from Scythia, and Ireland was peopled by the Scots, who afterwards made a settlement among the Picts, and were known by the name of their leader Reuda, as the Dalreudins. This refers to the small colony of the Dalriada on the coast of Argyle. We receive, however, Bede's statement with caution. Tacitus called all that part

* Bede was born in A.D. 673, and died 26th May 735. He was thus only sixty-two years of age. "The Venerable" no doubt was applied to his calling as a monk, coupled with his having been the greatest writer of his time.

of Britain to the north of the wall of Antoninus Pius, Caledonia. This again Ptolemy divided into several nations whom he called the Caledonii, Epidii, Vacomagi, &c. Now all these were subsequently called Picts indiscriminately by the Romans, &c., from the practice which they had of painting their bodies. Ammianus Marcellinus again divided these northern tribes into two nations, the Dicaledones, and the Vecturiones. The first named possessed Argyle, Perthshire, and all the mountainous district northwards. The Vecturiones had the eastern portion to the north of the Firth of Forth. The next statement is, that when the Scots had obtained possession of this tract, that is, north of the Clyde, it was shared into seven parts amongst seven princes. These princes, however, were only Mormaers or governors. They had regal powers, but were not princes in the strict sense. The districts were, Enegus (Angus) and Mearn; Atheodl (Athol) and Goverin (Gowrie); Stradearn (Strathern) with Meneted (Menteith); Forthever, (included Fife); Mar with Buchan; Muref (Moray) and Ross—Cathness. Another account is given subsequently by Andrew, Bishop of Caithness, from 1150 to 1184, who describes the provinces by boundaries, but omits Caithness, and brings in Dalriada or Argyle.

Buchanan in his History of Scotland calls the Picts Germans.* From what we have given, it is clear that the Picts known to us as such were the Vecturiones, distinct from the Caledonians in the centre and west of Scotland north of the Clyde, evidently using a different dialect, but we believe Celtic, however much it may be tried to be twisted into the Teutonic by those with that belief. We refer to the original inhabitants before the Scandinavian settlements. Of the southern people we will give some account as we go along, but that those on the western coast were Picts in the sense understood by some, that is Teutonic, is contrary to history and facts, the people being Celtic. Lieut.-Colonel Forbes Leslie in his interesting work the "Early Races of Scotland," states that the "Albiones,

* Jamieson in his Scottish Dictionary tries hard to do the same.

Britons, Caledonians, Picts, Scots,* and Attacots, may have been different tribes, and may have had different dialects, but they were of Celtic race, and spoke a Celtic language." Again he states, "the Picts were Gaels, but in the eastern and southern parts of Caledonia became from intermixture with British emigrants to some extent British. There were Albannaich (Gaels Scots) in Caledonia, and Cruithne (Picts) in Ireland, before the name of either Scots or of Picts appears in history." He also mentions that the Caledonians and Picts were tattooed with divers kinds of figures and animals.

We will close the subject by quoting from "The Four Ancient Books of Wales," edited by W. F. Skene, an authority of standing. He states, "Gwyddyl, though latterly used by the Welsh as synonymous with Irish, was formerly applied to the whole Gaelic race as distinguished from the Cymric;" again, "Now the testimony of the entire literature of Wales is to the fact that the Picts belonged to the race of the Gwyddyl, and not to the Cymric race."

In regard to the early as well as later times, we have little given to guide us in Scottish history. The truth is our early Scottish historians are not reliable; and the consequence is, it has driven close inquirers to the scanty gleanings from early English writers, who in many instances, we think, are as little to be relied on as the early Scottish. The short Chronicle of Holyrood may be considered as contemporary, but the Abbey was only founded in 1128, and all noticed in it previous to that date is copied from Bede. The same with the Chronicle of Melrose. The brief Pictish Chronicle, the *Historia Britonum*, the few scraps from the St Andrews Record, with Holyrood and Melrose already mentioned, are all the records Scotland has prior to the fourteenth century. The Chartularies of Glasgow and Dryburgh contain some matters of local interest, but not much general history of the country. The "Book of Deer" re-

* Bede states that Ireland is properly the country of the Scots, who migrating from thence added a third nation in Britain to the Britons and Picts.

cently discovered at Cambridge, is the most ancient of all. The Gospel believed to be in Irish handwriting is understood to have been written in the ninth century, but even in it, with the exception of the mention of some Irish families and saints, the information is limited.

It is necessary to give an account of the early Scottish historians, who are four in number. The first is John de Fordun, the author of the "Scotichronicon," and styled the father of Scottish history. He lived subsequent to 1350, and is supposed to have been born at Fordun in Kincardineshire, from which he took his surname. He was a secular priest of the diocese of St Andrews, and a chaplain of the Cathedral of Aberdeen. He wrote the first five and a half books of his work, intending to make up the sad breach caused by the destruction of our records by Edward I.* After his death the work was continued by others, and brought down to 1436. The idea was good, but it has so many palpable errors that the opinion given of it, "is that it would be valuable if not disfigured by what is absurd and fabulous." The next early Scottish historian is Andrew Wyntoun, who was prior of the Monastery of St Serfs, Inch, in Lochleven, about 1395. He was alive in 1420. His work was the "Orygynall Chronykill of Scotland," which is also unfortunately considered untrustworthy. The third was Hector Boethius or Boece, who was remarkable for his learning, and equally so for his credulity. He was born in Dundee in 1465 or 1470, and died in 1536. His work, which would have been of great value now, is in a measure valueless in close research, from the reckless way in which he wrote. About the same period was John Major, born near North Berwick in 1469. He was in the Church; became professor of divinity at St Andrews, and provost. He wrote a history of Scotland, which also

* In the photo-zinco-graphs of historical papers, there is an inventory of the Scottish State papers which Edward I. delivered to Baliol at Newcastle in 1292. It is assumed from this that Edward I. was guiltless of their destruction. We cannot see that it proves he did not order them to be destroyed, and that they were preserved by him. The fact remains that from that time they have been missing.

cannot be trusted. He died in 1550. The Pictish Chronicle was composed two centuries after the time of Bede, and is also unreliable.

Such are the early historians of Scotland. Ritson, in his work published in 1828, is unnecessarily severe on Fordun and Wyntoun. He states, "John de Fordun, a credulous, and mendacious fabricator, undeserving the honourable name of historian ;" and again, "Fordun and Wyntoun only remarkable for their ignorance, invention, forgery, and falsehood." This truly is the extreme of severe criticism, and not proper, for with errors, there is also much of value. Ritson was certainly a truthful searcher, so far as the materials then allowed, but he should have been more generous and charitable. The annals which he gave, with notes, are worthy of study. We specially mention Ritson, because he has been largely quoted from, in Mackenzie's History of Galloway.

Such being an outline of our principal historians, the question is how any one can insist on statements which are altogether at variance with all else to be gathered. We are told by some modern writers that Galloway was called Brigantia. This appears to have emanated from Boethius. Holinshed, a trustworthy English writer, who died in 1536, aged 71, states that, "the opinion of the best learned is whollie contrarie thereunto, affirming the same Brigants, &c., not to be so far north by the distance of many miles, as Hector Bœtius and other his countrymen place them, which thing in the historie of England we have also noted. . . . But nevertheless we have followed the course of the Scottish historie in manor, as it is written by the Scots themselves." We give this from the original, and thus corroborate Mackenzie, who in his History of Galloway also states "that the name Brigantia was ever anciently applied to Galloway, appears more than questionable, for we know from good authority that the territories of the Brigantes, a considerable tribe of ancient Britains, lay in England." Any one who wishes to know the special district of the Brigantes will find it fully described by the English authority,

Camden. Their country comprised Yorkshire, Durham, Lancashire, Westmoreland, and Cumberland. Forbes-Leslie in his "Early Races of Scotland," mentions that they "occupied the mountainous and woody districts from the Humber to the Solway." The statement about the Brigantes having occupied Galloway has no foundation. The earliest inhabitants known in the district were the Selgovae and the Novantes, who with the Damnii formed the kingdom called Strathclyde, or in the British, Alclud. The Novantes are distinctly mentioned in the four ancient books of Wales. Strathclyde comprised the middle and western parts of Stirlingshire, with the most of Dumbartonshire, Renfrewshire, Lanarkshire, Ayrshire, Wigtonshire, Kirkcudbrightshire, Nithsdale, Annandale, and Eskdale. The three latter modern Dumfriesshire.

There were other two tribes, the Gadeni and Ottadini. Some believe they were one and the same. However, it is more generally believed that the first-named had the east district from the mouth of the Tweed, to the Firth of Forth. The last owned Northumberland. We have to deal with the Selgovae, Novantes, and Damnii, forming the Strathclyde kingdom. These three tribes inhabited the district within the line of fortifications erected by Agricola, and the wall of Adrian from Carridon, Firth of Forth, to Dunglas on the Clyde. It has been stated that the Gadeni owned Dumbartonshire, but there is no doubt that the Damnii were in possession. The three tribes forming the Strathclyde kingdom, bore the designation of the *Mœataë*, and as correctly stated by Mackenzie in his history, in giving an account of the *Mœataë*, the history of Galloway at this period is given. The Attacotti was a new tribe which settled in Scotland in the fourth century.

Although the opinions on the subject are various, it would appear that Great Britain and Ireland were originally peopled by a Celtic people from Gaul, one and the same race. This, to some extent, is demonstrated by stone monuments and other remains of antiquity. The Damnii are believed to have been settled both in Scotland and Ireland.

In Scotland the shires of Renfrew and Dumbarton, &c., are stated to have belonged to the tribe.

Mr Lloyd, the Welsh scholar and antiquary, discovered that the more ancient names of places in Wales were Erse or Gaelic, and not Welsh. This gave rise to the belief that the Welsh or Cymric* race of Celts was a later colony, before whom and other arrivals the earlier tribes gradually retired northward and westward, to Scotland and Ireland. That this is the truth seems to be borne out.† The periods, however, are unknown. Those we have to deal with are, therefore, so far as known, the Cymric, the later colony, and the Gaels, who had retired to the Highlands and to Ireland. They were both Celtic, but the latter differed from the former by having a larger admixture of Iberian blood in their veins—in fact, were Celtiberians, and akin to the Milesians of Irish history. The population of Galloway westward of the Dee and Ken was for a considerable period mainly composed of the Cymric branch of the Celtic race. The Novantes and Selgovae, whom Ptolemy places there, are the only tribes mentioned in the “Gadodin of Aneurin,” written apparently a century before Bede’s time.

The district of Galloway, as now known, was in early times possessed by the Novantes from the Dee, west to the Irish Sea, and north to the range of mountains separating it from Ayrshire. The Selgovae, the other tribe in the district, possessed the territory from the Dee eastward, including Nithsdale, Annandale, and Eskdale. The cities, if they can so be called, of these tribes, were Loukopibia, on the site of modern Whithorn, which was the capital of the Novantes, and Rerigonium, at Loch Ryan. Epiacum, or (as called by Holinshed) Epiake, is thought to have been at Wigtown. There never was, however, any trace, the supposed site

* Pughe mentions that Cymmry (Cy-bro) is a Welshman; also that Cymmry is the universal appellation by which the Welsh call themselves, and every other people of the same race; and is undoubtedly the origin of the Cymbri and Cimmeri in ancient authors.

† We find that Forbes-Leslie, in his “Early Races of Scotland,” has the same opinion. He states as follows:—“The Britons pressed the Gaels, who had been long established, to the extremities of the British Isles;” also that the “Belgæ were Celts of the British Branch.”

being occupied by the sea. Camden states that it was at Ilchester, on the River Derwent. It is also thought by Horsley to have been at Hexham, in Northumberland, and by Baxter at Papcastle, in Cumberland.

The cities of the Selgovae were in the vicinity of Kirkcudbright. One, not far from the town, was named Benutium; and another, not far off, called by Ptolemy (the geographer, who wrote his work about A.D. 160) Caerban-torigum—*i.e.*, in the ancient British, the fort on the height. The situation is on an eminence near the eastern influx of the Dee, or rather Kirkcudbright Bay, and now named Drumore Castle. The view from the summit is fine, commanding the Solway and country round.

As already stated in the historical sketch to the first volume, nothing can be traced about Galloway beyond the time of the Romans. In A.D. 82, Agricola overran the district; and this is about all that is known. However, from the few words which Tacitus bestows on the conquest—*viz.*, “*Ignotas ad id tempus gentes crebris simul ac prosperis proeliis domuit*”—there seems to have been a good deal of fighting at first; but subsequently, from the ruins of towns, &c., it must have been more permanent and peaceful than is generally supposed.*

To oppose the invasion by Julius Cæsar—*i.e.*, fifty-five years before our Saviour, on the 27th of August of that year, it is related in Mackenzie's history that 10,000 men were mustered under Cadallane, *Governor of Galloway*, and Donald (transposed to Dowell), Governor of Argyle, who marched, and put themselves under the disposal of Cassibelanus (or Cassivelanus), Prince of the Cassi (or, as also stated, King of the Calvellans), who had been appointed commander-in-chief. Cæsar, as known, landed at Deal, in Kent, and carried all before him. Cassivelanus, a prince, is mentioned in English history; but as for Cadallane and Donald, with their 10,000 men, particularly the first as Governor of Galloway, it is not borne out in investigation. Mackenzie adds, in a note, that the Selgovae and Novantes peopled the

* See Wright's “Celt, Roman, and Saxon.”

district, and no portion of Britain was then known by the name of Galloway. It is only proper to state, however, that in the Anglo-Saxon Chronicle the name Galwalas occurs, applied to Gauls and Britons indiscriminately, as early as the invasion of Julius Cæsar. Any basis for this cannot be discovered, and it must be treated as contrary to truth. Buchanan mentions, under the reign of Gillus, that one Cadvallus was made Viceroy of the Scots, and one Dovallus, brother to King Finnanus, whose son Evernus was the fourteenth King of the Scots. Even if correct, what we give from Buchanan had nothing to do with Galloway.

There is the following in the "Scala Chronica," which is so destitute of probability, and the mention made of Galloway, when by such a name it was at the time, and long afterwards, unknown, evidently has deterred any author from quoting:—"Edwine over cam in bataile Cadwalein, that passed with his host over Humber. Cadwalein fled first into Galloway, then to Ireland, and thens to Litle Britaine." This is supposed to have taken place in the early part of the seventh century. The following is more to be relied on. It is to be found in different works. We will give it from Camden:—"Cedwall, the Briton (so Bede calls him whom the British writers name Caswallon), King, as it should seem, of Cumberland. Oswald slew him (Cedwall), who before had slain two Kings of Northumberland, and wasted their country." Now this was Cerdowalla, King of the Britons, whom Oswald, King of Northumberland, slew early in the seventh century, at a place called in old books Devilston, which Bede calls Devil's-burn. This is now Dilston, Northumberland, which subsequently belonged to the Earls of Derwentwater, and next to the Greenwich Hospital estate. We have given all this, as we feel sure that the assumed Galloway Cadallene or Cadwalein has arisen from confusing the histories now mentioned.

As known to every reader of history, the Romans conquered Britain, excepting the Highlands of Scotland. Some tribes joined the Romans, and the natives were

crushed and scattered, being driven to Ireland and elsewhere. This, we think, accounts, for the after return to Scotland of those who are mentioned in history under the questionable title of Cruithne, the Irish for Picts. However, of this more hereafter.

The Roman headquarters are believed to have been at Whithorn (Loukopibia) and Caerbantorigum, on the Dee. The various camps throughout the district will be noticed under the different parishes. The Selgovae and Novantes were so-called by the Romans. The district known as Valentia was between the walls erected by the latter, and obtained the name from the Emperor Valens. During their occupation, it is not to be supposed that as rulers they lived in celibacy, and left no descendants behind; but they could not have been many, and were soon absorbed in the native population, on the final departure of the legions to Rome in 446. That the inhabitants learned much from them in civilisation, &c., cannot be doubted.

Bede informs us that at this time all the country south of the Forth and Clyde was occupied by "Brittones;" and there is clear evidence that the Cymric* race of Celts, who at an early period held Galloway, continued to do so long afterwards. The Britons (Cymri) of Strathclyud merely formed a subdivision of the British population, which, under Saxon pressure, was forced into the hilly country on the west, from the "Land's End" in Cornwall, to the Firth of Clyde, during the seventh and eighth centuries. The connecting links—viz., the lowlands about Carlisle—were not broken until 685, and that in Lancashire until 833, the latter by the English Ecgbert, when he took Chester, and ordered the bronze statue of Cadwallan to be thrown

* We have already given a note from Pughe in regard to Cymric or Welsh, and may add here that Skene, in the "Chronicles of the Scots and Picts," mentions that the name Cymmry was taken from Camber, second son of Brutus, King of Britain. Pughe gives a very ancient standing to the Welsh. He states—"The Welsh tongue still remains the same as it was to a certainty 1300 years past, as can be fully proved; and I have no hesitation in asserting its usage in common parlance above 2000 years since."—*Dictionary of the Welsh Language*, by W. Owen Pughe, D.C.L., F.A.S., 1832.

down and broken. Neither Scots, Picts, nor Saxons could make such a work of art, not being even able to make an arch.

After the departure of the Romans the Angles under Ida defeated the Gadeni and Ottadini, at the battle of Catraeth in 547, and occupied their country, now known as the Lothians. It was then that the remains of these two tribes with the others in Valentia, combined together and formed themselves into the kingdom called Cumbria or Strathcluyd, which is believed to have been the first constituted kingdom within the present limits of Scotland after the departure of the Romans. We may diverge to remark here that "The Annals of the Four Masters" first mention the Cruithne in Ulster in 552, for a previous notice under 430 merely mentions the death of Palladius in their country (Alba) in that year. 552 coincides with the fifth year of Ida of Bernicia, and the Saxon invasion probably led to a migration to Ireland about that date. The coincidence is curious.

Some historians (Henry, &c.), state that Cumberland and a portion of Lancashire were included in Strath-Cluyd, but this could not have been so, as both belonged to the Brigantes, and Cumberland afterwards formed a separate district until obtained by the Scots. The opinion may have arisen from the original Britons long holding their own there, amidst the invasions of Saxons and others, and calling themselves in their own language Kumbri and Kambri.

The capital of Strath-Cluyd was on the rocky height, well known now as Dumbarton Castle. On its summit was erected a very strong fort named *Caer-Cluyd*. The name of *Dumbrition*, now *Dumbarton*, was given by the Scots. The people of the Strath-Cluyd kingdom were called *Cumbrians* or *Walenses*.

The first king of Strath-Cluyd known in history is *Caw* or *Cawn* (sometimes also called *Cannus* and *Navus*) stated to be the father of *Gildas*, the first British writer who wrote about 560. He was a native of Strathclyde, and as mentioned was born at *Alcluyd* (*Dumbarton*) in 520. *Caw's* eldest son *Huail* (*Hoel* or *Coyle*, from whom *Kyle* is supposed

to have been derived) succeeded Caw. Marken is named as the next. According however to the Ulster, &c., Annals, Rederech or Roderic is mentioned as the first king of Cumbria or Strath-Cluyd. He is named as king in 601. It was in his reign that the Saxons obtained control over the entire lowlands of Scotland, having about this time stretched their influence from the Lothians to the west and south-west, including Galloway, and the whole embraced in Bernicia.

From Bede and the Irish Annals, it seems clear that the Bernician occupation of Galloway began after the battle of Caire Legion in 613, or according to Tigernach, the dates being two years earlier than Bedes, when Ethelfrith defeated and killed two kings of the Britons. Edwin is expressly stated by Bede to have been the first Bernician king who ruled over the Britons of Strathclyde, of which Galloway formed a part. The rulers over Strath-Cluyd from this time were therefore subordinate, although in the Annals called kings. Rederech or Roderic, king of Strath-Cluyd was succeeded by Gruiet, Gureit or Guriad who died in 658. It is stated that in 681 the Walenses (Strathclyde) repelled an invasion from Ulster, and slew the son of their king. The next mentioned is Owen, who was ruling in 694, when his son Daniel died. He was succeeded by Elphin, who appears as the king of Alcluyd in 722, when his son Bili died. Then in 815 his successor Conan M'Ruorach, styled king of the Britons, died. Strathclyde was a very powerful kingdom, and after the defeat and death of Talorgan, brother of Angus or Hungus, king of the Picts, in 750, it required the united armies of Eadbert, one of the most warlike kings of Bernicia, and Hungus, king of Picts, to take Alclyde in 756. It was this fatal blow which made Strathclyde an easy prey to the Norsemen in the following century.

Alpin was driven from Dalriada, Argyleshire, in 741, by Hungus or Angus, king of the Picts. Alpin sailed from Pantyre to Ayr, and moved southwards. On the borders of present Galloway he was slain at the place stated to be

called *Laicht Alpin* near Loch Ryan, and that an upright pillar-stone marks the spot. In the first volume his death will be found mentioned as having happened near the small burn which now separates Ayrshire from Wigtonshire. *Laicht Alpin* in the Scoto-Irish means the stone or grave of. The pillar-stone is referred to in Skene's *Chronicles of Scots and Picts*, and must be the one west of Milldownhill, called in the Ordnance Map, "Long Tom." If the same, it is to be regretted that it is not properly described on the map. It is about the time of *Alpin* that many Picts are believed to have fled to Galloway.

To proceed with an outline account of *Strathcluyd*, King Edgar of England in 828, is said to have overrun and made settlements in it. In the year 869 or 870, it is recorded in the annals that *Alcluyd* was invested by the Danes, and taken after a four months' seige. After ravaging the country, they returned to Dublin, carrying many captives with them. Through this the Britons of *Strathcluyd* in a great measure lost their power. In the year 872, *Arlaga*, King of *Strath-Cluyd*, was killed.

We may mention here that according to the Saxon *Chronicles* of 875, the kingdom of the *Strathclydians* is called *Strathcluttenses Stræcled* (*Strætclcd*) *Weslas*, *i.e.*, *Strath-clyde Welsh*. In the same year (875) under *Halfdene*, the Danes passed from Northumberland, and got as far as the district now known as Galloway, which they plundered. The other portion of *Strathclyde* through which they passed was also ravaged. The exact period for the influx of the Irish-Scots from Ireland into Galloway is not known, but is believed to have commenced about this time. With their advent the name of Galloway was first given to the district. In the British it is *Galwydel*, in the Gaelic *Gallgaedhel*, and in the Irish annals *Gallgadhael*. In the Latinized form it is *Gallovidia* and *Gallweithia*. We will not follow other writers as to the derivation, except to repeat the supposition that the district obtained its name from *Galvus*, a chieftain of *Strathclyde*. There is an opinion that as the people were previously called *Walenses*,

that when the Irish intermingled it became Galwalenses or Galwenses. Certainly David I. so called them. In Ireland, Gall-gaehel was given to the descendants of mixed parents.

The Strathclyde kingdom, although tottering, still existed. In the "Chronicum Scotorum," under date A.D. 877, it is recorded that "Ruaidhri, son of Murmin, King of the Britons, came to Erin, fleeing from the Dubh-Gaill. Elsewhere in 878, it is recorded that Roary, son of Murmin, king, was killed by the Saxons. In the annals under date 876, it is stated that the natives of Strath-Cluyd and Cumberland (this corroborates our statement that Cumberland was not included in Strathclyde), were mightily infested and weakened through the daily incursions of the Danes, Saxons, and Scots, insomuch that as many of the Strath-cluydians as would not submit to the yoke, were forced to quit their country. This emigration, it is mentioned, took place under their chief, Constantine, who was slain in a conflict at Lochmaben (Dumfriesshire). The remainder of his followers as mentioned, got to Wales, and settled there. It is to be remarked, however, that Caradoc by Wynne, alone mentions Constantine as a king of Strath-Cluyd, and according to Llwyd, no other writer gives his name, which is correct so far as we can trace. In the year 900, in the time of the said Constantine, Donald, king, died, and Donald, son of Hugh, was elected in his stead. Constantine therefore could only have been a chief. We have further evidence of this emigration from W. F. Skene's "Four Ancient Books of Wales."* It is as follows:—"The men of Strathclyde who would not unite with the Saxons were obliged to leave their country and go to Gwynued, and Anarawd (King of Wales) gave them leave to inhabit the country taken from him by the Saxons, comprising Maelor, the vale of Clwyd, Rhyvouiog and Tigeingel, if they could drive the Saxons out, which they did bravely, and the Saxons came on that account a second time against Anarawd, and fought the action of Cymryd, in which the Cymri conquered the

* "Brut y Tywysogion," Cumbria and Men of the North.

Saxons, and drove them wholly out of the country ; and so Gwymied was freed from the Saxons by the might of the ' Gwyr 3 Gogledd,' or the men of the North." The date given is 890, whereas in the annals of Ulster the migration of the Britons is put down in 865. Others give 875 and 878. The cause of the emigration appears to have been the inroads of the Norsemen.

In 946, the Cymric or Celtic inhabitants of Strathclyde were subdued by the Saxon Edmund, and from it has been supposed by some that the Pictish race became numerous and predominant in Galloway. There is, however, neither record nor proof of any kind of such a colonization in the sense meant as a distinct race, for, as we have already shown, the Picts were Celts. There is another opinion that because Chalmers quotes no authority for his emigration from Ireland to Galloway about this time, his statement is therefore not worthy of credit. We must recollect, however, that after the Cymric Celts, we have Scots in Galloway, as proved by the war-cry of Albannaich ! Albannaich ! at the battle of the Standard. That these Scots were from Ireland, who had returned to Alban (Scotland), the land of their forefathers, and that they were of the same race as the Gaels in the North of Scotland, cannot be doubted. The Scottish Celts were Gael-Albinn or Albinnich ; the Irish Celts Gael Eirinnich ; and the Irish called the Scottish Gaels Alban-naich. It is stated that the Norsemen ruled supreme in the narrow sea, and that for years Olaf the White, and Ivar or Halfdene, carried fire and sword through the south-west of Scotland, at the middle of the period, and up to 875. Also that they scourged the east coast of Ireland for several years, and made inroads from Dublin to Derry all along the coast. The conclusion wished to be made out, is that under such circumstances, no emigration could have taken place. However, it is to be remembered that Galloway is within sight of, and from one point only twenty-two miles distant from Ireland. At the period we refer to, the kingdom of Bernicia fell to decay, and Higden in Polychronicon says that the Picts of Scotland fleeing from Kenneth M'Alpin, took

possession of Galloway. This idea has support from Lanes in his Critical Essay. All we have given is intended to show the desire evinced by writers to prove that on the subjugation of the Cymric Celts, a Teutonic people supplanted them. In our opinion a directly opposite conclusion is the result of investigation, and proves that the Cymric Celts were succeeded by a Gaelic colony from Ireland. The confusion arises from the word Pict having been used indiscriminately for both Scots and Picts by writers from the time of the Roman occupation, and Chalmers in his Caledonia has perpetuated it by calling the emigrants from Ireland the Cruithne, which in Irish is the word for Pict. It was, however, omitted to be stated by him that the Picts were merely so called from the manner in which they painted their bodies, and the name applied equally to the Gaelic and Cymric Celts, so far at least as the west coast was concerned, with which we have to do. The numerous Gaelic words, and names of lands, &c., to this day testify to the facts. The Celtic of both races is still to be found in the district. In the Cymric or Welsh the letter A which was a prefix to so many surnames, means in that language, son of, as Mac does in the Gaelic and Old Irish. For example, in the Ragman Roll we find Ap Molegan de Anneth; and in the "Inquis-Speciales," A-Milligan, Asloan, A-Can-nane, A-Shennane, A-Cultane, &c., all plain abbreviations of the British Ap or Map, a son, and which were given in the district, at different periods. The A was retained two hundred and fifty years ago. We may add that O in Irish is for a descendant in the early annals, while Mac or M' is always used for a son. Mac in Irish is distinctly for a son. The letter O' is subsequently used for a descendant, and may at first have applied more to illegitimate issue, as strictly it means "of." We will not continue further on this subject than to give the war-cry of "Albanaich-Albanaich," which the Galwegians used in 1138, at the battle of the Standard, which is not Cymric or Irish, but pure Gaelic, and indisputably supports the belief that the Gaelic population then in Galloway had succeeded and absorbed the Cymric, taking

precedence of the latter race. Yet at this very time we have found the Galwegians called Picts, who if Teutonic, as some believe, would certainly not speak Gaelic.

We have not yet finished with Strathclyde, however. We will give the following translation from the original Anglo-Saxon Chronicle* :—" 924.—In this year, before midsummer, King Edward went with a force to Nottingham, &c., &c. And they, the king of Scots, and Regnald (Reginald), and the sons of Eadulf, and all those who dwell in Northumbria, as well English as Danish and Northmen, and others, and also the king of the Strath-cluyd Welsh, choose him for father and for lord."

Again it is stated in 974, "that Edweard was chosen for father and for lord by the king of Scots, and by the Scots, and by King Ragnald, and by all the Northumbrians, and also by the king of the Strath-cluyd Welsh, and by all the Strath-cluyd Welsh."

These extracts would make it appear that Scotland at this time was a conquered country, but that we do not agree in; our object is to show the divisions of the country into different kingdoms, and the names they were then known by. Scotland as known at the period we write of, was divided into three parts.

In addition to the extracts given we have to mention that between 972, and before 976, Dwnwalhon, Prince of Strad-clwyd, tooke his journie to Rome. He died there. According to Llwyd, Dunwallo (Dwnwalhon), who died at Rome in 974, was the last King of Strath-clwyd. This, however, is incorrect, as we will hereafter show. There were two Dunwallos, father and son. Cumberland is so much mixed up with the history we are dealing with, that it may be stated Owen, or Ewen, son of Donald, is named as King from 919 to 938. According to Camden, when the Danish wars had well nigh broken the Saxon Government, it had its petty kings, who were styled kings of Cumberland until 946. Then (as Florilegus states) King

* Edited by Benjamin Thorpe, and published by order of Government in 1861.

Edmund ravaged the district, and granted it to Malcolm, King of Scots, to be held of him. We find in the original Anglo-Saxon chronicles that Malcolm, King of Scotland, was in possession a year earlier than Camden gives, as the date is 945. After this the eldest sons of the Kings of Scotland, as well under Saxons as Danes, were styled Governors of Cumberland. We next find Donald, son of Malcolm, in 947. We further find in the Chronicles, under date 965, the following: "In this year King Eadmund harried over all Cumberland, and gave it all up to Malcolm, King of Scots, on the condition that he would be his co-operator both on sea and on the land." We again find Donald, son of Malcolm, in 970. He died in 997. When England was subdued by William the Conqueror, the district (Cumberland) was given to Ralph de Meschines, of whom hereafter. Stephen of England, who began to reign in 1135, restored it to Scotland, and it was so held without dispute until the succession of Henry II. in 1154.

To continue our outline account of Strath-cluyd, the Saxons under Athelstane, Edmund, and Ethelred, in this century (tenth) harried the Britons, but there is no mention of colonization. On the death of Dunwallon, the kingdom was in a state of great weakness, and in 975, after the union of the Scots and Picts, Kenneth III. of Scotland united a large portion of it, including Galloway, to his dominions. We have already stated that the mention made by Llwyd of Dunwallo, who died in 974, having been the last King of Strathclyde, is incorrect. He overlooked his son Dunwallo, and also Eocha or Eogan the Bald, who is believed to have been the last king. He fought at Brunanburh, and also at Carham in 1018, in which year he died.

We have now to refer to a portion of history which has been misrepresented in a strange manner by those who have wished to make modern Galloway a separate kingdom in ancient times. It relates to Edgar, King of England, who styled himself King of Britain when at Chester in 973. According to Mackenzie's History of Galloway, one of the petty kings in attendance was "*Jacobo rege Galwalliæ*," *i.e.*

James King of Galloway. Mackenzie goes on to state that this proves that Galloway was then an independent kingdom. He quoted from Ritson. The latter, however, specially guards against such an interpretation in a foot-note, for Ritson quoted from Matthew of Westminster, whom he did not believe, who wrote several centuries after the events, which in his chronicles are dated A.D. 921, 924, and 974. In the original they are: "Anno gratiæ 921—rex Eadwardus, &c., &c. Quo utique anno rex Scotorum, Reginaldus rex Northanhumbrorum, ex natione Danorum (et) dux Galwalensium, ad regem Eadwardum venientes, subjectionem fecerunt et cum eo fædus firmissimum pepigerunt." The next is: "Anno gratiæ 924—rex Anglorum Edwardus cognomento senior, qui cunctus Britanniam incolentibus Anglorum, Walanorum, Scotorum, Cumbrorum, Galwalensium (et) Danorum," &c., &c. An abbreviated translation of each is to the following effect:—"The king of the Scots, Reginald, king of the Northumbrians, of the nation of the Danes (and) the earl of the Galwegians, coming to king Edward, made subjection, and entered into a most firm league with him." The translation of the second is: "Edward, king of the English, surnamed the elder, who powerfully presided over all the people inhabiting Britain, of the Welsh, Scots, Cumbrians, Galwegians (and) Danes." What we have most to deal with, however, is the following, also from the original:—"Anno gratiæ 974, &c., &c.—Eodem anno rex Pacificus Eadgarus, ad urbem Legionum venies, ab octo sub regulis suis, kinedo scilicet rege Scotorum, Malcolmo Cumbrorum, Macone rege Monæ et plurimarum insularum, Dufnal rege Demetiæ, Sifertho et Howel regibus Walliæ, Jacobo rege Galwalliæ, et Jukil Westimariæ, iuramentum fidelitatis acceptit," &c., &c. Thus in the "Flores Historiarum per Matthæum Westmonasteriensem Collecti" we have statements quite at variance not only with the more ancient chronicles, but also with history. He gives eight kings, while only six are found elsewhere. Maccus is latinised into Macone, but what we have specially to notice is that the Jacobo and Jacobus of the other writers is trans-

formed by Matthew of Westminster into a "king of Galloway," which is refuted by history. Ritson, to qualify so much error, has the following in a note :—"Perhaps in both instances it should have been Stretgludwalensium, or the like, no other ancient English author ever mentioning the Galwegians at so early a period. The same writer (Matthew), among the eight petty sovereigns who rowed King Edgar's barge up and down the river Dee in 974, names 'Jacoborege Galwalliæ,' by whom also he probably intended Strath-Clyde, if, in fact, that kingdom had then existence." So much for Ritson as an authority on this point. He was right, for Galloway was not then known under that name, and how could James be king? One of the Chronicles by the same writer also makes mention of the earl (jarl) of Galloway, although the period is before the Norse occupation, and such a title then unknown in the province. The whole proves the want of authenticity, coupled with errors, accounted for by having been written many centuries afterwards.

The genuine ancient Anglo-Saxon Chronicle, so faithfully edited by B. Thorpe in 1861, by order of Government, is very different; not a name is given in connection with King Edgar's pageant. The translation is as follows:—"972. In this year Eadgar Ætheling was hallowed king, &c., &c., and he was then thirty years old wanting one. And forthwith after that, the king led all his naval force to Chester; and there came to meet him six kings, and all swore fealty to him that they would be his co-operators by sea and by land." Such is the ancient Chronicle.

The next chronicler was William of Malmesbury, so called from being a monk and the librarian of the monastery there. He died in 1143. He states:—"Regem Scottorum Kunadiurn, Cumbrorum, Malcolmum, Archipiratam Maccusium, omnesque reges Wallensium, quorum nomina fuerunt Dusual, Gifreth, Hunal, Jacob, Judethil, ad curiam coactos uno et perpetuo sacramento sibi obligavit adeo ut apud civitatem Legionum sibi occurrentes in pompani triumpho, per fluvium Dee illos deduceret," &c., &c.

The next chronicler who mentions the subject is Roger

de Hovedon. He lived during the lifetime of King Henry II., who reigned from 1154 to 1189. He states :—" Rex Anglorum pacificus Eadgarus. . . . cum ingenti classe, Britannia circumnavigata ad Legionum civitatem appulit. Cui sub reguli ejus octo, Kenath, scilicet rex Scottorum, Malcolmus rex Cumbrorum, Maccus plurimarum rex insularum, et alii quinque scilicet Dufual, Liferthus, Huwaldus, Jacobus, Inchillus ut mandaret occurrerunt et quod sibi fideles et terra marique coöperatores esse vellent jurauerunt, cum quibus die quadam, scapham ascendit, illisque ad remos locatis, ipse clavum gubernaculi arripieus eam per cursum fluminis peritè gubernavit, omnique turba ducum et procerum, simili navigis comitante à palatio at Monasterium Sancti Johannis Baptistæ navigavit," &c., &c.

To make these quotations intelligible to all, we give the following translations. William of Malmesbury's mention of the subject in his Chronicles is to the following effect :—" Kenneth, King of Scotland ; Malcolm, King of the Cumbrians ; Maccusius, the Archpirate ; and all the Kings of the Welsh, whose names were Dusual, Gifreth, Hunal, Jacob, Judethil, assembled at the palace." Hovedon's Chronicle states :—" The King of the English, Edgar the Peaceable, . . . with a large fleet, having sailed round Britain, arrived at the country of the Legionnes (or legions), whom his eight sub-kings—viz., Kynath, King of the Scots ; Malcolm, King of the Cumbrians ; Maccus, King of very many islands ; and five others, Dufual, Siferth, Huval, Jacob, Inchill—came to meet as he had commanded, and swore that they would co-operate with him faithfully by land and by sea ; with whom on a certain (?) day he embarked in a boat, and they being placed at the oars, he himself seizing the tiller (*lit.*, key of the helm), steered it (the boat) skilfully along the course of the Dee, and all the crowd of leaders and chieftains accompanying in a similar vessel, he sailed from the palace to the Monastery of Saint John the Baptist."

Thus we find a difference in the original Anglo-Saxon Chronicles, for only six kings without names are mentioned,

and Malmesbury and Hovedon give eight kings, with their names. Such is all that can be traced in regard to the subject. We have been unable to find any authority for the statement made in regard to a King of Galloway ; and who with any knowledge of the ancient history of the district would believe that there was a "Jacobus rege Galwalliæ," even if we had not a clear refutation of the assertion by the authorities quoted. It would appear that Jacob, with no designation, has been transformed into "Jacobus rege Galwalliæ." The early history of the district is in sufficient darkness and confusion already, without having it made worse by ideas and not facts. The truth is, the annals were not contemporary throughout, but, in not a few instances, compiled centuries afterwards.

The ancient Anglo-Saxon Chronicles were faithfully continued by one after another, without the author's names being transmitted down, for it was unnecessary. When we come to individuals, we have the celebrated Bede, who is acknowledged by all as a faithful historian ; but he died in 735. We then have William of Malmesbury, an account of whom has already been given. He wrote his portion of the Chronicles nearly two centuries after the event to which we draw attention occurred. We next have R. de Hovedon,* who continued the Chronicles from the time when left off by Bede in 731, to 1201. He lived in the reign of King Henry II.—*i. e.*, from 1154 to 1189. Hovedon therefore survived him. Here we have a chronicler of events more than two centuries after they occurred. No doubt, much may be correct ; but how much incorrect under such circumstances ! Matthew of Westminster is another, who lived in the fourteenth century—that is, fully three centuries afterwards—and was a Benedictine monk of Westminster Abbey, of repute in England ; but what could he know about Scotland in general, and much less of Galloway ? He alone mentions Galloway. He calls the inhabitants Galwalenses ; while all the earlier writers call them Strathclutenses or Strathcludwalli. In entering on the subject in this way,

* Roger de Hovedon was chaplain to King Henry II. of England.

we do not wish to throw discredit on annals in general, but only on those dealing with matters of which they could have no immediate knowledge from location, or direct and positive information. It is to be further observed that in the *Annals of Tighernac*,* under date A.D. 856, there appears "Cocadh mor ettir gennti 3 Maelsechnaill con Gallgoidhel leis," the translation given being, "Great War between the Gentiles and Maelsechnall, with the Gallwegians along with him." Again, in A.D. 857, "Roinind ren Imar 3 ren Amlaiph fn Caittil find con Gall-gaedhel hi tiribh Mumhan," which is rendered in English, "Victory by Imar and by Amlaebh against Caithilfirr with the Galwegians, in the territories of Munster." The meaning rendered as to Galloway is a mistake. The words Gall and Gaedhél will be found in Ireland without going to Galloway. It meant in that country a mixed race, and was fully applicable to several districts there.

We have already stated that the most ancient writers always have "Rex Streatgledwalorum" and "Strededunalarum," thereby showing that Galloway was unknown by the present name until the close of the tenth century, and previously formed a portion of the kingdom of Strathclyde. We have thus shown from the works of the several authors who have been quoted by others as authorities that Jacob, called (centuries after the period) King of Galloway, is an error.

After the Strathclyde and Saxon rules came to an end (the latter left very little mark in the district) a blank occurs in the history which heretofore has been left unexamined. Certain matters in which we were personally interested have made us take a special interest in the movements of the Norsemen. We felt that the several fortresses erected by them on different parts of the coast were in connection with something far greater than appeared on the surface; that these castles were never erected with no other meaning than merely a seaboard occupation. We have therefore given for years past much attention to Norse

* Skene's "Chronicles of the Picts and Scots."

history, and our belief that Galloway was under Norse rule for a considerable time has been fully confirmed. To quote from the Introduction, "Njal Saga," by Dasent, "Ireland knew them (the Vikings), Bretland or Wales knew them, England knew them too well, and a great part of Scotland they had made their own. To this day the name of almost every island on the west coast of Scotland, is either pure Norse or Norse distorted, so as to make it possible for Celtic lips to utter it. The groups of Orkney and Shetland are notoriously Norse, but Lewis and the Uists, and Skye and Mull are no less Norse; and not only the names of the islands themselves, but those of reefs, and rocks, and lakes, and headlands bear witness to the same relation, and show that, while the original inhabitants were not expelled, but held in bondage as thralls, the Northmen must have dwelt, and dwelt thickly too, as conquerors and lords."

The above gives a description which investigation corroborates. It is truthful to a degree. The blank in the history of Galloway after the termination of the Strathclyde kingdom is now fully met. The difficulty has been to determine at what date Galloway was separated from Strathclyde. Earl (Jarl) Malcolm who lived near Whithorne in 1014, is the first Norseman specially named. Eogan the Bald, who fought at Carham, and died in 1018, is believed to have been the last king of Strathclyde. We have thus only a difference of four years; and certain it is that Earl Malcolm was in Galloway, and evidently located there as one in possession. In the "Brunt Njal" we find the following:—They (Norsemen) then sailed north to Beruwick (the Solway) and laid up their ship, and fared up into Whithorne in Scotland, and were with Earl Malcolm that year."

The Annals of Tighernac and Ulster record the death of Suibne, son of the King of Galloway. This is clearly a mistake. The translation is—1034 "Malcolm, son of Kenneth, king of Alban, head of the nobility of the whole of western Europe, died. Suibne, son of Kenneth, King of Galloway, died." We give this, as it is our desire to keep back nothing, but that it is a blunder is evident. There is

no trace in history to support such a statement. The name of Suibne is often found in the Irish Annals. In 593, we find Suibhne king of Ulidia. In 611, Suibhne-Meann, Sovereign of Ireland, &c., &c. The name is thus of ancient Irish standing. Lastly, in Adamnannus' Life of St Columba, we find Suibhne, King of Dalaraidhe. This is probably the individual meant as it is about the same period. The passage has also probably been misread, as it may mean that Kenneth as King of Scotland was also King of Galloway, as part of the kingdom ; but here again there is a difficulty, for there is no record of Kenneth having a son so named. Another point certain from close investigation, is that Jarl (Earl) Thorfinn ruled over Galloway in 1034, the time mentioned, and continued to do so until his death in 1064. He was the son of Sigurd II. In 1034 he was twenty-seven years of age. In Scottish history we learn nothing of him, although in possession of a large portion of Scotland. During his lifetime he ruled Galloway from Solway to Carrick. The Flateyjarbók contains the Orkneyinga Saga complete in successive portions ; and in Munch's "Historie and Chronicon Manniæ," Earl Thorfinn is distinctly mentioned. In these works it is stated that "Earl Thorfinn resided long at Caithness, in the place called Gaddgedlar, where England and Scotland meet." Now Munch correctly insists that Gaddgedlar meant Galloway, which extended to Annan on the one hand, and Carrick on the other, as Galloway then in its widest sense included the south-western part of Scotland, from Annandale on the Solway, to Carrick opposite Cantire, and in the true sense of the word the boundary towards England. Munch is considered too careful a writer to have confused such a subject, and his opinion was that the sentence was incomplete, having been incorrectly copied from the original MS. This belief, the means now exist of proving to be correct, as we will show hereafter. The "Chronica Regum Manniæ" was written apparently before the middle of the fourteenth century, and many entries, there is reason to believe, were contemporary, as well as those of the Sagas, and Codex Flateyensis. Any

one who has studied the old writers knows well how the spelling of the word Galloway has been distorted. It is found Galwydia, Galwayth, &c., &c. In the Irish Annals Gallybaedel is the common appellation of the district. With so many spellings it were easily turned into Gaddgedlar in the Norse. This name implies a mixed population of Gall or Norsemen, and of Ghaedal or Celts, and the compound word was probably applied to the district, where the mixture of the population was at that time the greatest. Besides Galloway being opposite to Cumberland and Ireland, it was in the very centre of the movements of the Norsemen.* We have here to deal specially with Jarl or Earl Thorfinn. His elder brother Rognwald Brusi, succeeded his father Brusi in 1035 as Earl of two-thirds of Orkney, Thorfinn being Earl of the remainder, and at the same time

* This will be better understood, when we state that the earliest record of the appearance of the Norsemen in British waters, to be found in the Anglo-Saxon Chronicles, is in A.D. 787. They came from Hæretha-land, now Hordaland, on the west coast of Norway. The Irish Annals and Welsh Chronicles give the date of their first appearance on the Irish coast, as A.D. 795. In 798 they plundered Inispatrik of Man, and the Hebrides; then in 802, and again in 806, the establishment at Iona. In 807 they had settlements in Ireland; and in 815, Armagh is found as the capital of a Norseman. In 852 Dublin was conquered by Olaf the White, and at that time, as has been said, the Irish waters swarmed with these foreigners. About 872, King Harold, aided by Earl Rognwald, subdued the Hebrides, &c., inclusive of the Isle of Man. Thorstein the Red, son of Olaf the White, King of Dublin, and Earl Sigurd, subdued Caithness and Sutherland, as far as Ekkialsbakkie and afterwards Ross and Moray, with more than half of Scotland, over which Thorstein ruled, as recorded in the Landnama-bok. About 963, Sigurd, son of Earl Hlodver, and his wife Audna, the daughter of the Irish King Kiarval (Cairill), became ruler over Ross and Moray, Sutherland, and the Dales (of Caithness) which seems also to have included Old Strathnavar. Sigurd married the daughter of Malcolm, King of Scots. He was slain at Clontarf, near Dublin, in 1014. By his first marriage he left issue, Sumarlidi, Brusi, and Einar, who divided the Orkneys between them. By his second marriage he had issue, Thorfinn, to whom King Malcolm bestowed the Earldom of Caithness. Thorfinn began by plundering and then subduing Ross and Sutherland; he overran Scotland far and wide. He passed through Scotland to the north until he reached his ships, and subdued the country wherever he went. He went out every season, and plundered in the summer time with all his men. He had great quarrels with the Irish, and the people of the Sudreyar (Hebrides). He and Earl Rognvald plundered in the Sudreyar, and in Ireland, and in Skotland's Fiord, (the firth, or channel between the mainland of Scotland and the Hebrides). Thorfinn conquered the land wherever he went. They had a great battle at Vatnsfiord, supposed to be Loch Vattin, Isle of Skye.

of nine Earldoms in Scotland, which Munch thinks were Caithness, Sutherland, Ross, Moray, Buchan, Athol, Lorn, Argyle, and Galloway. To quote from Munch, "The Orkneyinga Saga says so expressly. Outliving his elder brothers, he (Thorfinn) became the lord of Orkney and Shetland; Caithness was given to him by his maternal grandfather. King Malcolm MacMalbridgid; and, after the death of Malcolm in 1029, he sustained a successful war with King Malcolm MacKenneth, of the southern dynasty, conquered Sutherland and Ross, and made himself lord of Galloway, in the widest sense of this denomination, viz., from Solway to Carrick, where he resided for long periods, and whence he made successful inroads; sometimes on Cumberland, sometimes upon Ireland. He possessed, besides the Sudreys and part of Ireland, not less than nine Earldoms in Scotland," &c. As Munch states, all the Hebrides, and a large kingdom in Ireland, were also his. The Skeld Arnor who personally visited him, and made a poem in his honour, testifies in it that his kingdom extended from Thurso rocks to Dublin. He further states that Thorfinn obtained possession of eleven Earldoms in Scotland; all the Sudreyar (Hebrides), and a large territory in Ireland. He also mentions that Thorfinn sent men into England to foray, and then having collected a force from the places named, he sailed from England where he had two pitched battles; as Arnor gives it,

"South of Man did these things happen."

This is contemporary evidence. In 1035, when Ragnwald arrived from Norway, Thorfinn was much occupied in Scotland, and they made an alliance, by which Ragnwald was to have his part of Orkney free of contest, under condition of assisting Thorfinn with all the forces he could command. This alliance lasted ten years, and during that time Thorfinn made many incursions into England and Ireland. He generally resided in the South during the summer months, and in Caithness, or rather the Orkney and Shetland Isles, during the winter. They quarrelled, however, and Ragnwald

was slain in 1045. Thorfinn died about 1064, says Munch, or sixty years after King Malcolm (Malbrigid),* his mother's father (who had given him the title of Earl), so far as the exact dates can be ascertained. We will now again refer to Gaddgedlar, and have to add (although unnecessary) that no such place is to be found in ancient or modern Caithness, and we scarcely think any one will be found, who will contend that Caithness is, "where England and Scotland meet." That Gaddgedlar meant Galloway, we are glad to state is now confirmed beyond dispute, and we have here to acknowledge the courtesy of G. Vigfusson† in communicating to us privately the missing passage before his "Collection of Sagas" was in the press. It is found in a Danish translation made in 1615, and preserved in Stockholm, from an ancient Icelandic vellum, which is no longer in existence. The existing printed text of the "Orkneyinga Saga" was founded on the Flateyensis only. The passage in its purity is, "Sat Porfinner jarl löngum á Katanesi en Rögnvaldr† i Eyjum. Pat

* There were two Malcolms called Kings of Scotland at this time. Anderson in his edition (1873) of "The Orkneyinga Saga," points out that Munch ("Chronicon Manniæ," page 46) alludes to the mistakes so common among the historians of Scotland, to confound the two Malcolms, and to make one of them, as if one Malcolm only (Malcolm II.) reigned from 1004 to 1034. He further mentions that the Saga is the only authority for the marriage of Earl Sigurd to the daughter of Malcolm, King of Scots, the issue being Thorfinn, and that it is at variance with the concurrent testimony of the early Scottish Chronicles. He further states, however, "but admitting its testimony on this point to be unassailable scarcely necessitates the repudiation of the authority of the Scottish Chronicles on the question of the succession." We alluded to the two Malcolms in vol. i., page 9, and continue to believe it to be correct. Our Scottish Chronicles are not to be followed too closely. The opinion of Norse Scholars is that the genealogies, &c., of the "Orkneyinga Saga" are remarkably trustworthy, and the greatest weight is attached to anything stated explicitly on such points by Icelandic authorities.

† We have also had much assistance from other eminent Norse scholars, whose knowledge of the language, and history of the Norsemen, has been of great value.

‡ The following notes are made by G. Vigfusson in regard to this:—

1. en Rögnvaldr. Hann lá, is taken from the translation. The careless copyist of the Flateyensis having here omitted and transposed a whole important passage. The suggestion of the late Norse historian, P. A. Munch, is thus conclusively proved to be true, both as to the identification of Gaddgedlar=Galloway (the translator spells it Gaardgellar), as also to the unsound state of the text. Munch surmised that after "Katanesi," something, the copula "ok" or the like, had been dropped out. It now turns out that a whole sentence has been omitted or transposed.

var á einu sumri at Porfinnr jarl herjadi um Sudreyjar ok vestan um Skotland. Hann lá par sem Gaddgedlar heita, par mætist Skotland ok England. Hann* hafdi gjört frá sér lid sudr á England at Strandhöggi." The rough translation is, "Earl Thorfinn dwelt for the most part in Caithness (*i.e.*, Orkney and Shetland) but Rognvald in the Isles. One summer Earl Thorfinn made war in the Hebrides and the west of Scotland. He lay at the place called Gaddgedlar, where Scotland and England meet. He had sent some from himself men to England for a strand-head (coast foray)."

As already shown, Thorfinn ruled over a large portion of Scotland, as also a part of Ireland. He also carried his sway to portions of England, and at one time was the Chief of the Thingmen. He went to Rome, supposed about A.D. 1050, saw the Pope, and obtained absolution for all his sins, and no doubt they were many. The position of Earl Thorfinn is thus shown to have been not only that of a warrior, but also of a conqueror. That Galloway was under his sway is clear. This opinion is entertained among the learned in Copenhagen, and as mentioned to us, great interest has been evinced in the universities there in regard to Galloway, considering it at one time to have belonged to the Sea Kings. It is very strange how the occupation of the district by the Norsemen has escaped the notice of those who have entered on Galloway history. The desire to make the Fergus line of Lords of Galloway the ancient inheritors, has blinded research. If the character of the people had only been considered, such an omission would not have occurred, for we think no one will be bold enough to dis-

* 2. We here follow the translator, where the text runs this:—Gaardgellar der mödis Engeland oc Scotland. da haffde han Sendt nogen af sin Krigs folck hen paa Engeland, etce. The Flateyensis is here all confusion, thus:—Sat Porf jarl löngum á Katanesi Par sem Gaddg-heita, P mætist Skotland ok England, after which the text is broken up into a new chapter, thus:—Af hernadi Porfinns jarls. Pat er á einu sumri, er Porfinnr jarl herjadi um Sudreyjar ok Skotland. Hann hafdi gjört frá sér etce. The transcriber, having by this time bethought himself of his omission in the preceding sentence, tried to make it good, and headed the new chapter by the omitted words, Pat er á einu Sumri . . . not taking into account the English topography, which requires these words in their due place between "Caithness" and "Galloway," and not after.

pute the fact that the fortresses on the coast were built by the Norsemen. Having incurred such labour, is it to be supposed for one moment that they were merely erected as coast ornaments; or that the fierce natives of Galloway would have permitted such erections, if they had not been subdued. All the Danish records tell us of a conquered people. The fortresses never could have been built under other circumstances. We have already stated that according to Danish authorities, Earl Thorfinn ruled Galloway till his death in 1064.* His successor in power was evidently Diarmid M'Nalambo, chief of the Danes of Dublin and the Isles, as Tigernach calls him, King of the Britons. The following is the entry in the Tigernach under date 1072:—"Diarmid, son of Malnambo, King of the Britons, Insi-Gall, and Dublin, slain by Concobur O Malsechlan in the battle of Odba, and great slaughter made of the Galls, and men of Leinster with him." It is history, that about eight years after the death of Thorfinn, the Norsemen made pretensions to be kings of the Britons of Strathclyde. Again we find under date 1075, "Nam Donaldum filium, Thadœi O'Brian quam anno Christi 1075, Manniæ ac Insularum proceres regni sui protectorem acceperunt, Insi-Gall et Gallgœdelu regem Hibernice dictum reperio." This seems to imply that Galloway was nominally under Irish rule in the year 1075, and not Malcolm Canmore. The translators of the Annals of Ulster and Tigernach support this view, but as already stated, the Gall-gaédhél in Irish, were those of mixed parents, and applied to that country as much as it could to Galloway. This opinion is confirmed by the history of the district, which does not admit of Irish rule at any period, but particularly at the time given. There was much intercourse, as was to be expected. The Norse Sagas bring Magnus Barefoot in as king between 1093 and 1103, when he was killed in Ireland.

From the "Chronicle of the Kings of Man," we find that there was much fighting in that island in 1065 and 1066,

* It is mentioned in the Orkneyinga Saga that he built Christ's Kirk in Birsay, and established there the first bishop's See in the Orkneys.

which ended in Godred Crovan (the son of Harold the Black) in the last-named year being the conqueror. He then reduced Dublin, and a great part of Laynester (Leinster). It goes on to state, "as for the Scots, he brought them to such subjection that if any one of them built a ship or boat, they durst not drive above three nails in it." As we all know, the Isle of Man has Galloway as its nearest Scottish Coast, and that much intercommunication has always existed. It is almost unnecessary therefore to state that the Galwegians were the Scots referred to. He also, as stated in "Gregory's Highlanders," maintained a successful war with Malcolm Canmore. Even without other decided evidence, what can be more conclusive of the district having been under Norse rule, when Godred could exercise such power, the year after Thorfinn died. We also find a subsequent entry in the "Chronicles of Man," to the effect that when Magnus, King of Norway, landed at the Mull in 1098, he compelled the inhabitants to assist in procuring stone and timber, for the erection of fortresses, or to give it from the Chronicles, "MXCVIII., Magnus rex Norwegiæ. . . Galwelienses ita constricti, ut cogeret eos materias lignorum cædere, et ad littus, portare, ad munitiones construendas." The translation of which is, "Under date, 1118, Magnus, King of Norway, so bridled the Galwegians that he compelled them to cut down timber, and carry it to the shore, for the construction of fortresses. According to Camden* these fortresses were in the Isle of Man, which agrees with the opinion we have held.

In Dr Skene's "Chronicles of Picts and Scots" we are told of a "Princeps Noricus who had annexed to himself lands surrounded by the sea," at a time when Scotland was for six years and nine months without a king. The opinion formed thereon is that it refers to the occupation of the isles by Magnus Barefoot, in the interval between the death of King Malcolm (Canmore) in 1093, and the establishment of Edgar on the throne of Scotland in September 1097; but this interval was only three years and ten months; more-

* "Britannia."

over, Donald Bane was twice king in that interval, and Duncan for a few months was also king. The difference as to time, and the fact that Galloway is in a measure surrounded by the sea, makes it evident as being of an earlier period—viz., the conquest by Earl Malcolm, and then Thorfinn. This opinion is in a measure supported by Fordun, who states that Malcolm Canmore did nothing worthy of note during the first eight or nine years of his reign. The reply is, how could he, when Earl Thorfinn held nine earldoms, or districts, in Scotland? All this agrees with the Sagas. The destruction of Carlisle by the Norsemen; towards the close of the ninth century, and their occupation of Northumbria, &c., about the same date, must have greatly facilitated the conquest by Thorfinn. In short, Malcolm Canmore does not appear to have had any power in Scotland from April 1058, when Lulach was slain, until he married Ingiborg, widow of Thorfinn, and thereby secured the support, of a portion at least, of the Norse settlers, and this period of seven years corresponds with the six years and nine months of the document. The issue from the above-mentioned marriage was Duncan, whom our Scottish historians have always incorrectly mentioned as a bastard. Duncan dethroned Donald Bane in May 1094, and was assassinated eighteen months afterwards. Further mention of him and his issue will be found under Mochrum, in that parish. We may add here that in the Irish Annals "*Chronicum Scotorum*" the death of Malcolm is recorded, the translation of which is, "Maelcoluim, son of Douchadh, King of Alba, and Edward his son, were slain by Franks (Normans), and Margarita, Maelcoluim's wife, died of grief of him." The date given is 1089.

There can, we think, be no question that the principal fortresses in Galloway were erected in the time of Jarls or Earls Malcolm and Thorfinn, long before the appearance of King Magnus, styled in the annals "*Chronicum Scotorum*" as King of Lachlann. His descent was in 1093. He returned to Norway in 1099. In 1102 he came back, and was killed in Connaught, Ireland, in 1103. He was buried

in St Patrick's Church, Down. The date given in the *Manx Chronicle* can merely be the date of entry, as the king was killed fifteen years previously.

The "Inquisitio Davidis," a nearly contemporary document, particularly notices the influx of a Gentile, *alias* heathen population, and this could only be the Norsemen, as both Irish, Scots, and Saxons were Christians in theory at least, for two or three centuries before that time. Another source of evidence of the occupation of Galloway by the Norsemen is a MS. in the Cottonian Collection; Claudius D. II., British Museum, entitled "Description of Britain in the Twelfth Century," which distinctly places Galloway in the Danelage,* and at the very period we have given from other authorities. It will be found in Skene's "Picts and Scots." We have seen the original, of which the following is a copy:—"To Danelage, bilimpit, quod Latine dicitur incumbunt et pertinent, scilicet, quinque provincie cum omnibus suis appendiciis, scilicet, Deira que modo vocatur Northumberland, scilicet, tota terra que est inter magnum flumen Humbri et Tedè flumen et ultra usque ad flumen Forthi magni, scilicet, Loonia, et Galweya, et Albania tota, que modo Scotia vocatur, et Mornia, et omnes insule Occidentales Oceani usque at Norwegiam et usque Daciam, scilicet, Kathenessia, Orkaneya, Enchegal, et Man, et Ordas, et Gurth, et cetera insule occidentales oceani circa Norwegiam et Daciam, et Fytonschire, quod Latine dicitur quindecim comitatus, scilicet, Everwykshire, Nottinghamschire, Derbyshire, Leycestreshire, Lincolneshire, Herefordshire, Bokynghamschire, Suffolkschire, Norfolkschire, Bedefordshire, Essexshire, Grantebreggeshire, Huntedoneshire, Norhamptoneschire, Middelsexschire." We have to add to the foregoing that Moray, and all land north of a line drawn from Inverness to Fort William, was also in the Danelage, together with all the West Highlands on the coast, with the islands. To make it clear to all our readers, we will give the following as a translation of the ancient

* "Dena-lagu" or "Danelagh," that is, the Danes' community or settlement.

MS. taken from the original :—" To the Danelagh (bilimpit, as is said in Latin, belong, viz., five provinces with all their belongings, viz., Deira, which is now called Northumberland, viz., all the land which is between the great river Humber and the river Tweed, and beyond as far as the river of the great Forth, viz., Loonia (Lothians) and Galloway, and the whole of Albania, which is now called Scotland, and Moronia, and all the western islands of the ocean as far as Norway, and as far as Dacia, viz., Kathensia (Caithness), Orkney, Enchegal, and Man, and Ordas, and Gurth, and the rest of the western islands about Norway, and Dacia, and Fytonshire which in Latin is called fifteen counties, viz., Warwickshire, Nottinghamshire, Derbyshire, Leicestershire, Lincolnshire, Herefordshire, Buckinghamshire, Suffolk, Norfolk, Bedfordshire, Essex, Cambridge-shire (?), Huntingdonshire, Northamptonshire, Middlesex." Desirous to give full statements, we have written this interesting MS. in a way, we hope, to be understood by all. There is no date attached to it. After a careful comparison with others, there can, however, be no doubt that it was written about the year 1330. In this opinion we were confirmed by those in charge of the MSS.

The mention of Picts in Galloway we first find in the English Chronicles of the twelfth century. A few so named may have taken refuge from Kenneth M'Alpin in 840-50, but until re-occupied by the Gaels from Ireland, the mass of the population was British, or Cymric Celts, as shown in the Northern Sagas in 870-5. Sigurd II. (father of Thorfinn) is stated in the Annals of Innisfallen to have had two parties of Britons fighting under him at Clontarf (1014), who are understood to have belonged to present Galloway. His relative, Earl Malcolm, was then residing near Whitherne. The word Briton must, however, in the latter case, be misapplied, as much as that of Pict has been, for the Gaels from Ireland were then in possession of Galloway. The population, no doubt, had then become greatly mixed from so many occupations by different races at different periods, but we feel satisfied that the Picts, as known on

the east coast of Scotland, never held Galloway ; that the name was misapplied, and has created error on the subject. As already stated, it seems to have arisen from the use of the term Cruithne being applied in Ireland to the Gaels who settled there, and those who returned to Galloway retained it ; but the word in Gaelic is Cruithnich, pronounced Greenich, which means wheatmen, or agriculturists, by which the Picts are known in that language, showing the distinction.

The Norsemen have left various marks of their occupation of Galloway in the names of places. First and last a good deal has been written about the words Boreland, Ingliston, and Carleton, the derivation being assumed to be from the Saxon. It is a fact, however, that the Lothians were for some time in the possession of the Saxons, and yet, after careful investigation, the first and last words are not to be found. We find a Boreland in Peeblesshire ; a property so called in Cumnock parish ; and Boarland in Dunlop parish, Ayrshire. Lastly, lands in Dumfriesshire, near to the mouth of the Nith, which Timothy Pont gives in his survey, and comprised North, Mid, and South Bordland. The Carletons to be traced in Scotland are the two in Galloway ; a third in Carrick, Ayrshire (in ancient times a part of the district) ; a fourth in Sutherlandshire ; a fifth in Aberdeenshire ; a sixth in Fifeshire ; and a church in Argyleshire. The present spelling is incorrect, as also the idea that it is from the Saxon. The subject will be dealt with under Carleton, now Earlstoun, parish of Borgue, and Cruggleton, parish of Sorby, in this volume. Of the word Ingliston there are two opinions—one that it is derived from the word "English," and the other that it is from the Scotch word "ingle."* There are several farms bearing the name both in the shire and stewartry. We also find it in West Lothian, &c. In Timothy Pont's map, believed to have been drafted by him about 1606-8, the farms so called are spelled

* In Robertson's Index of Charters we find that King David II. granted to "Johanni Walays, Militi, &c., &c., eight marcarum annui redditus de terris de 'Inglinstoun,' &c., &c.;" and in another charter granted by King Robert II. we find it "Inglystoun."

“Engishtoun,” but this cannot be accepted. As we have stated under Sorby, parish of Sorby, the word is from the Norse Engi, meadow-land, or a meadow, which is also found in Anglo-Saxon as Ing and Inge, a pasture, a meadow. The suffix “ton” is also from the Norse, being a corruption of tun, a farm, or buildings, as also a town.

The Borelands are so numerous in Galloway that we must deal with them here as one. In the stewartry there are fourteen farms so called, and in the shire three. In Anglo-Saxon the word is not to be found; there is only “bord,” which signifies “3d, a border,” as rendered by Bosworth in his dictionary of that language. In Brewer’s “Dictionary of Phrase and Fable,” Bordlands is interpreted to mean “lands kept by lords in Saxon times for the supply of their own board or table.” This approaches the true meaning. Such is all that can be found until we come to the Norse, when it is cleared up. We find in the Orkneys, where the Norsemen’s headquarters were, that part of the ancient estate of the Jarls (Earls) of Orkney and Shetland, consisted of the “*bordlands*,” which were the quarters of the Jarls when occasionally travelling through the islands, and were therefore exempt from “*Skatt*,”* the tax upon all land occupied by the Udallers† or Odallers, for the expense of government. This exemption of “bordlands” from Skatt, or land tax, is brought out in some old rentals of Orkney. Thus, in a rental dated 30th April 1503, there is the following entry:—“Memorandum, That all the Ile of Hoy is of the ald Erldome and Bordland, quhilk pay it nevir Scat.” There are several similar entries relating to other Bordlands in the same rental. In a later rental, bearing date 1595, there are several farms entered—viz., “Hanga-back, na Scat, quia Borland. Crega, na Scat, quia Borland,” &c., &c. Numerous other entries similar to the foregoing

* Skatt or Scat, an ancient land tax, payable to the Crown of Norway. “Skatta,” in Norse, is to make tributary; and “Skatt-land,” a tributary land.

† Those who held land by uninterrupted succession, without any original charter, and without subjection to feudal service or the acknowledgment of any superior.—*Barry and Jamieson*.

are given. In a rental dated in 1614 the farms above named are entered as paying "na Scat, quia Bowland;" and we give this to show the confusion copyists, unacquainted with the meaning and unable to read correctly, have caused in various other subjects. In this case Bordland is corrupted into Bowland.*

In Caithness-shire, another stronghold of the Norsemen, there are no Borelands now known; but in the old title-deeds of the estate of Murkle, which lies along the sea-coast to the south of the Pentland Firth, a portion of it in the titles is styled Borland, Borlands, and Borlands of Murkle. The name, however, has been dropped, and is not now known. This is to be regretted, for the changing of names is ruinous to the ancient history of a district. The only other name in this county now approaching Boreland is Bortum, a farm on the estate of Sandside, in Reay parish, within a mile of the sea-coast.†

That the Borelands in Galloway have a similar derivation to those in the Orkneys cannot be doubted. The old spelling in Galloway is not "Boreland," but "Bordland," as the old deeds will show in many, if not in every case. The same refers to the lands already mentioned at the mouth of the Nith, Dumfriesshire side.‡

In ancient times the Danish and Norwegian were one language, with unimportant variations, which is mentioned

* We were indebted for this information to the late Mr Petrie, for thirty years Clerk of Supply for Orkney. With much kindness he assisted us in our research, and being well acquainted with the county, besides having given much attention to Norse investigation, no better aid could be given. His services in this way were so considerable that they are acknowledged in the last edition of Jamieson's "Scottish Dictionary," and in other works.

† We are indebted for this information to Mr Miller, Clerk of Supply for Caithness-shire.

‡ "Bordland" appears to be the proper word throughout Scotland. In Fifeshire, where the Norsemen were strong, in a charter granted by King Robert I., we have, in Robertson's "Index," "Charter to John Weymis, the barony of Lucheris, the town of Lutheris, and Bordland," &c., &c.; another, by King Robert III., in the same county, "Bordland, in barony of Cleis." The last we will give is "Charter to Nicolas Skirmischour of the lands of Hillhead and Southe Bordland, &c., quhilk was Roger Moubray's, 16 blench, ane pair gilt spurs."

by Worsaae.* Of such were the words known in this country ending in "dale," as Kirkdale, &c., and also "fell," the well known name in Galloway and Cumberland for a hill, which is similarly spelled in the Norse (Iceland). In the Danish it is "fjæld," and Swedish "fjäll." Worsaae mentions that the names of places ending in "by"† are to be found only in the districts selected by the Norsemen for conquest or colonisation, as Lockerby in Dumfriesshire, and Sorby in Wigtownshire, &c., &c. The same name as the last, we have to add, is to be found in North Yorkshire and Cumberland, where settlements existed. Worsaae also states that the names of places beginning or ending with "garth" or "gaard," as Watgarth (Vadegaarde, on the River Tees), Grassgarth, Hallgarth, Garthorpe, &c., show that the peasants, as in Scandinavia, were settled in Gaarde, or farms, which belonged to the Danish chiefs, or Udallers ("holdas," from the old Norsk "hölldr"), &c.‡ Among the other Norse names in Galloway are Begbie (Bagbie) and Cogarth, in the stewartry; Killiness, in Wigtownshire; the Holms,§ and the Tungs or Tongues. The "Kyles of Tongue" in Sutherlandshire, he calls pure Norwegian, from "tunga," a tongue of land, a naze. In the Bay of Luce, opposite Killiness, are the Scar Rocks; and without refer-

* J. J. A. Worsaae, of Copenhagen, a Royal Commissioner for the preservation of the national monuments of Denmark, and author of "Primæval Antiquities," &c., &c., was, in 1846, sent by King Christian VIII. to gather all that is extant of the Danish and Norwegian memorials in the British Isles. He consequently had the assistance of the leading authorities in Great Britain and Ireland. The fruit of his labour is given in his work entitled "Danes and Norwegians." It was published in 1852, and is now scarce, being out of print. We fortunately got a copy. We have also followed Cleasby and Vigfusson's Norse Dictionary in regard to the names of places.

† Camden mentions a peninsula called "Flegg, in Norfolk, where the Danes had settled, and that in a little compass of ground there were thirteen villages ending in 'by,' a Danish word signifying a village or dwelling-place; and hence the 'bi-lagines' of the Danish writers, and our 'by-laws' here in England, come to signify such laws as are peculiar to each town or village."

‡ As mentioned by Worsaae, these "seem to have been the property of the peasants, on condition of their paying certain rents to their feudal lords, and binding themselves to contribute to the defence of the country."

§ Besides a parish and sound, there are no less than four islands so named in Orkney alone, and three small isles at Shetland; another at the Isle of Skye, &c.

ence to them (for, unfortunately, he does not appear to have visited Galloway), Worsaae mentions "sker" or "skjær" as the Norse for isolated rocks in the sea. With reference to the population, Worsaae states that the Scandinavian population in Dumfriesshire evidently appears to have emigrated from Cumberland, over the Liddle and Esk. Besides other names there, he mentions Hartsgarth, Tundergarth, Applegarth, &c., &c.; also that Tinwald, in that shire, "is undoubtedly identical with Thingvall, or Tingvold, the appropriate Scandinavian or Norse term for places where the Thing was held." In another place he states that "the Danes and Norwegians in North England settled their disputes and arranged their public affairs at the Things, according to Scandinavian custom. In connection with this he mentions Dingwall, in Cromarty; Tingwall, in the Shetland Isles; and Tynewald or Tingwall, in the Isle of Man. We have to add Tinwald, in Dumfriesshire, and, as we are inclined to think, Twynholm, in the stewartry. Beyond what he states, there is proof that leading families from Cumberland did obtain lands in Galloway and Dumfriesshire; and we have all along believed that Fergus, first governor or lord of Galloway, and Dungal of Stranith were both of Norse origin, and were specially advanced by King David I., when Prince of Cumbria.

Worsaae also mentions that old Irish authors call the inhabitants of Denmark, Dublochlanoch (dark Lochans), the word Lochan with them being the usual appellation of Scandinavia. It is also given as Lochlin and Lochlann. In the Gaelic it is somewhat similar, as in that language Dubh-Lochlinneach means a Dane, and Fionn-Lochinneach a Norwegian. The latter are also found called Finngheinte in Gaelic. Worsaae repeats that "the best and oldest Irish Chronicles distinguish between the light-haired 'Finn-Lochannoch' or 'Fionn Lochlannaigh' (the Norwegians) and the dark-haired 'Dubh-Lochlanoch' or 'Dubh-Lochlannaigh' (the Danes); or, what is the same, between 'Dubgall' ('Dubh-Ghoill') and 'Finngall' ('Fioun-ghoill.)*"

* Worsaae mentions, what is to be found in reading the Irish Chronicles, that the Norwegians and Danes often fought among themselves for the

In connection with the word "Lochan," lands so called are still with the name not far from Garthland (also Norse), in the parish of Stoneykirk, and elsewhere. The derivation of fell, a hill, from the Norse, we have already given. The river Fleet is from the Norse "Fljot," pronounced in Anglo-Saxon "fléot." "Holm," so common in Scotland, and also those parts of England which were under Norse rule, is from the Norse "holmr," meaning an island in a loch or river, or a plain at the side of a river.* Garthland we have already referred to, as also the Scar Rocks in Luce Bay. There is also the Norse word "vik," from "vikja," which means a bay or creek, and has been confounded with the Anglo-Saxon word "wic" or "wick," a village.†

We stated in our first volume that Tunland and Tinwald are Norse, and, as already done, we now connect Twynholm. Borg, as a parish, now spelled Borgue, is also Norse. Galtway is from the Norse "Gata;" and Appleby, in Sorby parish. The lands in the shire and stewardry called Grennan have a similar origin, being from "Grænn," the Norse for green verdure, as Grænaland or Greenland. In the parish of Stoneykirk are the farms and bay of Float, stated to have been so called from the wreck of one of the ships of the Spanish Armada; and, to make it complete, a headland close to being named "Moneyhead," from the money scattered on the coast at that point. It is, however, altogether erroneous. The name Float is from the Norse "flött," which means a plain; and the access from the bay, with the character of the farms so called, together with the history of the lands adjoining, fully bear out the Norse meaning. One of the Orkney Isles is called Flota. It was the residence of the historiographer appointed by the Crown dominion of Ireland. Finngall is from "finne," a land, and "gall," a stranger—that is, the strangers' land. As shown by Worsaae, various Scandinavian weapons found in Ireland are very superior to those of Irish make. Swords twenty-four to thirty-two inches long have been discovered—some two-edged, others one—with guard, and large pommel at the end of the hilt.

* The inland county of Peebles seems to have had a Norse occupation. In it we find the lands of Boreland (Bordland), and also the water called Holms, which, it is stated, gives the name to the old parish of Glenholm.

† More particulars in regard to this will be found under Wigton.

of Norway to gather information. His work was therefore called "Codex Flotticensis." The Norse names of places in Galloway are far from being exhausted; but we will deal with them under the parishes and lands, and confine ourselves here to one other word, and a well known one over Scotland—viz., "kirk," which is from "kirke," the Danish word for church. In the old Norse it is "kirkja." In the same languages we have "kirke-gaard" or "garth," and "kirkju-gardr," a kirk or church yard. In the German it is "kirche," and in the Anglo-Saxon "church." Further information in regard to the Norse occupation will appear under the different parishes.

While the Norse Jarls or Earls held Galloway, we always find it mentioned in history that they wintered in Caithness. This we could not understand, but we recently learned from a report made by the Registrar of Mid and South Yell, that the temperature of the Shetland Islands in winter is much milder than could be found in any part of the east or inland districts of Scotland, or England, enjoying from fifteen to thirty degrees (Fahrenheit) of higher temperature during winter, and as much cooler during summer, caused by the Gulf Stream, which circulates around the islands, and keeps the sea about forty-four degrees in winter, and fifty-four degrees in summer, thus causing a continuous vegetation, and preserving a medium temperature, both restorative and comfortable. Caithness is certainly distinct from the Orkney Isles as they are from those of Shetland, but the climate is the same in both isles, and the part in Caithness where the Norse Jarls resided may be equally mild, but Caithness is evidently written here for the Shetland Isles or Orkney, where the Norsemen had habitations. The Jarls thus understood comfort, and the enjoyment of a genial climate.

The rulers of Galloway are thus traced to the beginning of the twelfth century. Malcolm was king of Scotland to 1093, but his power was limited until he married the widow of Thorfinn, as already mentioned, and thus secured, more or less, the support of the Norse settlers. He had tried to increase his power by making Scotland a refuge for Saxon and

Norman refugees, to obtain their support against his own subjects, for the other districts remained as separate provinces. To this may be traced the rapid acquirement of lands and honours by so many foreigners. It is not our intention to write a history outside of Galloway, but it is necessary to point out that Malcolm, king of Scotland, was succeeded by Donald (Bane); he again was dethroned by Duncan in 1094; Donald (Bane) restored in 1095; Edgar succeeded in 1097; and Alexander I. in 1107. The two latter were brothers. King Edgar left his younger brother David, the whole district (excepting the Lothians) south of the Firths of Forth, and Clyde, which also proves that Galloway was not independent, but was seized by the kings of Scotland after the overthrow of the Norse rule, ending with Magnus.

David resided at Carlisle,* which then continued a portion of Scotland, and sometimes at Cadzow, Lanarkshire. His holding of Galloway is important, as the first trustworthy record of the district bearing the name it still retains, is in a charter of Earl David, to the monks of Selkirk in 1113, granting to them the tenth of his can from Galloway, which was the tax paid to the superior. Both he and his successor Malcolm, also enforced the right of the Bishop of Galloway to the payment of tithes in the district. Earl David did not succeed to the throne of Scotland for eleven years afterwards, but that he was prince over Galloway, with Cumberland, &c., is evident. He could not have held this position when king Magnus, the Norseman, ruled over the people of Galloway with such severity, but would appear to have obtained it after his death in 1103. In fact, there is nothing to be found to justify the belief that the kings of Scotland had any power whatever in Galloway after its separation from the kingdom of Strathclyde on the break-up of that kingdom. It only commenced when the Norse rule was at an end. As Prince of Cumbria, David, under the king of Scotland (his brother) took the place of the old kings of Strathclyde, excluding Cumberland. It is recorded in

* He may be said to have lived at Carlisle, where he also died on the 24th May 1153. He was found dead in bed.

the "An. Buellan," that he was styled "David I., King of Alban and the Britons." This is the first of his race to be found so called. By the aid of Normans and Anglians, whom he introduced in large numbers into the district, he held and ruled Strathclyde, and it is only from this time that it became *de facto* a part of Scotland.

That there were any Lords of Galloway prior to prince David's time, is a mistake. The impossibility of such is clear. The fact that two chiefs led the natives of the province at the battle of the Standard in 1138, has been heretofore seized on to supply the want, and an erroneous descent made out. The names of these chiefs were Ulgric and Dovenald. The first has sometimes (not often), been assumed as the progenitor of the M'Cullochs; while the latter to this day is held by the M'Dowalls as the progenitor of the Fergus line of Lords of Galloway. Investigation supports neither claim. We have always heretofore been unable to trace the family of Ulgric or Ulric. We have since found it to be Danish, several bearing it in Northumberland, &c., having been traced, among whom was Ulric or Eilric the Dane, who succeeded Uchtred as Earl of Northumberland, an account of which will be found under Mochrum, in that parish. There is a parish in Caithnessshire still called Olrick; and also in the valley of Barbreck, near Drimree, Craignish Parish, Argyleshire, Olave, a Dane, as it is stated, engaged the Scottish king in single combat. Olave fell, and a tumulus marks his grave. But what we have more to deal with, is also a grey stone there, which denotes the spot where Ulric, a Danish chief, was slain.* Then, as to Dovenald, Chalmers claims him as the son of Dunegal† of Strathnith, who is stated to have resided at Morton Castle, on the Nith, the ruins of which still remain. To show the utter confusion of dates, and every other point, it has also been stated that Dunegal of Strathnith appears as a witness to the grant of Annandale, made by David I.

* "Monuments and Monumental Inscriptions in Scotland," by the Rev. Dr Charles Rogers, LL.D., F.S.A. Scot., &c. Edited for the Grampian Club.

† Dungal or Dunegal is a name found in the Irish Annals.

to Robert Brus about 1224 (this must be a misprint for 1124). We have seen the charter several times, in the original, read it carefully, and Dunegal is not a witness, but his lands are mentioned, and they were only the Strath or Vale of Nith. Central Galloway was the boundary of the lands on the west side; Annandale, granted to Robert Brus, on the east; and Cumberland, under the Meschines family, as governors, on the south. The extent of land owned was therefore not great. There is an idea that Morton Castle, close to Thornhill, belonged to Dunegal. In Macfarlane's MS. in the Advocates' Library, the origin is stated as uncertain. During the minority of David Bruce, Thomas Randolph, Earl of Moray, kept it, (probably built or rebuilt it), and afterwards it passed to that branch of the Douglasses who became Earls of Morton.* The ancient church of the parish (Morton) as supposed by some, may have been built by Dunegal of Stranith. It certainly was given by his grandson, Edgar, to the monks of Kelso.†

Chalmers was the first to discover, or at all events make known to the public, the charter granted by king David I., but as he has not given it, as it really is, we give it in full:—

"Davidis dei gratia Rex Scotorum Omnibus Beronibus suis et hominibus et amicis Francis et Anglicis Salutem. Sciatis me dedisse et concessisse Roberto de Brus Estrahantent et totam terram a divisa Dunegal de Stranit usque ad divisam Randulfo Meschinis. Et volo et concedo ut illam terram et suum Castellum bene et honorifice cum omnibus consuetudinibus suis teneat, et habeat videlicet cum omnibus illis consuetudinibus quas Randulfus Meschines unquam habuit in Cardville et in terra sua de Cumberlande illo die in quo unquam meliores et liberiores habuit. Testibus Eustatius filius Johannis et Hugo de Morville et Alans de (now obliterated, but Chalmers has it de Perci) et Willielmo de

* See Threave Isle, &c., parish of Balmaghie.

† The monks at Kelso were transplanted from Selkirk by King David I. in 1128. They were of the order of Tyrone, and taken to Selkirk in 1113 by Radulphus, who was the original abbot. In Radulph or Randolph, we have another Northman, or Norman.

Sumerville et Berengario (de) (E)ngamo et Randulfo de Sules (Soulis) et Willielmo de O Sorville (Chalmers has it de Morvill) et Hervi filio Warini Ædundo Camerario (Constable of Scotland in 1130) apud Sconem."

A comparison of the foregoing with Chalmers' copy, will show that we differ considerably. The original is in the British Museum. It is not in perfect preservation. The size is about three by seven inches. Besides Radulph and Duvenald, Chalmers states that Dunegal had two sons named Duncan and Gillespie. Of the two first, mention will be made hereafter, as their names are found as witnesses to charters which we will give. Chalmers also states that Sir Thomas Randolph, whose name appears in after-times, was the great-grandson of Dunegal of Strathnith, and was designed Lord of Strathnith before he was created Earl of Moray. Of this more hereafter.

Chalmers goes on to state that Duvenald, the second son of Dunegal of Strathnith, appears to have obtained a considerable share of his father's lands in Nithsdale, which he transmitted to his son Edgar, who lived under king William the Lion, and Alexander II. ; that the progeny of Edgar * assumed the name as a surname in the thirteenth century, and that their descendants continued to possess various lands in Dumfriesshire. This is correct. In the Kelso Cartulary, we find in a Carta super ecclesiam de Kyllosbern (Closeburn) as a witness Edgarus, filius Douenaldi. This was in the reign of king William. The leading point, however, to us, in Chalmers' statement is, that he considers probably, that as regards the two leaders, Ulgric and Duvenald, who fell at the battle of the Standard in 1138, the latter, Duvenald, was the son of Dunegal of Strathnith. Now, this alone destroys the whole story about the Fergus line of Lords of Galloway being from the said Duvenald, and confirms our statement that they were distinct. It is clearly shown in the charter of Annandale, granted by King David I. to Robert Brus, that Dunegal's lands were east of the Nith,

* In a gift to Glasgow Abbey in 1176-7, as a witness we find Gilbto filio edgari.

—that is in Dumfriesshire, as now known ; that his residence, as stated, was on the banks of the Nith, some distance north of Dumfries, known as Morton Castle, is probable. We have already given the succession of the rulers of Galloway up to the time of King David I., without a vestige of any Lords of Galloway to that period from whom Fergus could claim descent, and now, as we are able to show from the statements of those who have supported the idea, that Duvenald had nothing to do with western and central, or Galloway proper ; that he was not a governor or chief, but only a second son. The silence about Ulgric, although the more important of the two, is worthy of notice. We have already mentioned that Ulric or Ulgric is Danish. The fact that Radulph* or Randolph is mentioned as having been the eldest of Dunegal's sons, Duvenald a junior, and the family lands of all the branches being in Dumfriesshire, is conclusive enough against the promoters and supporters of the Duvenald line in Galloway proper. Besides, it has been overlooked that, if it had been as stated, the senior son, Randolph, would have been the leader at the battle of the Standard, facing Dunegal himself. The eldest son, Randolph, as superior of Dumfries, granted a portion of land near the town to the Abbey of Jedburgh, in 1147. That Randolph was the eldest son, no one disputes.

Other opinions have prevailed about Dovenald. As the son of Dunegal, he has been called Duvenal. Another expressed idea is that the Dovenald of the battle of the Standard, in 1138, was the third son of Radulph or Randolph ; that he received from his father the lands of Sauchar, Ellioc, Dunscore, &c., and was slain at the above-mentioned battle, when quite a youth. Although so young, as he must have been, when killed, Edgar, who lived in the reigns of William the Lion and Alexander II. (A.D. 1165 to 1214), is stated to have been his son, and gave the church of Morton to the Monastery of Kelso, &c.

* In the Kelso Cartulary we find, in grants by King William, who reigned from 1165 to 1214, as a witness, "Radulph fil Dunegal ;" also "Rad filius duneg."

Now, although possible, is it probable that, quite a youth when he was killed, he should have left sons, for more than one is mentioned? We think that the following will show how the question stands. Dunegal is stated to have had four sons, and we find :—

Randolph.
Dovenald }
or Donald. }
Duncan.
Gillespie.

Whether Dovenald was the second or the youngest son is not clear. If the latter, Duncan and Gillespie must have died young. Randolph, as the eldest son, inherited the principal portion of his father's lands. Dovenald received from his father the lands of Sanquhar, &c. In one account Randolph has only one son, named Thomas, who died in 1262; and in another :—

Duncan.
Gillespie.
Dovenald.

If the latter were his sons, he must have had four; for Thomas was certainly the eldest, and his heir. It seems probable that Duncan, Gillespie, and Dovenald were not his sons, but his brothers. Thomas succeeded his father, and married Isabella Bruce, the eldest daughter of Robert Bruce, Earl of Carrick, and had issue :—

Thomas-Randolph.
Isabella, married Sir William Moray.

His son was created Earl of Moray by his uncle, King Robert the Bruce, brother to his mother.

We will now refer to Dovenald, the son of Dunegal. His children are not all named, but one of his sons was called

Edgar.

It was this Edgar who flourished in the reigns of William I.

and Alexander II., and his children adopted the name of Edgar. His son was Richard Edgar, who owned the castle and half of the barony of Sanquhar. Dovenald or Donald Edgar obtained from David II. the captaincy of the Clan MacGowan.

To return to Radulph or Randolph, the eldest son of Dunegal, it is affirmed that he married the heiress of Bethoc, who brought him Bethoc-rule (Bedrule), Buechester, and other lands in Teviotdale. A confirmation charter of King William the Lion to the Abbey of Jedburgh gives and confirms "the gift of Ralf, son of Dunegal, and of his wife Bethoc, one ploughgate of land in Rughecestre, and the common pasture of that town," to the abbey. In this confirmation we have his wife's name given as Bethoc, from which Bethoc-rule, and from it again to Bedrule, in Teviotdale. There seems a doubt whether Rughecester was not in Northumberland, at the ancient Roman station called Bremenium, five miles south of Otterburn, which is not far from the Scottish border, but yet in England. Pont, in his map, spells Bedrule as Baddroull. There are several Chesters in Teviotdale, as well as in the northern parts of Northumberland, which may have caused some confusion in tracing. In Teviotdale there were places called Bonnechesterr and Bunchestersyid.* Randolph inherited the largest share of Strathnith from his father, and lived until the reign of William the Lion. His name is one often met with at the period of which we write. We find it borne by the Meschines, Earls of Cumberland, of whom special mention is made in King David's charter to Robert Brus, already given. The first was a Norman, who came over with William; and, when England was subdued, Cumberland was given to Ralph de Meschines or de Mecinis, whose eldest son, Ranulph, became governor or lord of the district. Ralph, Ranulph, Radulph, or Randolph, is from the Norse,

* There is at present a small property called Rowchester near to, and south of, Greenlaw, Berwickshire. Chester means a castle, having the same sense as "Caer," in Gaelic, from "Cathair."

and is found specially among the Anglo-Norman families, from whom, as a Christian name, it spread to the natives of Great Britain, &c.* Dunegal's eldest son was probably called after Ranulph de Meschines. It is to be remembered that at this time Cumberland was held of the Kings of England as a part of Scotland; and, from the frequency with which we find the sons of Dunegal as witnesses to grants made by King David to religious houses, there is every reason to believe that they were of Norse origin, and were besides closely connected with the Norman families who had settled around. Sir Thomas Randolph is stated to have been called Lord of Strathnith prior to his elevation to the Earldom of Moray, but which seems an assumption, and is not clear, as the lands were then possessed by others.

We have now to proceed to the line known as the Lords of Galloway, the first being Fergus, in regard to whom the most erroneous ideas have been circulated. It has been supposed that he succeeded lineally to his position, and that his predecessors introduced their own laws and customs, which was the law of Tanistry, providing that the best-qualified individual in the family of the chief, whether a son or a brother, was fixed on as the successor. That they appointed their own rulers, who took the title of kings, princes, or lords of Galloway. More erroneous statements have seldom been made so far as Fergus and his descendants are concerned. We have shown that Galloway formed a portion of the Strathclyde kingdom to the tenth century; then was under Norse rule; and from the twelfth century

* Ralp de Meschines or de Micenis, who obtained Cumberland from William of Normandy, had two brothers—Galfridus, who had a grant of the county of Chester, and William, on whom was bestowed the land of Coupland. The latter was also granted Gillesland, but he was not able to get it from the Scots; for Gill, the son of Bueth, held the greatest part by force of arms. After his death, King Henry II. bestowed it upon Hubert de Vallibus or Vaulx, who had murdered Gillesbueth to obtain them. In repentance, he founded and endowed the Priory of Lanercost, and gave to it the lands that had caused the quarrel. Whom Ralph de Meschines had married is not mentioned; he is stated to have held the lands in right of his mother. The family has long been extinct in the male line; but the Earls of Chester are stated to have been descended from them.

belonged to the kings of Scotland, as a portion of the kingdom.

The usual history of Fergus is that he succeeded Ulgric and Duvenald, after they were slain at the Battle of the Standard in 1138. This in one sense is correct, but not as has been conveyed. The only correct statement which we have found is Galloway Typographized by Pont (see Collections by Sir James Balfour and Sir Robert Sibbald), in which it is stated that, "Fergus, ye first Earle of Galloway Reg : Da : I dotit to ye Monastary of ye Holycross neir Edinbrughe, Barroniam de Dunrode. He gave for armes a lyone Ram : Arg : cround or, in a shield azure." Fergus is stated to have been forty-two years of age in 1138. Nothing more is known about him. We have shown that his being the descendant or next of kin of Dovenald, son of Dunegal, is an error. That he was a native of rank in Galloway, and succeeded by lineal descent to the position which he held, is not supported by a single fact of any kind, and is opposed to a truthful history of the district. Neither could he have held supreme power over Galloway as a prince, but only as a governor, in the same way as Cumberland, then a portion of Scotland, was held by the Meschines family; or until deposed by the Norsemen, as the Mormaers had held the northern provinces of Scotland, a list of which we have already given. It may be questioned if the Mormaers' position is analogous, for they had great power, with weak kings. Fergus was under David I., who was a powerful king.

David I. was surrounded by Normans, and there is every reason to believe that after the disastrous Battle of the Standard, fought at Catton Moor, near Northallerton, north part of the county of York, in 1138, in which the Galwegians served under the king, with levies from all other parts of Scotland and Cumberland (the united force was 26,000 men), their conduct there, although brave in the extreme at first, yet by throwing down their arms and fleeing, to which the loss of the battle may be ascribed, brought on them the Fergus line of governors. They no doubt

suffered greatly from the English archers at the battle, and had most of their fighting men slain. Dispirited and weakened, no more favourable opportunity could have offered for the king to place a stranger over them, which doubtless was desired, to check their turbulent disposition. During the seventeen years that he was Prince of Cumbria he received the support of all the Normans on the English border, and is said by all contemporary authorities to have been "*terrible only to the men of Galloway.*" As king, after the Battle of the Standard, he had them fully in his power, and exercised it by placing a governor over them. Fergus, on appointment, at once commenced, as no native would then have done, to build churches, &c., in connection with the English Church, *alias* Church of Rome, in opposition to the Scottish-Irish Church of Iona.* He was clearly of the Norman race, and one of King David's own school. The "Sanct King," as he is called, or as elsewhere, "that prince of monk feeders, and prime Scottish saint of the Romish Calendar, which procured him canonization from the Pope," was surrounded, as already stated, by Normans, &c., preferring them to his Scottish subjects. There can be no doubt on the mind of any close reader and searcher of history that Fergus was appointed governor about A.D. 1139, after peace was concluded between Kings David of Scotland and Stephen of England.

It is necessary to repeat here that Fergus married Elizabeth, the natural daughter of King Henry I. of England. This king ruled from 1100 to 1135. Unless Fergus had been in England he could not have become acquainted with her, and married before he was made governor of Galloway, otherwise his descendants, three generations, would have had very short lives. Also, had he been a native, from the position which he evidently held from the first, he would have led the Galwegians at the Battle of the Standard, instead of Ulgric and Dovenald. Another proof that Fergus

* The well-known Irish scholar Dr Reeve, whose ecclesiastical learning is authority on such subjects, states that the term Culdee (applied to the missionaries who founded the Scottish-Irish Church of Iona) is a corruption of the Celtic *Céle-Dé*, meaning *Servus Dei*—Servant of God.

was married long before his connection with Galloway, are the facts that Olave, King of Man, began to reign in 1102, and that he married Affrica, the daughter of Fergus ; but previously had three sons and several daughters by his concubines, one of the latter becoming the wife of Somerled, the Norse ruler of Argyle.

It is well known that King David was brought up with English ideas from his residence at the English Court and his many English connections. When Prince of Cumbria he founded in Cumberland the celebrated Monastery of Holm Cultran, and his great desire was to supplant by the English the Scottish-Irish Church founded by St Columba in Scotland, which would not acknowledge the Pope. In this he succeeded with the aid of the Normans, &c., who got grants of land in every quarter, and built abbeys, &c., to please him. His mother, Queen Margaret, had previously introduced the English or Popish Church into the east of Scotland. King David also brought the order of religious knights, called Knights Templars, into Scotland. The order was instituted in 1118. From Baldwin II., King of Jerusalem, they got a grant near to the Temple, and from this obtained their designation. Their vow was to defend Jerusalem, and protect strangers in the Holy Land. They became well known in Scotland, and accumulated wealth. In Galloway they had possessions in several of the parishes. Their dress was a white habit, with a red cross on their cloaks.

Fergus appears to have been attached to the retinue of King David when Prince of Cumbria, and resident in England. This is not mere supposition, for it is confirmed by the account of the founding by Fergus of St Mary's Priory, at the isle of Trahil or Trayl, Kirkcudbright, in token of his reconciliation with King David, whom he had sorely displeased, arising, it is believed, from complicity in the rebellion of Angus and Moray in 1130, when David was absent in England. An account of this will be found under St Mary's Isle, and we only here state that through Alwin,*

* Alwin, the first abbot of Holyrood, and confessor to King David, resigned the abbacy in 1150. He died in 1155.

the Abbot of Holyrood, who was confessor to the king, Fergus, by being dressed as a monk, obtained "the kiss of peace" from his sovereign, whose religious feelings made him pardon the deceit, and he was reinstated in the king's favour, This was at Holyrood during the building of the abbey, which was commenced in 1128. That St Mary's was founded subsequent to 1138 is certain, and from the special mention made concerning it in the chronicles of "*Sanctæ Crucis Edinburgensis*" (Holyrood), in connection with "the kiss of peace," it is equally certain that it was the first religious house erected by Fergus after his elevation to the governorship of the province; and from making it a cell of Holyrood, and the grants of land close to the priory bestowed by him to that monastery, it is equally clear that the whole was done in gratitude for the benefits he had received through the friendship of the abbot.

The bounty of Fergus to the Church was great, not only as an adherent to David in support of his religious fervour, but also in gratitude for the reconciliation effected. He both built churches, &c., after his settlement in Galloway, and also endowed them richly with lands, which will be found in the proper place for each.

An additional proof that he was a stranger to Galloway, and of Norman blood, is the fact that he and his descendants brought monks from England and abroad to occupy the religious houses built by them. Of the published monkish chartularies, Holyrood had more lands in the stewartry than any other known, and Dryburgh Abbey stood next. The name Fergus, which he bore, was borne by Norsemen. It is stated in history that after the Scots were defeated by the Romans and Picts, united, some of the former passed over to Denmark, and married there. Erthus or Erc (son of Ethodsius, who was wounded and specially mentioned as having gone there), married in that country, and had a son named Fergus. During his tenure in the reign of David I., nothing special occurred to be mentioned here, but after the death of the King (24th May 1153), and while his son and successor, Malcolm, was yet a minor, Fergus in 1160, with

much ingratitude, threw off his allegiance, joined Somerled, the Norse ruler of Argyle (who had been in open rebellion for seven years or more, and was slain at Renfrew in 1164), and with him ravaged the west coast belonging to the King. Here we have another link to the Norse descent of Fergus. Somerled we know was a Norseman, and originally a pirate. They were defeated, and Fergus resigned the governorship of the district, *i.e.*, if not deprived of it, which is more probable. Buchanan states that he was to lose part of his estate as a punishment, and his son to be given as an hostage for his future good behaviour. He took refuge in Holyrood Abbey, "Sanctæ Crucis Edinburgensis," as a canon regular, and died there in 1161. What can be more conclusive that to Holyrood, through the powerful influence of his friend Alwin the Abbot, he obtained his elevation in 1138 or 1139, and at the close of his career obtained refuge there, and thus ended his days. We have further to observe that the appellation of Prince has arisen entirely from the monks of Holyrood, who had every reason to look up to him, as his grants to the Abbey were princely. The chronicles are fragmentary, and were compiled by the monks, who, besides the grants bestowed, no doubt also considered his marriage with the natural (or base-born, as old writers call such) daughter of King Henry, as a plea for giving a title which he certainly was not entitled to. The fragment of the Chronicles preserved, appear in the "Anglia Sacra," by Wharton, an English divine born in 1664, and which was published in 1691. From it the following has partly appeared in Mackenzie's history; we now give it in full:—"Anno MCLX. Rex Malcolmus duxit exercitum in Galwaiam ter: et ibidem inimicis suis devictis, federatus est cum pace; et sine damno suo remeavit. Fergus Princeps Galwaiæ habitum Canonici in ecclesia S. Crucis de Ednesburgh suscepit, et eis villam quæ dicitur Dunroden dedit."

The title of Prince is not to be found in any charter, where it assuredly would have been inserted. It was merely given by the monks, already explained, as a matter

of courtesy, in the same way as Dominus, without title thereto, is sometimes found in old records bestowed on owners of land and ecclesiastics. There is also no proof that the Chronicle referred to is contemporary, but from the introduction given by Wharton, is rather to be viewed as made up at various periods afterwards.

Ailred of Rieval, Yorkshire, who was also Abbot of Revestry, Lincolnshire, born 1109, and died 1166, wrote a genealogy of English kings. He notices Galloway, and states that it had princes of its own within the memory of men still living. He is the only writer who states so, and as an authority could know nothing about it, as his statement verifies. The rulers previous to David were the Norsemen, and they had disappeared when Ailred was an infant. Besides they are never called princes, and there were none from the downfall of the Strathclyde kingdom about 1020, until David became Prince of Cumbria.

As already mentioned in the historical sketch to the first volume, Fergus had two sons, Uchtred and Gilbert (both names being Saxon), and one daughter, Affrica, who married Olave, King of Man. Here we have another Norse connection. It would appear from Benedict Abbas that Uchtred and Gilbert were not by the same mother. The former is called "Consanguineus" of King Henry II., while Gilbert is not.

That Galloway from the Norse occupation in the eleventh century, belonged to, and was ruled by, the Kings of Scotland, has been already shown, and it is evident that the succession of Uchtred, the son of Fergus, to the governorship, or lordship of the district, must have arisen from the power of the Church, coupled with services to the King in England. Fergus granted besides St Mary's Isle, both Dunroden and Galtweid (Galtway) to the Abbot and Monks of Holyrood Abbey, and Uchtred followed it up by giving to the same religious house the churches of St Cuthbert of Denesmor (Kirkeudbright); St Bridget of Blackhet, Tuncgeland; Twenham (Twynholm); Keletun, *alias* Locheletun; Kirkecormac; with the Chapel of Balnecross. The four last mentioned had belonged to the Monks of Iona, and

here we have an example of expulsion for the English church recognising the Pope, which King David determined to introduce and support. As already stated, he was enabled to do this through the Normans, &c., he brought with him, amongst whom may be classed Fergus, made governor or first Lord of Galloway. We are strongly inclined to think from what we have observed throughout our researches, that the Churches and lands bestowed by Uchtred, may be looked on as purchase money. He is called pious, which his position necessitated, even if he had not felt the power of religion, and this cannot be questioned. He founded the St Benedict Convent of Cluden, where he is said to have been buried. This establishment was made rich in lands, in the baronies of Crossmichael, and Drumsleet, parish of Troqueer. He also secured the interest of the powerful monastery of Holm Cultran in Cumberland, erected by David I., by granting to it the large tract of land known as the Grange of Kirkwining, the charters bestowing which will be found under the parish of Kirkgunzeon. Uchtred also granted Colmonell in Carrick to Holyrood Abbey. The witnesses were: "MacMares; Gillecatfar; Gillechrist; Gilliewinin; Mactheuel; David fil Erluin." There can be no doubt that Mactheuel is for Macdowall, and interesting from being the first mention of it found in Galloway. It appears to us that the succession of Uchtred was upheld by these grants. It is related by Fordun that during the absence of Uchtred and his brother Gilbert in England, in 1174, serving under King William, commonly called the Lion, that a civil war arose in Galloway, and the King's Thanes expelled. The title of Thane, however, was never at any time known in the district. As a Gaelic population the title of Mormaer would have been given to the governor, but we, nor no one else, have found such. The error arose from the erroneous belief that the Lords of Galloway had existed long before the time of Fergus, instead of his having been the first of that line, and with that title. The point, however, in Fordun's statement, is the fact that the Galwegians were not satisfied with their rulers, who we believe

to have been thrust on them, and upheld by the Church and King. We place the Church first, for the power was there.

We have already stated that King David I. introduced the Church of Rome into Galloway, &c., and that the Anglo-Saxon Church was in connection with Rome from the very first, as we believe. As the oldest church in England (St Martin's at Canterbury), from having Roman bricks in its walls is supposed to have been erected by Christian Roman soldiers, equally so is it to be believed that the first missionaries bringing the gospel were from Rome, and in connection with the Church there. As Mr Pearson in his "England during the Early and Middle Ages," states: "The Anglo-Saxon Church was missionary in its beginnings, monastic in its organization, and aristocratic by its connection with the King and chief nobles. The traces of its foreign origin were preserved in its filial connection with Rome. . . . In general bishops and abbots were drawn from the highest families of the kingdom. This connection with the nobility associated the church in England beyond any other country with the duties of civil government. By the practice which gradually prevailed, the Church might be said to exist separate from the State, but the State was interpenetrated by the Church." This was the Church introduced into Scotland by Queen Margaret, and her son King David I. Again to quote from Pearson: "The learning belonged rather to the canons or monks, who commonly sided with the bishop, than to the mass-priests of the country villages. The ordinary Anglo-Saxon priest was no very dignified personage. He was commonly in later times of the semi-servile class."

It is mentioned that Uchtred's wife was Guynolda, daughter of Waldef, son of Gospatrick, erroneously styled Earl of Dunbar.* We learn also that Alan, son and heir of Waldelf or Waldevus, granted as a dowry with his sister, the lands of Torpenhow. Uchtred resided at Loch Fergus, parish of Kirkcudbright, in the castle erected by his father,

* See the History of Gospatrick, under Mochrum, parish of Mochrum. Vol. II.

and from which it and the loch were named. It is only a few miles distant from the site of St Mary's Priory. The loch is now drained, and not a vestige of the castle left. The cruel murder of Uchtred, by his brother Gilbert, on the 22d September 1174, after their return from England, was perpetrated in this castle. Gilbert then assumed the lordship of the district. He applied to Henry II. of England for protection, and promised a yearly tribute, which King Henry declined. He subsequently, however, in 1176, made his peace with Henry at Fackenham in Worcestershire, by paying one thousand merks of silver, and giving his son, Duncan, afterwards Earl of Carrick, as a hostage. In the "Chronica De Mailros," we learn that on the 4th July 1175, a battle in "Galwela" was fought between Roland and Gillepatric, in which many were slain, more with Gillepatric himself than on the other side. Also another battle between Roland and Gillicolum,* in which the latter was slain, and Roland lost a brother. Gillicolum was probably the same person as Gillicolane, a son of Somerled's by a previous marriage. If so, he no doubt contended for the lordship of Galloway. In this there is another clue to our belief that Fergus, Lord of Galloway, and Somerled were connected.

William the Lion, after his return to Scotland, was humbly waited on by Gilbert, to purchase an indemnity for his brother's murder, which through the intercession of the church was granted. The murder was thus compromised by a fine, and Gilbert retained the governorship or lordship of Galloway until his death in 1185.

Whom Gilbert married is not to be traced, but he is stated to have left a son named Duncan, who assumed the governorship. Uchtred, however, had also left a son, named Roland, and with the sanction of King William he recovered the district. Duncan, son of Gilbert, was granted in lieu the district of Carrick. Not satisfied with the support of his own King, Roland also swore allegiance to Henry II. in 1186, and from that date Galloway was considered by

* Gillicolum is in Gaelic Gille Calum, and stated to mean the servant of Saint Columba. It is the well-known name Malcolm.

the kings of England as a portion of their territory, and under their rule. It is in history that King Henry intended to support Duncan, the son of Gilbert, but he was too late, and gave in.

Roland rose to eminence. He married Elena, daughter of Richard de Moreville, Constable of Scotland. The first of this family was one of the adventurers who accompanied William the Conqueror to England in A.D. 1065, and so well rewarded at the expense of the natives. His son was named Hugh de Morvil, and he obtained the governorship of Westmoreland about the same time that Ranulph, son of Ralph de Meschines, was placed in a similar position in Cumberland. Camden mentions that there was a place called Hugh Seat Morvil, or Hugh Morvil's Hill, in Westmoreland. According to Chalmers he was the earliest colonizer of Scotland—that is, he was one of the earliest of the foreigners who rose to distinction. Hugh de Moreville is designated as from Burg, Cumberland. We have already mentioned that it is recorded King David, when Prince of Cumbria, resided at Carlisle and sometimes at Cadzow Castle, now Hamilton,* Lanarkshire, thus holding the old Strathclyde territory. The Anglo-Saxon emigration into Scotland was chiefly during his reign, and not only that, but a thousand Anglo-Normans followed him to a new field for acquisition, and were successful in obtaining grants of land in all parts of Scotland, to the great injury of the ancient owners. These grants were always accompanied by Charters, for no Norman or Fleming overlooked that. On the other hand the Celtic owners were firmly opposed to charters, or sheepskin holding, as they termed it. It was an innovation introduced by King David I., who first granted formal charters, and thereby made numerous transfers of land to his foreign supporters. The names of the previous owners do not appear in the charters obtained by the Normans, &c., of course purposely omitted. However, in numerous instances they could not get possession, the

* The original name of the parish and barony was Cadyhou, Cadyou, or Cadzow. It was changed to Hamilton in 1445, by a charter granted to James, first Lord Hamilton, by King James II.

Celtic proprietors continuing to hold their own in defiance of the dishonestly obtained transfers by charters. The holders of these deeds nevertheless retained the superiority, which their descendants generations afterwards sometimes got the benefit of. Thus were the ancient families of the land robbed of their possessions by foreign adventurers, supported by their church, which they largely endowed. Hugo de Morville was one of the witnesses in the charter of Annandale, granted by King David (already given) to Robert Brus, and under the auspices of David, had obtained a strong footing, with extensive possessions in Scotland. He founded Dryburgh Abbey about A.D. 1150, and granted to it the Church of Borg, parish of Borgue, while his wife Beatrice gave the land of Bogrie, parish of Lochrutton. His son Richard obtained the lordship or governorship of the district of Cunningham, Ayrshire, with a large extent of land, yet as a proof of the way in which the past is forgotten, the name of his residence is unknown, although surmised that Glengarnock Castle, parish of Kilbirnie, or Southannan in Largs, now in Kilbride, may have been the place. To him the Abbey of Kilwinning owed its rise, and was very richly endowed by himself, and his family. He also became Constable of Scotland, and possessed with other large estates that of Heriot,* in the County of Edinburgh. He had a son named William who succeeded. At his death without lawful issue, Roland, Lord of Galloway, succeeded to all, on behalf of his wife, the heiress to her brother. Through this marriage, the position and importance were greatly increased, bringing to him lands in Ayrshire, and many other parts of Scotland, together with the office of Constable of the realm.

In 1190, Roland founded Glenluce Abbey. On the 19th December 1200, he died at Northampton, and was interred there, in St Andrew's Church. This again shows the close connection kept up with England. He left two sons,

Allan.
Thomas.

* Now owned by the Earl of Stair, in part.

The first succeeded as Lord of Galloway. The last-named married Isabel, second grand-daughter of Henry, Earl of Athole, by his eldest son who predeceased him. In her right, Thomas ultimately succeeded as sixth Earl of Athole. He is called "Thomas de Gallovidia." He died in 1231, and was succeeded by his son Patrick, as seventh Earl. He was murdered, by being burned to death in his lodgings at Haddington in 1142, leaving no issue. In the "Annals of the Four Masters," we find Thomas mentioned as Thomas MacUchtry, that is Thomas son of Uchtred, who with the sons of Randal M'Sorley came to Derry with a fleet of seventy-six ships, and plundered and destroyed the town. They passed thence to Inishowen, and ravaged the entire island. The date of this spoliation was 1211. M'Sorley or Somhairle alias Somerled are one and the same. As we know he was of Norse descent and the ancestor of the M'Dougalls of Lorn. The belief that Fergus, first Lord of Galloway, was of Norse or Norman descent, is thus strengthened by all that is from time to time revealed. Thomas being called MacUchtry, also confirms the fact that the Lords of Galloway had no surname. The surname of MacDowall or MacDougall was then known, but never borne by Fergus and his descendants. We may further state that in the "Annals of the Four Masters," the MacDowalls are included in the clan Sorley,* with the MacDonnells and MacDougalls. In addition to this, the MacSweenys were the leaders of the Scots Gallowglasses, or stipendiary soldiers, who were chiefly MacSweenys, M'Donnells, Macdougalls, Campbells, MacSheeys, &c.

Allan succeeded his father in the lordship of Galloway. We find in a charter,

"Conf Macò eccà galweth. Johes Dei grà Candide Case Eps omnibz Scè nats Eccleie filijs t fidelibz Salutem."

One of the witnesses signs,
 "Dno Alano filio Rolādi, Constabulario Dni Ræg Scotto, &c., &c."

The translation of which is, "The confirmation to the

* This name is from Somerled, the Norse for Samuel.

church in Galloway. John, by the grace of God, Bishop of Candida Casa, to all the sons of the Church of St Michael and to the faithful, greeting."

One of the witnesses signs—"Alan, Lord, son of Roland, Lord Constable, of the King of Scots."

Alan, as a subject, began early to assist England. In 1211 he gave both men and arms to King John in his invasion of Ireland, and as a reward was granted the island of Rughie and lands in Antrim. As an English baron he was one who aided in obtaining the Magna Charta. When King John afterwards turned on those who caused him, reluctantly, to sign the Charter, and wished to punish them, Alan then turned to his own rightful sovereign, Alexander II. of Scotland, and asked protection. After doing homage, he was not only received into favour, but appointed High Constable in succession to his father, and also made Chancellor of Scotland. In the record of this he is designated Alan of Dumfries. How truly were our early Scottish kings weak, and at the mercy in a great measure of those foreigners whose ancestors a generation or two previously, or they themselves, had been raised to power.

Alan, recognised by his own sovereign as Lord of Galloway, from his connections in Scotland and England, became powerful. He was three times married. The name of his first wife is not known. He had issue, an only daughter, named Elena, who married Roger de Quincy,* Earl of Winchester, and in her right became Constable of Scotland. They had issue—

Margaret, who married William De Ferrers, Earl of Derby.

Elizabeth, who married Alexander Comyn, Earl of Buchan.

Ela, who married Alan de la Zouche.

Alan married, secondly, Margaret, eldest daughter of David, Earl of Huntingdon (in England), the third son of Henry, Prince of Scotland, eldest son of King David I., who predeceased his father. He had issue—

A son, name not handed down, who died early in life.

* The De Quincys, as Normans, through being on the conquering side, deprived Clito, a Saxon, of his inheritance. Saer Quincy was afterwards created Earl of Winchester by King John, whose son Roger succeeded.

Christian, who married William de Fortibus, son of the Earl of Albarle. She died without issue.

Devorgil, who married in A.D. 1228 John Baliol of Bernard Castle, Yorkshire, and had issue, John Baliol, the competitor for the Crown, and a daughter named Marjory, who married John of Badenoch, known as "Black Comyn," whose son John, the "Red Comyn," was slain by Bruce. It is stated that John was the fourth son of Devorgil, but there are no names given.

Alan married, thirdly, a daughter of Hugh de Lacy, and had no children by her. Here we have an instance of the perishing of names, for not only are those of his first and third wives unknown, but also their place of burial. His last wife may have been drowned, if Fordun's statement is to be relied on.

Alan, last Lord of Galloway, of the first line of rulers so styled, and Constable of Scotland, died in 1234. He was buried in Dundrennan Abbey. His possessions in Galloway were then shared by his daughters. We will not enter into the dispute, ending in insurrection, about the Lordship, but it seems to us to demonstrate that during the Fergus line of governors the Galwegians had been kept under by the power of the sovereign, and not by right, or love to their governors. We have been told of the insurrection in favour of a bastard son of Alan's, named Thomas, who married the daughter of Olave, King of Man; and that King Edward I. restored to him, about 1296, all the lands in Galloway which his father had left him; but, as we have shown, Alan had a brother named Thomas, who became Earl of Athol in right of his wife, who again had a son, Patrick, alive when his uncle Alan died.

If the Lords of Galloway had been of the old Celtic stock, as has been heretofore assumed, and the law of Tanistry extending to them, as with the native chiefs, here was a *legitimate male* heir to succeed to the lordship and carry on the line. By the Brehon law no female could inherit landed property or be in authority. Fergus, Uchtred, Roland, and Alan, through the peculiar position of the district and the claims of England, were aided greatly by the recognition of them in that country as the governors or Lords of Galloway, which gave them power in Scotland, the

weakness of our kings at that period being known. That Fergus and his descendants, who held the governorship or lordship from, say, 1139 to 1234, were foreigners to Galloway we believe, and that they were the ruin of the district from the introduction of so much foreign element, which turned it into a debateable land with constant strife, is clearly a matter of history.

It is remarkable that the whole term of their rule, of four generations, only extended to the short space of ninety-five years at the outside reckoning. It is also to be observed that with the exception of Fergus, in Gaelic *Fearghas*, and stated to be derived from "*feargach*," of a bold temperament, his descendants have Saxon and Norman names. *Uchtred** and *Gilbert* are Saxon, and *Roland* and *Alan* Norman. Fergus bearing a Gaelic name is no proof that he was of that descent, as the intercourse between the Norsemen and the inhabitants in Scotland was great for a lengthened period, as we have already mentioned. The name Fergus was also known in Denmark, as we have previously stated.

Of Alan's descendants and representatives *Roger de Quincy*, as the husband of *Elena*, the eldest daughter, succeeded to the office of Constable of Scotland. It appears that, as with so many others, his father, *Robert de Quincy*, obtained a footing in Scotland in the time of *Malcolm II.* or *William the Lion*. The first, as one of *William the Conqueror's* followers, obtained lands in *Northamptonshire*, but was not satisfied, and came north. His residence was in *Fifeshire*. On his succession to his wife's lands he went to *Galloway*, which created an insurrection in 1247. *De Quincy* died in 1264, and left three daughters, whose names and their husbands' we have already given. The only one whose name continued to be mentioned in connection with *Galloway* was the wife of *Alexander Comyn*, Earl

* In the *Chartulary of Glasgow Abbey*, about 1116, we find as witnesses *Uchtred*, son of *Waldef*. Again we find under the same date *Uchtred*, son of *Scot*. For information about *Uchtred*, Earl of *Northumberland*, see *Mochrum*, parish of *Mochrum*, vol. ii.

of Buchan, an account of whose family will be found under Buchan Forest, Minnigaff Parish.

Devorgille, Alan's second daughter by his second marriage, succeeded to her sister Christian's lands on her death without issue.

We have now to enter on another point in connection with the history of the Lords of Galloway, which is the modern assumption that they had a surname, and it was Macdowall. This we will disprove by charters in which they appear as witnesses. The first is worthy of being given in full. There is no date, and although a surmise has been made that it was at the dedication of Glasgow Abbey, there is no doubt that it was subsequent to 1138. It is a gift from King David I.—

“*David. Rex. Scoc. Baronibz. Ministrif. Et omibz fidelibz suis clicif t laicis totius regni sui salt, sciatif me dedisse t concessisse deo t ecclie sci Kentegni de Glasgu tram illam in Perdeyc i ppetuam etam panima mea t pris t mrf mee t frùm t sororum meâr t salute Heur filii mi. t omnium aũcessor t successor meor, q m ascelinus eiusd ecclie archidiaconus de me tenebat. in memore t plano. Aquis t piscinis. p'tis t pascuis. t in òmibz aliis locis. p r'tap divisas Si Aillsi t Tocca eas tenebant die qº p tcta tra suit in meo dominio. ita q archidiacõ q faciat dot Sco Kentegerno de Glasgu q m m face solebat. Scilicet Annuati unam marcam argenti p omibz Suitiis asuetudinibz qº diu uixit. Post discessum uº archidiaconi remaneat p'deã tra ecctie desuienda. ita liba t soluta t quieta sic melius t libius tenet suas alias tras t elemosinas . . . eisd libtatibz. Presentibz testibz. Herbtõ Abbe de rochesburc. Willo Cancell. Willo filio dunecan. Walif Com. Dunec Com. Ferg s de Galweia. Aad cum barba. Walduneni. MacMurdac. Walodenj de Scona. Walodeni Marescal. Rad filio dunegal. Duvenald frè eius. Vchtred fil fergns. Hug. britone. Herb. Camerareo. Gilebtõ fimboga. Gilebtõ de Striueli. Dufoter de Calatia. Ap Glasgu.”*

The following is a translation of a portion:—David King of Scotland to the Barons, Ministers, and to all his

faithful clergy and laity of his whole kingdom greeting. Know ye that I have given and conceded to God and to the Church of St Kentigern of Glasgow, that land in Perdyce (Partick ?) in perpetual alms for my soul and that of my father and mother and my brothers and sisters, and for the salvation of my son Henry and of all my ancestors and successors which Ascelnius, archdeacon of the same church held from me, &c., &c. Witnesses present—Herbert, abbot of Rocherburgh (Roxburgh ?) William (Comyn) Chancellor (of Scotland). William, son of Duncan. Walis Com. (Malis or Malise, Comes de Strathearn). Duncan Com. (no doubt son of Duncan, half-brother of King David). Fergus of Galloway. Aad with the beard. Walumenus. MacMurdoch* (son of first earl of Menteith.) Walodenus of Scone. Walodenus, Marshal (of Scotland). Radulph, son of Dunegal (of Stranith). Dovenald, his brother. Uchtred, son of Fergus. Hugo, Briton. Herbert, Chamberlain (of Scotland). Gilbert ———. Gilbert of Strivelus, (Stirling ?) Dufoter of Calatia. (Signed) at Glasgow. In another charter to the same abbey, with no date, but prior to 1153, the witnesses are—Willo Cumi (William Comyn) Chancellor. Hugo de Morevilla (Hugh de Morville), fergus de Galweia (Fergus of Galloway). Hug britone (Hugh, Briton). Walto fil Alani (Walter, son of Alan, the ancestor of the Stewarts.) Alwino MacArchil (Alwin, son of Archil). Rad filio dunegal (Radulph, son of Dunegal). Duvenald fre suo (Dovenald, his brother). Ap^d Cadihou (at Cadzow, Lanarkshire). In three subsequent charters in the same chartulary, the same witnesses appear. In another signed at Jeddeworth (Jedburgh ?) the three last names are Rad fil Dunegal (Radulph, son of Dunegal). Vhtr fil fg (Uchtred, son of Fergus). Henr (Henry) lunel-dd. omet. ap^d Jeddewrth. In another charter of William, King of Scotland, 1187-9, amongst the witnesses is found Roll. filio Vcht 'di (Roland, son of Uchtred).

In the charters granted to the Monastery of Holm Cul-

* Who he was will be found under Mochrum, parish of Mochrum, Vol. II.

tran,* Cumberland, of lands in Kirkgunzeon and Colvend parishes, by Uchtred and Roland, it will be found that Uchtred is called Hullredus, son of Fergus, with consent of Roland, his heir ; and Roland, son of Hulred (Uchtred).

We have here another link to the foreign extraction of the Fergus line. Cumberland was especially Norse for a considerable period. The origin of the name Uchtred is fully gone into under Mochrum, parish of Mochrum.

It is conclusive that Fergus, Uchtred, Roland and Alan, had no surname. It will be seen in the account of the Stewards of Scotland, parish of Minnigaff, that they had none, until Walter assumed the title of his office, now known as Stewart. This was some time between 1204 and 1246. Those who had surnames were given them in the charters as William Comyn, Chancellor of Scotland, &c. Then, if the position of the names of the witnesses in the charters were according to rank, as believed by some, it is clear that Fergus, &c., were considered of inferior position to the Comyns and others. In monastic chartularies the royal family, when a grant was made by the crown, came foremost, next bishops and officers of state, then earls, followed by lesser churchmen, and last, other lay witnesses, or simple chaplains, often distinguished by the name of their places of worship. In the charter from King David, which we have given in full, it is addressed to the Barons, Ministers, &c., in which Fergus and his son are included. In fact all that can be traced, confirms in the most indisputable manner, that the Lords of Galloway were only governors of the district, with no surname, and through church and court influence, had it made hereditary, in the same manner as the first Steward, secured his office for his descendants.

That they were of Norse extraction or Normans,† is equally

* Ulme or Holme-Cultraine, founded by King David I., was at Morecambe bay (in the British, crooked sea), Cumberland. The abbots, however, built a fortress hard by at Vultaz to secure their books and charters. We quote this from Camden.

† It has been stated that Fergus was of Saxon descent. It might be so, but we consider that the evidence of Norse extraction is too strong. Until recently everything in England was called Saxon, arising from want of information about the Norse occupation.

clear, to which they owed their advancement, to the injury of the natives. As Lord Lyndsay tells us so truly, the Normans always held to each other, pushing one another on, until they secured the best of the lands, and the highest posts under the Scottish sovereigns.

In regard to the surname MacDowall, which has been given to Fergus, and his descendants, we find it to be a comparatively modern assumption. In Leland's "Collectanea," Roland is called "Rouland Taluaten." Leland died in London in 1552. In connection with Glenluce Abbey, Dugdale in his "Monasticon" calls him Roland Macdoual, and from this it has been assumed that MacDowall was the family surname. Dugdale died in 1686. In the quotations given in support of this, only a portion has appeared. Dugdale states, "Rolandus Macdoual Princeps Gallovidiæ fundavit Abbatiam Vallis lucis, vulgo Glenluce, in Gallovidia, cujus ultimus abbas suit D. Laurentius Gordon." The latter portion is what is omitted, and with some reason, as Lawrence Gordon was abbot and commendator about the beginning of the seventeenth century, and died in 1610. Roland died 410 years previously. The value of the quotation is thus gone. Dugdale gives his authority, which is from "De Cænobiis Cisterciensium, Ex Mænelogis Cisterc, aurore Chrysost. Henriquez Ædito Antwerpæ, anno 1630." Another entry appears in the same work, "Domina Dervorgilla Macdoual, filia Alani, Brigantini Reguli, fœmina devorissima, fundavit Monasterium Dulcis Cordis," &c., &c.* We have here the key to the statements which have appeared about the Brigantes, and the surname MacDowall, creating an amount of confusion in regard to the first Lords of Galloway which is to be regretted. It is scarcely necessary to state that this work, published at Antwerp in 1630, is not the chronicle of Glenluce Abbey. In conclusion on this point, we have to repeat, as already done in this sketch, that the Brigantes had nothing to do with the district now known as Galloway ;

* The remainder of this quotation will be found under our account of New Abbey ; and an account of the surname of Macdoual will be found at the end of the supplement to Wigtonshire.

that the Fergus line of Lords of Galloway were foreigners to the district ; and did not possess the surname of Dowall or Macdowall.

We have to touch on some other points in regard to the general historical portion of the history. After the death of Alexander III., when the royal line of the Scottish kings really ended, the district continued to be the scene of constant warfare, and the progress of civilization retarded to an extent scarcely credible, if not so well supported by facts. Edward I. of England very soon looked on the province as his own, and he was ably assisted by the first Norman settlers, who no doubt expected to gain by it. After Baliol had resigned the crown, Edward I., considering Galloway as his own, appointed a governor, &c., disposed of the ecclesiastical benefices, and obliged the sheriffs to account to his exchequer at Berwick. After the base betrayal of Sir William Wallace, Edward marched into Galloway, to waste the lands of the refractory barons who had belonged to the party of Wallace. This is Hemiford's account, an authority not generally to be trusted, but in this instance there is truth so far, for he is known to have proceeded as far as Gatehouse-on-Fleet. Who the refractory barons were is not known. The only Galwegian supporter of Wallace was his brave, constant companion, and last earthly friend, William Kerlie of Cruggleton, parish of Sorby. He is the only one in the district who can be traced, unless Carrick is included. All Scotsmen have heard of the great patriot, Sir William Wallace, and also of Robert Bruce, but very few seem to have considered the true positions of these heroes. We are told that the family of Wallace was neither rich nor noble, while the other is held up as possessed of both. We have found it necessary to give outline accounts of the families of these great men, under Garlies, parish of Minnigaff, and we will add here our conviction that Wallace was of as good origin as Bruce. The advantage of the latter was in being of Norman extraction, which was the then key to advancement, while the greater patriot of the two was of Celtic extraction, which was an almost certain disadvantage

where Church or Court influence did not counterbalance it. Again, Sir William Wallace fought under every disadvantage with the truest patriotism, looking for nothing but the freedom of his oppressed country. We know that Bruce at first fought against this great patriot, joining the English, and doing all he could to defeat the hero of Scotland. When he repented, and deserted the English for the Scottish side, it was not until Sir William Wallace, with the most of his brave fellow-patriots, had sealed their love of country with their lives. They cleared the way for Bruce ; they kept alive the gallantry of their countrymen. True, few had responded to the call, but they were kept under by the Norman settlers, who had obtained lands to the serious loss of the ancient Celtic owners. Bruce again had a claim to the throne ; one certainly remote, and of less pretensions than John Baliol's, an Englishman ; in fact, Bruce's royal blood was of the smallest in quantity, but he at last had the good sense to follow in the noble path of the great Wallace, and disown English authority in every shape. Baliol, on the other hand, was the puppet of the English king. Bruce, however, might have struggled with less success than Wallace, had not King Edward unwittingly aided him, by trying to interfere with Church patronage in Scotland. This was the key to the success of Bruce. The Church would not tolerate the interference, although previously in most instances minions to English interests, from having been so mixed up with Norman endowments, &c. Edward in this way gave Bruce the most powerful support, for the Church, which had excommunicated him for the slaughter of Comyn at Dumfries, not only restored him to church privileges, but raised a diversion in his favour, which brought to his standard many possessing power who had previously stood aloof, and at last he was placed on the throne by the aid of eleven bishops, a score of abbots or priors, and a few powerful adherents. In fact, he could not have been crowned had not the Abbot of Melrose advanced him six thousand merks.

Robert the Bruce obtained much aid from his brother

Edward, of whom Barber gives a glowing account, as possessing "joyous and delightful manners," &c. He was, however, fierce, ambitious, and very enterprising. The Baliol party in Galloway, headed by Roland (thought to have been a descendant of Roland, Lord of Galloway), aided by Donald of the Isles, opposed him in every possible way, but on the 29th June 1308, he defeated them on the banks of the Dee. Donald was taken prisoner, and several Galloway chiefs slain. He succeeded in clearing Galloway of the English. His brother, King Robert, conferred on him the lordship of the district, with the castle of Kirkcudbright, and all Baliol's forfeited estates. On the 5th October 1318, he was slain near Dundalk, county Louth, Ireland. In regard to this, in the "Annals of the Four Masters," translated by O'Donovan, the catastrophe of Edward Bruce at the battle of Dundalk is described thus: "Edward Bruce, the destroyer of (the people of) Ireland in general, both English and Irish, was slain by the English, through dint of battle and bravery, at Dundalk, where also MacRory, Lord of the Inse-Gall, MacDonnell,* Lord of Argyle, and many other of the chiefs of Scotland, were slain; and no achievement had been performed in Ireland for a long time before, from which greater benefit had accrued to the country than from this; for during the three and a half years that this Edward spent in it, a universal famine prevailed to such a degree that men were wont to devour one another." We give this extract, but it appears to us a strange one, and more English than Irish. Bruce's object was to drive the first-named out of that country. The Irish, however, did not support him as expected, and not improbable from his being to them an Englishman. Upon the death of Edward Bruce, the lordship of Galloway reverted to the Crown. It was afterwards bestowed on his illegitimate son, Alexander Bruce, by Isabella, daughter

* Welsh and Scot septs are found partially established in Ireland, particularly the MacDonnells and Sweenys, both said to be Scotch. The latter, MacSweenys, were leaders of Scots Gallowglasses, or stipendiary soldiers. We have already mentioned what is known about them.

of David Strathbogie, tenth Earl of Athol.* He fell at Halidon-hill in 1333.

There can be no doubt that through longer lives, Bruce was a generation nearer than Baliol, but the latter was the legal King of Scotland, according to the law of descent, and under this it is assumed that there was no disgrace in supporting his claim, as several settlers in Galloway did, from the fact that he was the descendant through the eldest daughter, who married Alan, last Lord of Galloway, whereas Bruce's claim was through a younger sister. It is also assumed by some that Wallace, and his brave companions in arms, fought for the establishment of Baliol, and not Bruce on the throne. It seems, however, to be forgotten that Baliol was successful through King Edward I., and first made to acknowledge him as lord paramount of Scotland; then on being crowned on the 19th November 1292, he swore fealty the next day, and on the 30th of the same month, was compelled again to do homage. So humiliating a position had he placed himself and his country in, that in the course of one year he was summoned four times to appear before King Edward in the English Parliament. It was only this and other insults that roused him to throw off his allegiance to Edward, with what result is known. There is a saying that "a worm trod on will turn on the agresor," and the spiritless conduct of Baliol can be compared to it. He was a foreigner, however, and had no interest in the honour of Scotland. Bruce had also acknowledged Edward I., but he nobly redeemed the mistake. Sir William Wallace and his companions fought for neither of them, under such circumstances, but only to deliver their country from the disgrace brought upon it through foreigners.

In our historical sketch to the first volume we have

* This earldom was one of the earliest, and was owned by different families. When the Celtic earls became extinct is unknown. Skene states that the peerage writers have erred in regard to it, and down to the fourteenth century scarcely a single generation in the genealogy is correctly given. The title has been conferred on different families since that period. See our statement about the first earls, which will follow.

already made mention of the Earl of Fleming,* and then the Douglasses as Lords of Galloway. Under the Isle of Threave, parish of Balmaghie, an account of the last-named family will be found.

In regard to the Church in Galloway, from the earliest times it had a great hold over the district, and much of the misery may be laid to its charge from the time that King David I. introduced his Anglo-Norman adherents to support and carry out his views in introducing from England the Roman Church *versus* the Iona Establishment, which had flourished for several centuries, during which parishes are believed to have been first instituted in the reign of Malcolm III., who died in A.D. 1093. As well known, Patrick went from Scotland to Ireland, and Colum-Cille from Ireland to Scotland. According to the "Chronicum Scotorum," Patrick was born in A.D. 353, and died in 489. Colum-Cille, in the same Irish Annals, is stated to have been born in A.D. 520, and the record of his death is thus translated under A.D. 595—"Quies of Colum Cille on the night of Whitsunday, the fifth of the Ides of June, in the thirty-fifth year of his peregrination, and the seventy-seventh truly of his age." A note states that the date should be 597. In A.D. 563 there is recorded, "Voyage of Colum Cille to the island of Hi, in the forty-second year of his age;" and under A.D. 574, "Death of Conell, son of Comgall, King of Dalriada, who presented the island of Hi to Colum-Cille."† The usual date given for the settlement of Saint Columba at Iona is 565, a difference of two years thus appears. The establishment was monastic, but the preaching of the Word as directed by the Scriptures was carried out. In the words of the venerable Bede—"In 565 there came into Britain (Scotland) a famous priest and abbot, a monk by habit and life, whose name was Columb, to preach the Word of God to the provinces of the northern Picts, who are separated

* A short notice of this family will be found under Mochrum, parish of Mochrum, Vol. II.

† Aedh, son of Brenand, King of Teffia, whose death is recorded under A.D. 588, is mentioned as having presented Durmagh (Ireland) to Colum-Cille.

from the southern parts by steep and rugged mountains. . . . Columb came into Britain in the ninth year of the reign of Bridries, who was the son of Meilochan and the powerful King of the Pictish nation, and he converted that nation to the faith of Christ by his preaching and example, whereupon he also received of them the aforesaid island for a monastery, for it is not very large, but about five miles in compass. His successors hold the island to this day; he was also buried therein, having died at the age of seventy-seven, about thirty-two years after he came into Britain to preach. Before he passed over into Britain he had built a noble monastery in Ireland, which, from the great number of oaks, is in the Scottish (Irish) tongue called Dearthach, the field of oaks.* Father Innes states that Columbanus had been bred in the great monastery of Bangor in Ireland, governed by St Comgall, a monk of the Monastery of St Gall. To give a further quotation from Bede—"Bishop Dagan and the Scots who inhabit Ireland, like the Britons, were not truly ecclesiastical, especially that they did not celebrate the solemnity of Easter at the due time, but thought that the day of the resurrection of our Lord was to be celebrated between the fourteenth and twentieth of the moon." Also—"The Scots who dwelt in the south of Ireland had long since, by the admonition of the bishop of the apostolic see, learned to observe Easter according to the canonical custom." Again, as regards Iona, the "island has for its ruler an abbot, who is a priest, to whose direction all the province, and even the bishops, contrary to the usual method, are subject, according to the example of their first teacher, who was not a bishop, but a priest and monk. But whatsoever he was himself, this we know for certain, that he left successors renowned for their continency, their love of God, and observance of monastic rules." He also mentions that "from the island Hii and college of monks was Aiden sent to instruct the English nation in Christ, having received the dignity of a bishop

* We have given the translation from the Latin of the venerable Bede, by J. A. Giles, LL.D., Fellow of Christ Church College, Oxford.

when Segerius, abbot and priest, presided over the monastery."

From this establishment preachers traversed the country in all directions, and Galloway had its share of their attention to the spiritual wants of the people. The connection of the Church of Iona with Galloway long continued to exist. The original monastery on the isle of Hi or Iona was destroyed by the Norsemen in A.D. 802, and in 806 the establishment was again ravaged, and sixty-eight of the monks were slain. The ruins now existing are by many erroneously believed to be the same raised by St Columba. From this saint having been an Irishman, and the people of Galloway closely connected with his country, accounts for the extent of the intercourse long after the death of him and his followers, which was kept up between the monks and the people of Galloway, as well as the lands which the monastery had become possessed of in the district. The monks disowned the Pope as their chief. They were of the Cluniacenses Order, who followed the rule of St Benet. Great changes, however, were introduced by King David I. when he supplanted all by the Church of Rome. A nunnery was attached, which followed the rule of St Augustine. This saint, who arrived in England at the end of the sixth or the beginning of the seventh century, as a disciple of Pope Gregory I., called the Great, is generally understood to have introduced the Church of Rome into England. What we have given from Bede proves the reverse, and research further shows that the Church in England was in connection with Rome from the earliest times. Besides it is clearly shown that the decrees of the Council of Arles, A.D. 314, at which the British bishops were present as members, were sent to the Pope at Rome, as the head of the Church. Pearson states—"The early history of Rome is not more pregnant with mystery and fable than are the antiquities of the British Church. The silence of contemporary history reduces the inquiry to the level of conjecture; and while a school is still found to believe in a primitive church of pure doctrine and apostolic ancestry, more than one experi-

enced antiquary denies that there was any church at all. (Wright's 'Celt, Roman and Saxon.' Quoted approvingly by Mr Merivale, *Quart. Rev.*, vol. cvii.)" The statement that the Apostle Paul, or Joseph of Arimathea, founded the British Church has as much truth in it as that the Apostle Peter was the first Pope or Bishop of Rome.* As Pearson states, the early British Church was throughout a missionary establishment, but neither enlightened nor pure in doctrine. The delegates to all appearance "consented to the Arian apostacy at Rimini." Distance no doubt occasioned differences, for Easter was not kept on the same day. As given in Brand's "Antiquities," the Pagan festivals were duly observed, as the saturnalia or advent of the sun at Christmas, present-giving on New-Year's Day, May-day in connection with the flowers, and All-hallow's Eve with the fruits of the season—the two last being old festivals of Flora and Pomona. Or, as Pearson states, "Christmas, Easter, May-day, and the Eve of St John, preserved for many centuries the tradition of Pagan observances under Christian names."

Father Innes has it that the faith began to be preached in the Roman part of Britain even in the Apostles' time, about A.D. 71. This is taken particularly from the authority of Eusebius, whose writings, as one of the ancient fathers, are cherished by the members of the prelatie Churches; but as he did not live in the time of the Apostles, being born about A.D. 270, when the Church was corrupt, what he wrote cannot be received as authority without confirmation. Bede states that, "In the year of our Lord's incarnation 156, Marcus Antoninus Verus, the fourteenth from Augustus, was made Emperor, together with his brother, Aurelius Commodus. In their time, whilst Eleutherus, a holy man, presided over the Roman Church, Lucius, King of the Britons, sent a letter to him, entreating that, by his command, he might be made a Christian. He soon obtained the object of his pious request, and the

* The tradition that he was crucified at Rome head downwards, and that his mortal remains were deposited where St Peter's Cathedral now stands, may or may not be true. There is no proof either one way or the other.

Britons preserved the faith which they had received," &c., &c. During the reign of Diocletian at the end of the third century, there was a fierce persecution carried on against the Christians for ten years, which extended to Britain, and many were slain. It may have been from this cause that irregularities crept into the British Church in regard to the proper day for keeping Easter, &c., as found by St Augustine, when he arrived as the delegate of Pope Gregory, at the end of the sixth, or beginning of the seventh, century. At this time the principal monastery, as mentioned by Bede, was called in the English tongue, Bancornaburg. The Rev. Dr Lingard, in his "History and Antiquities of the Anglo-Saxon Church," mentions—"It has been maintained, with great parade of quotation and equal confidence of assertion, that at a very early period a Christian Church was established by one of the Apostles in Britain. But this opinion, most improbable of itself, is totally unsupported by proof, and rests on no other ground than the forced and fanciful interpretation of a few ambiguous passages in ancient writers." Again—"It was about the year 43 that the Roman power obtained a permanent footing in Britain. From some of these, already proselytes to the new faith, it is probable that the Christian doctrines were silently disseminated among the natives." This has been our opinion; and, the further the subject is gone into, the more is it confirmed. The first Churchman of note in Scotland was Saint Ninian, who, although a native of Galloway, was educated at Rome. He died in A.D. 432. Saint Patrick is understood to have visited Gaul and Italy before his mission to Ireland, which heretofore has been considered to be at the end of the fourth, or the beginning of the fifth century, but, as mentioned at p. 12, vol. I., now believed to have been in the third century. The Rev. P. J. Carew, of Maynooth, states that, "In a part of the country, in a place whither Palladius or his associates had not penetrated, the sacred vessels of the altar were discovered almost immediately after St Patrick had commenced his apostolic labours." According to

Prosper's narrative, Palladius "was the first bishop . . . to whom the care of the Irish mission was confided. . . . He received episcopal consecration from Pope Celestine." Ireland was then called Scotia. Again, the Rev. John Lanigan, D.D., relates, from the "Tripartite history of St Patrick" (published by Colgan), that at a place called Dumhagraidh, in a cave, an altar was found by St Patrick, with four chalices (communion cups) of glass; also that St Patrick had been to Rome, &c. Since writing the foregoing, we have lately read Walcott's "Scoti Monasticon"—the ancient Church of Scotland—published in 1874, in which he states—"The Church of St Columba, dating from the middle of the sixth century, which derived its teaching from St Patrick, and occupied the country of the northern Picts and Scots, was wholly a monastic Church. Priests, deacons, singers, readers, every ecclesiastical order, including the bishop himself, observed the monastic rule." The Irish-Scottish Church of Iona did not acknowledge the Pope; but in all other respects the doctrine was the same, and Scriptural simplicity did not exist; rituals, with monkish establishments, had usurped its place. In fact, so far as doctrine was concerned, there was no difference when King David I. ascended the throne. The chief point at issue was the non-acknowledgment of the Pope, which led to its downfall. Queen Margaret, sister of Edgar Atheling, the heir of the Saxon line, first introduced the Church of Rome* with success in the eastern parts of Scotland, which was ably seconded by her son, King David, and his Anglo-Norman colonists, in the western and other parts.

The monks of Iona lost their lands in Galloway, and had either to go elsewhere or become converts. It is impossible now to trace all the lands in the district held by these monks; but what has been learned will be found in our separate histories of the different parishes.

Every parish in Galloway tells its tale of the power of

* It is worthy of notice that before the year 1102 the clergy in England were allowed to marry. Anselm, Archbishop of Canterbury, first prohibited it.

the Church in the district, and it is therefore necessary for us to enter into ecclesiastical history. From the time of David I. and Fergus, first Lord or Governor of Galloway, it was truly priest-ridden. Abbeys, churches, or chapels were everywhere. Churchmen were not only the first agriculturists of the time, but were also found as commercial men of much note. The profession of arms, or, at all events, the assuming the command of armies, was another characteristic. As truly said by Mackenzie, in his "History of Galloway," "the clergy were the great depositories of learning, without being very profound; but, with few exceptions, they could read and write. Latin was understood by most of them. Among the monks and secular clergy were some of the most skilful mechanics." In fact, Churchmen did any and everything; and, believed to possess the keys of entrance into the next world, brave, as well as weak, men trembled under the rebuke of the Church. This power was made use of to good purpose; for, prior to the Reformation, the Church of Rome held a third of the land, with the best soil, in Scotland. In charters granted by the Church men are given titles long before they were granted by the Crown, thus proving that the latter was dictated to. Lands were also sometimes foolishly lost by their owners, by withdrawing them from feudal tenure to be placed under the care of the Church. It was sometimes done to avoid burdens and services; sometimes to insure (?) their descent to posterity. In Crown holdings, which were forfeited for mere trifles, often to please avaricious favourites, there was some excuse in this. But in all cases it was a most dangerous security; for, if the lands were near an ecclesiastical establishment, or anywhere, and worth possessing, the Church generally took care to save heirs the trouble of ownership, by obtaining possession through charters which the ecclesiastics of these times had little difficulty in getting. The following appears in a foot-note, "Book of Deir," preface, page viii. :—"The forged charters, which are of such frequent occurrence among the records of religious houses, seem to have been in many cases attempts to give a legal form to grants which

had originally been made by unwritten symbolical gift, and, in others, to replace written grants which had been lost." This reads as an apology for the rapacity shown in obtaining lands ; but the power exercised over the minds of men in regard to their future state was the means of getting unwritten symbolical gifts of lands. In many instances, were the gifts ever made ? In the great repository for ancient charters, &c., we were told of the clever way in which seals were in these times transferred from one charter to another. A genuine charter being possessed for lands of not much value, and an opening occurring for obtaining others of large extent, a forged charter was written out, with the usual tag for the seal, to which a proper quantity of wax was put on. Then, with (as is supposed) a heated knife, the genuine seal was divided horizontally, and lifted on to the tag and wax of the forged charter, which was prepared for its reception, and the sides carefully smoothed round to prevent any suspicion and detection.

A passage in Dr Hill Burton's "History of Scotland" is so much to the point on this subject that we will give it:— "Among those who, like Prynne, think there is 'nothing so ravishing as records,' there is sometimes an inclination to place absolute reliance on the import of genuine charters. Yet we shall have to meet many instances in which they tell false tales. Whoever had a claim which was disputed had an interest in having it profusely recorded. Claims which were repudiated, yet found their way to the records. Sometimes exemption from a claim or an obligation is recorded, when the real difficulty was that it could not be enforced. Every magnate having pretensions to sovereignty kept some cunning clerk in his 'chapel of chancery,' ever preparing documents, which were aptly termed *munimenta*, or fortresses round their master's prerogatives and powers. The Churchmen thus gifted did not neglect themselves ; the ecclesiastical 'Chartularies,' or collections of title-deeds, are the most perfect in existence."

The collapse of the Church of Rome in Scotland need not be entered on here ; but, as the registers of lands and family

histories were kept in the monasteries, a vast and serious blank is occasioned by their loss. We are told that many of the records were removed abroad, and a vast quantity wantonly destroyed, being made use of for all sort of purposes, household and otherwise. Bale, Bishop of Ossery, writes the following on the uses made of convent libraries at the Reformation :—" I know a merchant man (who at this time shall be nameless) that bought the contents of two noble libraries for forty shillings price—a shame, be it spoken. This stuff hath he occupied in the stead of grey paper by the space of more than these ten years, and yet has store enough for as many years to come." It is unnecessary to explain what "grey paper" means. The total loss, in whichever way it happened, of the chartularies and records of the six abbeys and the three priories which flourished in Galloway in the twelfth and subsequent centuries, has thrown a darkness over the early history of the province that does not extend to any other portion of Scotland. There were the "Chartulary" and "Black Books" kept in monasteries, &c. The first contained a record of the charters, donations, and rights; and the other, the annals of the country.

It is related that the M'Dowalls of Garthland, the M'Cullochs of Myrtoun, the M'Kies of Larg, and the M'Clellans of Bomby, claimed the privilege of carrying the host in religious processions, as being descended from the indigenous nobility of the province. The word "indigenous," however, means "originally of the country," which, as will be seen under their separate histories, none of them had any claim to. The carrying of the host, if they did so, must have arisen from some other cause. The first of the M'Cullochs and M'Clellans found by us were in connection with the Church.

After the Church of Rome, came another class of land graspers even worse, and more unscrupulous, viz., court favourites, and others with court influence, who shared largely in the seizure of lands, which belonged, were supposed to belong, or had been wrested by the church from

the rightful owners. Under crown authority, the administrators of the religious houses, had estates confiscated in the most arrogant manner, and during, or after a mock inquiry, generally managed to secure what was desired to themselves. These administrators to the abbeys, &c., were specially careful of their own interests, and the loss of all previous records in regard to the lands must be viewed with grave suspicion. The monks are not always to be blamed for the removal or destruction of the records. It is also known that after the act of annexation of 1587, the holders of church lands were borrowing money to pay fines, or to bribe the commissioners. In truth it appears a period far from creditable.

We now come to another serious loss, the disappearance of fifty volumes of charter books, for periods between 1424 and the 8th March 1628.* What became of them cannot be ascertained, but that they were lost, destroyed, or made away with, seems certain. Some have been since found in private hands, but they are few in number. Besides the charters, sixty-five volumes of registers of general sasines between 1617 and 1649, inclusive, with thirty-eight volumes of particular sasines from July 1617 to July 1650, are stated to have been shipped for London in the time of Cromwell, and lost in Yarmouth roads. The ship in which it was supposed they were shipped was no doubt wrecked there. There is, however, a strong belief among those who inquire closely into such subjects, that the sasines, as well as the charters, now missing, were unfairly dealt with. The dissolutions of the monasteries, &c., and the appropriation of the lands without any legal or formal rights by those already mentioned, who pretended to support the Reformation, but more for selfish purposes than religion, occurred within the period to which these records pertain, and all the rights and wrongs of each case were conveniently and in many cases fortunately hidden. The subject was brought

* Ayloffe's Calendar of the Ancient Charters gives forty-nine with entries from 1424 to 1527, and volume No. 50, from August 1527 to 8th March 1628.

under the notice of the Protector's (Cromwell) counsel by Alderman Titchborne.

The Reformation as regards religion, as we all know, has been an inestimable blessing to Scotland. The leaders in it were great men. John Knox became connected with Galloway in March 1654 from his second wife being Margaret, youngest daughter of Andrew, third Lord Ochiltree, (see Castle Stewart, parish of Penwinghame), and again the Rev. John Welsh, minister of Kirkcudbright parish, who married Elizabeth Knox, the daughter of the great restorer of pure religion. It is now the fashion with a young and new school in Scotland, to make out that John Knox, not only framed a liturgy, but intended to introduce it. The difficulties he had to contend with, are not sufficiently considered. From the sensual worship of the Church of Rome, he wished to introduce the simple worship of the church in the early times, as pointed out in Scripture. To do this was an undertaking at that time vast to accomplish. That he framed a liturgy, in the sense conveyed, is incorrect, as will be shown from the following facts:—The first is, that after his captivity in France he passed over to England, and arriving in London was licensed either by Cranmer or the protector, Somerset,* as a preacher. In 1552, the appointment of Chaplain to the boy king, Edward VI., was given to him, before whom he preached in Westminster Abbey. The king then recommended Cranmer to bestow on John Knox the living of All-hallows in London. This he declined, and why? Because he would not conform to the liturgy. He subsequently was tried to be bribed with a diocese which he rejected, declaring the prelatie office destitute of Divine authority. On the accession of Queen Mary, called the bloody Mary, he returned to the continent, proceeding to Geneva, and afterwards to Frankfort. When in the latter place, he took an active part with the exiles from England, who would not agree to the liturgy. In 1559 it was his intention to have returned to England, but fortu-

* An account of this court favourite will be found under Garthland, parish of Stoneykirk, vol. II.

nately for Scotland, the ire of Queen Elizabeth caused him to go to his native land, which has since been, or ought to be, under a debt of gratitude to him. These particulars may be considered foreign to a history of Galloway, but they are not so. They are introduced to prove that John Knox was not in favour of a liturgy, and how could he? Is it not a historical fact that liturgies were unknown to the early Christian Church? Let any one truthfully study Christian antiquities, and it will be found so. We have read the works of the leading authorities on the subject, extreme or otherwise, which is the only way to understand the points in dispute. To quote from one of the moderate school, an English clergyman,* "The liturgy of Basil can be traced with some degree of certainty to the fourth century, but there is no proof of the existence of any other earlier than the *fifth* century." The Scriptures refute the very idea of a formulary, and the threefold ministry of bishop, priest, and deacon. On the latter subject, Archbishop Cranmer, the founder of the Protestant Church of England, in his "Institution of a Christian Man," published in 1537, and subscribed by two archbishops, nineteen bishops, and the whole Lower House of Convocation, makes the following declaration:—

" Yet the trouthe is, that in the
Newe testamente there is no
mention made of any degrees
or distinctions in orders, but
only of deacons or ministers,
and of priests or byshops.
Nor there is any worde
spoken of any other ceremony
used in the conferring of this
Sacrament : but only of prayer
and the imposition of the byshops handes."

Elders, presbyters, bishops, are one and the same as ministers, and deacons took charge of the temporal affairs. The retention of prelacy in the Church of England arose

* The Rev. J. E. Riddle, M.A., of St Edmund Hall, Oxford, author of "Christian Antiquities," &c.

solely from the state of matters at the time, which required a convenient ecclesiastical polity. It has been ascribed to the assumption of the headship of the Church by King Henry VIII., coupled with the indecision of Cranmer and the early Reformers. The Thirty-nine Articles do not hint at the necessity of prelatie ordination. A talented Presbyterian clergyman* has stated—"When we examine the Acts of the Apostles and the Apostolic Epistles, we find the rulers and teachers of the primitive Church (exclusive of the deaconship) called by three different words (in Greek), each of which again is in English represented by two words :—

1. Pronounced in English—Presbyter.
Translated into English—Elder.
2. Pronounced in English—Bishop.
Translated into English—Overseer.
3. Pronounced in English—Pastor (from the Latin).
Translated into English—Shepherd.

This last word is, however, kept almost exclusively for the Chief Shepherd of our souls, and is hardly an official name for Church office-bearers so much as a description of that function—the care of souls—which earthly office-bearers are permitted to discharge as the ministers of Christ. As strictly official designations, therefore, we have really only two—one rendered in our tongue either 'presbyter' or 'elder,' the other rendered indifferently 'bishop' or 'overseer.' The former name occurs in the Acts and Epistles fourteen times, the latter occurs four times; and in two out of these four it is applied to the same persons as are at the same time called 'presbyters' or 'elders.'" Every minister in the Presbyterian Church is a bishop, *alias* presbyter or elder,† and it might have been better had

* The Rev. J. O. Dykes, assistant to the late Rev. Dr Candlish, Free Church, and now of London (Presbyterian Church in England).

† It is not uncommon to find the clergy of the Church of Rome styled "*Dominus*," which, we believe, is continued to this day in letters from Rome. The title "Sir" given to ecclesiastics was sometimes as Pope's Knights of the Order of St John. See page 188, vol. I. It is often found in old records, though not always as Knights, but from courtesy, and is

the designation been retained. The Church of the first century founded by the Apostles had only two orders — presbyter-bishops and deacons. Scripture tells that elders were appointed over the Church in every city. In congregations chiefly of Hebrew origin they were called elders or presbyters ; in those of Greek origin, bishops or overseers. That presbyter and episcopos (elder and bishop) were at first one and the same is now admitted by several Church of England writers. Dean Alford complained of the unfairness of the English version of the Scriptures, in the rendering of the meaning of bishop and elder. He remarks —“ Here, as everywhere, it should be rendered bishops, that the fact of elders and bishops being originally and apostolically synonymous might be apparent to the ordinary English reader.” Bishop Ellicot, in his “ Commentary on the Epistles,” is clear on the subject. Canon Lightfoot, in his dissertation on the Christian ministry, admits that in the apostolic writings presbyter and bishop are “ only different designations of one and the same office,” and also recognises the existence and action of the primitive presbyteries, “ and that as late as the year A.D. 70, no distinct signs of episcopal (prelatic) Government have hitherto appeared in Gentile Christendom.” Again, as regards the liturgy which was repudiated in Scotland, we are well aware that an origin is claimed for such formulary which is not acceded to by all in the Church of England, as we have already shown. We read of a Clement’s liturgy, very ancient ; and no doubt it would be so, if it could be proved, as the first of the name was the companion of the Apostle Paul. Others believe that the Apostles handed them down—that they were used, but not written. According to Scripture, the reverse appears. Then, as regards St Augustine’s, a belief is entertained by some Episcopalians that, instead of it having been framed from the equivalent to the modern “ Reverend.” The next change was about King James VI.’s time, when “ *Magister* ” or “ *Master*,” generally contracted to “ *Mr.* ” when in English, was used. Then, about the middle of the 17th century, in the reign of Charles II., the first use of “ Reverend ” appears, and continues.

Sacramentary of Pope Gregory the Great,* as stated by good authorities, and introduced by him, that the Saint found the Gallican Liturgy in use in Britain when he arrived. Whichever source it came from, one thing is certain, that liturgies were framed after apostolic purity had ceased to exist; for all the ancient ones had prayers for the dead, with other corruptions. As mentioned by Riddle, "They were probably all constructed upon the basis of the form prescribed in the Apostolical Constitution, or, at all events, were composed in conformity with some model of the third or fourth century. The prayers for the dead, which they all contain, are unscriptural, and, therefore, unwarranted and vain. Some expressions in the consecration of the elements are obvious departures from primitive doctrine; and the appropriation of false tales,[†] introduced after the composition and first use of the forms themselves, is as plainly opposed to Christian simplicity and truth."

Riddle, in his "Annals of the Christian Church," states that primitive worship consisted of "Frequent assemblies by day and night. Here the Holy Scriptures, and other books tending to religious edification, were read, upon which the bishop or presbyter delivered a discourse. Then all stood up, and prayed for themselves, the brethren, and the world at large. Psalms and hymns were sung." The Rev. E. S. Foulkes,[†] states—"Prayers on the Lord's Day were offered standing, as well in honour of the resurrection as in conformity to the stations of the Jews. Otherwise, they were accustomed to kneel, especially upon fast days—upon extraordinary occasions, prostration on the ground. Sitting was a posture disowned equally by one and the other (Christians and Jews.)" The worship, in fact, was simple, and the forms devout. Our Scottish congregations are rapidly following English forms, through ignorance, discarding the ancient for the modern. The sitting posture now so common seems to us to be most objectionable.

* Elected Pope in A.D. 590, and sent Augustine to England, with a body of monks, to Christianize the natives.

† The Rev. E. S. Foulkes, M.A., Fellow and Tutor of Jesus College, Oxford.

We will now return to the so-called "Knox's Liturgy," which was nothing more than the "Book of Common Order," first used by the English Church at Geneva. This book contains forms of prayers for the different parts of public worship, and is the only resemblance which it bears to the English service liturgy. There is also this wide difference, that in the English service the minister is restricted to the exact words printed; while, in the one used for a time in Scotland, *as a necessity*, at the commencement of the Reformation, he is left at liberty to vary from them, and to substitute prayers of his own. The directions are, "*or lyke in effect*," and at the conclusion of the service, "*or such lyke*." They were merely intended as a help to those not able to pray without a book, and not as a restraint on those who could do so. This arose from a want of properly qualified ministers (*alias* elders, presbyters, or bishops). A sufficient supply could not be obtained, and there can be no doubt that not a few priests of the Church of Rome were among the Reformed clergy. In John Knox's own words, this appears:—"To the kirkis quhair no ministeris can be haid presentlie must be appoynted the most apt men that distinctlie can read the Commoune Prayeris, and the Scripturis, to exercise boyth thameselfis and the kirk till thai growe to greattar perfectioun," &c., &c. So great was the dearth of properly qualified ministers that, to provide for the spiritual wants of the people, pious men, who had received a common education were appointed as readers and exhorters, to whom the Book of Prayers was necessary, and commonly used by them; but even they were encouraged to perform the service in the primitive manner. These readers were employed in extraordinary and temporary charges, and also in large parishes, to relieve the ministers from a part of the public service. If they advanced in knowledge they were encouraged to add a few plain words of exhortation to the reading of the Scriptures. In this case they were called exhorters, but were examined and admitted before being so employed. Another temporary expedient was, instead of fixing all the ministers in parti-

cular charges, it was considered necessary, after supplying the principal towns, to assign to the rest the superintendence of a large district, over which they were appointed regularly to travel, for the purpose of preaching, of planting churches, and inspecting the conduct of ministers, exhorters, and readers. These were called superintendents: in John Knox's words—"To whome charge and commandment shal be gevin to plant and erect churches, to set ordour and appoint ministeris," &c., &c. Their election is mentioned as follows:—"In this present necessitie, the nominatioun, examinatioun, and admissioun of superintendendis, can not be so strait as we require, and as afterward it must be." Now, all these measures were only provisional until the Church could be established on the Scriptural basis which Knox so much desired. Of the existing Churches, the one at Geneva came nearest to John Knox's idea of a divinely authorised pattern; but he did not altogether approve of it. It was only in such a way that a Church with a pure worship in its simplicity and truth could be arrived at. After the great Reformer died, it was fully obtained by the determination of those who followed him. A little reflection should show that to lead a nation from the sensational worship of the Church of Rome to the simple Presbyterian form was an undertaking of no ordinary kind; and even the temporary use of the Church of England service in full, until ministers could be obtained for every church, would have been excusable.

King David I., and his mother, Queen Margaret, introduced the Church of Rome into Scotland. King James VI. tried to introduce the Reformed Church of England service, in which he was followed by Charles I. and II. Their object was to undo in Scotland what John Knox and his able supporters and successors, had introduced. To resist this, our brave countrymen had to subscribe the covenant as ready and willing to seal with their blood the truth as revealed in the New Testament, the only guide. They were hunted and shot down in Galloway in a way that should never be forgotten. If they were guilty of sanguinary acts

at times, it was cruel persecution driving them to despair that caused it. No people could be found more loyal than the Presbyterians, and it is incorrect to say, as many have done, that they betrayed Charles I., and delivered him over to Cromwell. Charles was their enemy, but they protested against the proceedings of the Commonwealth in England in regard to him ; and when, their protests disregarded, he was executed, the Presbyterians declared for his son, and were ready to take up arms in his support. He was declared King by them in Scotland ; a deputation proceeded to Holland to wait upon him ; the only condition was that he should uphold the Presbyterian Church in Scotland. His church ideas, however, were not to be overcome, and the mission was unsuccessful. Afterwards seeing that his only hope of restoration was in Scotland, he promised to uphold their Church. He arrived in Scotland on the 16th June 1650. After many vicissitudes his actual restoration took place on the 29th May 1660. The licentiousness of the King, and the discipline of the Presbyterian Church, made him detest the religion. The Church of England suited him better, as altered by Archbishop Laud when in power, whose popish wishes and views made the religion of the English Church bearable to such as the King. Charles threw off the Church of Scotland entirely. The English service, as he is stated to have said (we think by Bishop Burnet or some one else), "was the only one for a gentleman." In truth he was right, the career he led would not have been tolerated in Scotland. His gratitude to Scotland was all forgotten, and under the guidance of scheming Churchmen, and Court favourites, the persecution was carried to excess. That Charles deceived the Church of England is believed, for if what has been stated is correct, he died a Roman Catholic, and was attended in his last moments by a Jesuit priest, who came from Paris, and is understood to have been one of his numerous base-born (as the old writers style such) sons, who have added so largely to the Peerage, from very questionable maternal ancestors. His reign was a black one for Galloway. The district had

passed through much in previous centuries, and its prosperity at a stand-still ; but as truly mentioned by Chalmers in his "Caledonia," to such a state of wretchedness was Gallo-way reduced by successive misfortunes (culminating with the persecution), that farms which in 1825 were let for £200 yearly, were offered at the close of the seventeenth century, rent free, merely on condition of paying the public burdens. Some estates were sold for two years' purchase. The blood-thirsty persecution is well held up to reprobation by the English poet Wordsworth in the following lines :

" When Alpine vales threw forth a suppliant cry,
 The Majesty of England interposed,
 And the sword stopped, the bleeding wounds were closed,
 And faith preserved her ancient purity.
 How little boots that precedent of good,
 Scorned or forgotten, thou canst testify,
 For England's shame, O Sister realm. From wood,
 Mountain, and moor, and crowded street, where lie
 The headless martyrs of the covenant,
 Slain by compatriot Protestants that draw
 From councils senseless as intolerant
 Their warrant. Bodies fall by wild sword law ;
 But who would force the soul, tilts with a straw
 Against a champion cased in adamant."

All this misery and ruin to so many, was perpetrated that the Church of England should be established in Scotland—a church sprung from, and retaining too many customs and forms of the Church of Rome. As already mentioned, we believe the first preachers of the gospel in Great Britain and Ireland, to have been in connection with the Church of Rome. Ninian, who established himself at Whithorn in the fourth century, was in close connection with Saint Martin of Tours, who is stated to have introduced monastic establishments. A short notice of this Saint has been given by us under our supplement account of Wigtonshire, Kirkmaiden parish. The Church of England claims great antiquity and superiority as a church through the ancient Fathers and other human authorities, which, as we have shown, is repudiated by its own clergy, when

Cranmer and others could state what they did, adhering to the only guide, the New Testament. An idea of the value of the ancient Fathers may be gathered from the mention of the first (abbreviated by us), in Riddle's "Christian Antiquities": "Clement styled bishop of Rome. Neither the date of his appointment to the superintendence of the Church, nor the time of his death can be exactly ascertained, but it is probable that he succeeded two former bishops, Linus and Anacletus, at the latter end of the first century, perhaps about A.D. 91 or 92, and died about the year 100. The Epistle to the Corinthians was probably written by him about the year 96, in the name of the Church of Rome, to the Church of Corinth. He was not aware of a distinction between bishops and presbyters, terms which in fact, he uses as synonymous. It has been disfigured by interpolations in later times, and various passages are supposed to have been transferred from the writings of Clement of Alexandria (died about A.D. 218). It is quite possible that some of these may have arisen from Clement himself. Among them we may reckon various misapplications of Scripture; and an allusion to the fabulous story of the phoenix and its restoration, in proof of the possibility of the future resurrection of the dead." The ancient Fathers, as they are called, are now within the reach of all, having been recently translated, but we give this notice of Clement as he is the first, and the observations come from a clergyman of the Church of England. He is a candid writer, and plainly tells us that Clement was not aware of any distinction between bishops and presbyters, as well as having made "various misapplications of Scripture."

In pursuing this subject it will be found that more than one version exists of the writings of these Fathers. We have gone over them, and will briefly state that Clement does not mention prelates, but only bishops (ministers) and deacons (laymen in charge of the temporal matters). He was the companion of the Apostle Paul. We next have Polycarp, a disciple and friend of the Apostle John. He also only mentions presbyters (ministers and elders) and

deacons. Then comes Ignatius, a contemporary and disciple of the Apostles. His reputed writings have been the basis for the three orders of prelate, priest and deacon in the Church of England, but unfortunately for the assumption most of what has been given as his, are now found to be forgeries. Of fifteen epistles the first eight are now condemned as spurious, and the remaining seven are considered by critics to be questionable and doubtful. The next ancient Father was Justin Martyr, but as he was born about A.D. 114, and thereby subsequent to the time of the Apostles, he and those after him appeared when the Church was in a corrupt state, which had commenced even in the days of the Apostles.

With the first of the ancient Fathers, we certainly would expect to find indisputable evidence of Prelacy, had it existed, as well as purity of doctrine, but it is otherwise. There is therefore some excuse for those who followed. That a Church, however, in the full meaning of the word, as now understood, existed in Rome in the year 96, has as much truth in it, as that it can be shown in scripture that the Apostle Peter was the first Pope or even bishop there ; or that the Church of England is the representative of the Church founded at Jerusalem, and presided over by the Apostle James. The Apostle Paul's Cathedral at Rome could have been no more than a hut, used as his abode and prison.

We enter on these subjects with no desire for controversy so rife as it has always and will always be on these matters, but to show that the Covenanters in refusing prelacy and liturgies, knew more about the early history of the Church than many now appear to do, and hence the want of steadfastness. The ignorance and bitterness exhibited towards Presbyterians in the seventeenth century, may be understood when the following could be issued within the last few months, in a weekly Church of England paper. "We deeply regret to observe that our most religious and gracious Majesty the Queen has thought it consistent with her duty to Almighty God, and to the faithful of the ancient Church

of England, to partake of bread and wine at the so-called communion of the Scotch Presbyterians—an event unparalleled in the history of the National Church.” Or again, in the same journal, in regard to the burial of Dr David Livingstone the distinguished African Missionary and traveller in Westminster Abbey, the following appeared. “He lived and died, I believe, a Presbyterian. He had forsaken the faith of his forefathers, and associated himself with a sect which (on a par with Dissenters in England) from having no divinely appointed ministers or teachers, can have but one available sacrament, that of baptism. Such an one, then, at his decease ought to find no place in Westminster Abbey. As well might we inter there the Sultan of Turkey, His Majesty of Ashantee, or the King of the Cannibal Islands.” This is Christianity in the nineteenth century, and the feelings entertained we regret to say, by not a few Episcopalians, who so deceive themselves as to consider that they are Christians. With such information more allowance can be made for what occurred in the seventeenth century, when education was only enjoyed by the few, and men’s minds cramped accordingly.

The space we have allotted to church matters is to show the power it influenced in Galloway in early times, and after the Reformation, the absurd assumption of the Church of England to be the true Apostolic institution, and to force its ministry, &c., on Scotland by which ruin and misery in a special degree was again brought upon Galloway, a district which had so often suffered previously from other causes. It is now ascertained beyond question that the Presbyterian is the largest Protestant Church in the world. This fact was brought out at the Pan-Presbyterian Council of all the Presbyterian Churches held in London in July 1875. This important Congress had delegates, ecclesiastical and lay, from all parts of the world. They came from the United States of America, Canada, New Zealand, Italy, Spain, Belgium, France, Hungary, Switzerland, the established and other Churches in Scotland, Ireland, Wales, and those in England. The delegates from Australia had not

time to arrive. The different churches throughout the world are forty-eight, with 20,000 congregations, some small, but others very large, some in America having 1400 communicants on the roll. There were present about 200 delegates. The churches are of the same Evangelical faith, and Scriptural Church order, preserved through much persecution by those on the continent. Some of these, such as the Hungarian, &c., were unknown in this country. Their struggles have been many, and great, but this Council will now be on the alert to succour. The Apostolic Church is now rising into eminence. It was attempted to be crushed on the continent, and also in this country, but all in vain. It is now in the ascendant. We were present at one of the meetings of this the first Congress, to be held hereafter yearly, in different parts and places. As stated, the Presbyterian Church is the best to cope with Romanism, Ritualism, infidelity, and indifferentism. Attached to it are the benefits, antiquity, and Apostolicity of Presbyterianism.

The Church of England retained the Church of Rome system in early times, of attaching to it the king and chief nobles. This was the policy of the Church of Rome, and continued by the Reformed Church of England, which wealth to attract to its ministry, has enabled it to carry out. Many great scholars have consequently adorned that Church, but as a body the Presbyterian Clergy have the advantage, arising from the necessity of every student having to go through a long course of study. In the Anglican Church it is left more to individual inclination; a friendly bishop can overlook much, and pass a candidate.* Other qualifications in addition to classical attainments, are however specially required in the Presbyterian Church. Many a minister by study attains to the highest scholarship. Buried in his study, a proficiency is arrived at, which would be invaluable, if it could be given to the world, but in general, his learning is never heard of. Rarely, but sometimes it is by the general public, when he dies. With learning, and scholarly attainments of the highest order, a Presbyterian

* We know of some curious cases.

minister requires to be a man of power in the pulpit, and out of it, going amongst his flock as their spiritual adviser from day to day. One of the members of a family which stands pre-eminent for the munificent and princely contributions for the extension of the church, stated publicly, "that while the amount of work done by some of the ministers is almost superhuman, and others may be said to do their duty well ; there are others who habitually neglect their duties." We want more Rutherfords and M'Cheynes, and a large increase of eloquence in the pulpit, with good reading. The Presbyterian service void of everything sensual, as it should be, requires in these worldly-minded times, men of power to bring out in all its beauty the simple worship instituted by the Scriptures, which cannot fail to draw the people, high and low, when properly shown forth. The Church of Rome with all its sensual service to captivate, takes care to select those to preach who are gifted with eloquence. In Trinity College, Dublin, there is a professorship for Oratory, and why should there not be one in our Scottish Universities ? The study of vocal music would also be of importance, and stop the craving after the instrumental. As a well-known clergyman in London said, "There is something wanting in the clergyman when instrumental music is required." We do not think that the Rev. Samuel Rutherford, the Professor of Latin, and then the revered and persecuted minister of Anwoth, or those like him, would have required such aid. He rose at 3 A.M., spent the early part of the day in prayer ; the other portion, and the remainder in visiting his flock, particularly those who were sick, or in trouble.

The necessity of granting larger incomes to the clergy in Scotland, although making progress, is not yet sufficiently recognised. In the times in which we live, young men devoutly disposed, of talent, and good family are kept back from the ministry, from the small remuneration that is given, and the knowledge that as the world now is, to command respect amongst all classes, and bring up families properly, a good income to enable them to live comfortably, is required. Wealth is not desired, but what was a fair income in former

days will not do now. Pay the clergy properly, and good men from all classes will be obtained. By drawing from the ranks of the higher classes, better men may not be got, but it will impart more tone and polish, which at present is not so general as it should be.*

From the earliest times within the range of history, Galloway was essentially an ecclesiastical district ; ruled by one church after another until we come to the seventeenth century, with the cruel persecution, and all the misery that attended it. The stern attitude which Galloway held, had much to do with the Presbyterian Church being at last acknowledged and settled by law. While advocating the Presbyterian as the nearest to the church founded by the apostles, we are of opinion that hearers of the word should go to the church that suits them best, and will make them true Christians. The Church of England, with all its faults, has circulated the Bible far and wide, and is therefore viewed with respect by Presbyterians. It is to be regretted that the same feeling should not exist to the same extent on the other side.

We must touch on another point before ending this subject, which, as already stated, specially applies to Galloway, as it was. We refer to the idea entertained by many that the Covenanters were Cameronians. This is a mistake. The first of the Covenanters in Galloway was in 1638, after signing the National Covenant, and in 1639 the War Committee commenced to levy an army over the whole kingdom. Through the brutality of some soldiers at

* We hope we will be excused from touching on such subjects, but after a long sojourn in England we are too well acquainted with the feeling entertained there in regard to the Scottish Church. The amount of ignorance is great, but yet other points brought forward are true, which can be rectified. As regards ignorance, the late Dr Macfarlane of Duddingston, who died when Moderator of the Church of Scotland, told us a story about a good man, the late ———, M.P. for Oxford, who did not know that Presbyterians were Protestants. The Rev. Dr was one of a deputation to London in regard to grants to the clergy in Canada, and as the Church of England was alone considered to be Protestant, the Church of Scotland was excluded. However, the mistake was at last found out, and valuable aid was given to put it right with government. We have seen the principal denominations described as Protestants, Roman Catholics, Presbyterians, &c., &c.

Dalry on the 13th November 1666, the next rising was caused. Richard Cameron, after whom the Cameronians are called, belonged to Fifeshire, and was at one time an Episcopalian. His licence to preach the Gospel as a member of the Church of Scotland, was conferred on him in Haughhead House, Roxburghshire. He at once became a strong upholder of the spiritual independence of the Church, and had differences with those of the moderate party; he proceeded to Holland, and was there ordained. In 1680 he returned to Scotland, and on the 20th June of that year, at Sanquhar, he and his brother, with about twenty others, publicly renounced their allegiance to Charles II. From thence they were tracked to Airdross, surprised, and defeated on the 20th July. Cameron was slain. Of his brother we have no particulars. All this happened in a few months. He and his brother had no connection with Galloway. He had in a measure withdrawn from the Church of Scotland. The Church did not repudiate royalty, but only would not acknowledge the king as its head in spiritual matters. The test oath forced on and refused by the people (even by some Episcopalians) was virtually to make Presbyterians abjure their religion. Of such were the martyrs at Wigtown, and the covenanters generally. Presbyterians have always been loyal as subjects. They fought for their religion and not against royalty. Cameron and his small band must be sympathised with, but they took a false step, and to call the Covenanters as a body, Cameronians,* as some historians have done, is inaccurate.

In regard to the possession of lands in Galloway, it is necessary in a history like this to mention that the superiority was in very many, in fact in most cases, quite distinct from actual ownership. They were generally held separately, sometimes by the Church, sometimes by individuals, and caused in the many periods of turmoil with which the district was visited, irretrievable ruin to not a few of the most ancient families who were not hangers-on at Court, or had

* See Balmaghie parish for an account of the Reverend John Macmillan, who joined them, having been deposed by the church in 1703.

not a member in the Church of Rome. To come to more recent times, it is extraordinary to read of the charters granted to one or two families in the seventeenth century, of land in nearly every parish, which was nothing more than paper, as the actual estates were in possession of the real owners. The Gordons of Kenmure, and the Maxwells figure conspicuously in this way. Under such circumstances the task of following the real owners is a most difficult one. It is to be found throughout Galloway history from the time that charters first appear. A Court or Church favourite would obtain a charter of lands, which he or his never obtained possession of.

Dr Hill Burton states in his "History of Scotland:" "With the Celts, who loved the patriarchal system, and did not take kindly to the feudal, the process lasted down to the Revolution. Some of the proud chiefs would not hold by royal charter, or 'the sheepskin title,' as they called it. The fief would then be forfeited, and transferred generally to some aggrandizing house. Even in such hands the sheepskin title might not be at once available, but it could be put by, and when the right time came it gave the legitimate influence of the law to the necessary coercion."

It was the same with the Church when Priors and Abbots cast an envious eye on a good track of land. If they could not get possession they obtained the superiority, which in not a few cases brought ruin to the real owners sooner or later. The ancient landowners in Galloway have disappeared. The Anglo-Normans who crowded into the district supplanted those of Celtic origin. It is necessary, however, to state that the leading Norman families who rose to such power in the eleventh and twelfth centuries, have also disappeared. These families were possessed of surnames from the first, showing that they were of good origin; whereas the many who followed, and whose descendants continue to be landowners, with one or two exceptions, can only be traced from the time they obtained a footing in this country. They took their surnames from the lands, &c.

It has been for a considerable time the practice for

families to try and trace from Norman ancestors at the conquest by William, assuming that thereby they are of gentle blood from that period at least. This is a fallacy ; it is now becoming better known, that the bulk of the invading army was composed of the scum of France's adventurers, and as mentioned by Thierry, were only known by the names of the towns and countries from which they originally came, as St Quentin, St Maur, Gascogne, &c., &c. The majority did not even obtain such names, and had none until they were put into possession of lands taken from some native proprietor. From lands so obtained the most of the Normans took their surnames.

We have heard and read a good deal about the "Baronage," but the feudal system was only gradually introduced by the Anglo-Normans, as thought by some commencing about the end of the eleventh century, but we think more correctly in the twelfth century. Instead of the district having been Celtic, one would suppose from the free use of the word (Baronage) that the Anglo-Normans had always been the possessors, and not the successors to the Celtic proprietors. The esteem held by some in England for these Norman intruders is to be learned from writings on the subject. From among a collection of miscellaneous papers, printed for J. Peele, London, in 1747, we give the following extract :—"William the Norman, improperly called Conqueror, invaded England at the Head of Forces mixed and collected from many countries, most of them needy Adventurers, allured by Promises of Plunder and Settlements in this Kingdom, which, when subdued, was to be turned into Spoil, and parted amongst the Spoilers, with proper Preference and Allotment to the principal Spoiler. He seized a great Number of Estates with as little Ceremony as Mercy. When by this, and every furious Oppression he had made the miserable Nation stark mad, his next step was to punish them for being so. He therefore, besides infinite Vengeance, Corporal and Capital, at once seized into his own Hands all Baronies, and all Fiefs of the Crown. Thus he reduced all the Nobility and Landholders in England to

Nakedness and want of Bread. Their Misery, which seemed Complete, had yet a heavy Aggravation ; Their Estates were granted to the Favourites and Champions of the Usurper, desperate Adventurers, and the needy Hunters of Fortune. These Upstarts and Spoilers were incredibly exalted. Some of them rioted in the Revenues of whole Counties ; many of them counted their Manors by Hundreds. Others were made Lords of Cities, others Proprietors of great Towns ; the rest Commanded strong Forts and Castles, now purposely built to insure the everlasting Bondage of the wretched English. All these lofty Upstarts had it now in their Option, to starve, or to feed, the genuine Lords and Owners ; I mean, such of them as the cruel mercy of the Invader had left to live bereft of Dignity and Bread. When William had, as it were, extinguished the English Nobility and Landholders, he extended his Savage Scheme to the English clergy, despising their Privileges, trampling upon their Charters, and subjecting them to what burdens he pleased, and put Normans in their room. Some he banished, others he imprisoned, and supplied all the vacancies with strangers, Creatures of his own, or of the Pope. Such was the return to the English clergy for their early submission to him, and their Treachery to their Country." Again, Mackenzie in his "History of Northumberland" states that the Conqueror was so profuse in his gifts that he gave 280 manors to one of his bishops: "Thus strangers," says a Norman ecclesiastic, "were enriched by the wealth of England, whose for them were nefariously killed or driven out to wander wretched exiles abroad. Ord. Vit. 521." The foregoing depicts the manner in which the Normans rose to such eminence. When we read of them having married heiresses, the daughters and widows of the Saxon or Welsh holders of land, let it be always considered—was it not by force. The hatred instilled in the breasts of the natives, would not have allowed willingly such unions with the invaders and spoilers of the land. What we have given in regard to the course followed by the clergy, is the history of the church. They were always interfering, and what misery has ensued

first and last. However, they got their deserts from William the Norman.

We have already mentioned that most of the new settlers took their names from the land they obtained in Scotland. It has been stated that King Malcolm III. (A.D. 1057 to 1093) first introduced surnames to break up the clans.* This, however, applied more to the Highlands than to Galloway and the Lowlands ; but if carried out at that time, and also in these parts, it is scarcely traceable, for until the twelfth and thirteenth centuries surnames were unknown excepting in families of ancient and high descent. In Scotland they were scarcely known. In Ireland research is more successful. It seems to us to be a very great mistake to claim descent for the first earls in Scotland from the ancient Mormaers, who were of Celtic blood. The Norsemen in most instances supplanted these ancient rulers of districts, and when their power was overthrown the new title of earl, taken from the Norse jarl, pronounced yarl, was introduced, and evidently given to foreigners, who had no apparent connection, and were quite distinct from the native Mormaers. In the same way several clans have names from Norse, &c., leaders, who became the chieftains while the people were Gaels. Of these are the clans Campbell, Macdougall, Macdonald, Macintosh, Macleod, Macpherson, Mackay, Fraser, Gordon, Gunn, Davidson, Gillamber, MacHeamish, &c., &c. Believing the ancient Mormaers to have been of much higher position, and the earls who subsequently appeared to have possessed much less power, and not connected with them by blood or in any other way, we will proceed to give the names of the first earls and their origin, as far as can be learned. We will arrange the titles alphabetically :—

Athol, Earls of—Created by King Edgar, who reigned from A.D. 1097 to 1107. Passed by marriage to Thomas, the brother of Alan, Lord of Galloway. Afterwards

* It is believed that in his reign parishes were defined, and came into general force.

passed to six distinct families, the last being the Murrays, of Flemish origin, the present holders, created Earl of Athole in 1626, and Duke of in 1703.

Angus—The first to be found was Gilchrist, in Gaelic Gille Criosd, the servant of Christ. Gil is a prefix from the Norse generally given to names, and particularly in Ireland where the Norsemen held sway for a considerable period. From the close connection which existed it also extended to several located in Scotland. In the Irish Annals will be found Gillecondad, son of GilMichel; Gillemakessoc, son of Gillemore; Gillemartyne, son of GilMichel; Gillemichel, son of GilMichel; and Gillepatrick, son of Malbride. Gil-madr in Norse means a libertine. In Gaelic a gillie means lad, &c.—a servant. The Earl of Airlie claims descent from Gillibrede, Maormar of Angus, or from Gilchrist, already mentioned—which of them is not known. His ancestor is stated to have been Gilbert, the third son, who about 1163 had bestowed on him the barony of Ogilvy, in Forfarshire, from which the family name was assumed. The period creates doubt as to this claim, and even if allowed, there is every reason to believe that both Gillibrand and Gilchrist were rather earls than mormaers, and were not hereditary holders, but of mixed blood. We are inclined to think that the idea of descent arose from the supposition that Gillibrede and Gilbert were the same, which is so far correct, as the Gaelic for the latter is Gileabart and Gillebride; but Gilbert is not a Gaelic, but a Norse or Saxon name. It is claimed as Anglo-Saxon. From an interesting work, first published in 1605 (see origin of the name of Walter under Garlies, parish of Minnigaff), Gilbert was Saxon, and anciently spelled Gildberight, which is from Gild, free. By abbreviation it became Gilbert. The meaning was, liberally or bountifully disposed. The first Earl of Angus existed in the reign of Malcolm IV., and was alive in A.D. 1157. It passed in marriage with the heiress to Gilbert de

Umfraville, an Anglo-Norman, in A.D. 1243. Forfeited. Passed to the Stewarts, and then to the Douglases, both of whom were also of foreign extraction. Now held by the Duke of Hamilton, of Flemish origin. See note under Threave, parish of Balmaghie.

Buchan—First possessed by Fergus, in the reign of King William I.—that is, between A.D. 1165 and 1214.

In A.D. 1210 it passed by marriage to William Comyn, of Norman descent, and since then the title has been borne by the three distinct families of foreign extraction, the present holder being a branch of the Erskine family. Obtained by marriage in the seventeenth century.

Carrick—First held by Duncan, son of Gilbert, son of Fergus, Lord of Galloway, whom we consider to have been of Norse blood. Passed by marriage to Robert Brus, father of King Robert I., of Norman origin.

Caithness, Earls of—Originally Norse. Passed to many different families. Bestowed on William Sinclair, of Anglo-Norman descent, in 1455. Still held by the Sinclairs.

Dunbar, Earls of—Believed by us to be of Anglo-Norse blood. A full account will be found under Mochrum, in supplement to Wigtonshire. First made earls in the twelfth century.

Fife, Earls of—The first family in the male line ended about A.D. 1356. There is considerable confusion as to their origin; but we do not think that there is sufficient basis for believing that they were descended from the Mormaers, as some have stated. As in other cases, it has been overlooked that the Earl Thorfinn was in possession of Fifeshire at the time when Duncan Macduff is mentioned as the Maormor of Fife. The district was also apparently largely colonized with Norsemen. As conquered, Thorfinn no doubt put in his own people as rulers, subordinate to himself. After 1356 the earldom passed with an only daughter, who was heiress, and had four husbands. She yet died childless. It next passed to the Stewarts, Earls of

time to arrive. The different churches throughout the world are forty-eight, with 20,000 congregations, some small, but others very large, some in America having 1400 communicants on the roll. There were present about 200 delegates. The churches are of the same Evangelical faith, and Scriptural Church order, preserved through much persecution by those on the continent. Some of these, such as the Hungarian, &c., were unknown in this country. Their struggles have been many, and great, but this Council will now be on the alert to succour. The Apostolic Church is now rising into eminence. It was attempted to be crushed on the continent, and also in this country, but all in vain. It is now in the ascendant. We were present at one of the meetings of this the first Congress, to be held hereafter yearly, in different parts and places. As stated, the Presbyterian Church is the best to cope with Romanism, Ritualism, infidelity, and indifferentism. Attached to it are the benefits, antiquity, and Apostolicity of Presbyterianism.

The Church of England retained the Church of Rome system in early times, of attaching to it the king and chief nobles. This was the policy of the Church of Rome, and continued by the Reformed Church of England, which wealth to attract to its ministry, has enabled it to carry out. Many great scholars have consequently adorned that Church, but as a body the Presbyterian Clergy have the advantage, arising from the necessity of every student having to go through a long course of study. In the Angelican Church it is left more to individual inclination; a friendly bishop can overlook much, and pass a candidate.* Other qualifications in addition to classical attainments, are however specially required in the Presbyterian Church. Many a minister by study attains to the highest scholarship. Buried in his study, a proficiency is arrived at, which would be invaluable, if it could be given to the world, but in general, his learning is never heard of. Rarely, but sometimes it is by the general public, when he dies. With learning, and scholarly attainments of the highest order, a Presbyterian

* We know of some curious cases.

minister requires to be a man of power in the pulpit, and out of it, going amongst his flock as their spiritual adviser from day to day. One of the members of a family which stands pre-eminent for the munificent and princely contributions for the extension of the church, stated publicly, "that while the amount of work done by some of the ministers is almost superhuman, and others may be said to do their duty well; there are others who habitually neglect their duties." We want more Rutherfords and M'Cheynes, and a large increase of eloquence in the pulpit, with good reading. The Presbyterian service void of everything sensual, as it should be, requires in these worldly-minded times, men of power to bring out in all its beauty the simple worship instituted by the Scriptures, which cannot fail to draw the people, high and low, when properly shown forth. The Church of Rome with all its sensual service to captivate, takes care to select those to preach who are gifted with eloquence. In Trinity College, Dublin, there is a professorship for Oratory, and why should there not be one in our Scottish Universities? The study of vocal music would also be of importance, and stop the craving after the instrumental. As a well-known clergyman in London said, "There is something wanting in the clergyman when instrumental music is required." We do not think that the Rev. Samuel Rutherford, the Professor of Latin, and then the revered and persecuted minister of Anwoth, or those like him, would have required such aid. He rose at 3 A.M., spent the early part of the day in prayer; the other portion, and the remainder in visiting his flock, particularly those who were sick, or in trouble.

The necessity of granting larger incomes to the clergy in Scotland, although making progress, is not yet sufficiently recognised. In the times in which we live, young men devoutly disposed, of talent, and good family are kept back from the ministry, from the small remuneration that is given, and the knowledge that as the world now is, to command respect amongst all classes, and bring up families properly, a good income to enable them to live comfortably, is required. Wealth is not desired, but what was a fair income in former

days will not do now. Pay the clergy properly, and good men from all classes will be obtained. By drawing from the ranks of the higher classes, better men may not be got, but it will impart more tone and polish, which at present is not so general as it should be.*

From the earliest times within the range of history, Galloway was essentially an ecclesiastical district; ruled by one church after another until we come to the seventeenth century, with the cruel persecution, and all the misery that attended it. The stern attitude which Galloway held, had much to do with the Presbyterian Church being at last acknowledged and settled by law. While advocating the Presbyterian as the nearest to the church founded by the apostles, we are of opinion that hearers of the word should go to the church that suits them best, and will make them true Christians. The Church of England, with all its faults, has circulated the Bible far and wide, and is therefore viewed with respect by Presbyterians. It is to be regretted that the same feeling should not exist to the same extent on the other side.

We must touch on another point before ending this subject, which, as already stated, specially applies to Galloway, as it was. We refer to the idea entertained by many that the Covenanters were Cameronians. This is a mistake. The first of the Covenanters in Galloway was in 1638, after signing the National Covenant, and in 1639 the War Committee commenced to levy an army over the whole kingdom. Through the brutality of some soldiers at

* We hope we will be excused from touching on such subjects, but after a long sojourn in England we are too well acquainted with the feeling entertained there in regard to the Scottish Church. The amount of ignorance is great, but yet other points brought forward are true, which can be rectified. As regards ignorance, the late Dr Macfarlane of Duddingston, who died when Moderator of the Church of Scotland, told us a story about a good man, the late ———, M.P. for Oxford, who did not know that Presbyterians were Protestants. The Rev. Dr was one of a deputation to London in regard to grants to the clergy in Canada, and as the Church of England was alone considered to be Protestant, the Church of Scotland was excluded. However, the mistake was at last found out, and valuable aid was given to put it right with government. We have seen the principal denominations described as Protestants, Roman Catholics, Presbyterians, &c., &c.

Dalry on the 13th November 1666, the next rising was caused. Richard Cameron, after whom the Cameronians are called, belonged to Fifeshire, and was at one time an Episcopalian. His licence to preach the Gospel as a member of the Church of Scotland, was conferred on him in Haughhead House, Roxburghshire. He at once became a strong upholder of the spiritual independence of the Church, and had differences with those of the moderate party; he proceeded to Holland, and was there ordained. In 1680 he returned to Scotland, and on the 20th June of that year, at Sanquhar, he and his brother, with about twenty others, publicly renounced their allegiance to Charles II. From thence they were tracked to Airdmoss, surprised, and defeated on the 20th July. Cameron was slain. Of his brother we have no particulars. All this happened in a few months. He and his brother had no connection with Galloway. He had in a measure withdrawn from the Church of Scotland. The Church did not repudiate royalty, but only would not acknowledge the king as its head in spiritual matters. The test oath forced on and refused by the people (even by some Episcopalians) was virtually to make Presbyterians abjure their religion. Of such were the martyrs at Wigtown, and the covenanters generally. Presbyterians have always been loyal as subjects. They fought for their religion and not against royalty. Cameron and his small band must be sympathised with, but they took a false step, and to call the Covenanters as a body, Cameronians,* as some historians have done, is inaccurate.

In regard to the possession of lands in Galloway, it is necessary in a history like this to mention that the superiority was in very many, in fact in most cases, quite distinct from actual ownership. They were generally held separately, sometimes by the Church, sometimes by individuals, and caused in the many periods of turmoil with which the district was visited, irretrievable ruin to not a few of the most ancient families who were not hangers-on at Court, or had

* See Balmaghie parish for an account of the Reverend John Macmillan, who joined them, having been deposed by the church in 1703.

not a member in the Church of Rome. To come to more recent times, it is extraordinary to read of the charters granted to one or two families in the seventeenth century, of land in nearly every parish, which was nothing more than paper, as the actual estates were in possession of the real owners. The Gordons of Kenmure, and the Maxwells figure conspicuously in this way. Under such circumstances the task of following the real owners is a most difficult one. It is to be found throughout Galloway history from the time that charters first appear. A Court or Church favourite would obtain a charter of lands, which he or his never obtained possession of.

Dr Hill Burton states in his "History of Scotland:" "With the Celts, who loved the patriarchal system, and did not take kindly to the feudal, the process lasted down to the Revolution. Some of the proud chiefs would not hold by royal charter, or 'the sheepskin title,' as they called it. The fief would then be forfeited, and transferred generally to some aggrandizing house. Even in such hands the sheepskin title might not be at once available, but it could be put by, and when the right time came it gave the legitimate influence of the law to the necessary coercion."

It was the same with the Church when Priors and Abbots cast an envious eye on a good track of land. If they could not get possession they obtained the superiority, which in not a few cases brought ruin to the real owners sooner or later. The ancient landowners in Galloway have disappeared. The Anglo-Normans who crowded into the district supplanted those of Celtic origin. It is necessary, however, to state that the leading Norman families who rose to such power in the eleventh and twelfth centuries, have also disappeared. These families were possessed of surnames from the first, showing that they were of good origin; whereas the many who followed, and whose descendants continue to be landowners, with one or two exceptions, can only be traced from the time they obtained a footing in this country. They took their surnames from the lands, &c.

It has been for a considerable time the practice for

families to try and trace from Norman ancestors at the conquest by William, assuming that thereby they are of gentlé blood from that period at least. This is a fallacy ; it is now becoming better known, that the bulk of the invading army was composed of the scum of France's adventurers, and as mentioned by Thierry, were only known by the names of the towns and countries from which they originally came, as St Quentin, St Maur, Gascogne, &c., &c. The majority did not even obtain such names, and had none until they were put into possession of lands taken from some native proprietor. From lands so obtained the most of the Normans took their surnames.

We have heard and read a good deal about the "Baronage," but the feudal system was only gradually introduced by the Anglo-Normans, as thought by some commencing about the end of the eleventh century, but we think more correctly in the twelfth century. Instead of the district having been Celtic, one would suppose from the free use of the word (Baronage) that the Anglo-Normans had always been the possessors, and not the successors to the Celtic proprietors. The esteem held by some in England for these Norman intruders is to be learned from writings on the subject. From among a collection of miscellaneous papers, printed for J. Peele, London, in 1747, we give the following extract :—"William the Norman, improperly called Conqueror, invaded England at the Head of Forces mixed and collected from many countries, most of them needy Adventurers, allured by Promises of Plunder and Settlements in this Kingdom, which, when subdued, was to be turned into Spoil, and parted amongst the Spoilers, with proper Preference and Allotment to the principal Spoiler. He seized a great Number of Estates with as little Ceremony as Mercy. When by this, and every furious Oppression he had made the miserable Nation stark mad, his next step was to punish them for being so. He therefore, besides infinite Vengeance, Corporal and Capital, at once seized into his own Hands all Baronies, and all Fiefs of the Crown. Thus he reduced all the Nobility and Landholders in England to

Nakedness and want of Bread. Their Misery, which seemed Complete, had yet a heavy Aggravation ; Their Estates were granted to the Favourites and Champions of the Usurper, desperate Adventurers, and the needy Hunters of Fortune. These Upstarts and Spoilers were incredibly exalted. Some of them rioted in the Revenues of whole Counties ; many of them counted their Manors by Hundreds. Others were made Lords of Cities, others Proprietors of great Towns ; the rest Commanded strong Forts and Castles, now purposely built to insure the everlasting Bondage of the wretched English. All these lofty Upstarts had it now in their Option, to starve, or to feed, the genuine Lords and Owners ; I mean, such of them as the cruel mercy of the Invader had left to live bereft of Dignity and Bread. When William had, as it were, extinguished the English Nobility and Landholders, he extended his Savage Scheme to the English clergy, despising their Privileges, trampling upon their Charters, and subjecting them to what burdens he pleased, and put Normans in their room. Some he banished, others he imprisoned, and supplied all the vacancies with strangers, Creatures of his own, or of the Pope. Such was the return to the English clergy for their early submission to him, and their Treachery to their Country." Again, Mackenzie in his "History of Northumberland" states that the Conqueror was so profuse in his gifts that he gave 280 manors to one of his bishops: "Thus strangers," says a Norman ecclesiastic, "were enriched by the wealth of England, whose for them were nefariously killed or driven out to wander wretched exiles abroad. Ord. Vit. 521." The foregoing depicts the manner in which the Normans rose to such eminence. When we read of them having married heiresses, the daughters and widows of the Saxon or Welsh holders of land, let it be always considered—was it not by force. The hatred instilled in the breasts of the natives, would not have allowed willingly such unions with the invaders and spoilers of the land. What we have given in regard to the course followed by the clergy, is the history of the church. They were always interfering, and what misery has ensued

first and last. However, they got their deserts from William the Norman.

We have already mentioned that most of the new settlers took their names from the land they obtained in Scotland. It has been stated that King Malcolm III. (A.D. 1057 to 1093) first introduced surnames to break up the clans.* This, however, applied more to the Highlands than to Galloway and the Lowlands ; but if carried out at that time, and also in these parts, it is scarcely traceable, for until the twelfth and thirteenth centuries surnames were unknown excepting in families of ancient and high descent. In Scotland they were scarcely known. In Ireland research is more successful. It seems to us to be a very great mistake to claim descent for the first earls in Scotland from the ancient Mormaers, who were of Celtic blood. The Norsemen in most instances supplanted these ancient rulers of districts, and when their power was overthrown the new title of earl, taken from the Norse jarl, pronounced yarl, was introduced, and evidently given to foreigners, who had no apparent connection, and were quite distinct from the native Mormaers. In the same way several clans have names from Norse, &c., leaders, who became the chieftains while the people were Gaels. Of these are the clans Campbell, Macdougall, Macdonald, Macintosh, Macleod, Macpherson, Mackay, Fraser, Gordon, Gunn, Davidson, Gillamber, MacHeamish, &c., &c. Believing the ancient Mormaers to have been of much higher position, and the earls who subsequently appeared to have possessed much less power, and not connected with them by blood or in any other way, we will proceed to give the names of the first earls and their origin, as far as can be learned. We will arrange the titles alphabetically :—

Athol, Earls of—Created by King Edgar, who reigned from A.D. 1097 to 1107. Passed by marriage to Thomas, the brother of Alan, Lord of Galloway. Afterwards

* It is believed that in his reign parishes were defined, and came into general force.

passed to six distinct families, the last being the Murrays, of Flemish origin, the present holders, created Earl of Athole in 1626, and Duke of in 1703.

Angus—The first to be found was Gilchrist, in Gaelic Gille Criosd, the servant of Christ. Gil is a prefix from the Norse generally given to names, and particularly in Ireland where the Norsemen held sway for a considerable period. From the close connection which existed it also extended to several located in Scotland. In the Irish Annals will be found Gillecondad, son of Gilmichel; Gillemakessoc, son of Gillemore; Gille-martyne, son of Gilmichel; Gillemichel, son of Gilmichel; and Gillepatrick, son of Malbride. Gil-madr in Norse means a libertine. In Gaelic a gillie means lad, &c.—a servant. The Earl of Airlie claims descent from Gillibrede, Maormar of Angus, or from Gilchrist, already mentioned—which of them is not known. His ancestor is stated to have been Gilbert, the third son, who about 1163 had bestowed on him the barony of Ogilvy, in Forfarshire, from which the family name was assumed. The period creates doubt as to this claim, and even if allowed, there is every reason to believe that both Gillibrand and Gilchrist were rather earls than mormaers, and were not hereditary holders, but of mixed blood. We are inclined to think that the idea of descent arose from the supposition that Gillibrede and Gilbert were the same, which is so far correct, as the Gaelic for the latter is Gileabart and Gillebride; but Gilbert is not a Gaelic, but a Norse or Saxon name. It is claimed as Anglo-Saxon. From an interesting work, first published in 1605 (see origin of the name of Walter under Garlies, parish of Minnigaff), Gilbert was Saxon, and anciently spelled Gildberight, which is from Gild, free. By abbreviation it became Gilbert. The meaning was, liberally or bountifully disposed. The first Earl of Angus existed in the reign of Malcolm IV., and was alive in A.D. 1157. It passed in marriage with the heiress to Gilbert de

- Umfraville, an Anglo-Norman, in A.D. 1243. Forfeited. Passed to the Stewarts, and then to the Douglasses, both of whom were also of foreign extraction. Now held by the Duke of Hamilton, of Flemish origin. See note under Threave, parish of Balmaghie.
- Buchan—First possessed by Fergus, in the reign of King William I.—that is, between A.D. 1165 and 1214. In A.D. 1210 it passed by marriage to William Comyn, of Norman descent, and since then the title has been borne by the three distinct families of foreign extraction, the present holder being a branch of the Erskine family. Obtained by marriage in the seventeenth century.
- Carrick—First held by Duncan, son of Gilbert, son of Fergus, Lord of Galloway, whom we consider to have been of Norse blood. Passed by marriage to Robert Brus, father of King Robert I., of Norman origin.
- Caithness, Earls of—Originally Norse. Passed to many different families. Bestowed on William Sinclair, of Anglo-Norman descent, in 1455. Still held by the Sinclairs.
- Dunbar, Earls of—Believed by us to be of Anglo-Norse blood. A full account will be found under Mochrum, in supplement to Wigtonshire. First made earls in the twelfth century.
- Fife, Earls of—The first family in the male line ended about A.D. 1356. There is considerable confusion as to their origin; but we do not think that there is sufficient basis for believing that they were descended from the Mormaers, as some have stated. As in other cases, it has been overlooked that the Earl Thorfinn was in possession of Fifeshire at the time when Duncan Macduff is mentioned as the Maormor of Fife. The district was also apparently largely colonized with Norsemen. As conquered, Thorfinn no doubt put in his own people as rulers, subordinate to himself. After 1356 the earldom passed with an only daughter, who was heiress, and had four husbands. She yet died childless. It next passed to the Stewarts, Earls of

Menteith, of Anglo-Norman origin. The present holders obtained the title by creation in 1759, and claim descent from the first earls.

Lennox, Earls of—Of Anglo-Saxon or Norman origin. They first appear in the twelfth century. As in so many other cases, it passed in the fifteenth century to a branch of the Stewarts by marriage. The title was afterwards given to an illegitimate son of King Charles II., whose descendant is Duke of Richmond and Lennox. An account of the ancient earldom will be found under Cally, parish of Girthon.

Magnus, Earl—Of Norse origin. Became early extinct.

Mar, Earls of—Very fabulous statements have been circulated in regard to this earldom, arising in some measure from Lord Hailes giving forth: "This is one of the earldoms whose origin is lost in its antiquity. It existed before our records, and before the æra of genuine history." Starting with Earl Martacus in 1065, a connection with the ancient mormaers is wished to be made out, which evidently never existed. That Martacus was of Celtic origin we do not believe, and certainly no connection with the mormaers can be made out in any form.* In fact, in no case will this be found. From Martacus, first earl, we will pass to Gratney, who is styled the eleventh, and died in A.D. 1300. With two sons as issue, he had also a daughter, who married Sir E. Keith, whose daughter married Sir

* This will be seen from the following:—Donald, (in the Irish Annals, "Domhnall MacEunkin MicCainigh") Mormaer of Mar, was slain at Clontarf, near Dublin, in 1014. This was the celebrated battle between the Irish and Norsemen. Then we come to Martacus, who appears as earl in 1065, the year after the death of Earl Thorfinn, the great Norse warrior who ruled over nine districts in Scotland, Mar included. The office of mormaer had been done away with by him and his predecessor, Sigurd. The use of the name mormaer in the Highlands in subsequent times was from usage to the name only. Earls succeeded, who had an inferior position. Rotheri was Earl of Mar in the reigns of Alexander I. and David I. In accordance with what we have stated, in Gaelic he is called mormaer, while in Latin Charters he is styled earl. Next was Morgund, between 1136 and 1153, who became earl; but he was not the son of Rotheri, and no connection or relationship between them is known to have existed.

Thomas Erskine. The male line became extinct with Thomas, styled thirteenth earl. The earldom was claimed by the Erskines, but given to one of the many Stewarts. Ultimately bestowed on John, fifth Lord Erskine, in 1565,* by a new creation, and now held by that family. The surname Erskine first appears between 1202 and 1207 as Irschen. It was then the name of land and a church. From different matters traced, we have no doubt that the family so named are of Anglo-Norman descent, settling in Scotland in the thirteenth century, and took their name from the land, the vicinity of which to Paisley Abbey, founded by an Anglo-Norman, is of itself proof of origin, and fully accounts for the after-prosperity of the family. Created Lord Erskine in 1467, and Earl of Mar in 1565.

Menteith, Earls of.—Murdoch was the first Earl in the reign of David I., that is from 1124 to 1153. Passed with the eldest daughter of the third Earl to Walter Comyn, second son of William, Earl of Buchan. Afterwards obtained by one of the Stewarts. Next passed to the Grahams by marriage. Again to a Stewart, and again to a Graham, being Melise Graham, Earl of Strathern, with whom it remained until direct heirs failed. Now dormant.

Ross, Earls of.—The first was Malcolm, in the reign of Malcolm IV., that is between A.D. 1153 and 1165. Next Farquhard, called the Son of the Priest. Then, in the fourteenth century, it passed by a daughter and heiress to other families. Reverted to the Crown in

* The defeated claimant in the recent decision was the nearest in line, and the belief that the title bestowed in 1565 was the early title, and given entirely from the previous claims of the Erskines, together with the law of Scotland in regard to such successions, made him approach the higher courts with too much confidence; without even having had access to the family papers, to enable the case being properly put forward. We learn this from a private pamphlet issued by Mr Erskine-Goodeve to the Peers of Scotland. While sympathising with him, however, we consider it is a great misfortune that titles should go with females, who by marriage may carry them to any other family, should they have issue. The Mar and several other old titles should have ceased with the extinction of the direct male line. There are plenty of other names to select from.

1424, and vested in 1476. In 1778 claimed by Munro Ross of Pitcalnie, as the male descendant of Hugh, brother of the last Earl, in the fourteenth century. No decision given.

It is almost unnecessary to state, that there could be no claim for Malcolm as a descendant of the Mormaers of Ross and Moray.

Strathern, Earls of.—The first known was Malise, who appears from A.D. 1114 to 1138. The name is not Celtic. The Earldom was granted in A.D. 1343 to Sir Maurice Moray, the nephew of Malise the seventh Earl. The Stewarts, as in so many other cases, got it also; and from whom it passed by a female to the Grahams; and in 1427 the heir Malise Graham was made Earl of Menteith.

Sutherland, Earls of.—Nisbet states that Walter, son of Alanus, thane of Sutherland, killed by Macbeth, was the first Earl, to which he was raised by Malcolm Canmore in A.D. 1061. The title of Thane, purely Saxon, we do not believe ever took root in Scotland, although probably used with other innovations by Malcolm, &c., for a brief period. The Walter, son of Alanus, has so much of the Anglo-Norman sound, that even if correct that he ever held the position ascribed, we put him down as a foreigner. The starting point to us seems to be William, the son of Hugh Freskin, a Fleming, who was created Earl in A.D. 1228. The male line failed in 1766, and was carried on in the female line by Elizabeth, daughter and heiress of the last Earl. She married, in 1785, G. G. Leveson-Gower, afterwards Marquis of Stafford, whose descendant is now Duke of Sutherland.

The foregoing were the names of the Earls in Scotland in 1283-4, and then formed the entire nobility of the country. They all failed in the male line. Without scarcely an exception they were of foreign extraction; and the same may be stated of those who followed, extending to the

holders of titles in the present day.* It is a remarkable circumstance that the Celtic families of position, in early times, were so completely put down. We are not aware of any family of rank in Scotland, at the present time, who can with any degree of truth lay claim to descent from the ancient Mormaers. The oldest peerage is the Earldom of Sutherland, and that was bestowed on a Fleming, ultimately passing to the Gowers, an English family. We have yet to ask, however, where are the descendants of the early and powerful Norman families who first were known in Scotland. What is now known of the De Morvilles, the Constables of Scotland, which high position they had secured, with lands in many counties, including the Stewartry. Not only did they entirely disappear, as already mentioned, but their very castle, where they principally resided, is unknown. They were also Lords of Cunningham, in Ayrshire, and a supposed site is mentioned, but nothing certain can be ascertained. Their name alone remains in history. The power of Roland and his son Alan, Lords of Galloway, was principally acquired from the first in having married the daughter and heiress of Richard de Morville, the last of the family in the male line. Again, where are the De Soules or Soulis,

* We have drawn up the particulars of the origin of the peers on the roll in Scotland, at the beginning of the present century. They are as follows:—

Norse and Anglo-Saxon,	67
Flemish,	20
English,	13
Anglo-Hungarian,	5
Anglo-Saxon,	4
Anglo-German,	3
Gaelic,	0
Doubtful,	25

Among the doubtful we place the Johnstones, Marquess of Annandale; Earl of Keith; Earl of Glencairn; Lord Reay; M'Lellans, Lord Kirkcudbright. The Cunninghames seem to us to be either of Anglo-Saxon or Norman extraction. Earls of Cromarty and Seaforth (Mackenzies). Earl of Wemyss, Macduff (see Fife). Earls of Loudoun, Dalrymple, and Roseberry (Primrose). Earls of Airlie, Findlater, Seafield, and Lord Banff (see first Earls of Angus). Earls of Northesk and Southesk, Carnegie, descended from John de Bonhard, who seems to have been a Norman. Earls of Carnwath and Middleton. Earl of Dundonald, Blair, seems Celtic. —Earl of Hyndford, Carmichael, seems a name taken from the land by a Norman. Lords Rutherford, Bellenden, and Nairne.

the first of whom was Ranulph, a follower of King David I. from England, to whom the King gave a grant of the district of Liddesdale, &c.; then, the de Viponts or Vitriponts; the Umfravilles, who became Earls of Angus, with much power, lost it all, and their last descendant died in the present century in poverty. (*See* Garlies, parish of Minnigaff.) Several others of note could also be named. The changes that occur are unnoticed but by inquirers. The present peerage list has many historic titles and names, but they are not held by the male descendants of the real families. Some have come to the present holders through female descent—that is, marriages—and not a few, particularly in Scotland, in the most indirect manner; while, in other cases, old titles have been assumed by fresh creations in modern times, for we call the last two or three centuries such. Another source of confusion is that, in new creations, surnames and titles have been transposed—that is, an ancient surname has been taken as the title, and the title as the surname. This we find in illegitimate descents in England. Whether as peers or commoners, the assumption of surnames other than their own causes many a family to sail under false colours. The changes have been so vast that in the present House of Lords there is not a single male descendant of any of the Barons who were chosen to enforce the Magna Charta in A.D. 1215, or who fought at Agincourt in A.D. 1415.* It is well known to those who

* From Sir Bernard Burke's "Vicissitudes of Families" a few things may be learned. For example, the great-great-grandson of Margaret Plantagenet, herself the daughter and heiress of George, Duke of Clarence, was a cobbler at Newport, Shropshire. Also, among the lineal descendants of Edmund of Woodstock, Earl of Kent, sixth son of Edward I. of England, entitled to quarter the royal arms, were Mr Joseph Smart, butcher, of Hales Owen, who died in 1855; and Mr George Wilmot, toll-gate-keeper at Cooper's-Bank, near Dudley, who died in 1846. Again, among the descendants of Thomas Plantagenet, Duke of Gloucester, fifth son of King Edward III., was the late Stephen James Penny, sexton at St George's, Hanover Square, London. In Ireland, the lineal descendant of one of the chief branches of the house of O'Neill, for a time district kings in Ireland, was Sir Francis O'Neill, sixth baronet, who kept a huckster's shop and two cows (the milk from which he sold) in the village of Slane. He died in 1799, and, with the exception of Henry, the eldest, who went to Spain, and entered the army of that country, with a history that ends there, all the younger sons and their

have gone closely into such research, that the Lord Lyon's Registers do not contain the arms of many of the ancient families in Scotland. This arises from the downfall of so many, and the consequent indifference to such matters. During the time of the persecution, an Act of Parliament was passed to compel registration ; but it failed to obtain the required attention in a general way. As Nesbit, in his book on Heraldry, states—" *Anno* 1672. Act of Parliament, altho' ordained and instituted to prevent irregularities in Herauldry, yet at this day (1772) is not so complete as is to be wished—many of our most ancient and considerable families having neglected to register their arms, notwithstanding the Act of Parliament, partly thro' indolence, and partly thro' an extravagant opinion of their own greatness, as if the same could never be obscured," &c. This might be, and no doubt was, the case in some instances ; but, so far as Galloway was concerned, it was from the ruin that had accumulated on the Celtic and other families.

To return to Galloway. The language of the district has undergone various changes, occasioned by the various races who, in more or less numbers, were at different periods the inhabitants. The Celtic, however, was always in the ascendant. Buchanan tells us that the Gaelic was the spoken language in the sixteenth century ; yet this is questioned by some, because that about the time of the Reformation all the proclamations, law proceedings, sermons, and poetry were in the Lowland Scotch ; that the Bible was translated into the vernacular, and the General Assembly in 1579 says " there was a copy in every church, and the book of God's law is read and understood in our vulgar language,

issue sunk to the lowest grades of society. Even as tradesmen—having been unfortunate. The male line of the O'Melaghins, Kings of Meath, descended from Colman Mor, son of Diarmid MacCerbhaill (MacCairill), King of Ireland, is extinct, and those in the direct female line are in very reduced circumstances. From another source, we have learned that a working stone-mason in Liverpool, named Doyle, is understood to be the lineal descendant of Dermot M'Morugh, the last of the Irish kings ; and a police officer in the Liverpool force is the direct representative of the celebrated Earl of Ulster, who created so much trouble in Ireland in Queen Elizabeth's reign. Well may it be said—" *Sic transit gloria mundi !*"

and almost in every private house." It is forgotten, however, that "The Book of Common Order" of the Church was translated into Gaelic by Carswell, Superintendent of Argyle, and printed in 1567. It is to be supposed, believed, that the Bible was not forgotten to be translated and printed in the same language. In fact, there is no proof against what we believe to be a fact as regards Galloway. All these enactments were framed in Edinburgh, where the Lowland Scotch was the language spoken. All the public documents, charters, &c., in England, at one time, were in Norman-French; yet the people did not speak that language. Besides, what we quote applies to Scotland generally, and not to Galloway specially. Our belief is, that both the Gaelic and the Lowland Scotch were spoken in Galloway at the end of the sixteenth century, and that the latter gradually gained the ascendancy from the proximity of the district to the Lowlands, where the Scotch dialect was in use. Buchanan, in the early portion of his "History of Scotland," like the other historians dealing with that period, cannot be relied on; but he was living at the period to which we refer, and his position enabled him to know what he was writing about.

In the historical sketch to the first volume, an outline account of some of the particulars in regard to the shire of Wigton have been given. We will now continue the same in regard to the county of Kirkcudbright. The term "Stewartry" was taken from the town of Kirkcudbright, in which the King's steward used to take up his quarters, when, no doubt, collecting the revenue. Some believe that the Stewartries were not instituted until after the Stewards (*alias* Stewarts) succeeded to the throne, through the marriage, as already shown. This the Kenmure titles disprove, as it was a Stewartry in the time of Walter, High Steward, who married Marjory Bruce. Annandale was a Stewartry. The general opinion has been that the person holding the position was more of a magistrate, appointed by the King over the latter's own private lands. Erskine tells us that the Stewartries consisted of small parcels of land,

and not counties. Kirkcudbrightshire and the Orkney and Shetland Isles, both Stewartries, are the only counties, and send representatives to Parliament. There were several other Stewartries throughout the country, but they were only baronies.* We consider, as already stated, that it had more to do with the collection of what we would now call rents, than anything else. The administering of justice could be in connection with that. However, one thing has yet to be considered, and that is, when did Kirkcudbrightshire altogether belong to the King? It must have been assumed as private property by King Robert Bruce, after the confiscation of Baliol's lands, and his brother, Edward Bruce, was made Earl of Galloway. It was no doubt at that period when the term was obtained, from Robert, son of Walter the Steward, having charge of it on behalf of the King. This is confirmed from the first charter to the Gordons of Kenmure having been granted on behalf of the King by Robert the Steward. Under the Act of 1747, abolishing hereditary jurisdiction,† Henrietta, Dowager Countess of Hopeton, with consent of her father, the Marquis of Annandale, made a claim for £5000 as compensation, which was granted.

We have already mentioned the *Selgovae* and *Novantes*, as the earliest inhabitants known in Galloway. They erected many forts, the remains of not a few being still seen in different places. They are known from their circular form. The largest are called Duns, which in their language signified a fort, and in Gaelic a hill. These places of defence are usually to be found on high ground. Some were surrounded by ramparts, two or three in number, with fossés in proportion. Some are found vitrified. Lieut.-Col. Forbes Leslie, in his "Early Races of Scotland," has an idea that the vitrification may have arisen from incidental,

* The estates in Fifeshire of Robert Stewart, Earl of Monteith, second son of King Robert II., who became Duke of Albany, were called the "Stewartry."

† Royalties were subject to the jurisdiction of the King and his judges, whilst regalities were subject to the Church or laymen to whom they pertained. The clergy first obtained this privilege, which was afterwards extended to laymen.

and not designed effect. This, however, is very improbable, and he admits "that very cogent reasons have been urged that the vitrification was designed."

The Romans, who were the next rulers, had military stations differing both in character and situation from the British.

The next are the Saxons, who had temporary occupation. They do not appear to have depended on forts ; at all events, there are few traces of them left. One is to be found in the parish of Mochrum, on the coast. They were different from the British or Cimbric forts, being raised above the ground by earth thrown up in a heap. This again was defended by an earthen rampart, protected by a fossé, generally wide ; the whole enclosed by another earthen rampart.

The words Moat and Mote are distinct, the first being used for a fort, and the latter unfortified mounds, used for courts of justice. Colonel Forbes Leslie, in his "Early Races of Scotland," derives it from the Gaelic "Mod," a council or court of justice.

To the Sea Kings, or Norsemen, of whom mention has already been made as rulers of Galloway for a time, the district was indebted for its first castles, followed afterwards by the Norman settlers.

Relics in connection with the Druids are also to be found, sometimes in the shape of temples, cairns, or rocking stones. The particulars are given under the different parishes. As stated by Armstrong, the Druids were priests or philosophers among the Celts, but among the Gael the name generally applied to a magician. As priests they exercised regal power, the kings having but the semblance of it. Yet these Druids bore none of the burdens. They possessed all the learning of the times, and educated such as required it. They believed and taught the immortality of the soul. It is also stated that when Columbus arrived at Iona (Ithonn—the Isle of Waves), they were not quite extinct. They retired to that island when their power was at an end.

We will merely state here that the Druids' cairns were generally surrounded by circles of stones, with a large flat

stone on the top, where the sacrifices were made. They are quite distinct from the cairns raised over the dead. In the "Early Races of Scotland," much valuable information is given on this subject. As càrn or cairn is for a heap of stones in the Gaelic, so Carnach or Cairneach is a Druid, a heathen priest, a priest. As mentioned by the author, cairns are known from the time of Jacob, when he raised one at Mizpah, and at the same time set up a pillar. Darius caused every one of his soldiers to throw a stone to one heap and raised an immense pile. We all know that some were as records of infamy—others as honourable memorials; but the author also states that in Ceylon, in Palestine, in Syria, and in various countries of Europe, to the extreme north of Scotland, it was the custom of every passenger to add a stone to the cairn. Having been in the East, the author's observations are based on much that he saw.

In regard to the people who placed the Rocking Stones, there is no positive information, but as stated by Colonel Forbes Leslie, they have usually been found in those parts of Europe where Celts and Druids existed longest, and where their other monuments and superstitions have been most enduring. In Scotland they are principally found, but also in Cornwall, Wales, England, and Ireland.

Galloway is now being found to be specially rich in Crannoges. These artificial isles are not confined to any particular district, but are all over Scotland. Lieut.-Colonel Forbes Leslie, however, states that the greatest number yet discovered are in the country of the Picts, or in districts where there was an admixture of Pictish people, at the same time stating that they were also formed by the Gaels. Elsewhere he mentions that the Picts were Gaels, but in the eastern and southern parts of Caledonia, became, from intermixture with British emigrants, to some extent British. Such statements as these are apt to confuse, for the Britons were Celts, although not Gaels—probably the intermixture is meant with Saxons. One fact is to be noticed, that although the word Pict has been so freely used towards the inhabitants of Galloway, not a single Pict's house has been

discovered. They are still to be found in the islets, and western coast of Ireland ; and in Scotland with rare exceptions, only in the Northern counties, and the Orkney and Shetland Islands. There the remains are numerous, as many papers on the subject submitted to the Antiquarian Society testify ; and in such a state that externally and internally, they can be examined with satisfactory results. They are built in shape closely to resemble a bee-hive, and the stones are put together without cement. They are usually found close to the sea. Why called Picts houses we do not know. The word Pict, we are inclined to think, has been as much misapplied to these houses, as to the ancient inhabitants of Galloway, which latter in the sense conveyed, we hold to be erroneous, as already conveyed at the commencement of this sketch.

We have already referred in the first volume to what is called the Deil's Dyke in the district. We think, however, that this interesting relic deserves to be more particularly described. Mackenzie, in his history, calls it the Roman or Picts Dyke, and that it was built during the latter part of, or soon after, the occupation by the Romans. There is every probability that it was built by the Selgovae and Novantes, then the inhabitants. The wall began at Lochryan, and passed through Galloway, near to the present northern boundary. It was to some extent tortuous, as was to be expected from the nature of the country, the whole length being estimated at upwards of fifty miles. In some places it has the name of the Roman, and in other parts the Picts dyke. From the farm of Beoch at Lochbryan, close to the ancient Rerigonium, where Agricola, the Roman general, had a camp, it passes through the farms of Braid, &c., on to Ochiltree, parish of Penninghame, on the hill of which there were, and perhaps still are, the remains of a watch tower, and so on to the loch of Cree. On the opposite side of the Cree it passes through Cumberwood, &c., to the old bridge of Deugh, and thence through the farms of Moonkaig, Auchenshinnoch, to the hill end of Kerioch, into Dumfriesshire. For a more complete description, reference should be made

to Mackenzie's "History of Galloway." We will merely add here, that it passed through Dumfriesshire, and in the parish of Annan joined what is known as the "Britton Wall." The material used in its construction was stone, but in many places this was mixed with turf, believed to have arisen from a scarcity of the other material. The labour expended in its construction may be surmised when it is stated that the base has been found to be eight feet thick. As there was a fossé on the north side, it is supposed that it was erected to protect those to the south. This is probable enough, being prior to the formation of the Strathclyde kingdom, of which Galloway formed a part. This we have already fully entered on.

Another object of interest was the Roman road. That which entered Galloway was a branch of the one which passed through Nithsdale. It seems to have passed through Altyre farm in Dalry, and Holme in Carsphairn, parishes; thence by the ridge of Polwhat to the north-west boundary of the latter parish, into Ayrshire.

There is every reason to believe that the Stewartry was a much wilder district in ancient times than the western part of Galloway, now known as Wigtonshire. That there were fertile strips of land on the south coast there can be no doubt of, for during the occupation by King Edward I., wheat was exported from Kirkcudbright to Cumberland and Ireland to be made into flour, and re-shipped for the use of his troops. It seems beyond question, however, that the most of the Stewartry, from the coast to New Galloway, and inwards, was a dense forest, the abode of various animals now unknown in Scotland, as the wolf, the boar, and the urus, which is generally stated to have resembled a bull, but larger in size, and swifter. It is believed, however, to have been no other animal than the wild white or buff ox, which used to range through the forests in Scotland, and was very savage. Jamieson tells us that the word *Urus*, is derived from the German "*Auerchs*" ox, "*Ur-Ochs*," an *Ure-ox*, a buff, a wild bull. This agrees with the specimen of wild cattle still preserved in the country. In Chilling-

ham Park in Northumberland, and the Park at Hamilton Palace, Lanarkshire, herds of the ancient wild cattle of the country are still to be found. There were a few at one time in Dalkeith Park, near Edinburgh. With reference to those of Chillingham Park, Darwin states: "This magnificent well-known species was domesticated in Switzerland during the Neolithic period. Even at this early period it varied a little, having apparently been crossed with other races. Some of the larger races on the Continent, as the Friesland, and the Pembroke race in England, closely resemble in essential structure the *Bos primigenius*, and, no doubt, are its descendants; this is likewise the opinion of Nilsson. *Bos primigenius* existed as a wild animal in Cæsar's time, and is now seen wild, though much degenerated in size, in the park of Chillingham; for I am informed by Professor Rutimeyer, to whom, at my request, Lord Tankerville sent a skull, that the Chillingham cattle are less altered from the true *primigenius* type than any other known breed. The cattle in their instincts and habits are truly wild. They are white, with the inside of the ears reddish brown; eyes rimmed with black, muzzles brown, hoofs black, and horns tipped with black."

From this description of the wild cattle of the country, it is apparent that the present well-known Galloway cattle cannot claim direct descent. As given in Mackenzie's History, a Galloway ox of the first class, is black in colour and hornless. In shape he is straight and broad in the back, and from head to tail nearly level; closely put together, with breadth at the loins, depth of chest, and short legged; the head not large, with ears large and rough. The hair is long and soft.

Deer were also common to Galloway, but have long since disappeared. Galloway seems to have been covered with oak forests, as the flows containing the remains prove; and also confirmed by herds of wild hogs which the abundance of acorns are supposed to have kept in the district. Their flesh is believed to have been the animal food in general use amongst the people. Cattle, sheep, and goats also abounded.

We find that King Malcolm gave to the monks of Kelso Abbey, "a tithe of the cattle, hogs and cheeses of my can, of four Kadres from that Galloway of which, in the lifetime of King Alexander, my grandfather had each year." Also herds of wild horses are stated to have been in the woods, breeding in a wild state.

There is an idea entertained by some that the forest trees of Galloway were small, stunted, gnarled productions. This we think can only be applied to rocky parts where the soil was not calculated to produce good timber, and where the sea blast prevailed. The remains of this description of wood are still to be found in the wild northern parts of the Stewartry. In other places natural wood of the oak and birch species is yet to be seen, which would compare favourably with good specimens on the more genial soils of the kingdom. The forests in ancient times afforded fuel to the inhabitants, and this continued for many centuries. The fierce conflicts which were carried on with the English, was however the chief cause of the destruction of the timber, as to clear the country for advancing into it with safety, they felled and burnt vast quantities. From being a well wooded country it and other southern districts of Scotland, at last became the reverse, which was deplored; and in the reign of King James II. an Act was passed compelling the owners of land to make their tenants plant woods, trees and hedges, and sow broom. Another Act in the reign of James IV. declares that the "wood of Scotland is utterly destroyed." It enacted that those who cut or sold green wood, or burned heather after the month of March, were to be fined five pounds; and lairds were to plant one acre of wood at least. Again, under an Act of King James V. every man having an hundred pound land of new extent, on which there was no wood, had to plant trees and make hedges, &c., extending to three acres; and their tenants for every merk land to plant a tree, under a penalty of ten pounds, to be paid by every laird that failed. Another Act of Parliament in the reign of King James VI. provided that wilful destroyers and cutters of trees were to be put to

death as thieves. All this proves the change that had come over the country. Of course, with the destruction of the forests, wolves, the wild boar, and other wild animals became extinct. The wild boar was very common at one time, but although ferocious enough when pressed, was held in a very different light to the dangerous wolf. By an Act of Parliament, James VI., 1581, it was directed that the Sheriff and Bailie should hunt the wolf thrice a year betwixt St Mark's day and Lambes, and that the people should go with them for that purpose. No doubt King James, whose courage was not of the highest order, feared them in his hunting excursions.

At page 35, vol. I., we gave an account of Wigtonshire.

The Stewartry, or Kirkcudbrightshire, as now called, from north-west to south-east, is forty-four miles. The extreme breadth is thirty-one miles; the minimum twenty-one miles. The superficial area is eight hundred and fifty-five square miles, or five hundred and forty-seven thousand two hundred statute acres. On the north it is bounded by Ayrshire, and on the north-west by that county. On the east by Dumfriesshire and river Nith, the Solway Firth on the south, and the Cree and Wigtown Bay on the west. The southern coast is generally bold and iron-bound. Off the parish of Colvend ate the Barnhourie Sands, which extend for five and a-half miles. We have all heard more or less of the extraordinary rapid flow of the tides in the Solway Firth, and made still more impressive by Sir Walter Scott in "Redgauntlet," in which his hero, so far as we recollect, could scarcely escape being overtaken with his horse at the gallop.

With all allowance for such exaggeration, the tides in the Solway, and all along the Galloway coast, with certain winds, require caution. The average rate is four knots, on springs, and two knots (off Creetown it is three) with neap tides, which, respectively, is over four and a-half and two and a quarter miles an hour;* but on certain parts of the coast

* The nautical knot is six thousand feet, or two thousand yards. An English mile is 1760 yards.

the velocity is much greater. Off the Burrow Head there is a heavy race when the ebb is opposed by a strong westerly wind, and from the advanced position of the Mull, and the consequent concentration of the tide streams, aided perhaps by the character of the bottom near it, there are dangerous races and overfalls, extending for two miles off, especially when the tide streams are opposed by strong winds. Between Annan Foot and the opposite shore (*i.e.*, at the head of the Solway, and therefore out of Galloway), which is the ideal ground no doubt of Redgauntlet's ride, the flood stream during spring tides is at the rate of five and six knots an hour, *i.e.*, over five and three-quarters and six and three-quarter miles. With a gale from the south-west we can easily understand how greatly the rate is increased. The same extreme velocity of the tide stream is at times experienced off Creetown and at the ferry. The average there is five knots, or about five and three-quarter miles at springs, and three knots, or over three and a-half miles during neaps. As already stated, these are materially influenced by the wind, which, however, may be with or against, and above the ferry by spates. The tidal stream reaches within a mile of Newton-Stewart.*

The Stewartry may be divided into the Highlands and the Lowlands. The northern portion is mountainous, many of the hills rising to a considerable height. In the southern parishes is the grain-growing portion of the district, and in this, as is to be expected, are the remains of the monastic establishments which exercised such sway in times prior to the Reformation.

Galloway is nearly destitute of that mineral wealth which has been the making of both proprietors and lessees in other parts of Scotland, with questionable advantages in other respects, so far as the appearance of the country is concerned. Both lead and iron are found. A stratum of the first is believed to reach from Minnigaff to the Leadhills in Dumfriesshire. The mine at Blackcraigs, on the Machermore estate, has been doing some good of late, but the other shafts

* Taken from Admiralty survey of coast and sailing directions.

on the Garlies estate have not been so successful. Iron ore is found in the parish of Rerwick, on the farms of Culnaihghtrie and Auchenleck, and has been worked, but not with much success. The absence of coal in the district would make the working expensive, even if the ore could be found in abundance, which, it is said, is so in the parish of Urr, but it has to be proved.

The mountains are principally composed of grey granite. This stone is also largely found in the moors of the shire. In some parts whinstone is also found to a considerable extent, which is the best-understood name for what we believe is called by geologists schistus, combining in Galloway schistus proper and greywacke.

The two principal rivers in Galloway are the Dee and Cree. The Dee includes the Ken,* and takes the name of Dee† from below Loch Ken. The total length of the two rivers united is about forty-six miles. It runs through the centre of the Stewartry, and discharges itself into the Solway below Kirkcudbright. The Cree divides the Stewartry from Wigtonshire. It has its rise in two streams—one, Cree proper, from Loch Dornel, in Penninghame Parish, but which is small; the other near Eldric Hill, in Carrick, Ayrshire, the direct distance from which to Newton-Stewart is eighteen miles, but of the river with its windings we have not the length. It is fed from Loch Moan, from which it takes a westerly circuit to the high bridge of Cree. Above this bridge it forms the boundary with Ayrshire, and below with Wigtonshire. From Newton-Stewart it continues to form the boundary between Wigtonshire and the Stewartry, until it empties itself into Wigton Bay at Creetown. The derivation of the name is not clear, but it seems to us to be

* As mentioned by Forbes-Leslie in his "Early Races of Scotland," the name is found as Ken, Kean, or Kin, originally Ceann or Cinn, the letter K not being in the Gaelic language. We do not, however, follow what is conveyed by this, as the meaning of Ceann or Cinn does not appear to us to apply to a river.

† In the Gaelic we have De, which is stated by Armstrong to apply to the name of the Dee in Aberdeenshire, the ancient appellation of which was dubh-abh or dubh-abhainn, black water. This equally applies to the Dee in the Stewartry. Pearls are found in this river.

from the Gaelic (Irish idiom) *Oriche*, a boundary or frontier. In Ireland there is *Drumcree*, County Westmeath, which is not very far from the north-eastern boundary of the County, and may have been the ancient frontier. In a charter from David II. to Archibald Douglas as Lord of Galloway, the Cree is called "*de Creth*," which rather confirms our opinion that it is from *criche*, as mentioned by us. Or it may be from the Cymric word *crech*, for twirling; hence the twirling line, referring to eddies, &c.

Accounts of the other rivers, mountains with their heights, and lochs, will be found under the various parishes, either in the histories of each, or of the various lands; but we think it will be better understood if we put together the names of the many streams which bear the prefix *Pol* in the northern part of the Stewartry. It is not clear to which language it had its origin in these parts. In the Cymric or Welsh we have it in the form of *Pwl*, in the Norse as *Pollr*, and in the Gaelic *Poll*. In the Lowland Scottish it is found as *Pow* or *Pou*. Although in some instances used for a pool, and in others a slow flowing rivulet, they are identical in the general meaning. In Galloway it has been dropped or corrupted in most instances, but when *Pont** made his survey, about 1608-20, it was not so, as the following examples from his Map will show:—We will first take the stream now known as the *Penkill*, but which by *Pont* is called the *Poolkill*. He often uses the double *o*, which is incorrect. Into the *Penkill* (*Pollkill*) run the burns then called *Poolney*, *Poolhae*, *Poolghaip*, and *Poolkree*. Into the *Cree*, the burns *Poolneisky* (south of the mouth of the *Minnoch*), *Pooldorken*, and the *Polnewyir*, now corrupted to *Palnure*. Into *Loch Truiyll* ran the burns *Poolchirn*, *Poolbennan*, and *Poolnabraick*. There is also

* The Reverend Timothy Pont was minister of the parish of *Dunnet*, *Caithness-shire*. His MS. Maps of that district are said to have been drawn about 1620. His MS. Maps of Scotland were published for *Blaen's Atlas* in 1662. His maternal aunt was *Elizabeth Knox*, daughter to the great Ecclesiastical Reformer. She married the Rev. *John Welsh*, for a time the minister of *Kirkcudbright*. The Rev. T. Pont's father was the second Presbyterian minister of *St Cuthbert's*, *Edinburgh*, and for a short time acted as the superintendent of *Galloway*.

the Polsew or Polsou burn, running into the Ken. Of other Polls around in that part, we find Polty burn, Polchesky, Polmeadow, Poolgawie (now Palgown), Polbraikbuy, Poolbraeck. It is now an ascertained fact that the Gaelic has been more or less corrupted by Norse prefixes or suffixes, the district having had Scandinavian settlers, as will be seen throughout the pages of this history. As we have stated in various parts, the buy or bui is a certain indication of a settlement, and even near to Loch Truiyll, now spelled Trool, we find Braidbuy. Cumberland, which was also occupied by the Norsemen, is full of names ending with buy or bui, as Sowerby, west of Penrith; Appleby, south-east of Penrith, &c., &c.

As shown in the Parliamentary Return of 1872-73, of owners of lands and heritages in Scotland, the gross acreage and rental of Galloway was as follows, viz. :—

Wigtonshire,	309,087 acres,	£230,589
Kirkcudbrightshire,	571,950 „	360,960
	<hr/>	<hr/>
	881,037	£591,549

WIGTONSHIRE.
SUPPLEMENT TO VOLUME I.

PARISH OF KIRKMAIDEN.

IN the first volume, a very meagre account appeared of this interesting parish, which arose from no fault of ours, but the way the work was pushed into print. Through this, some remains were called British or Pictish, and placed on the high land at Drumore, instead of what is usually called Dunman Cliff, overhanging the sea, some miles to the west of Drumore, and washed by the Irish Sea. The rock is several hundred feet in height, near to, and south-west of High Slock farm-house. On the summit there are distinct traces of a fortification, believed to have been a place of great strength in early times. It is partially detached by deep fissures from the land, and only a narrow pathway exists as the connection. The form of the wall appears to have been circular, and can still be traced. Inland, and east of the fort, is the summit of Dunman Head, which is 522 feet high. Tod, in his MS. account of this parish, derives Dunman from Dun-Monadh, the mountain fort, which, rightly or wrongly, we also arrived at on finding Port Mona a little to the south, which to us seems clearly to be a corruption of the Gaelic Monadh, a hill. Another headland, of less height, is Crummag, about a mile further north, at Low Slock, nearly due west from the farm-house. The name seems to be a corruption. Probably it should be Crom-aig, the Gaelic for a bend or curve, and a sea, a shoal, referring to the situation which it describes. At this place there are the traces of another fortress, part of which, believed to have been a tower of about 75 feet in diameter, has formed the principal

structure, with a ditch in front, and at some distance the whole was surrounded by a circular wall. It is larger than the fort on Dunman Head, and must have been an important fortification. There can be no doubt that these fortresses were erected by the Norsemen. At Crummag, indications of vitrification were lately discovered by Mr M'Ilwraith,* of Stranraer, which leads to the belief that a vitrified fort was previously on the spot. The specimens were found built in a wall, and are more of the dander than the solid fused kind.

A short distance inland, and east of Dunman, are the "Auld Kilns," on two green knowes, at Auchneight Moor. The tradition is that these were used by the Picts in brewing the "heather crap ale," a beverage, the knowledge of which died with them. That the Picts, as heretofore known by the name on the eastern side of Scotland, were ever the inhabitants of Galloway is incorrect, as a reference to our second "Historical Sketch" will show. These kilns are found in other parishes, particularly in the Stewartry. A little to the south of the kilns is the "Pest Knowe," where, according to tradition, the ceremony was gone through for stopping an epidemic disease, and called "burying" the pest. It is on record that Galloway was twice severely ravaged by a deadly pestilence—first in 1349, and again in 1360. It is supposed that the "Pest Knowe" is in connection with this. The plague, however, was also known in Scotland early in the seventeenth century. Special precautions were taken in Ayrshire, as we find in records dated October 1603 and May 1604; but we do not learn whether it then did or did not extend to Galloway. In Cumnock, Ayrshire, it was so fatal that the living could hardly bury the dead.† In 1623 it raged in Dumfries, and in 1647 the parish of Largs, in Ayrshire, and many other places in Scotland, suffered severely from it.

At some distance south of the Pest Knowe, on Cardryne hill, is the Eagle Cairn. The history is unknown to us; but probably the name has been given from sea eagles

* Author of the "Guide to Wigtonshire." † Paterson's "Ayrshire."

having frequented it. Mr Tod, schoolmaster in the parish for many years until 1843, calls it Carnfin or Carn-fiann, the giant's keep or warrior's cairn. Probably he was right, and in "fin" or "fiann" we have a record of the Norsemen.

The promontory forming the Mullhead is said to have been the last retreat of the Picts; and, as we think the story goes, they at last were driven, or threw themselves, into the sea. That some people did take refuge there, is clear enough from the traces of a double line of fortifications, extending from sea to sea; but that they were Picts, as known to have existed in the eastern parts of Scotland, is wrong, and refuted by history. The points between which this entrenchment extends are known as West and East Tarbet, which in Gaelic is Tar-Bheir (Irish idiom), to transfer or carry over, and points out, as it does in the Western Highlands, that here the natives were wont to carry their tiny craft across, thus avoiding the race and other dangers to be met with in rounding the Mull.

Between the bays of Port-an-Kill and East Tarbet, on the south-east coast, is a chapel cave, which has obtained the name of St Medan's, together with a well in the rock call Co (Cove), also Chapel Well. This is a primitive and very interesting spot. Some believe it to have been the abode of a Druid or recluse prior to Christianity, and in aftertimes of some monk or disciple of St Modan. A modern idea has been expressed that the saint was in Galloway; built the front of, and dwelt in, the cave, which consequently became a sacred spot; and that he was buried in the Church of Kirkmadrine-in-Fernes, Glaserton parish. The fact appears to be that the name of this saint has been borrowed and corrupted to Medan, to carry out an idea that the Kirkmadrines and Kirkmaiden had their name from him. This, however, is an assumption, for which there is not the slightest trace or proof of any kind. The saint does not appear to have been located in the district. The mountains about Dumbarton were his retreat. He died there, and his relics

were afterwards kept with great veneration in a famous church bearing his name at Roseneath. Keith states that he was an abbot in Scotland in 507, and his festival held on the 4th February. This may be correct; but the 9th November is also given. He again mentions, in his "Scottish Saints," a St Middan* in the year 503, a bishop and confessor, and patron of St Filorth, with his festival in November. Forbes has it on the 29th April. As we can find no other notice of such a saint, and being so close on Saint Modan, we are inclined to think it not unlikely that the two may be one and the same. Saint Modan was honoured particularly at Dumbar-ton. The parish of Kilmodan in Argyleshire, named after him in subsequent times, was first called Cella Modani.† It is not far distant from Roseneath. About a mile and a half from the latter place is Kilcraigin, where there was the Chapel of the Rock, and Port-Kill, the Harbour of the Chapel. So highly was Saint Modan venerated, and of such peculiar sanctity, that the bodies of the dead used to be brought to Roseneath from the Hebrides, and other districts on the west coast; even from Ireland, from an early period. ‡

There was also another St Modan, bishop and confessor, whose festival was held on the 14th November. There is every reason to believe that he was the St Modan, who was titular saint of the great church at Stirling, and particularly

* The corruption seems to have been common in the old Strathclyde Kingdom, as in the parish of Dundonald, Ayrshire, the Fullartons of that ilk had some land called St Meddens.

† By the *Statistical Account*, the ancient name of the parish was Glenduish, signifying the "Glen of Black Water;" also, that a battle was fought there between Meckan, son of Magnus, King of Norway, and the Albans or Gaels, when the Norwegians were defeated on each side of the river called Ruail, which runs through the middle of the glen. From this, it is stated, the parish got the name of Glenderwell, and the river that of Ruail, which signifies the "Glen of Red Blood." It is explained that, although unnecessary to add "red" to "blood," it is very often done in Gaelic. Such is what is stated; but, as Magnus was in existence at the end of the eleventh century, it is evident that the new name of Kilmodan was subsequently given.

‡ In one of the fields near Port-Kill, several stone coffins were found about thirty years ago.—*Statistical Account*.

honoured at Falkirk, where his arm was for long kept. From this saint the names of Auchmedden and Pitmedden, Aberdeenshire, are supposed to have been derived.

There were also two Irish saints of the name, both bishops, one in Connaught, in 561, and the other in Ulster. Colgan considers both of them distinct from the Scotch saints. So much for the Saints Modan.

We enter fully into this subject about Saint Modan to show that, so far as can be traced, he had nothing to do with Galloway. In the first volume we also fell into the mistake about him, and in our accounts of Sorby and Glasserton Parishes gave what we found, without the close inquiry that was necessary. Under the first-named parish it will be seen that in 1506 Kirkmadrine was called Sanct Medan's Kirk, which has caused the error. The legend which appears under Glasserton from the Aberdeen Breviary was also coupled with St Modan, although the heroine is named Madana; but we consider that the proper name should be Modwena or Monymne. There certainly is a Medanna, whose festival was kept on the 19th November, and under the 18th of the same month; as also Midhnat, a virgin, of Cill Liuchaine, now Killucan, Westmeath, in the Irish Calendar, as stated by Bishop Forbes, who, in connection with her, mentions the remains of St Medan's Chapel, still to be seen in the Bay of Luce. W. F. Skene, LL.D., whose researches are so well known, thinks that this saint is Modwena, who is called Edana, and that Edinburgh and the Maiden Castle may have taken their names from her. We must not, however, omit to notice Saint Triduana, whose name appears in Keith's "Saints" as a virgin in Scotland in 532, and regarding whom special mention is made by Thomas Dempster in his "*Historia Ecclesiastica*." We will give the following literal translation, as it is assumed by some that what appears in the Aberdeen Breviary about Madana really refers to Triduana. It is as follows:—"Saint Triduana, virgin, despising the amorous allurements and delights of the world, when it seemed that she could by no means withstand her importunate lovers,

sent her eyes plucked out to her lover. There is a witty epigram of Peter Tausianus Bastidæous Gallus—

“ As he saw Triduana's sinless eyes torn out,
The astonished suitor could justly say,
' Alas ! by what right have thine eyes, oh bravest virgin,
Borne the punishment which mine deserved ? ' ”

The name of Modwena is also of standing in English records, and mentioned by Dugdale and Camden. The history given of her is always the same, which we will give hereafter from Butler's "Saints." To quote from Camden the epitaph on her tomb at Burton Abbey is, or was—

“ Ortum Modwennæ dat Hibernia, Scotia finem.
Anglia dat tumulum, dat Deus astra poli.
Prima dedit vitam, sed mortem terra secunda,
Et terram terræ tertia terra dedit.
Aufert Lanfortin quam terra Conallea profert,
Fælix Burtonium virginis ossa tenit.”

The translation given is—

“ By Ireland life, by Scotland death was given,
A tomb by England, endless joys by Heaven.
One boasts her birth, one mourns her hopeless fate,
And one does earth to earth again commit.
Lanfortin ravished what Tirconnel gave,
And pious Burton keeps her sacred grave.”

In the *Gentleman's Magazine* for December 1789 further particulars appear in regard to her, showing the veneration in which she was held in England, and giving Gough's translation of her epitaph—

“ Ireland gave Modwena birth, England a grave,
As Scotland death, and God her soul shall save.
The first land life, the second death did give,
The third in earth her earthy part receive.
Lanfortin takes whom Connel's country owns,
And happy Burton holds the virgin's bones.”

With the article in the *Magazine* a portrait of this saint is given. In the life of "Saint Catherine of Sienna," published by the Abbotsford Club, the editor, in a tone which is to be regretted, asks for the production of the foundation

charters, and questions the authenticity of the portrait. This he might have spared, for who would believe that a saint at such a period sat for his or her portrait, and who would expect to find in Scotland foundation charters of the sixth century ?

It is evident that some calamity befel Modwena in Scotland, to which the legend we gave at page 504, vol. i., may refer.

Modwena, in Butler's "Saints," is described as having been a noble Irish virgin, who passed from Ireland to Scotland, and established two nunneries, one in Stirling and the other in Edinburgh. She then went to England, in the reign of King Ethelwolf, about the year 840. She educated Editha, the king's daughter, and founded for her the monastery usually called St Editha, Polesworth, Warwickshire. For seven years she led an anchoretical life on an isle in the Trent called Andresey, after Saint Andrew, to whom her oratory was dedicated. When the Abbey of Burton-on-Trent was founded in 1004, it was dedicated under the patronage of the Blessed Virgin and Saint Modwena. As will be found in Forbes' "Saints," Ussher quotes from Conchubranus, who wrote her life, that she founded seven churches in Alba, viz., one at Chilnecase, in Galluveie ; one on the summit of the hill of Dundevenel ; one on the top of Dunbreton (Dumbarton) Rock ; one at the Castle of Strivelin (Stirling) ; one in Dunedene, in the English tongue Edeneburg (Edinburgh) ; one on the hill of Duppelder ; one at Lonfortin (Longforgan), near Aleethe, supposed to be Alectum, or Dundee. Her death is stated to have occurred in 517 or 518, at the great age of one hundred and thirty. The Church of Scoonie was dedicated to her in 1243. Such is the account given of her. It is impossible for anyone to say positively that this parish had its name from a maiden saint, but the proximity of Ireland to this part of Galloway, and as an Irish virgin and saint, with the celebrity attained in Scotland and England, there is reason to believe that in veneration for her sanctity to Modwena might be ascribed the present name of the parish.

That she on arrival from Ireland occupied for a time the cave now known as St Medan's is not improbable, followed in after times by some other recluse. In Pont's map, taken about 1608-20, the chapel is called "Maidin's Coaue," and the old parish church "Kirk Madin." The legend under Glasserton Parish, which will be found in the first volume, taken from the Aberdeen Breviary (excepting the exaggerations common to the Church then ruling), is borne out in several particulars regarding some female saint in Galloway; and the history of Modwena supplies what is wanted. Her festival was kept on the 5th July of each year.

Saint Edana or Edaene, virgin in Ireland, has her festival on the same day. Her history seems unknown, excepting a well of water with the name. That Edana and Modwena are one and the same, as believed by W. F. Skene, LL.D., seems to be most probable. We arrived at the same conclusion as Mr Skene in regard to Modwena prior to learning his or the opinions of others.

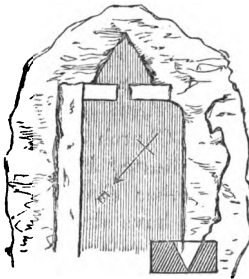
Although we do not think it will apply to the name of this parish, it is only right to state that the word maiden was given to ancient forts, &c. There are several examples. In the parish of Kennoway, Fifeshire, there is a round hill called Maiden Castle, which seems to have been the site of a fort; and in the parish of Falkland, in the same county, there is another old fort so called. Also in Campsie Parish, Stirlingshire, there are traces of two ancient forts, one of which is similarly called; also another at Stanmore, Westmoreland. The word maiden is also applied to Roman causeways. One so called is to be found at Bennochie, and also in the north of England.

There are both forts and moats in this parish, but we incline to believe that the parish had its name from a maiden saint. We consider Kirkmaiden and Kirkmadrine as distinct names, whatever their origin. As will be seen under the additional account of Stoneykirk Parish, our opinion is that the churches and parishes locally called Kirkmadrine, &c., were originally dedicated to Saint Martin of Tours, the patron of Saint Ninian, and by degrees got to be corrupted

to Madryne. Everything seems to confirm this, as will be found under Stoneykirk Parish.

In regard to the Cave Chapel, we think it preferable to give the following description from Muir's "Old Church Architecture of Scotland":—"The Cave is very small, being only eleven feet wide where greatest, and rather over nine feet in length, with the roof so low as scarcely to admit of an upright posture. The rocks form two side walls. The builded walls form an area of nearly fifteen feet by eleven and a-half; of great thickness, and composed principally of clay slate well put together, but without lime. The exterior wall, now only rather more than breast-high elevation fronting the sea, has, at about its middle, a narrow window, and there is a pretty wide doorway wanting the lintel close to the rock-wall on the south. The rear wall covering the face of the crag rises much higher, and may perhaps be as high as ever it was, but on no part of it is there any trace of a roof."

The following sketch is taken from the same work :—



This is not the only specimen of the Cave Chapel in Scotland. At St Carmaigs, in Eilean Mòr, Sound of Jura, and another almost suspended midway between Dun O Thail, and the sea, Isle of Lewis, are to be seen examples of the cave and builded chapel structure. There are one or two

other specimens elsewhere, which were first brought to light by the eminent physician, Sir James Simpson, who was a zealous antiquarian.

In addition to the chapel there is the well, which, with the superstitious feelings that used to run so strong, and to some extent in rural districts continue to this day, possessed curative powers of no ordinary kind. The great day was the first Sunday of May, when it was customary for many to go and bathe in the pool, and leave their gifts in the cave. In fact it was only carrying out in another way, and on the first Sunday, what is done in many other parts on the first day of this month. As, for example, going to the top of Arthur Seat, near Edinburgh, before sunrise, to wash the face with the dew (if to be had) on the grass, which hundreds of the inhabitants yearly continue to do. No doubt all heirlooms of the heathenish rites, but still harmless, if the real mountain dew alone is kept to. To follow the parish statistical account, the well at the chapel is a natural cylindrical hole in the solid rock, about four feet in diameter and six feet deep, but filled with stones to half its depth; round its mouth are three or four small holes, which were used for bathing the hands and eyes, the large one being for the body. There is no spring; the well is kept full by the surf breaking over the rock at full flood and spring tides.

The ancient Parish Church was dedicated to Saint Catherine. Why so dedicated history has heretofore been silent. There was another chapel to the same saint in Stoneykirk parish. We have already mentioned that Saint Modwena dedicated her oratory to Saint Andrew, and curious enough, at Holyrood Chapel, there were altars to St Andrew and St Catherine, which appear to have had some connection, as a salary was granted in the reign of King James V. to two chaplains to officiate at these altars. Some of the dedications to the Saint bearing the latter name may have been made to the first so-called, who was of great celebrity, and as a virgin and martyr, died between 304 and 311; or to Saint Catherine of Sienna, as we find a

Dominican Convent at the Grange, Edinburgh,* was founded by Lady St Clair of Roslin (or as now spelled Rosslyn) in 1517. This saint received in Italy the habit of Saint Dominic in a nunnery contiguous to the convent of the Preaching Friars in A.D. 1365. She died in 1389.† Saint Catherine of Sienna was the one to whom the chapels in Scotland bearing her name, were principally dedicated, and therefore too modern as regards Modwena and her period.

The Parish Church is called Kirkmadin, and the Rock-Chapel, Maidins Coae, by Pont. The ancient Parish Church was built about half a mile distant from the cave chapel and near Port-an-Kill, the harbour of the chapel. The situation is in a hollow where the kirk burn (so called by some) runs past. Close to the site of the old church is St Catherine's Croft. It stands on Mull farm. The manse and glebe were, it is stated, on the farm of Cardrain, about a mile from the church. We see Tod in his MS. spells it Kirkdrain, but in this we differ, as will be seen under Drumore, where the derivation is given. North of the ancient place of worship, about two and a half miles distant, a new church was built. It was commenced in 1638, but owing to a dispute amongst the heritors, was not completed for several years afterwards. The date given is 1650. The bell is said to have been at Castle Clanyard, and brought from Kenmure. As stated, the inscription upon it was, "Nicolaius Ramsa, Dominus de Dalhuissi me fieri fecit ano Dei Millesimo quingentesimo XXXIIII I H S Maria Jhone Morison." It thus appears to have been made in 1534 for Nicol Ramsay. He was a son and heir of Sir Alexander Ramsay, of Dalhousie, slain at Flodden in 1513. Nicol Ramsay of Dalhousie died in 1554. We mention this, as in the Statistical Account, which we have culled from, in some of the information given, it is stated that Nicol was

* This is in the parish of Liberton. There was another chapel in the neighbouring parish of Glencross or Glencorse, also dedicated to her. Another in the parish of Haddington, East Lothian.

† Of other saints bearing the same name, Catherine of Sweden died in 1381; Catherine of Bologna in 1463; and Catherine of Genoa in 1510.

the first Earl of Dalhousie, which is a mistake. The first peerage was obtained in 1600, by Sir John Ramsay, a lineal descendant. We can trace no relationship between the Gordons and the Ramsays. As we have mentioned under Clanyard, the bell was obtained from Nicol Ramsay by Gordon of Lochinvar, who again gave it to Gordon of Clanyard.

The chapel at Maryport, mentioned by Symson as in ruins in 1684, was distinct from the parish church. It was dedicated to the Virgin Mary, and has long since disappeared. Symson was wrong in stating that the parish obtained its name from this chapel. Pont shows a considerable building where the chapel is believed to have stood. Other ecclesiastical information will be found under Kirkmaiden, in the first volume.

There are traces of a fort close to the present parish church. There are two moats, one between Myroch and Terally points, on the shore close to the road, locally called the moat of Terally; it is small in size. The other is at Coreholm hill, south of Clanyard Castle. It has been entrenched. We have heard of a very ancient gravestone,* about one hundred yards north of Terally Moat, in regard to which various conjectures have been offered. One is that it may mark the spot where a Druid of the order of Fay or prophet may have been buried, from which might have been derived the name Kilumpa, taken from Kil-am-fay, a corruption of the Gaelic *Cil-am-faidh*, the tomb of the prophet or soothsayer. Pont spells the name Killumfa. It is also mentioned by the same authority that the farms of Terally (called by Tod Tirally from *Tir-aillie*, pretty ground) and Kirkbryde were formerly portions of Kilumpha. Also that both at High Curgie and Little Clanyard there were standing stones, which were removed, and probably are now portions of farm buildings and dykes. We are inclined to think that north of Kirkbride farm house, a chapel stood on a spot called by that name. As we have mentioned under the parish of Kirkmabreck, the Saints' name was Bridgit. All that can

* MS. left by Mr Tod, parish schoolmaster.

be learned about her will be found there. In the Ordnance Map there is also the site of a chapel called Kirkleish, and a well at Muntloch, some distance south. That a chapel with that name ever existed we do not credit. The churches and chapels were almost as a rule named after Saints, and no such Saint as Leish will be found in any calendar. South of, but close to Chapelrossan, that is the chapel at the promontory, (of which nothing is known) is Auchness, the field at the point, from the Gaelic Achadh, and the Norse nes.

The ancient court-hill or Mote is at High Drumore. Two of the old ports retain the original spelling with but slight corruption, Port-a-Moneg being the Gaelic Port-a-Monadh, the hill-port, and Port-Monach, the monk's port.

The highest land in the parish is north of Inshanks farm house, where it rises to 525 feet. At Dunman, already mentioned, (spelled Doun-man by Pont) as having the remains of a place of strength, it is 522 feet; and again at Barncorkie (should be Bar-corkie, and is near to the sea) it rises to 507 feet. Along the west coast south of Clanyard, the average height is over 500 feet. The point at the Mull is 258 feet high. The word Mull is Gaelic, derived from the Norse Muli, a jutting crag. In Shetland and Orkney, it is spelled Mule. The Muli here is coupled with Fjördr, a firth. Pont spells it Mule of Gallua. It is connected with the rest of the parish by an isthmus a mile in length, and a quarter of one in breadth. The lighthouse is elevated 325 feet above high water. From its height, in hazy weather with the clouds low, it becomes obscured, and vessels supposing that they are to the westward have run into Luce Bay, and become wrecked on the sands at its head.*

The length of the parish is nearly ten miles, with an average breadth of two and a half miles. At one point it is over four miles in breadth.

The population by the last census in 1871, was 1127

* Admiralty sailing directions.

males, and 1318 females, together 2445. In 1861, the population was 2333.

The village of Drumore is about four miles from the Mull. There is a harbour with a small coasting trade. The pier was built about the beginning of the present century, by A. M'Dowall, corn merchant, and tenant of High Curghie. Colonel Andrew M'Dowall of Logan succeeded him as the owner, who again sold it to J. M'Gaw in Truff Hill, who was succeeded by his son. The latter sold it to the Earl of Stair, the present owner. Owing to the shifting character of the sand, there will be difficulty in keeping the harbour accessible for small craft.

At the Mill of Drumore there is a sculptured stone built into the wall. It is said to have been brought from a chapel at Kildonan, thence removed, and built into the castle at Low Drumore, and when it became dilapidated, again removed to Drumore village, and placed in the mill wall. It has an elaborate cross.

Between Drumore and the Mull, is the small village of Damaaglaur; there is also Clashannan. Todd renders it Claswhannon from Clais-wanan, a hollow by the sea-side. On the opposite side of the peninsula, north-west of Drumore, is the small village and port of Logan. In Pont's map there is shown inland, and south of Kreeché, so spelled, south-west of Mary port, two towers (or a village) surrounded with some timber, with the name of Pool-na-Clachan. Also south of the above, another tower called Bradina. The Mull is direct south of both.

The popular belief that the M'Dowalls owned Kirkmaiden parish from the earliest times, and that the island of Eastholm on which their castle stood, was on the coast, requires to be noticed here. There is one statement that about the beginning of last century an island called "Marion's Isle" existed off the coast where the Creechan farms are, which is still visible at low water. The extent is said to have been eight acres, and at the period given, was let to a tenant. Another is mentioned as having been situated near to the point at Killiness, (spelled Kellyness by

Pont) where at low water large stones are still to be seen called the "Isle Stones." The history attached to this one is that about three hundred years ago it was destroyed by a great storm, which blew the sand on to the farm of Killiness. Such are the local accounts, and as in general, in Galloway, much truth is found in tradition, we are loth to state that we have been unable to verify either of these statements. So far as we can find in either ancient or modern maps there never was an island of any kind on the coast of Wigtonshire. In this we are confirmed by the Admiralty Charts of the coast, which no one can dispute. South of the point at Killiness, and the place at Maryport where the ancient chapel stood, there are a few boulder rocks shown between low water mark, and an outer bar which has one-and-a-half quarter fathoms of water on it, but with no appearance of a submerged island. This bar rounds Killiness, and on the north side of the point there is one-and-a-half fathoms. Outside of both the parts we have named there are six fathoms. This bar runs round the bay to Kilfillan, Glenluce. The Skerries in the bay are well known to be but bare rocks; but as Pont in his map shows a rock as an island, with the name of Skanlaggan off Laggan Head near Corswall, we may mention to prevent any future error, that it is but a rock with a beacon on it, with the name Craig Laggan, given in the Chart. There are nine, twelve, and sixteen fathoms, close to it.

We should have mentioned that Muntluck well, as spelled by Symson, is still shown on the Ordnance Map. It is in the midst of marshy land as described by Symson. This well had remarkable properties in the curing of disease, which of course do not now exist.

There is another subject to which attention has lately been given, in regard to the statements of Sibbald and Symson, that on certain pasture land sheep had their teeth gilded of a golden colour. Sibbald gives it, "There is a little isle beside the Mule of Galloway, where, if sheep shall feed but a little, their teeth are immediately gilded of a golden colour." Symson gives the ground as called Creechan, about a mile distant from the kirk, where all the sheep had

not only their teeth made very yellow, but also their skin and wool yellower than any other sheep in the country. It will be seen that Sibbald mentions an island as the place, while Symson gives a farm near the east coast. In Pont's map we find a small promontory specially painted yellow, as if to mark the spot, and this is at Cardrain point (spelled Kardnyin and Kardryin by Pont), with ten fathoms of water close in. There can be no doubt, from the way it is shown, that this is the place meant by Sibbald, which he erroneously called an island. In regard to the colouring of the teeth, &c., of the sheep, Symson mentions the same peculiarity in the character of the pasture at Barhullion Fell, parish of Glasserton, to which we refer, as he there states that he does not credit it. It most probably arose from some herbs with a yellow flower. It used to be considered that butter obtained a rich yellow colour when cows were fed on rich old pasture, where plenty of what are familiarly called buttercups grew; and, in like manner, the flesh of animals is understood to be influenced in colour and taste by the nature of the feeding.

The ancient church of Kirkmaiden belonged to the Priory of St Mary's Isle, Kirkcudbright.

Pont mentions the various burns, amongst which are Grenedaindyn, Eshdowach, Poolwhynrik, Poolnacharn, Poldowall, Esschone, Karga, and Poullinkum. The Pol is sometimes corrupted. There is also a farm mentioned called Keand-ramm. Here again, in the prefix, we have the old surname of Keand.

LOGAN.

In addition to what we have given in our first volume, p. 40, in regard to this property, it is necessary now to state that, from the investigations which we have made, we are inclined to believe that Andrew de Logan, mentioned in the Ragman Roll, could not have been a Mac-

Dowall. Logan is the name of land in different parts of Scotland, from which the surname known was taken. It is found at an early period. In the Melrose Chartulary we find "Robto logan" as a witness to a charter in the reign of King William I., that is between A.D. 1165 and 1214. He again appears in the reign of King Alexander II., in A.D. 1226, as Dominus Robertus de Logan; and Thomas de Logan is witness to another charter in 1278. In 1296 several of the name swore allegiance to King Edward I. of England. One was Walter Logan, in Lanarkshire; another Sir Alan Logan, who was compelled to serve under Edward I. in France. Lagan and Logan seem one and the same, and are found in Gaelic, Irish, and Lowland Scotch. There are various meanings given to the word, as a dell or dale, the pit of a kiln, &c. Robertson, in his "Gaelic Topography of Scotland," classes Logie with Logan, and to be derived from Lag or Lagan, a hollow.

The opinion has been entertained that the surname of M'Dowall was dropped by Andrew de Logan, as he was a baron. On the same principle we would find no baron with a surname, but instead of this it is the reverse. It is only where no surname was possessed that one from the land obtained was taken. The surname MacDowall is first found as Macthuel about, 1162; and, again, Fergus MakDowylt and Dougal MacDowyl are found in 1296 in the Ragman Roll, along with Andrew de Logan. As will be found in our general account of the MacDowalls, in the Ragman Roll, there is also Thurbrandus de Logan, evidently of Logan, parish of Buittle; and also a Phelipp de Logyn. Dougal MacDowyl is believed to be the same to whom John Baliol, as Lord of Galloway, is stated to have granted a charter of Garochloyne, Lougan, and Elrig, &c., in 1295.

It may perhaps be as well to show how the names stand on the Ragman Roll, as our notes are from the original. First we have Johan le Mareschal de Toskton; then Fergus MakDowylt; Roland MacGahen; Thomas Maculagh; Andrew de Logan; Dougal MacDowyl, del Counte de Wiggeton. Then we have some from Carrick, following which are

those from the Stewartry, including Thurbrandus de Logan.

The principal residence of the MacDowalls does not appear to have been in Wigtonshire but in the Stewartry, being a fortalice on one of the islands on that coast. This we will enter into more fully under the general history of the MacDowalls. It is only proper to say, that although we cannot follow the origin heretofore given, yet in our opinion, it in no way detracts from the position held, but rather that what we consider as correct has a contrary effect.

The controversy between the three families, Logan, Garthland, and Freugh, is entered on in the general history of the M'Dowalls. The first-named suppose it is settled by a charter granted by Patrick M'Dowall of Logan to his cousin Andrew, second son of Thomas M'Dowall of Garthland. This charter was confirmed by King James III. We do not follow this opinion. A person might do homage for certain lands, and yet not be an inferior. The Kings of Scotland did homage to the Kings of England for Cumberland, and yet did not consider themselves vassals in the general sense. Besides, in this case, the charter relates to the second son of Garthland. We merely make these remarks without any intention to attempt to decide the representation of the house, which we would rather not enter on. It is too perplexing; for the early charters in Galloway cannot be trusted, and we have in most cases subsequent ones founded on the originals lost or destroyed. We will give the charters as given to us by the late Colonel M'Dowall, and we can only say that respect to his memory would incline us to support his views, if we could. The following are copies of the charters:—

“JAMES, by the grace of God, King of Scots, to all good men of his whole realm, Clergy and Laitye, Greeting, Know That we fully understand that a Charter was made and granted by our Lovit, Patrick M'Dowall of Logan, To our Lovit, Andrew M'Dowall, of all and whole the lands of Elrick, Meriach, and Ballingowne,

with the pertinents Lying in the Lordship of Logan and Shire of Wigtown by our order Seen read and inspected and carefully examined whole entire not razed not cancelled nor in any part of it suspected, of the tenor following:—‘To All who may see or hear of this Charter Patrick M’Dowall of Logan Greeting—Know ye that I for my advantage duly weighed and considered Have Given Granted and by this my Charter Confirmed to my beloved Cousin Andrew M’Dowall As I hereby Give Grant and Confirm to him for his services done me All and sundry the lands of Elrick Meriach and Ballingowne with the pertinents lying in our Lordship of Logan and Shire of Wigton which Lands with the pertinents belonged to an Honourable man my Lovite Uthred M’Dowall Laird of Garthlowne Heritably and which Lands with the pertinents the said Uthred Laird of Garthlowne neither induced by force or fear nor unadvisedly nor decoyed but of his own accord and free will with advice and consent of Thomas M’Dowall his son and apparent heir by Staff and Batown purely and simply Resigned and Surrendered in my hands at Garthlowne and openly Declared that all Right Claim Interest and Pretension which he or his heirs had or could have in the said Lands and pertinents was for ever at an end. To be Holden and Held all and sundry the foresaid Lands of Elrick Meriach and Ballingowne with the pertinents by the said Andrew and his Heirs male whatsoever In fee and Heretage of me the said Patrick and my heirs for ever by all the right meiths and marches thereof ancient and divided and as they lye in length and breadth in mountains plains muirs marshes ways paths waters fresh and salt pools rivulets meadows pastures and pasturages milns multures and sequels of the same hawkings huntings fishings peats turfs coals quarries stone and lime iron and brass mines broom and furs with Courts and Issues thereof Blutwits and Escheats with wrack and wair and marriages of Women also with common pasturage and free Ish and Entry and all and Sundry other liberties com-

modities easements and just pertinents thereof whatsoever as well not named as named under and above ground far and near belonging to the aforesaid Lands or that may in future pertain thereto any manner of way in Ward and Relief of me and my heirs as freely fully wholly honourably quietly and in peace in All and by All without any retention or revocation whatever As the said Uthred of Garthlowne or his predecessors Held or possessed the said Lands with the pertinents of me or my Predecessors before the date of the said Resignation so made by him in my hands as aforesaid Giving therefor Yearly The said Andrew and his heirs male and all the other persons above expressed in the said Tallie to me the said Patrick and my heirs attendance at three Diets at three head Courts yearly for all other Burden Exaction Service or Secular demand which can be exacted or required for or forth of the said Lands with the pertinents by any person whatever. Moreover the said Patrick and my heirs Shall Warrant Acquitt and for ever Defend all and Sundry the foresaid Lands of Elrick Meriach and Ballingowne to the said Andrew and his heirs and the other heirs above written and Expressed in the same Taillie. In Testimony whereof my Seal is Appended to this my Charter At my Manour of Logan this Eighth day of December in the year of our Lord one thousand four hundred and sixty-five Before these witnesses Archibald M'Dowall my bastard son John M'Crie William Tupnam Notary-public Mr Matthew Physician Mr Gilbert Ahannay Chaplain and Thomas Glowat with many others :—And which Charter and Donation Resignation Consent and Assent therein contained We for ourselves and our heirs and successors Approve and Ratify In all points and Articles conditions manner and circumstances thereof whatsoever form and effect of the same In all and by all reserving the rights and services used and wont to be paid to us forth of the said Lands and pertinents above confirmed. In Testimony whereof We have Ordained our Great Seal to be appended to these presents in presence of the reverend fathers in God

Andrew Bishop of Glasgow Thomas Bishop of Aberdeen ; Our beloved Cousins Andrew Lord Avandale our Chancellor John Earle of Athole our Uncle Colin Earle of Argyle Lord Campbell Master of our Household James Lord Livingstone our High Chamberlain Robert Lord Lisle Mr James Lindsay Provost of Lincludane Keeper of our Privy Seal David Guthrie of that Ilk Master of our Rolls and Archibald of Whitelaw Deacon of Dunbar our Secretary at Edinburgh the Twenty-Sixth day of the month of April in the year one thousand four hundred and sixty-seven and of our Reign the seventh year."

As will be seen, these lands formerly belonged to Uchtred M'Dowall of Garthland, and which he resigned, with consent of Thomas Makdowell, his son and heir-apparent, to be held as freely and honourably as the said Uchtred and his predecessors had held them of the said Patrick and his predecessors, signed at his manor of Logan, 8th December 1466, before witnesses, Archibald Makdowell, his son carnal ; John Makke ; William Tuyman, notary-public ; Mr Matthew, the doctor ; Mr Gilbert Ahannay, chaplain ; and Thomas Glowat, with many others, to be held of Logan for three suits of court. The charter of transumpt is dated 21st March 1503. In a charter of King James IV., dated 27th January 1504, the loss of the early titles of the land is referred to. It is in favour of Patrick M'Dowall of Logan, of the lands of Logan, in the Lordship of Galloway, as held blench by the said Patrick, with a reddendo of common service at the King's courts of Wigton, and contains the following clause as to the loss of the titles :—" Ac insuper quia sane intelleximus ac nobis clare constat per quendam retornatum nobis ostensum et aliasmodi quod dictus Patricius et heredes sui fuerant in usu tencionis dictarum terrarum in Alba firma ultra memoriam hominum, et nunc ob defectu suarum antiquarum cartarum et infeodationem earum de nobis et successoribus nostris per servicium warde et relevii ut premittitur tenendarum, eapropter pro nobis (etc.) approbamus ratificamus omnes alienationes factas per dictum Patricium absque consensu nostro."

Another argument held by the M'Dowalls of Logan is that, while all the lands in the Rhins held feu of the Bishops of Galloway, those belonging to their family did not. We scarcely think that this proves more than that the Logan family were in favour either with the Court or with the Church.

We stated in Volume I. that *Patrick*, the son of Charles, succeeded after the latter's death at Flodden. We have to add that he was then a minor, and his wardship was granted by the King (James V.) to Dean David Vaux, Abbot of Sauleseat, and by him assigned to his kinsman. John Vaux of Barnbarroch. Again, the grandson of Patrick M'Dowall, also named *Patrick*, who succeeded in line, married the daughter of John, and not Uchtred, M'Dowall of Garthland, as stated in the first volume. Her tocher was six hundred merks.

The next additional information to be given is that Patrick, who was served heir the 29th November 1661, had, besides the children already named, another daughter, named Margaret, to whom her grandfather, Andrew Agnew of Lochnaw, left three hundred merks.

In 1625 we find Alexander M'Dougall of Corruichtree, and again, in 1711, Alexander M'Dowall of Corrochtrie. They may have been younger sons of the Logan family. The first is stated to have married Elizabeth, second daughter of Alexander Hamilton of Dalziell. We are, however, in the dark, and there may be confusion with the M'Dowalls of Machermore. We therefore give it under both properties.

The motto of the family, in an escroll, is "Vincere vel more," misprinted in the first volume as "Victoria vel moris."

Colonel M'Dowall died on the 20th July 1872, and was buried in Kirkmaiden Churchyard. He was succeeded by his son James, who married in September 1869, Agnes, eldest daughter of Sir Thomas Buchan-Hepburn, Bart., of Smeaton-Hepburn, etc., Haddingtonshire, and has issue,

Kenneth, born 6th August 1870.

Nigel-Douglas, born 4th February 1872.

Helen-Ethel.

A portion of the old house of Logan forms part of the wall of the garden to the present house on the east side, but nothing is known as to the exact period when it was built. Tradition states that the old family residence was at Eldrick, which Pont in his map shows as a residence with trees around. The family account is that the old dwelling was called Balzieland, which probably was derived from Bæli, the Norse for a farm or dwelling. Pont shows Logan, but merely in an ordinary way, and not as of importance, situated between two places called Balkelly, which Tod in his MS. derives from Bail-Cealla, meaning Kirkton. It is more probable, however, to be from the Norse Bol, a farm, &c., and the Gaelic Coille, a wood, &c. The derivation of Eldrick, Elrig, or Eldrig, will be found at Culgroat, &c., parish of Stoneykirk.

With regard to the names of other farms on the estate, Pont spells Carrochtrie as Korrachty, and there is also Garachty or Garrochtrie, evidently one and the same name as Kirrouchtrie, in the parish of Minnigaff, the derivation of which will be found there. Tod derives it from Corroch-tire, precipitous ground. Grennan Pont spells Grinen, the derivation of which is Norse, as will be found under Grennan, parish of Old Luce. The derivation of Kilmumpha is dealt with in the account of the parish. Portnessock is rendered Port Nustak. In the name we have a Norse compound word Port-nes-ok, the entrance at the promontory. Maroch is in the same sense here as will be found under Awkirk, parish of Stoneykirk, and Morroch, under Castlewigg, parish of Whithorn, all the places being on the coast. Balgown is close to Myroch or Maroch. Pont renders it Balgawin, and the derivation which we ascribe will be found under West Corsewall, parish of Kirkcolm. Kilstay seems to be Gaelic and Norse. There is a farm and a moor so called. It is probable that the Kil here is from Coille, a wood, with the Norse suffix Stia, a sheep pen; or it may be a corruption of Steinn, a stone, referring to some runic stone in the wood then, although not now to be found. Tod in his MS. renders it Cil-Steigh, kirk or

burying-place of foundation. This we do not follow ; there is no trace of a kirk, &c. Creichan is rendered by Tod a march or march burn, taken no doubt from the Gaelic Criche, but we think it must be from Creachan or ain, a rock, &c. Auchabrick is no doubt a corruption of the Gaelic Achadhbràigh, the upper land or field. Knockencule is probably from the Gaelic Cnocan-coile, the little hill with the wood, or Cnocan-cùil, the little hill in the corner.

The farms belonging to the Logan estate in this parish are, Mull, Creechan, Maryport, Alton, High and Low Curchie, High and Low Carrochtrie, Grennan, Kirkbride, Tyrally, Killumpha, Balgown, Auchness, Logan Mains, Auchabrick, Elderick, Myroch, Port Logan, Cowan, Garrochtrie, Clanyard, Castle Clanyard, Barncorkrie, Inshanks, Nockencule, with Clanyard and Slack Mills.

The name Maryport is derived from the chapel dedicated to St Mary on the shore of the bay. It has long since disappeared. Alton is from the Gaelic Alt, a high place, &c., and the Norse tun, a farm, &c. Carghie or Curchie seems to us to be a corruption of Caer from Cathair, a fort, &c., and the Norse gja, a clift in a rock, a chasm. Tod in his MS. gives it from Car-geodh, a crooked bay. We have mentioned, in our account of the parish, that there are traces of a fort near to the present parish church, which is at High Carghie. The derivations of the names of the other farms will be found under the parish account, and Clonyard, &c.

DRUMORE.

In addition to what has already appeared in Vol. I., we have to add, that in 1513 we find Ninian Edgar, younger of Creaken, which we mention as it is apparently an error, and should be Adair.

In 1711, we find Alexander Adair of Drumore, mention of whom has been given as the last of the Adairs of Drumore.

Drumore is derived from the Gaelic *Druim-mor*, the big ridge.

Pont, in his map, spells *Cardrain* or *Cardryne* as *Kardryin*, which may be a corruption of the Gaelic *Cathair*, from whence *Caer*, a fort, &c., and *druim*, a ridge. The derivation of *Cairngarroch* will be found under *Garthland*, parish of *Stoneykirk*.

Pont renders *Kilness* or *Killiness* as *Kellyness*, which there is little doubt is a corruption of *Kil* from *Cill*, a church or cell, and *Ness*, from the Norse *nes*, a headland. The ancient chapel of *Saint Mary* was near to, from which the name *Chapelpoint* was no doubt given.

An account of *Kildonan* will be found under *Kirkcolm* parish.

We have given the name of *Drumore* as the big ridge or high land. The ground, however, scarcely seems to merit the appellation. The highest land may be from 250 to 300 feet.

The farms owned by the *Earl of Stair* were given at page 49, Vol. I.

CLANYARD OR CLONYARD.

We have already stated in Vol. I. that the first mention of this five merk land property is about A.D. 1490, when *Alexander Gordon* became the owner. In addition we have now to state that *Alexander Gordon* was of *Auchenreoch*, parish of *Urr*, and second son of *William Gordon* of *Stitchell*, *Roxburghshire*, and *Lochinvar*, parish of *Dalry*. We next learn that *Alexander*, son of *John Gordon* of *Auchenreoch*, had a charter of alienation, dated 1st June 1551, confirming to him and his spouse, *Janet Crawford*, the five merk land of *Portencorkie*, &c. Also a charter confirming to him, and his spouse, the five merk land of *Kirkbride*, and four merk land of *Garrochtrie*. He married secondly in 1592, *Katherine*, daughter of *Sir Patrick Agnew*

of Lochnaw, and widow of Alexander M'Kie of Largs. (See page 49, Vol. I., also Auchenreoch, parish of Urr.)

It is stated that the Gordons of Clanyard ended in an heiress. Also that another family of the name tried to carry her off by force, when her guardian, Alexander M'Dowall of Logan went to the rescue, and overtook the party on the seashore, near Killeser; a conflict ensued, when the heiress was recovered, but her deliverer, M'Dowall, slain. According to the tradition about forty were slain, probably largely exaggerated, but several small cairns are still remaining to point out the graves of those who fell. The situation is a small plantation on the roadside. It is supposed by us that William Gordon of Penninghame must have been the aggressor. He died in 1660, but whether by a natural, or violent death, is not mentioned.

A bell cast for Nichol Ramsay of Dalhousie in 1554, and obtained from him by — Gordon of Lochinvar, by whom it was again given to — Gordon of Clanyard, at last became the parish church bell. Under the parish we have given an account. The castle was built by the Gordons. Previously they dwelt in a house a little further to the south. The extravagance of the family brought them to ruin. A portion of the castle is stated to have been removed to assist in the erection of the new house of Logan. It will be seen that the building was not very old. About seventy years ago it was nearly entire.

Pont in his map spells Portencorkie, Portinkorky. In this word we have probably a compound from the Gaelic Puirtein, a harbour or little haven, and coirce, corn, that is the corn haven. It has been stated to us that from the rock at this bay being tinged with red (no doubt from the action of iron ore, as in some parts of the Stewartry), that Corkie is from the Gaelic for purple or crimson. It may be so, but the word is Corcuir, and used for a dye obtained from a white moss scurf, found on large stones. Inschanks is spelled Inschaes by Pont. This may be from the Gaelic Innse, an inch or plain, and the Cymric Sinach, a landmark, a ridge, or perhaps from the Gaelic Innseach, for peninsular,

&c. Although scarcely coming under these designations 'yet close to, there are places called Inchmore (Innse-mor), Inchgown (Innse-gja), Inchroineas, a field in Slock farm, which is divided from Inschanks by a burn ; and Inchmulloch, the name of a croft. This and the names of some other places, now obsolete, are learned from Tod's MS. The word Inch was thus common here, and used as in other parts of Scotland to places inland. As will be found under Sorby, in the parish of that name, the Inch there we believe to be a corruption of the Norse word Engi, meadow land, and the same may be found to apply here. In regard to Clonyard or Clonyard, spelled Kloynard by Pont, it is probably a corruption from the Norse word Klungr, for brambles, or any rough ground, crags, or rocks. Tod in his MS. derives it from Glenard, deep glen, but the suffix has an opposite meaning, being a hill, &c. In the parish of Colvend, Stewartry, there is another place called Clonyard, near to Auchenskeoch, the land abounding with thorns, which to some extent supports the idea that the Clonyard here is from Klungr, already mentioned.

Clonyard, with the farms attached, now forms part of the Logan estate. A list of all those owned in the parish will be found there.

CAIRNGEAN, &c.

The farms in this parish, which belong to the Ardwall estate in Stoneykirk parish, owned by Mrs Ommancy M'Taggart, are Cairngean, Auchneight, and Slock. The particulars, so far as known, have been already given under Clonyard, Vol. I., page 49.

The name Cairngean by which one (formerly two, East and West) of the farms is known, would appear to be derived from Cairn, with the Norse suffix, gja, corrupted to gean in this instance, meaning a chasm or rift in the rocks, &c., or in Lowland Scotch, geo, a deep hollow. Pont spells

the name as *Karnga*, which confirms what we give. *Auchneight*, spelled *Achciacht* by *Pont*, is from the Gaelic *Achadh*, a field, &c., and we think *nochd*, bare, unsheltered. *Tod* in his MS. mentions that on the top of *Ben-na-veoch* on this farm, there was the *Clath-Brath*, or *Stone of Judgment*. It has disappeared.

We may mention that at this farm the foundations of a building are still to be traced, which is locally called the hunting seat of the *M'Cullochs*. Part of the walls were standing in the early part of the present century, but as usual were utilized for building purposes elsewhere.

Slock, sometimes found misspelled as *Flock*, is from the Gaelic *Sloc*, a hollow, a dell, also a pool, or marsh. As rendered by *Jamieson*, it is *Slak* or *Slack*, and means an opening in the higher part of a mountain, a gap, a pass; also a morass.

PARISH OF STONEYKIRK.

IN the first volume we mentioned that this parish was dedicated to Saint Stephen, hence the contracted name of Stainie or Stoneykirk. It should have been that the church was dedicated, for the parishes were fixed in extent after the churches were built, the owners giving tithes of their lands for the use of the church. The system seems to have sprung into existence from and subsequent to the reign of King David I. There is, however, no correct information to be had, and no "Antiqua Taxatio" for the diocese of Gallo-way to be found. We feel satisfied, after careful investigation and consideration, that the ancient church of Toskertoun, dedicated, as we believe, to Saint Martin, and by corruption called Kirkmadrine, still known as such, existed long before Saint Stephen's, now known as Stoneykirk.

To confine our present remarks to the derivation of Stoneykirk, we may state that there were several Saint Stephens. The first is well known to all readers of the New Testament. Then there was Stephen, Pope and Martyr, who died in 257. There were other five of the name who were foreigners, excepting the Abbot of Citeaux C—, a native of England, who died in 1138. The other four range from the sixth to the twelfth centuries. From which of them the name was taken, or given, it is impossible to state ; but we should suppose either of the first two named. We also mentioned that the present parish comprehends the old parishes of Toskertoun, so called from the hamlet of that name, and Clachshant, or the holy stone. The site of the latter is on Clayshant Farm of the present day, but nothing now remains but a moss-covered stone here and there to mark the spot. These, as already stated, comprehend the present parish.

We will now refer to other interesting points in connection with the parish. On the Mains of Balgreggan there is the supposed site of a church or chapel called Kirkmagill. The supposed site is on a hillock with timber, behind the farm-house. Adjoining is Kirkmagill farm. We doubt very much that such a kirk or chapel ever existed. At the same time it is right to state that there was an Irish Saint Maguil, who was a confessor and recluse in Ireland and Scotland about the year 685. The suffix gill might also be assumed to be the Gaelic gil from geal, meaning white, &c., and thus from the appearance of the stone named the white chapel; but no trace can be found of such a building. The word kirk was not known to Pont. The place in his map is called Kyrmagill and Kirmagill, in the same way as we have Kirrouchtrie, &c. The kir in this sense is a corruption of caer from the Gaelic cathair, a fortress, &c., as also a marsh, a bog.

The M'Gills* are numerous in Galloway, and probably had their origin from Gille, a Norseman, who married the sister of Sigurd II. of Orkney, &c., and acted as his lieutenant in the Sudreys, &c. (see Vol. I., page 13). Worsaae, in his "Danes and Norwegians," mentions that an Irishman named Harald Gille came forward and passed himself off as the son of Magnus by an Irish woman, and after proving his descent by walking over red-hot iron, actually became King of Norway, and left it as an inheritance to his family. In 1140 it is also mentioned that Gille, or Gilbert, the "Ostmens" Bishop of Limerick, died. As will be seen under our additional notice of the Earls of Stair, parish of Inch, one of the M'Gills from Galloway was created Viscount Oxenford, &c., in 1629, and the property is now owned by the Stair family.

We also find on the Ordnance map (no doubt taken from the valuation roll) Kirkclauchline; but no such saint as Clauchline or Lauchline is to be found, nor can sense be

* There is a family named Gill stated to have had land in Devonshire since the reign of King Stephen (A.D. 1135 to 1154) and to be of Saxon origin. Probably they might be found to have a Norse extraction.

made of it in any way as a kirk. It is evidently an error, as in Pont's survey it is distinctly given as Kirlochlyn, also Keirlachlyn; and as kir is a contraction of caer, from the Gaelic cathair, a fortress, the name is solved, from the fact of an ancient fort having stood on the lands. The situation of this fort is on a frowning cliff on a headland. It appears to have been of considerable size. There is no masonry left, but landwards, as is still observable, it was defended by three deep fosses and walls. The other word, Lauchline, is also a corruption of the Gaelic word Lochlin, meaning Scandinavia for Norsemen, with the Gaelic prefix kir (not uncommon) for town or settlement, or, as already stated, from the ancient fort on the cliff. It is known to the people around as the Kempes, which in the Norse means a warrior. Kirlauchlin, or, as Pont gives it, Kierlachlyn, is clearly the castle or settlement of the Norsemen. We have also from these words the corruptions Gairochloyne or Garochloyne, which to us appear to be identical; but they will be dealt with under the account of the M'Dowalls.

At Kildonan no remains of a religious building are to be found, but that a chapel did stand there is to be believed. An account of this saint will be found under Kirkcolm Parish.

We have now to refer to the most interesting spot in the parish, which is situated South-west of South Cairnweil, or south east of Challoch farm-houses. As a church it has long been disused, but the ruins, with the burial ground, are full of interest. We refer to Toskertoun Church, or as now called Kirkmadrine. The burial-ground is still used. This is one of the three churches, which with Kirkmaiden parish, Chalmers and other writers have assumed as dedicated to Saint Medan, corrupting Modan the correct name, to meet the difficulty. We must refer to our additional account of Kirkmaiden parish for full particulars in regard to this subject. Here we will confine our remarks to saying that we disagree in all that has been advanced by Chalmers, and others following him.

The Kirkmadrine church in this parish has attracted

more than usual attention especially out of Galloway, from the accidental discovery by Dr Mitchell of the British Museum, London, of three stones with inscriptions, &c., on them pointing to a very early period. In regard to this interesting subject we cannot do better than quote in an abbreviated form the following from Dr Stuart's valuable work, "The Sculptured Stones of Scotland." The first, "is a hard rounded block of whinstone. The letters distinctly cut. The monogram with enclosing circle are cut in broad shallow lines on both faces of the stone. No. 3 stone, exactly similar, but much more worn and destroyed, and the letters of the inscription are cut in a ruder and more irregular way. They are of a character entirely different from any others in Scotland, and have a good deal in common with many of the sepulchral inscriptions in 'Inscriptions Chretiennes de la Gaule anterieures an VIII.^e Siecle" (par Edmond le Blaut, Paris 1856). The first slab has on both faces a monogram of the name of Christ, formed of the Greek letters χ and ρ within a circle. In one of the circles are the Greek letters Alpha and Omega ($\text{AET}\Omega$) the last letter being nearly effaced. Here the χ is made upright, and in this shape "is almost equally common with that borne upon the *labarum* of Constantine, on which the χ is of the usual form. It is also of equal antiquity with it, instances of its use occurring both on the wall painting of the catacombs of Rome, and upon the small lamps found in the graves of the early Christians. It occurs in both forms, and with, and without a circle, on many of the early monuments of Gaul figured in the work of Blaut. It is found on many coins of the early Christians, and it was the subject of delineation throughout the Roma-Byzantine period. It is prefixed to many of our early charters, and it occurs on the inscribed stone at Jarrow, recording the dedication of the Church of Saint Paul there in 685. A very remarkable instance is recorded by Mr Westwood of its occurrence on one of the early inscribed stones of Wales, on which is the inscription, *Caravsivs Hic Jacit In Hoc Congeries Lapidum*, from which it is plain that the pillar had been set on a cairn. Above the inscription

is the labarum without the circle. This is the only known instance of its use on a stone monument in Wales, and an evidence of the great antiquity of the inscription. It has not been found on any other Scotch monument.

The inscription on the first stone reads:—*Hic Iacent Sci Et Præcipui Sacerdotes 1D Est Viventivs Et Mavorivs.** That on the second pillar is partly obliterated. What remains reads—*χ S Et Florentivs.* The style of such letters as R, M and F has much in common with that of the early inscribed stones in Wales, which has been called Romano-British, as it resembles them also in the occasional combination of two letters when the limb of one is made to form part of the next.

According to Ailred of Rievaulx's life of St Ninian, that Saint brought with him from Tours, masons who could build him a church. If we should suppose that through the connection between him and St Martin some of the brethren of Tours accompanied St Ninian to Galloway, and that they dedicated a Church to Mathurinus, another great Saint of Gaul and contemporary with St Martin, who predeceased him about ten years, it would account for these peculiar monuments, and the Scotch dedications to the Gaulic Saint. It would likewise account for such classical names as Viventius, Mavorius, and Florentius. The festival of Saint Mathurin was celebrated on the 9th November,† and a fair used to be held at Kirkmadrine on the 22d November, or Tuesday following.

These stones are of such interest that we give the foregoing extract, from the feeling that Dr Stuart's statement tends to a solution of the meaning of the name Kirkmadrine. Without any reference to St Modan he mentions that Chalmers had not sufficient foundation for his assumption that Madrine was merely a corrupt form of Medan. As he shows from Pont's survey, about 1605-20,

* All capital letters.

† It is as well to notice here, that the well-known festival of St Martin, the Martinmass of Scotland, is held on the 11th November of each year. In Gaelic it is Féill-Martuinn, Martinmas the feast of St Martin.

given in "Bleau's Atlas," the kirk in question is called Makdrym, and the one in Sorby parish, Kirk Mackdry, which Symson calls Kirkmadroyn. In the Ordnance map it is Kirkadrine. Bishop Forbes, in his "Saints," gives the opinions of Chalmers and Dr Stuart, but agrees with neither, and suggests that the name may be derived from Medraw, which name appears under 6th and 8th June in the martyrology of Donegal.

The church is in a field surrounded by a wall. It was small, and, as usual, stands east and west. Only a portion of the eastern gable, and the side walls, now remain. It is to be regretted that the rubbish in the interior is not cleared out, and other measures taken for its preservation.

We have given all sides of the question. Our own belief is that Kirkmadryne is a corruption of Cill or Kirk Martin. Saint Mathurin was a disciple of St Martin; but he never was in Great Britain. He confined his ministrations to France. He died prior to 388, was buried at Sen, and his remains afterwards removed to Larchant, a village near Nemours. His festival is kept on the 9th November. In the "Orkneyinga Saga," we find the "Festum Sancti Martini" kept on 15th November. There was nothing in any way to cause a church or churches to be dedicated to him in Scotland; but it was different with St Martin, as we will show. There certainly was a monastery specially dedicated to St Mathurine at Paris, in his own country, from which sprung the Mathurines, or Monasteries of the Trinity or Red Friars, whose principal object was the redemption of Christian captives, for which purpose a third of their revenue was set apart. At the time of the Reformation there were thirteen monasteries of this order in Scotland; but that Kirkadrine was one of them we do not think was the case, or will be found anywhere stated. As for being derived from St Modan, perverted to Medan, it will not stand investigation. An account of St Modan will be found under Kirkmaiden.

It is, we think, impossible that those who followed St Ninian would leave unrecorded the name of his uncle, as he

is called—one under whom he learned monastic discipline, and a man he so much revered; yet throughout Galloway there is not a single church or chapel to be traced as dedicated to St Martin, unless we come to the Kirkmadrines. St Ninian dedicated the humble White House at Whithorn to St Martin, but that was absorbed in the Priory; and this of itself would cause churches or chapels to be dedicated to him, to perpetuate what Saint Ninian had originated. The ancient stones found in the churchyard in this parish add proof to the period, and connection with St Martin through St Ninian. We repeat our belief that Martin has been corrupted into Madrine or Madryne. We have found, as others have done, far greater distortions of names, arising from having gone by sound, and not by spelling. We will give one example from many; it is of Mugdrum, near Newburgh, Fifeshire, which is a corruption of St Magriden. As already noticed, let it be remembered that the Martinmas Day of Scotland is the festival of St Martin.

Saint Martin, of Tours, is described “as a soldier, a bishop, a hermit, and a saint.” It was he who established monasteries in France, which spread with such rapidity to all other parts. His sanctity was so great that, as stated, he was followed to his grave by two thousand disciples. His festival is kept on the 11th November. Besides various churches in other parts of Scotland,* the most ancient church, as believed, in England, was dedicated to him. It is in Canterbury, standing by itself on a sloping hill. It is largely built of Roman bricks, which has led to the supposition that it was erected by Christian Roman soldiers. In it St Augustine first preached, on his arrival at Canterbury.†

* There is the parish of St Martin in Strathmore, Perthshire; another was in Cromarty, now absorbed in Kirkmichael, in Ross and Cromarty; Kilmartin, a parish in Argyleshire; Isle Martin, an island dedicated to him, off Lochbroom parish, Ross-shire. Also chapels were dedicated to him at Haddington; in the parish of Castletown, Roxburghshire; and several other places in Scotland.

† How rich eastern Kent is in ancient churches!—Minster, believed to have been the ground first trodden by Christian feet in England, and the church next in ancient standing to St Martin's, at Canterbury; St Mildred's, at Canterbury, built of flint and Roman bricks; St John the

We think the assertion may be made with safety, that no other part of Scotland, in ancient times, could have surpassed Galloway for the number of ancient ecclesiastical buildings, large and small. In Kirkmaiden, as we stated there, the ancient parish church was dedicated to St Catherine ; and again in this parish another church seems to have been so dedicated. It was situated at the village of Eldrig Hill, on the north-western boundary ; but not a stone now remains, and the site can alone be traced by the well, dedicated to the saint, which is still used. A burial ground is supposed to have surrounded the church. An account of the saints bearing the name of Catherine will be found under Kirkmaiden. We are not aware of any other churches having ever been dedicated in Galloway to St Catherine.

We have already mentioned the fort at Kirklauchline, or properly Caerlochlin. The site of another fort, called Doon Castle, is to be found at Ardwall Point. Nothing now remains but a pile of stones, and the trace of a fossé which cut it off from the mainland. It is 150 feet above the sea. Between Kildonan and Bog End farm-houses there was a fort ; but the site is now under tillage, we regret to say. What can be made of it gives the appearance of a square. Whether it was Roman or Danish cannot be ascertained, but the latter is believed. We have no doubt that all these fortresses were built by the Norsemen. In confirmation, we may mention Float Bay, and the farms of Meikle and Little Float. An idea has prevailed that this name was derived from the wreck of one of the Spanish Armada, and Money Head, so called from the treasure cast ashore there. We consider the first to be a corruption or mis-spelling of the Norse word " Flöt," which means a plain, and a survey of the bay in question, with Baptist, at Margate, a long, low building of small flint stones, erected in 1050 ; St Peter's, near to Broadstairs, of about the same date, but not so perfect in its ancient standing as St John's. There are many others of the after Norman period. The Cathedral is well known, but has to be seen to be appreciated, part of which was built by St Augustine. All the churches mentioned are still used. We write about these churches from personal knowledge and investigation.

the farms, will, we think, support this. Pont, in his map, confirms this view ; properly spelling the first as Port of Flot, and the farms Flot. As for "Money Head," it seems to us a corruption of the Gaelic word "Monadh," and should read the "Hill Head."

At Balgreggan, near to the roadside, there is a moat, which is of considerable size. The height is stated to be about sixty feet, and the circumference about four hundred and sixty. It was originally surrounded by a fossé. In the grounds east of Ardwall House, there is another moat.

Of cairns, one is to be found at Cairn-hill, another at Carnweil, and another at Craigencroy, south of Ringuinea (spelled Ringeny by Pont, a corruption of Ringan for St Ninian). Others no doubt formerly stood at Cairngarroch, Cairnmon Fell, and Cairnhandy.

The highest elevation of this parish is Barmore hill, southwest of the farm-house, which is 463 feet high. At Cairngarroch the land rises to 437 feet ; Doon hill is 419 feet ; Cairnmon Fell 384 feet.

The only standing stone which we trace is at Port of Spittal Bridge.

The small village of Sandhead is on the roadside going south to Drumore ; and another called Ardwall village near to Ardwall. The small village of Stoneykirk is beside the church.

The extreme length of the present parish, from north to south, is nearly ten miles, with a breadth varying from three to seven miles. The extent of land is over thirty-three square miles, or 21,420 acres. By the census of 1871 the population was 2,989. In 1861, it was 3,200.

Other particulars will be found in Volume I, page 51.

Pont mentions Poolaboch burn joining the Piltanton. We name it to show that Pol was generally applied to burns, &c., as will be seen in other parishes.

GARTHLAND.

It is found necessary to give a separate account of the name of M'Dowall,* in addition to what was given in the first Volume ; but we have to state here some additional particulars in connection with the Garthland† family.

Page 55.—The resignation of his lands, by Sir Fergus of Garthland, into the hands of Earl Douglas, was in 1414. The witnesses were William Douglas of Eskford, John Herries of Terregles, Herbert Maxwell of Carlavroke, Alexander Gordon, Alexander Cairns, Hugh Campbell, John A. Kersane. The Charter runs, “the said Thomas and his heirs rendering yearly to our heirs and successors, for the lands of Garrochloyne, Lochans, and of Lougan, one suit at our Court at Wigton.” It has been concluded from this Charter that Logan was a cadet, which is repudiated by that family.

Page 56.—John M'Dowall and his spouse, Margaret Campbell had issue :—

Uchtred, his heir.

Gilbert, vicar of Inch.

Helen, married Patrick M'Dowall of Logan.

Florence, married James M'Dowall of Freugh.

Uchtred M'Dowall, who succeeded his father in 1547, along with his eldest son, Uchtred, were mixed up in the Gowrie conspiracy. They were tried for their lives with others, but were able to produce a pardon from the king, dated at Edinburgh, 19th August 1584. Uchtred, senior, had however to fly to France, where he lived until his death, in 1593. His son, Uchtred, was either executed, or also died abroad, as he did not succeed his father. Previously, on the 24th February, 1579-80, Uchtred M'Dowall, younger of Garthland, was dilaited for the cruel slaughter of James, son of Johanne Gordon of Barskeoch, in July preceding.

* This will be found at the end of the Supplement to Wigtonshire.

† There is also a place called Garthleary, in Inch parish, situated between Balzett and Balkerr farm houses.

Page 57.—John, second son of Uchtred M'Dowall above-mentioned, married Janet, daughter of Sir John Gordon of Lochinvar. His youngest daughter Margaret, married John Vans of Barnbarroch. The other particulars will be found in the first Volume.

Sir John M'Dowall of Garthland, who married Margaret Ker, daughter of Lord Jedburgh, deserves more special mention. His wife was a relation of Sir Robert Ker, Earl of Somerset, whose sudden rise from having gained the royal favour in an accidental way, is historical. Through this connection, John M'Dowall was knighted. He also aimed at obtaining the title of Earl of Galloway, and appears to have bribed accordingly; but the sudden disgrace of the Earl of Somerset, caused M'Dowall to lose both his money and his expected title. The Stewarts of Garlies were more successful through the interest of the Duke of Lennox.

In July, 1627, there was a reversion by Euphane M'Dugall (M'Dowall) to the Earl of Galloway of the land of Kirkbryde; and in January 1628, Sir John M'Dugall (M'Dowall) had sasine of the land of Auchterlure.

Page 58.—William M'Dowall, of Garthland, died 22d August 1700.

Two gold lachrymatories, considered to be Roman, were found on the Garthland estate in 1783.

In regard to the name of this property, Garth is from the Norse Gardr, and means "a strong land." In Orkney, as mentioned by Jamieson, it denotes a house and the land attached.

Pont in his map spells the names of several of the farms differently to what they are usually found, as Keirbroyan, Acchork, &c. Other names, viz., Kirkclauchline, dealt with in the account of the parish, and Eldrick, under Culgroat, are also mentioned elsewhere. Blair, as to be found in other parishes, is from the Gaelic Blàr or Blair, a plain, &c. In Auchencloy we have Achadh-Cloch, the stone field, but it is also found spelled Auchinlay, which, if correct, the "lay" must be from the Anglo-Saxon læs, and mean the pasture field or land. The land called Barvannock by Pont does

not now appear, but the name we should suppose to be from the Gaelic *Bar-uanach*, the hill abounding in lambs, or lamb-producing, from good pasture and shelter. *Culreoch* is also now excluded from the valuation roll, in name. It is probably from *Coille-riach* (a contraction for *riabhach*) the darkish or greyish wood. *Caldounes*, spelled *Caldun* by *Pont*, is a corruption of *Calldainn* or *Callduinn*, a hazle copse. *Drumfad*, another farm not now by name on the roll, is no doubt from *Druim-fad*, the high or distant ridge or hill. *Auchentibbert* is from the Gaelic *Achadh-tiobairt*, the field or land with the spring of water. *Kilbreen* is probably from the Gaelic *Coille-Bràn*, the wooded mountain or hill stream. We will conclude with *Cairngarroch*, a compound of *Carn* for a *Cairn*, and *Garroch* from *Garbh-ach*, a field. *Pont* spells it *Karnghyrach*.

It will be perceived that most of the names appear to be from the Gaelic. The list of farms now owned by the Earl of *Stair* will be found at page 79, Vol. I.

FREUGH, ETC.

We have to add to page 64, Vol. I., the following in regard to *John M'Dowall* of *Freugh* :—

On the 18th June 1606, *John M'Dowall* was tried, with others, for the slaughter of umqle *Quintin Boyd*. Also on the 2d July 1619, for the slaughter of umqle *Alexander M'Kie* of *Balzier*, parish of *Kirkinner*, which see under *Barnbarroch*.

At page 66—*Uchtred M'Dowall* had also a daughter who married *Robert* of *Pinmore*, second son of *Hew Kennedy* of *Benane*, parish of *Ballantrae*.

In "*Paterson's Ayrshire*" it is stated that *James*, Lord *Ochiltree*, married *Margaret*, daughter of *Uchtred M'Dougal* of *Garthland*, but we think she must have been a daughter of *Uchtred M'Dougall* or *M'Dowall* of *Freugh*.

At page 68—*John M'Dowall* of *Freugh*, as mentioned by

us, had two daughters. We have since learned that Ebenezer, youngest son of David M'Culloch of Ardwall, parish of Anwoth, married Penelope, the eldest daughter—*see* Ardwall.

The farms now owned are, Altain, Clayshant, Craigen-crosh, Culmore, Float, Freugh, Glaik, Garrie, Galdenoch, Kildrochat, Kirkmagill and Moorpark, Moorpark, Mosscroft, &c., Mye, Sandmill, Balgreggan Mains, &c. There are also several small holdings, as crofts, &c. Several of the farms are in portions, and let with others.

The proper spelling of the ancient name of this property would appear to be Freuch or Frewch, meaning dry, applied to corn, as mentioned by Jamieson, which is confirmed by Pont, who spells it Freuch. Another opinion is that the derivation is from the Gaelic word Fraoch, for heather, but heather was so common in Galloway in early times that any place which would bear corn seems to us to be more likely to be distinguished by the name applying to such a situation. In Balgreggan, there can be no difference of opinion as to the first syllable being either from the Norse Bœli or Bol, a farm, a dwelling, or from the Gaelic Baile, a town or village; either will apply, although we consider the first as more probable; but as to the suffix Gregan, there are different meanings of opposite character. In Gaelic (Irish idiom) there is Gragan, a manor, a village, a district; and also Sgreagan, for hard, rocky ground. We do not consider Balgreggan to be ancient, and as the Christian name of one of the Crawfurds from Ayrshire, who had possession for a time, was Gregan, it may have been obtained from him. On the other hand, his name may have been taken from the place. This can be settled from the papers, if in existence. We stated in Vol. I. that we could not trace the land of Knockintluosk, but we now find it, from Pont's Survey, to be a corruption of Knockincrosh in this parish, and apparently the same land now called Craigen-crosh, probably the last syllable from the Gaelic Crosach, streaked or striped. Culmoire farm seems to be from the Gaelic Coille-mor, the large wood. Float we have dealt with in our account of the parish. The farm Mye is no doubt from the Cymric Mai, a plain, or open

field. In Clayshant we have a corruption of Clachshant, the Holystone, the name of the ancient parish Church. Kirk-M'Gill will be found in the account of the parish. Garrie is probably a corruption of the Norse Geiri, a goar of land, &c. Kildrochat is spelled Kernadrochat by Pont, and shown with trees around. The Kil is probably for the Gaelic Coille, a wood, and drochat may either be from drochaid, a bridge, or a corruption of drochd, for black or obscure. The derivation of Galdenoch will be found under Lochnaw, parish of Leswalt, as also Glake or Glaick under Challoch. Altain is the diminutive of the Gaelic word Alt, for a hill; it is also given for a valley.

Captain the Hon. Patrick Maitland, who purchased the property, as mentioned in Vol. I., was in command of an Indian in the Honourable East India Company's Service. He was born 10th April 1731, and died at Edinburgh 14th May 1797. The following is an outline account of the family to which he belonged; of Anglo-Norman lineage, like nearly all the families who rose in rank, as stated in our Historical Sketch, arising from having been brought into Scotland to support the Church of Rome, versus the Irish-Scottish Church of Iona. The first of the name who is found was Thomas de Matulant, as a witness to a charter of the lands of Rasan to John Landales, in the reign of King William I. He is stated to have died in A.D. 1228, leaving a son named William de Matulant, who was a witness to some charters in the reign of King Alexander II., among which were some to the Abbey of Kelso. As mentioned, he died about A.D. 1250, leaving a son named Richard, who, in the reign of Alexander III., obtained the lands of Thirstane, &c., in Berwickshire. This may be considered the starting point of the family. The preceding is to some extent taken from Douglas. We have not seen the Charters, and therefore do not vouch for the accuracy, which is necessary, as we have been before misled in following too closely.

Richard de Matulant, stated to be the first of Thirstane, is said to have had a son named William, who married a

sister of Sir Robert Keith, Marischal of Scotland, and had issue :—

John.

William.

Robert, Ancestor of the Maitlands of Pitrichie, Aberdeenshire.

John, who succeeded, is called Maitlant. He lived in the reign of King David II. We pass on to John, son of Richard Maitland, in the reign of King James VI., who accompanied the king on his matrimonial trip to Denmark in 1589. As a reward for his services, or company, on this occasion, on the 18th May 1590, he was created a peer, as Lord Maitland of Thirlestane. His son John, who succeeded, had the additional honour of Earl of Lauderdale bestowed on him on the 14th March 1624. He was succeeded by his son John, who was a firm adherent of Kings Charles I. and II., and consequently in high favour. In 1662, after the disgrace of Middleton, the whole power and patronage of Scotland was conferred on him. He was at one time a zealous Covenanter, but state affairs made him pliable, and although he is considered to have died a Presbyterian, his life is not one to be referred to too much. Bishop Burnett is very bitter against him, and his description is far from flattering, as uncouth in appearance and manners, but very learned, not only in Latin, of which he was a master, but also in Greek and Hebrew. He had read much, divinity, as well as history, being a study. With so much learning, he had an extraordinary memory, with copious but unpolished expression. The severity of his ministry is likened to the cruelty of an inquisition, rather than the legality of justice. Haughty beyond expression, he was abject to those he saw he must stoop to, but imperious to all others. During his administration of Scottish affairs, there was no cessation to the fierce and cruel persecution of the Presbyterians. His conduct seems to have been most heartless, self interest predominant; and his whole character is summed up in King Charles II.'s reply to a deputation of several noblemen who had an audience in 1679, to complain of his conduct, in these words, "I perceive that Lauderdale has been guilty of

many criminal actions against the people of Scotland, but I cannot find that he has done anything contrary to my interest." What a King! To complete the party, we may add that Sir George Mackenzie, the Lord Advocate for Scotland, was present to defend Lord Lauderdale's proceedings. His actions during the persecution were so cruel that he was named "The blood-thirsty Advocate," and "Bloody Mackenzie." After the Revolution he attempted a vindication, but it is not to be accepted.

The Duke of Lauderdale was finally deprived of all his offices and pensions in 1682. He died a month afterwards, in August of that year. Having no male issue, although twice married, the dukedom became extinct, and the earldom went to his brother Charles, as the third Earl.

We will pass on to James 7th Earl, whose mother was Elizabeth Ogilvy eldest daughter of James, Earl of Findlater. He had eight brothers and five sisters. The sixth brother was Patrick, already mentioned, who purchased Freugh, &c.

Further particulars in regard to the descendants of Captain the Honourable Patrick Maitland will be found at page 70, Vol. I. John, the eldest son of Patrick, and great-grandson of the first owner, was succeeded at his death in 1869, by his younger brother William, who is the present owner.

ARDWALL AND KILLASTER.

In addition to what has appeared in the first volume, the following should also have been given at page 72, end of first paragraph.

Sir Andrew Agnew in his "Hereditary Sheriffs," omitted to give the following from Pitcairn's Criminal Trials:—
 "1495.—Respite to Patrick M'Kowloche for art and part of ye murther and slauchter of umqle Archibalde M'Kowloche of Ardwall, committed under silence of nycht," &c.

At Auchneight, Kirkmaiden parish, the foundations of a building are still to be traced, which is locally called the hunting seat of the M'Cullochs.

In 1513, we find Andrew M'Culloch of Ardwall. In that year Gilerist Makkinze, in Killas, had to compound for seeking his life. What relationship he had to Archibald who was slaughtered we cannot say.

Page 73.—last paragraph. In 1555, Gothray M'Culloch of Ardwall, &c., &c.

Page 79.—John M'Taggart, first of Ardwall, had several sisters.

Jean, married ——— Harper.

Janet, married Alexander M'Kerlie.

Mary, married the Rev. E. W. Davidson, minister of Sorbie.

Sarah, married J. M'Lean of Mark, parish of Kirkmabreck.

Elizabeth, married ——— Church, Kirkcudbright.

Margaret, married James Tweddale of Caldons, and Collector of Customs, Wigtown.

Page 80.—Susannah, daughter of Sir John M'Taggart, married in 1839, John Orde Ommaney, of the Royal Mint, London, and with other issue had :—

Marianne—Susanna, who married in 1866, Mark-John Hathorn-Stewart, M.P., Wigtown Burghs. For further particulars see Southwick, parish of Colvend.

At page 79 we gave some particulars about those found of the name of M'Taggart. We should have stated in addition that in the district there are Knock-Taggart in Kirkmaiden parish, and Alt Taggart in the parish of New Luce, shown by Pont as being N.E. of Dalnagap. Tod in his MS. account of Kirkmaiden, derives the first from the Gaelic Cnoc-t-sagairt, the priests' hill. We find in the Gaelic, tagairt, a pleading, from tagair to plead, &c. In both Cnoc and Alt we have an eminence or hill, and the compound word either way seems to us to point to a preacher or lawgiver. That from such a source the M'Taggarts sprung is not unlikely. The farms now owned

are, High, Low, and South Ardwall, Kirkmabreck, Clachanmore, Ringuined, Auchleach, Cairnweill, south and west Dumbreddan ; Cairnhandy, Barscarrow, Awkirk, Challoch, Ardwall Mill, &c., &c.

Ardwall is spelled Ardwel by Pont, and in the Cymric or ancient British there is the word Ardal for the marches or borders of a country, &c., as also Ardalwy, a maritime region on the sea coast. Both meanings apply to the name and situation of Ardwall here, and in the parish of Anwoth. Pont spells Killaster as Killaister. In the Gaelic there are the words Kil and Astar, but the latter cannot apply here. There is also Aisre and Aisridh an abode, which with Kil as a corruption of the Gaelic for a wood, may give the meaning. Pont spells Carnweil as Kaerneil, and probably he was correct, as we have thus the Castle of Neil. Auchleach in the last syllable is probably a corruption of leog, the Gaelic for a marsh. The Auch has often been mentioned ; we have thus the marsh land or field. In Lochinbyre we have a compound Norse word. The first syllable being a corruption of Lochlin, a Norseman, and byre, from byr or bœr, a settlement. It does not now appear in the valuation roll. Ringuined seems to be a corruption of Ringan, the Gaelic and Irish for Ninian. Barscarrow is probably from the Gaelic Bar, a hill, and Scorrach, rocky, the "rocky hill." For Kirkmabreck we have to refer to the parish of that name in the Stewartry, where an account will be found. Clachanmore is Gaelic, and means the large burial ground or parish village, a church, &c. Cairnweil in the suffix is a corruption of the Norse word Val, which in Anglo-Saxon is wealh, meaning "Welsh," referring here to the former Cymric inhabitants of Galloway. Dumbreddan seems to us to be a compound Gaelic and Anglo-Saxon word, the prefix being a corruption of Druim, a ridge, &c., with bređen, which is broad. There is Dumbr and Dumba in the Norse, but neither we think are applicable here. Cairnhandy we think is a compound of Gaelic and Norse. The prefix every one knows, and the suffix is probably from handan, denoting from the place, beyond, &c. What we can gather about

Awkirk will be found under the separate account of the land so named, &c. Challoch as mentioned in various other places seems to be from Schalloch, abundant, referring to pasture.

CULGROAT, ETC.

At page 80, volume I, some account of this and other farms belonging to the Logan estate, parish of Kirkmaiden, was given. Pont spells Culgroat as Coulgrait. It is also found as Cullingrot. Possibly it may be from the Gaelic "Cul," the back or low-lying place, and the Norse "Grjot," for gravel, &c. Some remarks in regard to Kirkmagill will be found in the account of the parish. Pont spells Elrig as Elrick, and shows it as a residence with trees. The proper spelling is Flrig, being derived from the Norse "Al" (in Anglo-Saxon, "Eeal"), a prefix to many nouns, &c., meaning all, and the last syllable from "Hrygr," in English "Rigg," meaning a ridge, &c. We have shown elsewhere that "Mark" is pure Norse for a march or boundary. The small farm named Altoque may possibly be a corruption of Alt-uisgeil, the swampy, moorish height. In the same way we also think it not unlikely that Dalvadie may be in the prefix from the Norse "Dalr," a dale, with the suffix from the Gaelic "Uchdaich," a meadow, &c.—the meadow in the hollow or dale; or in the suffix from the Norse verb, "Vada," a wading place, a ford.

An ancient stone hammer was recently found on this farm. It is of hard sandstone, and is described as 8 inches long, 4 broad, and $2\frac{1}{2}$ thick where the shaft hole is.

AWKIRK, ETC.

A short notice of Awkirk and other farms now belonging to the Dunskey estate, in the adjoining parish of Port-

patrick will be found at page 81, Volume I. As regards Awkirk, sometimes found spelt Auquhork, there is some difficulty in finding the derivation of the name. "Aw" is from the Gaelic "Abh," for water ; but we do not see how it can apply here. Under Borrowmoss, parish of Wigton, there is the farm of Culwhirk, which is also found spelled Calquhork ; the suffix is therefore the same. We are inclined to think that the latter meaning, as will be found there, is the probable derivation of "Quhork," from which the corruption here of "Kirk." The "Aw" is probably with "Uvart," as given under Culquhork, only the long pronunciation of the letter "A." There is in the Norse the word "Audn," for land that is waste, &c., which, for Awkirk as Audn-uvart, "the unfrequented, or unused, waste land," affords a meaning. Barmore is Bar-Mòr, the big or high hill. In Barnchalloch we feel that "Barn" is a corruption of "Bar," a hill, and "Challoch," as mentioned elsewhere, is for abundant, &c.—if so, in this case, referring to pasture. Kildonnan will be found explained in our account of the parish of Kirkcolm. Moull or Muill, &c., is from the Norse "Muli," meaning a jutting crag. It is also found in the Gaelic as "Muil," &c., a promontory. Merroch may be a corruption of the Gaelic "Moraonach," a great moor ; "Mòr-fhaich," an extensive marsh ; or, as we think the most probable, from "Murag" or "Murusg," a sea marsh or shore, as all the lands named Maroch or Moroch in Galloway are on the coast, bounded by the shore. Knockinane is from "Cnocan" or "Cno-cain," a little hill, the diminutive of "Cnoc." As regards Spittal, some notice of this name will be found at page 52, Volume I.

With reference to the farm of Muill, we have further to state that, by a mistake, it was put under the parish of Portpatrick in Volume I., at page 96, where an account will be found.

PARISH OF PORTPATRICK.

IN the first volume the account of this parish reads, "That, on the 28th May 1628, Charles I. granted a charter of the lands of Portree, Kinhilt, and the twenty merk land of Sorbres, erecting the whole into a separate parish, to be called Portpatrick." This latter word should be called Port Montgomery, and, in addition to Sorbres, a portion, commonly called the "Black Quarter," of the Inch, was also granted. Subsequent to 1630, the name of Portpatrick was again given in lieu of Port Montgomery.

We mentioned in the first volume the old chapel dedicated to St Patrick, but omitted the well, still known by his name. We have nothing beyond what appears in the first volume to state about this parish, excepting the above, and the height of the hills, which, although not very high, yet, from the abruptness of some of them, the elevation appears greater than it really is. The old road between Portpatrick and Stranraer is none of the easiest, and in the days when traversed by the mail coach, or by troops for embarkation at Portpatrick, we have fancied to ourselves the not-to-be-repeated ejaculations which must have been uttered.

The highest land is Cairnpat or Piot Fell, near to the top of which there is an ancient fort. From the name, a cairn must also have been there. From the appearance of the ground, it appears to have been entrenched, and used

as a position of defence. The height of this fell is 593 feet ; the next highest is Craigenlee Fell, which is 575 feet ; Crailloch Hill, at north-east end of parish, 531 feet ; Chal-loch Hill, 503 feet ; Knockglass, 500 feet ; Killantringan Fell, 493 feet ; and west of High Duchra, 467 feet.

The greatest length of the parish is over 4 miles, and the width 4 miles.

Pont shows a burn in the parish, named Kurroch-gonnyn ; but as in Stoneykirk Parish, not far off, there is also shown Kurrochgawinwood, we think it is a corruption of Garroch, from the Gaelic "Garbh-ach," rough land, and the Norse "Gja," from which "Geow," a deep hollow, &c.

DUNSKEY.

In connection with the name of Adair, of which an account was given in the first volume, at page 84, we have to add that the ancient name of the Hill of Howth, at the mouth of Dublin Bay, was Ben Edair ; as in Gaelic, so in Irish, the word "Ben" being used for a mountain. Whether or not this has anything to do with the surname now known, we cannot say ; but in "The War of the Gaedhil and the Gaill" we find at Clontarf, which is not far from Howth, a part of the ancient plain was called "Sean magh Ealta Edair." At page 84, volume I, we gave the statement about Robert Fitzgerald having fled to Galloway, and assumed the name of Adare, from the lands owned by his father, the Earl of Desmond. This is mentioned as having occurred about 1388, and there is no doubt that the Fitzgeralds did own lands there so named, and so known unto the present time, comprising a parish named Adare or Adair, in the baronies of Coshma, Kenry, and Upper Conello, County Limerick. It is by some stated to be a corruption of Athdare or Ath-daar, "the ford of the oaks." There is also the village or town of Adare, in the parish, in which an abbey was founded by John, Earl

of Kildare, in 1315 ; also, another religious edifice, stated to have been founded by Thomas Fitzgerald, father of the first Earls of Desmond and Kildare. It will thus be seen that the name of Adare or Adair is decidedly Irish. We regret that there are no means for further investigation ; but that one of the Fitzgeralds assumed a surname from the lands in question is exceedingly probable.

The following is a charter granted to Alexander Hannay, who purchased Kirkdale, parish of Kirkmabreck :—" Carta Confirmationis Alexandro Ahannay burgensi Burgi de Wig-toun Patric Patricii Ahannay de Sorby heredibus suis et assignatis super Cartam sibi factam per dictam Patricium de data 8 die Maii 1539. De omnibus et singulis quatuor mercatis et dimidia mercata terrarum subscript. antiqui extentus viz. duabus mercatis et dimidia mercata terrarum de Killantrenane mercata terrarum de Craiginlee et mercata terrarum de Auchinree, cum omnibus suis pertinentij jacend. in parochia de Inche et infra vice^{ty} de Wig-toun. Tenend. de Rege, etc. Reddendo jura et servitia debita et consueta. Testibus ut in aliis dat . apud Sanctum Andream 12 die Maii 1539." * In June 1627, Andro Hannay had sasine of the land of Killantrinzeane, which should have been mentioned at page 86, volume I. ; also, in January 1628, there was a reversion by Patrick Adair to John, Earl of Cassilis, of the land of Portslogan, parish of Leswalt. At page 88, we should have added that John Blair's (second of Dunskey) eldest daughter, named Janet, married John Blair of Adamton, parish of Monk-toun, Ayrshire, and had issue. The Adamtoun family was an early cadet of the Blairs of that Ilk. We may further add that the Cochranes, Earls of Dundonald, were descended from Alexander, son of John Blair of Blair, who married Elizabeth, the heir of William Cochrane of that Ilk, and assumed her name.

The farms now belonging to the estate are High and Low Auchenree, Craigs-lave, Craigenlee, Craigoch, Merroch, Dinvin, Enoch, Killantringan, Meikle and Little Pinminnoch, Pinminnoch, and Portree ; also, Craigochpark, Brig-

* Signet Library Transcripts, given by David Laing, LL.D.

end Croft, Castle Croft, Moor Croft, and Quarry Croft. The derivation of these names, so far as they can be arrived at, will be given. The two farms of Auchenree we can only trace to Achad-ri or reidh, the Gaelic for a meadow field or level ground, &c. Craigslave may be from the Gaelic Craig-slighe, the road, path, or track by the craig. Craigenlee may be from Cragan-li, the little rock by the sea; Craigoch, from Craigeach, rocky, cliffy. Merroch will be found under Awkirk, Stoneykirk Parish. Dinvin is probably a corruption from the Gaelic Dúnain, a little hill or fort. Enoch may be from the Gaelic word Uanach, lamb-producing, referring to the pasture, but as probable to be from Colum,* priest of Eanach, Ireland. There was the Chapel of Enagh, near to Derry. Killantringan is also found as Killanringan and Kiltringan. Pont spells it Killentringzen. The name, in its various forms, may be a corruption of Kil-ringan, the Church or Chapel of Ringan, the prefix again being from Cill, a cell, &c.; or it may be here for Coille, a wood, as Pont shows a residence surrounded with trees. Ringan is the common appellation from the Irish given to St Ninian. The farms named Pinminnoch, three in number, we cannot trace, unless from the Cymric, Pen-Mynyddawg, the first being an extremity or summit, and the latter, mountainous or hilly. This seems to apply to the situation. There is also the Gaelic word Muineach, thorny, which could be applied with the prefix Pen, as given. Portree is probably from the Gaelic Port or Puirt, a port, a ferry, and Tre, for through, referring to the short route to Ireland. Dunskey, the name of the castle and property, is a compound Gaelic and Norse word, the prefix being in the first-named language, and the suffix in the latter, meaning the fort on the sky, or ridge or summit of the hill. Another name which should be given is one sometimes rendered as Uchtred M'Kayne, which Pont spells

* Adamannus' "Life of St Columba." We may add that Joyce in his "Irish Place-Names," states that Aenach means a place of assembly for the people.

Ochtrymackean. The proper spelling appears to be Uchtred Mackeand, the latter being an ancient Galloway surname.* There was another farm, named Tondow—from the Norse “Tun,” a farm, a dwelling, &c., and the Gaelic “Dubh,” for black—and one called Ald Tewick. Another farm called Craighbouie is spelled Craigbuy by Pont. In both we have the Gaelic word Craig for a rock, with the Norse “Bui,” a dweller, an inhabitant; but these names are now of the past, having disappeared.

We should have stated in its proper place, that we have been unable to trace anything more in regard to Walter de Currie, excepting that there was a family of that name, and of that Ilk, in Annandale, one of whom was slain at the battle of Largs, in 1263.

KINHILT OR KILHILT.

We have to add to what has already been given in the first volume at page 91, that William Adare of Kilhilt, and Thomas Adare, had, on the 2d March 1498-9, remission for the forethought felony done upon Andrew M'Dowall of Elrig. This appears in Pitcairn's Criminal Trials. Ninian Adair of Kinhilt married Eliza or Elizabeth, youngest daughter of Sir James Gordon of Lochinvar. She was the widow of Grierson of Lag, to whom she was first married in 1562.

The present representative, Sir Robert Shafto-Adair, was raised to the peerage in 1873, as Baron Waveney.

The Earl of Stair is the present owner of Kilhilt, together with Cairnpat, Colfin, Craigmaquarroch, Bean, and Spittal, all in this parish.

It is difficult to arrive at the derivation of the name Kin-hilt, that is, to convey any sense; but in Kilhilt, it may be from Kil an abbreviation of Coille, the Gaelic for a wood, or Cil, a cell, a church; and the Norse word Hild, a slope,

* See Note under Cruggleton, Parish of Sorby.

or hill side. Colfin may be from Coille, a wood, and the Cymric (British) word *ffin*, a bound; but in the latter language we have the word complete in *Col*, a sharp hillock, peak, &c., and *ffin*, a bound, limit, or more fully expressed in *ffinfa*, a boundary. *Craigmaquarroch*, if we are correct in our surmise, is a very interesting record of the past, as the derivation appears to be a corruption of the Gaelic *Craig-Magh-Aoraidh*, a plain or field, where Druidical worship was performed. *Bean*, in *Beann* or *beine*, is the Gaelic for a hill, &c. *Spittal* will be found described at p. 52, Vol. I. We have omitted *Cairnpat* or, as sometimes spelt, *piot*, for the name seems a fanciful one, unless it be a corruption of the Norse *pevit*, a parcel or piece of land, &c.

KNOCKGLASS, ETC.

The little we could gather in regard to these lands will be found at page 95, Vol. I. They are now owned by Robert Vans-Agnew of Barnbarroch, M.P., and together now consist of the farms of Mid, North, and Low Knockglass, with Knockglass Croft, also Challoch Hill, Knockquhassen, High Tibbert, North and South Crailoach, and Crailoach Croft. The first is from the Gaelic *Cnoc-glass*, the green or grey knoll. Challoch, as we have shown elsewhere, is from *Shalloch*, plentiful, &c., referring to good pasturage, &c. Knock-quhassen is in the prefix from the Gaelic *Cnoc*, a hill, and the suffix may possibly be from the Norse words *höss örn*, a grey eagle. Tibbert is from the Gaelic *Tiobairt* a spring of water, and from what we remember of the land this is borne out. Springs of water are not on all lands, as sportsmen know. The only meaning we can give for Crailoach is that it is a corruption of *Craig-loch*.

CRAIGMOODIE, ETC.

We do not learn much in regard to Craigmoodie as now spelled, but which probably is scarcely correct. We find that on the 20th August 1628, Anna, heiress of her father Hugh Hawthorn of Arehemein was infest in Craiganmaddie and other lands. In June 1632, Hew Kennedy had sasine, who on the same day made a reversion in favour of Sir John M'Dowall. On the 10th May 1643, Hugh M'Dowall had sasine, and on the 13th December 1647, James M'Dowall had sasine. We next learn that on the 25th January 1650, Thomas Adair, and Janet Gordon his spouse, had sasine of the land of Craiganmaddie, &c. The next information is that Andrew Houston had sasine of Craigmaddie on the 6th July 1665, and Provost Paterson of Stranraer of the same on the 25th November 1698. We have not followed out the various owners after this. It is now owned by Peter Maclean, Stranraer.

A portion of Duchra (*see* Parish of Inch) is in Portpatrick ecclesiastical bounds, and owned by Peter Maclean, with the other portion in Inch.

Craigmoddie is probably from the Gaelic compound Craigmòd or mòid, a court or petty court held at the Craig. The derivation of Duchra is given under Inch Parish.

PARISH OF LESWALT.

WE have to add to what has already been given in Vol. I., page 98, and explain as regards the "barony of Leswalt, Menebrig, and Barquhanny." The first it is not necessary to enter on, but Menebrig or Monybrig was also a regality jurisdiction, in the possession of the Lochnaw family from 1426 to the abolition of such jurisdictions. It comprised the two Larbraxes, then called Stewart's Larbrax, Glaik Larbrax, and Larbrax-Gressie or Balgracie; the name has now disappeared. Barquhany is mis-spelled, as many other places are in the public records, and should be Balquhirry, parish of Kirkcolm. At the same page in Vol. I. it is stated that the barony probably embraced the greater part of the present parish, whereas we now learn that but a small portion was included, but most or all of Stranraer, and some of Inch, mostly now Portpatrick, then called Black Quarter of Inch. At page 100, Glenlakadaillis should read Glenstockdale. At page 101, Balquhanie should be Balquhirrie (*see* West Cornwall, parish of Kirkcolm). It is scarcely necessary to add that Labrex is for Læbrax, which will be noticed under Lochnaw.

The objects of interest in the parish are not numerous. The Danish Camps we have already noticed at page 114, Vol. I.

The highest land in the parish is 500 feet, and is south of Glaik farm-house. The Tor of Craigoch is 409 feet. The tower erected to the memory of the late Sir Andrew

Agnew on this hill, is about twenty feet square at the base, and sixty in height. Craigoch is believed to have had a fortification on its summit in early times.

There are two small lochs exclusive of the one at Loch-naw, viz., Gray loch at Auchnotteroch, and another at Galdenoch.

The M'Gachens, of whom mention was made in our former account of the parish, first appear in a charter granted by Duncan, son of Gilbert of Carrick, to the Monks of Melrose. This was in the reign of William I., A.D. 1165 to 1214. It is given as Gillec' St Mecachin. We next find in the Ragman Roll, that in 1296, Roland MacGaghen swore fealty to Edward I. of England. Another is mentioned as a private standard-bearer to Robert the Bruce. Nesbit in his Heraldry mentions the family as of Tulliquhat, spelled Dalwhat, which is beside the burn so called, in the parish of Glencairn, Dumfries-shire. He gives their arms as "a shield, or, with a bend, gules." We think that this must refer to an offshoot of the family.

The extreme length of this parish is about eight miles, with a breadth of seven miles.

The name of the parish seems to be from the Anglo-Saxon word *Læsew*, a pasture, or *leswe*, in Irish *leasur*, a meadow, the latter as given by Jamieson. Symson gives the pronunciation as *Laswede*. The word probably was taken from the Cymric *Aswellt*, pasture, land for grazing.

LOCHNAW.

We have been informed by Sir Andrew Agnew that he now disbelieves all about the Agnews having passed over to Ireland, and afterwards serving under Edward Bruce in that country, through which they got an introduction in Scotland, and obtained a settlement ultimately in Galloway. This will be found at pages 101 and 102, volume I. Sir Andrew now states that they were previously settled in

Hertfordshire and Yorkshire, where they were neighbours of de Zouch and de Quincey, and thus became adherents of Baliol. We have not gone into the subject. Sir Andrew is about to publish "Sketches of Galloway History, as seen through Old Charters and Place Names," when he will deal with it. At page 104, volume I., we stated that Andrew, who succeeded his father in 1455, was the first Sheriff, whereas it should have been the second. (*See* page 99). The following should have been given at page 104, volume I., in regard to Patrick Agnew, who was served heir to his father, Quintin Agnew, in 1488. The absence of such and other particulars in the "History" has made it appear that we wished to favour certain families, when our only object is to give the history as found. It was an oversight. What we now give has already appeared in print and in Sir A. Agnew's "Hereditary Sheriffs;" we give it from Pitcairn's "Criminal Trials":—

"November 4, 1510 (*Die Lune*).—Patrick Agnew, Sheriff of Wigtoun, came in the King's will, for usurping his authority without commission, &c., &c., by putting Thomas Porter to the knowledge of an assize, and accusing him, &c., for the slaughter of John M'Myane, &c., and for taking feyis and money to purge the said Thomas, he being guilty, and *per coloratum justificatum* purging him of said crime, he being guilty thereof. Fined five merks.

"Again, in 1513, the said Sheriff, and Alexander Makmechane residing with him, permitted to compound for oppression done to Thomas Makdowall and Roger M'Crochat; also to James Kennedy, Moriata Muk-kevin, &c., in plundering each of a swyne yearly; for baryng from Thomas Makwilliam ten bolls of barley; for hereship of a young riding horse from Thomas Kennedy in Wigtoun; and for the stouthreif of four cows from Thomas Cunyngham in Carrick."

In giving these cases in his "Criminal Trials," Pitcairn adds in a note:—

"The conduct of the Sheriff of Wigtoun, as exhibited in this and previous cases, affords a melancholy picture of the state of society at this period. The hereditary judge and highest legal functionary in the district appears to have vied with the most desperate of Border thieves in the commission of all sorts of crimes; expecting, doubtless, that his high office and influence would sufficiently protect him from merited punishment for his odious oppressions."

What Pitcairn states is all true enough ; but he has overlooked the fact that robbery from lands downwards was the rule in ecclesiastical Galloway. The Church showed the example. We call the district ecclesiastical, from the country in every part being studded with religious buildings, proving the success of David I. and his Anglo-Norman supporters in the establishment of the Church of Rome.

Page 111, Volume I. We have to add to the particulars already given, that Sir Stair Agnew was twice married—first, to Marie, daughter of Thomas Baillie of Polkemmet, Linlithgowshire. She died 6th December 1769. He was then younger of Lochnaw. Secondly, to Margaret, daughter of Thomas Naismith of Drumblair, on the 11th April 1775. She died 30th. May 1811.

Sir Stair had another son, named John, in addition to what we gave. He is styled Captain ; and he died 26th November 1870.

Page 112. John de Courcy-Andrew Agnew, Commander R.N., lost his second wife by a carriage accident near Lochnaw, in September 1870. He married thirdly, in May 1872, Patricia, daughter of the late Sir Alexander Ramsay of Balmain, Bart. His younger brother, Stair-Andrew, was appointed Queen's and Lord Treasurer's Remembrancer for Scotland in 1870. He married, in 1871, Georgina, daughter of the late George More-Nisbett of Cairnhill, Lanarkshire.

Page 113.—Gerald-Andrew married, in 1870, Margaret-Cunninghame, only child of the late William Bonar of Warriston, Edinburgh.

Mary-Alma-Victoria, fifth daughter of the present Baronet, married in August 1875, Arthur Fitzgerald, only son of the Hon. Arthur Kinnaid, M.P.

We stated at page 112, Vol. I., that the late Sir Andrew Agnew was a Presbyterian, whereas he was an Episcopalian.

Page 115.—It was mentioned by us that Chalmers must have made a mistake as to the date of the proprietorship of Auchneel ; but we find he was correct.

The farms owned in this parish are High and Low Auchneil (Barjarg), Auchnotteroch, Aldouran, Balgracie, Blackpark, High and Low Creachmore, Hill Head of Creachmore, Dindinnie (East and West), Meikle and Little Galdenoch, Garthrie, Glenhead of Aldouran, Half Mark, Kirklands, Knockaldie, Meikle and Little Larbrax, High Mark, and Smiddyhill. Such is the list, large and small.

The derivation of Lochnaw we gave in volume I., as understood to be from the Gaelic Naw, a ford. This was from Sir Andrew Agnew's "History." We do not find Naw in the Gaelic for a ford, but Locha for a loch. Since the first volume was issued, Sir Andrew has explained to us that Naw was an error, and that it should have been given as Loch-an-àth, which is correct, the "A" being long, and correctly represented by the English "Aw." A tradition has existed at Lochnaw that the isle on which the ancient castle stood was accessible by a ford, which was a causeway under water, and only known to the initiated. The same kind of structure is described by us as having existed at Lochinvar, parish of Dalry, and also found where crannogs have been discovered. When the loch at Lochnaw was drained, as mentioned in volume I., and subsequently laid out in the Dutch fashion, the causeway was demolished, and all trace lost. We may add that there is a loch in Skye with a similar name, except being in the plural—Loch-nan-athan, "loch of fords," the water being very shallow, and easily crossed in several places.* Pont spells Craichmore as Kroochmoir, which is from the Gaelic Creach or Creich-mor the big rock. In Auchneil we have in the first syllable a corruption of the Gaelic Achadh, a field, thus giving Neil's field. At page 116, volume I., the Gaelic meaning given there to Galdenoch was ascribed to Sir Andrew Agnew. This is a mistake which cannot be understood, as we did not write it in our MS.; neither did Sir Andrew convey it. It is repudiated by both. There is

* Sheriff Nicolson, of the Stewartry, a proficient Gaelic scholar, has kindly aided us in this and some other cases, where obscure.

a Gaelic compound, *Geall Daighnich*, meaning a pledge, or earnest money, which might have had reference to the land, or it may be a corruption in the prefix from *Gall* or *Gaedhel* (see *Historical Sketch*, page 26), and *Eanach*, page 180, in this volume. Another opinion is entertained, that it is a corruption of the Gaelic *Calldainn-Cnoc* — that is, the hazel copse at the knoll or place. It may be so. There is *Caldon* in the neighbouring parish of *Stoneykirk*. *Auchnotteroch* is probably a corruption of the Gaelic *Achadh-nathrach*, the adder field, referring to land much frequented by these vipers.* *Aldouran* is the Gaelic word *Ald-douran*, the first a burn or mountain stream, and the suffix an otter, thus being the otter burn. *Knockaldie* is from the Gaelic *Cnoc-aldan* or *Ain*, the hill burn. *Larbrax* is understood to be from *Learg-breac*, meaning the speckled hill-side ; but it may possibly be, in the same language, from *Lar-bràigh*, the upper land or ground. *Dindinnie* is probably from the Gaelic *Dinn-dinait*, the desolate hill, or *Dinn-dionach*, the sheltered hill. *Balgracie*, or *Balgressie*, we can make nothing of as regards the suffix, unless it be from the Cymric word *Gwrycher*, to make a ridge, which, with the prefix *Bal*, from the Norse *Bol* or *Bøli*, would give the house or farm on the ridge. *Garthrie* may be from the Cymric words *Gar-tre*, the near hamlet or homestead. *Barjarg* (another name for *Auchneel* farm) we have seen derived from *Bardearg*, the red hill. In our opinion, it is Gaelic and Norse—the first *Bar*, a hill, and the suffix *bjarg*, for rocks, &c. Another name is *Knocknain*, which seems to be a corruption of the Gaelic *Cnoc-nòinean*, the daisy hill or knoll ; also, *Cairnhapple*, which is a corruption for *Chapel* in the suffix, pointing to some place of worship

* We may mention that the best cure for the bite of these reptiles is the common ash leaf boiled in water, which latter should be used warm as a fomentation. A little purgative medicine should be given in addition. We never saw this remedy applied to man or woman, but to pointers with perfect success, being again fit for work the second day. *Hugh Henderson*, a well-known character in *Wigton*, who died in 1874, possessed this knowledge. He carried our game bag for some years, in his best days, and a most trustworthy man he was.

not now known. The last is Ochterlinachan, evidently from the Gaelic Oiter-linneachan, the ridge at the pools near the sea. Like many other names, however, this does not convey an altogether true description of the situation, as Larbrax Moor intervenes between the sea and Ochterlinachan.

LARG-LIDDISDALE.

At page 118, volume I, we gave an account of this barony. According to the present valuation roll, the farms, &c., in this parish are Meikle Mark and Parkhead, Newfield, High Spirry and Feyfield, High Larg and Springbank, Low Larg, Low Spirry, Little Mark, Greenfield, Gallowhill, and Sheuchan Parks.

Markslavie seems to be omitted as a name in the last roll; at least we have not got it. The derivation appears to be from the Norse word Mark, for a boundary, &c., and the Gaelic word Slighe (Irish idiom), a way, road, or track.

Most of the words have been given elsewhere as regards the derivation, excepting Spirry, which is peculiar, and seems to be Lowland Scotch, by Jamieson as rendered "warm," &c., from the situation or character of the land. "Fey" is Scottish, in Galloway meaning a croft or infield land, as given by Jamieson. Larg will be found under that name in Minnigaff Parish; and the derivation or meanings of the others will be found elsewhere.

CHALLOCH, ETC.

The following farms in this parish now belong to the Earl of Stair, viz., Challoch, Allandos, Glaick and Knock, Laigh, East and West Glenstockadale, Knock and Maize, and Portslogan.

The various proprietors in the parish, from the earliest times traceable, will be found in Vol. I., from pages 98 to 119, so far as could be found. We will now confine our remarks to what can be found in regard to the derivations. Challoch is from Shalloch, plentiful or abundant, referring to the pasture, &c., a name common in Galloway. Allandos is from the Gaelic Alluin-dos, the goodly, &c., copse, bush, or thicket. Glaick is from the Gaelic word glac or glaic, a dell, a narrow glen, &c. Knock is from cnoc, a knoll or hill. Glenstockadale seems to be from the Gaelic and Norse, the prefix glen being from the Gaelic gleann, and stocka, either from stoc, in that language for the root or trunk of a tree, or from the Norse stokkr with somewhat a similar meaning in one sense, and the Gaelic dail, or the Norse dalr, a dale or valley, &c. Maize is found in the Gaelic (Irish idiom) to mean beauty, &c., and also victuals, but it is not clear to us. Unless treated as a corruption of Meas in the same language, meaning fruit; also an acorn, thus conveying that an orchard or oak forest was situated there. Portslogan is apparently from the Gaelic port or puirt-sleagan, the shell haven.

PARISH OF KIRKCOLM.

IN the first volume, page 120, we have already given a short outline account of this parish, and therein stated that the ancient Church was dedicated to St Columba, hence its name, pronounced Kirkcumm. This is the usual statement, and we follow it, under the supposition that Kirk Colm is merely a corruption of Kirk Columba. In the parish of Olrick, Caithness-shire, a Church was dedicated to him, which has disappeared, but the site is now corrupted to Saint Coomb's. The birth-place of Columba is believed to have been at Gartan, County Donegal, Ireland, and that he was of royal Irish blood ; but it is also held that he was born in Scotland. There can be no doubt, however, that to Ireland he belonged. As the famous Missionary of the Isle of Iona, or Hye, or Icomkill, in the sixth century, he is well known. He died in 597, after a sojourn in Scotland of thirty-two years.

According to Keith there were also two Saint Colms belonging to Scotland, which may have raised the doubt about Columba. One was an abbot and confessor in 605, and the other bishop and confessor in the year 1000.

Near Port Mullen there is a well called Saint Columba's, and as the Scottish-Irish Church of Iona had a strong hold on Galloway until displaced by King David I. to make way for the Church of Rome, that the parish was named after the great missionary is to be believed.

The chapel of Kilmorie we mentioned as the kil or chapel

dedicated to Mary, of course, the Virgin. There is also a Kilmorie in the Isle of Arran, which, according to the Statistical Account, is derived from Kill-Mhiure, *i.e.*, St Mary. Kilmaurs parish, Ayrshire, is found spelled Kilmares, and is believed to be connected with the name Marie; therefore, if so, also dedicated to the Virgin Mary. It is, however, also supposed that Kilmaurs was dedicated to St Maurs. If so, this saint may have been Maurus, who (as learned from Butler) was the son of a French noble. Born in 510, he rose to be an abbot, and was of French renown. He died in France in 584. There was another Saint Maura, a virgin, born at Troyes, in Champagne, France, who died there 21st September 850. In Keith's list we find her mentioned as Saint Maure, a virgin, from whom Kilmaurs was named. The date given is 2d November 899.

It is stated that Tobermory, a seaport town in the Isle of Mull, obtained its name from a well there, which was dedicated to the Virgin Mary.

Whatever the derivation, the ruins of the chapel in this parish are now believed to be in dykes, and the well which belonged to it is so modernized, that both may be considered as gone. The sites are not far from the high road; and the old croft so named, which has been so long held as a separate holding by the M'Meikings, is now made one with Salquharie farm. The laird of the old croft farms all.

In Stuart's "Sculptured Stones of Scotland" it is mentioned that a sculptured stone was removed from the chapel of Kilmorie to the late parish church, when being under repair, in the early part of last century, for a lintel over the west door. In 1821, when the church was pulled down, it was preserved, and is now at Corswall house. It is of grey undressed whinstone, with sculpture on both sides. On one side at the top is the crucifixion, and below this a man, having on one side of him two birds; on the other a pincers and two oblong objects, which may be dice; all symbols of the passion. The figures are incised, and in the lowest style of design and execution. On the other face is, at the top, a short cross filled with scroll ornaments, below a black panel.

The rest is filled with serpentine interlacing work. This latter is in relief, and superior in workmanship."

There was also a chapel in this parish dedicated to Saint Bridget, (an account of whom will be found under the parish of Kirkmabreck), since corrupted to Kirkbride. The site alone remains, and is at East Kirkbride. There is also Saint Bride's Well.

The site of old Kirkcolm Church with burial ground, is to the east of the village.

East of Balsarroch is Chapel Donnan.* Saint Donan was a follower and companion of Columba, and an abbot and confessor in Scotland, whose festival was kept in April, having been killed on the 17th April, 616 or 617. He is stated in one account to have been the tutelary saint of the island of Eigg, where he landed with fifty disciples, and was slain by the wife of a chief. He was a few years younger than Columba. Eigg is one of the western islands attached to Inverness-shire, and one of those comprising the parish of Small Isles. On the farm of Kill-Donnain is a burrow, which is said to be the saint's burial place.

In Sutherlandshire there is also the parish of Kildonan, proving, with other facts, the close connection which the Church of Iona had in that quarter. The parish of Auchterless, Aberdeenshire, had him also as its tutelary saint. In the parish of Colmonell, Ayrshire, we also find a Kildonan, but without any trace of a chapel. There is a property so called, the old house of which was on the east bank of the Duisik, about a mile from its juncture with the Stinchar. On the lands of Cragach, near the sea coast, parish of Girvan, there was a chapel dedicated to this saint. The well-known and ancient Galloway name of Donnan, was no doubt taken, or given, from Saint Donnan. Adam and Arthur de Donan swore allegiance to King Edward I. the usurper, A.D. 1296. Their names are on the roll, the first as of del Counte de Dumfries, which is the present Stewartry.

* We omitted to state under Awkirk, &c., parish of Stoneykirk, that the farm of Kildonan there, is a portion of the land granted by charter to Thomas Edzear (Edgar) by King Robert I.

There is the supposed site of a fortalice called Butt Castle, west of Shore Park farm-house. Of it we find no information. There are also the remains of Craigoch Castle close to the Mills of Craigoch, or rather the site and remains of, marked by some ash and oak trees. The remaining portion now forms a cottage. The site is on a rock, and from its size the building must have been small. There is no history to be found in connection with the place. What caused the decline of the mills we do not know, but we have been told that there were three of them, separately for corn, wool, and flax, driven by the water of the Soleburn.

The loch of the parish is called Connel, and is about a mile in circumference.

There are no cairns remaining so far as we know, but there are the sites of two, one south-west of North Cairn farm-house, and the other west of Cairndonald steading. There was, or is, also Ardwall cairn. No doubt there were others, for there is Cairn-Connel hill, which is 314 feet high, on the top of which the site may still be distinguished; and another on Cairnbowie hill, 325 feet high. This last named, with the high land at Knockeen, is the highest range in the parish. They are the same height.

On the 26th January 1526, a charter of renewal of a small croft was granted by Andrew Agnew of Lochnaw to Duncan M'Meeken in Salquharrie, whose descendants still retain it, as already mentioned.

Corswall lighthouse was erected in 1815-16, on a projecting rock at the point. The building is eighty-six feet high, and has revolving lights, the brightest point being shown every two minutes.

Inside the loch, between the south-west side of the Scar and the shore, is the Wig (Vick) where small craft can get shelter. Pont spells it Rhinchewaig. He also shows several ports on the coast, as Poirt Garuellan, which is also the ancient name of one of the isles at the mouth of the river Fleet in the Stewartry. Gar both in the Gaelic and Cymric means near, or hard by. The suffix we do not find,

but it may be a corruption of island. The others are Point Moir (Mary) ; Portinkailly, which has been rendered as the port in the wood, but from the religious element around is more likely to be a corruption of Cill for a church, &c., the church or chapel haven. Such wood as the sea blast will allow to flourish, was, and still is, on both sides of the loch and around, and therefore nothing prominent at Portinkailly to demand special notice as a wood. There is also Point Moulin, and Skanlaggan ; of the latter some mention will be found in the parish account of Kirkmaiden.

The following hills we give as spelled by Pont. Dunlaggan, Duns Kellerig, and Mullawyr hills.

The villages are Kirkcolm and Stewarton.

The length of the parish is between five and six miles, and the greatest breadth five miles. The population in 1871 was 865 males, and 1035 females, together 1900.

CORSWALL.

As will be found at page 121, volume I., this property is also found spelled Crosswell. Cors and Cross mean the cross or rood, so that the name either as cross or cors, has a religious origin. In the Norse it is Kross. These holy roods were erected on high roads, and worshipped. It may, however, be a subject for regret that Crosswell, the cross at the well, should not have been retained as more intelligible to those who do not look into such matters. The witnesses to the charter, dated in 1361, mentioned in volume I. were Dougall Macdougall, Vicecomes (Sheriff), and Johanni Macdougall. Hugh Campbell, son of John Campbell of Corswall, who succeeded his father, married Margaret, a daughter of Robert Vaux of Barnbarroch, parish of Kirkinner. In A.D. 1488, she was authorised to provide a tocher for her son James. He is stated (by Sir A. Agnew) to have eloped with a Miss Charteris. In July 1627, a subsequent John Campbell had sasine of the forty-shilling land of Balgowne, which should have been given at page 122, volume I.

The farms on this portion of the property, which is now owned by John Carrick-Moore, an account of whom, and his issue, is given in Volume I., are, Auchleach, Balscalloch, Clachan, High Clachan, Dalkest, Knockcoid, Mayhaar, Portencallie, Losset, Mahaar, Corswall Mill. The derivation of these names we will try and give so far as we can make them out. The first, Auchleach, is from the Gaelic Achadh, a field, and leach, a flag, flat stone, or a declivity; or the suffix may be from the Cymric *elech*, a covert, or what lies flat. Balscalloch we have already given under Balsarroch. Clachan, the Gaelic for a parish, village, a church, a burying-ground, &c., is well known. Dalkest is probably Norse, from *Dalr-Kvos*, a deep or hollow dale. Knockcoid or Cnoc-coid, is Gaelic for the brushwood Knoll. Mayhaar, and Mahaar seem one and the same, the prefix in each being from the Cymric *Mai*, a plain or open field, and haar, a Scottish word for foggy or chilly, referring no doubt to the character of the land; but it is not improbable, as in Inch parish under Lochinch, that Mahaar, &c., is a corruption of *Machar* or *Machair*, the Gaelic for a field or plain. Portencallie is given in the account of the parish. Losset we are not clear about. So far as we can make it out it is a compound Anglo-Saxon and Gaelic name, being from *Læs* and *Alt*, the pasture height or hill; or in Gaelic, *leasg-alt*, the spot of ground on the hill or height.

We have to mention that Robert Carrick, a banker in Glasgow, who purchased these lands, was not a relation of Lieut.-General Sir John Moore, as mentioned at page 124, Volume I., but as a fellow-townsmen he was a great admirer of Sir John and his brilliant services.

WEST CORSWALL.

At page 120, volume I., the history of the whole barony of Corswall will be found, of which this forms a portion, and for distinction is now called West Corswall. As mentioned in the account referred to, the Earl of Stair

is the owner ; and the farms, &c., are Ardwall, Balgown, Barnhills, Bine, Bankswell, North Cairn, South Cairn, Cairnbowie, Damhouse, Drumdow, Balsarroch, Garliehawsie, Knocktim, Kirkbride, Wellhouse, Balwherrie, Barbeth, Dinduff, Weirston.

At page 391, volume I, under Barwhanny, parish of Kirkinner, some confusion has arisen from the misspelling of Balquhirry, it having been given both in charters and other records as Barwhannie, &c. The earliest notice found is that on the 6th March 1459, George Douglas of Leswalt was laird of Barwhannie—i.e., Balquhirry. The next information is that King James III. granted a charter of Barquhony (Balquhirry), also Moncessbrig (Moneybrig), &c., to Lord Kennedy. On the 24th August 1550, Gilbert, Earl of Cassilis, granted at Ayr a charter of the five merk land, old extent, of Barquhonny (Balquhirry), in favour of his beloved brother, Hugh Kennedy. The instrument of sasine was dated the 27th August. This Hugh Kennedy married Florence, daughter of Uchtred M'Dowall of Garthland, 6th April 1577, and had issue John (who succeeded), Gilbert, Margaret, Katherine, Elizabeth. In a discharge, dated 13th April 1584, to Florence Kennedy, she is described as relict of Hew Kennedy. There was also a discharge, dated 7th September 1585, by John Bryce, as will be found in Volume I. John Kennedy, who succeeded, married Grizell Vans, and had issue James. See volume I. We think it unnecessary to state that the Barquhanie, Balquhanie, Barquhany, &c., referred to under the parish of Leswalt, volume I, pages 98, 100, and 101, are misspellings for Balquhirrie.

As we have mentioned under Ardwall, in other parts of the district, the name is traced from the Cymric word Ardalwy, a maritime region, sea coast ; or from Ardal, in the same language, the marches or borders of a county, &c. Balgown seems to be derived from the Norse, the prefix being a corruption of Bol, a farm, an abode, and Gowne or Gawin, from Gja, a chasm or rift in the rocks, &c., which is given as Geow, in Orkney, and

Geo, in Lowland Scotch, and to mean a deep hollow, or as in Orkney, a creek or chasm in the shore. This farm not being on the shore, the latter meaning does not apply. Barnhills is, no doubt, a corruption of Barhills, the summit of the hills; but we scarcely think it is correctly applied, unless in contradistinction to Corswall Castle, in the hollow. Bine is evidently a corruption of the Gaelic Beinne, a hill, pinnacle, summit, a bin. In the Cymric it is Ban. Cairnbowie seems to be a compound Gaelic and Norse word, from Cairn, and Bui, a dweller, inhabitant—the cairn thus recording where a Norse settlement had existed. Drumdow is from the Gaelic Druim-dubh, the dark ridge or hill. Balsarroch we have dealt with separately. Garliehawise has been dealt with under Craichlaw, parish of Kirkcowan, and Garlies, parish of Minnigaff. The prefix Garlie, which we should suppose given subsequent to A.D. 1622, will be found as Garlies under the above-mentioned parish, and the derivation given there. Knocktim is from the Gaelic Cnoc-tuim, the hillock with the bush or thicket. Kirkbride is from the Irish Saint Bridget, an account of whom will be found under the parish of Kirkmabreck. Balwherrie or Balquhirry we can make nothing of, unless it be from the Scottish word Wherrim, meaning insignificant. Barbeth is, no doubt, from the Gaelic Bar-beith, the birch tree hill. Dinduff in the first syllable is either from the Gaelic Duin, or Dun, a hill or fort. Duff is a surname stated to be derived from the Gaelic Bain, white or fair. Pont spells it Dunduff. Weirston is the last of the farms to be mentioned. The Ordnance Map gives it rather a marked character. The name appears to us to be derived from the Norse Vor-stein, the prefix in Anglo-Saxon Woer, and in English Weir, meaning a fenced-in landing-place; the suffix Stein is in English stone. Although about midway between Loch Ryan and the west coast, it may refer to a Norse station. In Galloway Weir means a hedge; elsewhere the same word is for war; or it may mark the spot where justice was dispensed, as shown by Jamieson, it being also applied as a law term.

The remains of the old Castle is on this portion of the Corswall property, which, as already stated, belongs to the Earl of Stair. We regretted much to find a faulty sketch at page 125, volume I., taken from a book by Mr Pater-son (to whom we sent our MS. for printing), and handed to the engraver before a truthfully executed one given to us by Mr Carrick-Moore reached him. This sketch was not returned, so that it might now be given. Instead of being on high ground, as shown at page 125, the building stands in a hollow, and is invisible from the sea, or the latter from it.

GLENGYRE OR DHULOCH.

At page 129, Volume I., we gave a short account of the farms of Dhuloch, separately from the other portions of the old Corswall estate. It appears that Glengyre is considered to be the proper title of the group, consisting of the Mains of Dhuloch, North Dhuloch, West Dhuloch, or Macherbrake, Cairndonnan, High and Low Glengyre, Ervie.* We have nothing further to add in regard to the different proprietors, ending with the Agnews of Lochnaw, the present owners, but will state that Dhuloch is the Gaelic for black loch, referring, of course, to the colour of the water. This loch, however, has disappeared; but Pont shows it on his map, and it was apparently of considerable size. Cairndonnan is the Cairn to St Donnan, of whom mention is made in the account given of the parish. Glengyre has the Gaelic prefix Gleann, for glen or valley, and the Gyre may be from the Gaelic, Cymric, or Anglo-Saxon. In the first language Gar is near to or nigh; in the second, we may have a corruption of Gwern, a swamp, bog, or meadow;

* On this farm a cist or sepulchre hewn out of the rock was lately discovered. Over an oaken cover was about three feet of clay. Inside at the bottom, peat moss and dark unctuous earth with particles of bone were found. A stone celt, flint flakes, and arrow heads have been previously found on the farm.

and in the last Gyr, a marsh. We have thus the near glen, or the boggy or marshy glen. Ervie may be a corruption of the Cymric Erw, a ridge, a piece of arable land ; or Erwig, a small piece of ground.

SALQUHRIE, ETC.

The farms of Salquhrie, Clendry, Kirranrae, Kirminnoch, Marslaugh, and Glenside form a portion of the Lochnawestate. We give Salquhrie, which consists of High and Low, the first place, as we have been informed a separate charter for it was given about A.D. 1430, but we have not seen the charter, and do not know the particulars. Having formed part of Lochnaw for so long, and not recently acquired, without any special history being attached to the farms, so far as we know, we will confine our remarks to a few observations on the derivations of the names. The first, Salquhrie or Salchrie, may possibly be a corruption of the Norse words *Seila-krá*, the first meaning hollow, and the latter a nook, a corner, which the position on the shore of Lochryan may bear out. Clendry is spelled Kloynary by Pont. It appears in so many forms, as will be found at page 168, Vol. I., that it is difficult to make out the derivation. It may be a corruption of the Norse word *Klungr*, for the bramble, referring to the ground being so covered, or the Gaelic word *Cluaranach*, abounding in thistles ; but it is much more probable to be from the Norse *Klénn*, for little, and *ra*, a landmark, also a corner, or nook. Kirranrae is probably from the Norse words *Kyr-land-ra*, the first two syllables meaning, land yielding a cow's value in rent, and *ra*, a nook, a corner. Kirminnoch seems the same as *Kerimaynoch*, which has been dealt with under Loch Inch, parish of Inch. Marslaugh is dealt with in the same parish, under Sheuchan.

Clendry or Clenerie as a name is also found in the Stewartry. We have mentioned under Inch parish that the farms so named there belong to the Earl of Stair, and Sir

John Dalrymple-Hay, the superiority of both being held by Sir Andrew Agnew of Lochnaw.

We may add here that the Kirklands mentioned at page 126, volume I., were not in the possession of Nathaniel Agnew of Ochiltree, parish of Penninghame; the sasine could only relate to a wadset.

BALSARROCH.

We mention at page 128, volume I., that Elizabeth Corsane was the wife of Mr Andrew Ross, minister at Inch.* We have to add that she was the daughter of John Corsane of Meikleknock, parish of Buittle. They had issue:—

George, who married Miss Clarke of Culgruff, parish of Crossmichael, and had issue.

Andrew, General in Army. Died at Alicant.

Robert, of Cargenholm, parish of Troqueer. Married Miss Mitchelson, and had issue.

John (Sir), Rear-Admiral, C.B. Was twice married. First to — daughter of T. Adair, and had issue.—Andrew, East India Co.'s Civil Service. Secondly to daughter of — Jones of London.—No issue.

Balsarroch is not given by Pont, but the farm of Balscalloch, Corswall proper, he spells Barskalloch, which is probably correct so far, as in this sense it should be Bar-Schalloch, the first syllable being a height or hill, and the latter plentiful or abundant, referring to the pasture. Balsarroch seems a corruption of Barscalloch.

In volume I., pages 125 and 127, we have shown that Balsarroch and Cairnbrock were both owned by the Rosses. The first is now in the possession of the Earl of Stair, and the latter of the trustees of J. Ferguson. The name is from the Gaelic, and means the grey cairn.

* The Rev. Andrew Ross is stated to have had another son named Andrew, who married Isabella, the daughter of Captain Allan, R.N., and had issue. The name of one is alone given, which we find in Burke's "Landed Gentry," under Hume of Ninewells, Berwickshire. We have to refer to this account for further information.

PARISH OF STRANRAER.

WE have given an account of this town, &c., at page 130 Vol. I. We have to add a few remarks in regard to the derivation of the name, which has been a source of speculation. Robertson, in his "Gaelic Topography," derives it from Strath-an-radhair, or Strath-an-rogha-fhevir, the valley of good grass or pasture. We are inclined to think that a Norse derivation may be found. In that language there is Strönd and Strendir in local names of coast land, as a strand, coast, shore, but not for a river; although the Strand in London is so situated, and derives the name from the Norse, like so many other places there on both sides of the Thames. Streinder again, refers to the inhabitants of the County Strönd, and in compounds is found as Strendigar. Then there is Strind-sær, a local name in Norway, and Strind-dir the men of Strind. Pont in his Survey spells the name Stronrawyr. Our opinion is that the name is a corruption from the Norse. There is also a small loch called Strand in New Luce parish.

In "Ossian and the Clyde," it is stated that Stranraer was possibly the Rerigonium of the Novantes. This we do not follow. Under Lochryan we have shown that it is also found spelled Retigonium.

The new Court House is a handsome building, although it does not meet as regards style, the approval of some competent to judge. The architecture is of different schools. The foundation-stone was laid on the 13th July 1872, and the

building was available for business in the first month of 1874. The stone used is red sandstone from the Mote quarry on the English border, with yellow sandstone from Proudham quarry, Hexam, for the coping and corners. The cost of the building was about £9000.

By the census of 1871, the population of the parish and burgh was 3,613, to which has to be added 1079, parish of Inch, and 1247, parish of Leswalt, both of which portions are in the burgh. The total of the Parliamentary burgh was 5,939.

PARISH OF LOCHRYAN.

As we stated at page 134, volume I. this is a new auxiliary parish taken from Inch. The particulars about it are given there. We have now to add that, as stated by Camden, Ptolemy renders the name Abravanus for Aber-ruanus, that is the mouth of the river Ruan, and the lake out of which it runs, Lough-Rian. Aber in Scotland is however usually applied to the confluence of waters, and as there is no water of any size, or named Ruan or Rian, falling into the loch, Camden seems to be wrong. Rian however may be from Ri, Rith, or Rye, in the British, referring to a ferry or ford. In "Ossian and the Clyde," mention is made of this loch as the bay of Cluba in Ossian, also that the Isle of Arran was Laggan-roan, the seals' pool, once common in the Firth of Clyde, and still occasionally to be met with about Ailsa Craig; if so, Lochryan is possibly a corruption of Loch-roan, the seals' loch, or resort. About Corsewall Point they are still to be found; and near the Mull there is a place called the seal cove. In the same work, Finart at the entrance of the loch is Fin-ard, that is Fingal's Point. We would feel inclined to derive it from the Norse. We have entered on this subject in our second Historical Sketch, and elsewhere.

There are some objects worthy of observation. Among these are the tall stones not far from the spot where Alpin, King of the Picts, is stated to have been assassinated, as mentioned at page 8, volume I. One of these stones is near Little Laight farm-house, another at Meikle Laight, and one

at Croach.* West of Milldown Hill, is one locally called the "Lang stane of the Laight," and in the Ordnance Map "Long Tom." This is no doubt the same of which mention is made by Skene in the "Chronicles of the Picts and Scots," that on the border between Ayr and Wigtonshires, near Loch Ryan, "a large upright pillar stone marks the monument or grave of Alpin." We are also of opinion that the water of App and Glenapp are derived from Alpin, being abbreviations of his name. Robertson, in his "Gaelic Topography," states that Glenapp in the last syllable is from Ape, and that at some remote period these animals therefore must have existed in the south of Scotland, though long since extinct. We will not enter into this subject, but think that perhaps Colonel Robertson was not aware of the tradition about Alpin having been driven to these parts, and meeting with his death near to this place. There is the parish of Cnapdale or Knapdale in Argyleshire, which means hill and dale; also in the same county there is the district of Appin.

North-east of Meikle Laight farm-house there are the remains of a building called the "Old Hall." There is no history in connection with it, but from the name it could only have been the house of the owner of the land at no distant period. To the north of, and near to Beoch down to the shore, is a supposed portion of a rampart wall which has got the local name of "The Deil's Dyke," and extends throughout Galloway, as believed.

There are several cairns. One is north-east of Brockloch Fell. At Beoch hill there is White Cairn, and two others south of the burn. This burn called Beoch is fed from a small loch called Doon. There were formerly other two cairns, one north of Old Hall, and another behind Cairnryan, which seems to be the same as Cairn Multibrugh, a place shown by Pont in his Map as close to the present village.

This parish rises from Lochryan to a considerable height. The highest hill is Mid Moile, which stands 834 feet. Brockloch Fell is 769 feet. The range at Beoch Hill

* Stated to be now in the wall of a house in Cairnryan.

rises to 696 feet. Mark Hill at High Mark is 644 feet. At Lochryan House the land near to it rises to 600 feet. On the hill east of Craiggaffie, is "Geroy's Fort," which from the appearance, must have been a place of strength, but all in regard to it is in obscurity. We are inclined, however, to believe that, if known, its history would be found to be in connection with the name of the burn which rolls on its course in the proximity. The name of the burn is Kirclachie, or, as pronounced, Kirk-Lachie, which, in our opinion, is another corruption of *Caer-Lochan* or *Lochlin*, "the castle or settlement of the Norsemen." We have entered into this subject under *Stoneykirk Parish*, at page 156 and 157.

Drumorawhirm Burn separates in this parish *Galloway* from *Carrick, Ayrshire*.

The small village of *Cairnryan* is on the high road to *Ballantrae* from *Stranraer*. From the latter place it is distant six and a-half miles. It has a small harbour, with a lighthouse, and anchorage for ships of the largest tonnage, which is often taken advantage of by vessels in heavy weather. Beyond the village, northwards, the road passes close to, but at a considerable height above, the sea or loch. On each side rocks and timber mingle, with a fine view across the Loch. It is extremely bold and grand to the eye.

INNERMESSAN.

At page 185, volume I., we mentioned that *Rerigionium*, a town of the *Novantes*, was situated here. We have to add that it is spelled *Retigionium* in the Greek text of *Ptolemy*, published in Paris in 1546, and in the earliest Latin translation by *Basilee*, in A.D. 1540. Near to the site of this place *Agricola*, the Roman General, had a station. In 1855 a Roman spear was found.

Innermessan is a compound word, the first portion of

which is from the Gaelic Ion-ar or Inver, which means fitness for tillage. The suffix Messan we do not find so easy to make out. In the Cymric or Welsh there is Mesen for an acorn, and in the Anglo-Saxon Mesa, for a cow, a fatling. Whether either of these can be applied we cannot say. Again, in the Gaelic there is Mi-shamh, for rough, rugged, hard, and Mais or Maise, for a lump, a heap, and also an acorn. It seems not improbable that the name may be from the Gaelic Ion-ar-mi-shamh, the rough land worthy or fit for tillage. There is also the Latin word Messum, to reap; and, as Agricola had a station here, some might think Messan a corruption of a name given by the Romans.

CRAIGCAFFIE.

At page 136, Volume I., an account of this property will be found, and we have to add here that King Robert the Bruce also granted to John, son of Gilbert M'Neill, quinque denariatus terre, Rhinns of Galloway.

Nesbit gives the armorial bearings of the Neilsons as—

Argent—Three left hands, bend sinisterways, two in chief, and one in base, holding a dagger, azure.

Or, as Gilbert Neilson of Craigcaffie bore them—

Cheveron, argent, and or—In chief, two sinister hands coupé, and erect gules, and in base a dagger, point downwards.

Crest—A dexter hand holding a lance erect, proper.

Motto—Hic Regi servitium.

In Pont's map Craigcaffie is spelled Karkophy, which, as the Rev. G. Wilson, F.S.A. Scot., has suggested to us, may be read "the Castle of Kophy," the heathen priest who decided the question whether the Northumbrians should embrace Christianity by riding into the temple, and hurling a spear at the idol.

Craigcaffie is now part of the Lochinch estate.

LOCHRYAN OR CROACH.

As a note to page 140, volume I., we have to add that Andrew Agnew of Lochnaw, kinsman to Nevin Agnew of Croach, became his surety, and, by a decree of the Lords of Council at Edinburgh, dated 8th July 1532, "That Andrew Agnew, Sheriff of Wigton, pledge and surety for Nevin Agnew, restore and pay to Dean Andrew Stevenson, sub-prior of Whithorn and vicar of Clayshant, the goods underwritten, spoiled and reft by the said Nevin and his accomplices furth of the kirkland of the said vicarage — *i.e.*, twelve ky and oxen, price of the piece forty shillings."

The old name Croach would seem to be a corruption of the Gaelic word Cruach or Cruaich, a mountain or hill, which applies to the situation.

The names of the farms are High Croach, Cairnmains and Cairnhill, Delhabloch, Lairdshill and Bonnybraes, and Glen.

At page 170, volume I., we gave an account of the land called Cairne, which Pont gives as Kairn-Multibrugh. This applies to what are now called Cairns mains and Cairnhill, and is to be considered as transferred to Lochryan or Croach.

PARISH OF INCH.

AT page 144, volume I., an account of this parish will be found, to which we have to add some other particulars. We stated that the name is derived from an island in the loch, on the brink of which the church stood. In this sense the name is from the Gaelic *Innse*, for an islet or island. It is also, however, found to apply to places where no water with an island exists, and is then we consider a corruption of the Norse word *Engi*, for a meadow, or meadow-land, which is also found in Anglo-Saxon as *Ing* and *Inge*, pasture, meadow. Reference to places with *Inch* as a prefix, or as a simple word, will be found under *Clanyard*, parish of *Kirkmaiden*, and *Sorby*, in *Sorby* parish.

In "*Ossian and the Clyde*" it is affirmed that it has been originally the parish of the island—that is, of the only spot above the level of the waters where the two estuaries met. This, however, relates to a period far beyond our mark, and beyond the time when parishes were formed.

This parish has, or had, many cairns. On the top of *Cairnarzean Fell* there is the site of one; and south is *Cairnscarrow*, on which there is the site of another. There are two cairns, *Muckle* and *Wee*, south of *Auchie* farm-house; two north-west of *New Luce Mains* of *Larg*; and another north of and near *Milton* farm-house. There are also the two *Lingdowey* Cairns, one on each side of *Lingdowey* burn, near its rise; with two others, and two sites, near to and to the west of those at *Lingdowey*. There is also *Cairn MacNeile*; and between *Meikle* and *Little*

Tongue farm-houses there are three others ; with another south of Cullurpattie farm-house. In fact the parish was covered with them, but without histories. Not a few may have been raised by pilgrims on their way from the north to the Priory at Whithorn, or the Abbeys at Saulseat, or Glenluce, as the habit of adding a stone or stones was common.

So little respect to the past in Galloway has been shown by the new owners of the soil for the last two centuries, that we do not vouch that all the cairns mentioned now exist. Every year makes a change.

There are a few lochs. The largest is Glenwhan. Another is Cults loch, north of Cults farm house. North of Saulseat there is Magillie loch, probably a corruption of MacGill ; with several small lochs in Culhorn grounds ; and outside there is Chapman loch. The lochs at Inch will be dealt with under Loch Inch or Castle Kennedy.

The highest hill in the parish is Cairnscarrow, which is 751 feet. Cairnanzean Fell is 734 feet ; and Cullerpattie Fell 634 feet.

There were two moats in the parish ; one at Gallow Hill, and another east of Castle Kennedy, near Cults, which latter is now no more, having been removed within the last few years.

The village of Lochans is principally within this parish, with a portion in Portpatrick. It is about one mile and a half from Stranraer. The name, as we have stated elsewhere, is, in nearly every instance in Galloway, not from the Gaelic for a small loch, but a corruption of the old Irish term Lochlannoch, for Norsemen, or the Gaelic Lochlin, for Scandinavia. In "Ossian and the Clyde" it is described that in the level space between Lochryan and the Bay of Luce, there are no fewer than nine or ten lochs of various dimensions, with additional bogs and marshes—one of these being now converted into arable land, and called the Lochans. This is quite opposed to what we have given as the derivation, but, regretting as we do to differ with the learned author, we are obliged to adhere to our opinion. The lochs in the parish are at some distance from the village, where

no loch exists, or is known to have existed. Galloway is full of lochs, some of them in strings, being so near to each other, often connected by burns, but it is not so here.

At page 145, Vol. I., we mentioned the standing and stepping stones of Glentara, locally spelled Glentirrow as a supposed Druidical circle, but which we now find referred to in "The Four Ancient Books of Wales," edited by W. F. Skene. This will be found in the poems relating to Gwal-lawg ap Lleenawg, Book of Taliessin XXXV. We have not space to give all, but the line directly referring to the subject is, "A battle in the marsh of Terra with the dawn;" which Mr Skene believes to refer to the stepping-stones, with a record of the battle in the four large unpolished stones standing erect and forming a circle, with the single stone a short way off to the north-west. The stepping-stones are on the boundary of Inch and New Luce parishes, the latter taking one of those inconvenient bends, or elbow, across the river Luce; embracing the Airrieolland farms, High and Low, in its bounds. The steps are close to the moss.

The population in 1871 was 1209 males, and 1152 females, together 2181. In 1861, the population was 2467.

LOCH INCH OR CASTLE KENNEDY.

At page 148, volume I., an account of this property will be found.

At page 149, it should read for "*our* 'History of Ayrshire,'" "*Paterson's* 'History of Ayrshire.'" We are now inclined to think that the account we gave from the above history is not sufficiently clear, and may mislead those who have not the means of making close inquiry. We have therefore to qualify what appears there by giving the exact particulars of all that can be traced. Under Cruggleton, parish of Sorby, it has been necessary to show that the Kennedys were unknown in Ayrshire until the thirteenth

century. The first trace is in the Melrose Chartulary, during the reign of Alexander II.—that is, between 1214 and 1249—where we find, “In Quieta Clamatio Gillescopewyn MacKenedi Senescalli de Carric;” and again, “Gillescop Mackenedi tuic Senescalli de Karrig.” These are the earliest mention of the surname in the district, the first being thus traced as Senescal or Steward to the Earl of Carrick. Their great prosperity commenced with the marriage of John Kennedy with Mary, only daughter and heiress of Sir Gilbert Carrick, about A.D. 1350, with whom it is believed he obtained Dunure, and became known as Sir John de Kennedy of Dunure, after which connection not only large acquisitions of lands were made, but power with honours followed. John Kennedy assumed the arms of the de Carricks. Through this marriage he also became connected with the High Stewards; and when Robert Steward succeeded, through his mother, to the throne in 1371, his offspring could be called by Robert II. “delectus consanguineus noster.” Paterson, in his “Ayrshire,” under the parish of Dalrymple, tells a strange story about one of the Dalrymples wishing to marry the heiress of Cassillis; his being slain by John Kennedy of Dunure, who took the heiress to his house under promise of marriage; made her resign her lands in his favour; never married her; and she died shortly after, through having been deceived. All this is stated to have happened about the year 1373. John Kennedy had then been married about twenty years to the heiress of Carrick. The two may be confused. In regard to the derivation of the name, there can be no doubt that it was taken from some one named Kenneth, which appears to have been common in Ireland, as well as in Scotland. We first find in the “Tigernachi Annales,” A.D. 758, Cathald h. Cinaedha, King of Cinselach. In the “Chronicum Scotiaum,” A.D. 840, there is recorded, “(Mortal) wounding of Cinaeth, son of Coscrach, King of Bregmhaine.” In Adamnannus’ Life of Saint Columba, edited by Reeves, there appears, under date A.D. 964, “Dubhscuile Mac Cinaedha, Comharba Coluimcille quievit.” Again in the

"Chronicum Scotorum," A.D. 1032, there is recorded "Maelcoluim, son of Cineadh, King of Alba, the dignity of the west of Europe died." The correct date is 1034, referring to the death of King Malcolm II., son of King Kenneth of Scotland. Following this in A.D. 1034 is "Suibhne Mac Cinaeda ri Gallgaidhel," recording the death of Suibhne MacKenneth, King of the Gallgaidhel, which in Irish is those of mixed parents,* and does not refer to Galloway, as has been supposed. No one bearing the name of Suibhne can be traced as ever holding any position in Galloway, nor is it known as a local name. In the "Annals of Ulster," A.D. 1060, there is an entry "Eoch h. Cineada Air Atha Truim." The h is sometimes found, and seems a contraction meaning O', in lieu of Mac. As we have mentioned elsewhere, the first is only a descendant of, while Mac is a son of, in direct and legitimate line. The letter k not being in the Irish and Gaelic alphabets, c is sounded hard, and thus to the ear Cinaeda sounds Kinaeda, from which is Kennedy as now spelled, with its origin from Kenneth. The name of Kenneth II. is found spelled Kynach, Kyned, Kened, Kynnath, &c. Also in the ancient Annals as Kinaeth, Kineth, MacKinath, MacKinet, and lastly Kinart MacAlpin. In "The Lennox" † there is a charter mentioned (*circa* 1240) as granted by Maldouen third (Malcolm was his son,) Earl of Lennox, to Sir David Graham of a half carucate of land of Stratblathane. The eleventh of the twelve witnesses is "Maldoueni Macenedy" (MacKenedy). In another charter, *circa* A.D. 1248, we again find as a witness "Maldouin MacKenedi." We also find him as Maldoueni Macenedi. From Kenneth not being a surname, in the early quotations given by us, and those subsequent, it is not possible to trace any degree of family connection, or link in those bearing it. When it assumed the form of surname in Kennedy, there is reason to believe that from that period they were all of the same stock.

* Gallgael at one time applied to Northmen or the Norse.

† History of the early Earls of Lennox, published for private circulation in 1874. The information is derived from the papers of the Montrose family.

At page 152, volume I., we gave the little that could be gathered in regard to the origin of the Dalrymples from Paterson's "Ayrshire." It is clear that the surname was taken from the land of Dalrimpil; and yet so late as A.D. 1371, we merely find mention of the Christian names Adam, Gilchrist, and Malcolm, with the adjunct *de* Dalrimpil, that is *of* Dalrymple. The want of a surname in a clear and distinct form is to be regretted. It was, however, not uncommon for a surname to be assumed in the form given, that is with the prefix *de*, but it is apt to mislead sometimes, and to couple families in history who had nothing to do with each other. The only information in this case is from the charters granted by King Robert II. to John Kennedy of Dunure; the first of which is a confirmation charter dated at Scone, 30th May 1371, by which Adam is shown to have been the first of those named. Nothing is known of their origin. From the manner in which the names appear they were new settlers.*

Paterson states that the name of the lands and parish are apparently from the Celtic *Dail-à-chruimpull*, signifying the dale of the crooked pool, which accurately describes the situation of the church and village.

At page 154, the assumption of the surname of MacGill is mentioned, and the following particulars will perhaps make it better understood.

James M'Gill, of a family in Galloway, became a citizen of Edinburgh, and rose to the position of Lord Provost in the reign of King James V. Whom he married is not known to us, but he had two sons:—

James, who became Clerk Register, in the reign of Queen Mary, and King James VI. He acquired the lands of Rankeillor-Nether, in Fifeshire.

David, Advocate to King James VI., from 1582 to 1596, when he died. He became of Cranstoun-Riddle. Whom he married we do not learn, but he had issue, David, who succeeded to Cranstoun-Riddle.

* This, in some measure, is confirmed from information conveyed in Dr Ramage's "Drumlanrig and the Douglasses," in which, under date A.D. 1398, James de Dalrymple is called kinsman to Robert Stewart of Durisdeer, and had given to him the lands of Inglis-toun and Annistoun.—Prior to this period those of foreign extraction generally intermarried.

David succeeded his father. Whom he married is not mentioned, but he had issue—James, who was appointed a Lord of Session in 1629. He was created Viscount Oxenford, and Lord M'Gill of Cousland in 1631. He was twice married. By his second wife Christian, daughter of Sir William Livingston of Kilsyth, he had three sons and a daughter. He died in 1633, and was succeeded by his eldest son Robert. He was twice married, first to Henrietta, daughter of the third Earl of Linlithgow, by whom he had a daughter and heiress, Christian, who married William, son of Charles, Earl of Lauderdale, by whom she had a son, Robert, who assumed the title of Viscount Oxenford, and died d. s. p. 1755. Robert, Viscount Oxenford, &c., married secondly, Jane, daughter of Earl of Dalhousie, but had no issue. He died in 1706 without male issue. Sir John Dalrymple, fourth baronet of Cousland, married in 1760, Elizabeth Hamilton-Macgill, with whom he got Oxenford, &c. She was the daughter of Thomas Hamilton of Fala, Mid-Lothian, and heiress and representative of the M'Gills, Viscounts Oxenford. Oxenford is in the county of Mid-Lothian, a few miles to the south of Dalkeith. We have given these particulars as the M'Gills are a Galloway family of early standing, a short account of whom we have given under the additional notice of Stoneykirk parish.

We mentioned at page 163, volume I., that there was nothing demanding special notice in regard to the new structure, Loch Inch Castle. We were led to state this from the situation, which, although in a beautiful locality, is, in our opinion, rather low. We find it corroborated in an article which appeared in the "Scottish Farmer," in June 1869. At the same time the building itself is called an imposing edifice of the Scotch baronial style. The pinetum situated between the ruin of Castle Kennedy and the present residence is too well known to require mention here. The varieties are rare and valuable, and thrive with vigour. This fine collection, garden, and pleasure grounds extend to seventy-three acres. The Black Loch, which is contiguous,

covers an area of about one hundred and twenty-three acres, and the White Loch one hundred and twenty-acres. The house was founded in 1864, and is built of white stone from Preston, Lancashire.

We mentioned at page 162, volume I., that King William on his way to Ireland in 1690, took up his residence in Castle Kennedy, which now appears to have been a mistake. We followed what had been written on the subject.

In close proximity are what are now called the White and Black Lochs. The old names were "The Loch of the Inch," and "Loch Inch Cryndil, or Krindil," as given by Pont. In regard to the first, there is an idea that the ground on which Castle Kennedy stands was an island, but close inspection we think will prove the reverse, and show that it was but a stretch of land so formed as to be easily cut off by artificial means, and thus convey the impression of a natural island. There is a belief that the first parish church stood on it, as traces of a place of interment for the dead were found in the present century. A small canoe, formed from the trunk of an oak tree, was found near the opening between the lochs, and close to the shore.

The Black Loch, or Loch Inch-Cryndil, is the largest, and in it an island was discovered in 1873, by Charles E. Dalrymple, F.S.A. Scot., to be artificial. This Crannog was fully examined by him. It is oval in shape, 180 feet long, and 135 feet broad in the widest part, with the water deep all around, excepting the nearest point to the shore, where in dry seasons it does not exceed six or seven feet. The island has a considerable growth of timber, and rises from the water edge to a mound in the centre. This mound was cut into by labourers under Mr Dalrymple's directions, and proved the island to be a crannog built on a shoal composed of shingle on blue clay. The mound was composed of earth and stones, under which, at a depth of five feet, were found two layers of oak and alder trees. Many fire-places were also found, with large quantities of bones of animals, mostly more or less burnt, mixed with the ashes and charcoal which lay in and around the hearths. At one fire-place

a triangular piece of bronze and a fragment of iron were found ; also the fragment of a glass armlet, &c. From appearances it is believed that the surface of the crannog had become raised from the gradual accumulation of deposits at different periods. The island has been planted two or three times, and soil and stones thrown on it. Such is a brief abstract of the paper read by Mr Dalrymple before a meeting of the Society of Antiquaries. From there being still extant a Celtic patronymic "MacCrindle," it is supposed by Mr Dalrymple that Loch Cryndil had its name from a Celtic chief whose fortress was on this island.

With one or two exceptions all the farms in this parish are now owned by the Earl of Stair. They are, Aird, Airies, Barmultoch, Boreland, Barsolus, Beoch, Blackparks, Clachmahew, Bridgebank, Cairnanzean, Clendry (Low), Craiggaffie, Cults, Culreoch, Whitleys, Culgrange, Culhorn, Dalmannoch, Drumdoch, Drummuckloch, Bankhead, Gallowhill, Little Genoch, Glenterrow, Little Balyett, Garthleary, Whitepark, Kirminnoch, Mains of Larg, Little Larg, Milton, Leffnols, Little Lochans, Mark, Mahaar, Ochterlure, Penwhirrie, Pularyan, Tarnachrae, Balker, Sheuchan, Meikle and Little Tongue. A portion of Kilhilt (*see* Portpatrick) seems to be in this parish. There are also other lands, as Mount Pleasant, Rephad, &c. The derivations of these names will in several instances be found explained, so far as we can do so, in other parishes throughout Galloway. The first, Ard or Aird, is the Gaelic for a height, a hill, &c. Airies from arois, Gaelic, the genitive singular of aros, a house, abode, &c. Barmultoch seems to be from the Gaelic bar-mullach, the hill-head, or summit. Boreland is from the Norse, and will be found fully described in our Historical Sketch, volume II. Barsolus is Gaelic, if from bar-solus, the bright hill ; or it may be from bar-suil, the willow tree hill, which conveys a little more sense. Clashmahew is probably from the Gaelic words clais-maghair, the first meaning a furrow, &c., and the latter ploughed land. Cairnanzean, may be cairnanza in Gaelic, the latter word from annse, in the Swedish, meaning the cairn of respect, referring to some one to whom

a cairn was raised. The derivation of Clendry will be found under Salquhrie, &c., parish of Kirkcolm. Craiggaffie has been dealt with separately. Cults seems to be a corruption of Cul, the Gaelic for backlying. Culreoch here would appear to be from the Gaelic cul-riasp, the backlying marsh, also a moor; or cuile-riasp, the marsh with reeds or bull-rushes; or it may be from coille-riabhach, the darkish or greyish wood. Culgrange in the same way is from cul-grainnse, the backlying grange or corn farm, which latter in Gaelic is grainnseach. Culhorn,* as now spelled, is also found as Kilhirne. Pont spells it Coulhorn. The first, however, would seem to be the correct rendering, the prefix being from the Gaelic cul, already mentioned, and the suffix from the Norse word horn, meaning a corner, nook, or angle. Cuil in Gaelic also means the same as horn. It is stated in "Ossian and the Clyde" that this place must be identical with the Culdarnu of Ossian, where Fingal killed the boar in its woods, that terror of the region, on his first visit to Inis-huna, but as the suffix is Norse, and that people, so far as known, were not then in possession of, or had made any inroads into Galloway, the possibility of it being the scene of the exploit we are unable to enter on. Dalmannoch is, in the prefix, from the Norse dalr, or the Gaelic dail, with manach in the latter tongue for a monk, a friar, &c. We have thus the monk or friars dale. Drumdoch seems to be from druim-dochd, the straight or narrow ridge, &c. Drummuckloch we think to be from the Gaelic druim-mùig-loch, the ridge or hill at the gloomy loch, or the reverse, the ridge or hill at the loch being gloomy. It might also be rendered Druim-muc-loch, the swine's ridge at the loch. Little Genoch is the same as Genoch, parish of Glenluce, where the name is mentioned. The derivation of Glenterrow is given in the present account of the parish. Balyett seems to be a corruption of the Gaelic

* In Robertson's Index of Charters, there is one granted by King David II. to John, filio Nigelli, of the lands of Culhornlethe, Clerigenache, &c., in Carrick. We are inclined to think that these were the lands of Culhorn and Genoch in this county.

baile-ait, the place, or part, &c., at the hamlet or village. Garthleary is apparently Norse and Gaelic. The prefix is Norse, meaning a stronghold, or enclosure, &c., and the suffix from the Gaelic lairic or lairig, a moor, hill, &c.; or more likely from Leargaidh (Irish idiom), the slope of a hill, &c. Kirminnoch is spelled Kerimananach, and Keremeanoch by Pont, and would seem to be a corruption of Caermeanoch, from the Gaelic cathair, a castle, &c., and monach, hilly, &c. Larg we deal with separately. Leffnolls we can make nothing of, unless it is a corruption of the Gaelic leth, half way, and nols, for cnoc, the half-way hill, as there used to be the half-way house, one near to Kirkcowan; or leff may be a corruption of the Gaelic lios, a house, &c. Lochans is dealt with under our account of the parish, and Kilhilt under the parish of Portpatrick. Mark is Norse in its purity, meaning a border, &c., from which the English word March. Mahaar is probably a corruption of the Gaelic maghair (Irish idiom), for ploughed land. We are inclined to think, however, that the spelling as Machar in the Ordnance Map is the correct rendering, the land being flat; if so, it is from the Gaelic word machair, a field, a plain. Ochterlure is referred to in "Ossian and the Clyde" as a modern corruption of Aughter Lear, and some designation connected with the sea. To carry out this theory, we would be inclined to think that Ochter is a corruption of Oiter, the Gaelic for a ridge or bank in the sea, a headland, &c., and làr or làir, the middle, or centre, that is the sea, or sandbank in the centre, &c., referring to the supposed former channel, and now an isthmus between Stranraer and Luce Bay. The situation of Ochterlure will not, however, bear this out, and therefore it is more probable that Ochter from Oiter must be read the ridge near the sea, and lure from luachar, referring to rushes, from the swampy character of the ground. Penwhirrie in the prefix is Cymric, meaning an extremity, a summit, and whirrie, from the Scotch word wherrim, is insignificant, but Pont renders the name as Polwhurn, the prefix in Gaelic, Cymric, and Norse, with slight difference in the spelling, being for a stream, which gives, in this case, the

insignificant stream, which the burn really is. It next passes by Clendrie, and takes that name, joining the Piltanton water near Genoch. The farm may therefore have its name from Polwhurn, corrupted to Penwhirrie. Rephad we can only trace as a corruption of the Gaelic word Riabhach, for brindled, darkish, &c. Tarnachrae may be from the Gaelic tarnochd-chrè, bare clay. Balker in the prefix may be either from the Norse bol or bæli, a dwelling, &c., or the Gaelic baile, a village, a hamlet, with càrr in the latter language, for a rock, thus giving the dwelling or hamlet at the rock. Sheuchan and Tongue are dealt with separately under the first name.

Before closing this, we have to remark that in no other locality in Galloway are so many places with the prefix Cul to be found together. These are Culhorn, Cults, Culgrange, Culreoch, together with Culcaddie* and Cullerpattie, which two latter do not now appear as separate holdings. The suffix in Cullerpattie seems to be from the Norse word pitti, a piece or portion of land. Another name in the list of holdings is Balnab, which is probably from the Norse bol or bæli, a dwelling, &c., and nabbi, a small knoll on the greenward.—(See also Drummastoun, parish of Whithorn.) Beoch will be found under Lincluden, parish of Irongray.

SHEUCHAN.

An account of this property will be found at page 163, volume I. We have to add that it was acquired by the Agnews of Lochnaw about A.D. 1430, and held under the Bishop of Galloway. When Sir Patrick Agnew of Lochnaw gave in 1649 the lands of Sheuchan and Tung to his third son, Patrick, he retained the remainder of the barony of Innermessan,

* At Culcaddie or Culcaldie Moss, a burnt cairn was dug out when forming the approach to the new residence at Lochinch. It consisted of seven large stones on end, the largest being about 2½ feet by 22 inches. On Balker Farm several old fire sites have been found.

which, as stated at page 135, volume I., was alienated by excambion in 1723 to Lord Stair.

The name is understood to be a corruption of the Gaelic word *sgitheach*, a thicket of blackthorn, &c. *Dalrerran* may be from the Gaelic words *dail* and *raoin*, an upland glen. *Toung* or *Tong* is from the Norse *Tunga*, a tongue of land, that is so shaped. *Pont* spells it *Tung*. *Marslaugh* is *Marslach* by *Pont*. It may be from the Gaelic *mùr* or *muir*, a hill, and the Gaelic *sloc*, or the Scottish word *slak* or *slack*, a gap or pass.

Sheuchan is now owned by the Earl of Stair.

LARG.

The history of this property we have already given at page 165, volume I., and have now to add that the site of the residence of the Lynns is at the Mains of Larg. In the Ragman Roll, dated A.D. 1296, *Wautier* (*Walter*) *de Lynne*, was one of those who swore fealty to King Edward I.

As stated under Larg, parish of *Minnigaff*, the name is from the Gaelic *learg* or *leirg*, a little eminence or green slope; also a field of battle.

Pollirian is rendered *Poldendrian* by *Pont*. In the first, however, we have the Gaelic compound *poll* and *irion*, the prefix, a *poll* containing about sixty acres, and the suffix, *land*, a field, &c. *Culreoch* we have given under *Lochinch*, so as to keep those names with the prefix *Cul* together. *Auchenvain* may probably be from *auchen*, that is *achadh*, a field, &c., and *uaine*, the Gaelic for green, thus giving the green field or land. *Ashindarroch*, which *Pont* gives as *Assindarrach*, is in the prefix difficult to make out, unless we have a corruption of *Achadh*, a field, from which *Auchen*, sometimes found *Achin*. The suffix, *darroch*, means an oak.

Larg and other farms are now part of the *Lochinch* estate.

LITTLE GENOCH.

The history of this property will be found at page 197, volume I. Andro Adair who was in possession in 1669, was fined 15,000 merks by Graham of Claverhouse's brother in 1684 for having had a child baptized by a Presbyterian clergyman. Unable to pay such a sum, it was reduced to 500 merks. John Adair, who succeeded, was fined £600 by the Prelatic Council.

Thomas Adair, Clerk to the Signet, who was in possession in 1784, married Jane, daughter of the Reverend Andrew Ross of Balsarroch, parish of Kirkcolm; and their daughter Mary married the Reverend James Maitland, Minister of Sorby.—(See Fairgirth, parish of Colvend.)

The derivation of the name will be found under Genoch, parish of Glenluce.

Now a part of the Lochinch estate.

AUCHMANTLE.

This farm formed part of the Larg property in this parish, an account of which will be found at page 165, volume I., with some additional information in the present volume.

It was purchased by the Maitlands of Freugh, parish of Stoneykirk, and is now owned by William Maitland of Freugh.

The name is derived from the Gaelic achadh, a field, with possibly a Norse termination in mantil, from mantal in that language, meaning a muster, a tale of men; thus, if correct, giving the muster-field.

DUCHRAE.

A short notice of this property will be found in volume I., page 171. The name seems to be a corruption of Dubhchraigh, a gloomy rock. Pont spells the name Douchory.

DUMBAY.

Under Mylnetown, in volume I., page 117, we referred to the farm of Dumba. We have nothing additional to add, excepting that Dumba is a pure Norse word. It has two meanings, one of which is a mist, and the other a sort of seed. That the name is an inheritance from the Norsemen of old is clear enough, but the exact meaning, as here applied, is not so, like many others with which we have to deal.

The farm is owned by William Craig's heirs, and Margaret Craig.

CLENDRIE (LOW).

At page 168, volume I. we gave an account of the Cleneries, but we did not state that they were divided between two owners, Over or High belonging to the Earl of Stair, and Low, to the Dunragit estate belonging to Sir John Dalrymple Hay, Bart. High Clendrie we have now included in the Loch Inch estate. The superiority over both is held by Sir Andrew Agnew of Lochnaw. The derivation of the name will be found under Salquhrie, &c., parish of Kirkcolum.

Part of this farm is in Old Luce parish, but the house and steading being in Inch, we give it here.

HIGH MARK.

With reference to this farm given at page 139, volume I., we have to observe that it merely comprises the half of a small farm, and was probably given by the then Lord Stair to qualify for a vote in the county. The present value is about £50. The name is Norse, and means a boundary, &c., with high as a prefix.

PARISH OF OLD LUCE.

AN account of this parish will be found in volume I., page 172. We have stated that *lus* is Pictish, but now considering that the use of the word Pict has created confusion, we have to add that *lus* is also Gaelic, and applies to herbs, &c., but not to a leek.

The small town of Glenluce is ten miles from Stranraer. The turnpike runs through it, and the Portpatrick railway is close to it on the north side.

In regard to what we mentioned about Saint Lucy, it may be as well to give her history. It is as follows:—"St Lucy, one of the brightest ornaments of the Church of Sicily, was born of honourable and wealthy parents in the city of Syracuse. She lost her father when an infant. She was very young when she offered to God the flower of her virginity. This she kept secret. Pressed by a young noble (Pagan) to marry him, instead of dedicating herself to God, she sold her jewels and goods to distribute among the poor, which so enraged her admirer that he accused her before the Governor Paschasius as a Christian. He commanded her to be exposed to prostitution, but God rendered her so immovable as to prevent the guards from taking her to the place appointed. After a long and glorious combat in overcoming fire and other torments, she died in prison of the wounds she had received about A.D. 304. She was highly honoured in Rome in the sixth century amongst the most illustrious

virgins and martyrs. St Lucy is often painted with the balls of her eyes in a dish, perhaps her eyes were defaced or plucked out. In many places her intercession is particularly implored for distempers of the eyes." Such is an outline account of this saint as given by Butler. There was, however, another virgin saint bearing the same name in Scotland, who was remarkable for sanctity, and died in 1083. Whether the parish obtained its name from one of these saints, or from the Gaelic *gleann-lus*, it is impossible to say, but the image found, as given in volume I., page 173, rather points to the first named.

In regard to the abbey,* we have to add to what has already appeared, that Gilbert, abbot, succeeded Walter of Candida Casa, Whithorn, in 1235; and in the Melrose Chronicles we find that Robert, abbot, was deposed in 1236. No doubt he was the successor of Gilbert. William, commendator in 1581, was the second son of Sir John Gordon of Lochinvar. He was appointed on the 22d February of that year, and was of Glenquicken and Garrocher, parish of Kirkmabreck.

Alexander, Bishop of Galloway, &c., (father of Laurence Gordon, Abbot of Glenluce), was son of John Gordon, Master of Huntly, and Jane Stewart, natural daughter of King James IV. He is distinguished as the first prelate of Scotland who embraced Protestantism.

We quoted from Sir Andrew Agnew's work, that the abbey had become ruinous in 1627, but this we find contradicted in the new Statistical Account, which states that for nearly a century after other monasteries had been destroyed in Scotland, this abbey remained in almost an entire state, for as late as 1646 it is mentioned in the records of the Presbytery of Stranraer, as having sustained little injury. South of the site of Kirkchrist Chapel, mention of which has already been made, there is the Chapel Well. At Kilfillan the supposition is that a chapel at some time or other

* By an oversight it has not been stated under the preceding parish (Inch) that the Abbey of Saulseat obtained a Charter from King David II., of the lands of Skeagmorchky, Tyber, &c.

was there dedicated to Saint Fillan. There is, however, no trace of such a place of worship, and it seems to us rather close to Kirkchrist. As known to readers of history, Fillan was the patron saint of King Robert the Bruce. We have given an account under the parish of Sorby. There is a tradition that there was also a chapel at Balcarry, but nothing can be found, nor of the burial ground in which it is said burials took place.

On the north side of and at a short distance from the mouth of Piltanton burn stands a fort which bears the local name of Corrach linn, but which Pont in his map renders as Kereluing, no doubt a corruption of *caer* from the Gaelic *cathair*, a fort, &c., and *luing*, a ship, a barge. Perfect shelter from any sea storm must have been secured there for the ancient small craft.

The cairns in this parish are numerous. At Cascreugh Fell, there is one, and four more at some distance to the south-west. One is called White Cairn. At Gillespie there is another named White Cairn, and at High Gillespie one called the Black Cairn. At Culquhasen there are two not far from the farm-house. At Culroy there are several. One close to Stair Haven. At Craig Fell another.

We lately heard that a Roman Camp was on Gillespie farm, but we have been unable to get there, and cannot find it on the Ordnance Map. Culroy, spelled Coulroy by Pont, seems to us to be a corruption of *cul-ri* or *rye*, the suffix the Cymric or British for a ford, a stream; and *cul*, being the Gaelic for backlying. We have thus the backlying ford. Gillespie burn bounds the farm, which below the farm-house is joined by another stream, fed by small lochs, and no doubt at times near to the shore and upland, fording during spates might only have been safe at Culroy, and hence the name. We will also notice here the names of farms which, so far as we can find, are now unknown. Of these there was Dirgolls, spelled by Pont Dyrgaals, which is probably from the Cymric word *dirgel*, a secret place. Also Dyrvachly, spelled by Pont Darvachlan, which latter we are inclined to consider correct; if so, we have in the Cymric or

Welsh language the prefix *dar*, common in that tongue, implying before, upon, or about to be; and the suffix the Norse compound word *val-land*, the land of the Welsh. In this part there are a good many Cymric names, giving support to the meaning now offered. *Killgalloche*, or *Kilgailloch* as spelled by Pont, is probably in the prefix from the Gaelic *coile*, for a wood, with *gill*, from the Norse *gil*, a deep narrow glen or ravine with a burn at the bottom, and the Gaelic *loch* for a sheet of water.

There is a moat at *Droughdool*, *Genoch*. It is somewhat similar in size to the one at *Innernessan*, parish of *Lochryan*.

At *Cassendeoch* there is a sculptured stone which was found in an old dyke about 1858. For eight years previously it was used as a step-stone to a pigstye. A portion of the sculpture forms a kind of Saint Andrew's Cross. The description in full, as given by the Rev. G. Wilson, is too long to mention here. The place where it was found is close to the site of *Kirkchrist Chapel*, in the *Jerusalem fey* of *Kilfillan*.

On the roadside (turnpike) there is an old well called *Saint Catherine's*, which, like the abbey, requires more looking after. We have given a short account of the saints of this name under *Kirkmaiden* parish.

This parish is of considerable elevation. *Craig Fell* is 538 feet; *Challoch Hill* 484 feet; *Dunragit Moor* 473 feet; *Barhaskine*, spelled *Barchaisken* by Pont, 430 feet; *Craignarget*, 414 feet; *Barlockhart* and *Barnsallie Fells*, each 411 feet in height.

The *Knock of Luce* we mention separately, as it rises abruptly from a level country in a conical form, and is an object to the eye far across the wild moorland, being 513 feet in height. In the Admiralty Survey Chart it is brought in, being a landmark to direct vessels in the Bay of *Luce*. In the Chart, it is, however, given as 546 feet, being a difference of thirty-three feet, which we are not in a position to unravel. It may, however, arise from the Admiralty observation having been taken from afloat, or a low part

of the coast.* The Knock is therefore not only a landmark throughout the Machars, but also one for the shipping in the bay. In formation it resembles North Berwick Law in Haddingtonshire. Pont describes this hill as Knockglass, that is, the green hill, with a cross on the top, which probably referred to a cairn.

There are some lochs, several of which are small. They are Barhapple (a corruption of Bar-Chapel), south of which is Dernaglar, about twice as large. Another at Knock Moss, and Loch Gill.

Craigenveoch or Whitefield Loch is interesting from the recent discovery that the isle at the east end called Dorman's is a Crannog, that is, artificial on piles, built on transverse oak beams laid across. The islet is round, and a little over thirty feet in diameter. There are also several causeways to be traced, and piles near the edge.†

Near to the west of the Knock of Luce are Lochs Robin, rendered Ribben by Pont, connected by a burn with Craigenveoch; also Newry. East of the Knock is Peat Loch; and near to it White Loch. At Barlockhart there is a small one, with an islet, which is artificial. The last to be mentioned is at Darvaird.

In Luce Bay are the Scar Rocks. The Great Scar is seventy feet high, and a bare rock. The Little Scar is composed of a small cluster of rocks, two-thirds of a mile from the Great Scar; three of the heads or tops being always uncovered. The word Scar is Norse, and represents these rocks correctly.

The tides in the bay run four knots at Springs, and two at Neaps.‡

The greatest length of Old Luce Parish is over ten miles, and the breadth from two to seven miles.

* We have since learned from Captain George, R.N., Map Curator R.G.S., who was on Survey Service when afloat, that the instruments for the Admiralty Surveys are not equal to the Ordnance for such observations. The latter may therefore be considered as correct.

† Principally taken from the paper on the subject, by the Rev. George Wilson, Glenluce, F.S.A. Scot.

‡ Admiralty Sailing Directions.

By the census of 1871, the population was 2,440. In 1861 it was 2,800.

The Water of Luce, with its source in Ayrshire, has been mentioned in volume I. Various streams, with Pol affixed, formerly ran into this river. In many instances the names are so corrupted as not to be traceable from the old maps. Another stream, now called Piltanton (by Pont, Pool Tanton), also a corruption of the Gaelic Poll or Puill, rises in Portpatrick parish, and passing through Genoch, falls into the Bay of Luce. It is deep, with a treacherous bottom for some distance from its mouth.

DUNRAGIT AND PARK.

The history of this property will be found at pages 177-187, volume I. Pont in his survey spells the name Dunragat. It seems to us to be a corruption of Dun-Rathad in the Gaelic, which means the hill by the road or highway. It certainly applies to the position. Of Kilphillane mention has been made in the account of the parish. In Balcarrie we have the Gaelic words Baile and Carraig, meaning the town or village, and a rock. Pont spells it Barkery, which, if correct, would be the rocky hill. Another farm was called Ballincorrie, spelled by Pont as Bheilachiargen, and now given as Ballochjargon, which we presume to be a corruption of the Gaelic Bailgeann (Bailg-Fhionn), and Carraig, meaning the speckled or spotted rock. Challoch, as we have mentioned elsewhere, is from Shalloch—plentiful, &c. Another farm, Drochduill, is Gaelic as spelled, but sense can scarcely be made of it, unless we take the Gaelic Droch, and the Lowland word Dule, the first meaning straight, and the last a boundary. In the name Ballinglaich, it seems to be a corruption of the Gaelic Bailgean and Glaic, the first meaning spotted or speckled, and the latter a little glen or dell.

We stated under Park at page 187 that we inclined to

lean to the opinion that the Hay who settled in Galloway in the sixteenth century was descended from Hay of Lochloy, Nairnshire. This we now think had better be left an open question so far as this book is concerned, as it is not clear, and is contradictory to the statement of Sir Arthur G. Hay, Bart., now representing the male line of the Hays of Park.

At page 188 we mentioned that Sir Thomas Hay could only have borne the title of "Sir" as one of the Pope's Knights of the Order of St John, but we are now satisfied that he never was of that order, and the title "Sir" was merely equivalent to the present Reverend given to clergymen, who were also designated as Magister or Master. The title of Reverend is modern. We have a note on this subject in our second Historical Sketch.

The present names of the farms owned are Arriehemming, Auchemnanister, Back o' Wall and Morrison's Croft, Balmesh and Gabsnout, Bridgemill, High and Low Boreland, Balcary, Balcary Bents, Balcary Loch Croft, Camrie, Craig, Craighenholly, Drumflower, Glenwhan, Droughdhuil, Kilfillan, Ballochjargon, Mains of Park, Waterside, East and West Challoch, &c.

What we gathered about Arriehemming, or Arhemein, was given by us at page 206, volume I. The name is spelled Aryhaman by Pont. It is probably from the Gaelic, Ard-bheinn, a pinnacle, a mountain. Auchemnanister is in Gaelic, Achadh-Manaisteir, the monastery field, or land. Balmesh would seem to be from the Norse, bæli or bol, a dwelling, &c., and the Gaelic meas, for fruit, an acorn, thus pointing to a dwelling where an orchard, or oak trees were. Boreland will be found fully dealt with in our second Historical Sketch. Camrie is from Cam in the Gaelic for crooked, &c., and the rie is, no doubt, from the British ri or rye, here used with reference to the roadway, which appears as an elbow round the high land, and certainly is crooked. Drumflower we can only suppose to be from the Gaelic Druimfluich, the wet or oozy ridge.

Glenwhan is another corruption, and probably should read Gleann-vangr, this being Gaelic and Norse, and meaning

the green glen. Vangr in the Norse, or Wang in Anglo-Saxon, means a green home-field, &c. Ballochjargon is from the Gaelic and Norse, the first meaning spotted, &c., and the latter from jord, which is met with in many different forms, as jordsmon for a sod, turf; with reference to pasture, it is found as gördi; a sandy soil is sand-jord, &c. It is not necessary to make any reference to the other names, as they can be understood.

This estate was sold in December 1875, to the trustees of the late Alexander Cunninghame of Craigends, and Walkinshaw, Renfrewshire, who was a successful ironmaster and amassed a large fortune. The lands in question were purchased by his trustees for his son, for £241,050, exclusive of the fishings in the Cross water, and main water of Luce. The late Alexander Cunninghame was of the firm of Merry and Cunninghame, ironmasters, and his son is nephew of James Merry, now the sole proprietor of the iron and coal works, who was M.P. for the Falkirk Burghs, and well known on the turf as the owner of several celebrated horses. His father married —, daughter of — Creelman, brick and tile manufacturer, Portobello, near Edinburgh.

GENOCH.

At page 193, volume I., the account of this property will be found.

The name Genoch is probably from the Gaelic word Gaineach, meaning sand, &c., which, from its proximity to sand mounds on the shore of Luce Bay is not an improbable derivation; or from Geinneach, which means like a wedge, &c. The farms on the property named Torris, may have been so called from the sand mounds on the coast. Torris is the Scotch word for towers, which, in the Gaelic, is Torrs, both applying to a hill or rock. The last farm we will deal with is Whitecrook, spelled Whytcruk by Pont in his sur-

vey. The Crook is probably from the Gaelic *Croc* or *Croic* for a hillock, &c. The word *White* has only one meaning.

Genoch was purchased by the late Colonel M'Dowall of Logan in 1841 or 1842.

CASCREW OR CARSCREUCH.

We have given an account of this property at page 198, volume I., so far as could be gathered, and we will now give the names of the farms with the derivations of the same. The farms, large and small, at present owned by the Earl of Stair, are: *Anabaglish*, *Barnsallie*, *Blackhill*, *Carscreuch*, *Synnyness*, *Challochmun*, *Culroy*, *Culquhasen*, *High and Laigh Dargoals*, *Darskalpin* and *Dernain*, *Dirvaird* and *Glenjorrie*, *Glenjorrie*, *Mark of Luce*, *North and South Milton*, *High and Laigh Synnyness*, *Whitecairn*, *Glenhowl*, *Auchenmalg*, *Barhaskine*, *Knock of Luce*, *Machermore*, *Whitefield*, &c., &c.

Carscreuch * is spelled *Kaskeroch* by Pont, and may thus be from the Gaelic *Caschreagh*, a steep rock. *Carscreuch* is the Gaelic for the level tract of clay land, but whether it is so or not we cannot say. At one time it was a wild moor. *Barnsallie* would appear to be from the Gaelic *Barseileach*, the hill at the willow copse. *Synnyness* is dealt with under that name separately. *Challoch* will be found under *Dunragit*, and the suffix, *mun*, here, is a conjunction used in various ways. *Culroy* and *Dar* or *Dirgoals*, have been dealt with in our account of the parish. *Darskalpin* is, we are inclined to think, a corruption of the Norse words, *Dypri-skal-porn*, the hollow, deep of water (referring to the moss), at the thorn or thorns. In the Ordnance Map the spelling is *Dirskelpin*. We consider that it is the same land found mentioned in the sixteenth century as attached to *Barlockhart*, when it is spelled *Direskilven*, also *Dyrskilby*. If

* The house mentioned in volume I. still stands, and can be seen from the *Portpatrick*, &c., highway.

correct in this opinion, it will be seen that with so many alterations in spelling it is mere guess work to make anything of them. In the latter it may be a corruption of the Cymric word Dyrys, meaning intricate, as Dyrysi-dyrys, for brambles, briars, with the suffix from the Gaelic sealbhan or ain, a little possession. In the same position are the names Dernain and Dirvaird, which can be found in a sense, but not to convey an intelligent meaning, unless they are of the same class as Dinvin, under Dunskey, parish of Portpatrick, and thus Dernain read Dùnain, a little hill or fort, and Dirvaird from Dun-aird, the fort on the hill. This latter meaning is confirmed by Pont, who spells it Dunvaird. Glenjorrie is probably Gaelic and Norse, and should read Gleann-jörfi, the glen or valley with the gravelly soil. Mark of Luce, the first word of which is Norse, for a boundary, &c. Glenhowl seems to be from the Gaelic Gleann, and the Norse holl, contracted from hváll, the hill at the glen. Auchenmalg seems to be Gaelic, from Achadh, a field, and Mailge (Irish idiom), a funeral pile, referring no doubt to a cairn, although we do not find one now in existence. Culquhasen and Barhaskine may, we think, be linked together as regards the suffix in each, that is, hasen and haskine, which we consider to be one and the same, and from the Norse word hösvan, the accusative of höss, meaning gray, strictly of a wolf. It may also be taken from höss-örn, gray eagle, in the same language. The prefix of the first, Culgu, is probably a corruption of the Gaelic Cuilce, for reeds or bulrushes. Or Culquhassan may be from the Gaelic Cul, backlying, &c., and the Scottish words, quhawe, a marsh, &c., with hass, a gap or opening, and the Gaelic an, for the. Barhaskine is thus easily understood from the first derivation given, viz., hösvan, or höss-örn, with the Gaelic prefix, Bar, for a hill, &c. Machermore will be found under that name in the parish of Minnigaff. The last we will attempt to give is Anabaglish, which seems to be another Norse and Gaelic compound, being from Ana, for water, and the Gaelic baghlach, for dangerous. The situation is on the burn Drumdow, and Tarf Water. It is not necessary to give the other names, which are easily understood.

SINEINESS OR SYNNYNESS.

We have already given a short account of this property at page 200, volume I. The derivation of the name has been lately ascribed to the Norse, and with reason. The final syllable is certainly Norse, and from Pont in his survey spelling it Sunnoness, we have the ness or headland of Sunno, which may be treated as a corruption of Sweeney. We mentioned that Symson in 1684 described the *castle* or residence as a good stone house standing near the sea upon a promontory, the naze or *ness* in Norse. Very little of the place now remains, it has in most part disappeared. The walls appear to have been about three feet in thickness. The coast here is bold.

A sculptured greywacke stone slab, over two feet long by fifteen inches broad, has lately been brought under notice,* and is now in the collection of the Antiquarian Society, Edinburgh. It was found built into a dyke near the Mull of Sineiness. It has a cross sculptured in grooved lines, &c., which our space will not admit us to give fully. No one knows where it originally was placed.

There was a loch on this land in a hollow between Low Sunnoness and the Mull of Sunnoness, which was drained about the close of last century by a deep cut. The Rev. G. Wilson, F.S.A. Scot., believes the remains to show a distinct type of lake-dwelling.

CRAIGENVEOCH, ETC.

This farm and wood of Dirvaird was sold about 1871 by Sir John D. Hay, Bart., of Dunragit and Park, to James Faed, R.A., Edinburgh.

It was again re-sold in January 1876 to Sir John Dalrymple-Hay, Bart., of Dunragit, &c., for £10,000. The

* By the Rev. George Wilson, F.S.A. Scot., Glenluce.

extent is 905 acres, and the gross annual value £248. The price asked was not expected to be given, the late owner having no desire to part with the property.

Craigenveoch may be another corruption of Craig-en-uanch, the craig in the lamb-producing pasture land.

BARLOCKHART.

We have mentioned this farm at page 201, volume I. The Messrs Kennedy, Bankers, Ayr, who succeeded, as given at page 202, were the nephews of William Leggat, who sold the land to the late Sir John M'Taggart, Bart., of Ardwall. The latter left it, with Grennen, &c., to his nephew, John Ellis (now deceased) who assumed the name of M'Taggart. His heirs now own the land.

Pont in his map spells the name Barlochart. It is probably derived from the Gaelic Bar-Luchairt, meaning the fort on the hill.

We have mentioned in our account of the parish that the loch on this land has an artificial islet. This crannog, which is at the S.E. end in deep water, is 60 by 50 feet on oaken piles, with a causeway to the shore of large flagstones, which, with other characteristics, is not elsewhere met with in Galloway.*

GILLESPIE AND CRAIGNORYT.

The account already given will be found at page 203, volume I. Pont in his map spells the first named as Killespick, and the latter as Kragmargit. The first as Kill-espick gives the bishop's church or chapel. The latter

* Proceedings of Antiquarian Society, Scotland, 8th June 1874. Notes on the lake-dwellings of Wigtonshire, by the Rev. George Wilson, Glencuce.

is, we think, a compound of Gaelic and Norse, the first craig being well known as a rock or cliff, and the latter portion, noryt, from nor, an inlet, sea-loch, which meaning the situation supports.

We should have stated in its proper place in volume I., that Captain, afterwards Colonel, James M'Dowall, was the son of John M'Dowall by his wife, Janet Ross, sister to the Viscountess Stair. James, as shown, succeeded his father, and married the sister of William Johnstone of Netherlaw, Stewartry. Richard, the son of William Johnstone, was left by Colonel James M'Dowall the farms we are dealing with, and, in compliance with the will, he assumed the name of M'Dowall. He married Jane Crooks, and had issue, William, who succeeded, and Henry, who died young.

CROWS OR CREOCHS.

An account of this farm will be found at page 205, volume I. The name is spelled Kreochs by Pont, and is probably derived from the Gaelic word crioich, a boundary, &c.

BLAIRDERRY AND BARLAE.

The account of the farms will be found under Park, page 187, &c., volume I. They were sold in 1870 by Sir John Dalrymple-Hay to Mark Hathorn-Stewart, M.P., the history of whose family will be found under Southwick, parish of Colvend. The first is spelled Blairdyrry by Pont, and seems a compound from the Gaelic and Cymric; Blár or Blair in the first named language being a plain, and derry, from dyrys in the last named, meaning brambles and briars, thus conveying that the land at one time was full of such under-wood.

Barlae is another compound word, being from bar, the Gaelic for a hill or height, and læs, the Anglo-Saxon for pasture.

GRENNEN, ETC.

At page 82*, volume I., owing to pressure to get the work printed, much was given in Stoneykirk parish which related to the Grennen in this parish. We have therefore to state that from the sixth line, beginning, "It next passed to the Hannays," &c., to the end of page 83*, all is to be considered as transferred to page 208, volume I., and there read thus:—

"On the 5th October 1590, we find John Kennedy of Grenane. It next passed to the Hannays, but at what date has not been traced. Hugh Hannay, an offshoot of the Hannays of Sorby, as stated, was in possession of Grennan in 1612. A Hugh Hannay is again mentioned in 1631, but whether the same, or his son, we cannot ascertain. The next in succession, as found, was Thomas. He married Janet Baillie, as mentioned, but who she was does not appear. As far as known they had issue,

"John.

"On the 4th January 1659, Thomas and John Hannay had sasine of the lands of Grennan. In 1662, John Hannay was proprietor."

Next bring in from page 208 the following:

"The Earl of Cassilis, however, appears to have been the superior. At the service of John Lord Cassilis, 22nd September 1668, the lands of Greinand, &c., were among those to which he was served heir. Then on the 23rd June 1684, John Hannay had sasine of the lands of Grenan in Glenluce. Next, on the 16th July 1702, John Hannay

and Jean Wallace, his spouse, had sasine of the half of Grennane. The only issue mentioned is

“Alexander,

“who, on the 9th June 1737, and Mrs Grizel Ross, his spouse (of the Cairnbrock family, parish of Kirkcolm), had sasine of the lands of Grennan. It is mentioned that Alexander was the last in the male line of those who owned Grennan, which went with co-heiresses. One of these, whose name is not given, is stated to have married a namesake, thus showing that no relationship could be traced. His name, we think, was John, as we find that on the 12th November 1779, John Hannay, elder of Grennan, had sasine. The issue of the marriage referred to was Alexander, who is known as Alexander Hannay, M.D., Glasgow. He succeeded, and married the daughter of James Hannay of Blairinnie, parish of Crossmichael,” as will be found at page 82*, volume I., with which read on to the end.

The farm with Markbroom was purchased by John M'Taggart of Ardwall, parish of Stoneykirk, who afterwards had a baronetcy conferred on him. These lands, with Barlockhart, were not however left by him to his daughter Mrs Ommaney M'Taggart, as mentioned at page 202, volume I., but to his nephew, John Ellis (now deceased), who assumed the name of M'Taggart. His heirs are now in possession.

Grennen is spelled Grenen by Pont, and shown by him as situated south of Gleyschambrack, as a green place with trees around. The name here, as in other parts of Galloway, is from the Norse word Grænn, meaning green of verdure, which, as we have shown, Pont corroborates by the manner it is given on his map.

BALKAIL

At page 208, volume I., what was gathered about this small property will be found there. The last owner, John

Adair, was captain of the "Rose," East India Company's Maritime Service.

We should have stated at page 209, volume I., that Field-Marshal Sir Hew Ross, G.C.B., is found mentioned as a younger son of John Ross of Balkail, by Jean Buchan, his wife.

The name of the property may be a compound of the Gaelic and Cymric, the prefix from Baile, a town or village, with the Cymric Cail, a sheep-fold ; or the latter Gaelic in Coille, or Irish Coill, a wood. Pont spells the name Balkel.

PARISH OF NEW LUCE.

OUR account of this parish will be found at page 210, volume I. It is remarkable for the number of cairns, many of which may have been raised by pilgrims from the North and West on their journey to Saint Ninian's relics at Whithorn. It was customary, as we have described in our second Historical Sketch, for pilgrims to add stones to such piles as they passed on their way. Others, again, may stand over the remains of the dead, or mark a spot noted in days gone by for some deed, good or bad. These piles will be found at Mid Gleniron, where there are several (also graves south-west of the farm-house); and nearly north of High Gleniron there is a single one. There is one which bears the name of the Court Cairn, on the east side of Quarter Fell, and another south-east of it, at Gled Knowes. At the west side, and near to the foot of Balmurrie Fell, is Carn or Cairn-na-Gath, which is Gaelic, and is all that we can say. It evidently has a special history, but we have not obtained it, if to be obtained. Like most of the Cairns as well as buildings in Galloway, it has not escaped partial destruction, but the interior contents remain. How long this will continue is another matter. South-east of Balmurrie farm-house, there is another pile. South-east of Upper Galdenoch farm-house, there is one at Cruise Back Fell, and near to the farm-house, one called Macneilie, with another (west of) at Littlepark. East of Dougaries farm-house there is one, and another north of Drumpark farm-

house. Cairn Kennagh is large, but although not entire the interior has not been desecrated. It is on Barnshangan farm, with one north-west of the farm-house. North-east of Craighbirnoch farm-house there are several cairns, and one further north. North of, and near to Kilfeather farm-house, a cairn stands. South of Craigfolly, at Balneil, there is one, and north-east of, there is another, with White Cairn east of the hill. North-west of Markdow farm-house there is another, also called White Cairn. At Milltim there is a pile. Also at Mardonochee hill; and north of High Airrieolland are cairns. South of Kilhern are the remains of one. At Drumlockhart there is the site of another. These are the cairns that were in the parish some twenty odd years ago, but whether they are all now in existence we cannot state. We are aware that some raised over the dead have been removed to furnish materials for dykes, &c. Recently in other parishes we missed some, the dykers having applied them to what they may have considered more useful purposes. In addition to what we have given there was, and we hope still is, a pile of stones in a circular enclosure, at an elevation of 600 feet. The highest land in the parish is Murdonochee hill, rendered as Bardonachy by Pont, which is 900 feet high, and to the border of Ayrshire; further north in Ayrshire the range rises to 1435 feet, Beneraird, we think, being the highest. At Miltim the height is 885 feet. South-west of Murdonochee is Studie Knowe, 862 feet high. Quarter Fell is 834 feet; Balmurrie Fell, 807 feet; Artfield Fell, 800 feet; Stab hill, at the north-west corner of the parish, 725 feet; and Slickconerie range 696 feet. Gleniron Fell is 631 feet, and Bught Fell, near Kilhern Moss, 607 feet in height.

In the parish are places called Kilfeather, Kilmacfadzen, &c., which seem to indicate that chapels were there in early times, but as none are to be traced, kil is probably a corruption of coille, for a wood.

There is a standing stone east of Drumnillie. At Laggan-garn the standing stones have for long been of interest, but

of thirteen known to have been standing at the end of last century, only seven now remain. A very interesting paper was read to the Antiquarian Society by the Rev. George Wilson, Glenluce, a Fellow of the Society, in regard to these stones. The site is about one hundred yards east from the farm-house, which was benefited by the use of some of the stones as lintels, also as gate posts. The new farm-house has three of the stones. At Killgalloch and Pultadie farm-houses there are two at each as gate-posts. One has been honoured by being built into the front of a new shed at Pultadie, on which there is a sculptured cross, formed of deep grooved lines, &c. They are all similarly sculptured, and evidently very ancient. We have not, unfortunately, space to give a full description from Mr Wilson's paper. All the stones are of greywacke.

The lochs are few in number. There is a small one called Garvilland loch, at the east end of the parish; and Kilhern loch, also small. Another of the same class, called Strand,* is south-east of Drumpail bridge, the burn running into it.

South of Kilhern loch are the caves of Kilhern. They are stated to be more like kists than caves.

North-west of Laggangarn is a place called the Blood Moss, no doubt with a history, but which has been lost.

New Luce village is five miles north of Glenluce, and consists of two rows of houses on the high road from the latter place to Ayrshire. We have already mentioned the parish Church, &c., in volume I. The parish extends north and south in length to over eight miles, and in breadth to five miles.

We find two burns still with the Gaelic Poll or Puill affixed, as Pulhatchie and Polduny.

BALNEIL, ETC.

An account of these lands will be found at page 211, volume I. We have merely to add here a few remarks in

* See the derivation of this name under Stranraer, p. 203.

regard to the names of the farms. In Balneil we have the town or residence of Neil, probably some descendant of him of Carrick, the ancestor of the Neilsons, which name in the suffix has, however, a Scandinavian termination. Indeed the whole name may be considered as such. Pont in his survey map gives it as Balneil, but the names of some of the other farms are spelled by him in different ways. Marklow he properly renders Markdow, a Norse and Gaelic compound, Mark in the first language being a march, &c., and dow from the Gaelic dú, black, that is the black march or boundary. Dinnimore he spells Dyrnamow. The former is probably the correct spelling, although a corruption of the Gaelic and Irish words dinn, a hill, a fortification, and mor, great or large. Pultaden he renders Poltaduy, and Kilfeather as Kildhelir. We think it probable that the first is from the Gaelic poll or puill-ta-dú, the dark water stream; and that Kilfeather is a corruption in the last syllable of the Norse word hædir, which means the summit, applying to a fell or hill, as Fjalls-hædir, the fell summit. There is no meaning in the word feather in such a situation. Fjadra is the Norse for a feather. The Kil in this case may either be an abbreviation from the Gaelic coille, for a wood, or from cill, for a cell or church. We are not aware, however, of the remains or site of a church or chapel having been found here.

Arrioland, High and Low, is isolated from the rest of the lands in this parish from being on the west side of the river Luce, and from this cause was placed under Old instead of New Luce in volume I., page 207. The name is also found spelled Airysland. Pont renders it Aryoullan. The first spellings, however, are Areulanes and Ardolandis, which leads us to think that the name is either Ardlands, the high lands, or Ardlann or lain, the Gaelic for an enclosure, or house on the hill.

Drangour is rendered Drongaur by Pont, which is a corruption of the Norse word Drangr, a lonely upstanding rock or stone. Gleniron is rendered Glenkirton. We think it is probably from the Gaelic gleann-irioun, the field or land

in the glen. Garvilland is rendered Garuellan. In the Gaelic and Cymric *gar* means at, by, near, &c., and the termination may have the same meaning as "oullan," an enclosure, &c., under Ariolands, which see. Glenshamber is rendered Gleyschambrach. In this name we may have a corruption of the Gaelic *gleann-ceann-bar*, the hill at the end of the glen. Balmurrie is given by Pont as Balmoory, which seems to be a corruption of the Gaelic *baile*, a town or village, or from the Norse *beli* or *bol*, for a farm, a dwelling, and the Gaelic *mùr* or *muir*, a hill. We have thus in the latter statement the house on the hill. Knockibœ or Knockbe is a compound Gaelic and Norse word. In the first, *cnoc*, for a hill or knoll, and *bae* from the Norse *boer*, a Scandinavian settlement. For *Barlure* we find *Barlune*, being from the Gaelic *bar*, a hill, and probably the Norse *lundr*, a grove, which was generally used in places connected with the worship of groves.

The house of Balneil, in which James, the first of the Dalrymples in Galloway resided, when he obtained the lands with Margaret Ross, has quite disappeared. Strange this. We would have thought that it would have been carefully preserved.

In addition to the names of farms given at page 213, volume I., there are Waterfoot, Kilhern, Quarter and Cloze, Laggangarn joined with Pultaden, Glenkilhern joined with Darnimore, formerly Dinnimore, Curgbriroch, and Cairnside.

MILTONISE.

We have given an account of the owners of this property, so far as known, at page 213, volume I. The farm of Gass then formed a portion of it, which has been since sold to David Frederick.

Jane Morin, the widow of Thomas M'Micking, of Miltonise, died on the 3d February 1875, in her ninety-first year.

GASS.

For an account of this farm, we have to refer to Miltonise. It is now owned by David Frederick.

Gas is from the Gaelic gas or gaise, a copse.

AIRTFIELD.

An account of this farm will be found at page 215, volume I.

James, son of the late Colonel M'Dowall of Logan, has succeeded his father as the owner.

Airt or Artfield is probably a corruption of the Gaelic ard or aird—upland, &c.

DALNAGAP.

An account of this farm will be found at page 215, volume I. Pont in his map spells it Dalnagaip. It seems to be derived from the Norse, and to be in that language Dalr-na-gap, meaning a gap or empty space in the glen.

It is now owned by James, eldest son of Sir John Dalrymple-Hay.

KILMAKPADZEAN.

An account of this farm will be found at page 215, volume I.

It was sold about 1870 to Mark Hathorn-Stewart, an account of whose family will be found under Southwick, parish of Colvend.

The name has been spelled in various ways, as usual from following the sound as it struck on the ear. It is found as Balmakfadzeane, and Kilmakphadzean. Pont renders it in the latter way. The first, however, seems to us the more correct, as we are not aware that the remains or site of any religious building has at any time been found on the farm. If Kil is correct, it is probably the corruption of the Gaelic coille, for a wood. If bal, we have either a corruption of the Gaelic baile, or the Norse bæli or bol, a farm or dwelling; and this seems more to the point, as Makphadzean is a surname known since the thirteenth century, when one so-called was a follower of the patriot Wallace, until he turned traitor, and was slain by his leader. The name is to be found in Scotland to the present day, and in this district.

PARISH OF KIRKOWAN.

THE following is in addition to what we have given of this parish at page 216, volume I. We there mentioned that the name is believed to be from Saint Keuin, whom Dempster claims to have been from the Western Isles. The only other Saint with a name at all approaching to what we have given is Saint Coemgen or Keiven, born of parents of rank in Ireland, in 498. Coemgen in Irish is "the fair begotten." He remained in Ireland, and died there the 3d June 618, aged 120. He founded a great monastery in the east of Leinster, and was Abbot of Glendaloch. His festival day was kept on the 3d June. We give this account from "Butler's Saints," as so little is known about Saint Keuin, but whether there is any connection between the two names of Keuin and Keiven we will not attempt to say. Symson states that in his time the name was pronounced Kirkcuan.

Among the papers brought to light by the Historical MSS. Commission we find the following at St Mary's Isle, "Charter by James, Sacristan of the Chapel Royal of Stirling, and rector of the whole half of the rectory and vicarage of the parish Churches of Kirkinner and Kirkcowan, in the diocese of Galloway, to Roger Gordon, son of William Gordon of Craichlaw, on the narrative of an augmentation of his rental by the better cultivation of the ground, and with the view of inducing farmers to plant trees, and erect buildings for the policy of the country, and grants to the said Roger the half of the two merk lands of the Kirklands

of Kirkcowan and Kirkinner of old extent, with the manse buildings, and garden, to wit, my half situated near the said parish Church of Kirkinner upon the glebe thereof, it being provided that the same shall be 'prompta et parata ad recipiendum me et meos servitores quoties et quando mihi visum fuerit ibidem, vel in *lye clachane*, sumptibus et expensis meis permanere, ac etiam cum officio ballivatus predicatorum terrarum, cum curiis exitibus, &c.'—Signed at Kirkinner, 3d November 1547, by James Paterson, Sacristan, and Alexander, Bishop of Whithorn."

There is the site of a chapel at a bend of the Tarf on the east side, opposite to Kenmore. There is also an old burial-ground at Killgallioch farm-house, where a chapel must have stood.

In this parish the cairns are also numerous. At Killgallioch * there are the Hoodie's and Jean's Cairns. North-east of the old kirkyard at Killgallioch there is Craig-dhu Cairn. At High Airies, White Cairn. East of Culvannan farm-house there are two cairns. South-west of Shenanton, and near to Bladenoch Bridge, there are several; and some between the Boreland farm-house and Spittel of Bladenoch.

In regard to the cairns mentioned, we must make the same statement as under New Luce, that they were there a few years ago, but some may have since disappeared.

There is a standing stone between the loch and the farm-house at Laigh Clugston.

The moat at the Boreland we have mentioned in volume I., page 226, and have now to state that we lately found it covered with young trees, the weight of which, as they grow, may injure it. None used to be there. There is another moat at Ballochadee.

West of Boreland farm-house there is a British fort.

This is rather a hilly parish to the north of the Portpatrick road. Not far from the boundary line with Ayrshire, Craiglarie rises to 1050 feet; and near to it, Benbeake Hill, 1000 feet high. Eldrig Fell, 742 feet, on the top of which we believe there is a cairn; Airrieglassen Fell is 708 feet;

* This name as a farm seems to have been absorbed.

Culvennan Fell, 702 feet ; Dirvananie Fell, 639 feet ; Barskeoch Fell, 579 feet ; Urrall Fell, 604 feet ; Mindork Fell, 306 feet ; and Boreland Fell, 295 feet high.

The lochs are Heron and Ronald. The first named of good size is south of Balminoch farm-house, and has two islets. The other, which is about three times larger in size, has one isle. They are close together. The isles in Loch Heron have recently been discovered to be crannogs, that is artificial, and built on piles. The usual remains, as ashes, fragments of bones, &c., were found. The transverse beams of oak were traced, with piles of hazel and silver birch. The district is wild and unfrequented. Pont, in his map, shows on the south side of Loch Ronald, a castle with trees, in regard to which we have not found any history. Of other lochs there is a small one north-east of Loch Heron, called Black loch. Lochs Heron, Ronald, and the last named, are connected by small burns. There are other two called the Black lochs of Kilquhochadale, and two small ones at High Derry. Lochs Derry, and Eldrig with a small islet ; another north-west of Dirnow farm-house ; one north-west of Urrall farm-house ; Clugstoun loch, and a small one at Craighlaw, with isle. Half of loch Maberry, given by Pont as Mackbary, is also in this parish, with an island, on which are the ruins of the Castle of that name.

The river Bladnoch rises in the north part of the parish, and, after a course of about three or four miles, falls into loch Maberry (or as also found Macbeary), re-issuing from it. This loch is over a mile in length, with a breadth of half-a-mile. The derivation of the name is not easily solved. We are inclined to think that the prefix is Cymric, and the suffix Gaelic. In the first named language there is blawdd, swift, &c., and bleidde, a quick irruption ; which, with the Gaelic cnoc, a hill, gives some sense, as it has its source in a wild hilly country. The river Tarf also rises in the northern part of the parish, and has a course of about sixteen miles before its junction with the Bladenoch.

Near Craigmoddie Fell (spelled Kraigmaddy by Pont) is the grave of Alexander Lin, a Covenanter, who was shot in

1685, by order of Lieut.-General Drummond. A stone over his remains was renewed in 1827. An account of the Linns, or Lynns, of Larg, parish of Inch, will be found at page 165, volume I., and page 222, volume II.

The old parish Church is at the south-west end of the village, and is in ruins. From north to south the parish is fourteen miles in length, and the greatest breadth is over five miles.

By the census of 1871, the population was 1352.

The Cymric word Dyrys was found in a more or less corrupted form in many places in this parish. Several still appear, but we do not find Dyrnarracht, beside the source of the Bladnoch, or Dyrloisken, &c., as given by Pont.

CRAICHLAW.

An account of this property will be found at page 216, volume I.

The second paragraph of page 218 has to be considerably altered, as we find that William, second son of John Gordon of Lochinvar by his second marriage, had a charter dated 17th September 1500, of part of Craichlaw. He married Janet Baillie, believed to have been a daughter of Cuthbert Baillie of Dunragit, parish of Old Luce. He had also part of Auchingilbert (Auchentibbert) on the 14th January 1515-16, and of the barony of Craichlaw on the 12th November following.

At page 219 we have to add that William Gordon of Craichlaw married Jean, second daughter of James Chalmer of Gadgirth, parish of Colyton, Ayrshire.

At page 222, volume I., we stated that Dr William Hamilton of Craichlaw had married Agnes, the only child of Edward Cairns of Girstenwood, parish of Rerwick. This, so far as being an only child, does not appear to be correct.

The late owner, William C. S. Hamilton, died on the 6th June 1876, on his homeward journey from Egypt,

where he had gone for the benefit of his health. He left issue—

William Malcolm Fleming.
Maude Fleming.
Blanche Margaret Fleming.

We will give some account of the origin of the surname Hamilton, under St Mary's, parish of Kirkcudbright.

The history at pages 216 and 220, volume I., of the early descent of the Hamiltons of Craichlaw, was taken from Paterson's "History of Ayrshire." We accepted it without investigation. At pages 216 and 217 it is misleading, as it groups periods too closely. We consider it to be necessary to give this explanation, as we have not followed the history of this family out as close as we should wish, and therefore the basis of our information should be known. Probably Mr Paterson had private information. So far as found by us, Nesbit states that Hamilton of Ladyland was descended from the family of Torrance (Thomas, third son), a cadet of Hamilton, whereas Douglas makes the owner of Ladyland a descendant of David, second son of Sir John Hamilton of Cadzow. In these entries no mention is made of a grant of Craichlaw to Walter, second son of Sir Gilbert Hamilton, and if bestowed, it is probable to have been only on paper, and not by possession. The present family hold it by purchase in 1744.

The derivation of the name Craichlaw seems to be from a compound word, *cruaich*, the Gaelic for a hill, &c., and *law*, the Lowland word for a mount or mound, &c.

Pont, in his survey, spells Drumonunny as *Dyrryman-nany*. The meaning of the first syllable in each form is quite distinct, *drum*, as mentioned elsewhere, being from *druim* the Gaelic for a ridge, and *dyrr* from the Cymric, for intricate, applied to brambles, &c. The last syllable in each of the spellings may possibly be a corruption of *monadh*, a hill, &c. Barnharrow it is difficult to make any meaning of, unless it is a corruption of the Gaelic *bar-aros*, the house on the hill. In Dirnoo we have the Cymric prefix *dir*, implying extremely, &c., with the Gaelic suffix *noch*, un-

sheltered. In Gargarry we may have a corruption of the Gaelic gar-garran, meaning the copse or underwood close to, or nigh. Kildarroch is doubtless the Gaelic coille (Irish coill)-darroch, the oak wood. Barmore in Gaelic is bar-mor, the big hill. Moil is a corruption of the Cymric moel, a conical hill, &c. ; the Gaelic mual or muail, the top of a hill, or the Norse muli, a jutting crag. Barskeoch is a corruption of the Gaelic barr-sgitheach, the point abounding with thorns. Barnerine, spelled Barneirny by Pont, may be a corruption of the Gaelic bar-raoin, the hill on the upland plain. Knockravie may in the last syllable be also a corruption of raoine, with cnoc, a hill, as the prefix. Barlennan may be from the Gaelic bar, and the Norse word lona, a hollow place, or vale. Again Barhoise may be from the Gaelic bar-disge, the sheep or ewe hill ; or with bar as the prefix, from the Norse hoss, grey, referring to the colour of the rock. Barhapple should be bar-chapel, the chapel hill.

There is a large stone in the shape of a shield at the old house of Craichlaw. It has no less than five shields with arms. The centre one has a lion rampant, with two unicorns as supporters. The shield above it has two boars' heads at the top, and another at the base, with a fesse, chequy, in the centre between them. The shield at the base of the stone is rather worn, and only shows two stars at the top and one to the left below, the rest being obliterated. It is clearly, however, the arms of the Baillies, who carried nine stars in their shield, three in three lines. Then at the corners, on the top of the stone, there are two other shields, dexter and sinister, the first being the arms of the Gordons, three boars' heads ; and the other shield, with the arms of the Baillies, with the nine stars complete.

Such is a rough description of the stone, which we only heard of accidentally. The assumption of the lion rampant, and unicorns as supporters, which latter pertain to royalty, we cannot unravel. The Gordons had no royal blood to entitle them to the unicorns. We find the same arms and supporters, however, over the doorway at Rusco Castle, parish of Anworth, which estate the Gordons obtained by

marriage. The mother of William Gordon, who obtained a charter of part of Craichlaw, was Elizabeth Lindsay,* but we do not learn who she was. There may have been some outside claim through her, for it was her eldest son Robert who obtained Rusco, and her second son William, Craichlaw, at both of which places the supporters, &c., appear. We think it was some outside claim through their mother. The rest of the shields with arms are understood. The fesse, chequy, was no doubt carried as the arms of his mother, Elizabeth Lindsay. We will give more particulars under Rusco in regard to the Lyndsay family, and from what cause the royal supporters could have been assumed. The shield for the Baillies was through William Gordon's marriage with Janet Baillie, believed to have been the daughter of Cuthbert Baillie of Dunragit, parish of Glenluce.

CULVENNAN.

The history of this property will be found at page 223, volume I. We have to add here that Alexander Gordon, who died in 1679, was fined £600 in 1662, for being a Presbyterian. Also that Janet, wife of James Gordon, was the eldest daughter of Johnstone Hannay of Balcarray, parish of Rerwick. He had no issue. His nephew, William, succeeded, as mentioned at page 225, volume I. He was followed by his eldest son, David, as will be found in volume I. From him the lands were purchased by David Stroyan, bank agent, Newton Stewart.

The property again changed ownership in September 1873, being then sold to W. C. S. Hamilton of Craighlaw, whose property adjoins, for £8,800. Culvinnan may be from the Gaelic cul-uanch, the backlying lamb-producing land, referring to the pasture.

Pont in his map spells Drumnavenane as Dyrrymannany ; Baranreine as Barneirny, and Kenmoir as Keandmoir. These spellings are so contradictory in meaning that we have

* See Kenmure, parish of Kells.

not space to enter on each rendering, and more particularly as much may be learned by readers from the names of other lands given, similar in some degree. Drumnavenane may be a corruption of the Gaelic *druim-na-eigheann*, the hill of the rock-ivy. Baranreine we have already given under Craichlaw. Kenmoir in Gaelic is *Ceann* or *Cinn-mòr*, but the suffix gives no sense here—probably it should be *mùr* or *mùir*, a hill, &c. ; or just as possible, if not more so, it should be *Keand-moir* as rendered by Pont, in the prefix having the ancient Galloway surname *Keand* (generally known as *MacKeand*), which with *moir* a corruption of *mùir*, gives us *Keand's* residence, or hill.

CLUGSTON.

An account of this barony will be found at page 225, volume I. In addition to those of the name already given, we have to add that of William Clougston, Provost of Wigtown, who died 2d January 1734 ; and his son William, surgeon in Stranraer, who died 25th August 1757. Their descent we cannot give, but that they were either in direct line, or offshoots, is to be believed.

As usual with Pont he spells *Boreland* as *Boirland*, and describes it here as "of Kingsto." The origin of the name will be found in our second Historical Sketch, volume II. The "Kingsto" can only be a contraction for *Kingstoun*. *Clugston* seems to us to be a corruption of the Norse word, *Klungr*, the letter *r* being radical. It means a bramble, and in Iceland where there are no brambles, it refers to rough ground, as crags and rocks. In *Klungr-tun* we have the rugged farm or land, which *Clugston* certainly was when years ago, we were in the habit of traversing it.

MINDORK.

In regard to *Mindork* we have nothing to give in addition to the account which appears at page 227, volume I. Pont

spells the name Mondorck. If correct in the prefix, it is no doubt an abbreviation of the Gaelic monadh, a hill, and dorck, a corruption from dorch or dorcha, gloomy, &c. If min is the correct prefix, the meaning here will refer to the moss land, as level. Both are correct, as there is low and high land. The fell is 306 feet high, and the site of the old residence is on a hillock 230 feet in height. At the moss to the east of the site of the dwelling is a spot called Clugston's grave.

URRALL, &c.

In giving an account of this property at page 231, volume I., we omitted the following :

Mrs Elizabeth Innes, spouse of Charles Innes of Urrall, was the second daughter of Sir Andrew Agnew (1735) of Lochnaw, and was married in 1752.

Whom Patrick Lawrie first of Urrall married, is not known to us. He was of Urrall, and also Bardrochwood, parish of Minnigaff. He died in 179-, and left issue—

Patrick, who succeeded.

The latter married Walter (so given to us) M'Caa, daughter of William M'Caa of Barnshalloch, parish of Balmaclellan. He died 14th May 1814, aged 68, and his wife on the 21st October 1833, leaving issue—

Lydia-Mereweather, married Robert Cumming. She died in July 1841, at Evans, New York, aged 41, and had issue.

Georgina, married John Kerr. She died September 1842, aged 41, and left issue.

William, died at Willow Grove, Lake Erie, January 1848, aged 50.

Mary, married James M'Dowall. She died in June 1852, aged 49, and left issue—

John, of China.

David M'Caa, died at Lyttleton, New Zealand, February 1854, aged 48.

Patrick, died at Stamford, Connecticut, December 1858, aged 58.

Anthony, merchant, Liverpool, died October 1868, aged 70. He married Margaret, daughter of James Kerr, merchant at Grenada, West Indies, and had issue—

Patrick.

Robert.

David.

Anthony, holy orders, Church of England.

Lydia, married James Erskine, merchant, Liverpool, and has issue.

Eliza.

Joanna.

Walter, youngest and only surviving son, served for twenty years in the Galloway Militia. Afterwards in the constitutional armies of Portugal and Spain. Was dangerously wounded at Oporto, when Don Miguel's army, under General Solignac, attacked that city. For his services on this occasion he was decorated with the *official* or second class of the Order of the Tower and Sword. Was again severely wounded before Hunani in 1836, where he received the Order of San Fernando from General Espartero while Regent of Spain. He held the rank of Captain. After peace was restored, and the British legion disbanded, on his return the Union Bank, London, had been started, and friends in the Direction offered him the Secretaryship. This he held for a good many years, when he retired.

Pont, in his Survey (1608-20), spells Kilquhockadale as Kailchockadels; Carseriggan as Casriggan; Ardenmorde as Arynmoirt; and Shennanton as Schinentoun. In Carsbuie we have the Gaelic word cars, for a level tract of country, and the Norse bui, a dweller, an inhabitant from Scandinavia. In regard to Kilquhockadale, or as spelled by Pont, it is evidently a corruption. The Kil in this instance seems to be from the Gaelic coille, a wood, or from being rendered Kail by Pont, perhaps from the Cymric cail, a fold, a sheepfold. Thus far, there is not much difficulty; but with the next portion it is troublesome, unless we have a corruption of the Norse word höfda, from höfdi, a headland, whence is a local name, with the suffix dalr, in the same language, from which are the Gaelic dail and the English dale. Ardenmorde would appear to be from the Gaelic ard-en-mòr, the big hill. Carseriggan is from the Gaelic cars, a level tract of country, and the lowland Scottish word rigginn, a small ridge or rising in ground. The nearest approach which we can find to Shennanton or

Schinentoun, as given by Pont, is the Cymric word *sinach*, a mere, or landmark, a ridge, with *ton* in the same language, for lay land, a green, or the Norse *tun*, from which is the Scottish *toun* or *town*, denoting a farmstead as well as city. It is probable, however, although no trace of occupation is found in this parish, that the name was taken from one of the Shennans, a family also found as A'Shennan,* or Aschennane, (see page 349, volume I.) They will be found also in the parishes of Anworth and Kirkmabreck, in connection with land owned there, and were of Kirkbride in the latter parish, which see. Barneight is possibly from the Gaelic *bar-nochd*, the bare or unsheltered hill. Barfad, in Gaelic *bar-fad*, is the long, or, as also used, distant hill. Crosherie is also possibly Gaelic, and a corruption of *crois-shlige*, a bye-way, a cross road. Pont spells it *Kroshari*.

The last we will attempt to clear up is *Urrall*, also found as *Urle* and *Arial*. It possibly may be a corruption of the Gaelic words *urla*, *urladh*, and *urlar*, a place lying low among hills.

TANNILAGGIE.

What we previously learned in regard to this farm will be found at page 232, volume I. In 1871, it was sold to James Milligan, Edinburgh.

Pont, in his Survey, spells the name *Tynalaggach*. The name is one not easily solved. *Tàn* or *Tàin* means a country, land, &c., *na*, for *ni*, meaning in or within, and *laggach*, dells or hollows. It may be a corruption of *tùineach*, a dwelling, or *tùineadh*, a residence; and if Pont is correct in giving *laggach* instead of *laggie*, we have the residence in the hollow, which, to some considerable extent, is borne out by the nature of the place, there being a large flow belonging to, and bearing the name of the farm, with knolls and hills around. It may, however, have reference

* In this name we have the abbreviation A' for the Cymric word *Ap*, a son.

to, and be a corruption of, Tàn or Tàin, and refer to the flow, with na for ni, and laggach, as given by Pont ; for in the parish of Girthon there was a farm called Tannyfad, but which we do not now find, it having been absorbed. Pont, we think, calls it by mistake Torfad. The land is in the glen at the water side near to Castramount. We have in it also the long land, probably flow or meadow pasture, which in some degree supports the idea that tanni is from tòn or tàin. The laggie is also found in Craigenleggie, in the parish of New Luce adjoining, the situation of which farm is in some degree similar to Tannilaggie.

In Kirkmaiden parish, Tod, in his MS., mentions a place called Tangher, which he derives from tan-gear, meaning narrow territory, being rocks in Carngaan, &c.

DRUMMURRIE.

A brief account of this land was given at page 233, volume I. Pont, in his survey, spells the name Drumnachory ; but in the present spelling we have probably the correct rendering, with a little corruption in the last syllable, as it should, we think, be Drum-mùr or muir, which would mean the house, rampart, or ridge on the hill.

POLBÆ.

We mentioned at page 333, volume I., that a few years ago this farm was purchased by William Deans. To this should have been added that it was previously owned by William M'Millan of Airlies, parish of Kirkinner.

The name may be derived from the Gaelic poll, a marsh, &c., and the Norse bæ, generally rendered by referring to a Scandinavian settlement, which must have been there.

PARISH OF MOCHRUM.

AT page 234, volume I., an account of this parish will be found, to which we have to add the following particulars. Robertson, in his Gaelic topography, gives Mochrum as derived from Magh-dhruim, the ridge of the plain. Saint Finan's chapel has already been mentioned. It is in ruins, close to Corwall Point on the shore. There is also a well bearing his name. There are three saints of the name. They all appear rather close to each other. The first, we learn from Butler, was Saint Finian or Finan, bishop of Cluain, Irard (called Clonard), in Ireland. He is described as having been one of the most famous of the primitive teachers of the Irish Church, next to St Patrick. He was a native of Leinster, but went to Wales, and remained there for about thirty years. He returned to Ireland about 520, and was consecrated bishop of Clonard. He erected there the great monastery, a famous seminary of sacred learning. He was considered a great saint, and died on the 12th December 552; some state in 564. Probably this is the same saint mentioned by bishop Forbes, as born in Ireland, and died on the 18th March 575. The bishop states that the church in Mochrum parish was dedicated to him.

We next learn from Keith's list that a Saint Finnan was bishop of Northumberland, and confessor in Scotland. He died in 674, and his festival was held on the 17th February. He also gives another Saint Finnan, who was bishop and confessor, who died in 689; and his festival held on the 18th March.

There are a good many British forts, &c., in this parish. The British or Cymric are in that language known as ysgor. North of Garheugh farm-house there is one. At Chippermore there are four forts, contiguous to the sea. At Cornwall another, north of the farm-house. North of Aireolland farm-house there are two forts. At Barnsalloch Point a fort, which is supposed to be Danish, the formation being square. At Doon of May, one which is vitrified. This hill is 457 feet high, and the vitrified stone is the remains of a wall on its summit. Mr M'Ilwraith* of Stranraer kindly gave us a specimen of the fusion. West of Loch Eldrig there is another fort; and south-west of Drumnescat farm-house the remains of one.

In the statistical account there is mention made of an Anglo-Saxon camp on the eastern extremity of the sea-coast of the parish. The exact position is not given. The Rev. G. Wilson, F.S.A. Scot., Glenluce, has, however, drawn our attention to the site of a curious camp on Chippermore farm, as quite different to the circular forts there and in other parts of the parish. He very kindly sent us a tracing of it. It is forty-five yards in diameter, and close to the sea beach. We have no doubt that it is the same as mentioned in the statistical account, for the bearings agree when the Admiralty Chart of the coast, and maps are compared. It is not specially shown on the Ordnance Map. It is circular in form, with two inner raised circular mounds, and a cairn in the centre of one.

We have stated that it is not specially shown on the Ordnance Map, but in other respects it is, for the most complete chain of forts to be found anywhere are given. They stand E.N.E. from the shore in front, with Chippermore farm-house close to Bennan Hill, 500 feet high, as the apparent place to be defended. In front of the farm-house there are two forts in line with a short distance between them. In advance, there is a fort on each flank, with another further to the north, nearly in line. In the rear of Bennan Hill

* Author of "Guide to Wigtonshire."

to the east, there is another fort. Then on the adjoining farm of Arriolland, south-east of Bennan Hill, there are two forts in line, with another further to the west, on the shore. That a station of much importance existed here is quite clear, and from the formation of the forts, the occupiers seem to have been the Cymric or British colonists.

The cairns are also numerous. At Garheugh to the north-west is a large one called Cairn Buy, in which we have a record of a Norseman's grave. There are two others near the shore. At Corwall farm-house there are several. At Craiglarie Fell there is a cairn on the summit. Near to, and west of Craigeach Fell, there are several. East of Doon of May is Court Cairn, but why so named, we have not discovered. Near to it are several other cairns. On Mochrum Fell there is one, Pont gives a cross on the top; another at Brae; and several in the Low Moor at Corwall. One on the hill at this farm was opened recently, in which a stone cist was found, containing some relics of humanity, in the form of pieces of bone, &c. West of Whitedyke farm-house there is another cairn. North of Aireolland farm-house there are two, and one north of the Castle loch.

The lochs in the parish are, Castle loch, which is large, with several islets, and the site of a castle on an island, near to the north-east end. There is also Mochrum loch to the east of the above, with the old place or Castle of Mochrum at the north end. There are several islets. At Challoglass is Black loch, with one or two islets; with the small loch Hempton to the east. West of Craigeach is loch Wayoch (which Pont gives as Boyachy), south of which is Fell loch, with islets. At Craigeach Moor, north and south of each other, are two small lochs, called respectively White and Black. At Craighalloch Moor is loch Gower, Pont spells it Gaur. At Donnan is loch Chesney, south of which is loch Lennous. White loch at Myretoun, and Eldrig loch north of the village. There is also a small loch at Chilcarroch.

The highest land in the parish is Mochrum Fell, which is

646 feet high (in the Admiralty-Survey of Coast it is called 628 feet); Doon of May, 457 feet; Eldrig Fell is 432 feet; Craigheach Fell, 426 feet; Milton Fell, 418 feet; Craiglarie Fell, 387 feet high.

There are standing stones near Bruntland, north side of the road between it and the Monreith grounds. At Airri-lick there is a sculptured stone, found in the foundation of an old outhouse, and now part of a pillar in a cart shed. It appears to be part of a cross. South of Derry farm-house is a stone called the Carlin Stone.

On the south side of the Doon of May there is a large block of rock, locally called the Rocking Stone. It is apparently many tons in weight. It is rent now, and cannot be rocked. Whether or not it ever was a rocking stone is not clear.

At Crailoach there is a moat, near to which is a chapel in ruins, of which we know nothing. The moat mentioned by us at page 234, volume I., is north of Mochrum village, at Boghouse.

At Mochrum village is the parish church and school, &c., it is about one-and-a-half miles inland from Port William. Eldrig village is also inland. The village of Monreith is, at the bay, now bearing that name.

Port William is a small prosperous village, with a harbour, and a considerable coasting trade. Vessels drawing fourteen feet of water can enter on spring, and of ten feet on neap tides.

The equinoctial springs rise to twenty-two feet, ordinary springs to eighteen feet, and neap tides to ten feet.*

The extent of the parish is twelve miles as the greatest length, and the average breadth between four and five miles.

In May 1873 what was called an ancient British hammer was found at Loch-end, Eldrig. The stone was described of a greenish grit, and the size nine-and-a-half inches in length, five in breadth, and three in depth. The weight was seven and a quarter pounds. It seems somewhat similar to one described by us under Whithorn parish.

* Admiralty Survey and Sailing directions.

MYRTOUN OR MERTOUN.

We have already given an account of the owners of this property at page 235, volume I. We there gave all that could then be traced in regard to the origin of the M'Cullochs. We have since gathered from the "Four Ancient Books of Wales," that Kulhwch was the name of one of the chiefs. The Welsh or ancient British were certainly located in Galloway at an early period, as our second Historical Sketch will show; but whether Kulhwch ever had any connection with Culach or M'Culloch, it is difficult now to assert. It is right to point out that having read over the original sheets called the Ragman Roll, we find under date 1296 the surname of William and Michael spelled Mac-Ulugh. At the same time, as we have considered it necessary to mention in other parts, reliance cannot be placed on the way names are spelled in documents prior to the fifteenth century, as those who wrote them down went entirely by sound. The priests had the monopoly, the knowledge of reading and writing being principally confined to them, of whom many were of English extraction, or from the Continent. Between the second and third paragraphs of page 236, we would wish to bring in the following:—

In the Obit Book of Fearn, an abbey in Ross-shire, occurs the death of Sir * Thomas M'Culloch, Abbot there, 17th July 1316; and Thomas M'Culloch, Abbot at the same Abbey, died in 1516. Again on the 3d January 1557, the dormitory of Fearn was burned by the negligence of a boy called Hutcheson M'Culloch. Also we find M'Culloch of Kindace among the obits, date not given, but prior to the Reformation.

We have already stated at page 235, volume I., that we believed the M'Cullochs to have come from Argyleshire. What we now give takes them further north. Both prove, so far, that they were in the Western Highlands at an early period, wherever they had their origin.

* The "Sir" here applied is equivalent to the present "Reverend."

We further stated that their success in Galloway arose from adherence to English usurpation in supporting the pretensions of Edward I. It has been argued that they did not appear as his partizans, but as supporters of Baliol in the war of succession. In this we see no difference, for Baliol was an Englishman, and the creature of Edward I. But, in addition to this, we gave at page 236, volume I., the names of some of them who obtained pensions from the King of England for their services against their own country.

To come to a more recent period, Pitcairn in his Criminal Trials mentions that in 1488 there was remission to Alexander M'Culloch and twenty-nine other persons, for "art and parte of Birnyng and Refyng of Dunskey and Ardwall (Rhins), in company with the Lard of Garthland."

Between the third and fourth lines from the top of page 238, volume I., we wish to introduce that in a reprint* of a contemporary account of the battle of Flodden, it is stated that King James "caused ten to be in his awin lufaray, lyke unto his awin present apparell, amangis whom was twa of his awin guard; the one called Alexander M'Cullo, and the other the Squyer of Cleish,† who wer baith verrie lyk in makdome to the King."

Again, at page 239, at the fourth line, ending 1584, we have to state that there can be no doubt that Jacobi M'Culloch was a priest serving some chapel. Even in the present day, in documents from Rome, the title of Dominus is usually given to priests.

At page 240, for *who*, read whom he (Dr John M'Culloch) married, &c.

At page 241, Sir Alexander M'Culloch of Myretoun should have been mentioned as the first baronet, having been raised to that position by Charles I., in 1634. Who John M'Culloch was we do not trace, neither whom Sir Alexander married; but the latter had, as well known, a son named Godfrey. Under date 21st January 1676, we

* By David Laing, LL.D., Signet Library, &c., Edinburgh.

† There is a parish called Cleish in Kinross-shire.

find "Dominus Godfredus M'Culloch de Myrtoun, Miles baronettus, hæres Domini Alexandri M'Culloch de militis et baronetti, patris."

At page 248, for 1797, read 1697; and at page 251, tenth line, "on a ridge between it," continue, "the tower being built on a moat."

At page 250, mention is made in regard to Sir Godfrey's issue, and in Paterson's "Ayrshire" under Monkwood, parish of Maybole, it will be found that his eldest sons were boarded with Provost Muir of Ayr.

Further particulars in regard to the M'Cullochs will be found under Cardoness, parish of Anwoth, but we wish to mention here that at the farm of Cairndoon, there recently resided a family who, as a branch of the old house, claimed the right of interment within the ancient Church of Kirk-madrine in Glasserton parish. Alexander M'Culloch had six sons and one daughter, the last of whom died about four years ago, and with him his family ended; but he had two brothers, and some sisters. What issue they may have had, and where located, we do not know. They are described as a reserved and dignified family. An ancient carved oak chest, with the date 1560 in bold relief, was in their possession, and unfortunately, from want of knowledge as to its value, was at the sale of the effects sold for 4d. to be broken up. As is too often the case in Galloway, they had no papers to prove their descent in legal form. They appear to have branched off prior to the time of Sir Godfrey, and the several generations were buried in the old Kirk from first to last.

Myrtoun seems to be from the Gaelic word mùr or muir, a hill, a tower, &c., with the Norse word tun, for a dwelling, &c. In Drumtrodden, we have the Gaelic druim, a hill, and the Norse word trod, for pasture. The last syllable en is found in the old Norse as a suffix to various words. Barsalloch is a compound of bar and shalloch, see Kirkcolm, &c. Dowry seems to us to be a corruption of the old British or Cymric word dyrys, meaning intricate, and applying to brambles, &c. In Land-Berrick we have a compound word. The

first syllable is from the Norse which means land as in English, with the suffix found in Jamieson, as an enclosure, &c., and in Galloway as a shepherd's hut. Pont spells it Lamberick, in a manner confirming what we have given. Killantrae is spelled Killentrae by Pont, and probably is composed of the Gaelic words kill-an-traigh. The first may either mean a church or a wood, being a corruption of both cill and coille as already mentioned elsewhere on more than one occasion. An-traigh may be rendered, by the sea-shore, or the shore of a loch or river. In support of this derivation there was the chapel near the old Castle of Myrton, or, as described by Symson, "less than a bow's draught from it." There may have been a wood, but it is not shown by Pont. Then as to water, there is Killantrae burn, a tributary of which, Skeat burn, rises in the flow of Drumnescat, bounds or flows through Meikle Killantrae, discharging itself into the Bay of Luce at Port William; and then Little Killantrae is bounded on the west by the shore of the Bay of Luce. Airlour is spelled Arlair by Pont, and if correct, may in the prefix be from the Norse ar, a stream or river, and the Scottish word lairie for boggy, a marsh; or lare or lair, a mire, a bog, from the Norse lair or lare, for mud, &c. Instead of ar for a river, there is also the word air, used in Orkney and Shetland, applying to a sankbank. Airlour is close to Port William, Bay of Luce.

MOCHRUM.

An account will be found at page 253, volume I.

We mentioned at page 254 that Malcolm Fleming, Earl of Wigton, was granted the lands of Mochrum by David II., and held but a short time by him. From having become the lords of the district for a time, we think that an outline history of this family is necessary.

The first, according to Crawford, whom we will follow to some extent, was a Fleming who came to Scotland, like so many others of his countrymen, in the reign of King David

I., and took his surname *Flandrensis* (Latinized), or *le Fleming*, from his native country. Like all the new comers into the country at this period, we find the Flemings in connection or in favour with the Church. Baldwin *le Fleming*, in the reign of the Saint-King, as he is called (but who brought so much after-misery on Scotland through his introduction of the Church of Rome and Anglo-Norman, &c., settlers) was a witness to the grant which *Robertus Episcopus St Andreæ* made to *Herbert Episcopo Glasgu de Ecclesia de Locherworna*, with consent of King David and Prince Henry, his son. There was a *Jordanus le Fleming*, a witness to another ecclesiastical grant. *William Flandrensis* or *le Fleming* also appears as a witness to grants to ecclesiastics, and is believed to have been the first who settled in the west of Scotland. *Duncan*, in the reign of *Alexander II.*, was a witness to a grant of lands to the convent of *Paisley*. Then *Simon Flandrenses* in another grant to *Paisley*. After him we come to *Robert le Fleming*, stated to be the direct ancestor of the Earls of *Wigton*. He joined *Robert the Bruce*, and had bestowed on him the lands of *Lenzie*, and *Cumbernauld, Lanarkshire*,* forfeited by *John Comyn, Earl of Buchan*. Whom he married is not known; but he had issue:—

Malcolm, his successor.

Patrick, who obtained the lands of *Biggar, Peeblesshire*, by his marriage with one of the daughters and co-heirs of *Sir Simon Frazer*.

Malcolm succeeded to *Cumbernauld, &c.*, and obtained from *King Robert I.* the lands of *Auchendenan, Renfrewshire*, and *Pontoun (Polton)*, in *Wigtonshire*. He was afterwards made the *Sheriff of Dumbartonshire*, and *Governor of the Castle of Dumbarton*. He was also closely connected with the Church; for he obtained in 1321 an annuity from the *Abbot and Convent of Holyrood House* out of the barony of the *Carse*. Whom he married is not known. He was succeeded by his son—

Malcolm.

* Although situated in *Lanarkshire*, this estate is stated to be in the parish of *Dumbarton*.

He also was Governor of Dumbarton Castle. He opposed Edward Baliol, and was a staunch supporter of King David II. He went to France with the King, returned, again went, and came back with the King, arriving on the 2d July 1342. David II. was even more lavish than his father in gifts to his supporters, and Malcolm Fleming was created Earl of Wigtoun. The charter for lands runs:—"Omnes terras meas de Faryes et del Rynnes et totum Burgum Nostrum de Wigtoun,* per metas et divisas suas subscriptas a capite, viz.: Aquæ de Creech currit in mare, et sic per mare usque Molerennysuage et de Molerennysuage per mare usque ad antiquas metas comitatus de Carrick," &c.

"Testibus.—Roberto Senescallo Scotiæ Nepote Nostro, Johanne Ranulphi Comite Moraviæ Domino Vallis Annandæ et Manniæ Consanguineo Nostro, Patricio de Dunbar Comite Marchiæ, Maurico de Moravia," &c., &c. Signed at Ayr. Whom he married does not appear; but he had a son—

John.

He is stated to have died in 1351, before his father, but left a son—

Thomas.

The name of his mother is unknown. He succeeded his grandfather as second Earl of Wigton. He sold the Earldom, with the Lordship of Galloway, to Archibald Douglas. This was dated at Edinburgh, 8th February 1371-2, and confirmed by King Robert II. on the 7th October of the same year. He then became known as Sir Thomas Fleming of Cumbernauld. He died without issue, and was succeeded in Cumbernauld, Lanarkshire, by his cousin, Sir Malcolm Fleming of Biggar, Peeblesshire, and the line continued until Robert, a younger and only surviving son, was created Lord Fleming. The date is not known; but his name first appears in the Parliament in 1466. It is supposed that it was bestowed by King James

* In this charter spelled Wigtoun, Vigtoun, and Vigtoun.

II., who died in 1460. They seem to have had no connection with Galloway after the sale of the Earldom in 1371-2, until John, sixth Lord Fleming and Cumbernauld, was created Earl of Wigton, by King James VI. and I. of England, on the 19th March 1606. It was signed at Whitehall, London.

At the same time that King Robert Bruce gave to the wily prior and monks of Whithorn a charter of Cruggleton, the particulars regarding which will be found under that name in the parish of Sorby, the King also granted what was a portion of the same estate—viz., the lands of Powtoun to Malcolm Fleming of Cumbernauld, Lanarkshire, already mentioned as closely connected with the Church. This was in 1309. It was the first grant of lands which the Flemings had in Galloway. As already shown, his son Malcolm succeeded him, and, subsequent to 1342, was not only created Earl of Wigtoun and Lord of Galloway by King David II., but also obtained a grant of the lands of Mochrum, all of which, however, his grandson, Thomas, second Earl, sold to Archibald Douglas in 1371-2. It must have been then ratified, for the transfer appears to have been effected in 1369.

We have read a statement that Malcolm Fleming was created Earl of Wigtoun by the King to check the power of the Douglasses, Lords of Galloway. This is a mistake, as the Douglasses were not in that position, nor do they appear to have had at the period any other land in the district besides Botel (Buittle), granted by King Robert the Bruce to Sir James Douglas. We are distinctly told that the Flemings gave up the lands of Mochrum, &c., because they could not retain them against the natives.

The Flemings were of Flemish extraction, and there can be little doubt that the first of the Douglasses came from the same country. Those who settled generally had at first been traders. An account of the Douglasses will be found under Threave Isle, parish of Balmaghie.

In 1569, John, fifth Lord Fleming, and Great Chamberlain of Scotland (appointed for life), threatened to

attack Robert, brother of James, Earl of Moray, who had taken refuge in Cruggleton Castle. As mentioned under this place, James, who had been prior of St Andrews, and raised to an earldom, and Robert, who had been prior, and after the Reformation commendator of Whithorn priory, were two of the illegitimate children of King James V., and had, at least outwardly, become Protestants. Lord Fleming, again, had been a zealous supporter of Queen Mary. Hence no doubt the feud. That he wished to recover the title of the Earl of Wigtoun is also apparent. In this his son succeeded, as we have shown, but it brought no lands.

We have entered thus fully into their history, as an impression seems to have been generated that the Flemings belonged to, and had resided in Galloway. This they evidently never did, and therefore could not have buried at Whithorn priory, as supposed. The stone stated to have been over their remains we have seen, but could make nothing of it. Besides, stones over graves, as a rule, are rarely found in Galloway prior to the seventeenth century. A John Fleming married Agnes, a daughter of John Cunningham of Powtoun, as sasines dated in 1628 and 1632 show. That they were husband and wife there can be no doubt. Possibly an offshoot of the principal family may have settled in Galloway, and buried at Whithorn, which is the only way that the statement can be met.

A tower called Redhall, which has disappeared, situated in Kirkpatrick-Fleming, Dumfries-shire, is mentioned as having been the most ancient residence of the Flemings.

We have to give some further particulars about the Dunbars, in addition to what appeared in volume I. It is necessary to trace their origin, so far as can be done. Heretofore an opinion has existed that they were direct descendants in the male line from the early Saxon kings. This upon investigation seems to be erroneous.

According to Camden and other authorities, Northumberland was brought under the Saxon yoke by Oscar, the brother of Hengist, and his son, Jebusa. When the kingdom of the Bernicians (whom the Britons called Guir a

Brinaich, that is, mountaineers), was erected, the best part of it lay between the Tees and the Firth of Forth, and was subject to the Kings of Northumberland. When this kingdom came to an end, all beyond the River Tweed reverted to Scotland, and about A.D. 820 Egbert, King of the East Saxons, annexed Northumberland. King Alfred afterwards gave it to the Danes, who were driven out by Athelstane. We will next pass to Edred, who succeeded his brother Edmund in A.D. 946. He reduced Northumberland to an Earldom, of which York was constituted the capital. The title of Earl by most authorities is stated to have had a Saxon origin, and known as Comes, as it was his duty Comitari to accompany, or wait on the king, to assist with his counsel. However, before the title was known in Scotland or England, it was in use with the Norsemen, by whom there can be no doubt it was introduced. Earl is a corruption of the Norse Jarl. The Celtic title of Mormaer in Scotland, with the Saxon one of Thane in England, both gave place to it. The latter, however, never held the high position of the former. Mormaers were really district kings, who gave small obedience to the king in chief. As given by Seaham and Whellan in their History of York, &c., Thaners (*i.e.* servants), were officers of the crown, whom the king recompensed with lands to be held of him, with some obligation of service or homage. The Ealdermen (Aldermen) and Dukes were King's Thaners, and were succeeded by Barons under Norman rule. Mass Thaners were those who held their lands in fee of the church. Middle Thaners were those who held very small estates of the king, or parcels of land of the king's greater Thaners. The Ealdermen (Aldermen) were the chief Thaners, and acted as governors, or viceroy. The Mormaers in Scotland were also governors, but owing to the weakness of the kings in their time, they assumed regal power.

King Edred having divided the northern districts of England into portions, placed governors over them. The first was Osulf in A.D. 952, who assumed the title of Earl of Northumberland. The population then was chiefly Danish.

Osulf was succeeded by Oslac, followed by Eadulph. The next was Waldeof or Waltheof in A.D. 969 who is stated to have been succeeded by his son Uchtred. Hutchinson * states that Uchtred was the son of Lyolf. The succession was not hereditary, but it is recorded that King Ethelred II. appointed Uchtred † Earl or governor, for his services against the Scots, and finally gave him his daughter Elgiva in marriage. It is mentioned that as Earl, Uchtred assisted to build the first church at Durham, which was dedicated in A.D. 999. Again, it is stated that he submitted to Swein the Dane, and in A.D. 1016 to Canute the Great, but was treacherously slain by Turebrand, a Dane, and Elric made Earl in his place.

Uchtred was thrice married. He does not seem to have waited for the death of his wives, but sent them home. His first wife was Ecgfrida. ‡ Who she was does not appear. By her he had issue—

Aldred.

Eadulph.

Sending Ecgfrida away, he married secondly, Sigén, of whose family we also learn nothing. By her he had issue—

Gospatric, who had issue—

Uchtred, who owned the Lordship of Raby in the time of Edward the Confessor and William the Norman. He had issue two sons—

Dolphin, who succeeded to Raby.

Eadulph.

Sigén made way for his third wife Elfgiva, daughter of King Ethelred II., and had issue—

Aldgitha.

* History of Cumberland.

† The claims to have been descended from Uchtred are not few. Among them, those of the surname of Knox, from Knock, designed of Ranfurley and Craigends, Lanarkshire, some of whom passed over to Ireland. One of the name, from Glasgow, was created Earl of Ranfurley in 1831, who claims to represent the family.

‡ Ecgfrida had three husbands. After being dismissed by Uchtred she married Kilvert, a Yorkshire landowner, and had by him a daughter, Sigfrida, who married Arkill, son of Ecgfrith, and had issue—Gospatric, who again married a daughter of Dolphin, son of Torphin, and had issue—Gospatric, who appears without issue.

Elric or Eilric, the Dane, as we have shown, succeeded Uchtred as Earl. He was supported by the people, but King Edred expelled him, and appointed Eadulph Cudel, brother of Uchtred, as Earl. He again was succeeded by Aldred, the eldest son of Uchtred. He slew Turebrand, the murderer of his father, but for which his life was sacrificed, as Carle, son of Turebrand, revenged his father's death, and slew Aldred in a wood. Aldred was succeeded by his brother Eadulh. With him the succession of Uchtred's family ended, his third son, Gospatric, never having obtained the Earldom.

The next Earl was Siward, who is stated to have been uncle of Malcolm, son of Duncan, King of Scotland. This connection appears to have arisen from Duncan, when Tanist of Scotland and Prince of Cumberland, having married the sister* of Siward or Syward. Duncan succeeded his grandfather as King in 1033, but was slain by Macbeth in 1039. Siward married Alfeda, daughter of Aldred, son of Earl Uchtred. He appears to have possessed extensive lands, was a great warrior, and, as related, he died in his armour. The county of York, which belonged to him, was given to Tosti, Tosto, or Tostig, the brother to Harold, and Morcar. Waldeof, his son and heir, did not succeed to the Governorship of Northumberland; but the counties of Northampton and Huntingdon were bestowed on him. Tosti or Tostig, already mentioned, obtained the Earldom or Governorship of Northumberland about A.D. 1056. He was followed by Edwin, who again was succeeded by his brother Morcar,† who was Governor of York in 1068. The next in succession was Osculf. He was Governor when William the Norman conquered the district. He dispossessed Osculf, and put in his place one of his own followers named Copsi, who was very tyrannical, and was soon after slain by Osculf, who again was killed by a robber. In another account,‡ it is stated that Copsi

* Hume, in his "History of England," states that Duncan married Siward's daughter.

† His brother was Governor of Chester.

‡ Seahan and Whellan's "History of York," &c.

was slain at Durham, the Northumbrians having risen and attacked him there, the leaders being Edgar (heir to the throne) and Gospatric, of whom we will shortly deal.

Having given this outline history of the Governors of Northumberland, &c.—the rule of each of them being so short as to prove the uncertainty of their tenure—we next come to the object in view, which is to try and discover the true origin and history of Gospatric, styled Earl of Northumberland.

We have already given an account of Uchtred and his issue. By his third wife, as shown, he had a daughter, named Aldgitha. She married Maldred, the son of Crinan, and had issue—

Gospatric.

Robert.

Uchtred.

The two youngest sons became robbers. There are no means of finding out clearly who Crinan was. Some writers call him the Thane, which rank we have already described. No Thane, as a Governor, could have existed in his time. In Adamnannus' "Life of St Columba," we find Cronan Mac-Tighernaigh; Cronan, Abbot of Dunkeld; and Cronan of Balla, mentioned. The Abbot of Dunkeld is, no doubt, the same found elsewhere as Crinen, Abbot of Dunkeld, Perthshire. We find his name spelled Crinan, Cronan, Cran.* In the "Annals of Ulster" there is an entry—"A.D. 1015.—Crinan died." This cannot refer to the Abbot, as it is recorded that he was slain in 1045. It is stated that he married Beatrix, a daughter of Malcolm II. We also find in Adamnannus' "Life of St Columba," under A.D. 1040, "Douchadh Mac Crinain, rex Alban, a Quis occisus est." In the "Description of Scotland"—MSS. Brit. Mus. Cott. Nero D. 11—there is also Cronan, son of Eochaid, son of Muredach; Cronan, son of Eocho Find; and Cronan, son of Tulchan. Godred, surnamed Crovan, the son of Harold the Black, escaping out of Iceland, came to Godred, son of Sygtrig or Sitric, King of Man. In A.D.

* "Description of Scotland," MSS. Brit. Mus. Cott. Nero. D. II.

1066 Godred Cronan, also found, spelled Crovan, returned to, and took, the island, of which he then became King. He next reduced Dublin, and, as will be found in our second Historical Sketch, had the Galwegians in subjection. The power of the Kings of Man extended to the Western Islands on the coast of Scotland. Crinan, Crionan, and Cronan appear to be one and the same name differently spelled, and there is no doubt that it was a Norse one. Probably, from the power to which Godred Cronan attained, from him we have Loch Crinan, on the Argyleshire coast, by which name the well-known canal is called. Pont spells it Krinen, and also Grinen.

The next name we have to deal with is Maldred, the son of Crinen. This name, we think, should be spelled Mael-dred, the prefix Mael being often found in Cymric or Welsh and Irish names,* borrowed apparently from the Norse, as it is particularly observable where the Norse adventurers had settled, and intermarried with the inhabitants. The suffix "dred" seems to be a corruption of Aldred, which again seems to be the same as the Norse Eldrid.

The name Uchtred is not to be found among the Kings of Northumberland, &c. So far as known, the Uchtred we have to deal with was a landowner, and rose to distinction by his services against the Scots. The next point is that Maldred, by marrying Uchtred's daughter, obtained for himself and issue a strong position in the north.

We will now proceed with the history of Gospatric, the Earldom of Northumberland being purchased by him from the Conqueror, but of which he was almost immediately afterwards deprived, Waldeof, the son of Siward, being placed in possession. This was in A.D. 1073. Waldeof revenged the death of Earl Aldred by making a terrible slaughter of the family of Carle, son of Turbrand. His

* In the "Annals of Ulster," *circa* 900, there will be found Maelpoil Mac Ailella, Maelpadraic Mac Morain, Maelcluiche Mac Concubuir, Mac Maelmordhu; Maelduin Mac Aeda. The well-known name Malcolm is found as Mael and Maoile-Colum, and Maelcoluim, from which it is derived. In the "Chronicum Scotorum," under date A.D. 935, we find Maelpatraic, son of Maeltuile, Bishop, died; and in 937, Maelpatraic, Bishop of Lughmhagh, quievit.

Earldom, however, cost him his head, when a Churchman, named Walcher, bishop of Durham, was raised to the dignity, who again was followed by Robert de Comin or Comyn, the progenitor of the family of that name in Scotland, an outline account of whose history will be found under Buchan Forest, parish of Minnigaff. The two last named were assassinated by the inhabitants.

It will be seen that Gospatric scarcely held the Governorship of Northumberland, having been so soon deposed. We gather that he had more to do with Cumberland. That district was held by the Kings of Scotland from the tenth century, when Edmund, King of England, bestowed it on Malcolm I., King of Scotland, on condition that he would do homage for the same, and keep the north of England clear of the Danes. This was between A.D. 941 and 946. From what we have already given we are inclined to believe that the progenitors of Gospatrick were of Norse blood, and had settled in Cumberland prior to the advent of William the Norman. This is confirmed, if the belief of different writers is accepted that the parish there called Aspatria or Aspatrick was so named from Gospatrick, whose son, Waldeve, as will be shown, returned to Cumberland, and had various lands bestowed on him. As we go along we will also show connection with the Isle of Man.

It is evident that Gospatrick went over to the side of William the Norman without loss of time when he conquered England. As already stated, Cumberland then belonged to the Kings of Scotland, and the eldest son acted as governor. William the Norman, however, seized on the district. This no doubt arose from the war between Malcolm III. and William, soon after the Conquest, on account of the first named having given both refuge and encouragement to the fugitives from England. Edgar Atheling, the only heir of the Saxon line, was unfit to govern, and fled to Scotland in A.D. 1068, his two sisters, Margaret and Christina, accompanying him. The eldest became Queen of Scotland. Gospatrick is stated to have been of their retinue. Hodgson * mentions that he

* "History of Northumberland."

accompanied Edgar Atheling, but returned to England, and after the death of Copsi purchased the earldom from the Conqueror, of which he was deprived in 1072, when he returned to Scotland, and had from Malcolm the Earldom of Dunbar, and lands adjacent in the Lothians. This as regards the Earldom we consider to be erroneous.

The dates of the progress of the Conqueror are the only guidance in tracing this history. The battle of Hastings, deciding the fate of England, was fought on the 14th October 1066. As we have mentioned, Edgar Atheling fled to Scotland in 1068. It is stated in Lyson's "Magna Britannia" that in 1069 or 1070, Malcolm, King of Scotland, proceeded to Cumberland which belonged to him, and from thence passed into Northumberland, laying waste the district of Teasdale, while at the same time Gospatrick, styled Earl of Northumberland, proceeded in retaliation to Cumberland, and ravaged that part. It is also learned that about the same period the Conqueror gave Cumberland to Ranulph de Meschines; to his brother, Galfrid, the County of Chester, with the Earldom; and to his younger brother, William de Meschines, the land of Coupland, between Duden and Darwent. The dates and information given, if correct, prove that Gospatrick could not have accompanied Edgar Atheling and his sisters to Scotland as a settler there, and they also prove that instead of being then in favour with King Malcolm it was the reverse. The raid into Cumberland by Gospatrick, and his return to Bamborough Castle, Northumberland, laden with spoil, is mentioned by different authorities. We find him styled Earl of Cumberland. "Dum sic sævit Malcolin, Cospatricius Comes Cumberland vastavit, ac cum spoliis onustus rediit, et in Bebbanburg munitione firmis se conclusit." *

When Cumberland was seized on by William the Norman, it is evident that he bestowed it on Gospatrick. Hutchinson so far confirms this. He states that William, about the latter end of his reign, after he had taken Cumberland from Gospatrick, to whom he had first given it, and

* Leland's "De rebus Britannicis Collectanea."

banished the natives, and quieted the rebellious there, gave Cumberland and Westmoreland to Ranulph or Randolph de Meschines, sister's son to Hugh Lupus, Earl of Chester. On this occasion William the Norman raised and outlawed the inhabitants, the whole north parts from York northward being in those journies wasted with fire and sword. This is Hutchinson's account. If, however, near the end of William's reign, it must have been carried out under his son, Robert, about A.D. 1079. The Conqueror died on the 9th September 1087. Hutchinson seems to have mixed up two periods in his account. The first when William the Norman seized on Cumberland, and gave it to Gospatrick for a short time, is what we have to follow. Playfair states that, with others, Gospatrick was forced to fly into Scotland about 1068, but they soon made their peace, returned, and Gospatrick, by advancing large sums of money, got the Earldom of Northumberland. He was exiled a second time into Scotland in 1072. From thence he travelled into Flanders, and returning into Scotland, Malcolm gave him Dunbar, &c. Playfair follows Simon Dunelmensis, and is more correct than any other, from what we can make out from independent research. We have already given it as our opinion that he was of Norse blood. He appears as one of the first supporters of the Conqueror, and was advanced in position accordingly. Having been able to purchase the governorship of Northumberland, after being deposed from Cumberland, is evidence against the idea of pure Saxon origin, for the Conqueror had taken care that no Saxon native was left in a position to be able to buy honours or lands. The names of the father and grandfather of Gospatrick we have already questioned as being Saxon, and that which he bore is more questionable.

Patrick has been claimed as Irish, but it is generally allowed (we think cannot be disputed) that St Patrick, the first of the name found, was born in Scotland, somewhere about the Clyde. From him was named Innispatrik, that is St Patrick's Isle, on the west side of the Isle of Man. It is called Innispatrik in the Norse Sagas. Although the

smallest of the three isles on the Manx coast, it was the most important, from a castle being built on it. The ancient church there was dedicated to Saint Patrick, the ruling saint, he being considered by the Manxmen as their apostle, or first missionary. Innispatrick, the prefix being the Gaelic for isle, is now known as Peel Isle. Although originally peopled by a Celtic race, the Isle of Man in some measure lost that character from being for some centuries under Norse rule, and Cumberland, so near to, was also under similar subjection for a considerable time.

In making mention of Wandlesworth (Wandsworth) which is on the Thames, and now forms one of the suburbs of London, Camden refers to the then small village of Batersey (Battersea), which he states is PAYPYKY-EA in old Saxon, and in Latin Patricii insula, *i.e.*, Patrick's Isle. He refers to it elsewhere as Patricksey. It will be seen from this that Gospatrick did not bear the suffix of his name in a Saxon form.

The next point is in regard to Gos in Gospatrick. It was a prefix much used in the Cymric or Welsh, and as stated by Pugh,* denotes the force or import of the word to which it is joined, becoming lowered from what it would be if standing alone. A great many words in Welsh have it as a prefix. Cos we consider a corruption as used in Gospatrick. In the Welsh it means an itching; in the Anglo-Saxon a kiss. In the latter language there is also *cosp*, a fetter. We think that sufficient has been stated to show it to be a corruption when applied as a prefix to Patrick. We may add that we find *gosi* in Norse, meaning the Knave of Cards, and *gosa* in the Swedish for a boy. The use of *gos* in this case as a prefix is what we will deal with.

On the west side of Cumberland, bounded by the Irish Sea, is the ancient parish of Gosforth, with lands so called, from which a family now extinct took their name. We next find in Northumberland, a few miles north of Newcastle, some distance from the river Tyne, that there were North and South Gosford. Then in East Lothian, west of,

* Welsh Dictionary.

and not very far from, the stronghold at Dunbar (if not owned by Gospatrick himself, certainly by his descendants in Scotland) there will be found the lands of Gosford, on which once stood a village so called, but now gone, and supplanted by the residence of the Earls of Wemyss, which we think a corruption of Gosforth. There is no river there to have a ford, but a small burn (dry in summer), which runs into Gosford bay, Firth of Forth, the boundary on the west. This is in the parish of Aberlady, where was Gosford Spital, showing that an hospital, or *Maison Dieu*, had stood somewhere there.

Again, on the coast of Northumberland, north-west of Holy Island, there was Goswick, near to and south-east of Bamburgh Castle, where for a short time Gospatrick resided, near to which were the lands acquired by him or his descendants in Northumberland, as will be hereafter mentioned. Again, in Perthshire, were the lands of Gospertie, since owned by Viscount Stormont, and Lord Scone, the first of whom was Sir David Murray of Gospertie, who appears as Lord Scone in 1604, and Viscount Stormont in 1621.* Now as we know that Scone was the residence of Malcolm III., it is most probable that Gospatrick was received there by him, and had a temporary location, from which Gospertie a corruption of Gospatrick. It is only surmise, but of a probable character.

In our opinion a good deal is to be gained from what we have traced, as the Gosforths and Gosfords are found where Gospatrick is known to have been either at or near to. There are several places with Gos as a prefix to be found in England, as Gosport in Hampshire, and Gosberton, a parish in Lincolnshire; but the Gosforths or Gosfords are only to be found where Gospatrick was located for longer or shorter periods in Cumberland, Northumberland, and East Lothian. This seems so far confirmatory proof of his history as given by us that his family was of Norse origin, became connected with the Isle of Man and Cumberland, and that he went eastwards, took refuge in Scotland, obtained lands, returned

* Now Earl of Mansfield.

to England, and died as a monk at Durham, as we will show hereafter, his youngest son, Patrick, founding the family of Dunbar in Scotland. Their connection with the Isle of Man, and Norse origin, is further confirmed from the fact that in A.D. 1238, two centuries after the first Gospatrick's time, one named Gospatrick, and Gilchrist, the son of M'Erchar, were directed by the King of Norway to go to the Isle of Man. In A.D. 1240 this Gospatrick died at the Church of St Michaels (St Michael's Isle, on east side of Man) and was buried in the Abbey of Russin, where now stands Castletown. We do not trace who he was, but Worsaae states that he was a Norse chief, and of which we think there can be no question. Russin was founded by a Norseman; and several kings, chiefs, and churchmen are stated to have been interred there when their earthly career was at an end. Again, in the parish of St Bees, Cumberland, there was an ancient family named Patrickson of Castle-How. Possibly they were of the same family as Gospatrick.

We will now proceed with the history of Gospatrick and his descendants. From having risen to a position in England, a deal of error seems to have arisen, and been written. In one account he is made the son of Uthred, who is called Prince of Northumberland, when no such title was in existence. A consideration of the dates and the various successions before the appearance of Gospatrick and his purchase of the governorship of Northumberland, will dispose of these errors. Under date A.D. 1074 Hume states that Gospatrick, Earl of Northumberland, on some new disgust from William, retired into Scotland, and received the Earldom of Dunbar from the bounty of Malcolm. In another account the date is 1072. Either date shows that he did not accompany Edgar Atheling as has been stated. There is no doubt that King Malcolm gave him lands, but, as we will show, he did not get an Earldom. This latter statement is contrary to what has heretofore been believed by many, the opinion entertained being that he was created Earl of Dunbar, as well as of the Merse or March.

Playfair gives the usual Saxon origin, and that he had issue, Dolphinus, Waldevus, and Gospatrick. Another account gives Dolphin, Gospatrick, and Waltheof. Whom Gospatrick married is not known, but he had at least three sons,* and, as also found, three daughters, viz :—

Dolphin.

Waldeve.

Patrick.

Ethreda, who married Waldevus, son of Gileminius.

Gurwelda or Gunilda, who married Ormus,† son of Ketellus.

Matilda, who married Dolfinus, son of Albwaldus.

We follow Simeon of Durham in making Patrick the third son of Gospatrick, as it appears to us to be correct. From his advancement in Scotland, his brothers, Dolphin and Waldeve, have been less noticed, and in a measure overlooked. Gospatrick is found styled “*frater Dolphini*,” and “*frater suus*” to his brother Waldeve. The position which Dolphin held is not shown, but he is said to have been alive in A.D. 1120, and to have had issue—

Gospatrick, who had issue—Edgar.

Swain, who had issue—Ralf Fitz-Swain.

Uchtred, who had issue—Herbert and Simon.

He is understood to have obtained lands in Scotland, believed to be those called Dolphinton, now known as a parish in the eastern part of the upper ward of Lanarkshire. How lost by him, or his descendants, is unknown. At an early period it became a part of the Bothwell barony, was obtained by the Douglas family, and afterwards reverted to the crown. There is also Dolphinston, in the parish of Prestonpans, East Lothian, and lastly Dolphiston, in the parish of Oxnam, Roxburghshire, a small village now, but which takes its name from an ancient tower said to have been built by

* We have found it stated that the surname of Dundas is to be traced to Helias, the son of Hutred (Uchtred) a younger son of Gospatrick, Earl of Northumberland.

† It is stated that the parish of Ormiston, in East Lothian, had its name from lands owned by an Anglo-Saxon named Orme. There was Orme, the son of Hugh, Abbot of Abernethy, Perthshire. There were and are other places so called in Scotland. Also in Fifeshire there were the lands of Ketele.

Dolphus, but who he was is now unknown. The walls of hewn stone are very thick. The history of Dolphin is lost, but we think a good deal is gathered from the foregoing. The names of two of the three places were probably given by or from him, and Dolphiston in Roxburghshire from his nephew Dolphin.

Waldeve, the second son, went to, or we may call it returned to, Cumberland. We have already shown that William the Conqueror had granted the whole of Cumberland to Ranulph de Meschines, one of his followers, that is, he was appointed governor, with the usual jurisdiction over the lands, and Camden states that Ranulph infeoffed Waldevus, son of Gospatrick, in the barony of Allerdale, &c., in addition to which William, the younger brother of Ranulph the governor, also bestowed on Waldeve the lands that lay between Corcar and Darwent (Derwent), and the townships of Brigham, Eglysfeld, Dene, Brainth, and Grisothern, the two Cliftons, and Slanebury.* Waldeve again infeoffed Odardus de Logis, in the barony of Wygton, &c., the latter founding the Church of Wygton. He gave also to Waldeve (Waldevus, son of Gileminius), with Ethereda, his sister, Brogham, Ribton, and Little Brogham, &c. Also to Orm, with his sister Gurwelda, the lands of Seton, Camberton, Flemingbi, and Craiksothen. Also to Dolphin, son of Abwald, with his sister Matilda, the lands of Appletwhaite, Little Crosby, Langrige, and Brigham, with the advowson of the church there.

Waldeve, the second son of Gospatrick, thus seems to have provided for his sisters and their husbands—a duty which naturally and generally pertains to the father. It is a curious circumstance, and being in Cumberland, is another proof of the family connection with that district. Camden goes on to state that Waldeve was the son of the Earl of Dunbar, in Scotland, which we have shown to be an error.

Patrick, the third son, remained in Scotland, and had bestowed on him the title of Earl of March or Merse,

* William de Meschines also infeoffed Odardus le Clerk in the fourth part of Crostwaite for keeping his goshawks.—CAMDEN.

(subsequently changed in designation to Dunbar,) and founded the family in Scotland.

Whom Waldeve, the second son, married, is not known, but he had legitimate issue—

Alan.

Uthreda, married Ranulph Lyndsay.

Gurnelda, married Uchtred, Lord of Galloway.

Also a bastard son named Gospatrick.

Alan succeeded his father. He gave to Ranulph Lyndsay, who had married his sister Uthreda, the lands of Blenerhasset and Ukmanby, as her tocher; and also to Uthred, son of Fergus, Lord of Galloway, the land of Torpenhow, with the advowson of the church there, in marriage with Gurnelda, his other sister. It would appear from these gifts that his father had died previous to the marriages. Whom Alan married is not traced, but he had issue—

Waldeve.

Ethereda, who married Duncan, son of King Malcolm III. of Scotland, and had issue—

William Fitz-Duncan.

Gurnelda, who married Orm, son of Ketel, ancestor of the Curwens of Workington, &c.*

We give what is found, but it strikes us as strange, although not improbable, that there should be two daughters in each of the two last generations with the same names. We have often feared that supposed Christian names have been introduced in many other genealogies, and thus in time established; far better to have left them blank. A daughter of the first Gospatrick by name and marriage corresponds rather closely with the last given here.

Waldeve died during the lifetime of his father, leaving no issue, and his father gave his body, with the Holy Cross, to the Priory of Carlisle. The male line of Gospatrick's

* Camden mentions that from Gospatrick, Earl of Northumberland, descended the Culwens, whose residence was at Wirkinton (Workington), at the mouth of the River Derwent. An account of the Culwens will be found under Colvend parish, Stewartry. From them were the Curwens, from whom Camden states that he himself was descended, on the mother's side. He is, however, wrong in writing *Earls* of Northumberland in connection with the line, for Gospatrick the First alone held that position, and for a very short time.

second son, Waldeve, thus ended. As we have shown, his sister Ethereda married Duncan, the son of Malcolm III. (Canmore), by his marriage with Ingibiorg, the widow of Earl Thorfinn, the Norseman who ruled the most of Scotland, including Galloway. Our Scottish historians have always mentioned Duncan as a bastard, which is incorrect. (See the second Historical Sketch, p. 35). Duncan was thus half-brother to David I. She had issue by him—

William.

He assumed the surname of Fitz-Duncan, and also became styled Earl of Moray. He succeeded his Uncle Waldeve in the Cumberland lands. He married Alice, daughter of Robert de Romley of Skipton-in-Craven, by his wife Alice, daughter of William de Meschines, and in her right succeeded to the barony of Egremont. William Fitz-Duncan had issue—

William, who died in infancy.

Cicely, married William le Gross, Earl of Albermarle, with Skipton for her tocher. Line became extinct.

Amabil, married Reginald de Luce, with Egremont as her dower.

Alicia de Romelie, married to Gilbert Pipard, with Aspatrike,* the barony of Allerdale, &c., as her dower. Died without issue.

The daughters were co-heiresses, and shared the lands inherited by their father, through his mother, Uthereda.

To proceed with the line in Scotland. Patrick, the third son, succeeded his father Gospatrick, in at least a portion of the lands obtained from Malcolm III., and from him descend those bearing the surname of Dunbar. When his father, Gospatric, known as Earl of Northumberland, died, is not known. It has been considered that he was one of the witnesses to the foundation charter of Scone, in A.D. 1115. Hodgson mentions that on December 15th of each year, the monks of Durham were wont to celebrate the obit of "Cospatricius the Earl and Monk," and that in 1821, a stone coffin, inscribed on the lid GOSPATRICIVS COMES, was

* A parish understood to be so named from Gospatrick, the first of the family found, as a settler in Cumberland, before being known in Northumberland, and Scotland.

found in the monks' burial ground at Durham. Hutchinson,* however, following Leland (Col. V., II. page 381), states that he was interred at Norham. Norham or Northam, mentioned by Camden as formerly called Ubbanfords, is in Northumberland, on the south side of the Tweed, directly opposite to Lady Kirk Church in Berwickshire. The town and castle were built by, and belonged to, the bishops of Durham. The ancient town and church lay close under the castle to the westward. Ceolwulph, King of Northumberland, was buried there. The fact, however, mentioned by Hodgson cannot be got over. Gospatrick's taking the cowl shows a guilty conscience for some great sin, or disappointment in worldly matters. When he took it cannot be traced. The mention made in the writs of Coldingham, dated A.D. 1130 of "*Cospatricius Comes*," referred to his third son, Patrick.

Whom Patrick married is not known, but it is stated that he left four sons. We have only the names of two.

Patrick.
Dolphin.

In the charter of the lands of Ederham and Nisbet, Berwickshire, granted in A.D. 1130 to the monks of Coldingham, and confirmed by King David I. in 1139, it runs, "*Cospatricius comes frater Dolfini*." We find it mentioned that the direct lineal descendants of this Patrick or Gospatrick held the barony of Beanley in Northumberland, sometimes called from their family name "*Baronia comitis Patricij*," and that a branch was long settled at Edlingham Castle. This we will refer to in its proper place.

It is related that Earl Gospatrick died in A.D. 1139, but this was Patrick, son of Gospatrick, styled Earl of Northumberland. It was he, and not his father, who obtained a Scottish earldom. The title was of March, or Merse, (a corruption) which appears to have been granted for his services in the south-east of Scotland, with, in addition, the lands of Cockburnspath, Berwickshire, to be held on tenure

* History of County of Durham.

with the condition of clearing East Lothian and the March of robbers. This accounts for his elder brothers, Dolphin and Waldeve, having obtained no title, it having been gained by their younger brother by special services.

Patrick, the third of the name, succeeded his father, and was confirmed in the lands of Ederham and Nisbet, as "Cospatricius comes filius Cospatricius Comititis fratris Dolfini," with mention of his two sons "Waltheno et Patricio." In a charter A.D. 1158, granted by Malcolm IV. to Walter, son of Alan, Steward, among the witnesses there are "Comite Gospatrick" and "Valdeno filio Comitiss Gospatrick." Again, in the Kelso Chartulary in a charter A.D. 1159, granted by Malcolm IV., one of the witnesses is "Cospatricis Comite;" and in the Chartulary of Dunfermline, in a charter A.D. 1160, he appears as "Gospatricius Comes." It is thus clear that Patrick was alive to that period. He is stated to have died in A.D. 1166. Whom he married cannot be learned, but he had, as we have shown, two sons,

Waldeve, also found Waltheof.

Patrick.

Waldeve succeeded his father, and is understood to have been the first styled Earl of Dunbar. Whether it was an additional title or merely a new designation for that of Merse or March does not appear, but we are inclined to think it was, and assumed from the Castle of Dunbar in which he resided, and from which the surname was taken, the family having had none previously. There is no early record to give any information about the earldom. In the reign of King Robert I. there was a confirmation of a grant to the abbacy of Jedburgh by the Earls of Gospatrick.* The first record is dated 25th July 1368, when Patrick (the fifth), then eighty-four years of age, resigned the Earldom to his eldest son, George, and his heirs, and King David II. granted to him a charter accordingly, to hold of the King and his heirs.

* Previously in the same reign (A.D. 1306 to 1329) a charter was granted to Cospatricii de Drem. Drem is near Gosford in East Lothian.

Patrick, the second son, obtained the lands of Greenlaw, Berwickshire. Whom he married is not known, but he had issue, Patrick, of whom hereafter.

Waldeve, Earl of Dunbar, died in A.D. 1182, and had issue so far as known,

Patrick.

Galiene, who married Philip de Moubray, who came into Scotland with King William the Lion. His ancestor (a Norman) came to England with William the Conqueror.

He succeeded his father. King William I. (the Lion) gave to him as his wife, Ada, one of his illegitimate daughters, and had issue so far as can be traced,

Patrick.

Ada.

Patrick, second Earl of Dunbar (son of Waldeve), is mentioned by Camden in connection with the lands of Brampton, Bromdum, Rodam, Edellingham, &c., which he states was the Barony of Patrick, Earl of Dunbar, in the reign of King Henry III., *i.e.*, A.D. 1216 to 1272. He adds, "Doomsday Book says, he was Inborrow and Outborrow betwixt England and Scotland; that is, if I understand it right, he was here to watch and observe the ingress and egress of all Travellers between the two Kingdoms. For, in the Old English Language, Inborou is an Ingress or Entry."

We have in this information an insight into the real position of the Dunbars. Edderham and Nisbet are found in Berwickshire, as also in Northumberland, as well as those just given from Camden which were all in Northumberland, either close to, or only a few miles distant from, Bamburgh Castle. They are to be found on old maps. We mentioned previously the barony of Beanley in Northumberland, sometimes called "Baronia Comitum Patricij," with reference also to Edlingham Castle. All the land around, in the neighbourhood of Bamburgh Castle, had been obtained by Gospatrick, for a time Earl of Northumberland, and his proximity to Scotland was very close, accounting fully for the advancement the family obtained there. It also gives insight into the unhappy and disastrous position Scotland

was brought to in the thirteenth century, by families who possessed lands in both kingdoms, whose policy was to side with the strongest, being destitute of all national feelings as regarded Scotland. Before leaving this portion we wish to mention that it is not clear whether Bamburgh ever was owned by Gospatrick, although he, or his descendants, certainly got lands near to it. About A.D. 1100, it was owned by one named Sigulf.* It appears to have been an ancient city. Bede mentions that it was besieged and burned by Penda the Mercian, and had its name from Queen Bebba. Matthew of Westminster states that it was built by Ida the first King of Northumberland, who had it fortified by a wooden empailure, and afterwards with a wall. It was then a city containing about two or three acres of land. The extent was thus small, and it was so fortified as to be looked upon as a castle. Camden repeats the above, spelling the name Bamborow, as also that William Rufus built the tower over against it called Male-veisin, the better to have power over the rebel Mowbray, who made a stand here but at last fled. He afterwards became Earl of Northumberland. The tower mentioned is no doubt what is now known as the castle, which is an object of interest to the eye in passing by railway through the country.

Patrick, second Earl of Dunbar, died in A.D. 1232, and was succeeded by his son Patrick as third Earl. His daughter Ada was twice married. She obtained from her father the lands of Home in Berwickshire. Her second husband was her cousin William, son of Patrick of Greenlaw, of whom mention has already been made. On his marriage with her, he assumed the name of Home from the land, and from him descend the present Earls of Home and other families.

Patrick, third Earl of Dunbar, &c., married Euphemia, daughter of Walter, High Steward of Scotland; and his son Patrick, Earl, married, about 1242, Christian, daughter of Robert Brus or Bruce, ancestor of King Robert I.

* Witness to the foundation charter of Coldingham Priory, an adjunct of Durham. Founded by Edgar, King of Scots.

After this two Earls named Patrick appear. The eighth Earl, or fourth named Patrick, married Marjory (or Bridgit), daughter of Alexander Comyn, Earl of Buchan. He is stated by Sinclair, in his "Sketch of the Succession," to have been the first of the line who was styled Earl of March, corrupted into Merse; but in this we do not agree, as already shown. He died in A.D. 1309. His son Patrick, ninth Earl, married Agnes, daughter to Sir Thomas Randolph, Earl of Moray, and had issue—

Patrick,* tenth Earl of Dunbar or March.

John, created Earl of Moray.

George,* of Mochrum.

Margaret, who married William, first Earl of Douglas.

This Earl Patrick, called the fifth of the name, showed fully how little regard the Anglo settlers had for the honour of Scotland. When the battle of Bannockburn was fought in 1314, he seems to have been at home in his Castle of Dunbar, and thus not only deserted serving the country which had done everything for him and his family, but actually did worse; for, when King Edward II. fled from the battle-field, he received the fugitive in his castle, gave shelter, and assisted him to escape to England by sea. Even Lord Hailes mentions how hurtful to the interests of Scotland was King Malcolm's having received this family. The advantage to Scotland which would have resulted had King Edward been captured is beyond calculation. He (Earl Patrick) afterwards joined Robert the Bruce, and fought under him—that is, when he saw he could hold his own.

At page 257, Andrew, who succeeded his father Patrick Dunbar, was, as we learn from "Pitcairn's Criminal Trials," in 1513, delatit for oppression to Walter M'Culloch, in his farms in the year 1505. John (Sir) Dunbar of Mochrum became surety to satisfy the parties.

At the end of page 258, is to be added that, "on the 20th January 1498, there was a letter of remitt and forgiveness to Johnne of Dunbar, sone and aperant are to

* Sinclair, (son of the late Sir John Sinclair, Bart. of Ulbster,) in his "Sketch of the Succession," calls him George, and George of Mochrum, Patrick, thereby reversing the order.

Johnne of Dunbar of Mochrum, and to his seruitories, Wilzam Flemyn, and James Makcowloche, and Johnne Core, quhilk war with Elizabeth Kennedy that time scho tuik away certain gold and siluer, a siluer sele, and other small geir, had be hir in keping of a (Reverend) fader in God (George Vans), Bishop of Galloway," &c.

The history of George Dunbar, who obtained Mochrum, will be found at page 255, volume I. The male line of this branch ended with Patrick, son of John, about the end of the fifteenth century. He left three daughters, as will be found at page 258, volume I., the second of whom, named Margaret, married John, second son of Sir Alexander Dunbar of Westfield, Morayshire (of whom more hereafter), who carried on the Mochrum line. What we have now to do is to show the descent of the Westfield family.

Agnes, Countess of Dunbar and March, succeeded to the lands and earldom of Moray, on the death of her brother John, who was killed in A.D. 1346; and on her death about 1369, her eldest son, Patrick, succeeded to the Earldom of Dunbar or March, and her second son, John, was created Earl of Moray. The latter married Marjory, eldest daughter of King Robert II., and had a charter from him granting the Earldom. Camden states that he got with her the Earldom of Moray, as an amends for her lost virginity. The Earldom, by the original charter, was limited to heirs-male, otherwise the eldest son, Patrick, Earl of Dunbar and March, would have succeeded his mother as next heir to his uncle, Thomas Randolph, Earl of Moray. As it was he was called "*Comes Marchiæ et Moraviæ*," but erroneously. John, his brother, as we have shown, obtained the Earldom as a tocher with his marriage, but not all the territory, the large districts of Badenoch, Lochaber, and Urquhart being withheld, and given to others.

John, Earl of Moray, first of Dunbar line, had issue,

Thomas, who succeeded as second Earl of this line.

Alexander, of Frendraught, Banffshire.

Mabella, who became Countess of Sutherland.

Thomas, second Earl, had a son, but leaving no issue, his

cousin, James Dunbar of Frendraught, succeeded to the Earldom. The last named (James Dunbar) had a son, Alexander, by Isabel, daughter of Walter Innes * of Innes, his second cousin ; but, as stated, she died before Papal dispensation for their marriage could be obtained. James Dunbar of Frendraught, either previous to or after his succession to the Earldom, for it is not clear as to the date, then married Janet, eldest daughter of Alexander Seton, who had assumed the name of Gordon, and was created Earl of Huntly in 1449. By this marriage he had issue,

Janet, married James, son of the first Lord Crichton, who got with her the lands of Frendraught.

Mary, married Archibald, third son of James, seventh Earl of Douglas, and obtained the Earldom of Moray.

Having no legitimate male issue, a violent contest was the consequence at his death, owing to the grasping policy of the Douglas family. The husbands of the two daughters each contended for the Earldom, &c., in right of their wives. There really was no question, for, according to right and usage, the eldest daughter was the heir. However, the Douglas influence was too strong, and the husband of the youngest daughter obtained it.

To the son, Alexander, of whom mention has already been made, the lands of Westfield were granted, and he was also appointed hereditary Sheriff of Morayshire. An account of the line from him will be found at page 260, volume I. We have further to mention that Alexander Dunbar, who is mentioned as having been slain by Alexander Sutherland of Daldred, is stated to have been caused by the latter borrowing a sum of money from Sir James Dunbar of

* This family is supposed to be of Flemish origin, and to have settled in Scotland between A.D. 1153 and 1165. In regard to the parentage of Alexander by Isabel Innes, Sinclair states in his "Sketch History" of the Earls of March, &c., "His (Alexander's) parentage is constructively known by his getting lands from his sister Janet, therein called Countess of Moray. There is an allegation of marriage which failed of completion through not getting a dispensation ; but the fact of his not succeeding his father as Earl of Moray, while both his sisters were Countesses of Mora successively, proves that he could not be the son of a marriage."

Cumnock, and having failed to repay the same, legal measures were taken by the latter, and part of his land seized. This was considered an insult, the more so as the Dunbars were new settlers in the district. As related by Sir Robert Gordon, Daldred felt it the more "that a stranger should brawe him at his owne doors." With these feelings he accidentally met Alexander, the brother of Sir James Dunbar, when high words ensued, ending in combat, and the death of Alexander Dunbar. For this Sutherland was executed, having been betrayed and given up by his uncle, the Chief of the Mackays, who thus brought a slur on his clan, but was granted for his services the lands of Daldred. It is added, however, that Sir James Dunbar afterwards got the lands assigned to himself, another exposition of the honour of the times.

The descent of Alexander Dunbar of Westfield we have given. He married —, daughter of — Sutherland of Duffus, and had issue—*

James.

John.

Alexander.

James succeeded his father, and married Euphemia, daughter of Patrick Dunbar of Cumnock and Mochrum, but had no issue. His brother John married Margaret, the sister of Euphemia, and had issue, as will be found at page 258, volume I.

Alexander obtained Conzie, a part of the barony of Fren draught. As he carried on the line, his descendants succeeding to the Mochrum estate, it is necessary to show the descent. There are different versions as to whom he married. One account is that his wife was Janet, daughter of John, Earl of Sutherland, and another that she was Margaret, widow of John, Earl of Sutherland, and daughter of Sir William Baillie of Lamington, Lanarkshire. He had issue—

James.

He succeeded his father, and was twice married—first to

* In Sinclair's "Sketch History," he is stated to have had six sons, all of whom got estates, except two, who were Churchmen.

Helen Innes, and secondly to Isabella Brodie, as will be found at page 261, volume I. By his first wife, he had issue—

Alexander.

Patrick (who obtained the lands of Sanquhar).

George.

Alexander succeeded to Conzie. He married Elizabeth, daughter of John, sixth Lord Forbes, and widow of Alexander Innes of that Ilk. He had issue—

Alexander.

He succeeded his father, and married Grizell, daughter and heiress of John Dunbar of Mochrum. He had issue—

John.

Alexander.

For further particulars, see page 261, volume I. It will be observed that an alteration has been made in regard to the descent.

To recapitulate what refers to Mochrum, the male line of the Dunbars who first obtained the lands of Cumnock and Mochrum failed with Patrick in 14—. His daughter Margaret, who married John, son of Alexander Dunbar of Westfield, Morayshire, then carried it on. The male line again failed with John Dunbar of Mochrum, in 1583. His daughter Grizell, having married Alexander, son of Alexander Dunbar of Conzie, Banffshire, again carried on the succession. The family of Conzie having become the representatives of Alexander Dunbar of Westfield, the hereditary sheriffship of Morayshire passed, by the descent shown, to the Dunbars of Mochrum, the descendants of the Westfield and Conzie families.

At page 273, volume I. :—

George Dunbar (twin brother), of the War Office, died 11th March 1872.

As we have stated in volume I., page 277, the Marquess of Bute owns the Loch portion of the Mochrum estate, with the old Castle. An account of his descent will be found

under Freugh, page 69, volume I., parish of Stoneykirk. He married, in 1872, Gwendaline-Mary-Anne, eldest daughter of Lord Howard of Glossop. We may as well give further particulars in regard to the descent claimed.

George, last Earl of March, was treated with much ingratitude by King James I., who, in 1434, had him imprisoned in Edinburgh Castle, his title forfeited, and his castle and land of Dunbar seized. The only land retained was Kilconquhar, in Fifeshire, and this only escaped by being held from or under the Archbishop of St Andrews. His great-grandson, Patrick Dunbar, married Janet, daughter of Patrick Dunbar of Mochrum, in 1474. She was the youngest of three co-heiresses, as will be seen at page 256, volume I. They had a son and heir, Patrick. He married Christian Home, and had issue a son, Patrick, who is supposed to have succeeded his father prior to 1496. He again had a son named Patrick, who was killed at Flodden, in 1513, leaving a son Patrick, by Christian, daughter of — MacDowall of Gartland, who succeeded his grandfather about 1516. This Patrick, who is styled the sixth of Kilconquhar, married Margaret Gordon in 1520, and had issue—

Andrew, who married Eupheme Wemys, who died in 1559, without issue. He died in 1564.

Janet, married first William Mundale of Portounsoke; secondly, William Adair, in Altoune, parish of Kirkmaiden. She had an only daughter, Christian, who, in 1565, married a cousin, John Adair, second son of William Adair of Kinhilt. (We will again refer to her.)

Elizabeth, died unmarried in 1569.

Margaret, married first, William Macdowall of Dowalstoun, parish of Kirkinner, and had issue John; secondly, John Vans; thirdly, John Wemys, from whom she was divorced; fourthly, John Giffard, in Gorne. (Her character does not seem to have stood high.)

Alison, married David MacCulloch of Dreuchtag.

When Andrew Dunbar of Kilconquhar and Mochrum Loch died in 1564, the last direct descendant and representative of the Earls of Dunbar and March in the male

line expired. His four sisters became his heirs. Of the first, Janet, we have already given some account, but we have to add that she was divorced for adultery, as when the wife of William Mundale she also lived with William Adair whom she married. The legitimacy of her daughter, Christian, was therefore questioned after her death in 1565, and carried into Court, principally by her Aunt Alison, who appears to have taken a leading part to establish the bastardy of her niece. Sixteen years expired before she was admitted to be legitimate, by which time she and her husband, John Adair, were sadly reduced by the heavy law expenses. On the 2d May 1583 she made over her rights to Ninian Adair, younger, of Kinhilt, for which she received a small liferent from him. No children are mentioned, and the belief is that she had none.

Janet having died in 1565, and her sister Elizabeth, unmarried, in 1569, the next sister, Margaret, already mentioned, on the supposition that her niece Christian was a bastard, entered in 1574 into a contract with Sir John Bellenden of Auchinoule, Justice Clerk, for the sale of her lands to him, including those shares which had belonged to her sisters Janet and Elizabeth. She thus claimed to be the next in line. The legitimacy of her niece Christian was thus questioned by her Aunt Margaret, and settled by her that she was illegitimate. As stated, however, her own marriages were not unexceptionable, the list of which we have already given. We will not enter further into the history here, as the descent will be found under French, parish of Stoneykirk; and the present Marquess of Bute shown there to be her descendant, and thereby, if the attainder of King James I., in 1434, were cancelled, the right to be Earl of March. The Marquess owns a considerable portion of the Mochrum estate, as will be found at page 276, volume I.

With reference to the names of the farms, we find the farm of Corshalloch, also spelled Carhalloch, which is the same as rendered by Pont, only he gives the first letter as K instead of C. Whether the first syllable is Cors or Car is of course of im-

portance, the first being from the Norse *kross*, a cross, and the latter from *caer*, a contraction of the Gaelic *cathair*, a fort, &c., but as no fort is found, the presumption is that *cors* is the proper prefix, and that a cross was situated on the farm prior to the Reformation. The last syllable, *halloch*, is probably a similar provincialism for a hillock, as mentioned by Jamieson to exist in Perthshire. There it is spelled *hallack*. *Elrig* we have shown under *Culgroat*, parish of *Stoneykirk*, to be from the Norse *al* and *hryggr*. A full explanation will be found there. *Drumnescat* is spelled *Drumneskar* by *Pont*. It seems to be derived from the Gaelic *druim*, a ridge, &c., with the Norse words *nes* and *kot*, meaning the farm at the point of the ridge. *Carse-duchan* is a compound Gaelic word, *cars-duchan*, meaning the battle plain ; or the last syllable may be from *dùcan*, a little hillock, in the *carse* or plain. *Skaite* may either be from the Norse word *skatta*, to make tributary, or, as given by Jamieson as existing in *Orkney*, land paying the duty named *scat* or *skatt* ; or, as another derivation, it may be from the Scottish word *skaith*, from the Norse *skaga* and *skagi*, derived from *skan*, to jut out or project, as a headland, &c. There is also the Scottish word *skathie*, a fence, which, however, is scarcely probable, as fences were unknown on farms in early times. *Dreuchtag* is spelled *Dreughtak* by *Pont*. The first syllable in Gaelic means a meteor, or falling star, &c. *Armstrong* * mentions that among the ancient Britons, a meteor was supposed to be a vehicle for carrying to paradise the soul of some departed Druid ; from this it is inferred that *dreug* is a contraction of *druidh-eug*, a Druid's death. If this is correct the tag in *Dreuchtag* may be a corruption of the *eug*, the termination to *Druidh*. In Norse we find *draugr*, referring to the dead under a cairn, and *tag*, a willow twig. *Chalcarroch*, spelled *Chalkarrach* by *Pont*, is probably a corruption of the Gaelic words *coille-carrach*, and meant to convey in meaning a rocky woodland. *Auchengallie* is spelled *Achingailluy* by *Pont*. In it we may have a corruption of Gaelic and

* Gaelic Dictionary.

Norse, the first and last syllables being of the first in auchen from achadh, meadow, plain, or a field, and galgi in Norse for a gallows, thereby giving the gallows field. Barskeoch is spelled Barskyoch by Pont, and rendered by Robertson as from the Gaelic barr-sgitheach, meaning the point abounding with thorns. Clone is evidently a corruption of the Gaelic word cluain, a pasture, a meadow, &c. Glentriploch appears to be from the Gaelic words gleann-triopalach, the trim glen. The latter Gaelic word also means bunchy, clustered, &c. May or Mye is from the Cymric or Welsh word mai, meaning a plain or open field. Gargaries is spelled Gargry by Pont. The first syllable, gar, is to be found in both the Gaelic and Welsh or ancient British. In the first language it is a prefix with various meanings, but the one applicable in this case means nigh or near to. In the Welsh it has a similar meaning. The last syllable is not so easy to make out, unless it is from the Norse word gora, gera, &c., with various meanings, but from none of which can much be obtained to apply in this case. It may possibly be from the Gaelic garan, a copse, a thicket, &c. Glenlings is from the Gaelic in the first syllable, as previously mentioned, and lings is from ling, a word used in the south of Scotland, as given by Jamieson for a species of rush, or thin long grass. Arielick is spelled Airlwick by Pont. There is a difficulty in this name, as it may be either from araich, the Gaelic for a plain, a meadow, &c., and leach or lic, a flat, or tombstone, &c., or the first syllable may be from aroch, a hamlet, &c., or aros, a house, &c., and leach or lic as above, as also a declivity, &c. Corwall is probably a compound Gaelic and Norse word, the first meaning situation, and the latter a corruption of vœra or vœri, the first a shelter, and the latter, abode or shelter; or it may be from valr, for slain. If this latter is correct, it points to a conflict on this land. The word may be a corruption of the Gaelic cor-urar, the green or verdant situation. As Corwar it is found in other parishes. Garchrew seems to be from gar, nigh, and cruach, a hill, &c., the hill nigh or close at hand. Challochglass is from shalloch,

plentiful, &c., derived from the Norse *skiol-a*; and the Gaelic word *glas*, in this instance, a green surface, conveying the sense of good pasture. *Drumdown* is from the Gaelic *druim-dú* or *dubh*, the black ridge or hill. *Drumwalt* is from *druim* as above, and no doubt the final syllable, *walt*, is the same as given under *wall* in *Corwall*. *Craiglairie* seems to be from the Gaelic words, *craig*, a rock, &c., and *lairic*, a moor, a hill, &c. *Craigeach* in the last syllable is the Gaelic for rocky, stony, &c. The name *Kariehalloch* is somewhat similar to *Carhalloch*, the derivation of which has been attempted. In the Norse there is *kari*, for wind, but we are inclined to think that it is a corruption of the Gaelic *carraig*, a rock, &c. The suffix *halloch* will be found mentioned under *Carhalloch*.

MONREITH.

At page 277, volume I., para. 3, we mentioned Sir Edward Maxwell of Tinwald, as given by the family; we will now give the descent from the "Book of Carlsruock."

Sir Edward Maxwell, first of the Maxwells of Tinwald, was the second son of Herbert, first Lord Maxwell. Edward married Margaret Douglas, but her family is not given, and had issue—

Edward.

Edward succeeded his father, and married in 1455 Margaret, one of the daughters and heir-portioners of Henry Munduele of Tinwald. On the 8th May of the same year she was infefted in a fourth portion of Tinwald. Edward Maxwell afterwards acquired the other three-fourths—viz., on the 18th January 1481, and on the 1st November 1483. It appears to us from this that it was Edward Maxwell, junior, and not his father Sir Edward, who was the first of Tinwald. On the 18th January 1481, he acquired the barony of Monreith. By his wife Margaret, Edward Maxwell had issue—

Herbert.

On the 1st November 1483, Robert Boyd of Arneil renounced to Herbert and his father all right to Tinwald, the Temple land of Dalgarnock and others. Herbert predeceased his father before the 3d November 1495. Whom he married is unknown, but he left issue—

Edward of Tinwald.

William, who obtained the lands of Blairbuie, in this parish, and on the 30th May 1542 the Temple lands of Dalgarno. Whom he married is not stated, but he had issue—

Edward, who possessed the church lands of Tinwald, and married his cousin Elizabeth, eldest daughter of Edward Maxwell of Tinwald.

Herbert, who married Margaret, the youngest daughter of Edward Maxwell of Tinwald.

Edward succeeded his grandfather. He married, but whom is not known. He died before 1518, leaving a son—

Edward.

Edward, a minor, succeeded. We learn nothing as to whom he married, but he is stated to have died about 1540, leaving issue—

Elizabeth of Tinwald.

Margaret of Monreith.

Elizabeth Maxwell was infest in half of the land of Tinwald and half of Monreith on the 7th April 1541. She afterwards obtained the whole of Tinwald. She married her cousin Edward, eldest son of William Maxwell of Blairbuie, &c., already mentioned.

Margaret Maxwell was infest in the half of Tinwald on the 29th October 1540, and the half of Monreith on the 7th April 1541. By a subsequent arrangement she received the whole of Monreith as her share. She married twice; first Herbert her cousin, youngest son of William Maxwell of Blairbuie, &c. (the two sisters married brothers,) and had issue—

John.

She married, secondly, George Maxwell, burgess of Dumfries, and had issue—

Robert of Garrerie.

Edward.

John Maxwell succeeded his mother. He married Agnes, daughter of John M'Culloch of Myrton, and had issue—

John.

Robert.

Gavin.

John Maxwell died before 1605, and was succeeded by his son John, who was infest on the 20th October 1605. He married his cousin Catherine, daughter of Robert Maxwell of Garrerie, and had issue—

William.

James.

Alexander.

He died in 1630, and was succeeded by his son William, who was infest on the 5th February. He married, in 1632, Margaret, daughter of John M'Culloch of Myrton, and had issue—

John.

William, created a baronet in 1681.

The remainder will be found under Monreith, volume I. William, the younger son, increased the prosperity of the family, but not with advantage to his own reputation. See page 283, volume I., and Terregles in the parish of that name.

At page 285, volume I., read—

Margaret, married — Carruthers of Dormont.

Elizabeth, married John Crawford Balfour of Powmill.

Catherine, married William Booth.

Susan, as before mentioned.

At page 287, read Herbert-Eustace has issue—

William, born in 1869.

Ann-Christian, born in 1871.

Also Mary, youngest daughter of Sir William, died in 1852.

At page 282, between the fifth and sixth paragraphs, the following may be introduced :—

It is related that William Maxwell, senior, being in Edinburgh in 1668, when a search was made for Covenanters, he became alarmed, and was hid by his landlord, Nichol Moffat, stabler in the Horse Wynd, in an empty oatmeal cask. Soon afterwards a detachment of troops entered the premises, and searched the dwelling. In joke one of the men gave a knock on the very barrel in which poor Mr Maxwell lay concealed. His feelings may to some extent be understood, for these were bloodthirsty times. Fortunately, however, they soon took their departure, and he was released from durance vile, although a worse retreat than a meal cask might have been his lot.

At page 287, it may be added that the present house of Monreith is stated to stand on the site of the village.

The spelling of the names of the farms are given differently by Pont in his map, to what appear in the records, &c. Drummodie is given as Drum-maddy, which is from the Gaelic druim-madaidh, the wolf-hill ; strictly it should be the dog-hill. Barmaill seems to be bar-maol, the bleak hill. Larruch is to be found as larach in Gaelic, meaning the site of a village. Achnies is apparently from achadh and nise, the field of the fortified hill. Blerbue is a corruption of blair and buy or buie, as rendered by Pont ; the first being the Gaelic for a plain, and the latter signifying a Norse settlement. Balcraige in the first syllable is, to follow Robertson, from bein, a mountain, and craige, from craig, a rock, a cliff ; but we would have supposed the bal to be a corruption of the Gaelic baile for a village, &c., or the Norse bol from bæli, a farm, an abode, thus giving the village or house at the craig or cliff.

Barbennock, Pont spells Barvannach, and Mour as Moore. Barvannach, as in the case of Barvarenoch at Barnbarroch, parish of Kirkinner, is, we have no doubt, of the same derivation as Bar-uanach, lamb-producing hill, referring to the quality of the pasture and shelter. Moure will be found described in the parish of Glasserton.

ARIELAND AND MILTON.

The account will be found at page 288, volume I. At line thirteen, page 289, read that Margaret Gordon, wife of Alexander Hay, was the daughter of Alexander Gordon of Earlstoun, parish of Dalry ; and at the second line of page 290, read Earlstoun family, instead of Craichlaw.

The derivation of the name Arrioland will be found under Ariolands, parish of New Luce, in this volume. Milton need not be discussed, as it must be known to most readers, as the Mill-toun, or village.

BARRACHAN.

An account will be found at page 293, volume I. We have now to give the following additional information :—

King Robert I. gave a grant of the penny-land in Culshogill, Dumfries (Stewartry ?), to Allan Dun, which Alexander Baliol forfeited.—Robertson's "Index of Charters." Dwn or Dun in the Cymric or Welsh means swarthy.

Jane M'Donald, wife of John Dun, whose grandson, Alexander Dun, succeeded to Barrachan, married secondly her cousin Angus MacAlister of Loup, Argyleshire, and had issue—Charles MacAlister, who, by his marriage with Jessie, daughter and heiress of William Somerville of Kennox, Ayrshire, succeeded to that property. John Dun, her first husband, had issue—

John, lieutenant in Pringle's regiment of foot. He married first Elizabeth, daughter of — Cawley, of Harbour Grace, Newfoundland, and had issue—

John, captain, &c., in Galloway Militia, now Dumfries, &c. He married Marjory, daughter of — Melville of Barquhar, parish of Lochrutton.

Elizabeth, who died unmarried.

He married secondly, Matilda, daughter of Alexander Vans of Barrachan, and had issue—

Alexander } Both died unmarried.
Peter }

He married thirdly, Harriet, daughter of Hugh Stewart of Tonderghie, parish of Whithorn, and had issue as mentioned at page 488 volume I.

Barrachan is from the Gaelic *bar-achadh*, meaning the top, or upland plain or fields.

Not long ago an ancient copper battle-axe was found. It measured six inches from back to front ; three and a-half across the face. It had been attached to a shaft by thongs.

CORSEMALZIE, ETC.

An account of this property will be found at page 295, volume I.

George William Gordon M'Haffie was a minor in 1869. He is now in possession. In March 1874, he married at Torquay, Margaret-Jessie, eldest daughter of Peter Dewar, Dingwall, Cromarty.

Elizabeth Russell, widow of the late John M'Haffie, died at Torquay on the 23d August 1875.

In Corsemalzie we have the Norse words *Kross* (in Anglo-Saxon and English, *Cross*), and *muli*, or in Gaelic *muile*, meaning a *crag*, &c., but in some cases, as in this, meant to convey rising ground, &c., as well as a *crag*. The *Crosses* or *Holy roods*, were erected on high roads, and the pilgrims from the north on their way to *Whithorn*, must have passed through these lands as they are in the direct route. *Pont* spells the name *Corsmaille*. It is also found as *Corsemalew*. *Drumblair* is Gaelic, being *druim-blair*, the ridge of the plain. With *Arriequhillart* there is some difficulty in arriving at the meaning of the name. *Pont* spells it *Archyollart*, and if it approaches the proper spelling, we probably have it from the Gaelic *arc-luachrach*, an *adder*. Or it may, in the same language, be from *aird*, an *eminence*, &c., and the Norse word *hillar*, to be, as it were, an object seen on the edge of a hill against the sky. *Donan*, another name on the property, will be found mentioned in the parish account of *Stoneykirk*.

CHIPPERMORE.

An account of this land will be found at page 296, volume I. Pont, in his map, gives it as Chippertmoir. The meaning may be found in the Gaelic words ciopair, a shepherd, &c., and mùr or muir, a hill, &c.; or the last syllable the Norse word myrr, a moor, bog, or swamp.

An account of a very interesting camp, with numerous forts, will be found under the description of the parish.

CHANG AND DERRY.

An account of those two farms will be found at page 297, volume I. Pont spells them in the same way, excepting that Derry is rendered Dyrry; but the sound is the same. The first is probably derived from the Gaelic cheann or ceann, a headland, a promontory; and the second is doubtless from the Cymric or Welsh word dyrys, intricate, referring to underwood, &c. This latter farm is for sale, the proprietor, James Hall Pringle, having died in 1874, who purchased from the Earl of Stair, and he from the late John Adair of Balkail, parish of Glenluce. It is now spelled Dirrie. Fancy seems to have much to do with these corruptions.

ALTICRY.

A short account of this farm will be found at page 208, volume I. The name is also found spelled Altecray, and may be derived from the Gaelic word alta, wild, and criche or crioch, a country, &c. Pont spells it Aldchry.

CLANTIBUIES.

A brief account will be found at page 300, volume I. Although now called Clantibuies, it is found as Clantibuie.

It is spelled Chellachblawis by Pont, which seems to us to be erroneous. In Clantibuie we have some difficulty in regard to the first two syllables clan-ti, unless the first is a corruption of the Gaelic word cluain, for pasture, a meadow, &c., and ti, for great. In the last syllable bui, we have a pure Norse word, meaning a Scandinavian dweller, an inhabitant.

SKEAT AND CARSELUCHAN.

At page 300, volume I., an account of these farms will be found. We have nothing to add excepting as to the derivation of the names. The first, Skeat, is found in the old records as Skaite, Skeith, and Skaith, and which, according to Jamieson, is to be traced from the Norse word skaga. The meaning of this word, as given by Vigfusson, is to put out, to project. In Lowland Scotch it is corrupted to skau and skew. The other name, Carseluchan, is Gaelic in the first syllable, as cars, meaning a level tract of country, which in Lowland Scotch is carse and keress, as given by Jamieson, who also states that it is from the Icelandic or Norse word kiar or kaer, a marsh. This derivation, however, we cannot follow, as Cleasby and Vigfusson give a different meaning to the word. The last syllable, luchan, is clearly a corruption of the Gaelic word lochlin, for Scandinavia, with reference to the Norse settlers. The meaning of Carseluchan is the carse peopled with Norsemen.

In the parish account at page 261, the fort at Barsalloch Point is on the brae. Different opinions prevail in regard to it.

The Standing Stones mentioned at page 263 are locally called the "Standing Stones of Myrtoun." The name of Myrtoun we have given further particulars about at page 318, parish of Penninghame.

PARISH OF PENNINGHAME.

AN account of this parish was given at page 303, volume I., and we now add some more information.

The derivation of the name we gave as generally found both in the Saxon and Celtic to be from the penny land, but various other meanings abound. In the Cymric or Welsh, the word pen means the chief, a capital, as well as an extremity, a summit. The ham is Anglo-Saxon, and means a village, property, a farm, &c. It might thus read the principal village. The spelling as it now stands gives, however, a Norse origin to the name, as in that language we find penningr, a penny, and hamr for shape, and various other meanings. It is probably from penningr, with hamr in the Anglo-Saxon sense, already given. Although the exact meaning may not be expressed, that it is from the latter words is clear enough.

In connection with the bell dedicated to Saint Ninian, we have to mention that near to, and west of the old church, is a small eminence still known as the "bell knowe," on which the bellman stood. The belief of those who have inquired closely into the subject, is that hand bells only were in use in early times. They are found hammered and riveted. The existence of the bell in this parish having excited some interest, we may state, as confirmed by the Rev. John Barclay of Bargrennan, that the small bell is believed to have been melted and blended with the metal which formed the large bell, about the time when the church was removed to Dashwood Square, Newton-

Stewart. In 1837 the bell was removed to Bargrennan Church, where it now remains suspended in the belfry, and we do not think is likely to instil into the mind of the present minister any longings for matins and vespers, as might be the case with a few of his younger brethren.

The bishops of Galloway were not the owners of the parish, as inadvertently given. What was meant to be conveyed was that they usually resided at Penninghame. Clary became the private property of Alexander Gordon when bishop.

The new church was first built in Newton-Stewart, in the space now called Dashwood Square. About thirty years ago, it was found to be too small, when the present handsome building was erected.

There are no remains of Keir Chapel left, but near the spot is Kirkhoble, pronounced Kirkhapel, not far from Glenhapple. The name has thus gone through various corruptions, keir being a contraction from cathair the Gaelic for a castle, &c., and happle a corruption of chapel. The correct meaning is the castle chapel—see also page 316. The chapel dedicated to Saint Ninian at the Cruives of Cree, we mentioned at page 304, volume I. It is south of Keir or Caer Chapel. Only a gable remains. It was small in size. There was also a well which bore this saint's name, east of the high road to Wigtown, nearly opposite to Upper Bar farm-house, at a bend of the Cree called Saint Ninian's Creek, probably in connection with the well. It has been destroyed within the last few years. The site of the old Kirk of Kirkcalla and yard, is south-west of the farm-house so named.

We mentioned at page 304, volume I., that Foord House was the old name of Newton-Stewart; but Symson states that the ford was called the Foord of Macchirmore. Probably both are correct.

There used to be a ford, with a public road, called the "Grannee Ford," across the Cree, beside Gallowhill, opposite the mill of Garlies. The word granney is a corruption of the Norse "grynna," to become shallow, or less deep.

At the south end of the parish, and south of the old kirk, is the site of Penninghame Hall. It is situated at the park of Clary, on the opposite side of the road to the place at present so called. We can learn nothing about it, but from the trees, &c., around, the place is sufficiently marked to show where it stood. There was also a residence called the Old Place of Glasnick, situated at High Glasnick. It is on the left hand of the Portpatrick road going west. Nothing but stones, with a few trees to mark the site, remain. There is no history attached to it, and it could not have been ancient. Synson states that it was occupied in his time by James Gordon, younger of Craichlaw. It was small, or of moderate size, from the appearance left.

A portion of the deil's dyke, so called, is to be found in this parish west of Meikle Castle.

The cairns are not so numerous here as in some other parishes. North of Barskeoch farm-house there is one specially enclosed, but we could learn no history. South of Barraer, and at the foot of Barr Fell, there is one; and south of the high road at High Barbuchany there is another. One called the Butter Cairn is south-east of Glenvernock farm-house. This cairn stands on ground 525 feet in height.

On the road side, south-east of Skaith farm-house, there is a moat.

The land in some parts is tolerably high. The highest is Butter Cairn already mentioned. The next is Glassock Fell, which rises to 493 feet. Then Glenhapple (Chapel) Fell, 451 feet; Bar Fell, 401 feet; and Eldrig Fell, 322 feet high.

The lochs are Eldrig; Ochiltree, with some islets; Black loch (small); Fintalloch, close to Ochiltree; Maberry or Macbreary, is half in this and Kirkcowan parishes, with a small portion in Ayrshire. Pont spells it Mackbary. There are the remains of a castle (with no known history) on an island, of which there are several. Dornal loch, a portion of which only is in Wigtonshire. Blameyvaird is small. South-east of Garwachie and Glassock farm-house, there are

three sheets of water, feeders of the Bladenoch. Further south there is another, a smaller one, called "Loch-na-Tum-moch." There are also lochs Sound and Quil, small; and north of Kirkcalla is loch Bennan, which is also small. The last we have to mention are the small lochs named Loch-na-Gill, west of Glenchapel Fell, and Swad.

North of the Cruives* of Cree there is or was a Cross-stone, but beyond this nothing is to be learned.

About 1848, a stone ball of white compact quartz rock, nine inches in circumference, was found in the Moss of Cree.

By the Census of 1871, the population was 607 males and 631 females, together 1238, in the landward portion; and in Newton Stewart, 1100 males and 1370 females, together 2470; the total population being 3708.

The greatest length of the parish is fifteen miles, and the greatest breadth over seven miles.

An Episcopal Chapel was erected in 1872 at Challoch, by the present proprietor of Penninghame. It is the only public one in Wigtownshire. A private one is at Galloway House.

NEWTON STEWART.

The account we have given of this thriving town will be found at page 304, volume I.

We have only to add, that the bridge built in 1813 cost £6000. Also, that Symson states that the ford was called the "Foord of Macchirmore." We gave it as Ffoord House. As stated in the parish account, both descriptions are correct, only given in different terms. At this ford large quantities of spirlings used to be taken, particularly in the month of March.

PENNINGHAME.

The history of this property will be found at page 305,

* Cruve or cruive is, as stated by Jamieson, a box resembling a hen-cri placed in a dam across a river.

volume I. At line fourteen, page 306, for "*who* Alexander Gordon married," read "*whom* he married."

At page 306, it should have been stated that in January 1628 Jean Vans had sasine of the eight merkland of Glasnick, &c. She was probably the wife of Alexander Gordon.

One of the farms is called Barlauchan, which is clearly Bar-Lochlin or Lochan, the Scandinavian hill, no doubt with reference to a settlement of Norsemen around. Barnkirk we consider a corruption of bar-caer, the fort on the hill, and although nothing in the shape of a vestige of a fort is shown on the Ordnance Map, and in going over the land, being without a guide, we failed to discover any remains, yet we feel confident that a fort was there. There is a remarkable eminence or knoll lying between the two farms, which in ancient times was just the site for a fort, commanding a very considerable portion of the valley to the north and south, but it has been under the plough, and nothing can now be traced. Even should it be proved that no trace of a fort is to be found, we repeat that one existed somewhere on these farms. The prefix Barn, applied here as in some other cases, conveys no sense whatever, unless one of the meanings from the Gaelic, namely a battle, is accepted. In the Gaelic, Irish, Cymric or Welsh, the usual meaning is a judge or judgment. In the Norse, a bairn or child. In the Anglo-Saxon, boern is for a barn.

Barrair, spelled Barnawyr by Pont, should we think be Bar-ar, the first syllable for a hill, and the last, in the sense supposed, for a battle-field. It is close to Killiemore, where a battle is believed to have been fought. Culbrattan we can only suppose to be from the Gaelic Cul, backlying, &c., and brantu, the Norse for a roadway cut through a forest or rocks, &c. Eldrig, spelled Elrick by Pont, is a Norse compound word, for which see Culgroat, parish of Kirkmaiden. Glasnick seems to be a compound Gaelic name, glas-niùc, the grey corner or nook. Glassock may be from the Gaelic glassach, lea-ground or fallow. Among Lowland Scottish words there is vogie, meaning cheerful, and the

farm of Glenvogie may therefore convey the meaning of "cheerful glen."

The old name of the property was Cal or Culcruchie. See Castle Stewart.

At page 309, volume I., we gave a short statement as to the family of the present owner. More particulars, are, however, necessary. Playfair has an erroneous statement that it is said they derive their descent from Nicolas de Stockport, of the County Palatine of Chester. We have failed to discover any connection, and George Ormerod, LL.D., &c., shows none in his large and valuable folio "History of Cheshire." All he states is, that "in a deep dingle, near the bank of a small rivulet, is Saltersford Hall, said to have been built in 1594, varying little in appearance from the adjacent farm-houses." This was written in 1819. We also find from the official return of "Owners in England, in 1873," that the property is still owned by the family, represented by the Earl of Courtoun, who is the proprietor, is 1493 acres, with a gross estimated annual rental of £731. Playfair shows, from other remarks, that he knew but little about the family origin. He mentions the town of Stopford, but no such place, so far as we can ascertain, ever existed. We are inclined to think that he confused Staford with Stopford, which are distinct names. So far as can be learned, the first of the name found was James Stopford of Saltersford, Cheshire, already mentioned, who was a Colonel in the army of the Commonwealth in Ireland in 1641, and obtained land there, taking up his abode at Tara Hill, County Meath. The suffix "ford" is attached to the names of so many places in Cheshire near to rivers, &c., that we are inclined to think that the surname originated as a soubriquet given to some one who had stopped a ford. Stopford and Saltersford do not appear in Camden (seventeenth century) or in the maps by Mordun attached to his valuable work. The county was, and still is, celebrated for its salt or brine wiches or pits, as Middlewich, Northwich, Nantwich. The derivation of the meaning of the Salter's ford is thus arrived at, no doubt having been used by those

engaged in saltmaking. Stopford and Saltersford are thus so far understood. By the family account in Burke, they only commence their history in the seventeenth century. James, the grandson of the Colonel Stopford who went to Ireland in 1641, became M.P. for the county of Wexford in 1713. His son James was raised to the Irish peerage, as Baron Courtoun, in 1758, and as Viscount Stopford, Earl of Courtoun, and Baron Saltersford, in 1762. The present owner of Penninghame is the grandson of the second son of the first peer.

FINTALLOCH.

At page 311, volume I.—For Drumsone read Drumsoy. Marion, wife of Thomas Stewart, was the daughter of David Crawford of Drumsoy, parish of Colyton, Ayrshire.

The name of this property may be a compound word from the Gaelic *finn*, and *talla*, meaning the white house or rock. How far this was borne out, we cannot say; the property has dwindled to a farm, now absorbed in the new Penninghame estate. Or it may be derived from *finn*, in the ancient Cymric or Welsh, which means a boundary or limit, the suffix *tulach*, in Gaelic, meaning a knoll, a green eminence, or the top of a gentle rising ground. Another opinion may be, that it is a corruption of the Gaelic *gintealach*, applied to a gentile or pagan, which the Norsemen were when they first made their descents on Scotland and Ireland, &c.; or again, from *fionn*, for the rover.* Pont spells the name *Fintilloch*. Another farm was called *Beoch*, which we can only trace as given by us under *Irongray* and *Lochinch*. There is an approach to it in the Anglo-Saxon word *beorh*, a hill, a fortification. Another farm, called *Clonryddin* in one of the infestments, is given as *Klonnidder* by Pont. The first syllable seems to be, as mentioned elsewhere, a corruption of the Gaelic word *cluain*, pasture or meadow land; and *nidder*, found in *Jamieson's Dictionary*, means, in one sense, as

* In Orkney there is *Finstown*.

applied to bounds. Barskeoch, another farm, as we have given under other properties, is from the Gaelic *barr-sgitheach*, meaning the point abounding with thorns. Glenruther, another portion of the lands, appears to be in Gaelic *gleann-rutha*, the glen with the point of land. A farm called Glenkerron, evidently a corruption of Glencairn, is not now known, being apparently absorbed. Another farm called Glenluchak, by Pont spelled Glenlucchack, was situated close to three lochs, called by Pont the Lochs of Glassock, but which we think were probably named Loch-Loch, and from which Glen-loch-loch.

CASTLE STEWART.

At page 313, volume I., an account will be found. We there made mention of Lord Ochiltree, &c., and have now given, under Lochhill, parish of Crossmichael, an account of the origin, &c., of the family. At page 317 should have been stated that John Stewart had issue, three sons. The youngest was named Alexander, who entered the army, and became a Major-General. He married in 1770, Catherine, daughter of Thomas Gordon, younger of Earlstoun, parish of Dalry, and had issue—

Alexander, Lieutenant in the 3d Foot (Buffs); died in 1757.

Catherine.

Jean.

Grace.

Anne.

At page 317.—William Stewart, the last of Castle Stewart, died suddenly in the inn at Newton-Stewart, on the 8th October 1797, aged 60.

The name of this property, or a portion of it, was at one time *Culcruchie*, which seems to be a corruption of the Gaelic *culcroiceach*, the back-lying meadow.

Pont, in his map, spells Skeath as Keyith. It may be

from the old Scotch word *skathie*, a fence, probably taken from the Norse word *skatta*, to make tributary, only fences were little known when the name was given. Jamieson derives *Skaith* from *skau* or *skew*; from the Norse *skag*, a deflecture, or its root *ska*, the meaning of which is to jut out, project. *Glenvernock* is spelled *Glenbarranach* by *Pont*, and conveys some meaning which the present name does not. It appears to be from the Gaelic *glean-barran-ach* or *achadh*, the meadow or plain at the top of the *glen*. In *Glenrassie* we seem to have a corruption in the last syllables of *raisain* in Gaelic meaning copse or underwood. This gives *glean-rasain*, the copse-wood *glen*. *Pont* spells it *Klonrassie*; and, if correct, *klon* may be a corruption of the Gaelic *cluain*, which means pasture or meadow land, &c., and would thus be the copse or underwood meadow land. The lands now called *Kirkhoble*, and pronounced *Kirkhapple*, are those formerly known as *Keirchapel*, or, as *Pont* spells it, *Kerychappell*. The name was given from the old chapel, called *keir* or *caer*, from the Gaelic *cathair*, meaning in English the castle chapel. It is east from *Ochiltree loch*, where an island with a castle stood. Near to, and north of *Ochiltree* were the lands called *Castledonnel*, as spelled by *Pont*. This latter may be the same as now called *Castlemickle*. South of *Kirkhoble* is the farm called *Chapel at the Cruives of Cree*, where stood the church dedicated to *St Ninian*, already mentioned at page 309.

The farms now called *Nether* and *Upper Glenhaple* are those of *Glenchapel*, spelled by *Pont* *Glenchappell*. *Challoch* or *Shalloch* is spelled *Chellach* by *Pont*; as in the first spelling, it means plentiful or abundant, no doubt referring to the pasture. The land now named *Glenlochoch*, we have dealt with under *Fintalloch*. There was also a farm called *Knockvill*, which seems to have been from the Gaelic *cnoc*, a hill, and the Norse word *villr*, wild, &c.

Symson makes mention of a wood on this estate, on the west bank of the *Cree*, which he describes as inferior to the excellent oak wood on the *Minnigaff* side.

The following is a sketch of the remains of Castle Stewart.



MERTOUN M'KIE, NOW MERTOUN HALL.

The account will be found at page 318, volume I.

In 1506, under date 2d December, Andrew, second Lord Herries, had a charter of Mertoun Makky; and again on the 18th April 1510, when the name was changed to Mertoun-Herries. They retained the superiority for a century after this.

In 1513 John Makke of Myretoun was allowed to compound for the Stouthreif of xij Oxen from Adam M'Nele, furth of Librek; and of a horse from William Kennedy; of certain goods of Donald M'Gillis, and for the common oppression of the lieges dwelling in Penninghame.* The M'Kies therefore evidently held the lands, although the superiority had been obtained by the Herries family, who probably had possession for a time.

At page 319—William Boyd, who had sasine on the

* Pitcairn's "Criminal Trials."

23d September 1772, was descended from the Reverend William Boyd, Minister of Dalry, Stewartry, in 1691. His son Andrew was Minister of Twynholm in 1727. He married Margaret, daughter of ——— Boyd, Glasgow, and had issue :—

William, Reverend, Minister of Penninghame parish.

Jean, who married the Reverend John Scott, Minister of Twynholm, in 1763.

The Reverend Dr William Boyd, Minister of Penninghame, purchased Mertoun Hall. He married Joanna, daughter of the Reverend James Maitland (see page 320, volume I.)* and had issue :—

Edward.

William.

James.

Edward succeeded, as will be seen at page 320, volume I.

Emma A. Coates, wife of the present owner, Mark Boyd, died 15th September 1872.

The house at Mertoun Hall is understood to be erected on the ground where the village stood.

The head of a Roman spear, nine inches long, was dug up where the highroad passes.

The name is the same as the property formerly owned by the M'Cullochs, parish of Mochrum. Here, as there, the derivation is from the Gaelic mùr or muir, a hill, a tower, &c., and the Norse word tun, for a dwelling, &c. ; or it may be entirely Norse, the first syllable being from Myrr, a moor, bog, or swamp.

CLARY OR CLACHARY.

The account of this property will be found at page 321, volume I.

At the twelfth line add the following :—“The Archbishop of Athens was a son of the Master of Huntly, by a natural

* See also Fairgirth, parish of Colvend.

daughter of King James IV. He married Barbara, daughter of — Logie of Logie, and left issue :—

John.

Lawrence.

Robert.

George.

Barbara, who married Anthony Stewart, Rector of Penninghame.

John, his eldest son, after studying at St Andrews, and for a time at Baliol College, Oxford, removed to France. He was celebrated for his proficiency in the Oriental languages. He obtained and held appointments at the French Court. Afterwards King James VI. bestowed on him the deanery of Salisbury. He married twice in France, and had an only daughter, who married Sir Robert Gordon of Sutherland. He died in 1619.

It is unknown to us why the eldest or other sons did not succeed to the lands. As mentioned in volume I., his only daughter, Barbara, was the successor. Her son, Alexander Stewart, succeeded her, as we stated, but whom he married we cannot trace. His son Alexander, who was the next in possession, married Barbara Jamieson. Since we wrote the previous account we have discovered that she was the daughter and executrix to John Jamieson, Merchant in Ayr. She had previously been married to John Peebles of Broomlands, parish of Irvine, Ayrshire, and had a daughter, Marion, who married John Gordon of Cardoness, parish of Anwoth.

The name of this property seems to be from the Gaelic compound word *clach-chrichie*, a bound-stone, a landmark. *Corvisel* seems to be a compound Gaelic and Norse word. *Cor* probably means here a corner, which applies to the situation, and *visal* from the Norse word *visa*, to mark or point out the way. We find it spelled *Kerrewissal*, and *Pont* renders it *Keryuishill*. Again, in *Knockstocks* we have Gaelic and Norse, the first being from *cnoc*, a hillock, &c., and *stocks* from the Norse *stokkr*, the narrow bed of a river between two rocks, &c. The same may probably be said of *Barbucharry*, the bar or barr so often mentioned by us as the summit of a hill, and the remainder from the

Norse word *bukkr*, referring to goats, as the hill may have been frequented by goats at some period. Pont renders it *Barbuchany*. Another farm, *Carsenestock*, is a compound Gaelic and Norse name. The *cars* or *carse* means a level tract of land, which the farm is; the next two syllables are Norse, and should be shown as *nes* and *stokkr*, the first meaning a point or jutting land into the sea or river, and the last the narrow bed of a river, in the literal sense between two rocks, &c., but not to be closely kept to that. The farm, as bounded by the river Cree, fully bears out this meaning. The derivation of *Barsalloch* will be found explained under the parish of *Kirkcolm*. The *Grange of Cree* will be found described, so far as relates to *Grange*, under *Grange of Bladenoch*. *Corsbie* is spelled *Korsbuy* by Pont, and seems to be a Gaelic and Norse compound, the first, *corr*, a corner, and the latter from *bui* or *by*, which always marks where a Scandinavian settlement existed. *Baltersan* we can only suppose to be from the Cymric word *bal*, a prominence that juts out; the Norse *bœli* or *bol*, a farm, an abode; or the Gaelic *baile*, a town or village, with the suffix from the Cymric word *taren*, a knoll, or a spot of wild land overgrown with furze, which gives a description of the position of *High Baltersan*.

Polwhilly seems to be derived from the river Cree. The *Pol* is found in Gaelic as *poll* or *puill*; in the Cymric as *pwl*; in the Norse as *poll*; and in Lowland Scotch as *pow* and *pou*. With reference to the Cree, it means here a dark deep stream or river, and the position of the banks at this farm shows that the suffix *whilly* is a corruption of *wel*, a whirlpool, an eddy, meaning here no doubt the latter. In *Orkney* and *Caithness* it is spelled *well*. It is also spelled *weil* elsewhere. The name of the farm, it thus appears, is derived from an eddy which existed at that part of the river Cree, and may still exist. The Cree is known to be a dangerous river. We may add, however, that there is such a word as *whilly*, used in *Shetland* for a small skiff, but which cannot apply here.

The last name we will deal with is *Barwhirran*. The suffix *whirran* is evidently a corruption. It may be from

the Scotch word wherrim, meaning insignificant; and in Barwhirran we may have the small or insignificant hill. Or it may be from another Scotch word, weir, meaning a fence, or here a march, giving the hill as a boundary line.

The farms in this parish which belong to the Earl of Galloway are Barsalloch, Polwhilly and Inches, Grange of Cree, Carsenestock, Baltersan, Clary, Upper and Nether Barr, Moorpark of Bar, Barhill, Corvisel, Causewayend, Barbuchany, Corsbie, Barwhirran, Knockstocks, Old Hall, Mains, Park and Loudon Hill, Carse.

GRANGE OF BLADENOCH, &c.

At page 325, volume I., what we gathered will be found. Between the first and second paragraphs, page 326, we have now to state that whom William Gordon, who had sasine in 1625, and again in 1676, married, we cannot trace; but he had an only child named Grizell, who married James Gordon, the second son of Alexander, fifth Viscount Kenmure, by his third marriage. By this marriage there was issue, so far as known—a daughter who married Alexander M'Ghie, younger of Balmaghie.

We have nothing more to add further than that the name of Grange refers to buildings pertaining to a corn farm, which is from the Gaelic word grainnse, or the place where the rents and tithes of religious houses paid in grain were delivered and deposited. In the neighbourhood there are the farms of High, Low, and Middle Threave, the name of which will be found there to relate to corn.

At page 327, volume I., under Barvennane, &c., the farms of Barrochan and Baltrostan are mentioned. The first is Bar-Achan properly, the top or upland fields, the Achan being from Achadh, and the latter Bar-trostan, also Gaelic, but the meaning here in the suffix not quite understood; in the literal sense it is the pillar-hill. Barvennane is spelled Baruennan by Pont, and probably may be another

form of spelling Bar-uanach, the Gaelic for lamb-producing hill, referring to the pasture and shelter ; or it may be a corruption of Barbeinne, the letter b in sound appearing as v, as we have found elsewhere ; if so, it is the pinnacle-hill, but we scarcely think it is so. The other farm, Mellen or Mollan, is probably from the Gaelic maolan, an eminence.

At page 330, volume I., we gave the little to be found of the farm of Cullach and Blackpark. We have now to add that it was sold in 1872 to Sir William Dunbar, Bart.

In the first volume we treated Grange, Barvennane and Mellen, and Cullach and Blackpark, separately ; but we have now grouped them together, as they are all owned by the same proprietor, Sir William Dunbar, Bart.

KIRKCHRIST.

At page 327, volume I., what we traced about this farm was given, but a misprint of the surname Blain has occurred. The names should be Adam and David Blain, and not Blair, as they appear.

The name gives its own history, although no clue to any church or chapel is now to be traced.

THREAVE.

An account of the land so called in this parish will be found at page 329, volume I. The name is found spelled Thraif, Thrave, Threave, and Thrieve, and means twenty-four sheaves of corn, including two shocks. This is the meaning given by Jamieson, and as there are also two farms in the parish called Grange, the derivations of which will be found there, both names seem to be coupled, and can be understood.

Pont spells the name Treef, which is a corruption, and is

from the Cymric or British Tref, a homestead, &c., and the Anglo-Saxon Træf, a tent, &c.

KILLIEMORE.

At page 330, volume I., we have given a short account of this property. We have little to add beyond the fact, that Pont spells the name Kaillymoir. He was fond of using the letter K instead of C. The name seems to be a corruption of the Gaelic coille and mor, which mean the big wood or forest. That a forest existed at this place seems clear enough from the surroundings.

CULLACH, ETC.

A short statement in regard to this farm will be found at page 330, volume I. Pont spells it Coulclacch. The first syllable is cul, back lying, and clach, a rock, &c.

Cullach and Blackpark were sold to Sir William Dunbar in 1872.

PARISH OF WIGTOWN.

THIS parish we gave an account of at page 331, volume I. The derivation of the name we did not then enter on. There is an idea that it should be spelled with the V, which is probably correct, and it is so given in Pont's "Galloway Topographised." His survey of Galloway was made between 1608 and 1620. In his map published by Blaeu, the town is spelled with a W, and not a V. This change, however, may have been copied from the Ragman Roll of the year 1296, in which we always find the shire spelled Wygeton, Wyggeton, and Wiggeton. If originally spelled with the V it would be from the Norse so far as regards the first portion of the name, which in that language is spelled Vigg, and means a house, although also found as the name of an island in Norway. There is vigi, a stronghold, which might be applied. The general impression is, that the first syllable is derived from the bay, and it may be so, as although in the Norse, vik from vikja is the word applying, yet in the Danish, as mentioned by Cleasby and Vigfusson, there is vig for a small creak, inlet, or bay. It is further stated, that the form Wick or Wich in British local names, is partly of Norse, partly of Latin origin (Vicus) and that all inland places of course belong to the latter class.

The next syllable, ton or town, may likewise be from the Norse, as tun in that language applies to a town, as well as to a farm or buildings.

In the oldest burgh charter extant, dated 28th April 1457, it is given as Wigtoun. The final e is sometimes used. For a few years, about 1790, it was spelled Wigton.

The town of Wigton in Cumberland we find spelled Wygton* in the seventeenth century. Camden spells it Wigton, as also the town we are dealing with. From what we have given, and the fact that the only Wigtons or Wigtowns known, are in Galloway and Cumberland, where the Norsemen ruled, the first, as our Historical Sketch proves, and the second (Cumberland), a fact never disputed, clearly, we think, makes it apparent that the Wigtons in both districts were derived from the Norse.

When Wallace visited Galloway in A.D. 1297, as mentioned in the proper places, he encamped at Boreland, Minnigaff, prior to his attack on Cruggleton, apparently the object of his visit. We should have stated at page 331, volume I., that on his approach on this occasion, the English garrison in Wigtoun Castle fled, escaping by sea. Wallace found the place empty.

In the "Documents illustrative of the History of Scotland," there is a receipt from William de Boyville† as Warden of Wigtoun Castle, for payment of his wages. He was also governor of Dumfries and Kirkcudbright.

When Edward I. invaded Galloway in 1300, he got as far as Gatehouse-on-Fleet, and sent a body of troops on to Wigtown, where a vessel was ordered to meet them with supplies.

At page 333, volume I., second and third lines, for 28th May 1665, read 1565. The fishings there referred to, are called the "task fish," being forty salmon yearly. At the end of the description of the Monastery given by us on the same page, we should have mentioned the Croft-an-righ or Croft-en-reich (that is the croft of the king), pippin now so well known, and which grew in the orchard. About seventy years ago, it is stated there were two trees then estimated as a century old. It is further mentioned that about forty years ago, grafts were sent to many places, and

* To quote from Camden, Waldevus, son of Gospatrick, for a short time Earl of Northumberland, infeoffed Odardus de Logis in the barony of Wygton, &c., in Cumberland; which Odardus de Logis founded the Church of Wygton. This was in the twelfth century.

† From this name the present one of Boyle in Scotland is believed to be derived. Not improbable that in William de Boyville, the ancestor of the Boyles may be found.

it is now known in England as the Galloway pippin. It is a very fine apple. The monks no doubt introduced it ; their gardens at the abbeys, &c., always had the best of fruit-trees, &c., in fact they had the best of everything.

At page 334, it is mentioned that Mr John Vaus was parson of Wigtoun, and in addition, it should have been stated, that under the Great Seal, dated 11th July 1543, a legitimation was granted for William and Margaret Vaus, his bastard children, or as given, "the bastards of John Vaus the rector of Wigtown." Such is an example of these ecclesiastical times when the Church ruled supreme. He was succeeded as rector by Patrick, afterwards Sir* Patrick Vaus of Barnbarroch, see page 334.

At page 335, it should have been added, that in 1565, Sir (Reverend) Peter Young was then Commendator. Also that in 1625, the land of Calquhirk is mentioned as lying among the Borough Acres of Wigtown.

At page 338, it should have been stated, that the ancient Market Cross stood where the sun dial in the square now is. Previously to the formation of the square, there was a causeway down the centre of the town. The cross was removed when the bowling green was formed about 1812, and lodged in the jail. Soon after, a new granite one was got by subscription, which still stands. Afterwards the old cross was set up to the west of the new one. The sun dial was obtained in 1738.

At page 344, for "regimen," read "regimé ;" and the second last line of the page, read "if not that of the Druids, of whom," &c.

There are few objects of special interest in the parish, beyond what we have already given in volume I. At page 335, volume I, we gave what could be learned about the old parish church. Only a portion of the south wall in which were three large windows now remains, with part of the east gable wall, and the doorway at that end. The walls are fully three feet thick. The church had three galleries, viz., at the east and west ends, and the other at the north side, facing the pulpit. At the south side, nearly behind

* Equivalent to the present "Reverend."

where the pulpit stood, and outside the church, was the tomb of the Vauxes or Vanses of Barnbarroch, who, in the Church of Rome times were ecclesiastics, acting as rectors or parsons, as will be seen in volume I. We refer to this tomb, as under a window sill in it, to the south, is the upper part of an arch, something similar to what is to be seen in the remains of the priory at Whithorn. It is evidently a portion of the ancient church.

There is a well, dedicated to Saint Ninian on the west side of the Newton Stewart road, south of the bridge over the Borrowmoss burn. There are a good many cairns on Torhousekie, leading to the belief that a battle of some moment was fought there. There is also a fort on the Wigtown road, close to, and east of, Torhousekie. Two cairns used to stand on Carsegowan farm, close to the house, but one has of late years disappeared. The other remains, but probably from the appearance, reduced in dimensions. The hill of Kirvennie, close to the town, is 250 feet high.

The course of the river Bladenoch is twenty-four miles, and discharges into the bay, near to the town. As will be seen in the first volume, page 338, the outlet is changed. On this side of the bay, the greatest velocity of the tide is four knots on springs, and two on neaps.

By the census of 1871, the population of the town and parish was 2302. In 1861, it was 2637.

The village of Bladenoch is within the Parliamentary bounds of the town.

The extreme length of the parish is five miles, and its greatest breadth four miles. The superficial extent is stated to be 5,500 acres.

TORHOUSE.

We have already given an account of the owners of this property at page 346, volume I., but several additions have to be made. The first is that the two sons of Finlay M'Culloch of Torhouse had to appear in a charge made against them to the Lord Auditors by the Bishop of Gallo-

way. As we stated in our previous account, George appears to have succeeded, and, we have to add, had a charter from his father, dated 19th July 1518. His son, John, succeeded to Torhouse. He married Helen Agnew, and had issue, a daughter, Margaret, who is stated to have married in 1579 George M'Culloch, son to Malcolm M'Culloch of Craichdow (parish of Whithorn). If Malcolm M'Culloch was of Craichdow, he must have been the last of his family in possession, as will be seen by our account at page 524, volume I. We have shown that John was succeeded by Thomas, but by a pedigree which we are now dealing with, the latter is left out, as also other information which we have given, and Alexander, the son of Margaret and George M'Culloch, already mentioned, is made to succeed in 1619. We gave the date as 1620. Here again there is a discrepancy. Our opinion is that Margaret and George M'Culloch had several sons, viz.,

Thomas.

James.

John.

Alexander.

From want of information we made Alexander the son of Thomas. This appears to have been wrong, but the pedigree given to us is also far from correct. Thomas must have been the eldest son, and died early without issue: James, we have proof, succeeded. He was slaughtered by George Murray of Brochtoun in November 1607, and in visiting the churchyard at Wigtown in 1873, the sexton pointed out to us a headstone which he had dug out of the Torhouse burial ground, on which was cut a straight-bladed sword, with handle and guard of the Roman pattern. We also made out A.D. 1608, with the initials I M C. There is a slight discrepancy as to date, but that the stone was erected to the memory of James M'Culloch seems beyond doubt. The son who succeeded to Torhouse and Torhousekie in 1619 or 1620 was Alexander, whether the second, or the youngest son, does not matter. He is mentioned in the pedigree as having been infert in 1619 in the lands of

Torhouse-M'Culloch, Eschindarroch, Torhouse-M'Kie, Cairngorran, Inshanks, Auchneacht, and Craichdow. The three last but one of these farms are in Kirkmaiden parish. Alexander M'Culloch, it is stated, married Margaret Gordon, who we are inclined to think was one of the Gordons of Clonyard, parish of Kirkmaiden, and may account for his being infest in the farms of Cairngorran, Inshanks, and Auchneacht. Craichdow, as we have already stated, was then held by the Vanses, probably having ousted the M'Cullochs. Alexander M'Culloch by his marriage, as already given, is stated to have had issue, Hugh, who succeeded; but as we have shown at page 347, the next was Robert, who had sasine on the 11th June 1639. Probably he was the eldest son, and died without issue. Jean M'Culloch, mentioned by us, must have been his wife and not his mother. Hugh, who is mentioned in the pedigree as having succeeded, must have been the younger brother of Robert. He is stated to have married, in 1644, Cicil, daughter of John M'Culloch of Merton, the father of Sir Alexander M'Culloch, the first baronet, and to have had issue,

George.

John of Torhousekie.

She survived her husband Hugh, and is stated to have married secondly, Captain Robert Kerr. We have shown at page 347, volume I., that George M'Culloch succeeded, and was in possession in 1680. We now learn that he married Janet, daughter of — Ramsay of Boghouse, parish of Mochrum, about 1674. She died about 1757. By her George M'Culloch had issue,

Elizabeth.

Agnes.

There was other issue, as Elizabeth is called the fourth daughter, but she was the eldest surviving. She married in 1704 her cousin, William M'Culloch of Kirkclaugh, parish of Anwoth, and had issue,

John.

Robert, who succeeded to Kirkclaugh.

Edward, who succeeded to Auchengool, parish of *Erwick*.

Janet, married Edward M'Culloch of *Ardwall*, parish of *Anwoth*.

Elizabeth M'Culloch died at an advanced age in November 1780. Her eldest son, John, succeeded to *Torhouse*, as will be seen at page 348. He was also Collector of Customs at *Wigtown*. Our opinion expressed at page 348, that the statement of his marriage with his cousin, the heiress of *Torhousekie*, must be a mistake is confirmed, as we now find in the pedigree already mentioned that he married Mary, daughter of David Boyd, Surgeon in *Wigtown*, and had issue,

David.

William.

Robert.

Edward.

also four daughters, the particulars in regard to whom are given at page 348, so far as known.

David succeeded. He died in March 1822. He was unmarried, as also his brothers.

We must refer to page 348, volume I., for further particulars.

Tor is Anglo-Saxon, in Gaelic *Torr*; both mean a tower, an eminence, &c. Close to the residence there is one of those knocks or abrupt hills so common in *Wigtonshire*, from which the name may have been given. In the Gaelic it also means a castle. There is a fort adjoining on *Torhouse-M'Kie*.

For distinction this property used to be called *Torhouse-MacCulloch*.

TORHOUSE-M'KIE, ETC.

We gave an account of this small property at page 349, volume I., but have now to make some alterations and additions. We stated that Alexander, who succeeded to *Torhouse* and *Torhouse-M'Kie*, &c., was the son of Thomas;

but we find by a pedigree since given to us that he was the son of George and Margaret M'Culloch. See Torhouse for a continuation, until we come to John, the second son of Hugh M'Culloch of Torhouse. John received from his father the land of Torhouse-M'Kie, as the payment of his portion. This was on the 27th February 1701. Whom John married is not mentioned, but he had issue, John. He is mentioned as having succeeded, and to have married, but to whom is unknown. He had issue, Henry, who succeeded, and is stated to have married ———, daughter of D. Thomson of Knockbrenn, and had issue, David. He succeeded his father, and married a daughter of Denham Young of Gullyhill, and had issue, Henry. The property was sold by him to Robert Hagart, whose eldest son, William, died in February 1874.

For a continuation see Torhousekie, page 349, volume I.

Tor we have mentioned under Torhouse. The only other name we have to notice here is Markbreddan, which is from the Norse, mark, a march, and breidan, meaning broad, from which the Anglo-Saxon word, bredden, with the same meaning.

BALMEG OR TORHOUSEMUIR.

We gave an account of this small property in our first volume, but have since had so much fresh matter supplied from an authentic source, that it is necessary to repeat it anew in full.

The earliest information we have traced is in the sixteenth century, when it belonged to the Mures. The first owner found is Alexander Mure, about 1517. He was succeeded by Archibald, who had three daughters; but we only learn the names of two—

Janet.

Marion, who married William Gordon of Cullinchoch, parish of Kirkmabreck.

In 1543, Archibald Mure was succeeded by his three

daughters, as joint-owners of the four mercatis terrarum de Torhousemuir *antiqui extentus*. Subsequently it passed to the Gordons, and was possessed by Roger Gordon in 1637. Probably he was the son of John, second son of William Gordon of Cullindoch, parish of Kirkmabreck (which see).

Roger Gordon married Florence, a daughter of Sir John Vaus of Longcastle, parish of Kirkinner, and had issue, so far as known—

Hugh, who succeeded to Balmeg.

William, who married, and had issue.

Roger, died unmarried, 16th November 1737. Buried in the Barnbarroch tomb, Wigtown.

On the 15th May 1641, Florence Vaus had sasine of the land of Balmeg. On the 7th June 1650, Roger Gordoune again had sasine.

Hugh succeeded his father.

There appear to have been difficulties at this period, as we find that on the 6th April 1653, William Gordoune of Grange had sasine of Torhousemuir. Hugh Gordon, in possession, married, in 1665, Elizabeth, daughter of William Lin of Larg, parish of Inch, and had issue—

William.

In October 1691, James, Viscount Stair, had sasine of the land of Torhousemuir, *alias* Balmeg; and on the 1st December 1698, John Dalrymple was served in the same as heir to his father, James, Lord Stair. These were wadsets.

William Gordon succeeded his father. He married, in 1698, Barbara, daughter of James Ferguson of Dowalton, parish of Kirkinner, and had issue—

William.

James.

Mary, married Edmond Clogg, Exeter, Devonshire.

Agnes, married Robert M'Kie in Kirkchrist.

Anne, died unmarried.

Barbara, married Alexander M'Keachie in Eldrig.

On the 28th November 1701, Barbara Fergusson, spouse of William Gordon, had sasine of half of the land of

Balmeg. Again, on the 10th October 1702, William Gordon of Grange had sasine in liferent, and William, his son, in fee, of the lands of Balmeg and Park. The Dalrymples continued to hold their wadset, as on the 9th May 1704, John, Earl of Stair, was infeft.

William Gordon died deeply in debt ; the land, however, was retained, and he was succeeded by his son William, who, on the 17th July 1714, was served as heir of his grandfather, Roger Gordoun, and was infeft in precept of clare constat, granted by William Gordon of Grange and James Gordon, his son-in-law, dated 25th November 1712.

On the 9th July 1728, Roger Gordoune (uncle of William, the father of William Gordoun), lawful son to the deceased Roger Gordoun of Balmeg, had an annual rent furth of Balmeg, *alias* Torhousemuir. This was evidently a charge on the land, when it passed to William Gordon, as, on the 21st November 1739, James Gordoun, second lawful son to the deceased William Gordon of Balmeg, had sasine. William Gordon died unmarried, and was succeeded by his brother James. On the 2d October 1749, James Gordoun had sasine.

We should mention that by disposition dated 20th April 1734, executed by Roger Gordoun, lawful son of the deceased Roger Gordoun of Balmeg, he conveyed all his movable property to Lieutenant-Colonel William Maxwell of Cardoness, and Mrs Barbara, relict of Lieutenant-Colonel P. Vans of Barnbarroch, and they got the bygone annual rents.

The superiority, it is stated, was acquired in 1749 by James Gordon from Alexander M'Ghie of Balmaghie. He also took up his father's and brother William's debts, and, under a Crown charter dated 22d June 1749, he was infeft on the 2d October following.

James Gordon married, in 1740, Dorothea, daughter of the Rev. Samuel Brown of Barharrow, parish of Borgue, and minister of Kirkmabreck parish. He had issue—

William, minister of Anworth parish.

Samuel, an officer in the Royal Navy, who predeceased his father.

Patrick, who married his cousin, Margaret Brown, and had issue—

James,
 Samuel, } died unmarried.
 Alexander, }

Six daughters, whose names we have not got.

Dorothea, died unmarried in 1807.

Isabella, married in 1794, the Rev. Andrew Donnan, minister of Wigtown parish ; died in 1829. Had issue—

William, } died unmarried.
 Janet, }

James Gordon of Balmeg died in May 1784. His son William, minister of Anworth parish from 1770 to 1790, succeeded his father. His succession, however, was disputed by his younger brother, Patrick, under the plea that the property had been settled on him in 1773. His father's contract of marriage was, however, conclusive, as in 1740 it was settled that the eldest son was to succeed.

The Rev. William Gordon of Balmeg married, in 1772, Mary Dennistoun, and had issue—

Samuel.

Dorothea, died in 1819.

Isabella, married 8th February 1808, George M'Haffie, writer, &c., Wigtoun, and of Corsemaizie, parish of Mochrum.

The Reverend William Gordon died in 1790, and was succeeded by his son Samuel, who had sasine of the four-merk land of Torhousemuir, on the 18th March 1795. He died in 1797.

The land was sold to John Thomson in Boreland, parish of Girthon, who had sasine of Balmeg, with the teinds and pertinents, on the 26th October 1799. From him it descended to C. Warner Dunbar Thomson, who appears as owner in 1823. He sold the land to Captain James M'Haffie, late 60th Rifles, who died a lieutenant-general, in 1865. He married Hannah Dafhart, daughter of Rankine, and had issue, William. He was succeeded by his son William M'Haffie, who married Isabella, daughter of the late John Black, writer, &c, Wigtoun, and has issue. Their names we have not obtained.

BORROWMOSS, &c.

At page 350, volume I., an account of these farms will be found. The Borrowmoss is spelled Burrowmoss by Pont, both doubtless referring to the Burgh-moss, from the Norse word borg, with the Scottish suffix moss, where peats were obtained. Auchleand or Auchland is given by Robertson as derived from the Gaelic achadh-liana, the field of the plain. Pont spells it Auchleau. The word Achlen-clachary or Clacherie, as already stated under Penninghame parish, is from the Gaelic clach-chriche, a bound-stone or landmark. The Kirkland farms were Church lands, beside which was Monkhill, in connection with the monastery at Wigtoun. Kir or Kirvennie is difficult to make out, unless the letter v is a corruption of b, and thus the Gaelic beinne for a hill, &c. Kir is one of the contractions of the Gaelic word cathair, for a town, castle, &c., but there is no trace of any castle, fort, or ancient village at that part, and we therefore think it must be from carr, a moss or bog which may have been at the foot of the hill. Pont spells the name Korymny. The Cotland farms, no doubt, have their name from the Norse word kot, a farm, with land as an adjunct ; or in the Gaelic cot, a share or portion, and lann or lann, an enclosure, &c. Another farm, named Culwhirk, is evidently another corruption, but it is difficult to find out. As we have had to mention in several other places, cul is the Gaelic for backlying, but why so here it is difficult to understand, unless it was so considered to be from Wigtoun. The suffix whirk is the corruption which we can only suppose may be from the Scotch word ward, a small piece of enclosed pasture ground ; or more likely from uvar, found in Shetland for unfrequented, from the Danish uvant, unused, &c.

The farms, &c., which belong to the Earl of Galloway in this parish are Borrowmoss, Drovepark, Chapelton, West and East Kirkland, Culwhirk, Sourhip, Low and High Cotland, Broadfield, Kirvennie, New Mills, Clauchrie,

Cairnhouse, Auchland and Wood, Carslae, Carsegowan, Chapeltown, and Glenturk.

As the four last-named were obtained a few years ago by excambion, and a separate account of them was given in volume I., we have given the derivations of the names separately.

GLENTURK, &c.

At page 352, volume I., an account of the farms will be found.

Glenturk is spelled Glentuirck by Pont, which leads us to think that it is from the Gaelic gleann, and torc or turic, meaning the wild boar or hog glen. Carslae would appear to be a compound Gaelic and Anglo-Saxon name, the first being cars, level land, and the suffix, lae, from læs, for pasture. Again, Carsegoune, spelled Carsegawin by Pont, seems to be from cars, as above, and the ancient Cymric word gwern, a swamp, a bog, &c. Chapelton tells its own derivation.

PARISH OF KIRKINNER.

AN account of this parish is given at page 355, volume I. We have not much more to give.

Saint Kenneir or Kennere we mentioned, from whom the name of the parish has been understood to be derived, and to whom the church was dedicated. She was a virgin, daughter of Aurelius and Florentia, and represented as one of the companions of Saint Ursula, and prevailed on to accompany her to Rome. On their return home all suffered martyrdom at Cologne in 450, excepting Saint Kenneir, who escaped. Her festival was kept on the 29th October.

There was also a Saint Kinnia, whose memory was long held sacred in Ireland, and her relics in veneration. She belonged to Louth, southern part of Ulster. She is stated by Butler to have been baptised by Saint Patrick, and to have received the religious veil at his hands.

The first mentioned is however the saint to whom Kirkinner has had its name allied. In the Earl of Haddington's collection in the Advocates' Library, Edinburgh, there is the copy of a charter to the Prior of Whithorn of the "Ecclesia Sancte Kennere de Carnesmall in Galwidia." Pont in his map spells the name Kirkyinnuir.

John of Henriestoun, the fourth son of John, Earl of Lennox (Stewart line), became rector of Kirkinner.

In addition to the ruins of the old kirk on the Kirkland at Longcastle, there is the site of another at Chapel Hill,

north of Longcastle. It is necessary to state that confusion has arisen from the loch, now drained, having been called Longcastle, Ravenstone, and Dowaltoun.

There is another site north of Dalreagle, where a well, called Chapel Well, still remains, and on the supposed site of an old churchyard.

In the present churchyard of the parish there are fragments of two of the peculiar crosses only to be found in Galloway. They are made use of as headstones, and are specially mentioned by Dr Stuart in his "Sculptured Stones of Scotland."

East of North Balfern farm-house there is the site of a camp. It is very conspicuous, being of considerable size, circular in form, and surrounded with outworks. It stands on one of the rounded hills so peculiar to Wigtonshire. We regret to add that it is not staked off as it should be, but forms part of the lands to be farmed. It is visible from the high-road. South of Campford farm-house there is another fort. West of Capenoch croft is the Doon.

South of Ballaird farm there is, or was, a cairn; and north-west of Dalreagle farm-house the white cairn. Also a moat, and what is called the Hole Stone. We are inclined to think that this stone is the granite boulder on Crouse farm, on the east side of the road to Kirkcowan, which is about four feet high, with a hole scooped out at the top, four inches deep, and four in diameter. It is described as beautifully cut, with a round hole in the bottom. Although the neighbourhood is known to us, we unfortunately missed it.

The only loch is at Ballaird. The village of Kirkinner is about three miles from Wigtoun.

The greatest length of the parish is about seven miles, and five and a half in breadth.

By the census of 1871, the population of this parish consisted of 718 males and 827 females, together, 1545.

In 1861 the population was 1716.

LONGCASTLE.

At page 356, under this parish, and page 515, under the parish of Glasserton, volume I., we gave a little about the M'Dowalls, the first of whom, located here, appears to have been of Longcastle, about A.D. 1330, and the next found is Gilbert M'Dowall of Ravenstone and Freugh, about 1455. Longcastle and Ravenstone were at one time one and the same property. The descent we cannot trace, but, as will be found under our history of the M'Dowalls, the Garthland and Logan families repudiated the family who held these lands and Freugh, parish of Stoneykirk, stating that their ancestor was a natural son of Garthlands, which natural son was a notorious thief and robber, who lived at that little townland which afterwards had its name from him. For further particulars see the "History of the M'Dowalls," which we append. We will merely add that, according to Sinclair's account, William M'Dowall of Dowalstoun and Freugh, had a son and heir named John, who married his cousin Margaret (Mary ?), sister and heir of John, and daughter of James Macdowall of Freuch, by Florence, daughter of John M'Dowall of Garthland. The continuation will be found under Freuch, parish of Stoneykirk.

BARNBARROCH.

The account of this property will be found at page 359, volume I. We have to give a few more particulars since gathered. We stated that the name of Vaus was the same as Vallibus or Vaux in England. This we find confirmed. The history is, that prior to the Conquest by William the Norman, the land of Gilsland, in Cumberland, belonged to one Bueth, whose son Gilbert was driven out by the Conqueror, and placed one of his followers, Ranulph de

Meschines, as governor over the district. A Norman follower named Hubert served under William, the brother of Ranulph de Meschines, in Gilsland, no doubt as a military retainer to keep down the subdued and oppressed natives; and the governor, Ranulph des Meschines, during the lifetime of William of Normandy, the Conqueror, granted Gilsland to Hubert. He had no surname, but took one from Gilsland. The word gill, in Cumberland, signifies a dale or valley, from the Norse gil, meaning a deep narrow glen with a stream at the bottom, which in Latin is vallis, and from the latter the Norman-French word vaulx. This Hubert was styled both as de Vallibus and Vaulx, and from him descended others bearing the name.¶ Hubert had two brothers, Ranulph, who obtained the lands of Uprightby, and appears as Ranulph de Uprightby; and Robert, who got the lands of Dalston, and is found as Robert de Dalston. We learn these particulars from Nicolson and Burn, supported by other authorities.

We next follow the name in Scotland, and in the Ragman Roll find that Johan de Vaus, del counte de Edeneburgh (county of Edinburgh), swore fealty to King Edward I. The senior family belonged to Dirleton, East Lothian, and to the present day there are those of the name in that district, one of whom is James Vause, residing in Haddington, but of his descent, with other particulars, we have made no inquiry, having quite enough in hand, and from experience feeling that we would probably learn little if anything.

At page 361, for "George, who became bishop of Galloway, &c.," read 1483 for 1489. We also mentioned at the same page Gilbert and John, sons of the late John Vaux, burgess of Aberdeen. John, the younger son we are inclined to think, was the same John Vaus, who in the year 1520 was rector of the Grammar School of Aberdeen, and commended by Hector Boece for his knowledge of Latin and his success in tuition. He left an elementary work on Latin grammar. Sir Patrick Vaus, who appears to have been the most prominent man of the family, we find was originally a priest, and

parson of Winton, East Lothian.* The oldest MS. in which this appears is dated 1585, and the entry is,

The Parson of Winton { Mr Patricque Vass,
 | Lard of Barneborrowe.

This is given under "Churchmen Ordinary, the Lordes of Session." He lived during the eventful period of the Reformation, and as Administrator of Candida Casa, the Priory at Whithorn, had great power over the property which that priory owned or claimed as its own, under the usual church deceptions of the period. He is thus noticed in the "College of Justice." On the 11th January 1576, in the presence of the Regent's Grace, "Maister Patrick Waus of Barnbarroch, persoune (parson) of Wigtoune," was appointed an Ordinary Lord on the spiritual side, in the place of "Robert Maitland, Dene of Aberdeen, which was declared vacant by his inhabilitie." He is for some years designed, "Wigtoune, and Rector of Wigtoune."

At the end of the first paragraph, page 370, we have to state, as a conclusion to the curious transaction dated the 9th June 1585 (between Sir Patrick Vaus, Alexander M'Kie, and Helen Vaus, his spouse), that Alexander M'Kie was killed by John M'Dowall of Freuch, parish of Stoneykirk, for which he was delaitait on the 2d July 1619. The whole history of Helen Vaus and her husband, Alexander M'Kie, creates a feeling of sympathy.

At page 373, end of the third paragraph, volume I., we have to add that in 1592 Sir Patrick Vaus was elected one of the Lords of the Articles, and on the first June of that year received a pension of £200 yearly, to be deducted out of the feu-duties payable by him to the Crown, for the land held in fie. This gives some insight into the value of the land which he had acquired. The power with the Church which the Vauses held from their first settlement as ecclesiastics in Galloway, was not lost by Sir Patrick Vaus, and when the Reformation took place, his ability, &c., obtained for

* "Estimate of the Scottish Nobility during the reign of James VI.," from MSS. in the British Museum Library, edited by the Rev. Dr Charles Rogers, for the Grampian Club.

him the administratorship of the property of the Priory at Whithorn, by which means he obtained much land. In corroboration of the Church influence which this family possessed, we discovered their arms at the pend leading to the Priory at Whithorn. A description will be found in the additional information given by us of that once powerful establishment, parish of Whithorn.

At page 377, we have to add another daughter to the issue of Sir John Vaus. Her name was Florence, and she married Roger Gordon of Balmeg, parish of Wigtoun.

Page 382, volume I., Catherine, youngest daughter of Lieutenant-Colonel Vans-Agnew, died at Rome on the 31st January; and Frances, wife of John Vans-Agnew, died at Notting-Hill, London, on the 25th September 1872. Her husband, formerly a partner in the mercantile house of Messrs Arbuthnot & Co., Madras, died near London in 1873. They left issue.

Page 383, Mary-Elizabeth, wife of Robert Vans-Agnew of Barnbarroch, died at Rome in 1870.

On the 20th January 1875, Catherine, second daughter of Robert Vans-Agnew of Barnbarroch, married Erasmus Gower, late Captain 12th Lancers, only son of R. T. Gower of Clyn-Derwen, South Wales.

Robert Vans-Agnew was elected M.P. for Wigtonshire in January 1873, and re-elected at the general election in 1874.

We are inclined to believe that Barnbarroch is a corruption of bar-barroch, a Gaelic compound meaning either the pinnacled hill, or covered with copse or brushwood. The house and park have on either side two of the hills peculiar to Wigtonshire, named respectively Barglass and Barvarenoch. About a third of a mile from the house at Barnbarroch, there is a round hill where the land rises to 200 feet above the sea level; and a little further off is another now called Whaup Hill (Curlew Hill), which is 225 feet high. From the vicinity of these hills the name has probably been derived. As mentioned under Penninghame, parish of Penninghame, no sense can be gathered from barn

as applied there, and the same in this case. One of the meanings in Gaelic refers to a battle, which of course might give the name, but it is not likely, as in that language, as well as the Irish and Cymric or Welsh, the usual meaning is a judge or judgment. In the Norse it is a bairn, or child. In the Anglo-Saxon the word for barn is *bœrn*, but we do not see how it could be used here in the correct sense for which *grange* is generally found, being from the Gaelic word *grainnse*. *Pont* spells the name *Barnbarraugh*.

Robertson, in his "Gaelic Topography" renders *Bar-glass* as the grey point; but as the suffix also applies to green in the Cymric or Welsh, as well as in Gaelic, we would be inclined to render it the green hill, as most of the hills in Wigtonshire are found. *Barvennoch* is found spelled *Barnvaronoch* in 1582, and is now given as *Barvernochan*, which is an example of the changes and corruptions met with. In the name we have possibly the Gaelic *bar-uanach*, the lamb-producing hill, referring of course to the good quality of the pasture and shelter. It is found elsewhere in Wigtonshire, and in Kirkmaiden parish there is a hill called *Beanaveoch* (*beann* and *bar* are nearly the same in meaning), and *Tod* in his MS. of that parish renders it hill of the cattle, which confirms this opinion. Both *Barglass* and *Barvernochan* are farms on the property. Another farm is *Knockan*, which was the six merk land granted to *Ronald Makbretun*, the harper, by King James IV., as mentioned at page 332, volume I. It was burdened with the gift of six bolls of meal yearly to the Convent of *Wigtoun*. The name is a corruption of *cnocan*, the Gaelic for a little hill. Another farm named *Baryerrock*, formerly *Barjarrock*, seems to be a corruption of the Gaelic *bar-garbh-ach* (the latter, *achadh*, contracted), from which we have *bar-garrach* or *garroch*, meaning the hill in the rough land or ground. We gave a separate account of *Over* or *Meikle Airies* farm at page 401, volume I., it having belonged for a time to a fortunate family whose descendants are now the owners of *Physgil* and *Glasserton*, as also *Castlewigg*. *Airies* is

spelled Ayres by Pont, and appears to be a corruption of the Gaelic arois, an abode, a residence. Another farm named Barlae has its name from bar, and the Anglo-Saxon word læs, meaning pasture, the pasture hill. Barwhanny or Barquhannie, spelt Barwhony by Pont, will be found at 391, volume I. The name seems to be Gaelic from bar, a hill, or summit of, and the Norse word hwamm'r, a dale or marshy hollow, from which no doubt is the Lowland Scotch word quham, a dale among hills. Another farm is now spelled Drumjargon, also found as Drumgargan, and rendered by Pont as Drwymjargan. It is a compound Gaelic and Norse name, the first being from druum, a ridge or hill, and the suffix being the pure Norse word gargan, a serpent, no doubt referring to adders so common in Galloway. We have thus the adder hill or ridge.

Another farm is Knockefferick as now spelled, which also seems to be a Gaelic and Norse name, the prefix being cnoc a hill, as already given elsewhere, and effrick from the Norse efri, meaning the upper or higher, from which we have the upper or higher hill. In High and Low Barness farms, we have a compound Gaelic and Cymric, and Norse name. The prefix bar, a hill, &c., and the suffix ness from nes, a projection, &c.

Slochabbert is found spelled in different ways. If the present is correct, the prefix is Gaelic, the word sloc meaning a hollow, a dell, and the suffix in the same language from abar or abair, boggy, marshy. This gives the marshy land in the hollow.

A farm called Bing on this property is probably a corruption of the Norse word bygg for barley, referring to land bearing that grain, or it may be from the Anglo-Saxon word bóga, a corner.

South and Little Clutag are probably from the Gaelic clodach, abounding in clods or turf. It is spelled Clontaig by Pont. It may also be from the Norse word klungr, a bramble, and teigr, a strip of land, conveying the meaning that brambles abounded.

There were two other farms which formerly belonged to

this property, but the names have apparently been absorbed. We refer to Knocknow and Blairmakin.* The name of the first seems to be from the Gaelic cnoc-cnù, meaning the nut hill, from the hazel tree probably growing there. Blairmakin, or as spelled by Pont, Blairmakyn, is in the suffix a corruption either of the surnames Meiken or Mackeand. The blair or blar, as we have mentioned elsewhere, is the Gaelic for a plain or a field. To these farms not now found by name we may add Kildarroch, meaning the oak wood, from the Gaelic coille, a wood, and darach, an oak tree, or wood.

The farms now composing the Barnbarroch estate are Meikle Airries, Barglass, Barnbarroch Mains, Barlae, Barwhanny, Barvernochan, Baryerrock, Bing, Claycross, Drumjargon, Knockan, Knockefferick, Marchfarm, Slochabbert and East Slochabbert, High and Low Barnes, and Clutag, South and Little.

BALDOON.

In volume I., page 384, an account of this property will be found. We have very little to add. In the last paragraph, page 388, after the word "executed," the rent roll may be given, which was:—

Money, rent payable in, . . .	£1225 12 8
Barley, 127 bolls 2 firlots 2 pecks, at 13s. 10d. per boll, . . .	88 5 4
Malt, 2 bolls, Oats, 244 bolls 1 firLOT, at 13s. 10d., . . .	170 5 9
Capons, 138, at 8d. each, hens, 12, at 8d., chickens, 636, at 2d.,	10 3 0
Tallow, 1 stone, at . . .	0 4 5
	<hr/>
	£1494 11 2

The marriage contract between David Dunbar, younger of Baldoon, and Janet, daughter of Sir James Dalrymple, afterwards Viscount Stair, was found among the papers of

* There is still a moor so named.

the Earl of Selkirk, at St Mary's Isle, Kirkcudbright, in 1869, by John Stuart, LL.D., &c., &c. It is dated 29th May 1669. The marriage took place on the 12th August following. We have a *fac-simile*; but it is unnecessary to give it in full. A handsome provision was made by Sir David Dunbar. It has eight signatures:—

" H. Gordon—witness.	" D: Dunbar.
" William M'Guffock—witness.	" Janet Dalrymple.
" James Dalrymple—witness.	" Ja: Dalrymple.
" Thomas M'Graddon—witness.	" Baldone."

The bride's signature is large and distinct. A little tremulousness appears at some of the letters. The capital D is so written that the first stroke is made a cross, within three-parts of an O. The boldest signature is that of Sir David Dunbar, the bridegroom's father, who merely gives his territorial designation as Baldone. Sir James Dalrymple gives his Christian and surname. The witnesses are Hugh Gordon of Grange of Cree, parish of Penninghame; William M'Guffock of Alticry, parish of Mochrum, and shortly afterwards of Rusco, parish of Anwoth. James Dalrymple was the second son of Sir James, (afterwards Viscount Dalrymple), and brother to the bride. Thomas M'Graddon was the solicitor to Sir James Dalrymple. As we mentioned at page 387, volume I., the story which gave Sir Walter Scott groundwork for his novel, "The Bride of Lammermoor," is fiction in the main part; but, at the same time, we are now inclined to believe that there was a basis for it—preferring another suitor, which may have led to her premature death, and an exaggerated, untruthful story circulated therefrom.

Robertson, in his "Gaelic Topography," states that Baldoon is derived from baile-duin, the town of the castle or fort. East of North Balfern there is the site of a camp, which farm was part of the Baldoon lands. In Pont's map, we also find a place called Castelarwick, near to the point opposite Wigtoun, with a burn between it and Baldoon Castle. The derivation given by Robertson may therefore be correct. He also states that Balfern is derived from

baile-fearna, the town of the alder tree. The Gaelic word *fearna*, for the alder tree, has certainly been a useful one to topographers, to fill up a want which evidently has been felt. That North and South Balfern may be rendered the town of the alder tree we are inclined to question. Under Carsphairn, in our account of the parish, we have entered on the subject concerning the word *fern*; but the position of Balfern does not admit of the same solution. Pont spells it *Balfairn*, and possibly it may be a corruption of the Gaelic words *baile-fearain*—the prefix meaning a village, &c., and the suffix used to express land, in contradistinction to water. At the period the name was given, the low lands of Baldoon were probably partly under water, as part of the Bay of Wigtoun. They are close to Balfern. We do not trace that any residence of note, town, or village, ever existed at Balfern. On the shore near Baldoon, there was a farm, called *Skayth* by Pont. It is now absorbed; but the name, as mentioned elsewhere, is from the Norse *skag*, *ska*, or rather *skagi*, a low cape or ness, which applies to the position as it was known. Another farm was named *Skellarie* (spelled *Skellary* by Pont), but which is not now known, the name having been absorbed. There is a rock, however, called *Skellarie*, off the shore of Wigtoun Bay, where the farm was. The name seems to be from the Norse word *skeljar*, meaning shells; and it is well known that on the shore of the reclaimed Baldoon land the quantities of shells were so great that they were largely used, after preparation, in lieu of lime, both for building purposes and also for the land throughout the district.

Knockencur, or *Knokinkurr* as rendered by Pont, would lead to the supposition that on the farm a fort or castle existed, the last syllable, *curr* or *kurr*, being a corruption of *caer* or *keir*, from the Gaelic word *cathair*, a castle, a town, &c. We do not, however, find any trace of one on the lands. It does not follow, however, from this that none existed in early times. If so, we have the hill at the castle or fort. In the Anglo-Saxon the word *carr* means a rock, and, if from it, we have reference to some rock at the place,

which caused the name. Another farm, now called Kirwaugh, is found spelled Kirriewachope, and is by Pont rendered Kerywacher. The name of late years seems to have been again changed from Kirwauch to Kirwaugh. It is probably a corruption of the Gaelic words coire, a ravine, and uaghach, dens or caves. Kirwauch wood, in the ravine on the banks of the Bladenoch, gives some strength to this derivation. Another farm called Clauchrie, we have already dealt with under Clary, parish of Penninghame, as being a corruption of the compound Gaelic word clach-chrichie, a bound stone or landmark. A farm named Boig, which was close to Orchardtoun, has been absorbed. The name was probably a corruption of the Norse word bygg for barley, referring to land bearing that grain; or it may have been from the Anglo-Saxon word boga, a corner.

The farms now composing the Baldoon estate in this parish are Baldoon Mains, Westmains, Kirkland, Eastmains, Crook, Mildriggan and Newton Parks, Moorpark, Little Hills, North and South Balfern, Stewarton, Little Airies, Knockencur, Clauchrie, Kirwaugh, and Waterside. It will be observed that the lowland term "Mains" absorbs the best of the lands, and are new names—we mean by such, foreign to the ancient names in Galloway.

BARWHANNY.

At page 391, volume I., we gave an account of the land of Barwhanny or Barquhannie, in this parish, but now learn that the name has been misspelled to a considerable extent, thus causing the whole of what appears on page 391, excepting the last line, to refer to Balquhirry, now Balwherrie, under West Corswall, parish of Kirkcolm. The account in page 391, volume I., should therefore commence with the last line, and read thus:—

"The first that we find in regard to this land is a charter dated at Maybole on the 9th," &c., &c.

All that precedes the last line referred to has been transferred to West Cornwall.

The derivation of Barwhanny will be found under Barnbarroch, so far as it can be made out.

DALREAGLE.

At page 393, volume I., an account of this property will be found. Fergus M'Dowall of Dalreagle, with Alexander Ahanny (brother to the laird of Sorbie), burges of Wigtoun, in 1513 were accused for riding furth of the burgh of Wigtoun in warlike manner, in "routing," and for thereby breaking the Acts of Parliament.*

Under date 1579-80, we find George M'Dowall younger of Dalreagle, and Patrick his brother. As mentioned by us in volume I., Andrew is also named in 1579. Evidently they were brothers, and the sons of Fergus M'Dowall of Dalreagle.

The name is spelled Dyreygill by Pont. It seems to be derived from the Norse words dalr a dale or glen, and gil a deep narrow glen with a stream at the bottom. The farm is bounded by the Bladenoch on the east side. Or it may be a corruption of the Cymric word dirgel, for a secret place.

A farm named Creochs is sometimes found spelled Crooks. As we have mentioned elsewhere, it appears to be from the Gaelic crìoch or criche, a boundary, or it may be from the Cymric or Welsh word crech, for rough, &c. Another farm was called Ballaird, which seems the Gaelic baile, a village, &c., and aird, upland.

CAMPFORD, &c.

Some information in regard to these lands will be found

* Pitcairn's "Criminal Trials."

at page 397, volume I. We will also group with them Cairnfield and Blairshinnock, of which separate accounts will be found in the same volume. They all now belong to Sir William Maxwell of Monreith.

Pont, in his map, spells the first Camfurr. The name may be derived from the Gaelic camp, for a camp, and the Norse for, for a road, &c., "the Camp road." Cairnfield it is not necessary to enter on. On the high land there was a cairn, from which the name. It is stated that there was a Druidical temple here, but the stone circle has disappeared. One boulder, it is mentioned, alone remains. Blairshinnock is probably from the Gaelic blair or blàr, a plain, scinn, a spring of water, and cnoc a hill, the spring of water at the hill in the plain; or with the Gaelic word blàr or blair, the suffix may be sinach, the Cymric or Welsh for a ridge, &c., and thus read, the ridge in the plain or field. Arrhassen is spelled Aryhassen by Pont. It seems to be also a Gaelic and Norse compound, the first syllable being from arach plain, a meadow, &c., and the last from ha'-steint, rough boulders.

Culgarie is rendered Coulgahary by Pont. It may be from the Gaelic cul and garran, meaning the backlying copse or thicket, or the suffix from the Norse word geiri, a goar of land, &c.

The last we will deal with here are the lands which at one time were called Achingishie or Kirkland, spelled by Pont Achingilshy, but also found in the sixteenth century as Arngilshie and Arringilsh. In Anglo-Saxon the first syllable is found as ærn, from the Norse arn, &c. It is difficult to follow the two first spellings given by us so as to arrive at a correct meaning, but as the Kirklands were usually good, we think that if rendered Auchen-gersy, some meaning may be extracted. The first syllable is Gaelic, from achadh, a field, and the latter from the Lowland word gerss for grazing, &c. Again, in the last spelling given by us, viz., Arngilshie, we have a compound Norse word from arn a hearth, place, or habitation, and gilsgja a chasm with a gill, that is a deep narrow dale or glen with a stream of

water. Whether or not this agrees with the character of the place we cannot state, not having had time to go over the ground. The land is now a farm called Kirkland.

The farms in this parish owned by Sir William Maxwell of Monreith are, Airyhassen, Blairshinnock, Boreland, Campford, Cairnfield, Culgarie, and Kirkland.

The derivation of Boreland will be found in our Historical Sketch, volume II. Kirkland is well understood.

CULMALZIE.

An account of this land will be found at page 407, volume I. The name seems to be from the Gaelic *cul*, backlying, and *muile*, or in the Norse *mul*, a crag, &c., or rising ground. Pont spells it *Coulmaille*. With this land there was also *Keribroune*, or as spelled by Pont, *Keribroy*, which is probably from the Gaelic word *coire* a ravine, and *bro* the Cymric or British word for lowland, cultivated.

CULBAE, &c.

What we found in regard to *Culbae* and *Capenoch* is given at page 394, volume I.

The derivation of the name *Culbae* seems to be from the Gaelic *cul*, backlying, and the Norse *bui*, a dweller, an inhabitant.

Capenoch we also find spelled *Cassenoch*. Pont spells it *Keapanach*. We think it probable that *Cassenoch* is the correct spelling and may be from the Gaelic words *cas*, steep, an for the, and *cnoc* a hill, the steep hill; but if such is the definition, it is one of those which can scarcely be recognised in the present times. There is the Gaelic word *ceapach*, a decayed wood, from which it may have a derivation. Or it may be from the Norse word *kaup-angr*, a market-place, a village, a town. The Norse town *Nidaróss* was specially called *Kaupangr*.

Sir William Dunbar, Bart., is the present owner.

PARISH OF SORBY.

As will be found at page 410, volume I., a brief account of this parish is given there. We now return to the ancient termination *by*, instead of the modernized *bie*, which may have been a corruption of the Norse *bui*, a dweller, inhabitant. The derivation of the name given by Chalmers we did not agree in. Since then we find that Worsaae, in his "Danes and Norwegians,"* claims the name as Danish. He states that "the names of places in England ending in *by* are only to be found in the districts selected by the Danes for conquest or colonization, as Lockerby in Dumfries(shire), Sorby in Wigtonshire, &c." He repeats more than once that Sorby (with other places) was a Scandinavian settlement, and there can be no doubt that he is right. He also mentions that, in the bay formed by the isle of Mull, there is Soriby. We have to add, that in Cumberland there is the parish of Sowerby, and also in the North Riding of Yorkshire, near to Thirsk, there were and are places called Soureby or Sowerby to this day, where Danish settlements existed in early times, as history proves as well as the names. By referring to volume I. it will be seen that Soureby was the ancient spelling of the name of the churches in the parish we now deal with.

Pont spells the name Soirbuy. Sorby is derived from the Norse words *saurr* for moorland, &c., and by from *boer* or *byr* a settlement or village.

* Published in Copenhagen in 1852.

In our previous notice we mentioned the de Veteriponts, and have now to state that they were of Norman origin, and settled in Cumberland, having obtained the parish of Marton. Ivo and Alan De Veteriponte had a grant of lands at Great and Little Sorby, in Galloway, from King William I. (The Lion), that is between 1165 and 1214. King Henry III. committed the Castle of Carlisle, with the county, to the care of Robert de Veteriponte or Vipont. He followed the Meschines and de Morville families, accounts of whom will be found in our Historical Introduction, volume II. Henry Clifford, created first Earl of Cumberland by Henry VIII., is stated to have been descended from the Veteriponts or Viponts. We also find that Alan Veteriponte had a charter from King Robert I. of Hakakelteldun—Kinross-shire; and that * Sir William de Veteriponte was owner of Langton, Berwickshire, whose daughter and heir married Sir Alexander de Cockburn. Another, called Vipont, obtained the lands of Aberdour, in Fifeshire, ending in an heiress, who in 1126 married Alanus-de-Mortuo Maria or Mortimer. In the Ragman Roll we found as one of those who swore fealty to King Edward I., the name Peronel de Venpoint, probably misspelled for de Vetripont or Vipont.

With reference to the old parish of Kirkmadrine now forming a portion of Sorby, we did not give sufficient attention to the subject when, in the first volume, we followed the popular and general idea that the name is a corruption of Kirkmadan, from the Church having been dedicated to St Medan. In the first place, as we have mentioned under Kirkmaiden parish, there is every reason to believe that St Modan, corrupted to Medan, never was in Galloway. We will not enter further on the subject here, but as mentioned under Kirkmadryne, parish of Stoneykirk, we consider that Madryne is a corruption of Martin, the great saint of Tours, the friend of St Ninian, to whom Whitherne, and so many other churches, &c., were dedicated in other parts of Scotland, as well as in England. The ruin of the old church is still to be seen. It is a very ancient struc-

* Robertson's "Index of Charters."

ture, without any decoration. When erected is not known. The inside dimensions are 42 feet long by 14 wide. The walls stand entire to the average height of between 7 and 8 feet, and are 3 feet thick. The door is at the north-west corner, and about six feet high by four in width. The walls are now covered with ivy. Within are one or two burial places; one that of a very gallant admiral, and his kin, bearing our name (M'Kerlie), no doubt offshoots, but with no relationship that can now be traced. The site of another church or chapel is on the farm of Millisle, near to the junction of the Sorby and Wigtown roads. This is mentioned in Pont's Survey 1608-10, as Kilphillan, having been dedicated to St Fillan, who in Keith's Saints we find as an abbot in Scotland in 703, with his festival on the 9th of January. He is described as being descended of a noble Scoti family, and his father named Feriach and his mother Kentignera. Another account is that he was prior of Pittenweem, and died in 649. Whichever it was, Fillan was the favourite saint of King Robert the Bruce. There were also two Irish saints of the name. The first is described as Faelan of Cill Fhaelain in Laoighis in Leinster, to whom the church of Aberdour, in Fifeshire, was dedicated. His festival day was on the 20th June. The other date is recorded under 31st October 655. These are mentioned in Forbes' "Scottish Saints."

The farm of Millisle is close to Garlieston, on which, as already stated, a church dedicated to St Fillan once stood.* The site is known, but nothing remains of the structure. Within a few yards of this spot, the new parish church stands, the foundation stone of which was laid on

* In the Historical MSS. Commission Report, mention is made that among the Breadalbane papers there is a history with the privileges which belong to the holder of a relic of Saint Fillan, called the Quigrich, or Cogerach. The account is that, "a monastery was founded by this saint in the wilds of Glendochart in the eighth century, and its abbot was associated with the Earl of Athol in the assize of William the Lion, "De lege que vocatur Claremathan," in a way which indicates his importance. It is probable, however, that its possessions were in the hands of a lay abbot, while the spiritual duties were performed by the prior who appears in the records. The relic was the Saint's pastoral staff, and the right of keeping it was vested in a certain family, with the enjoyment of certain

the 21st February 1874. It is distant about two miles from the present church, and will accommodate 400 parishioners. The cost will be over £2,000, which seems a small sum for a sacred edifice.

There is the site of another chapel south-west of Culnoag farmhouse.

At Doonhill there is a British fort. At Innerwell Point (from the Gaelic *Inver*), or, as we also find it called, *Port M'Gean*, there is a salmon fishery. At Orchardton there is a record of smuggling times in the name of Brandy port.

The only loch in the parish is at Pollmallet.

An account of Garlieston we gave in the first volume, and have only to add that the pier during spring tides admits vessels drawing 18 feet, and those of 12 feet at neap. Shipbuilding to a moderate extent is carried on. There is also a rope and sail manufactory. The village is built of whinstone. It is six miles south-east of Wigtown.

The village of Sorby, where the old parish church, manse, &c., are situated, is also six miles from Wigtown.

By the Census of 1871, the population of this parish was 1657. In 1861, it was 1841.

The extreme length of the parish is about six miles, and the extreme breadth between two and three miles. The extent is about 8,900 acres.

GALLOWAY HOUSE, LANDS OF POLTON, &c.

The account of the present Earls of Galloway was given annexed lands and privileges. It was conferred by the Coarb or successor of St Fillan on an ancestor of Finlay Iore or Deor. Iore, Doir or Dewar, the Latinised form of the Gaelic *Doeraid*, is said to mean a pilgrim, but keeper is the proper form. About 1818 the keeper of the Quigrich left for Upper Canada, carrying the relic with him, and its present owner, Alexander Dewar, is now a farmer in that country. A keeper was Donald M'Sobrell dewar Cogerach in 1336. Donald Makindeora vic Cogerach. Besides the Dewars who derived their name from their connection with St Fillan, the Macnabs of the district seem to be sprung from the secular abbots of the monastery, while the occurrence in the charters of the Makavickars, McGillespies, Makphersone, McAcclerycht, seem to indicate that the spiritual officers of the district were likewise founders of families."

by us at page 411, volume I. It is now necessary to make some additions and alterations.

The Malcolm to whom King Robert the Bruce gave the land of Powtoun, on part of which Galloway House stands, had nothing to do with Candida Casa, as we now find, but he was the eldest son of Sir Robert Fleming, who had bestowed on him by the king the land of Cumbernauld in Lanarkshire, &c. A short account of this family will be found under Mochrum in this volume. They had no connection with Galloway until thrust in by Robert the Bruce, and their tenure was short.

We gave an account of the origin of the Stewarts, and the early branches, at pages 412 and 413, but we find various mistakes in what is there given, which were taken from the account printed for the family by W. Wilson, London, in 1801. To prevent misconceptions and misconstructions, the full history of those of the name will be found under Garlies, parish of Minnigaff. The history is fragmentary, but the good fortune which attended the Stewarts has preserved much to be gathered, and relied on.

In "The Book of Carlsruock," there are some curious notices of Bonds of Manrent. The first is dated 1st August 1486, when Alexander Stewart of Garules (Garlies) bound himself to give service to John, fourth Lord Maxwell, for a term of five years. Another is dated 15th February 1490, on the occasion of Lord Maxwell marrying Agnes, daughter of Sir Alexander Stewart. On this occasion his son Alexander also became bound to be "leille and trew" to the said lord. Again on the 2d August 1521, Alexander Stewart became bound for life. The last we will give in full; it is a bond of Manrent by Alexander Stewart of Garles to Robert, fifth Lord Maxwell. It is dated 16th July 1523. "Be it kend till all men be thir present lettrez, me, Alexander Steward of Garles, to becummyn man and seruand, and be thir present lettrez becummis man and seruand, and lelely and treuly bindis and oblißis me to ane noble and nichty lord, Robert, Lord Maxwell, ffirst and befor all vtheris, in speciale manred and seruice ffor our tua

liftyes, myn allegiance to our souerane Lord the king alanerly outtane, ffor his gud Lordschip fawouris and suple, lik as his letter of manteinance maid therapon propertis ; and I, the said Alexander Steward of Garles, salbe lele and trew man and seruand ffor this day forward to the said Robt. Lord Maxwell, my forsaid lord and master, ffor our tua liftyes as said is, and I sall ryd gang and be in were and in pece wyth my said lord and master, and I sall tak his afald trew and vpricht part, with my self, my kin, frendis, men and seruandis, and with all that I may ras on hors and on futt, baith in weir and in pece, &c., &c., &c."

(Signed)

"ALEXR. STEWART, of Garles,
wyth my hand."

There was another bond of manrent by Alexander Stewart to Robert, Lord Maxwell, dated 24th March 1549.

At page 425, after 9th September 1623, we have to add that this peerage was obtained through the interest of the Duke of Lennox ; M'Dowall of Garthland fully expected it through the Earl of Somerset, and as customary then, bribed him accordingly. The Earl, however, from being the King's favourite, fell into disgrace, and with his fall, M'Dowall lost both his money and the peerage. This Earldom of Somerset was a new creation, an account of which will be found under Garthland, in this volume.

We mentioned in volume I. at the page above given, that in the letters patent, dated 9th July 1607, it is stated that the present Earls of Galloway are descended from the family of Lennox. In the patent it is so stated, but one of two things must be wrong, either the statement in the patent, or the family pedigree. There can be no doubt it is the first. The two families, we believe, to have sprung from the two sons of Sir Alexander Stewart of Darnley. The eldest, John, married the heiress of the house of Lennox ; but whom the youngest, William, married, from whom the present Earls of Galloway claim descent, is not known. However, he left issue, but no intermarriages appear to have been made between the two branches ; and

the statement that a blood connection existed with the Stewarts of Garlies, and the Earls of Lennox after that title was obtained through marriage with the heiress of Lennox, is erroneous. After the closest investigation, no trace of such a connection can be found in any way, and therefore what appears in the patent, dated at Whitehall, 19th July 1607, shows the little dependence there is to be placed even in royal documents, for the language is, "Alexander Stewart, qui tantis annis elapsis, ab illa antiqua et nobilissima familia de Lennox descendit," &c. We feel compelled to state this, as we unfortunately were misled by the family history written in 1801 by W. Wilson. An account of the origin, &c., of the Earls of Lennox, prior to the line ending in a female, and marrying Sir John Stewart of Darnley, will be found under Cally, parish of Girthon.

At page 426, there is a misprint of 16th October 1660 for 1600. After mention of the issue of the marriage to which it refers, we have to state that there was also a natural son named John, who appears to have got possession of, and owned the land of Poltown or Powtoun, on which Galloway House now stands. The following disposition to Sheriff Agnew shows this, viz., "Me, John Stewart, brother naturall to the Erle of Galloway, forsameikle as I stand justly adebitit to Andrew Agnew, appeirand of Lochnaw, the sum of five hundred marks money of this realm, together with annual rent, &c., be resting unpayit ; Therefore grants me by the tenor hereof to have disposuit to the said Andrew Agnew, all and sundry the goods, geir, cornes, catell, hors, nolt, scheipe, insicht plenishing, and others underwritten—viz., the number of fyve score scheipe, twell drawing oxen, four horss, ane meir their, the hail cornes and beir presently sawen, and which shall happen to grow upon the lands of Poltoun, pertaining unto me to use and dispone thereupon as he please—22 March 1636." This transaction arose from the land of Poltoun having belonged to the Crugleton estate, which the Agnews had a mortgage on, and ultimately secured. How this John Stewart obtained possession will be again referred to.

On the 19th August 1641, in the Scottish Parliament, the Duke of Lennox, and the Earl of Annandail, subscribed the covenant, bond, and oath, and the Earls of Galloway, and Dumfries, the oath.

On the 10th September 1641, the town of Wigtown lodged a bill against the Earl of Galloway, containing one point of treason, and eight of oppression, which was read in the House. M'Culloch of Myretoun and others also delivered a bill of complaint against the Earl of Galloway to the King and Parliament, containing divers points of oppression, bloodshed and depredation. Again, on the 24th of the same month and year, William Cunningham of Poltoun lodged a petition against the Earl, for imprisoning him until he almost starved, and for other points of oppression. As we have already stated, the land of Poltoun, where Galloway House now is, originally formed part of the Crugleton estate. In the seventeenth century it (Poltoun) had been obtained by a family named Cunningham, no doubt from Ayrshire, and it is evident that the Earl of Galloway got the land through oppressing the owner, and gave it to his natural son, John Stewart. From the support of the Duke of Lennox, in great favour with that weak, vain, and pedantic monarch, James VI., then located in England as king James I. in that kingdom, the Stewarts in Galloway had considerable power in the district. An Earldom was obtained, and from what we have given, it will be seen the elevation of rank was at first abused. Under Mindork, parish of Kirkcowan, another act of oppression is recorded. Following King James and the Duke of Lennox, to whom they were so much indebted, the family became Episcopalians, and have so remained.

At page 427, will be found the issue of Alexander, third Earl of Galloway. The third son was John, Colonel, or as styled, Brigadier General, of Sorby, who is stated to have died at Sorby, 22d September 1748, and as shown in the family tree, unmarried.

We have since discovered that the Hon. John Stewart is claimed as the progenitor of the Steuarts of Steuart's

Lodge, County Carlow, Ireland. The account which they give is that the Hon. John Stewart entered the army in 1690, and was raised to the rank of Colonel at Lerida in Spain, in 1707 ; he was dangerously wounded at the battle of Almanza, and had personal favours conferred on him by Queen Anne. He purchased estates in the counties Meath and Carlow in 1719, and married in 1722, Bridget, only daughter of the Hon. John Pocklington, second baron of His Majesty's Court of Exchequer in Ireland ; and by her he had a son named William, from whom they descend. The particulars were given in a former edition of Burke's " Landed Gentry." The spelling of the surname is not the same, for the introduction of the letter u is generally understood to give a marked distinction from those in direct line from the legitimate family. We are inclined the more to believe that some error exists from the fact that Colonel the Hon. John Stewart's remains rest in the vault at Sorby, of which estate he had become the owner, without any wife or issue having been laid beside him, and the property reverting to his nephew, Alexander, Earl of Galloway, when he died in 1748.

On 15th January 1872, Lord Garlies married Mary-Arabella Gascoigne-Cecil, eldest daughter of James, second Marquis of Salisbury.

On the 2d January 1873, Randolph, ninth Earl of Galloway, died at Galloway House, and was buried in the vault at Sorby Church on the 9th January. He was universally respected, and deservedly so. There was a warmth in his friendship that made it felt. He was a good man, but we think that no higher praise can be given than the fact that as an Episcopalian attached to his own Church, he made no attempt to thrust his creed on those around him, by building an Episcopalian place of worship to draw his dependents to it. Instead of this, while he had his own private chapel, his desire was to do all he could to advance the interests of the Presbyterian Church, as the Church of the people of Scotland, and particularly of the old race of Gallovidians.

The handsome parish churches of Minnigaff, Penninghame, and Wigtown remain as records of this, for, as a proprietor, he had a good deal to do with their erection. To the first mentioned he contributed considerably.

A memorial has been erected at Newton-Stewart.

Mary-Louisa, second surviving daughter of the late Earl, married in 1874 Charles E. S. Cooke, born 1829, second surviving son of the late Sir William B. Cooke, Bart., of Wheatley, Yorkshire.

Emily-Octavia, his fourth surviving daughter, married, 4th February 1875, Captain the Honourable Algernon Chichester, youngest surviving son of the late Lord Templemore.

The following are the farms in this parish which now appear in the valuation-roll—Penkill, Millisle, Powton, Culscadden, Orchardtown, Sorbie farm, Corwar, Inch, Whitehills, Balsier, Claunch, Kilsture.

CRUGGLETON.

In volume I., page 435, an account of this property is to be found. The first owners to be traced were the Sea Kings or Norse Jarls (pronounced yarls) or earls. They built the castle, and there can be little doubt that Earl Malcolm resided in the fortress in A.D. 1014. All this will be found in our previous account, as also that the next owners were the Cairills or Carrols, which name is first found to be changed to Kerlie in the thirteenth century, and subsequently to M'Kerlie. This we will again refer to. In corroboration of the Norse settlement in this part of Galloway, we direct attention to what is given under Sorby parish, as written by J. J. A. Worsaae of Copenhagen, in his "Danes and Norwegians."

The history of the M'Kerlies transmitted from father to son, as given in the previous account, is that Carroll, an

Irish king or chief, passed over from Ireland in the ninth or tenth century, and for his services against the Norsemen, obtained a grant of land in Carrick, Ayrshire, which lands took from him the name of Carolton, now Carleton, and that his descendants obtaining Cruggleton, removed there. In a note to page 437, volume I., we gave the ancient spelling of the name of which Carleton is a corruption, and have to add that in A.D. 1605, and later, it is rendered Cairiltoune and Carriltoune. Also that in the parishes of Colmonell and Ballantrae, the name Kerlie as now spelled is to be found sometimes corrupted to Kearle, which is mentioned in Paterson's "Ayrshire," as found in writs. Elsewhere it is found as Carlie, &c.

From the absence of correct information, the Kennedies and Cathcarts have sometimes been mentioned by modern writers as the ancient owners of Cairilltoun, which is altogether erroneous. The name of Kennedy became so well known in connection with Carrick, as to have given rise to the idea that they were supreme there from the earliest times, and owned both castles and lands throughout that district. This is a mistake. Their name is first found in Ayrshire in the thirteenth century, in the reign of King Alexander II., that is between A.D. 1214 and 1249. They appear to have obtained the post of senescal or steward to the Earls of Carrick in that century. The Earls of Carrick were also new settlers. The great prosperity of the Kennedies, however, only commenced with the marriage of John Kennedy with Mary, only daughter and heiress of Sir Gilbert Carrick about A.D. 1350, with whom it is believed he obtained Dunure, and became known as Sir John de Kennedy of Dunure. After this connection they made large acquisitions of lands, followed by power and then honours. Further particulars in regard to the early history and surname of the Kennedies will be found under Lochinch or Castle Kennedy, parish of Inch.

The Cathcarts are of Norman extraction, with no trace of previous history, until they obtained a settlement in Scotland by getting the land of Caer or Caeth-Cart in Ren-

frewshire, from which they got their surname. We will give some more particulars under Craigenkillan, parish of Carsphairn, and confine our remarks here, that the first of the name in connection with Ayrshire was Gilbert de Kethk, who was a witness to a charter in the reign of King Alexander II., granted by Duncan, Earl of Carrick, in A.D. 1225, which is to be found in the Melrose chartulary. In the Ragman Roll we find a Duncan de Carletoun in Carrick, who swore fealty to King Edward I. in A.D. 1296, as well as Mestre Duncan de Carryk. They seem to have applied to one and the same person and descended from Duncan, Earl of Carrick. This was long after the MacCairills had got possession of Cruggleton. We have here the origin of the corruption of Cairilltoun to Carletoun. The scribe who entered the names on the roll was an English or foreign priest, and, as will be seen under Carleton, parish of Borgue, Carleton was a name well known in England, but quite distinct from that of Cairill, although sounding to the ear the same. The Cathcarts got the castle and land from King Robert the Bruce in A.D. 1324. The hill at Cairilltoun rises abruptly to 520 feet in height. It is close to the sea, and gives the name to the bay. At high tides there is little space to pass without danger. The property is in Colmonell parish, about midway between Ballantrae and Girvan. As already stated, the proper spelling should be Cairilltoun.

The foregoing about Cairilltoun we consider necessary, but our principal desire is to show on what basis the history handed down was founded. The authorities we will give could not have been known to those in Galloway, from whom the history came.

When the first volume of this work was in the press, our attention was directed to the ancient "Book of Deer,"*

* This very ancient book was discovered in the University Library at Cambridge in 1860, by Henry Bradshaw, the librarian. As described by the late Professor Cosmo Innes, who filled the chair of History in the University of Edinburgh, "recording facts still more archaic, reaching, indeed, a period of history which neither charter nor chronicle among us touches, and of which we have hitherto had only a few glimpses from the

Religious House in Aberdeenshire, translated and just then issued in 1869. On referring to this most interesting relic of the past, we found, as mentioned by a learned friend, that it proved in a remarkable manner the settlement of the Cairills in Scotland, about the very period mentioned by those of Cruggleton. We may here state that not only in this, but in other particulars, have we found the history verified. In our research experience this is rarely the rule, and it is the more striking in this case, as the loss of the records of Crossraguel* and Candida Casa, religious establishments, followed up by the acts of interested churchmen and laymen, at and after the Reformation, has caused a documentary blank in the history of the ancient owners of Cairilltoun and Cruggleton ever to be regretted.

To impart some degree of clearness to the subject, it is necessary to give various extracts from the Irish Annals, &c. In the "Chronicum Scotorum,"† under date A.D. 482, we first find the name as "Fergus Cirrbel, son of Conal Crimthainn." In A.D. 538, the battle of Claenloch, in which Maine, son of Cerbhall, was slain; A.D. 544, Diarmid Mac Cerbhaill (King of Erin) begins to reign; A.D. 560, the last feast (*i.e.*, of Tenhair) celebrated by Diarmid Mac Cerbhaill;‡ A.D. 561, the battle of Cuil Dremne—*i.e.*, for transgressions—was gained over Diarmid Mac Cerbhaill (who had slain Cornan, son of Aed, son of Eochaid, King of Connacht, against the protection of Colum Cille), victors through the

older lives of the saints, or from the meagre notes of foreign analysts." The book had then only been discovered. It was translated and edited in 1869 for the Spalding Club, by John Stuart, LL.D., F.S.A. Scot., author of "The Sculptured Stones of Scotland," &c., &c. Bishop Forbes, in his recent work, "The Scottish Saints," mentions the Book of Deer as "the most ancient document in Scotland."

* There is an erroneous idea entertained that the Register was in the custody of the Earl of Cassillis in 1729. The Historical MSS. Commission could find nothing of the kind. The report on this section is not yet out, but we can state that no chartulary of any religious house in Galloway and Carrick has yet been discovered. In the Ailsa chest are a few isolated records in connection with Glenluce and Maybole.

† "Chronicum Scotorum," Irish Annals, edited, with a translation, by Wm. M. Hennessy, M.R.I.A., by authority of Treasury: 1866. Cerbhall and MacCerbhaill are for Cairill and MacCairill.

‡ In the same entry is recorded, "Death of Gabhran, son of Domangart, King of Alba."

prayer of Colum Cille ;* A.D. 562, the battle of Cuil Uinn-send, in Teffia, gained over Diarmid Mac Cerbhail by Aedh, son of Brenainn, King of Teffia, in which Diarmid fled ; A.D. 564, Diarmid Mac Cerbhail slain at Rath Bec—*i.e.*, by Aed Dubh, son of Suibhne Araidhe, viz., King of Uladh ; A.D. 568, Deman Mic Cairell slain by the shepherds of Barrin. In those of Ulster the year is not given ; but an entry also records the death of Demain M'Cairill. Also in those of Ulster, A.D. 573, we find :—

“ Cath Tola ria Fiachna M^o Baodin M^o Cairill, for Osraig, ocus for elib, ocus ro meab forra,” &c.

The translation of the whole passage is :—

“ The battle of Tola fought by Fiachna, son of Baiden Mac Cairill, against the Ossoriens and Eliens, who were defeated.”

The passage goes on to state that “the plain between Cluanferta, the monastery of Saint Molna, and the monastery of Saighir, is called Tola.” Then we find mention of the death of Daig M'Cairill. The next to be mentioned is Baiden Mac Cairill. In A.D. 580, by the “Chronicon Scotorum,” Baodán Mac Cairell, King of Uladh (Ulster) died. In our first volume we gave an extract from the Annals of Tighernac, that in “A.D. 582 Baiden Mac Cairill Ri Uladh obit.* ;” in English, that “Baiden, son of Cairill King of Ulster, died,” As gathered from different Irish annals, he was a very powerful king. Baiden, Baetan, and Matain are different renderings of one and the same name. Although strictly King of Ulster, he was also styled King of Erin, and Alban. His tributaries came from various parts, including Scotland. The following “Tract on Tributes paid to Ulster” will show this :—

“ Ba righ-Erenn 7 Alban Baetan Mac Cairill, Gilllais Aedan Mac Gabrian do irrois na rig i semniu. Is do ro cet icbrith chisa Muman do fo thuaid.”

The translation of which is :—

* Saint Columba.

“ Baetan, son of Cairill, was King of Erin and Alban. Aedan, son of Gabran, submitted himself to him at Ross na Righ in Seimhniu. Of him was said, when taking the tribute of Munster northwards—

“ Many score of miles
From Dun Baetan in Lethead,
And much of land as of sea
Between it and Imlech Ibhair.

“ Even I from Rath Cruachan the pleasant,
Who have come with tributes,
Long is my face after dinner
In Dun Baedan of the son of Cairill.

“ Even I who have come from Sky,
I have come twice and three times,
To convey gems of varying hue,
The Albanach feels neglected.

“ Fifty, sixty are on the water
Between Manand and Erin ;
Here are nine who seek for heaven,
And sorrowful in their pilgrimage.

“ Even I from the Sliabh Elpa
I have seen great dangers,
I have brought much silver and gold,
Although I have received no honour.

“ And it was by him Manand was cleared of the Gauls, so that its sovereignty belonged to the Ultonians thenceforth, and the second year after his death, the Gael abandoned Manand.” *

In the Annals of Ulster,† it is recorded that Baetan or Baidan MacCairill went with an expedition to the Orkney Isles, and, as appears, died there, or soon after, in A.D. 581

* Skene mentions in his preface to the “Chronicles of Picts and Scots,” in connection with the tributes paid to Baedan MacCairill, King of Ulster, that the Tract is found in several Irish MSS., the oldest met with being in the Book of Leinster. The coast of the province over against Scotland was occupied in the sixth century by three different tribes. The most northerly, extending from the north coast to Lough Neagh, was the tribe of Dalriada, from which the Scottish colony of the sixth century proceeded to Argyleshire. Immediately south were the Dalnaraidhe, who were the remains of the old Cruithne, the original inhabitants of the whole province of Ulster. Their territory was called Dalaradia. The third tribe, most southerly, was the Dalfiatach, who were of the same race as the tribe of Dalriada. The Kings of the Dalnaraidhe, and the Kings of the Dalfiatach, were alternately the provincial Kings of Ulster, and Baiden Mac Cairill was of the latter tribe.

† In the Orkneyinga Saga, Ulster is spelled Uladstir.

(582 ?)—“Mors Baetain Mac Cairill vel hic Fecht Orc.” He was accompanied to Orkney by Aedan, son of Gabran, as given, “Fecht Orc la haedan ic Gabrain.” According to the Annals of Tighernac, as already mentioned, Baiden Mac Cairill died in A.D. 581, and in 583 is recorded the battle of Manand* by Aedan, King of Dalriada, evidently connected with the events mentioned. We have availed ourselves of Mr Skene’s translations, &c., and not given all in Irish, as too much space would be occupied.

The next of the name on record is found in the “Chronicum Scotorum,” A.D. 586, “Daigh Mac Cairill quievit;” in A.D. 587, jugulatio of Aedh Dubh, son of Suibhne Araidhe, who slew Diarmid Mac Cerbhaill; in A.D. 597, battle of Sliabh Cua in Munhan, in which Fiachna, son of Baedan (Mac Cairill) was victorious. In the Ulster Annals, under date A.D. 606, is recorded the “death of Aedain, son of Gabrain, and the murder of the sons of Baetain Mac Ciarill (Cairill).” In the “Chronicum Scotorum,” same date, it is, “Death of Aedhan, son of Gabhran, in the thirty-seventh year of his reign, and the eighty-sixth or 88th year of his age. Murder of the sons of Baedan Mac Cairill in Dun Mogna, by their mother’s son.” This, however, could only relate to part of his family. From Adamannus’ “Life of St Columba,”† we learn that according to Ængus, the Culdee, Mathgemm, wife of Caireall, and mother of St Molaissi of Leighlin and Lam-lash, was the daughter of Aedhan, son of Gabhran, King of

* In “The Four Ancient Books of Wales,” edited by W. F. Skene, LL.D., in 1868, he fixes Manand or Mannam as being between the rivers Avon and Carron—the first stream rising in Slamannan Moor, which it included, together with the mountainous part, including the west portion of Linlithgowshire, &c. This, he states, is arrived at from the notices of the slaughter of the Picts in 710, by the Irish annalists and the Saxon historians, who gave the situation of the Campus Mannan, and a battle fought on it, “between Haeft and Caere.” The Dalriada were located in Argyleshire, and Rath Cruachan, mentioned in the “Tract on Tributes paid to Ulster,” probably refers to the country around, Ben Cruachan being in that district. Manand was applied evidently to more places than one, also including the Isle of Man.

† In this history is mentioned Diarmid, son of Fergus Cerrbhoil, King of Ireland, who made the Feast of Tara; also a Diarmait (Diarmid) Mac Cerball is named—probably one and the same.

Alba (King of Dalriada). She was styled, from the regal seat of the Dalriada, "Maithgemma of Monadh." Dalriada was considered tributary to the King of Ireland. From these extracts we have insight into the position of Baiden Mac Cairill with respect to Scotland, and they form another source of confirmation.

In the "Chronicum Scotorum" is recorded, "A.D. 622, battle of Cenn Delgten, in which the two sons of Libren, son of Illman Mac Cerbhall, were slain; A.D. 646, battle of Carn Conaill fought—among the slain Cuan Mac Cairell, King of the Ui Fidhgheinte; A.D. 847, a great victory gained by Cerbhall, son of Dunghal, over Agond (this latter name believed to be Danish); A.D. 859, Cerbhall, King of Osraighe.

In the Ulster Annals, under date 904, recorded by the "Four Masters," as A.D. 900, the following appears:—

"Diarmid M^o Cerbhaill do iondard, a righi Osraighe, 7 Ceallach M^o Cerbhaill do riogh tar ais."

This is:—

"Diarmid Mac Cairill expelled from the kingdom of Osraighe, and Ceallach Mac Cairill reigned after him."

Again, in A.D. 927, we find "Diarmid M^c Cearbhaill tigerna Osraighe." There is another entry, which records the murder of Diarmid Mac Cairill; but the exact date we are not quite sure of. About this period (tenth century) we learn from the "Orkneying Saga," that Earl Hlödver* married Audna,† the daughter of Mac Cerbhal (Mac Cairill), who is mentioned as the King of Dublin from 872 to 887. In the Saga of Olaf Tryggvis' son, he is styled the King of the Ivar. We may digress to mention here that in A.D. 852, Olaf the White conquered Dublin. From the Sagas, Mac Cairill

* Earl Hlödver was the son of Earl Thorfinn Hausakluif, who again was the youngest son of Earl Einar, the son of Rognvald, Earl of Moeri, Norway. The latter was also father of Hrolf (Rollo), the conqueror of Normandy.—*Anderson's Edition "Orkneying Saga."*

† In "The War of the Gaedhil and the Gall," it is mentioned that Cearbhall, son of Dungall, was King of Dublin from A.D. 875 to 888, and S. Ivar Beinlane Cearbhall (Cairill), son of Muiregan, King of Leinster.

followed him ; but, according to the list of Kings given by Worsaae in his " Danes and Norwegians," he has made out a continuous line of Norse Kings, arrived at from coins* found. Probably the difference in the statements arises from the struggle the Irish kept up to retain the sovereignty. About A.D. 993, we learn from the Annals of Ulster that " Sitrioc M^c Amhlaob do ionnarbadh a h Athcliath," which means that Sitric, the son of Amlaf or Aulaf was expelled from Dublin. Following this, we find " Giolla cele M. Cerbaill rioghdamhna Laighen domharbh. la Mac Amhlaobh," meaning that " Gillacomghaill Mac Cairill, the heir to the kingdom of Lageniæ,† was killed by a son of Aulaf." Probably we have here the Sitric who was expelled, and some information as to the position of the native and foreign rulers may be gathered from it.

To return to the Earl Hlödver, he was located in the north-east of Scotland as ruler of Caithness, where he died, and was buried at Hofu (Huna). In the Saga, MacCairill, his father-in-law's name, is spelled Kiarval, arising so far as regards the first letter, from the rare use of C in Norse, and also from the letter C in Cairill being sounded hard in the Irish and Gaelic like K, the latter letter not existing in the alphabets of these two languages.

The son and heir of Earl Hlödver and his wife Audna Cairill, was Sigurd, who succeeded to and retained Caithness, &c., by main force. It is also stated in the Orkneyinga Saga that he became ruler over Ross and Moray, also Sutherland, &c., that is, he had seized on the district. He was killed at Clontarf, near Dublin, in A.D. 1014, having gone to Ireland to assist King Sigtrygg (Sitric). Of his son, Thorfinn, who occupied such an important position in Scotland, an account will be found in the Historical Sketch in this volume.

In the Annals of Ulster, A.D. 937, we find the name in another form as, " Ciarchaille MacCairellan, ri.," explained

* The Norsemen had a coinage in Dublin.

† This is now the province called Leinster. It is also found spelled Laighen and Laigean.

by O'Connor as "Rex Septentrionalis Bregiæ occisi." Also, "Idhguen Mac Cerbaill." Again, about A.D. 997, there was "Leiginn M'Ciarill ri Fernmuighi," *i.e.*, Leiginn M'Cairill, King of Fermanagh.

In the "Chronicum Scotorum," A.D. 1020, it is recorded that Macleghinn MacCairill, King of Airghiall, died. In the Annals of Loch Cé, it is given in January 1022, Macleighinn, son of Cairill, King of Oirghiall, died. Then in the Ulster Annals, A.D. 1095, there is "Cathraoinedh mor in Ardach ria m Dalaraidhe for Ult. du ittorchair Lochlainn na Cairill ríocchdamha Ul.-Giolla Comhgaill na Cairill, 7 Loch. e mor amaille frin." In the Annals of Loch Cé this is also found, recording that the victory of Ard-Achadh was gained by the Dal-Araidhe over the Ulidians in A.D. 1095; but only the name of Gillacomghaill MacCairill is mentioned as of those slain. The Ulster Annals, however, mention Lochlain MacCairill, the future King of Ulster, as well as Giolla Comhgaill or Gillacomghaill MacCairill as having been slain with many others. We also find in A.D. 1058, "Mac Cerbaill ri Eile," that is, "Mac Cairill, King of Ely." Also that the son of Leigium, son of Cairill, was King of Oirghiall.

In the last-named year, *viz.* 1058, we find the Mac in Cairill changed to O' in some instances. The first in both Irish and Gaelic is "son of;" and the letter O in Irish, so used, only conveys in meaning the word "of." This is a distinction of some moment in descent. It will also have been observed that the abbreviation M' for Mac occurs at a very early period.

The first use of the O' which we find is, "Gallbrat h. Cerbaill Ridomhna Temrach m. e." In the "Chronicum Scotorum" it is recorded in A.D. 1056, as Galbrat Ua Cerbhaill, Royal heir of Temhair was slain. This records the death of Galbraith O'Cairill (now O'Carroll), the heir to the throne of Temoria.*

The next of the name recorded is in the same century, *viz.*, "Muircertoch h. Cairill air Duin, sui breitemhnachta 7 Senchais," and again, "Maelruanaigh h. Cairellan muire

* This was at the palace, Ulster.

clin Diarmata." In the first, Muircertoch h. Cairill is Muirdheach in Gaelic, both meaning Murdoch.

It is not necessary to give any more extracts, excepting that in A.D. 1116 there is recorded, "Concobar h. Cairillan domarbh do feraib Manach," which is that "Concobar O'Cairill was slain by the men of Fermanagh." We give this as the name is also spelled Cairellan in A.D. 937, and about 1058, as already shown. Before giving the above we should have mentioned that in the "Four Masters" under date A.D. 1101 is, "Cucassil na Cerbhaill tigerna Fermanaghe," that is, "MacCairill, King of the men of Fermanagh;" and in the Annals of Ulster, under date A.D. 1123, it is "Cucaisil h. Cerbaill r. Fernmhuighi"—one and the same person. Under date A.D. 1126 in the same annals, we find "Murcertach h. Cerbaill ri," that is, "Murcertach O'Cairill, King (of South Fermanagh)." In the Annals of Loch Cé, under date A.D. 1125, it is given as Muirchertach O'Cerbhaill.*

The connection which existed between the Irish and Scottish in early times was increased greatly by Saint Columba and his Irish establishment at Iona. We have also proof from the Annals that the MacCairills had much to do with Scotland, and obtained a firm footing, not as refugees, but as rulers. The descendant of Baetin MacCairill, King of Ulster, &c., is found as a Mormaer, his district evidently being Moray and Ross, which embraced a large extent of country. The entry in the "Book of Deer" is,

* About the end of the eleventh century there is, in the Annals of Ulster, "Condmhach h. Cairill usal Eps Connacht 9," that is, "Cairill, the honourable Bishop of Connaught, fell asleep." In the Annals of Loch Cé, A.D. 1083, "Muirchertach na Cairill" is styled Airchinnech of Dun, Professor of Jurisprudence and History. His death is recorded. In "The Four Masters," under date A.D. 1102, there is "Cumbaighe na Cairill Arcindeach Duin decc." In the Ulster Annals it is "Cumbaighi h. Cairill Air. Duin. m. e." We have thus the name with na and h. as the prefix, the Mac having given way to O', which, as we have already stated, only conveyed descent from, while Mac was "the son of." The change went still further, for when surnames became general, which was only about A.D. 1200, offshoots of the ancient families became known by new names, amongst whom, as an example, were the O'Melaghins of Meath, descended from Colman Mor, son of Diarmid MacCerbhaill (MacCairill), King of Ireland, who died A.D. 565.

"Matain MacCaerill dorat cuit Mormoir in Alteri acus Cullii Mac batin dorat cuit toisech," that is, "Matain, son of Cairill, gave the Mormaer's share in Altyre, and Cullii, son of Batin (Baetan, Baidan, or Matain),* gave the toisech's share." The position and power of a Mormaer in Scotland were great, and may be compared to the district Kings in Ireland, only that they were Crown appointments for ruling the districts as governors, and not necessarily natives of the locality where they held sway. Robertson, in his "Gaelic Topography," calls them provincial kings, who gave but slight obedience to the Ardrigh or supreme king. The Mormaers and Toisechs were usually near of kin, enjoying certain rents either in money or produce under their rule. The gifts mentioned in the "Book of Deer" as having been given by MacCairill, were made to God and Saint Drostan.† This Saint is believed to have come from Ireland, and his great monastic foundations there were at Durrow in King's County, and Derry. Keith states that he was a monk and confessor, and brother by the mother's side to King Achaius. His festival was kept on the 14th December. He died in A.D. 587. He is stated to have been a pupil and follower of Saint Columba.

There was another Saint Drostan, who was Abbot of Dal-Congail, and died in 809. Butler states that he was of royal blood. The date when MacCairill gave his gifts is not known, but believed to have been in the eighth or the ninth century. The entries are in the Gaelic of the eleventh and twelfth centuries. In the ancient chronicles the early entries are generally found to have been made long afterwards.‡

The Christian name Matain and Baeden, Baiden, or

* In the "Chronicum Scotorum," under date A.D. 598, we find "Quies of Baithen, Abbot of HI (Iona)." The name is found on several occasions, but we mention it, as it might have related to a MacCairill, being apparently hereditary with them.

† Forbes Leslie, in his "Early Races of Scotland," mentions the stone at the ancient Abbey of Deer, and that it may possibly have had a rude cross incised, when Bede the Pict, Mormaer of Buchan, granted Deer to Saint Drostan about A.D. 580.

‡ In the Orkneyinga Saga it is recorded that Earl Sigurd (first) killed Maelbrigd, a Mormaer, cut off his head and slung it to his saddle. The

Bætan, are, as already stated, one and the same as borne by the King of Ulster, who was also styled of Erin and Alban. The promomen appears to have been hereditary. The spelling in those early times was simply phonetic, not fixed, being guided by the ear. Matain MacCairill the Mormaer, and Cuii the Toisech, were probably cousins, or the latter may have been the son of Matain. The district over which MacCairill is believed to have ruled, according to an ancient map, had its northern boundary from Loch Enard by Assynt to Dornoch Frith. The southern boundary was from Loch Leven, marching with Lorn in Argyleshire; then by Ericht, by the Grampian hills, round by the Cairngorm hills, and up by the River Spey to its mouth between Moray and Banff shires. The Isles of Skye and Mull, with intermediate islands, were included. In this map, Sutherland is included in Caithness, but this was not so in the MacCairill's time; it was annexed in the eleventh century.* Caithness was early in the possession of the Norsemen, but

Earl, however, accidentally struck his leg against a projecting tooth in Maelbrigd's head, which caused his death, and he was buried at Ekkialsbakkie. Anderson, in his edition of the Saga, assumes that Maelbrigd was a Scottish Mormaer of Ross and Moray, while Skene considers that he was Mormaer of Mar, &c. In the Saga the term is Mærhæfui, and in a map is Maerhaef, which, so far as can be discovered, may apply to either the one district or the other, as the whole of that portion of the country was so called, and, as gathered from other sources, could not in Maelbrigd's case be intended for Ross or Moray. In the map referred to, Mar is included in Maerhaef, and does not appear by name. Buchan is shown as a small spot at the north-east point of Aberdeenshire. We consider the Maelbrigd referred to was not Mormaer over Ross or Moray, and if not of Mar, as stated by Skene, his district has yet to be discovered. Earl Sigurd, with Thorstein the Red, subdued Caithness and Sutherland as far as Ekkialsbakki, at this time, and Worsaae thinks that Sigurd was buried near the river Oykel, which is the southern boundary of Sutherland. The name of the burial place also appears twice in Swein Asleifson's journey to Athole (Atjoklar), which adjoined Mar. It seems to us to be an open question. We have to add that Maelbrigd is not Scottish. The prefix mael is generally found in Welsh and Irish names, and particularly where the Norsemen had settled, and intermarried with the inhabitants. Maelbrigd is thus often found in the Irish annals.

* In an MS. of the twelfth century in the royal library at Paris, described as "De Situ Albanie," evidently taken as mentioned by Skene from a much earlier historical record, the names of the seven provinces, as they existed before the Conquest of Caithness by the Norwegians in the ninth century, with the provinces subordinate to six of them are given—viz., Angus and the Mearns, Athol and Gouerin (Gowrie), Strathearn and Menteith, Fife and Forthreve, Mar and Buchan (Aberdeen and

not Sutherland.* Lands in that shire which are believed to have obtained their name from the MacCairills, are to be found to the present time in the parish of Clyne. In 1529 the spelling was Carrell, and in 1610, Carreill.† It is now given as Carril. In an original plan of the marches of Carreil, dated in 1772, the lands were bounded on the west by the watershed along the top of Benhorn; on the north by the junction of the Blackwater with the Brora, comprehending the land (Kil-Kulm-Kill) to the east of Loch Brora, bounded by a watershed next to, and north of Alt-Smorrell, extending eastward to the forest of Sleattle, and on the south by the watershed along the top of Callie beant to a point near to the lone end of Loch Brora. The extent of this property is estimated to be four by nine miles. The Cairill rock is bold and precipitous, turning off abruptly from the margin of Loch Brora. There is also Glencairill in Sutherlandshire near Glenalot. There was a settlement of the Irish-Scottish Church within the lands called Cairill, named after St Columba, but spelled Kil-Colm-Kill, a corruption of the Gaelic Cill-Cholaine-Chille. In the sixteenth century it was changed to Gordonbush, from having become owned by a family named Gordon, and it so continued to be named until 1810. The original name was derived from an ancient chapel dedicated to St Columba. It is shown in Pont's map, from his survey taken between 1608 and 1620.

The adjoining parish to the north is Kildonan; an account of St Donan will be found under Kirkcolm parish. We may add here that in the ancient district of Moray and Ross, close to the River Findhorn, there was Strath Erin, as found in ancient maps. We have also seen it corrupted to Strath Herin. It is plainly Erin, thus giving additional Banffshires), Moray and Ross (Ross, Moray, Elgin, Nairn, Inverness, and Cromarty shires). Another list of the seven provinces is given in the same MS, on the authority of Andrew, who was bishop of Caithness from 1150 to 1184. It describes the provinces by boundaries, omits Caithness, but brings in Dalriada or Argyle. What we have given above will be found in the "Chronicles of Picts and Scots," by W. F. Skene, LL.D., &c.

* In the Orkneying Saga, and by Torfaens, Caithness with Sutherland, were in the possession of the Norsemen in the eleventh and twelfth centuries, which agrees with what we have given. Sutherland was recovered from them in the twelfth century.

† "Origines Parochiales Scotiæ."

proof to the Irish occupation of the district, and is quite distinct from Ern or Earn in Perthshire, &c.

The lands bestowed by Matain MacCairill to God and St Drostan, have been supposed to be those of Altire, about two miles eastward from the Church of Deer. There certainly were lands called Cairill in the parish of Old Deer, partly in Aberdeenshire and partly in Banff; but there was other land so called to the west of the River Spey in the district of Moray, and which it is more probable was the grant. There was also a parish called Altyre, which belonged to the parsonage of Dallas, but annexed in 1661 to the parish of Rafford, Elginshire, in the district of Moray. The lands referred to in Aberdeenshire were called Carolstoun, and became owned by the Dempsters of Muireesk, Pitliver, &c., who are described as free barons and proprietors of the lands of Carolstoun, Auchterless, &c., before the middle of the fourteenth century.* Although not actually in, they were close to the jurisdiction of Matain MacCairill. We will hereafter give more particulars. At present we have to state that the Gospel in the "Book of Deer" is believed to have been written in the ninth century, and is in Irish handwriting. An idea also prevails that it may have been native. The period is arrived at from the character of the writing, &c. We have already mentioned the statements of Keith and Butler in regard to St Drostan; both agree that he was a prince of royal blood. It is added of the Abbot of Dalcongaile that in his old age he lived as a recluse in a forest; and that his remains were deposited in a stone coffin at Aberdeen. It will be seen from what we have previously mentioned about this saint, that there is some confusion, unless there were two of the name.

Before quitting the east coast, we have to mention another place which appears to have derived its name from the Mac-Cairills. It is in Fifeshire, south-east of St Andrews. In

* The manner in which ancient names are allowed to be changed will appear when we state that in A.D. 1529 a charter under the Great Seal was granted by King James V. to Willielmo Dempster de Carolstoun, Auchterless et Muresk, &c. In the next charter John Dempster is styled of Auchterless et Muireesk, &c. (Carolstoun omitted); and in 1588 the title in a new charter, is simply Muresk, &c.

a map of Scotland drawn up by the late Professor Cosmo Innes for his "Sketches of Early Scotch History," to represent the civil divisions in the thirteenth century, he gives a place therein called Carail. It is also shown in his map giving the ecclesiastical divisions, probably taken from the Cambus-Kenneth Chartulary, as we find the following entries :—"Confirmatio De Karell Vilelmus rex Scotorum (circa 1174).—Wilelmus Rex Scotorum, marca annui Redditus de Carel (circa 1178).—Confirmatio Willelmi Regis De Marca Kerrall—dedit in burgs de Karell." Adam Karail, who died in A.D. 1227, was one of the Clerici Regis, and Bishop of Aberdeen. We also found in the Ragman Roll that in A.D. 1296, Lambard Vicaire de Karal (Fifeshire) swore fealty to King Edward I., and John of Carral was Prior of the Abbey of Cambus-Kenneth, 25th April 1336.

We further learn that, spelled Carraile, it was of considerable note as early as the middle of the ninth century. There was also much fighting about the locality with the Norsemen, and near to Balconie House is a small cave, where, according to tradition, King Constantine II. was beheaded by the sea rovers in A.D. 874, after a severe battle. Cairill, then Carraile, is now metamorphosed into Crail, a royal burgh and parish, although in maps of Fifeshire in our possession, with the date 1645, and the name Jacobus Gordon,* Ecclesiastes Rothemayns, thereon, even to that period it is spelled Careill and also Carell.

In a charter (King Robert II.) given in Robertson's Index, there is, "terrarium de Tornakyders in Constabularia de Carale, et in vic de Fyff." Also King Robert the Bruce gave a charter to Ricardi de Bellomonte, of the lands of Killmunkyn de Karell, in the same county. We next find in the "Munimenta de Melrose," that in the reign of King David II., one Adam de Carral was a monk of the monastery of Dunfermline, "Acta de Carral Monacho mon de Dumfermelyn." Another entry in Robertson's Index of charters, gives, "Willielmi de Eyehles et Beatricis de Carletoun, spouse ejus—barony of oures in vicinity de Kyncardyn—resigned 1371."

* Son of Sir Robert Gordon.

We may finish this list with the estate of Pitcairlie in Fifeshire. Pont spells it Pittcarly, and Pitcairly we also traced, but Pitcairlie is the form found at an early period. Neither the present owner nor the minister of the parish could give us any special information from the papers in existence. The prefix Pit is very common in Fifeshire; in Pont's map we find thirty estates and places with it in the county. It is also found in Perth and Aberdeen shires, but not to the same extent. It is from the Norse Pitti, meaning a piece, a portion of land. As mentioned by Skene, in "The Four Ancient Books of Wales," the old form of Pit and Pitten, as appears from the "Book of Deer," is Pette, and seems to be a portion of land, &c. This confirms what we give from the Norse.

In connection with what we have given in regard to the district called Mannand, we may add that in Ossian's poems the name spelled Carrul appears. His residence is rendered in Gaelic Caol-Abhamn, a narrow river, by Armstrong, and situated to the south of Agricola's wall. Dr Waddell, in his "Ossian and the Clyde," states that Carul, who lived at Colam or Colzam, on the water of Kelvin, a little to the west, was a petty sovereign there, sometimes at feud with Fingal, and sometimes with the Romans, but his territory, if he had any at all, must have included Castlecary to the south-east, which latter name is nothing more than a corruption of Castle-Carul. It is also mentioned in these poems that one of the bravest of the sons of Fingal was named Carruil, at whose death in combat with Gaul, the bards poured forth their lamentations over him in the beautiful poem called Bàs Charruil. Another with the same name was the son of Ceanfeadhna, Cuchullin's bard. We do not enter into the subject of Ossian's poems in connection with the name in Galloway, for we are in a like position of many others in regard to them, and they have puzzled us more and more since some insight into the Irish and Norse annals has been obtained, but we merely wish to observe, as the name has been necessarily mentioned by Dr Waddell, that some may be inclined to ascribe an origin in

Scotland, and particularly in the district shown by him, or in Fifeshire, &c. We think, however, that our extracts from the Irish and Norse annals, together with the "Book of Deer," will prove the contrary in the clearest manner. At the same time we may state that the poems referred to more and more confirm a close connection between Scotland, Ireland, and Scandinavia, beyond any record to be found, and which we fear is not likely now to be unravelled. To us, confusion as to periods seems to exist, which if settled might tend to clear away many of the difficulties now surrounding the vexed question so long at issue. Dr Waddell refers to Colna-Dona, daughter of Carul of Col-Amon, and mentions the locality as the Carron in Stirlingshire. He also mentions Carrul to have been a petty sovereign, and yet he states "but his territory, if he had any at all." This seems to us to be contradictory; the territory made the sovereign, for without it he could have no rule. Probably it means private territory, or what we now call an estate. However, it is of no moment as regards this history, for we have mentioned that we base nothing on these poems as affecting the subject in hand. We treat them as distinct, and rest on the authentic annals quoted, but that something may be traced, sooner or later, giving a link, is far from improbable.

To return to the west coast, we find in the "Pictish Chronicle" that Domnal, son of Cairill, died in the tenth century. The year is not stated. We next gather from the "Cawdor MS., 2d Rep. Hist. Manuscript Commission," page 193, a notarial instrument appointing Duncan, son of M'Dunlewe, clergyman of the two parishes of Killespic Kerrill and Kilmaronock, in the diocese of Dunkeld, dated 12th March 1541. The translation of Kill-espice-Kerrill, in English, is the church of Bishop Kerill, founded by him, believed five hundred years previously. He is the second of the name found in the early church, as in Ireland, Saint Degha, surnamed Mac Carril, was bishop in A.D. 586. The third of the name was Condmhach h. Cairill, bishop of Connaught, who lived in the eleventh century. Kill-espice-Kerrill is shown in Pont's map, and is in the united parishes

of Ardchattan and Muckairn, Argyleshire, all of which belonged to the extensive diocese of Dunkeld in later times, and was originally a part of the ancient possessions of the Irish-Scottish Church of Iona. The missionaries of that church had pushed their way far to the north-east at a very early period, as found in MS. at Dunrobin, and as we have mentioned at page 374.

The Cairills, as we have shown, left their name in different places in the north. The Mormaership which they held was extensive and powerful. That they were deprived of it is also evident, and the question is by whom. We have read a statement that the Mormaers of that district sunk under the ascendancy of the kings of the line of, and during the reign of, Malcolm Canmore. Until dates are compared, there is some appearance of truth in this, but it was forgotten that before and during his reign the Norsemen * had obtained such a hold of Scotland that, as we have stated in our Historical Sketch, Malcolm Canmore and his predecessors held a second position. We have already stated that Sigurd, the son of Earl Hlödver, by his wife Audna Cairell, not only retained Caithness, &c., by main force, but also seized on Ross and Moray as well as Sutherland. Probably this may have arisen from an ideal claim, his mother being a Cairill. Whichever way it was, he was a formidable rival to the kings of Scotland in those parts, until his death at Clontarf in A.D. 1014. Afterwards the ruler of Scotland, until his death in 1064, was his son Thorfinn, whose power far exceeded his father's, as he held nine earldoms, that is districts, among which is found Ross and Moray,† the district over which the Cairills had been Mormaers. In the

* Notes in regard to the Norsemen will be found at pages 29 and 30.

† In the "Book of Deer," it is stated by the editor (1869) that the first Mormaer of Moray on record is Ruaidhri or Rory, who was succeeded by his son Malbride. that he was followed by his brother Finlay, who fought with Earl Sigurd between A.D. 1005-1009; that Finlay was slain by his nephews Malcolm and Gilcomgain, sons of Malbride, on which Malcolm, mentioned in the text, became Mormaer, and died A.D. 1029. That Gilcomgain his brother then became Mormaer, and was slain in 1032, leaving a son, Lulach, who was killed A.D. 1058. We have here a complete Norse succession from the tenth century, the period when a firm hold over Scotland began to be obtained.

"Annals of Tighernac," under date A.D. 1020, there is an entry relating to the kinsmen of Malcolm Maelbrigde, called King of Scotland, whose daughter married Sigurd, and was the mother of Thorfinn, who held the most of Scotland with an iron grip. The entry is to the effect that, "Findlaec, Mormaer of Moreb (Moray) son of his brother Maelbrigde MacRuaidhri was slain." Again, in A.D. 1029, that "Malcolm, the son of Maelbrigde M'Ruadri, King of Alban, is dead." We have record here of the Norse Earl Malcolm, the rival of Malcolm, the son of Kenneth, King of Scotland, mention of whom is also found in the same annals under A.D. 1034, in a highly exaggerated style no doubt. It is that "Malcolm, son of Kenneth, King of Alban, head of all the nobility of the whole of Western Europe, died." We next trace, in the "Annals of Ulster," A.D. 1032, that "Gillacomgan MacMaelbrigde Mormaer Murebdo loscadh co coeait do dhui-nibh imme," which is that "Gillacomgan, son of Maelbrigde, Mormaer of Moray, was burnt along with fifty of his men." The same information, under the same date, is found in the "Annals of Loch Cé." We enter into these particulars to prove that the Norsemen had got full possession, and had become the Mormaers of Moray and Ross.

The Mac Cairills were driven from Ross and Moray by the Norsemen, and the hostility evinced to these invaders in Carrick and Galloway proper, mentioned under Cruggleton in volume I., is now fully understood. The appearance of the Mac Cairills in Galloway (Carrick was then part), as handed down, agrees with the period when they must have been forced to retire from the north. They have always been known to have settled in Carrick at an early period, and at a subsequent date they are there found. In the "Melrose Chartulary," during the reign of King William I. (The Lion), which was from 1165 to 1214, two of the Mac Cairills are found as witnesses to charters. The first appears in a confirmation to Melrose Abbey of certain lands by Duncan, son of Gilbert, Earl of Carrick (son of Fergus, Earl or governor of Galloway), in which district (Carrick) the Cairills had been settled for two or three centuries. The name in this document

(in the Earl of Morton's possession) is given as Mecmaccharil, written down in the usual manner at that time, as it sounded to the ear of the penman. The first three letters are a corrupted abbreviation of Matain, being rendered Mec instead of Mat. Matain or Batain, as we have already shown, was a hereditary family name. Maccharil is a corrupted Gaelic spelling for Mac Cairill, an example of which is found in an ancient Gaelic poem called "Bàs Charruill," the death of Cairill. The wording of the charter is, "Dunecanus filius Gillebtj, filij fergus. Comes de Karic, &c., &c." The witnesses are, "His Testibz. Joceline Epòd Glascuensi, t Ecclia Glascuensi. Comite Dunecan t Malcholmo fil e^g. t hrede. Comite Gillo. W. Alana Dapis s^o Dni Reg. Willo de Morevilla. Constabulario dni Rego Gillec st Mecachin. Ewine Macalewin. Johe filio Willi. Recheri. Mecmaccharil. Edgaro Macmurchan Camrario meo. Gilleb de Macmehin. Achostduf t Ean fre suo." The foregoing is "Duncan, son of Gilbert, son of Fergus, Earl of Carrick, &c., &c." "Witnesses, Joceline, bishop of Glasgow, and the church of Glasgow. Earl Duncan, and Malcolm his son and heir. Earl Gille. Walter son of Alan, dapifer to the king. William de Moreville, Constable of Scotland. Gilchrist Macgachen. Ewin Mac Ilwaine. John son of William Recherus. Matain MacCairill. Edgar Macmurchan, my chamberlain. Gilbert Macmeiken. Achostduf and Euan his brother."* In the same Cartulary, and during the same reign, the next of the name found is as a witness to a charter granted by Richard de Morauilla (de Morville), Constable of Scotland, whose residence was in Ayrshire. The name of this witness appears as "Rad. Makerel" (Randolph MacCairill). He was probably the son of Matain. In both spellings of the name, as given in the charters, we have an example of the intermixture of Norse with the Gaelic, which became so strong after the arrival of the Normans in Scotland, that it is difficult to trace origin where there is no clue of any kind to

* We have in some of these names an interesting record of the Celtic owners of lands, all of whom have disappeared as proprietors.

guide. The Norsemen, and then the Normans, assumed the Celtic forms in some instances, and the latter got corrupted through this. The penmen being churchmen, and in general foreigners, particularly in the early days of the Norman rule, for it really was such, accounts fully for the mutilation of the names in charters. The use of the letter K instead of C, we have already dealt with.

That the MacCairills were adherents of the Irish-Scottish Church of Iona is apparent, and that they were not favourable to the introduction of the English Church which acknowledged the Pope as its head, forced by King David I. on the people of Scotland, with such ruinous effect to the Celtic proprietors, is to be believed, and accounts for much that subsequently happened. It is to be remembered that to carry out his object, King David received into Scotland large numbers of Anglo-Normans, to provide for whom the Celtic proprietors were deposed right and left, and the lands belonging to the Church of Iona also seized on, and given away in the same manner. In the parish of Borgue, in the Stewartry, the Irish-Scottish Church had considerable possessions close to lands called in ancient times Cairilltoun, as in Carrick, &c., but now spelled Carleton. We have entered into this subject under Earlstoun, parish of Borgue, and will only here state that there is no doubt the MacCairills had these lands in Borgue, and that it was from the bay of Kirkandrew, or other creek on the coast, directly opposite to Cruggleton, that the attack on that fortress was planned and successfully carried out under the auspices of the churchmen of Iona settled there.

At page 440, volume I., we mentioned the treachery of Sir John, commonly called Lord Soulis, in A.D. 1282, when the guest of William Cairill or Kerlie. We should then have stated that he was the descendant of Ranulph de Sules, an Anglo-Norman, whose father obtained from William the Norman a settlement in Northamptonshire, no doubt one of the military retainers then squatted over England by the Conqueror to the exclusion of the native proprietors, who were at that period robbed of

their lands without mercy. Ranulph de Sules, for a similar purpose accompanied King David I. to Scotland, and obtained lands in Liddesdale, Teviotdale, and Haddingtonshire. Neither he nor his descendants had any lands in Galloway, until King Robert the Bruce gave a grant in Borgue parish, which was soon after forfeited.* The family residence was Hermitage Castle, in Liddesdale. Nesbit, in his work on Heraldry, &c., states—"William and John de Soulis, the eldest dominus of Lydisdale, inflexibly attached to the English side. Sir William was governor of Berwick in 1320—convicted of treason, and forfeited by King Robert."

In the Perth edition of Wallace by Harry the Minstrel, edited by Morrison, from want of information he confused the distinct surnames Kerlie and Ker. Of the latter surname there were four who swore fealty to King Edward the usurper. We will give them as found by us in the Ragman Roll (original)—William Kerre, no designation, but believed to have been the ancestor of the Kers of Kersland, parish of Dalry, Ayrshire; Andrew del Ker-del Counte de Striuelin (county of Stirling); Henry Ker-del Counte de Edeneburgh; Nicole Kerre-del Counte de Pebbles; Aleyn de Keres-del Counte de Are. The name of Ker † in early times was unknown in Galloway.

The M'Kerrells of Hillhouse, parish of Dundonald, Ayrshire, have held that property since A.D. 1600. Of recent years they are shown as being descended from a Sir John M'Kirrill, who appears in the roll of Battle Abbey. The roll, however, is not valued as trustworthy, and certainly it cannot be in this case, if, as has been assumed, Sir John was a Norman, which his name condemns, it being clearly Celtic. Besides, a family in England named Money Kyrle, at one time also claimed him, and that Sir John M'Kirrill was misnamed. This family

* See charter to Candida Casa given by us under that establishment, parish of Whithorn, in this volume.

† Those of the name of Ker or Kerr are stated to have settled in Scotland in the thirteenth century, being of Anglo-Norman lineage, the first having come to England at the Conquest in A.D. 1066. The English form is Carr.

however, has dropped the claim. We can state, as related to us by our father, the late Captain Robert M'Kerlie, that about forty years or more ago, Mr M'Kerrell of Hillhouse called on him to claim kinship as an offshoot of his family. There is no doubt that the M'Kerrell family is an offshoot, but it could not then, and cannot now, be shown or traced. It is to be regretted that they were of late years so misled as to claim a Norman origin, which is erroneous.

There was a John Carletoun, to whom King Robert the Bruce granted the land of Salmakeran, Enache, &c., but he did not belong to Scotland. He appears to have been one of the Carletons in England. The land given was in Liddisdale.

At page 443 we mentioned how the Cairills, Carrols, or Kerlies were so treacherously dealt with by the churchmen of Candida Casa, and we have since discovered that when Robert the Bruce granted the charter which gave the superiority to the priory, he was then sick in the ecclesiastical building. A portion to this day is known as Bruce's Ha' (Hall), in which he no doubt then resided, as also in his last pilgrimages in March and April 1329, during the last three months of his life, when the artful monks wheedled the dying king out of "verie mony lands," that is the owners thereof. In 1309, when he was deceived by the churchmen, and granted the charter referred to, it is stated that he was then afflicted with leprosy (probably misnamed) the result of bad food, and the hard life he had to lead when nobly following up the struggle for independence which the heroic Wallace had sealed with his life. Bruce was deeply indebted to the Church, which, in fact, as we have stated under Garlies, parish of Minnigaff, raised him to the throne, and also from having been excommunicated for the slaughter of Comyn at the altar of the church at Dumfries, he was only too ready to grant any ecclesiastical request. To quote from Burton's* History of Scotland—"Among those who, like Prynne, think there is

* "History of Scotland," by John Hill Burton, LL.D.

'nothing so ravishing as records,' there is sometimes an inclination to place absolute reliance on the import of genuine charters. Yet we shall have to meet many instances in which they tell false tales. Whoever had a claim which was disputed had an interest in having it profusely recorded. Claims which were repudiated yet found their way to the records. Sometimes exemption from a claim or an obligation is recorded when the real difficulty was that it could not be enforced. Every magnate having pretensions to sovereignty kept some cunning clerk in his 'Chapel of Chancery,' ever preparing documents which were aptly termed *munimenta*, or fortresses round their master's prerogatives and powers. The churchmen thus gifted did not neglect themselves; the ecclesiastical 'chartularies' or collections of title-deeds are the most perfect in existence."

This description is a good exposition of the roguery and robbery that existed in these times, and fully applies to Crugleton.*

As Dr Burton also states, "the temptations to forgery were enormous, and we cannot wonder that they were irresistible." What greater forgery than to state "Carta Candide Case, of Craigiltoun, quhilks perteinis to Lord Soullis," when the latter never owned an acre of land, or a building of any kind in West Galloway (Wigtonshire). Such were the churchmen of the Church of Rome. The "Lord Soullis" was Sir John, whose property elsewhere was forfeited by King Robert the Bruce, and the monks made use of his name to get a charter of Crugleton Castle and lands.

We may mention here that among those who swore fealty to king Edward I, in August 1296, a William de Palmelot has been mentioned, and as there is a farm on the ancient Crugleton estate, spelled Palmallet, it has been supposed that he was the owner. At this time, no doubt, the owner William Cairill or Kerlie, the close friend and fellow patriot

* In the "Descriptions of Scotland, MSS. Brit. Mus. Cott. Nero, D. 11," we find "Castrum de Baleswyntoun Johannis Comin, which, as rendered, was Dalswinton near Dumfries."

of the renowned Sir William Wallace, was deposed. Cruggleton was then in the possession of the English, and as will be seen at page 441, volume I., Wallace, apparently with no other object, went purposely into Galloway in 1297 to restore to his friend his patrimony. In Pont's Survey of 1608-20 we find no lands named Palmelot or Palmallet mentioned. When the name first appeared we cannot tell. There is no doubt a close similarity in sound between Polmalot and Palmallet, but we do not think that the person mentioned could have owned the farm in this parish. It is to be regretted that writers on these subjects have not examined the original Ragman Roll, instead of following Prynne, whose version is not always accurate. This roll is still in good preservation. We have gone over the sheets. There is no William *de* Palmelot, but simply a William Polmalot. He is styled of no lands. It does not, however, follow that he had none. Whoever he was, he could not have owned the Cruggleton Palmallet. He may have been a churchman. But supposing that the farm now called Palmallet was then known by that name, it could not have entitled William Polmalot to the position he appears to have held. In our opinion the William Polmalot was from Aberdeenshire, where there are lands, or were, so called, in the parish of Banchory-Devenick.

At page 444, volume I., we have to add to the third paragraph that the lands which Gilbert Kennedy* of Dunure obtained a charter of in 1366, neither his father John, he, nor his descendants ever got possession. These lands were Cruggleton, Poltoun or Powtoun,† and the two Broughtons, all of which are believed to have formed part of the Cruggleton estate in ancient times. As we have shown at page 446, volume I., the Priory of Candida Casa got the above-mentioned charter cancelled, yet they had not possession, but, Church like, held in abeyance the charter given to them

* See page 362 as to the origin, &c., of the Kennedies.

† In the ancient British districts of Cornwall and Wales we find this name. In the first as Polton or Powton, and in the latter Pulton. It is also to be found near Dalkeith, Midlothian.

by the sick king. We have already quoted from Burton's "History of Scotland" in regard to the rogueries practised by the Church, &c., and we will again give another passage from the same history:—

"With the Celts, who loved the patriarchal system, and did not take kindly to the feudal, the process lasted down to the Revolution. Some of the proud chiefs would not hold by royal charter, or 'the sheepskin title,' as they called it. The fief would then be forfeited, and transferred generally to some aggrandising house. Even in such hands the sheepskin title might not be at once available, but it could be put by, and when the right time came, it gave the legitimate influence of the law to the necessary coercion." As regards Cruggleton, it applies fully.

As we have stated in our second Historical Sketch, formal charters were first introduced by King David I., and were considered an innovation most repugnant by the Celtic proprietors.

At page 446, the second paragraph should commence thus—"The next notice we have of Cruggleton, is a charter granted by — Douglas in 1421, of the farm of Kevands to John de Cavens." This was one of those nominal acts of despotism, referred to in our quotations from Burton's History of Scotland, in which the Douglasses excelled. The holding, however, was short. In the last paragraph of page 446, we mentioned that the sacrament was administered in the place of Congilton (Cruggleton) in April 1563, by Malcolm,* commendator of Whithorn, and other individuals, who were found guilty, and sentenced to be put in ward within the Castle of Dumbarton. Again, in April 1569, James Stewart, Earl of, or better know as, the Regent

* We have also found a Commendator in the same year, named Quintin Kennedy. Douglas, in his Peerage, states that Robert, the third son of Sir Robert Stewart of Minto, who died in 1554, was the Prior of Whithorn. This may or may not be correct, for Douglas has made mistakes. There is proof that the Regent Moray sold the lands of Cairiltoun, not far distant, and in Glasserton parish, to Sir John Stewart of Minto, the brother of the said Robert. Whether or not this has caused a mistake, by Douglas confusing Robert the abbot with Robert of the Minto family, is not known. Robert the Abbot, or Commendator, as given by us, is correct.

Moray, wrote a letter to Patrick Vaus of Barnbarroch, stating that *his brother*, the Commendator of Whithorn, was about to be besieged in Cruggleton Castle, which, as stated in the letter, pertained to him, and requesting that aid might be obtained. These two incidents seem to have caused Sir Andrew Agnew, in his "Hereditary Sheriffs (1864)," to state that "their (M'Kerlies') occupation was not continuous, for the priors often kept house there." This is a mistake, for the residence of the M'Kerlies was continuous until the Reformation, which was in 1560. Beyond what we have given, there is not the slightest trace of information to be found of the churchmen of Candida Casa, or any one else, from the days of Wallace, having resided within the walls of the Castle, excepting the M'Kerlies, as handed down.

The fact of the Commendator being there in 1569 is easily accounted for, as in a very few days in 1560, the Church of Rome in Scotland was overthrown, and not a few of the Church dignitaries failed not to gratify their avarice. As mentioned in Robertson's* "History of Scotland," "the abbot, if he had been so fortunate as to embrace the principles of the Reformation from conviction, or so cunning as to espouse them out of policy, seized the whole revenues of the fraternity, and except what he allowed for the subsistence of a few superannuated monks, applied them entirely to his own use." This description applies very fully to the Priory at Whithorn, and under the charter of superiority, granted in 1309, which was kept in abeyance, Cruggleton was dragged into the confiscation, and the M'Kerlies, its real and ancient owners, ruined. The brother of whom the Regent Moray wrote, was Robert, styled abbot of Whithorn, and the youngest of the six illegitimate sons of King James V. whose names have been handed down. James, the Regent Moray, was the eldest, and born in 1533. Their father, King James V. was born in 1512, and died in 1542. As his base-born children were by

* The Rev. Doctor Robertson, Principal of the University of Edinburgh and Historiographer to the King, 1787.

different mothers, it is not possible to arrive at all of their ages, but it matters little, as they were made dignitaries of the Church when mere children. Their father was a very popular king, and known in his roivings through the country as "the Gudeman of Ballangeich." From the Treasurer's Accounts, various items are found for these children. How many he had will never now be known, but seven are traced from having mothers of good position—viz., James, who, when five years of age, was made prior of St Andrews. He afterwards became one of the most powerful of the Protestant leaders. In 1562 he was created Earl of Moray, and in 1567 Regent of Scotland. He was got by Elizabeth, daughter of the Earl of Lennox. Robert, by Eupheme, second daughter of Alexander, first Lord Elphinstone, became abbot of Holyrood House, and in 1581 Earl of Orkney. He is described as full of avarice and worse failings. John, by Elizabeth, daughter of Sir John Carmichael, became prior of Coldinghame, Berwickshire, and was father of Francis, created Earl of Bothwell. James, by Elizabeth, daughter of (John?) Shaw of Sauchie, Stirlingshire, became abbot of Kelso and Melrose. He died in 1558. Adam, another son by Elizabeth, daughter of the Earl of Lennox, became prior of the Charter House at Perth. Robert (second so named), by whom we do not learn, became Abbot of Whithorn. The only daughter mentioned is Jean. She was also by Elizabeth, daughter of Sir John Carmichael, and thereby sister of John. We have given all their names, to show what a formidable array of leading Churchmen had arisen just prior to the Reformation. Many apologies are made for the number of illegitimate children which King James V. had. He had only reached his thirty-first year when he died. We have nothing to do with this subject beyond the fact that it proved a serious matter to those whose lands had got mixed up with the Church; for these sons were provided for from that source. The sons we have specially to deal with are Robert, Abbot (*alias* Commendator) of Whithorn in 1560, and James, Prior of St Andrews, afterwards

Earl of Moray and Regent of Scotland. The farce of a sale of the lands of Cruggleton, with others, by the Convent of the said Priory—that is, by Robert, the Abbot, *alias* Commendator, to his brother James, Earl of Moray, was gone through, the superiority being retained. What became of the Abbot we cannot trace; but he was alive in 1580. Lord Moray is stated afterwards to have sold the lands to Sir John Stewart of Minto, and he again to Sir Patrick Vaus of Barnbarroch, who had been pastor of Winton, East Lothian. There was a contract, dated 9th June 1580, between Robert, styled Commendator of the Priory, and Patrick Vaus of Barnbarroch, then one of the spiritual lords of the Council in Edinburgh, who obtained the position of administrator to the Priory, thereby possessing much power over all the property that belonged to, and was made to belong to, *Candida Casa*. We enter fully into this party affair to show what Churchmen were, and what not a few of the converts to the Reformed religion were guilty of. To quote again from Principal Robertson's "History of Scotland," in regard to the grasping of lands. He says, "Zealous as the first Reformers were, and animated with a spirit superior to the low considerations of interest, they beheld these early symptoms of selfishness and avarice among their adherents with amazement and sorrow."

James VI. was a weak King, and those in his favour knew how to take advantage of it. The lawyers and the clerical converts from Romanism were pre-eminent at this time in looking after their own interests. As an example, Sir Thomas Hamilton, the King's Advocate, is enough. Wily and hoarding, as he is described, he obtained at the Reformation a large share of the lands, which, in proper terms, was plunder.

We have now given the principals who seized on the lands, &c., of Cruggleton at the Reformation. The question yet to be dealt with is, Who destroyed the ecclesiastical and family records in the Priory? Was it the monks, when they had to beat a hasty retreat to the Continent and elsewhere, or was it Robert the Abbot, *alias* the Commendator,

or those about, and who followed him? We think the monks were probably guiltless.

We have stated that the M'Kerlies continued to reside in the Castle after this. John M'Carole was resident there in 1583, as mentioned in the *Inquisitiones de Tutela*; but it was only on sufferance, as the patrimony had been seized on. The long lives in the family have brought these periods very close. Through this, so far as lives are concerned, the Reformation, with the roguery of abbots and commendators, &c., and the rapacity of converted (?) ecclesiastics and laymen in power, have come down very fresh to the present lineal descendants from a pure trustworthy source. Although the Abbey of Crossraguel was only founded about A.D. 1240, the statement that the early history of the family was known to the monks there, is not to be doubted. The records of the Priory of Candida Casa are believed to have contained much information. In addition to what was thus lost, we mentioned at page 453, volume I., the misfortune which befel John M'Kerlie,* the then representative, when in

* It should have been stated at page 453, volume I., that John M'Keand was the father of Nicholas, his first wife, and had considerable property. The M'Keands being of ancient standing in Galloway, we have been desirous to trace their history, but with little success. Mackenzie states that the name is evidently a corruption of M'Owen; and Owen Galvus, son of Eugenius, is mentioned by historians as ruler of the Cludenses. We will not enter on this; it does not seem clear. In Gaelic *Cean* for *Kean* denotes the head, and *Keand*, a tribe or family, as correctly stated by Mackenzie. We have found the name applied to lands, as *Uchtred Mac-keand* (spelled *Ochtrymackean* by *Pont*), at *Dunskey*, parish of *Portpatrick*, and as *Keandmoir*, now *Kenmoir*, at *Culvinnan*, parish of *Kirkcowan*. It is recorded on the tombstone of John M'Keand, that he died on the 16th June 1711, aged 51, as also the death of "Ann M'Keand, first spouse, and Sara." Beyond this the letters are obliterated. Above, there is a coat-of-arms, with *JMK* (John M'Keand) at the base of the shield, in which appears an animal rampant, but whether or not a lion cannot be made out. The motto is in a scroll above the shield, but not to be deciphered, as also more lettering in a section above. The stone is large, but atmospheric action has been busy. We employed a qualified person to clean and take a rubbing of it. There is something in regard to the foreign trade of Galloway to be gathered in connection with John M'Keand, who was a merchant. The wine trade of Leith is known to have existed for centuries. In 1477 the duty there was 1s. 4d. (Scotch money) per tun. The first who imported wine, &c., into Dumfries was Francis, second son of Edward Irving of Bonshaw, an ancient Dumfriesshire family. Francis Irving was educated in France, and afterwards formed a connection at Bordeaux, when he had settled at Dumfries as a wine importer. As

company with his cousin, Thomas Baillie of Dunragit. The omission to commit to paper all the minute particulars which he so well knew is now greatly felt. The history and the particulars about his ancestors were so well known to him that he could recount the past with ease, as well as the stirring events handed down, which, as related, he did with a clearness and earnestness that made them felt. The Reformation, with the eviction of his ancestors from Cruggleton, was, from the few who preceded him, coupled with his own long life, a comparatively recent affair. There

Provost, he presided at an entertainment to King James VI. He had much property, and much more was acquired by his sons and their descendants, several of whom were also Provosts. They married well. From these Irvings descend the Irvines of Castle Irving, and other families in Ireland. The next family to be mentioned are the Reids. James, son of John Reid, Kirkmahoe, became a merchant in Dumfries. He would appear to have joined the Irvings' house. His son Thomas, born in 1762, attained great wealth and eminence as a London merchant, and was created a baronet in 1823. His brother Joseph was also a merchant. From these two families came the great firm of Reid, Irving & Co., in London, who occupied a leading place as merchant princes until 1846. That John M'Keand was connected with the Dumfries house in the seventeenth century, we believe. John Murray, who married Nicolas, daughter of John M'Kerlie, was connected with it; and our impression is that it came about through her grandfather, John M'Keand, being, if not in the same house, in the same trade as a merchant. The possession of a quantity of the finest old Continental china, in dinner, &c., services, confirms this, as at the period, it was rare in Galloway. A curious record as to the period is a handsome china teapot, of Continental make, which in 1850 could be traced in the one line of connection for about 200 years. Tea was first introduced in A.D. 1666, but was probably privately known and used earlier. John M'Keand was then a child; but he and his daughter, Mrs M'Kerlie, are no doubt the line referred to by John Murray, in his memorandum in 1850, signed by him, and put inside. The Murrays were in possession at one time of a large fortune, but did no good, it being squandered, and in 1850 many valuables had to be sold, the occasion of sending this relic, with other articles, to the late Captain Robert M'Kerlie, the mother of John Murray having been the latter's half sister. When merchants, the Murrays had their own ships for wine, &c., cargoes. We may add, in regard to the name of M'Keand, that on the Woodhall estate, parish of Balmaghie, there is, or was, a farm called Keandnick. The word nick is the Gaelic for daughter—thus, Keand's daughter. At Cumloden, parish of Minnigaff, there was also land called M'Kewn. The leading clue to the name and family is No. 8 Charter in Robertson's Index—viz., "Carta Johannis, fil Gilberti, Donald McKan, terras de Suchayche." Further notice of this will be found under Southwick, parish of Colvend. There can be no doubt that this person was a MacKeand. The charter was granted by King Robert the Bruce. Lastly, we will state that the name may have been taken from the Norse, as we find Meckan, son of Magnus, King of Norway. It may have through these rovers been introduced into Galloway.

was no obscurity. Of fine personal appearance, the possession of great bodily strength in his youth made old age wear lightly, with unimpaired faculties to the last, so that if it had been thought of, or the custom at the time, a store of valuable minute information could have been committed to paper. However, the strong religious feeling which then prevailed in Galloway extended to him, causing matters of more importance to occupy the mind, and on his deathbed he could say to the minister of the parish—"For the last thirty years I have walked daily with my Saviour." The usual sequence to religious persecution, the sufferings in Galloway, led many—though, we regret to say, not all—to a state of unworldliness of mind that, while clinging with excusable feelings of attachment to family descent yet all such was of secondary value; and to this cause, together with the ruin which was the lot of so many families, may be attributed, to a considerable extent, the lack of that information commonly found in other districts, the want of which cannot be understood by those who are ignorant of the history of Galloway in a truthful form. However, we are inclined to think that, some day or other, stray documents may yet be found to enable the history of this family to be made more complete.

Marion, widow of Robert M'Kerlie, the late representative, died on the 11th January 1875, in her 90th year. Robert M'Kerlie, Fleetwood, only son of John Rynd, Reynella, county Westmeath, died on the 2d November 1874.

In regard to the derivation of the name Crugleton, Chalmers, in his "Caledonia," gives different meanings. He states, "Crugelton parish obtained its name from Crugelton Castle. During the 13th and 14th centuries the name appears to have been written Craigiltown, Crogiltoun, Crigiltoun, and Crugiltoun. Craig, in the British and Scoto-Irish, signifies a rock, and creigle, in the British, a rocky place; so the name may be derived from the British creigle, with the common Saxon termination of tun, signifying a dwelling-place; or it may be derived from the British crug, a tump or hillock, or Crugelton, upon a hillock on the sea cliff."

In the Gaelic, creug or craig is for a rock, as Chalmers might have found ; but he was not aware of the true history. The British or Cymric colony, and the Saxons of whom he wrote, had ceased to have any hold over Galloway when the castle was erected about A.D. 1000. To attribute the derivation of the name from either of their languages, is therefore not to be credited. It is far more probable that the first Norse owner or governor was called Crugal, and from him the name given, with the *tun* added, which is Norse. That Crugal was a name, will be found in Fingal, Ossian's poems. We may also refer to what appears in Bishop Forbes' "Scottish Saints," in regard to Saint Malachy, Malachi, or Michael, who was born in the city of Ardmach, Ireland. The bishop states that Malachi twice visited Scotland, and on one of these occasions King David I., "in quondam castello suo," healing his son Prince Henry. Then that he went on to Cruggleton, and to the Ecclesia Sti Michaelis, and lastly to a port called Laperasperii. The bishop quotes the New Statistical Account, Wigtonshire, to show where Cruggleton may be found. Being unable to follow Bishop Forbes, he gave us his authority, viz., Saint Bernard's Life of Saint Michael. Saint Bernard was born in A.D. 1091, near Dijon, and died in 1153, being buried at Clairvaux of Burgundy. He was therefore contemporary with King David I. and the Irish Saint Michael. The editions of the life of this saint, written by Saint Bernard, which we have consulted, are dated 1624 and 1632. The portion we have to deal with is that, "Saint Michael having gone to Rome, he returned to Ireland *via* Scotland, and found there King David, in a certain castle of his, with his only son, lying sick of an incurable disease ; where, being entreated to stay, he sprinkled him with holy water, and cured him. David the father, and Henry the son, are yet living to this day. Although entreated to remain, on the next morning he departed, and, passing by the way of Crugeldus, restored speech to a certain young girl. Then, in the island of S. Michael, he cured a woman possessed with devils. From thence, being come to the hauen of Lapis-

perius, where he embarked, and passed over to Ireland, and arrived at the monastery of Bensorch.*

This saint made another pilgrimage to Rome, and on his way there, died at Clairvaux of Burgundy the 2d November 1148, where he was buried. As we have already stated, Saint Bernard died, and was also buried there five years afterwards. In the Latin edition by Messingham, we find Crugeldum for Crugeldus; the Ecclesiam Sancti Michæelis, and the haven called Lapasperi. In all other respects, the story is the same.

With the feeling that Galloway was the scene of the saint's wanderings, Bishop Forbes fixed on Cruggleton; then crossed the bay of Wigtoun to Cross Michael in the Stewartry, but failed in the haven where he embarked. King David, however, had but two residences in the west of Scotland where he resided, the principal one at Carlisle, Cumberland, and the other Cadzow in Lanarkshire. There is not a hint that he had ever a residence in Galloway. In Cumberland there was a place called Crogling, with a church, not far distant from Carlisle. It became a parish. Denton derives the name from the British words careg a rock, and lyn water. In the reign of Edward I. the lands were owned by Robert de Croglyn, from which the family took their name. In the reign of Edward II. the church is mentioned as Ecc^l. de Croglin. It is also found as Croglynge. We may further state that in the Annals of Ulster about A.D. 931, we find Crongilla as Mac-Cuilenain ri Conaille Muirtheimne, or, as given in a Latin explanation, Rex Conalliæ Maritimæ dolore moritur. We afterwards find that Mac Crongil, in a Latin translation, styled Rex Conalliorum, was slain. It is difficult to make much out of it, beyond the fact that the word maritime connects him with the sea in some way or other, and, as shown in these pages, Ireland was in the possession of the sea-rovers, more or less, for some centuries, it is therefore to

* Bangor, County Down.

be inferred that Cronghaille was one of them. In "The War with the Gaedhil and the Gaill," we find him as Cronghaille, son of Cronghaille.

To continue our trace of Saint Michael's route, there was a church dedicated to that saint at the mouth of the river Derwent, where the port or haven called Laperasperi may have been situated, and from which he embarked for Ireland ; but it is distinctly stated that he went to the *island* of Saint Michael, which we think could have been no other than the island so called on the east side of the Isle of Man. We have no doubt whatever that Cumberland and not Galloway was the scene of the saint's wanderings. The celebrated monastery of Holm Cultran, erected by King David was also there.

In entering into these particulars we wish to prove two things—the first being that the name Crugelton is from Crugel, a name actually found, and, as we believe, Norse. Cumberland was also under Norse rule for a considerable period, and the names of places to this day in that district in many instances bear full evidence to this fact. We consider that the Croglin or Croglynge there, was but another form of Crugel, from which we have Cruggletun, or as now spelled in the suffix with the Anglo-Saxon ton instead of the Norse tun, for a dwelling, &c. The other point is that St Michael was not in Galloway when he visited King David I. but in Cumberland.

We did not give in the first volume as full an account of the ancient chapel or kirk of Cruggleton as it merits. We stated, however, that there was every reason to believe that the ancient owners of the castle and lands were the founders, and this we adhere to. The Norsemen became converts to Christianity about A.D. 995. In the "Orkneyinga Saga" some account of this will be found. The ancient portion of the church at Cruggleton was either built by them or the MacCairills who followed them as owners.

The following sketch, taken by us from the south-west corner, will convey an idea of the building, which is surrounded with trees ; the grass intermixed with wild flowers

and ivy ; and the whole encompassed by a modern dyke, which preserves it from the encroachments of man and beast.



The chapel is divided into chancel and nave by a gable wall, but, we think, built at different periods, the walls not being of the same thickness. Those of the chancel are over 3 feet, while those of the nave are only $2\frac{1}{2}$ feet thick. The chancel and nave are both of the same width inside the walls—viz., 18 feet ; the first-named is 27 feet, and the other 36 feet in length. At the east end of the chancel facing the castle, is a niche about 2 feet from the ground, with a small crescent-topped loophole or window, about 18 inches in height and 9 in width. The arch in the gable wall between the chancel and nave is very simple, consisting of two spans overlapping each other ; the upper one of small depth. The columns are small in diameter, with simple capitals.

A modern wall with a doorway is now built over half of the columns. The remains at the north-west end of the nave show where the door was, which was of the usual size apparently. The chancel is evidently the ancient portion of the chapel, and outside of it, on the south side are the remains of an outer building, about 15 feet by 30, outside measurement, with the door to the west. It formed part of the building, but apparently not built at the same time

as either the present chancel or nave. The walls of this adjunct are only two feet thick. Probably it was erected, and other alterations made, when the chapel became the parish church. Beyond the simple archway already described, no ornamental architecture is to be found.

Such is an outline account of this ancient chapel, perhaps not given in correct architectural phraseology, but sufficiently so to act as a guide.

In Mure's "Old Church Architecture of Scotland," he evidently considers Craggleton chapel as early Norman, perhaps carried away with the mistake that Fergus, governor or lord of Galloway, built it, as, from want of information, it has been the rule to ascribe everything to him and his successors. The true position of these lords will be found in our Historical Sketch in this volume.

Mr Mure classes the chapel with the Romanesque* style of architecture. The only basis, however, put forward is the loophole or window which in small buildings of Norman church architecture are generally very simple, being, to quote from him, "in most instances a short, oblong, beveled opening, flush with the outer wall, and enormously splayed within." He gives, however, a very interesting description of a church on the Argyleshire coast, in which he says the chancel evidently belongs to an early period, and in style mostly resembles Norman, though some alterations have somewhat modified the pristine character. We refer to Kilvicoharmaig at Eilean Mor Island, off Knapdale coast, and nearly opposite the mouth of Loch Swen. It is the mother church of Knapdale, which he describes as a simple oblong, 37 feet 5 inches in length by 20 in breadth; internally divided into chancel and nave by a gabled wall, open by a semi-circular arch, composed of long thin slates.

* The Norman or Romanesque style is one and the same. It is found in England a short time previous to the advent of William the Norman in the eleventh century. The early style is plain and massive; the pillars were circular and short; and the arches semi-circular, or somewhat similar to a horse shoe. Norman architecture in the following (twelfth) century, is to be found with the smaller arches plain and simple, but the principal ones adorned with different kinds of mouldings, as the chevron or zigzag, the embattled fret, the beakhead, the billet, and the nailhead.

At the east end of the chancel there are two small round-headed windows. Also at that Kilchattan, Isle of Gigha, there are the remains of a chapel externally 38 feet in length ; of the ordinary Argyleshire pattern, with the usual lanciform window in the east end. The description of these churches or chapels, as given by Mr Mure, appear to us as similar in not a few respects to the ancient portion, or present chancel of Craggleton Church.

We will now give the description of an ancient church in Ireland from Petrie's valuable work. We refer to the church of Inishcultra. This church is stated by Petrie to have been built, or rather re-built (as a church had existed there from the seventh century) by the illustrious Brian,* monarch ; and that it may therefore fairly be considered in part, if not wholly, of Brian's time. The nave internally is given as 30 feet long by 21 feet wide, and the chancel a square of about 15 feet. The division between the two is a wall with an arch and columns. He also states that, as is usual in ancient Irish churches, the ornamental portions of this one, are chiefly found in its western doorway and chancel arch.

The dimensions differ in the different churches mentioned, but there is considerable similarity in the construction of all, and we are inclined to believe that those in Argyleshire and Wigtonshire now given by us were erected under the auspices of the church of Iona, from Irish models.

At page 435, volume I., we stated that the castle was 200 feet above the sea ; we find, however, from the Ordnance Survey map, that the real height is 150 feet.

In a note at page 437, mention is made of a work now not to be found, written by a monk, called "Father Stewart." This book, printed in the sixteenth century, belonged, as previously stated, to the late well-known Mr Deuchar of Edinburgh, who was a lapidary, &c., with a strong bias for antiquarian lore, from which taste a collection of rare

* He lived in the eleventh century, and was at Clontarf in A.D. 1014.

books had been made by him. We have now to add that he lent it for a considerable period to the late Captain Robert M'Kerlie, and his eldest son, brother of the writer of this, remembers it distinctly. For further particulars, we must refer to page 437, volume I., already quoted. This work is referred to by the late Captain Denniston, in his "Legends of Galloway." That it was a genuine book, the evidence we have given is sufficient proof. The late Alexander Brown of Langlands, parish of Twynholm, told us of some other rare books which the late Mr Deuchar showed to him ; but, as he added, they were all lost at the great fire which took place in Edinburgh in 1824. That a great loss of rare books has been sustained is certain, but it is not quite clear to us how they could have been lost at the fire mentioned, unless lodged in the block of buildings burnt down, or lent to some one there, which is probable, as it has been stated to us that Mr Deuchar's premises were not there, although near. The loss having been incurred at the great fire of 1824, was, as we have mentioned, corroborated by the late Mr Brown, who was very careful in his statements. A notice of him, and his worth, will be found under Langlands, parish of Twynholm.

Again, at page 448, volume I., we mentioned in a footnote an ancient book called "The Black Nuns of Wigtown." This book, in old black letter, has also been lost. We were anxious to recover it, and offered a good reward to cause every exertion to be made. That it was unfortunately burned with other old books, we much fear. The description will be found at page 448, and we will now give a statement in regard to it signed by the owner.

WIGTOWN, 22d August 1874.

I, Alexander Kennedy of Wigtown, have to state that all I remember about the old book "The Black Nuns of Wigtown," is that it was an account of Cruggleton Castle, and the M'Kerlies, who owned and lived in the castle. So far as I remember, little was said about the Black Nuns,

it merely mentioned them, and that was the title of the book.

"How the book was lost was that it was very old, and the binding broken and in leaves, and both I and my brother-in-law, George M'William, think that it was burned among other old books and papers destroyed when my brother-in-law, George M'William, left Wigtown in May 1861 for Bolton, Lancashire. As for the date of the book, I have no recollection, but it was old print, and much the same history as given in a new book."*

(Signed) "ALEXANDER KENNEDY."

"I hereby certify that I know Alexander Kennedy very well, and believe him to be truthful."

(Signed) "JAMES CULLEN,
Parish Minister, Wigtown."

The original of this statement we have in our possession. Alexander Kennedy is the sexton, parish church, Wigtown, and we have found him very intelligent. We saw him again lately, but no trace had been found. He told us that it came into the possession of his family with some other old books, which were purchased at a sale.

From his statement about the book, first accidentally learned by us in 1862, very clear particulars appear to have been given about the M'Kerlies, and the fighting at Cruggleton. We enter into this subject with more minuteness than may appear necessary, but we write for the future, as we wish others had previously done. That not a few old books have disappeared in like manner, is well known to searchers. No better instance of this can be given than to mention the account of the discussion between the great church reformer, or rather restorer, John Knox, and Quintin Kennedy, Abbot of Crossraguel, in regard to the mass, &c. This account John Knox drew up, and it was printed in 1563. It was in black letter, but all but one copy disappeared, which is in the library at Auchinleck,

* "Standard of Denmark," in the "Legends of Galloway," by Captain Dennistoun.

Ayrshire. A facsimile edition was reprinted from this solitary copy in 1812, and the work thus placed within the reach of the curious in such things. Another example is that Henry Charteris published in 1570 an edition of "Henry the Minstrel's Wallace," yet the only copy now known to be extant is to be found among Queen Elizabeth's books in the British Museum Library, which is in good condition, and has been referred to by us on several occasions. We mention two out of many cases, but those given refer to men of whom Scotland should be proud, and yet works relating to both dwindled to one copy of each, and accident alone seems to have preserved them. It is not surprising, therefore, that works only of local interest should have disappeared in Galloway, particularly when the persecution is considered, when even the family Bibles were lost, everything that could be seized having in too many instances been destroyed.

With reference to the late Captain Denniston, it is evident that in his "Legends of Galloway" he repeats the information given in the "Black Nuns of Wigtown." He makes, however, no allusion to this book, but only to "Father Stewart's," and states in his introduction to "The Standard of Denmark," in the "Legends," "the following was taken about twenty years ago, from the recital of an old man, who gave its outline with a degree of clearness, and minute attention to particulars, seldom to be met with in a tradition of such length." As "The Legends of Galloway" were published in 1825, the period would therefore be about 1805. We find it to have been known in Carrick, as well as Galloway proper. The character which Captain Denniston had for embellishing has been taken advantage of by those who knew less than himself. His great mistake certainly was in not adhering to facts as given to him, which is to be regretted, but he should not be condemned in every way. His jumbling of dates and places was considerable. For example, in his Legends he makes Kirkclauch prominent, when it should have been Cardoness, which was owned by a freebooter for a time. He also introduced the

name of Featherstone, which was fanciful, as those of that name in Cumberland had no residence on the coast, but in Kirkoswald parish, many miles inland, and besides, they only settled there about the beginning of the seventeenth century. Probably the idea of the name was taken from Castle Feather, parish of Whithorn. Thus in dealing with facts he mixed fiction, thereby assuming a style foreign to the subjects dealt with, for what he communicated was in the main correct. Some years ago we met with an intelligent companion on the Whithorn road, who, thinking us a stranger, began to mention all the places of interest around, including Cruggleton, telling us that it had belonged to the M'Kerlies, "wha waur aye fechten." No one knew this better than Captain Denniston, who had gathered much* that was interesting, but his manner of dealing with truth was unhappy. However, with all his faults as a jumbler of dates, &c., and an apparent copyist of Sir Walter Scott in mingling truth with fiction, which has done so much mischief to an accurate knowledge of history with many readers, yet he did good service in keeping alive the traditions of the country, in our opinion, after much close research, extended over not a few years, conveying more truth in many instances than early formal deeds, which in Galloway too often obscure, and seem to have been drawn up purposely to do so.

SORBY.

In volume I., page 455, will be found an account of this property. Having consulted the Ragman Roll in the original, we find the name of Hannay, as now spelled, is therein Annethe and Hannethe. When it was first spelled

* He had arranged with Mr Train to write a history of the district, dealing with the histories of families, &c. Mr Train, however, got acquainted with Sir Walter Scott, and much has thereby been lost, as the work was not prosecuted.

Ahannay is only traced to the fifteenth century. It is a question whether the name should be rendered Hannay, instead of Annethe or Hannethe. They seem to some extent to be distinct. At the same time names were so corrupted when the Churchmen had the monopoly of writing (many of the priests and monks being foreigners or from England), the pen being guided as the names sounded to the ear, and thus written down, that it is very difficult in some cases to fix on the correct form ; and this is a case in point. The name in different forms extends to distant parts. In Moravia, a province of the Austrian Empire, between Hungary and Bohemia, are found a district and river named Hanna. The inhabitants of the country, a Sclavonian tribe, are called Hannaks. In Poland there is a small town called Hannah, on the river Bog. In the Baltic, on the coast of Sweden, a small island called Hanno is found ; and in the English Channel, close to the west of Guernsey, another island, called Hannoys. On the west coast of Ireland, near Rinveel Point, is another island, called Hanna-chreen. The nearest, however, in spelling is the last we will give, which is Hannay—East and West—the first being a township in the parish of West Hannay, Berkshire. To return to the surname. As already stated, so far as records exists, Ahannay is first found in the district in the fifteenth century. The prefix Map, Ap, or A is the Cymric or Welsh for son ; but, without evidence of some kind or other that the family was of Cymric origin, the adoption of A to the name does not prove it, as there are instances of its use in Galloway, where the origin was foreign, as in the case of the Carsons, who are found as A'Carsane, and yet an Italian descent ascribed. So far as can be judged they are of Norse origin, which in the modern family account is claimed.

At page 456, we have to add that John Hannay of Sorby had a brother, named Alexander, a burgess of Wigtoun, who purchased Kirkdale, parish of Kirkmabreck, in 1523. At page 457, we stated that Patrick, son of Alexander Hannay, known as the poet, became a general of artillery,

in the service of the King of Bohemia; but it should be that he served under Sir Andrew Gray, a colonel of infantry and a general of artillery in that service. We have now no doubt, however, that Patrick Hannay, the poet, was of the Kirkdale family, parish of Kirkmabreck, which see.

The lands formerly known as Ingleston and Sorby now form the farms of Inch, Millisle, Corwar, and Sorby. Ingleston (corrupted to Englishtoun by Pont) seems to be partially retained in Inch. This is a word familiar to the Scottish ear. In Gaelic it is *Innis* and *Innse*, and means an island or islet; but it has a more general meaning in Scotland, as *Inch* Parish, in this county, and the *Inch* at Perth, a large expanse of meadow or level land on the banks of the Tay. It is also found inland elsewhere, as the parish of Markinch in Fifeshire, and where no river flows, as the *Inch*, south of Edinburgh. The Scottish word *Links* is identical in meaning, as used at Edinburgh, Musselburgh, and other places. The *Inch* at Sorby is in the same position, which proves that the word here is from the Norse *engi*, meadow-land, a meadow, which again is found in the Anglo-Saxon as *ing* and *inge*, a pasture, meadow. The adjunct *ton* is also from the Norse, being a corruption of *tun*, a farm, or buildings, as well as a town. We have here the derivation of the word *Ingleston*, so common in Galloway and elsewhere in Scotland, which has been further corrupted to *Englishtoun*. The farm named *Millisle* is probably derived in name from the Gaelic *méil* or *méill*, and *isle*, lower, meaning the lower mill. *Corwar* (spelled *Korwar* by Pont) we are not sure of, unless it is from the Gaelic *cor*, a situation, and *urar*, green or verdant, giving the idea of luxuriant pasturage. *Sorby* we have described in our account of the parish.

The farm named *Culderrie* (spelled *Couldury* by Pont) is probably from the Gaelic word *cul*, the back, or backlying place, and *deire*, meaning extremity, which the situation is, if desired to be so described. The farm named *Penkill* may be derived from *Pen*, applied to a hill with a conical top, as

those in Wigtonshire, which in Gaelic is benine, in that language the letter b being at one time oftentimes used for p. In the Cymric or Welsh, it is also found as an extremity, a summit, &c. The last syllable, kill, will be from cill, a church, referring, of course, to Kirkmadrine church, which stands on the farm ; or Penkill may be a corruption of the Scotch word pendicle, which, in one sense, as mentioned by Jamieson, means a church dependent on another, which also applies, as Kirkmadrine belonged to the priory of Saint Mary's Isle, Kirkcudbright. Culscaddan (spelled Coulskaddan by Pont), is difficult to make any sense of, unless, in the last syllable, a corruption of the Norse compound word skatt or scat land, a tributary land, which, with the Gaelic prefix cul, meaning backlying place, gives the backlying tributary land. In "Ossian and the Clyde," we find the same word, with the prefix gar, instead of cul, referring to Garscadden, opposite Renfrew, and about a mile and a half from the river Clyde, as it now flows, which name is stated to be from the Gaelic gar-sgadan, meaning the bight or enclosure of coarse herring, being a retreat between two hills, where that sort of fish must have spawned when the brine of the firth reached it. In this locality the derivation given is more to the point, as Culscaddan embraces Innerwell, where there is a fishery, and the herrings that come up the bay of Wigtown are generally caught there. Balseir, we think, is from the Norse bol, a farm, an abode, and sawrr, for moorland, &c. At this farm was born Robert Couper, M.D., 22d September 1750, who was known as a poet. He died at Wigtown on the 18th January 1818.

EGERNESS, ETC.

We have given what can be gathered about the owners of this land at page 460, volume I. We made no mention, however, of the castle, which stood, not on the promontory or point, but further to the north, towards Inner or Inver-

well. The site is still to be seen on the shore of the bay of Wigtown, and may be described as east of Penkil farmhouse, near to which is the ancient church of Kirkmadrine. So much wood has been planted all around this part that it is not easy to hit the spot without a guide. The site is not directly on the cliffs at the shore, but about one hundred and fifty yards inland. A well marks the spot. The height from the sea is not great, and the site of the castle does not convey the idea that it could have been a place of importance.

The words *eger* and *ness* are both from the Norse. The first is from *egg*, genitive singular, the nominative plural of which is *eggjar*, an edge, and applying to the ridge of high land. The other word *ness* is from *nes*, a projection or head land into the sea. This name does not now appear in the Valuation Roll, being apparently absorbed in Penkill.

KILSTURE.

An account of the land bearing this name will be found at page 462, volume I. At the eleventh line, instead of, "Following them was John Gordon," read, William, third son of Alexander Gordon of Airs, parish of Kells, was first tenant of, and then owner of Kilsture. He was succeeded by his son John, who was in possession of Kilsture on the 9th July 1573. We next find Henry Gordon. He is found in possession in 1630 and 1637. Alexander and William, believed to be his sons, went abroad after the Revolution, to Philadelphia, United States, and represented the family.

From the Gordons the lands passed to Robert M'Gill, &c., &c. We may add that an account of the M'Gills will be found under Stoneykirk and Inch parishes.

Pont spells Kilsture as Kilstyre, and it is shown by him as a place with trees. The *kil* here is probably from the Gaelic *coille* for a wood. In the Norse *stura* means gloom, and *storr*, bent grass; but whether either can be applied,

we cannot state. Under Logan, parish of Kirkmaiden, there will be found a place called Kilstay, the derivation of which, so far as can be gathered, will be found there. We find nothing elsewhere to supply the want in an intelligent form. It is true that Jamieson gives sture as robust, &c., and a penny, but none of these meanings are what we would wish.

Cloentis is now found as clauch, which means a stone or rock. Pont spells it Cloyinsh. Blaàr, another farm that was, is in the Gaelic blàr or blàir, and means a field, &c., as given elsewhere.

TOWN AND PARISH OF WHITHORN.

WE gave an account at page 464, volume I., but several alterations and additions are necessary. Some errors crept in arising from the hurried way the first volume was pushed into print. Amongst these strike out the fifth, sixth, and part of the seventh lines, and from "a church of stone," fifth line, read, "a church of stone which Bede first named Candida Casa. In the Saxon language the same meaning," &c., &c. It is also interpreted as built of polished or white stone.* We may state that the Loukopibia of Ptolemy has been confused with the name Candida Casa, and corrupted to agree with the latter. In the original it is Loukopibia. In another edition, A.D. 1533, it is in the same form; as also in the Paris edition of the Greek text, A.D. 1546, and it is so written in 1843. In the earliest Latin translation by Basilee, A.D. 1540, it will be found Lucopibia, and from this no doubt the corruption crept in, the Latin w and c being given as the equivalents to represent the Greek ov and k, with the addition by some one of the letters E and H.† We have also to state that the Anglo-Saxon spelling of Whithorn, is Hwit-cern and Hwitern, from hwit for white, and cern or ern, a place.

Again, at the fourteenth line, instead of what is given, read, "There was for a time considerable difference both in doctrine and in government, between the Church of Iona and the Church of Rome," &c., &c.

* Walcott's "Scoti-Monasticon."

† Camden, in his "Britannia," gives it as Leucopibia, thus erroneously introducing the letter e.

At page 465, in continuation of the tenth line, we have to add that Ailred, his (St Ninian's*) biographer states that, besides gathering a religious community to assist him in his missionary work, youths of high and low degree were committed to his charge for education. Ailred also states that Ninian had a flock of cattle which were pastured on ground at some distance from the monastery.

At the thirteenth line of the same page, strike out the words "or Picts," and after "ecclesiastical superior," on the fourteenth line, read in addition, "Pecthelme was succeeded by Frithwald in 736." In 763 he was followed by Pechtwin, who died in 776. The next was Æthelbert in 776-77, who in 790 received the bishopric of Hexham, Northumberland, and was succeeded by Eadwulf, who was the last bishop of the Saxon rule. We also find his name spelled Badulph, and Radvulf. He was the last of the Bernician bishops of Whithorn, and was still there in 803.

At the same page, fourteenth line, strike out "there was a regular succession of bishops down to the twelfth century, when," &c., and read as follows, "Afterwards the Diocese of Candida Casa," &c., &c.† At page 466, after the first paragraph ending with the words "vicar-general," we will give the names of the Church dignitaries found by us. The Saxon line of bishops we have already given.

Saint Lolan, in 1034, is styled by Keith as Bishop of Whithern, and Confessor in Scotland. His festival day was the 22d September. The additional names are from the time of David I., when the Church of Rome was introduced by him, and who is understood to have founded the Cathedral. The first was Gilaldan, who was ordained as Bishop of Whithern by Thurstain, Archbishop of York. He was succeeded by Christian, who was Bishop in 1154,

* The common name given to this saint both in Scotland and Ireland is Ringan. Even the large parish of St Ninian, in Stirlingshire, is so called in the district. This parish is celebrated for three battles fought, viz., by the patriot, Sir William Wallace, in 1297, when he defeated the English; that of Bannockburn, which settled the independence of Scotland; and Sauchie, in 1488, between King James III. and rebels.

† The Bishops of Galloway are generally found styled of Candida Casa, an error in the strict sense, but which is easily understood.

and is stated to have died at Holm-Cultran in 1176, yet in August 1177, Cardinal Vivian, Papal Legate, having obtained leave from Henry II: to enter Scotland, held a Council at Edinburgh, and is reported to have suspended Christian, Bishop of Galloway, because he absented himself. It was settled in December of the same year. It is evident from this that Christian could not have died in 1176. In fact we have found elsewhere that he died at Holm-Cultray in 1186 ; and the next bishop was John, who was appointed in that year. He resigned in 1206, and died at Holyrood in 1209. Between 1200 and 1206, as Bishop of Candida Casa (Galloway), a charter was granted by him, which was witnessed by Michael, the prior, and the chapter, Alan, son of Roland, Constable of Scotland ; John, the Archdeacon ; Mathew, the Dean of Desnes ; William, the Dean of Furnes ; Walter, the parson of Kirkandrews ; Durrand, the parson of Minnigaff ; and Martin, the clerk of Kirkcudbright. John, bishop, was succeeded by Walter, chamberlain to Alan, son of Roland, Lord of Galloway. He died in 1235. The next was Gilbert, Abbot of Glenluce Abbey, who succeeded as bishop, and died in 1253. Of his election we will give some information in our remarks about the priors. He was followed by Henry, Abbot of Holyrood. Henry was consecrated by Walter, Archbishop of York, in December 1255. This proves the connection that was continued to be kept up with the Church in England. Henry seems to have held the office for a considerable time, as he appears to have been succeeded by Thomas in 1296. The next was Symon, in 1321 ; Henry, in 1334 ; Michael, in 1357 ; Adam of Lanark, in 1359 ; Thomas, in 1362 ; Andrew, in 1368 ; Eliseaus, in 1405 ; Thomas, in 1415 ; Alexander Vaux, in 1426 (the first of this family in Galloway) ; Thomas Spens, in 1451, the third son of John Le Spens of Lathallan, Fifeshire. He was appointed in 1458, Lord Privy Seal for Scotland. In 1459 he was made Bishop of Aberdeen, when he resigned the Seal. In 1468, he again received it, and held it for three years. He died in Edinburgh in 1480, where he had founded an hospital

of our Lady, as styled. His successor in the Diocese of Galloway was Ninian, in 1459. He was succeeded by George Vaus (brother of Blaise Vaus of Barnbarroch), who died before 1508. James Bethune, prior, succeeded as bishop. He was a son of John Bethune of Balfour. He held the bishopric only for about a year, having been raised to the dignity of Archbishop of Glasgow; and in 1523, Archbishop of St Andrews, where he died in 1539.

The next was David, son of John Arnot of Arnot. Previously he had been Archdean of Lothian, and Abbot of Cambuskenneth. He died in 1526, when he was succeeded by Henry Wemyss. He died in 1540, and was followed by Andrew Durie, who was of the family of Durie of that Ilk, in Fifeshire. He became Abbot of Melrose in 1527, and Bishop of Galloway in 1541. He died in 1558. He was an enemy to the spread of religious truths, and the spreading of the knowledge of the Holy Scriptures; a worthy finish to Popish rule in Galloway, he being the last bishop of the Church of Rome.

The names we have given are those of the Bishops of Galloway, next to whom in rank was the Prior of Candida Casa or Whithorn. A list of the names of the Priors and other churchmen of standing, who successively held the position, it was our desire to give, but we have failed to obtain what we required excepting a name here and there.

In Archbishop Gray's* "Register," beginning in March 1225, there is a list of the Priors and Monks who voted for the election of one of their own fraternity for the position of bishop of the diocese. This brother was named O. tdonem as rendered, or Odo in plain English. He was largely supported as "literatum, honestum, modestum, et religiosum," &c., religion bringing up the rear of his qualifications. However it availed not, for the Abbot of Glenluce, named Gilbert, was elected. This was about A.D. 1235-36. In the "Register" he is called of Melrose. As a little insight into the establishment at Candida Casa, we will give the Prior and Canonici who appear.

* "The Register of Rolls" (William Gray), Archbishop of York.

“Ego frater Dunecanus, Cathedralis Prior Candidæ Casæ. Bricius, Canonicus et Sacerdos Candidæ Casæ, et gerens vices. Paulinus, quondam Prior Cath. &c. Ego frater Helias, Canonicus, Sacerdos et Subprior Candidæ Casæ. The rest are all Canonici of various degrees, commencing with Cristinus the treasurer, Johannes, Gerardus, Mauricius, Henricus, Fingallus, Malichias, Johannes, Gilbertus, Concius, Andreas, Melcalmus, Gregorius, Neemias, Fergus, Garcianus, Nicholaus, and Malach, Canonicus et Acolytus.”

The next Prior found by us is Morice, in 1292, and the last given by the late Dr Murray in his “Literary History of Galloway,” is Mancolayne. The last, however, was Robert,* an illegitimate son of King James V. Through the power of his elder, also illegitimate, brother, James, Prior of St Andrews, who at the time of the Reformation became a Protestant, was in great power, was afterwards created Earl of Moray, and made Regent of Scotland; Robert claimed all the lands belonging to the Priory. Some of these had belonged to others, for which charters had fraudulently been obtained in earlier times, never cancelled, and thus were included as church property. Robert sold all to his brother James, already mentioned, and he passed them to others. It is unnecessary here to dwell on this subject, as we have entered on it more fully under Cruggleton, parish of Sorby. We find Robert mentioned as Prior, as Abbot, and lastly as Commendator. Probably the latter title was taken to meet the difficulties of his position, as he lived in troublous times. The commendator’s duties are not clearly defined, but they were more lay than clerical, and assumed by not a few of the clergy at the Reformation, no doubt for plunder, as we always find that they obtained lands. This was the object in view in this case, and it was successfully carried out, with the assistance of the Administrator of the Priory, Patrick Vans of Barnbarroch, previously a priest, who in the end secured most of the lands for himself. The loss of the

* Walcott, in his “Scoti-Monasticon,” makes him to be the second son of Earl Orkney, and states that he held the lands of Whithorn and St Mary’s Isle. This is erroneous, as a little consideration of the descent of the Earl of Orkney and the dates would have shown.

Priory records seems to rest between Robert, the last Prior, Abbot, or Commendator, and the Administrator.

At paragraph fourth, page 466, we should have added, that the Monks brought to Whithorn by Fergus, of the Premonstratensian Order, were so called from their first monastery being in Premonstrè, in Champagne, France. At the bottom of the same page, after the words "at the shrine of St Ninian," add "and King Robert the Bruce made a special pilgrimage to his shrine in March and April 1329." This was during the last three months of his life, when the deceitful Monks wheedled the sick and dying King out of "verie mony lands," at the cost of the owners thereof. The place in the Priory where the King was lodged is to this day called Bruce's Ha' (Hall). Under Cruggleton, parish of Sorby, we have mentioned that he was also an inmate of the Priory in 1309, when the Monks deceived him in regard to the lands of Cruggleton, and thereby obtained a charter, which ended in the ruin of the real owners at the Reformation.

In 1489, King James IV. founded a Chapel Royal at Stirling, and annexed it to the bishopric of Galloway. From this period it was known as "Candida Casa et Capellæ Regiæ, Strivelingencis." At pages 470, 471, and 472, an account of the Priory was given, to which we should have added that the chancel still remains, built upon the vaults mentioned, believed to have been the crypt of the most ancient portion of the building. It had no aisles, nor were there transepts in the main building. At page 471 we gave a sketch of a very beautiful Saxon doorway arch at the south-west end of the chancel, which still remains. The woodcut from the sketch of the ruin as it stands, at page 470, was engraved in a hurry, and is very badly executed. It is meant to represent the ruins as covered with ivy, but has more the appearance of a hay-stack.

The venerable Bede died on the 26th May 735, and in his ecclesiastical history he states, "the Southern Picts who dwell on this side of those mountains, had long before, as is reported, forsaken the errors of idolatry and embraced the

truth, by the preaching of Nynias, 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 Saint 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 belongs to the province of the Bernicians, and is generally called *Candida Casa*, the White House, because he there built a church of stone, which was not usual among the Britons.* From this passage it is clear enough that the building erected by saint Ninian was on the present site at Whithorn, and not at the Isle. Symson, in 1684, states, "sure I am there is a little hand-bell in this church, which, in Saxon letters, tells it belongs to Saint Martin's church."

We mentioned at page 471, that the only ancient tombstone is one which is said to have belonged to the Flemings, Earls of Wigtown. We have seen the stone, but it is a mistake to suppose that the Flemings, as Earls of Wigtown, buried there. We have to refer to an account of the Flemings under Mochrum, in that parish. Mure, in his "Old Church Architecture of Scotland," states, that "a small portion of the supposed foundations of the White house, is still visible above the turf on a rising ground north-west of the present building. The stones are the clay-slate of the vicinity, and (what is curious and perhaps important to know) they are not bedded as in modern masonry, but raised vertically on edge, with their broader faces at right angles with the ground."

As to be expected, the sexton in his avocation has found a good many interesting relics, but nothing to what would be expected in such a place. We have heard of a stone coffin lid, &c., being found, recently, we suppose, as we did not see it. Also, a runic stone in two parts was lately dug out. The head or circular portion is 25 inches in diameter, with four holes, of 4 inches each in diameter bored through.

* The translation is by J. A. Gilles, LL.D., late Fellow of Christ Church College, Oxford.

In conjunction with a circular convex figure of similar diameter, central of the same holes, gives the shape of a cross. The other portion of the stone is 3 feet long by 26, and 20 inches broad. There are four concentric circles of from $5\frac{1}{2}$, $2\frac{1}{2}$ in the inner, and about 4 inches diameter in the middle. Other two entire runic stones of larger dimensions are to be seen, one on the north and the other on the south side of the ruins of the building. They are rudely carved.*

The ancient burial ground for common use, is now occupied by the manse and ground around it. Not a pleasant idea to be continually walking over the dead, and with a priory so full of dark deeds, and its ecclesiastical dead also close at hand. However, we do not now live in times to fear the dead. It is difficult to give the size of this well-known priory. The principal building may have covered an acre of land, but then there were considerable outbuildings in addition. The present parish church is within the precincts of the priory, and it seems to have been built in derision of the ecclesiastical architecture in its neighbourhood, for it combines the appearance of a warehouse or factory, with that of a barn. We have heard that certain disputes between the then incumbent, and a factor with too much power, had a good deal to do with the appearance of the building. It is far from creditable on such a spot, and now that the country is being opened up by railways, which may bring numerous tourists, for the credit of the National Church a structure more like a church should be built.

The entrance of the pend from the High Street leading to the priory, is surmounted by the royal arms. The crown is without the arches, but there is the tressure and fleur-de-lis. In the shield is a lion rampant. The supporters are two unicorns, their horns quaintly meeting in the centre of the crown. Underneath all are thistles. The

* We have been informed, since writing the above, that in the Church-yard there have been also found lately, a circular head of a wheel-cross, in grey sandstone, two feet in diameter, with four holes in the centre; also another circular head and part of the shaft of a wheel-cross, of the same stone, two feet in diameter, and similar as above. There is interlacing on both sides. Both stones are broken.

whole has been well cut, but the design is rude. The full size, including the moulding, is $2\frac{1}{2}$ feet square. On the impost of the arch of the pend are two shields, cut at right angles. The ingoings and faces of the impost have a moulding hewn on them which abuts on the sides or edges. The first on the right hand side is a shield with a bend, with three cups in each quarter, the whole being surmounted by a mitre. When we examined the cuttings some difficulty was experienced in making out the cups, and to be certain, we therefore obtained the opinion of the Lord Lyon authorities. The solution was, as we expected, that the bend was meant to represent the arms of Vaus of Barnbarroch, and the cups those of the Shaws. This is borne out, as Blaise Vaus married Elizabeth, daughter and heiress of Sir John Shaw. The cutting, however, is wrong in the arrangement of the cups, as instead of one above and two below, as given, the position should be reversed. The shield on the left hand side contains a bend and nothing more. We have in this the Vaus arms again. The only clue to the period when the armorial bearings we are describing were executed, is from the crown being in the simple ancient style without arches. Both Kings James III. and IV. appear on their coins with the arches, but the crown itself was without arches until the reign of King James V. He reigned from 1513 to 1542, his father, from 1488 to 1513, and his grandfather, James III., from 1460 to 1488. The brother of Blaise* Vaus was George Vaus, who is found as bishop of Galloway from 1483 to 1508, when he died. It must, therefore, have been in his time that the armorial bearings were executed, and the pend itself erected. The ecclesiastical power which the Vaus family commenced with on their first settlement in Galloway in A.D. 1426, in the person of Alexander Vaux, who was then made bishop, was the strength of the family throughout.

* This Christian name would appear to have been given from St Blaise, or Blase, whose festival is still on the English calendar, and as mentioned by Pearson in his "England in the Early and Middle Ages," is nothing more than St Lupus in a Celtic form.

At page 472, volume I., after the third paragraph, add the following:—The armorial bearings of the See of Galloway assumed by the prelates in Protestant times, appear as Argent, St Ninian standing full faced, proper, clothed with a pontifical robe purple, on his head a mitre, and in his dexter hand a crozier, or*.

At page 473, we mentioned and gave a woodcut of the stone on the road to the Isle of Whithorn. We think it as well now to give another description of it from Stuart's "Sculptured Stones of Scotland." He states that the cross slab stands on high ground above the town of Whithorn, on the side of the road leading towards the Isle; that it is about 4 feet high and 2 in breadth, and its original site unknown. On the upper part of one of the faces is a cross within a circle, with the inscription curiously arranged, resembling the inscriptions on the ancient Welsh stones, "LOCI TI PETRIAPVS TOLI." The monogram is added to the upper limb of the cross on the right hand. The same is to be seen at Kirkmadrine, and not observed on any other Scotch monument. As mentioned by him, the crosses in Galloway are of a peculiar type, being ornamented with interlaced work running along the face, from the top to the base of the shaft, which consists of a thin slab surmounted by a circular disc. Such is an outline of Dr Stuart's statement, and we have to add that the stone in question was brought to its present site from the farm of Mains, which is partly within the burgh. It is of grey wacke or blue whinstone, and the exact measurement, as it now stands, is 3 feet 2 inches in height and 3 feet 10 inches in girth. The hieroglyphic figure has two concentric circles; within the inner is a cross. The inscription is under the circles, across the pedestal.

At page 475, end of third paragraph, add the following:—There was found in the summer of 1871, while a well was being dug within 50 yards of the priory, a stone axe-head at a depth of 12 feet from the surface. Along with it was a massive deer's head, with a portion of the antlers,

* Spotswood.

&c., all enclosed within a lot of loose stones. The axe was well delineated, and fully 11 inches long, the arching edge $6\frac{1}{2}$ inches and the opposite end $3\frac{1}{2}$ inches. The part of the axe for insertion into the socket of a wooden handle is over 5 inches. It weighs 6 lbs., and is of grey wacke, or dark bluish grey whinstone. We were not quite satisfied about this axe, which was dissimilar to all others then found. We made a fair offer for it, when re-visiting the priory, which was refused, and is not regretted. Others of similar stone and make have since been found in the same neighbourhood—perhaps an account of them may yet be traced.

The Isle of Whithorn is distant three miles south-east from Whithorn, and forms the eastern side of the bay, which is not more than one-sixth of a mile wide.

There is an idea that it once formed an island. This is probable, but it must have been at a period of history of which there is no record; a time when Scotland was in the possession of a people of which no trace now exists; in fact, the Isle must be in the same position as the Rhinns, which peninsula is also believed to have been an island. The village is composed of a row of houses from north-west to the pier. There are the remains of a fort, believed to be Norse.

The pier at the northern part of the Isle admits vessels drawing eight or nine feet of water inside it at half tide, and at the pier-head those of eighteen feet draught on springs, and thirteen feet on neaps. Ordinary spring tides rise twenty-one feet, and neaps eleven feet.

At this port, there is a patent slip adapted for vessels of 550 tons. There are a few vessels built and repaired.

As we have stated elsewhere, there is a heavy race off the Burrow Head, when the ebb is opposed by a strong westerly wind.*

Since writing the foregoing, we have to add, that under Cruggleton, parish of Sorby, we referred, at page 444, volume I., and the Supplemental Account in this volume, to a Charter, dated in A.D. 1309, which appears in Robertson's

* This information about tides, &c., is from the Admiralty Sailing Directions.

“Index of Charters,” stated to have been granted by King Robert the Bruce to the Priory of Whithorn. It is lost or destroyed, but Mr David Laing, LL.D., &c., &c., has recently kindly put into our hands a charter of confirmation dated in 1325, which conveys further information on the subject, together with more that is of general interest. The charter in question is only a transumpt or copy, but assuming it to be correct, it is interesting, and we therefore give the following translation :—

“Charter of Robert (Bruce), King of the Scots, confirming to St Mary the Virgin, St Ninian, and the Prior and Canons of Candida Casa (Whitherne Co. Wigton), the churches, with lands, tithes, &c., pertaining, of St Kenere of Karnesmollis in Galloway and St Matutus of Wigtonne, granted by lord Edward de Bruys, his brother, late Lord of Galloway,—of St Brigid in Laire in Man (Kirk Bride, Ayr, Isle of Man) granted by Thomas Randolph, Earl of Moray, his nephew,—of St Collomkill in Kyntire, granted by Patrick Maksudillinges and Finlach, his wife ;—and of St Michael of Genillestoune, granted by John de Genillestoune, son and heir of Sir John de Genillestoune ;—lands at or of Otone and Maluene in Farnes, late belonging to Dedvorgilla de Balliol and granted by Edward de Bruys ;—Glenswintoune in Partoune, granted by the Earl of Moray ;—in the west street of Kirkcudbryt, granted by Patrick Maktusokis ;—Donarhualfe and Beache, granted by Duncan Fitz-Gilbert, Earl of Carrick ;—Drimdrache and Drimkellis, granted by Dedvorgella Mariscall ;—Cregiltoune, granted by Sir William de Soules,—and Soreby, granted by John Maclachlane ;—the town of Wittherne called Clachan, with a weekly market and an annual fair and six “petræ”* of wax for the lamp of St Ninian yearly, granted by Edward de Bruys ; all the lands in Galloway, the moiety of the salmonfishery of the Dee by Kirkcudbryt, and the dues of the isle of Port-Witerne, granted by Edward de Bruys ; all the lands in the isle of Man, and the fishery of the Creith (Cree) granted by the Earl of Moray ; and all the liberties and

* “Petra ceræ continet octo libras” assise of David of Scotland “de ponderibus,” §§ 4, 5.

privileges enjoyed in the time of King Alexander the third. Witnessed by William, (Lamberton) Bishop of St Andrews, John (Lindsay) Bishop of Glasgow, William (Sinclair) Bishop of Dunkeld, Gilbert (of Galloway) Bishop of Sodor, Bernard (de Linton) Abbot of Aberbrothich, Chancellor, Duncan, Earl of Fife, Malise, Earl of Stratherne, Murdach, Earl of Menteith, Walter, Steward of Scotland, James, Lord of Douglas, Sir Gilbert de Hay, constable, and Sir Alexander Fraser, chamberlain. Dated at Abirbrothok (Arbroath) 20 May, A. 20 [1325] *Latin*."

"Copy produced before the Lords of the Council, and certified by Gavin Dunbar, Archdeacon of St Andrews, Clerk of the Register of the Rolls [afterwards Bishop of Aberdeen, Archbishop of Glasgow, and Chancellor]; no date [between 1506-1519.]"

(Signed)

"GAWINUS DUNBAR."

It is necessary to give some explanation of portions of this charter. St Kenere will be found at page 355, volume I., as St Kenneir, from which is derived the parish name of Kirkinner; and for Karnesmollis, see page 353, volume I. Further particulars will be also found in this Supplement volume.

Genillestoun we think is a corruption of Gauliston, Gallystoun or Gelstoun, which parish, and land so called, is in Kyle, Ayrshire. Otone seems to refer to the land called Owton, now a portion of the estate of Broughton in this parish; and Maluene-in-Farnes is interesting, as it seems to refer to Medan in Farnes. It is not improbable that in this we have a solution of the introduction of Medan, which may have been from a corruption of Maluene. It is not likely that Churchmen would omit a name so well known to them as Medan must have been, and substitute another. Dedvorigilla, it is almost unnecessary to state, refers to Dervorigile, the daughter of Alan, Lord of Galloway. Patrick Maktussokis is probably a corruption of MacKissock. Duncan Fitzgilbert was the son of Gilbert, son of Fergus, Lord of Galloway. In the grant of Cregiltounne by Sir William de Soulis we have very clear proof of the deceit

practised by the Prior, &c. As will be seen at page 440, volume I., Lord Soulis (so called) went on a friendly visit to Cruggleton about A.D. 1282, and having treacherously got a superior force introduced into the fortress, he obtained temporary possession of it. The general opinion has been that this was Sir John Soulis, but it is shown in this charter that it was Sir William.

The name of Soulis is now unknown except in history. The first in Scotland was Ranulph de Sulis who came from England in the reign of David I., and obtained a grant of Liddisdale, where he built the castle called the Hermitage, about three miles from which was the village of Old Castletown. New Castletown is about four miles distant. All are now owned by the Duke of Buccleuch, who preserves the old castle. Both villages obtained their name from the castle, which is about twelve miles from Hawick, and in Roxburghshire. Ranulph and his descendants as the royal butlers, are found in charters styled "Pincerna Regis." The success of Ranulph brought a brother named William also into Scotland. He died first and left issue, Ranulph and Richard. The eldest succeeded to Liddisdale on the death of his uncle Ranulph, but was assassinated in Hermitage Castle by his retainers in A.D. 1207. His successor was Fulco de Sulis, who is not described as his son, but evidently was such; and it must have been he who married Ermangard, the daughter of Alan Durward, who had as his wife, Margery, the bastard daughter of King Alexander II., which gave rise to an after claim to the crown. Fulco had issue, Nicholas, who succeeded him. He was "Pincerna Regis," under Kings Alexander II. and III., and died prior to 1270, leaving issue, William and John. The first named was knighted by Alexander III., and appointed justiciary of Lothian. It was he, no doubt, who appears in the list of claimants for the crown after the death of Alexander III. in 1286, and not his father as has been mentioned. He it was who, through treachery, got possession of Cruggleton in 1282, or it may have been a few years later, after the King's death. He and his brother John

were at the Parliament at Brigham in 1290. William died prior to 1305, and John who had been appointed by John Baliol "Custos regni Scotiæ," afterwards changed sides, and went to Ireland with Edward Bruce, falling with him at Dundalk in 1318. William left a youthful son, named William, and John is believed to have been the father of Sir John de Sulis, who obtained from King Robert the Bruce the lands of Kirkandrews, &c., in the parish of Borge, as also Torthorald in Dumfriesshire in A.D. 1321. There was also another named Thomas, styled of Roxburghshire, who swore fealty to Edward I. in 1296. William, son of William, is found styled in 1320 as "Butellarius Regis." He became Governor of Berwick, but, plotting against King Robert in the same year (1320), was convicted of treason, sentenced to be imprisoned for life, and his lands of Liddisdale, Nesbit, Langnewton, Moxton, and Caverton, in Roxburghshire, Wester-Ker, near Melrose, and Gilmerton, near Edinburgh, were forfeited. Chalmers, whom we follow to a certain extent, assumed that because Nicolas and William, of about A.D. 1270, carried different arms, they were of different families — *i.e.*, not father and son, for that would be the result. This we differ in. William's arms were "ermine, three chevrons gules," which were afterwards quartered by the Douglasses for the title of Liddisdale. Differences in armorial bearings by members of the same family were not unusual, and the position to which William attained fully accounts for the change.

Our object in giving this outline sketch is to prove that the Soulis family had no land in Galloway until 1321, and the statement of the monks of Candida Casa in regard to Cruggleton one of the many fabrications committed in these times. Fortunately, the true account has been handed down, which is indirectly corroborated through the attempt on the part of the monks to obliterate it.

The next grant to be noticed is Sorby, which in the charter is stated to have been another gift to the Priory, and in this case by John Maclachlan. That it was another

fabrication and imposition, there is no doubt. The Mac-lachlans never had lands in Galloway, and therefore had none to bestow. Not one of the name is to be found. Their district was Argyleshire; but even there we cannot trace at the period one bearing the name of John. The clan was under the Norse pirate, and governor of Argyleshire, Somerled, in the twelfth century. That John Mac-lachlan was some subordinate member, and an adventurer in the south, is to be believed as probable, but having any real status in Galloway as the owner of Sorby we discredit. Probably he was connected with the Church, and his name made use of. We next come to the witnesses of the charter, twelve in number, five of whom were Churchmen, and all, with one exception,* strangers to Galloway. The charter was executed at Arbroath, in Forfarshire.

As mentioned elsewhere, the land obtained by the Church of Rome, through fair and foul means, was very great in Scotland. Cruggleton and Sorby happened, unfortunately for the owners, to be near to the Priory. We have in our possession a curious book, entitled "The Frauds of Romish Monks and Priests," written by a secular priest, and published in London A.D. 1691. Although specially relating to the Church in Italy, it may be applied in some respects to the branch in the British Isles. With reference to the souls in purgatory, he states:—"This is the most general, as belonging to all Churches (different orders), and to all priests, as well Secular as Regular. This is their true Nursing Mother; for in Italy the Dead (which is strange) maintain the Living, and the Priests and the Monks are the Ravens and Crows, that fatten and cram themselves with the karkasses of the Dead. This is that probably which inspires them with that inhuman Cruelty and Barbarity that makes

* This is Gilbert, called of Galloway—that is, from—and who is styled Bishop of Sodor. There is no doubt that this was "Gilbertus M'Lelan Gallovidiensis," who was elected Bishop of Man and the Sudreys in A.D. 1320 or 1321. He was in office for four years. So far as can be learned, he was the first of the M'Lellans in Galloway, and, we are inclined to believe, came from Ross-shire, his proper name being M'Lennan, corrupted to M'Lellan. The M'Lennans formed a small clan, members of which were connected with the Church.

them desire the Death of all Men." Again he states:—"A person who is persuaded of the Existence of a Purgatory, and that so dreadful a one as the Roman Catholics represent to us, I do not think it strange if a Papist appropriates some considerable part of his Estate for Prayers and Masses to be said for the relief of his Soul after Death, or even his bestowing something by way of Charity, to have them said for others also." The last quotation we will give is:—"Towards those that lie a Dying, They place a Picture of Purgatory at the feet of their Bed, between two lighted wax candles, to make it appear with more lustre, and the Patient is exhorted to keep his eyes upon it."

There can, we think, be no doubt that in Roman Catholic times in Scotland the Church exercised a power over the minds of men that can scarcely now be fully understood. That such power was exercised for the accumulation of temporal wealth is brought out in many instances, and especially in Galloway. Excommunicated for the slaughter of the traitor Comyn, in Dumfries, King Robert the Bruce was thereby in the power of the Church, so far as the repose of his soul was concerned, and, as stated in the Historical Sketch, was also mainly indebted to the Church for wearing the crown. Under such circumstances, the statement that the monks, &c., of Candida Casa, wheedled the King out of "verie mony lands" is to be understood without surprise at the weakness shown.

We cursorily made mention at page 475 of a Roman camp, &c., and will now give further particulars.

It is close to Rispain farm-house, and situated on rising ground. Originally it was square, with a fossé or ditch, which, as now seen, varies from 6 to 12 feet in depth, and from 9 to 11 yards in width. There are also the remains of a rampart. The position is good, commanding a view of the country around. At Broughton Mains there are, or were, the sites of two other camps, a short distance from each other; and at the same farm a spot called the "Bloody Neuk."

The sites of castles in this parish are numerous. The

one at the east end of the town we mentioned at page 471, which is believed to have been the residence of the bishops of Galloway.

At Culreoch there is the site of another, but which we think was only a good strong house, and has obtained the name of castle. North of White Loch in Glasserton parish there is the site of another.

Carghidown Castle, which occupies about half an acre, is mentioned under Tonderghie, page 489; and the site of Castle Feather, of nearly an acre, is south of Cutcloy farmhouse. Like Cruggleton, it has been a place of great strength, being built on a site which enabled the fossé to isolate the castle from the mainland. Besides the fossé or ditch, the remains of a strong wall, about 6 feet broad, still exists. The precipice rises abruptly from the sea, and is over 100 feet in height.

Symson mentions in 1684 a good stone house at the Isle, at the seaside, which then belonged to Patrick Houstoun of Drummastoun.

Both Carghidown and Castle Feather were fortresses, and there can be no doubt were erected by the Norsemen.

The British forts in the parish are numerous. At the Burrow Head there are, or were, two. At the shore or cliffs at Dinnans, other two; and also on the shore east of Castle Feather, there is another. Also, one is to be found close to Drummoral, and one at the Isle. While mentioning these, we cannot vouch that they all remain, but they were to be seen a few years back. The plough is making sad havoc of such relics of the past.

There lately were what have been termed two moats, in the parish, one at Cairnhead, and another at Steinhead, which latter name in the first syllable is pure Norse, and common in the Orkneys, &c. There it is in the same sense Steinnis or Steinsness, which is the promontory of the stone or stones. In this case we have it expressed as Steinhead, and probably given with reference to the stone house of St Ninian. The sites of both moats have all the appearance of having been British forts.

There are only three small lochs—one at High Erstock, another called Mains Loch, and the third at Owton. In regard to the land with this name, south-east of Chapel Owton farm-house, the remains of the old chapel are to be found.

The extreme length of this parish is 8 miles, and 4 in breadth. The mean is about 2 miles broad. The superficial extent is 10,000 imperial acres.

By the Census of 1871, the population of the burgh was 1577, and the landward portion of the parish, 1324. In 1861, the population of the first-named was 1623, and of the latter 1302.

A new burial ground is much wanted, as, from the quantity of debris, there seems to be a difficulty in burying in earth, the best of purifiers. The consequence is that noxious vapours prevail. When we were last at the Priory, wandering about the interesting spot, the atmosphere was impregnated at one or two places with a smell not to be mistaken ; probably from more recent interments.

BROUGHTON.

At page 476, volume I., an account was given of this property, but not with the particulars we desired to learn. We have, however, gathered more. The Murrays are known as the proprietors since the sixteenth century, and were descended from Mungo Murray, second son of Cuthbert Murray of Cockpool, Dumfriesshire. Mungo is styled of Broughton.

Their name is understood to be derived from the district in which they were first known, which is Morayshire. In very early times, Ross and Moray formed a very extensive district when ruled over by Mormaers, of whom some account will be found under Craggleton, parish of Sorby.

In after-times, when broken up, and David I. was King of Scotland (A.D. 1124 to 1153), a Fleming named Freskine

settled in Moray, who, like many other foreigners, received from that king more favour than was bestowed on the Celtic inhabitants. Freskine had conferred on him the lands of Strathbrock in Linlithgowshire and those of Duffus in Moray. His position in the latter district must have been considerable, for it is stated that his descendants assumed Moray as a surname. It is subsequently found as Murray, probably from having been called Murreff in early times.

It is not to be supposed, however, that all who bear the name are his descendants, for whole tribes in the north took the name of some one who, through accident or force of arms, ruled over them.

The district of Moray, when coupled with Ross, was the scene of many struggles in remote times, and this did not cease in after-times, for it is stated that Moray was in a disturbed state for a considerable period, and about A.D. 1160 the inhabitants again rose in rebellion, on this occasion against Malcolm IV. This irritated him greatly, and after subduing them, those who had been in arms were removed to the south of Scotland. This accounts for the name in the south.

Douglas states that William (the first to be traced) married Isabel the sister of Thomas Randolph, created Earl of Moray, and that by her William Murray had two sons, William and Patrick. The eldest got (as stated) a charter from his uncle Thomas Randolph, to William Murray, his nephew, the son of Sir William Murray, of the lands and barony of Cumlangum, Ryvel, &c., in the lordship of Annandale. The charter is stated to be without date, but previous to 1332. Whom this William married is not mentioned, but he is said to have had a son named George, who succeeded to Cumlangum, &c. He again had a son named Adam, who was styled of Cockpool. He had a son John, who succeeded to Cockpool, Ryvel, and Dundrennan, and died in A.D. 1410, leaving four sons—Thomas, John, Charles, David. Thomas succeeded, and had a charter from Archibald, Earl of Douglas,

of the lands of Ryvel and Lack, dated 18th October 1420. He died in 1423, leaving issue one daughter, Mary, who succeeded to Ryvel, but resigned all her right to the lands to her cousin, Cuthbert Murray of Cockpool, the heir male, in 1452. We are told that her father had six illegitimate sons, named Gavin, Charles, Lancelot, Florido, Herbert, and John, who assumed the surname of Murray. They are, it is stated, mentioned in a charter of the lands of Arbigland, parish of Kirkbean, granted in 1421 to their father by the Earl of Douglas.

In Cockpool and other lands, Thomas Murray was succeeded by his brother John, who died without issue prior to 1438. His younger brother Charles had a charter of the lands of Ardbigland, from Archibald, Earl of Douglas, dated 29th November 1421, and also had sasine of the land of Ryvel, &c., dated 30th November 1438. He died in 1439, leaving issue—

Cuthbert, who married Elizabeth, daughter of ———, and had issue Charles of Cockpool. He died in 1469, and left issue, Cuthbert, who succeeded to Cockpool. He married Mariote, daughter of ——— Menzies of Weem, Perthshire, and had issue—

John, who succeeded to Cockpool, &c.

Mungo, ancestor of the Murrays of Broughton.

John, ancestor of the Murrays of Murrayquhat.

Elizabeth.

John, the eldest son of Cuthbert Murray of Cockpool, and Mariote Menzies, his wife, had Cockpool, &c., and Ardbigland, by a charter dated 15th February 1507-8, erected into a free barony.

Mungo, the second son of Charles Murray of Cockpool, as already given, obtained a charter of the land of Egerness and Ballinteir (Balseir), parish of Sorby, dated 23d June 1508.

The following alterations, &c., have to be made in volume I. At page 476, the end of the third paragraph, we have to add that Patrick Murray was young laird of Broughtoun. We next find David Murray, &c., &c. Strike out the words "was no doubt their son." At page 477, paragraph four, second line, after "David," add, "on the 5th February

1607, he was tried for the slaughter of James M'Culloch,* appeirand of Torhouse." Also that John, who succeeded George Murray, married in 1630 Marion, daughter of James Murray of Cockpool. Their son was Richard, who married Anna, daughter of Alexander Lennox of Cally. At page 479, the end of the account, read, "Those in the former are Broughton, Skeog, Gallows-Outon, Chapel-Outon, and Keifferpark."

There were two camps on this property, as will be found under our notice of the parish. From these no doubt the name of the lands was given, which in the old Scottish were known as brughs or broughs, probably derived from the Norse words borg and tun. Pont spells it Bogton. There is a Broughton, also in Cumberland, so long under Norse rule. The meaning is, the farm or hamlet at the fort, or as in this case, camp.

The farms of Outon, and Chapel Outon, spelled by Pont as Outoun, seems to be a Norse name from Utan, meaning outside, off, beyond. The name of the farm Skeog may be derived from the Norse skag or skae, but the meanings given do not convey in this case much sense. We therefore think that it may be a corruption of skjol in the same language, meaning a shelter, &c., from any cover or hollow, where sheep seek protection from storms and cold. The last to mention is Keifferpark, which seems to be from the Norse Kleifar, a local name in Western Iceland. It means also a ridge, or shelves in high land.

TONDERGHIE.

The account will be found at page 479, volume I.

At page 487, a mistake was made in stating that Alexander, John, Hugh, and Archibald were the sons of John, second son of Alexander Stewart, by his second marriage with

* As noticed under Torhouse, parish of Wigtown, his tombstone was recently discovered in Wigtown churchyard in the Torhouse ground.

Janet Blair. They should have been called his grandsons. Mary, widow of Hugh Dun-Stewart, died — 1876.

Pont, in his map, spells the name of this property, Tonreghe. We remember that when a boy hearing a Highlander state that Tonderghie meant "back to the wind." From his knowledge of the Gaelic, as believed, and the fact that south-westerly gales often prevail in Galloway, we were under the belief that, of course, he knew, and such must be the meaning. Many erroneous statements are circulated in this way, and become established as facts. We do not profess to know Gaelic as it should be, and we would wish to do, but we scarcely think that those possessed of what we are deficient in, can claim for Tonderghie a Gaelic derivation. It appears to us to be from the Norse tun, a town, farm, or buildings, ra, a landmark, and gia, a chasm, a rift, in crags or precipices. Thus, in Tun-ra-gja, we have a description of Tonderghie, which is on the iron-bound coast, where any building is a landmark from the sea and the rugged rocks, precipitous, being fully 150 feet high, with rifts and chasms.

One of the farms which belonged to the property was Buyoch, which is from the Norse bui-ok, the first meaning a settler, and the last a word used both as a prefix and suffix to many words with various meanings. Another farm called Balcray is also from the Norse, the first syllable being from bol (bœli) a farm or abode, and kra, a nook or corner.

CASTLEWIGG.

The history of this property is to be found at page 490, volume I. At the end of the account, page 494, are the names of the farms. We will give the paragraph anew, with the derivation of each name so far as can be gathered. The first, Castlewigg, is in the suffix Norse. Pont spells it wyg. Jamieson has it wig and wyg, and meaning apparently a wall, but a wall in the Norse is veggr. The word

here seems to be *vegr*, a way, road, &c., which in the Anglo-Saxon is spelled *wig*, with the same meaning. The Castle as a prefix seems to have been given in the seventeenth century. *Drummorall*, of which we gave a separate account at page 496, volume I., is from the Gaelic *druim-mòrail*, the big bridge or hill. *Cutreoch*, at one time also a separate property, as described at page 494, volume I., is spelled *Cetreoch* by Pont. It appears to be Gaelic, the first syllable *cutt* meaning short, and probably *reoch* from *ruthadh*, a point of land or promontory. *Cutreoch* is on the coast, and this may be the derivation. Or *reoch* may be from *riagh*, a cross. The farm named *Morrach* we think is from the Gaelic *mòr-fhaich*, an extensive marsh, or from *murasg* or *murusg*, a sea-marsh or shore; or it may be a corruption of the Norse, *mò-randr*, referring to a peat bog. In the Cymric or Welsh there is *morach*, but it cannot apply here, the meaning being emotion or joy. *Dinnans*, spelled *Dounan* by Pont, may be from the Gaelic word *dionach*, affording shelter. The name is found spelled *Dunance* in one of the *sasines*. There are two small forts from which the name may be derived, as a corruption from *dun*. Another farm called *Busbie*, but which was an ancient barony, is spelled *Buyesh* by Pont, and thereby misleading. *Busbie* is a corruption from the Norse words *bæsa*, *t. (báss)* = *bása*, to drive cattle into stall, and *byr* or *by*, a town or village. The lands called *Arrow* seemed to be a corruption of the Gaelic word *aros* or *arios*, a residence, &c., or it may, in the same language, be from *aroch*, a little village, &c.

Sheddoch and *Cultcloy* we have given a separate account of at page 501, volume I., but now forming a portion of the *Castlewigg* property, we will give the derivations of the names here as far as can be learned. It is difficult to trace the meaning of *Sheddoch*, unless it is a corruption of *Shalloch*, which has been dealt with elsewhere, and means good land giving abundantly. Or it may be from the Cymric or Welsh word *sinach*, meaning a mere or landmark, a ridge. The farm is situated on the coast. In connection with the last syllable there is in Gaelic the word *dochh*, meaning

strait, narrow, &c., but the first syllable we do not follow in that language, unless the whole word is a corruption of *sgaiteach*, stormy, &c., referring to the wild coast. In connection with *Sheddoch* is *Cutcloy*, which *Pont* spells *Cotelay*. In the Gaelic, *cut* is short, and *cot* a share, portion. The *cloy* in *Cutcloy* may be from *cloch*, a rock, &c., and the *lay* in *Cotelay*, from the Anglo-Saxon *læs*, pasture. We merely strain at this, for it is not satisfactory, and come back to *cutt* and *cloch*, from which latter word is *cleuch* and *cleugh* in the lowland tongue, meaning, as *Jamieson* renders it, a precipice, a rugged ascent, or a strait hollow between precipitous banks. *Cutcloy* is on the coast, a very rugged one, and probably from *cutt* and *cloch* we have *Cutcloy*. An old name to another farm is *Stennock*, the derivation of which is *steinn*, the Norse for stone, and *cnoc*, the Gaelic for a hillock, here a head or promontory, and now known as *Steinn-head*.

The principal farms in the parish belonging to this property now are, *Castlewigg*, *Drummorall*, *Cutroech*, *Morrach*, *Dinans*, *Sheddock*, *High* and *Low Skeogs* (derivation of name given under *Broughton*, parish of *Whithorn*), *Bridgehouse* and *Drummondhill*, *West Midgrip*, *Cutcloy*, *Corner Hall*, *Remerston*, *Cairnhill*, *Claywhippart*, *Kevan Braes*, *Courthill*, &c. Not a few of the old names of farms have given place to others. Another farm, *Blairs*, is in the parish of *Sorby*.

The skull of a very large urus was found in a marl pit and sent to *Sir Walter Scott*. The urus is now understood to have been the wild ox of Scotland, which was of a buff colour. The name, according to *Jamieson*, is from the German word *ur-ochs*, a buff, a wild bull.

The present owner, *John Fletcher Campbell Hathorn*, see page 494, volume I., married, on the 1st March 1875, *Charlotte-Anne*, the second daughter of the late *Sir John Dick-Lauder, Bart.*, of *Fountainhall* and *Grange*.

CUTREOCH.

At page 494, volume I., we gave an account of this property, in which mention was made of the barony of Busbie. This spelling of words originally ending *by* now as *bie*, is incorrect. All names of places, as Sorby, Appleby, &c., &c., are found to be Norse. Among these we have to include Busby, which stands in the heart of Norse remains. In the Ragman Rolls, dated in 1296, we find that William de Byskeby, del counte de Wyggeton (county of Wigton), swore fealty to King Edward I., and it seems that from these lands he took his name, as so many other Norman, &c., adventurers did.

As Cutreoch is now a part of the Castlewigg property, what we can gather in regard to the derivation of the names here will be found there.

 BARMEILL.

An account of this small property will be found at page 498, volume I. We have to add, that west of the present farmhouse is the site of the old residence in which the lairds lived.

The name seems to be derived from the Gaelic *bar-maol*, the bleak or barren hill.

 DRUMMASTOUN.

The history of this property is at page 499, volume I.

At page 501, the last paragraph should read thus:—

Part of the land now belongs to the Broughton estate, viz., Gallow-Outon and Chapel-Outon. The Earl of Stair is the owner of Burges-Outon and Corwar Outon. To the

estate of Physgill has been added Prestorie, Chapelherne, Drummastoun, Meikle and Little Balsmith, Balnab, Isle Farm, Isle and Smith's Croft, Rispain, and part of Broompark, Backbraes, &c.

Whether all these lands at any one time belonged to Drummastoun, we cannot state.

At the entrance to the garden at South Balsmith an ancient stone is to be seen.

Drummastoun seems to be from the Gaelic *druim* a ridge, *ma* near or about, and *toun* in lowland Scotch, a farmstead, &c., derived from the Norse *tun* with the same meanings. Or the last two syllables may be from the Cymric or Welsh word *mai*, that stretches out, is extended, a plain, or open field, and *ton*, lay land, a green. In this sense the name should stand *Druim-mai-ton*. The land of Prestorie is no doubt derived in name from Priest-tore, meaning the priest's hill. In the Gaelic and Anglo-Saxon it is *torr*, as also *tor* in the latter tongue, with the same meanings. Chapelheron, or as also found, Chapelharren, seems to be from Chapel-ern or *cern*, the last syllable being the Anglo-Saxon for a place, thus giving Chapel-place or land.

The other lands linked with Drummastoun are Meikle and Little Balsmith, also Balnab. The *Bal* in these names is clearly from the Norse *bol*, or the Gaelic *baile*, a farm, abode, or village. *Bol-smidr* is the Norse for the smith's abode. At the entrance to the garden at South Balsmith an ancient stone is to be seen. The *nab* in Balnab is from the Norse *nabbie*, in English knob, in Scotch *nab*, a small knob or knoll on the greensward. Balnab is thus from the Norse, *bol-nabbie*, the house on the greensward knoll. Another farm, named Rispain, it is difficult to make anything of as a whole from the Norse or Gaelic, which makes us think that perhaps it may be a corruption of the Cymric or Welsh words *rhwsphen*, the chief of the cultivated country, which it certainly was in early times, being so close to Candida Casa. Drummastoun and the other farms already mentioned now belong to the Physgill estate, parish of Glasserton.

AULDBRECK.

What we have previously gathered will be found at page 503, volume I.

At the end of the first sentence, fourth line, after 1581, read—"Previously they held the lands as leaseholders under the Church."

The name is found spelled in various ways, as Arbrock, Albrock, and Auldbreck. It is not improbable that in it we have a corruption of the Gaelic word *arbharrach*, fertile, abounding in corn crops, and as the lands were seized on by the Church, this derivation has a basis, for the best were generally obtained. Pont spells the name *Vlbreck*.

 BAILLIEWHIR, ETC.

The following lands in this parish are now owned by the Earl of Stair.

The six and a-half merk lands of Bailliewhir or Balzeucher, Bailliewhir Crofts, Burgess-Outon, Corwar-Outon, Caulside, Craig and Dowies, Laigh Ersock, Falhaer, Farmains (Mains of Whithorn, Knockandeuchar), five-merk land of Portyerrock, five-merk land of Stennock Corbett,* and part of Stennock Balconnel or M'Connell.

In the accounts of other properties in the parish, mention of some of these lands will be found.

Pont in his map renders the first name *Balwhyr*. The word seems to be from the Norse *bol* or *bæli*, or the Gaelic *baile* an abode, farm, or village, and *ur*, the Gaelic for a border or brink. *Caulside* would appear to be in the first syllable from *cauld* or *caul*, a dam-head. What we can gather in regard to *Outon-Corwar* as to derivation, will be

* A Norman name, *Corbet*, is stated to have come over with William of Normandy, a branch of whose family is believed to have obtained lands in Roxburghshire.

found under Sorby (estate) and Broughton in this parish. Of Craig and Dowies the latter need only be noticed here, which we think is from the Gaelic *dois*, a copse, a thicket, &c. *Ersock* is from the Gaelic *ar*, a field, and *soc* or *sock* from the Norse *sokr*, referring to an assemblage of people, either as a court of law or as a church. Another name is *Falhaer*, which may be from the Norse *fell-haugr*, the hill, mound, or cairn, &c. The Mains of Whithorn are also called *Knockandeuchar*, from the Gaelic *cnocan*, a little hill, and *deuchar*, a surname of which we have given an account under our additional notice of the parish of Sorby, in this volume. It will be found in connection with what is given about *St Fillan*. *Portyerrock* we do not make out unless in the suffix it is a corruption of the Norse word *fjara*, foreshore, beach, seaboard. The prefix will be understood by all. *Stennock* we have already mentioned as from the Norse word *stein*, and the Gaelic *cnoc*. The derivation of *Owton* will be found under *Broughton*, and *Corwar* under *Sorby*, parish of *Sorby*. The other names it is not necessary to allude to here.

BISHOPTONS, ETC.

The four crofts called *Bishoptons*, *Priory Croft*, and *Meikle Meadow*, *Bishopton Hillhead*, *Meikle Fey*, *Common Park*, *Enoch*, *Bishopton*, *Castlehill*, *Broompark*, *Smith's Croft*, *High Mains*, and *Cattains*, belong to the Earl of *Galloway*. The names are in most cases so plainly ecclesiastical in connection with the *Priory*, that there is no occasion to make any remark in regard to them. We will therefore only refer to *Cattains* and *Enoch*. The first named adjoins the *Roman Camp*, and is worthy of some consideration. *Jamieson* gives a chain, a row, as the meaning of *Catine*; and in Gaelic there is *cathan*, which, in the plural means warriors, champions. In the Norse there is *Katanesi* and *Kata-ness*, spelled *Catanes* by *Pont*, for *Caithness*, which is

also found in the "Orkneyinga Saga" as referring to Galloway, and is dealt with in our second Historical Sketch. In Ad-
amannus' "Life of St Columba," Caithness is spelled
Catenes. Caithness is also found in 1529 as Catteyness,
which appears in Sir R. Gordon's "History of the Suther-
land family," in connection with Andrew Stuart, bishop of
Catteynes. Again in Forfarshire, there are, or were, lands
called Kettins, bestowed by King Robert the Bruce on
Patrick Ogilvy. We have seen it stated, that Caithness had
its name from the number of wild cats in the district, and
certainly the Norse words given by us as referring to Caith-
ness, are from kati in that language for a cat. The wild
cat was common in some parts of Scotland, and particularly
in Galloway at the period of which we write. There seem
to have been two species, the pole-cat or fowmart, of offen-
sive smell, and another free of this. In regard to the name
Enoch, what we have gathered will be found under Duns-
key, parish of Portpatrick, in this volume.

PARISH OF GLSSERTON.

WE gave an account of this parish at page 504, volume I. We wish, however, to make several modifications.

We stated that the Church had been consecrated to St Medan ; and hence the name Kirkmaden. When we wrote this, we did not go sufficiently into the subject. As will be found under the parishes of Stoneykirk, and Sorby, we now disagree in this derivation. A St Meden did not exist, and St Modan, there is every reason to believe never was in Galloway. We have no hesitation in stating our belief that Madrine or Madryne is a corruption of Martin, and that the Churches so called in Stoneykirk, Sorby, and Glasserton, were dedicated to this Saint, the friend of Saint Ninian. We have entered fully into this subject under the parishes of Kirkmaiden and Stoneykirk.

In the burying ground at Kirkmadrine, a fragment of one of the Crosses peculiar to Galloway is to be seen, which is described by Dr Stuart in his "Sculptured Stones of Scotland." Pont renders the name as Kirk-Maiden-o-the-Sea.

We may further add, that the legend about Madana we ascribe to Modwena, in regard to whom an account will be found under Kirkmaiden parish.

Of objects of interest, there is the site of a castle north of White Loch ; and north-east of Craigdow farm-house, the supposed site of another.

At Port Castle Bay, there is the site of, with the foun-

dation of a fortalice. It is south-east of St Ninians cave at Physgill.

At the Fell of Barhullion, spelled Barryllen by Pont, there is a British fort ; and another near to the shore at Black Bay, south of Knock farm-house ; but the most interesting is called Laggan Camp, situated between the sea and the base of Cairiltoun Fell. It is large and of an oval form. There is no history attached to it, and in form it differs from the Roman and British. There have been, as usual in such cases, various opinions given about it, but as they are only suppositions, we will leave the point an open one for the present.

The only Cairn which we find is at Cairndoon. There is also a moat, or we would call it the remains of a fort, at the hill of Glasserton, outside of Glasserton House Park.

The highest hill is Cairiltoun now Carleton Fell, which is 478 feet. The Fell of Barhullion is 450 feet. Near to the top of Cairiltoun Fell, there is a place of some interest locally, called the Kirk of Drumnatyre, the rock being so formed as to bear a striking appearance to a country church, where it is stated the Covenanters around used to assemble for public worship.

In connection with Barhullion Fell, Symson, in 1684, states—"I have been told, but I give not much faith to it, that the sheep that feed there have commonly yellow teeth, as if they were gilded." This is somewhat similar to what he states about the pasturage at Creichen, parish of Kirkmaiden, to which we refer for information.

At Milton Hill there is a standing stone.

The only lochs to be named are, White Loch at Ravenstone, which is about half a mile in length, with an islet ; also a small one at Ersock. There was a loch at Appleby, but it was drained some years ago.

The parish church was built in 1723, and rebuilt in 1752. It has a handsome Gothic tower, and is within the grounds of Glasserton Park.

The form of the parish makes it difficult to give the dimensions, but the greatest length is believed to be about eight miles, and the breadth about four.

By the census of 1871, the population was 1196. In 1861, it was 1472, the same as in 1831.

In our account of the parish in volume I., page 504, we gave Chalmers' opinion, that the name was from the British word *glastir*, signifying green-land. The word *glas* is found in the Gaelic for green, with *tir* or *tire* for territory. In the Cymric or British, these words are also found as *Glas-tir*, the first having, as in Gaelic, green for one of its meanings, and *tir* for land, &c. The *ton* in the Cymric means, a surface, lay land, &c., and in the Gaelic *tan* or *tain* for a country. In the Norse, *tun* is for a farm, or town, &c. The meaning of Glasserton given in our first volume seems to be confirmed. *Pont* spells the name *Glastoun*, referring to the principal residence and kirk.

GLASSERTON.

The history of this property will be found at page 508, volume I.

At page 510, by an unaccountable slip, we have the present residence built of red stone. How this mistake arose, we cannot make out, for it is principally of the grey granite so common in Galloway. The frontage is dressed stone, and formed a portion of a new residence at *Machermore*, parish of *Minnigaff*, but pulled down, and the materials sold to Admiral the Hon. Keith Stewart.

It was erected about 1770, and is a good residence. It is near to the site of the old house, of which no trace now remains. The grounds contain some fine old trees. The parish church may be considered to be within the bounds of the park.

The farms which belong to this property are *Glasserton*, *Claymoddie*, *Buchan*, *Backbraes of Rispin* (part in *Whithorn*), *Rispin* (part in *Whithorn*), *Tonghill* (three small farms).

The derivation of Glasserton we have already treated

under the account of the parish. Claymoddie we do not trace clearly, but it may be from the Gaelic clais, a trench, a stripe, &c., and mòdach, a court, thus referring to a mote ; in the Cymric mod is also for a circle, an enclosure, &c. Tonghill has the first syllable from the Norse tunga, a tongue or strip of land. The other names have been dealt with elsewhere.

PHYSGILL.

The history of this property will be found at page 510, volume I.

At page 511, we have already given the descent of John Stewart, parson of Kirkmahoe, but not the full particulars of the issue by his marriage with Margaret, daughter of Walter Stewart of Barclye (Tonderghie). We stated that besides Alexander, there was at least another son named John, who had sasine of Eggirness, Portyrock, and Issell of Quhythorne. The issue should stand thus—

Alexander.

John, * who purchased Ballymoran, county Down, Ireland. From this it would appear that John, after being infeft in Eggirness, &c., had sold the same (as we find James Stewart in possession in 1628) and went to Ireland.

—— married to Anthony Dunbar of Machermore, parish of Minnigaff.

* John Stewart, first of Ballymoran, married Grizzel, daughter of —— of Glencross, Dumfriesshire, and had issue—

Alexander,

and other sons whose names are not given. He succeeded his father. He married Mary, daughter of Thomas Boyd of Glastry, and with other sons, had as heir

Thomas.

He married Margaret, daughter of Walter Graham of Gartur, stated to have been the last cadet of the family of the Earls of Menteith, and with other issue, had

John.

He succeeded his father, and was in possession in 1773. We have been unable to carry their history down to the present time, but they could be traced. It is probable that they now represent the Stewarts of Physgill. The present possessors of that property only assumed the name of Stewart on obtaining the lands by marriage.

Alexander Stewart, the eldest son of John Stewart, the parson of Kirkmahoe, as we stated in our previous account of the family, married Sarah, daughter of Anthony Dunbar of Machermore. He purchased Physgill, and not his father. He had seven sons, as we mentioned, but we will now give the names—

Alexander, who succeeded.

John, who remained in the Larg (farm, we suppose, as tenant), and married a daughter of (John) Stewart of Ballinoran, Ireland, and had issue—

Anthony.

Andrew.

Archibald.

George, died a Captain and Lieutenant-Colonel 3d Foot Guards (Scots Fusileers).

William, of Livingstone, parish of Balmaghie, married Sarah, sister to Sir James Dunbar of Mochrum, and had issue—

John, styled Colonel, and of Stewartfield in Teviotdale.

Francis, died an officer in Garde d' Ecosse, in France.

Lodovick, who was killed by Oliver Cromwell's troops, at Palnure Bridge.

James, in Belliquhair.

Anthony, of Balsmith, parish of Whithorn.

Alexander succeeded his father in 1653. We stated that he had four sons by his marriage with Elizabeth Wardlaw. The names are—

John, who succeeded.

William, merchant in London, who married a daughter of Sir Samuel Luke.

Robert, }
James, } died abroad.

As we mentioned, John succeeded his father, which with other particulars will be found at page 511, volume I.

We have only to add to the list of his children, that James, the sixth son, served in the second troop of Horse Grenadier Guards; and that the youngest, named John, died when young. The names of five of the daughters we have not obtained.

At page 512 we gave an account of the assumption of

the name of Stewart by Captain John Coltran of Drum-morall, parish of Whithorn, who claimed and took possession of Physgill in right of his mother. His marriage is mentioned there, and we have now to add that he had an only daughter Margaret, who married Gilbert Gordon of Hall-eaths, Dumfriesshire, only son of Archibald, fourth son of Alexander Gordon of Earlstoun, parish of Dalry.

At page 513, we have to add that Isabella-Agnew married in 1869 Andrew Gillon of Wallhouse, Linlithgow-shire.

Jane Rothes, widow of Stair Hathorn Stewart, died 12th November 1875.

Also, at the end of the first paragraph, ending 1782, the following, viz. :—

The arms of this branch of the Stewarts were—

Or, a fesse cheque, azure and argent, surmounted with a bend, engrailed gules, and in the sinister point a buckle of the last, to show their descent.

Crest—A demi lion, holding in his dexter paw a buckle, or.

Motto—Suffibulatis, majores sequor.

At page 514, add to the issue of the present owner, by his first marriage, a son—

Robert, born 1858.

Stair-Hathorn-Johnstone, midshipman, R.N.

Ellen-Douglas-Johnstone, married 15th April 1873, James, eldest son of Sir John Dalrymple-Hay, Bart.

By his second marriage, he has had issue—

William Maxwell, born 1865.

Mary.

Nora.

Annie.

Margaret.

Another daughter in 1873.

At the end of the second last paragraph of page 514, ending with the word "rock" add the following :—

The cave is supposed to be only a fragment of what it once was, the rocks on the other side having tumbled down.

It was recently observed by the author of "Sculptured Stones in Scotland" that on a panel about 25 feet south-west of the present cave, there was cut the figure of a cross about 9 inches high.

Not far from, on a headland, are the remains of what is called Port Castle. It is difficult to make anything out of what is left, and it has no history to lead us as a guide. It was probably another Norse stronghold. The precipice is about one hundred feet in height.

Nearly all the farms are new acquisitions, and are principally in the parish of Whithorn. Those in Glasserton parish are Kidsdale, including Physgill. Those in Whithorn are Chapelheron, Drummaston, High and Low Bal-smith, Balnab, Prestorie, Isle. The following were received a few years ago in exchange for Airies, Kirkinner parish, and Glenturk, &c., parish of Wigtown, viz., High Ersock, Arbrak, Arrow, Doon (joined to Prestorie), &c.

Pont, in his map, spells the name Phyisgill, which we think is a corruption of the Cymric word Prysgyll, meaning a hazle copse or land overgrown with small hazlewood, which in this locality the action of the sea-blast would stunt.

RAVENSTONE.

An account of this property will be found at page 515, volume I. In 1874, it was sold by the trustees of the late Earl of Stair to Lord Borthwick for the sum of £85,000. Having become a Galloway laird, it is necessary to give an account of Lord Borthwick's family. The origin, like that of so many others who rose to position, is in obscurity. Probably the first was an Anglo-Norman settler, nearly all of whom having no surnames, assumed them from the lands which they obtained. Douglas is of opinion that it was taken "from lands of that name on Borthwick Water, in the county of Selkirk." In the reign of King David II., mention is found of Thomas de Borthwick; and in a char-

ter dated 1378, Sir William Borthwick was the owner of the lands of Catkune, in the county of Edinburgh, to which he gave the name of Borthwick. They gradually obtained large possessions, with the usual influence, in Midlothian, as well as in other parts of Scotland. William Borthwick, already mentioned, seems to have been the pioneer to position and influence. In corroboration of the opinion given by Douglas, on the 4th June 1410, "dilecto nostro Willielmo de Borthwick, Militi," had a charter of the lands of Borthwic and Thoftcotys, in Selkirkshire, on the resignation of Robert Scott. This may have been a restoration of the original lands. They were then settled in Midlothian. It is not stated whom Sir William Borthwick married, but he had issue, as stated,

William.

Janet, married to James Douglas, Lord Dalkeith; and secondly to George Crichton, Earl of Caithness.

—, married Sir John Oliphant.

William succeeded his father, and was created (as supposed in 1424, for no patent is to be found in the records) Lord Borthwick. By a charter under the great seal, dated 2d June 1430, he obtained leave to build a castle on the Mole of Lockerworth, which he had purchased from Sir William Hay. This fine castle is now a ruin. Lord Borthwick died about 1458. In the old church of Borthwick there are recumbent statues of himself and his wife. He had issue,

William.

John, of Crookstone.

William succeeded as second Lord Borthwick. Whom he married is not mentioned. He died about 1464, and left issue,

William.

Thomas, of Collylaw.

James, of Glengelt.

Margaret, married to Sir James Maxwell of Calderwood.

William succeeded as third Lord Borthwick. He married

Maryota de Hope Pringle, and had issue, with several daughters,

William.

Alexander, of Nenthorn, Berwickshire.

Lord Borthwick was slain at Flodden in 1513, and was succeeded by his son William, as fourth Lord Borthwick.

As the present Lord Borthwick is descended from Alexander Borthwick of Nenthorn, and a subsequent offshoot, we must now diverge, and follow his descent. The title became dormant from 1672 to 1762, when it was given to Henry Borthwick, who became the eleventh Lord Borthwick. Alexander Borthwick of Nenthorn married, but whom is not mentioned, excepting that her Christian name was Margaret. So far as known he had issue,

William, styled of Soltray.

William Borthwick married Janet, daughter of — Sinclair, and had issue,

William.

William died in 1541, and was succeeded by his son William, also styled of Soltry. Whom the latter married is not stated, but it is mentioned that he died in 1549, and was father of

William, of Soltry.

The latter is stated to have married Catherine, daughter of — Creighton, and died before 1564, leaving issue,

William, of Soltry.

Alexander, of Reidhall, ancestor of the present Lord Borthwick.

William Borthwick, of Soltry and Johnstonburn, forfeited his estate in 1603, and died in 1640. He married Barbara, daughter of — Lawson, and left issue,

William.

Alexander.

His eldest son is styled Colonel William Borthwick of Soltry and Johnstonburn. His grandson, and last male descendant, William (de jure), eleventh Lord Borthwick, was killed at Ramillies in 1706, s.p. Alexander Borthwick, the second

son, was alive in 1668. He married Sibilla, daughter of — Cairns, and was father of William Borthwick of Pilmuir and Mayshiell. He married, first, Marion, daughter of — Borthwick, and had issue,

Mary, married Sir Alexander Livingstone.

Margaret, married John Campbell of Knockreoch.

He married, secondly, Marjory, daughter of — Stewart, and had a son,

Henry. He married Mary, daughter of Sir Robert Pringle of Stitchell, Baronet, and had issue—

1. William, who became twelfth Lord Borthwick (de jure), and died unmarried before 1723.
2. Henry, who on the death of his brother established his claim as Lord Borthwick in 1762. He died s.p. in 1772.

We now revert to Alexander (direct ancestor of the present Lord Borthwick), the second son of William Borthwick of Soltray and Catherine Creighton, his wife. He was of Reidhall, and afterwards of Sauchnell. He married Margaret, daughter of — Turnbull, and left, so far as known, one son,

Archibald.

Archibald Borthwick entered the Church, and afterwards became the minister of Polwarth parish. Whom he married is not stated, but he had issue, a son,

Patrick.

Patrick Borthwick married Marion, daughter of — Scott. He is stated to have died in 1772, leaving, probably with other issue,

Archibald.

Archibald Borthwick claimed the peerage in 1808. He married Margaret, daughter of — Scott, and died in 1815. He had issue,

Patrick.

Rachel.

Patrick Borthwick married Ariana, daughter of Cunyng-hame Corbet of Tollcross, and had issue,

Archibald.

Archibald Borthwick married Mary-Louisa, daughter of John Home-Home of Longformacus. He died in 1863, leaving issue,

Cunningham, born 1813.

Thomas Scott, died unmarried in 1839.

Louisa Ramsay.

Mary-Catherine, married in 1870 Wm. Geo. Spens.

Cunningham Borthwick had his right admitted as twelfth Baron Borthwick by the House of Lords, on the 3d May 1870. He is a stock-broker in London, being at the head of the firm Borthwick, Wark, & Co.

He married in 1865 Harriet-Alice, daughter of Thomas Hermitage Day, banker, Rochester, county Kent, and has issue,

Archibald Patrick Thomas, Master of Borthwick, born 3d September 1867.

Another son, born 3d June 1871.

Gabrielle-Margaret-Ariana.

Alice-Rachel-Anne-Violet-Dagman-Marion.

Arms.—Arg., three cinquefoils, sa.

Crest.—A moor's head, coupéd ppr.

Supporters.—Two angels, ppr., winged, or.

Motto.—Qui conducit.

We find some difficulty in ascertaining the first spelling of the name of this property. It is found as Lochtoun, *alias* Remistoun, in 1585, and so spelled by Pont in his survey taken soon after that period. In 1633 it is Ravinston; again Remistoun in 1643, and Lochtoun *alias* Ravenstone in 1652, which latter name continues. Symson in 1684 states the name to be Ravinstone, commonly called Remeston, which proves that he considered the latter spelling a corruption.

The nearest approach to Remistoun which we can find is the Norse word remmi, strong, but which conveys no sense in this case. If Remistoun is the ancient name, which seems doubtful, we would feel rather inclined to think it was a corruption of Raumar, the name of a people in Norway. Until proved that Remistoun was the earliest

known name, we feel inclined to think that it was a corruption of Ravenstone, from the Norse hrafn, a raven, the traditional war emblem on the standards of the Danish and Norse Vikings and chiefs, and stein, a stone. Hrafn is found as a prefix to many Norse words. It was also usual to give the name to places held by the Norsemen, as Ravensere, a town near Hull, now entirely submerged by the inroads of the sea; Ravenswath, an ancient castle in Richmondshire (Yorkshire), as also Ravenspur and Ravensburg, in Yorkshire; Ravensburne, a small river near to Greenwich, London, where the Danes encamped; and Ravenglas, an ancient port in Cumberland, south of Whitehaven. All were situated in districts under Norse rule.

The farm named Drumrey seems to be the Gaelic drum, a ridge or height, and the Norse ra, a landmark. Barniling is no doubt from the Gaelic bar-meallan, the knoll-hill. The farm named Culcoy is also found spelled Culcay, and by Pont is given as Couлка. It seems to us to be in Gaelic cul-ca, the backlying farm or house. Drougans, also found spelled Drouganis, seems to be a corruption of the Gaelic droighionn, thorns, brambles, &c., showing that the land was infested with such bushes. Another farm is found, named Barledzoy, Barladzew, Birladzow. It is difficult to make out the meaning of the name. The Gaelic words bar-leis-suas, which mean the hill-by-the-west, so far as we can make it out, may perhaps convey some clue. Or we may have the first syllable from the Norse word bæ, which specified where a settlement was established, with the Cymric word lledd, a flat or plain, and the Gaelic suffix suas, the west. Culoog we think should be cul-cnoc, the Gaelic for a backlying hill. The last we will mention here is Greinane or Grenan, and given as Grenen by Pont. This name is from the Norse grænn, green of verdure, which we have described in other parishes with lands so named.

APPLEBY, ETC.

The history of Appleby and Craiglemine will be found at page 521, volume I.

As stated in the "Sculptured Stones of Scotland," by Dr Stuart, the fragment of a cross was found in the foundations of old buildings on the farm of Craiglemine. Also, a skull, a sword, several querns, and a small bottle; all of which were lost excepting the fragment mentioned. Appleby was a Norse settlement, as the termination of the name proves. It would appear to be derived from the words *apaldr-by*. The first referring to an orchard, and the latter from *bœr* or *byr*, generally used as *by* for a Scandinavian settlement. Pont renders it *Apleby*. The name is also to be found in Cumberland, a parish being called *St Lawrence Appelby*.

Craiglemine seems to be a compound Gaelic word, *craig-le-min*, the *craig* in the plain field.

To the above land has been added *Craighdu*, an account of which is given at page 524, volume I., *Craig-dhu* or *dhuibh*, the black *craig* or rock. Pont spells the name *Kraigdow*.

Appleby, Craiglemine, and *Craighdu*, were purchased in 1872, by James Parlane, in business in Manchester, for £42,500.

MOURE.

All that is known of this place will be found at page 522, volume I.

As mentioned in Dr Stuart's "Sculptured Stones of Scotland," for a long time a cross stood on the Court hill, which was removed to *Monreith*. The history is unknown.

The name given to the lands may be from the Gaelic *mùr*, wall in. In the Cymric it is a rampart. Or it may

be from the Anglo-Saxon word *mor*, waste land, &c. In the Norse there is in the plural *móar*, a moor, from which the Anglo-Saxon word is probably taken.

With *Moure* may be given *Cairiltoun*, *Carolltoun*, now *Carletoun*, and other lands, which now form a portion of the adjoining *Monreith* estate, *Mochrum* parish.

Cairiltoun is spelled *Karltoun* by *Pont*, an account of which name will be found under *Earlstoun*, parish of *Borgue*. The farm *Knock* is from the Gaelic *cnoc*, for a hill. *Cairn-doon* is spelled erroneously in some infestments as *Kirrin-doone*. It is scarcely necessary to state that it is from the Gaelic *carn* or *cairn*, and *dun* or *duin*, and means the *cairn* on the hill.

On the farm of *Stelloch*, in this parish, a bronze statuette of *Mercury*, five inches high, was found in 1871, when a field was being ploughed. It is minus the ankles and feet.

THE M'DOWALLS.

WE are reluctant to enter on the history of the M'Dowalls, as we cannot conscientiously follow what has heretofore been written, and believed, and therefore would rather have let it alone. Such being our position, we refrained from giving our views in the first volume, to any extent, contenting ourselves principally with the statements of others. This, however, we find satisfied no one. Those directly interested desired a full history given, which in general is the wish in regard to all the families of the district, so that what can be collected of origin and ancient position, should appear. Under these circumstances, we have no other course left open, but to give what has been gathered by us.

The history of the M'Dowalls has heretofore been mixed up with that of the governors or lords of Galloway, commencing with Fergus, who, with three subsequent generations, existed as lords for the short period of ninety-five years. We believe that they were distinct families, but think it not improbable that all were originally of the same descent, previous to their location in Galloway, which may have given rise to the confusion.

That the MacDougalls and MacDowalls were originally one and the same family, sprung from Somerled, we have all along believed. We therefore commence with Somerled, who is called a Norse pirate, but evidently of good origin, who settled at, and became governor of, Argyle. That he ruled there is certain.

Worsaae* states,—“Jarl Somerled, who was related in various ways to the Norwegian chiefs on the islands, had assumed the dominion of Cantire, Argyle and Lorn (the ‘Dalir i Skotlandsfirði’ of the Sagas). After a naval battle in the year 1156, with the Manx King, Godred Olavesön, Jarl Somerled compelled Godred to resign to him all the Sudreyjar from Mull to Man, which possessions afterwards remained in his family (‘Dalverja-Ætt’). His youngest son Dugal, the founder of the family of the MacDougals of Lorn, obtained Argyle and Lorn, whilst Cantire and the islands were assigned to his eldest son Ragnvald or Reginald.” Again he states,—“The clan Dugal is from Dubh-gall, ‘the dark strangers,’ the usual name for the Danes.” In confirmation of this, we have to state that Somerled married a daughter of Olave, King of Man. This king, by his concubines, had three sons, Reginald, Lagman, and Harald, and several daughters, one of whom was the wife of Somerled. Olave † subsequently married Affrica, daughter of Fergus, simply styled of Galloway in the Chronicle. In the same Chronicle, with the usual exaggeration which the monks who kept the records were so prone to, when it suited their purpose, Somerled is styled Prince of Herergaidel, but to this is added, “to whom the kingdom of the Isles owe their ruin.” The title of Prince was probably given on account of his marriage with the King of Man’s daughter, in the same way as we find the monks of Holyrood styling Fergus a Prince, no doubt from having married a natural daughter (the old writers term such base born) of King Henry I. of England. By his marriage, so far as known, Somerled had issue,—

Dungall or Dougall.
 Raignald or Reginald.
 Engus or Angus.
 Olave.

* “Danes and Norwegians, in England, Scotland, and Ireland,” by J. A. Worsaae, of Copenhagen.

† Olave was a favourite name amongst the Norse settlers. The first found is Anlaf, King of Dublin in 853. Others of the same name followed, as King (Oláfr) up to 1031. Anlaf, Oláfr, Olaf, and Olave are one and the same name. The oldest form seems to have been Aleifr from Anleifr.

As will be seen, Worsaae makes Dugal (Dungall or Dougall) the youngest son. In the "Orkneyinga Saga" we have them given as shown by us, with the information, that from Reginald sprang the Macrories, Macdougalls, and Macdonalds of the Isles. We know that the Macdonalds, &c., are sprung from Reginald, which name is borne by the present Chief of Clanranald,* but it is a mistake to include the Macdougalls as his descendants, for their ancestor was Dungall or Dougall. With him we have to deal here. In the Annals of Ireland, it is often found as a name. In the year 669, we find it. In 866, Cearbhal, son of Dunghal, lord of Osraighe, died. In 899, Ciaran, son of Dunghal, lord of Muscraighe, was slain by his own people. The Norsemen had much to do with Ireland in early times, and that the Gaels were there then, as well as in Scotland, is known. The names given by Somerled to two of his sons were Gaelic, and the other two Norse. The date of his marriage is unknown, but that it was late in the eleventh century seems certain. That some of his descendants proceeded to Ireland seems equally certain. In the Annals of the Four Masters, under date 1153, in a foray between the Ulster and men of Connaught, among the slain is the name of Sitric MacDubghaill, which in Gaelic is the son of the Black (Swarthy) Gael, but in the Irish Annals, the name is used for Dane, and reads "son of the Dane." In the translation, it is rendered MacDowall, instead of MacDougall, the translator (present century) having evidently followed the account of the MacDowalls written last century.† The

* Rear-Admiral Reginald John Macdonald, Commander-in-Chief, East India Station.

† Nesbit in his work on "Heraldry," mentions the M'Dowalls. In his account of the M'Naughtons of that ilk in Argyleshire, he mentions the fact that M'Dougall and M'Dowall were originally the same surname. He states that the M'Naughtons derived their origin from Naughton, an eminent man in the time of King Malcolm IV., to whom he was very useful in his attacks on the M'Dowalls (Argyleshire) for which he was rewarded with sundry lands. Nesbit further mentions a great and old family in Argyleshire called M'Oul, M'Dowall or M'Dugall, Lords of Lorn, whose title and lands went by an heiress to Stewart, who became Lord of Lorn; and now represented by the M'Dougalls of Donally, Argyleshire. The first period mentioned by Nesbit was between 1153 and 1165, which corresponds with the Irish Annals. He also calls the M'Dougalls, the M'Dowalls of Lorn.

name Sitric, as also Syric, properly Sigtryg, is Norse. In the line of Norse Kings or Chiefs in Ireland, we find Sitric (Sigtryg) King of Dublin. He is mentioned as the son of Auloed. Again, in the Irish Annals of the Four Masters, the M'Dowalls are included in the clan Sorley,* with the M'Dougalls, and MacDonnells, which also show their Lorn descent. The Gallowglasses, *i.e.*, stipendiary soldiers, were chiefly M'Donnells, MacDougalls, or MacDowalls, Campbells, MacSweenys, and MacSheehys, &c. The MacSweenys are stated to have been the leaders.

The first bearing the name of MacDowall, in connection with Galloway, was Mactheuel,† who is a witness to a charter of confirmation granted by Uchtred, lord of Galloway, of the chapel, &c., of Colmonell in Carrick to Holyrood Abbey, about 1162. The connection between those in Scotland and Ireland is again shown in the following extract from the Irish Annals.—“1299 (1295 to 1299), Alexander MacDowall, generally written MacDugald by the Scotch; Alexander MacDouell one of the best of Ireland and Scotland, was killed by Alexander MacDugall, with a great slaughter of his people.” This same Alexander MacDowall *alias* MacDougall, was of Lorn, and mentioned in the family history of the MacDougalls of Dunolly, Argyleshire, the representatives of the MacDougalls of Lorn.

The first of the MacDowalls found settled in Galloway were Fergus MakDowylt and Dougal MacDowyl, who is described as “del Counte de Wiggeton.” We give these particulars as we have found them in the original Ragman Roll,‡ which is in sheets, well written, and still in good preservation. They seem to have been penned by the same

* MacSorley is mentioned as derived from the Norse Somerled, which means Samuel. In Gaelic it is Sombairle.

† The letter D in English is usually pronounced T by Gaelic-speaking Highlanders, as Tonald for Donald, &c. We gave an amusing account of this in our “History with Statistics, of the Scottish Regiments, from 1808 to 1861,” the Donald MacDonalds having been very numerous in some regiments, requiring to be numbered on the muster roll, which the Gaelic company serjeant called out, Tonald M'Tonald No. 1, and so on.

‡ The word Ragman is supposed to import an indenture, or other legal deed executed under the seals of the parties.

person, who evidently was guided by his ear as the names were pronounced, which was usual at that period, and now causes so much confusion, the same surname appearing spelled in so many different ways. As too well known, those whose names appear swore allegiance to King Edward I. of England in August 1296. With this distressing period for Scotland, and Galloway in particular, the rise of the MacDowalls in the district commences. Fergus may have been the father of Dougal MacDowall, but it is more probable that he was a brother. Whichever he was, nothing more is heard of him; we have to start with Dougal. Before proceeding further with the MacDowalls, we must enter on several particulars which have been heretofore overlooked.

At page 54, volume I., we referred to the charter stated to have been granted by John Baliol, as Lord of Galloway, in the year 1295, to Dougall M'Dougall, of the lands of Gairachloyne, Lougan, Elrig, &c. We will repeat here the statement of Crawford that it was engraved on a plate of copper, in old Saxon characters, &c., &c.

As mentioned by him, and repeated by Sir Andrew Agnew, in his "Hereditary Sheriffs," the plate was embossed in the parish church of Stoneykirk, on the east side of the pulpit, as attested by two ministers who were there, the one in 1672, the other in 1681, one of whom Crawford himself knew, and stated by him to have been possessed of a more than ordinary taste and genius. These are mostly Crawford's own words. The loss of this plate we have already described at page 54, volume I.

That John Baliol gave a grant of the lands mentioned to Dougall M'Dougall in 1295, we believe, as it exactly meets other points in connection with other families, and the first appearance of the M'Dowalls. We cannot, however, understand how such a mistake could be made as to suppose that the plate in question was the charter. A charter on metal in Great Britain or Ireland is unknown.* The early and

* We are supported in this by the British Museum authorities in charge of the charters collected there.

late charters will always be found on vellum. It is to be remembered also that there were no charters in Galloway until the Normans made their advent in the twelfth century ; the Celtic owners held on the ancient principle, as they would not hold their lands on "the sheepskin title,"* as they called it.

We think there can be no doubt that the copper plate mentioned by Crawford was only a record placed in the church at a subsequent period. These brasses, as they are called, are well known in England, but usually refer to the departed, and not to lands. The M'Dowalls of Logan repudiate this copper plate charter, but on the ground that the lands were owned by the family long before Baliol's time. This we will come to. It seems strange to us how any one could conceive that a charter† of lands, even on metal, would be exposed in a church or anywhere else, to the mercy of the clergy and people.

We have now to draw attention to John de Toskertoun, mentioned by Chalmers in his "Caledonia," and followed by Mackenzie in his "History of Galloway." Both seem to have followed Prynne, who is not considered a correct writer in regard to the Ragman Roll.

John de Toskertoun either took, or gave his name to the lands and parish. He was evidently the leading man then in the Rhinns. He is styled "Dominus de Toskertoun, dictus marescallus, miles ;" also, "John le Mareschal de Toskertoun." He was one of those who swore allegiance to King Edward I. in 1296. We mentioned having gone over the Ragman Roll in the original, which are separate sheets

* "Burton's History of Scotland."

† The English charters in Saxon times have the names of witnesses with marks to resemble a cross. They probably placed their hand on the pen or deed, for the crosses differ in execution. In Norman times the seal was affixed in the presence of witnesses, whose crosses evidently show that they either made them themselves or touched the pen. It was only in the fifteenth century that people began to write their names, and also affix their seals. We again repeat that English, or to make it more comprehensive, Scottish or Irish, charters on metal are not known. In the British Museum there is a roundel of copper $9\frac{1}{2}$ inches in circumference, of the thirteenth century, described in the memorandum attached to it as the model of the tonsure "Officiarii" of St Paul's Church, London. This is the only metal record, and does not apply.

of vellum. In most of the sheets many names are written, but for those holding power a special submission was made, and the following relates to Dominus John de Toskertoun :—

“ Item die et loco eisdem, presentibz testibz ultimo pnotatis, et me Not, dns Johs de' Tosketon dictus marescallus, miles, non vi nec metu coactus ut dicebat, fz spontaneus venit ad fidē et uoluntate dni Regis Ang^l memorati, et factis p'mo confederacoū, contractuū, conuenconū, et pacto si que unq 4 m suo nomie cum dno Rege Franco 4 inite extitissent, contudōm dnm Regem Ang^l, q^{ntum} in ipo suit et ipm contingebant organo nocis sue anulacone, eisdemq cum omi cōmodō quod exinde sibe potit puenire vi, forme, et effectui eadem sponte pure, et absolute, expresse renunoiato, tactis sacrofcis ut sup^a et osculatis dei Eudngelliis dicto Regi Ang^l in subscripta forma fidelitatem fecit, et super ea facta, suas patentes litteras suo sigillo pendent consignatas sub tenore qui sequit^r. A touz ceans qui cestes lettres veront on orront Johan le Mareschal de Tosketon chiualer Saluz.—Pur ceo (&c. ut supra) Don (&c. ut supra).”

We have given this in full to show the allegiance that was demanded by the King of England, and the humble submission promised by these Norman settlers, for we have no doubt that John of Toskertoun was one. From the many abbreviations, to give a fair translation is difficult, so we let it alone. It will be observed that there is a mixture of French at the end. That John of Toskertoun was of importance is clear, and yet all trace of him is lost, nothing more can be found. That the position he assumed with King Edward I., &c., caused his lands to be forfeited, is evident, as we find in Robertson's "Index of Charters" that two portions were granted to William Hurchurche by King Robert the Bruce, the first of certain lands to him, "pro termino vite sue," and another of the lands of Toskertoun, &c. Who this person was we do not trace. He also disappeared.

The rank and position of John de Toskertoun were such as not to be passed carelessly over. It is impossible to define his lands, but as known, the present parish comprises

Toskertoun, Stoneykirk, and Clachsant, which together in extreme length from north to south is ten miles, and in breadth from seven to three miles. Stoneykirk became a rectory; the other two were vicarages of the Canons of Whithorn. It is known, however, that Toskertoun or Kirkmadrine is the most ancient, and if Stoneykirk were known in the time of John of Toskertoun, it could not have been as superior to the more ancient place of worship. As no *Antiqua Taxatio* for the diocese of Galloway is to be found, there is no direct information on the subject. We are inclined, however, to believe that Stoneykirk owed its position to the Macdowalls, subsequent to the thirteenth century, when they had obtained the lands now known as Garthland. We have already given an account of the copper plate recorded by Crawford, and although it could not have been a charter, it is to be believed that such a record existed, that it was authentic, and clearly defined the first lands held by the Macdowalls in the Rhinns. Now the lands therein described are Gairachloyne, Lougan, Eldrig, &c. It has been stated, and which we followed in volume I., that the ancient name of Garthland was Gairachloyne, which in Gaelic is the joyful tufted mount. That it applied to Garthland we now discredit. There are the lands called Kirklauchline, but which in Pont's survey, made about 1608, we find spelled Kirlochlyn, and Kierlachlyn, and properly so, as will be found under our account of the parish of Stoneykirk, in this volume, the name being derived from the castle of the Lochlins* or Norsemen. That Gairachloyne and Kirlochlyn or Kierlachlyn are one and the same there can be no doubt of. The castle or fortress we have given an account of under Stoneykirk. We have explained elsewhere that the spelling in early times was phonetic, the knowledge of writing, &c., having been confined to the churchmen. As correctly stated by Worsaae, all Irish authors called the inhabitants of Denmark "Dublochlanoch," dark Lochans, and the inhabitants of Norway "Finnlochlanoch," fair Lochans. Another corroboration that

* Lochlin in Gaelic is for Scandinavia, the country of the Norsemen.

Garthland and Gairachloyne had no connection with each other, is a statement made by Nesbit in his book on Heraldry, page 29. It is as follows, "I shall only add here what is a little singular with us, which I meet with in a part of a manuscript of the learned Mr Thomas Crawford, a curious antiquary and herald, whose writings on this, and sciences, were, to the great loss of our country, embezzled and destroyed after his death. He gives us the arms of Garth (or M'Garth) in Galloway, an old name, but now not frequent, which he blazons, quarterly per pale and cheveron, argent and gules." We give this extract in full, as it fully bears out what we believe to be true, that Garthland was a subsequent possession of the Macdowalls. Garthland and Kierlachlyn are three miles apart. The probability is that the Garth family, mentioned above, owned Garthland. Garth is from the Norse gaard. Various places in England, as stated by Worsaae, beginning or ending with garth or gaard, show the Norse occupation. The distance between Toskertoun or Kirkmadrine church and Garthland is six miles. That John de Toskertoun was the superior is more than probable. Again, the distance across the country between Kirlachlyn and Logan is six miles, and between the latter and Garthland nine miles. By the family account, the M'Dowalls state that the ancient name of Logan was Balzieland, but it is distinctly given as Lougan in the copper plate mentioned by Crawford; and Timothy Pont, "Minister of Dwnet," in his valuable survey, taken about 1608, has handed it down as Logan. We possess his maps, beautifully executed, with those of Sir Robert Gordon of Straloch, published by Bleau in his atlas styled "Theatrum Scotice," and have therefore been enabled to study them carefully. Pont shows two places called Balkelly, close to and to the east and west of Logan. These names have disappeared. Possibly they may have been the same as called Balzieland. Although Logan is shown, it is merely as an ordinary place, and not as a castle or residence of importance, which are always specially given where they existed. The old house of Logan is stated by the family, under the name of Balzie-

land, to have been destroyed by fire in the year 1500, the house was therefore rebuilt when Pont made his survey about 1608. However, all these points are subordinate to the main one, that the Gairachloyne mentioned by Crawford, did not relate to Garthland but to Kirlochlyn, now erroneously known as Kirklauchline. In Gaelic there is also Lochan, which means a small loch, but it does not apply to the land of Lochans mentioned in the charter granted in 1414, which will be given hereafter, but strictly in that case also it relates to the Norsemen, being the usual appellation in use by the ancient Irish for Scandinavia. After careful consideration, we are inclined to believe that Garthland was the residence of "Dominus de Toskertoun, dictus marescallus, miles," and probably the Garth family; and that the castle was built or added to in 1274, the date which is stated to have been seen on the building; also, that the lands from Garthland to Kirkmadryne were owned. The lands, which are mentioned as having been granted to the Macdowalls by John Baliol, in 1295, were, we think, to the west and south of Toskertoun and Garthland. We further believe that the principal possessions of the Macdowalls were at first in the Stewartry, which will appear as we proceed.

We have already mentioned Fergus MakDowylt and Dougal MacDowyl, and that the latter is described as belonging to Wigtonshire. There can be no doubt that he was the principal actor in the capture of Thomas and Alexander Bruce (the younger brothers of King Robert I.), and Sir Reginald Crawford, at Lochryan, when they were sent to Carlisle, and executed there, for which service Dougal MacDowall was knighted by "de manu regis," Edward I., on the 26th March 1306/7. It is to be remembered, however, that this king was never in Wigtonshire, and that the extent of his progress in Galloway was the place now called Gatehouse-on-Fleet. In the Irish annals MacDowall is called Donegan O'dowill, the O' erroneously introduced for Mac. He was afterwards slain by King Robert at the Isle of Man, and in the chronicles of that island his name is given as Dingaway Dowill.

At this time it is evident that Dougal MacDowall was the chief of his name in Galloway. Dougal, or as also called Dungall MacDowall was succeeded by his son Duncan. Before proceeding further, however, we have to state that it is in history that John, son of MacDougall of Lorn, proceeded to Galloway, and joined MacDowall in his opposition to Bruce. As an excuse for this policy it has been urged that they were fighting for the rights of John Baliol, who was the real heir in line to the throne. Of this there can be no doubt, but he sold the country to King Edward, and under such circumstances no patriotic Scotsman should have supported Baliol. The real link, however, was that the MacDowalls and MacDougalls were from one and the same progenitor, besides being connected by marriage with the Comyns, and the last named again by marriage with Baliol.

Dougal MacDowall, slain by Bruce, appears to have had issue,

Duncan, already mentioned.

He was his successor. In 1310 Duncan adhered to the English interest, and accepted the protection of King Edward. He renewed his fealty to King Edward III. in August 1339, and was pardoned for his late adherence to the Scots, and for all his political crimes (*Rot. Scotiæ* I., 571). He was evidently of a restless, and probably ambitious disposition. Again, early in 1342, he felt compelled to apply to King Edward of England for aid, and, as particularised at page 23, volume I., supplies were sent by sea to his fortalice, which stood on a small island then called Eastholm, on the coast of Galloway. This island we have taken much trouble to trace, particularly as Mackenzie in his *History* states that it was on the coast of Wigtownshire. Such statements create other errors, and ultimate confusion. We have carefully gone over ancient maps, and followed the Admiralty charts of the coast, which show the soundings, &c., and there is not the slightest vestige that any island ever existed, as there is none in modern times. We have followed this out in case there may have been a mistake in the "*Rotuli Scotiæ*," which might have happened.

The entry is under the reign of King Edward III., in the year 1342. It is—

“R-dilto & fideli suo Johi de Montegomery Admiralto flote navin ab ore Aque Thamis Vfus ptes occidentales saltm mandam vob firmit injungentes qd unam magna navē de guerra bene & sufficien. Munire & cum dilto & fideli niō Duncano Magdowell at ptes de Galeweye mitti & eidem Duncano, &c.” &c.

The following is a rough translation :—

“The King to his beloved and faithful John de Montgomery, admiral of the fleet (?) of ships from the mouth of the water of the Thames, to the western parts we command you that a large ship of war be well and sufficiently equipped, and with our beloved and faithful Duncan Magdowel, be sent to the parts of Galloway, and to the same Duncan, &c., &c.” Again, in the merchants’ claim for victualling, it runs—“ad insulam de Estholm in Scotia ;” also, “Duncani Makdowell de Estholm in Galeway.” The last extract which we will give is under date 1st May 1348, and is—“Vicecomiti Cumbriæ precipitur quod mercatores vehere victualia ad insulam Estholm permittat,” which translated is—“to the Sheriff of Cumberland, it is commanded that he should permit merchants to sell victuals at the island of Estholm.” There was an after-dispute about payment.

From what we have given in regard to Eastholm, it will be seen that there is no mistake about its being an island, and we can state that there never was one, within the range of knowledge, on the Wigtonshire coast. It is therefore apparent that we must go to the Stewartry to find it. As known, there are several there, commencing with the isles of Fleet, round the coast to Heston. We have spared no trouble to try and find the remains of a fortalice, but have failed. Nothing is now to be found on any of them. However, to those who know what has been the usual procedure in Galloway for the last two centuries in regard to old castles, and even churches, the absence of all trace is merely to be put down to the rule of demolition which so long

existed. After close inquiry, we can come to no other conclusion than that Heston was the island on which the fortalice of Sir Duncan MacDowall stood. There is no appearance of the site of a castle to be traced, beyond a vault which existed, but in regard to which nothing can be determined. This vault was no doubt afterwards used by the smugglers on the coast. The principal clue to this having been the island mentioned under the name of Estholm for Eastholm, is that it is the most eastern island on the coast of Galloway, and holm being the Norse for island, we have a clear derivation of the name, of which we believe Heston to be a subsequent corruption. Another derivation, however, has been given, that it is from Hestholm, the Norse for Horseholm, or Horse island, but this could scarcely apply, and there is further evidence of Estholm being the name, as est in Anglo-Saxon is for east, and in it we have the east island, which is the actual position of Heston.* Other particulars in regard to the island will be found under the account of the parish of Rerwick. As will be seen as we go along, the possessions of the MacDougalls or MacDowalls in the Stewartry were considerable.

Sir Duncan MacDowall was far from stedfast in his allegiance to either side; at last when the Scottish throne was re-established, we find him with others submitting to the authority of King David II. He is supposed to have been twice married, having issue by his first wife,

Duncan.
Dowgall.
John.

secondly to Margaret, daughter and heiress to — Fraser of Makerstoun, &c., Roxburghshire, and had issue,

Fergus.

At the battle of Durham in 1347, Sir Duncan and his eldest son Duncan were taken prisoners by the English, (see page 23, volume I.). We do not again find mention

* Heston is the name of a parish in Middlesex, England, about two miles from Hounslow.

of Duncan, junior, but only of his brother Dougall, who would appear to have succeeded his father, and to have obtained extensive grants of land from King David II. An early one was a charter to Dowgall M'Dowgall, of the lands of Twineham (Twynholm), with the lands of Worg (Borgue), in the vicinity of Dumfries. Another charter, to him, of the lands of Sannack's, Twinhame, Kilton, in Dumfries (*i.e.*, Senwick, Twynholm, and Kelton). Another to him of the lands of Evinhame (Edinghame in Urr,) the lands of Wor-gar (Borgue) in vicinity of Dumfries. Another to John M'Dougall of the lands of Sennark (Senwick), Culven (Colvend), Keltoun and Bondy (Bombie) set by Corbetson. The lands of Colvend (called Culken) Keltoun, and Bowbey (Bombie) and many mae, in the vicinity of Dumfries were first granted to his mother, Margaret MacDougall, and afterwards to Dougall. Then Fergus, the youngest son of Sir Duncan, as Fergus MacDougall, had a charter of the constabulary of Kirkubry, with ane three merk land; and subsequently another of the lands of Borgis (Borgue) whilk John Mowbray forisfecit in vicinity of Dumfries. We also find a charter granted by the same Dowgall MacDowgall to John Turnbull, of the four merk land of Litlegrewy, within the lordship of Kirkassudie in the vicinity of Dumfries,* and twenty shilling land of Glengarg and Glencraig. We are inclined to believe that Glengarg is the same as Glengyre in the parish of Kirkcolm. There was also a confirmation of the donation which Dugallus M'Dowalle, Miles, made to John Trapont of Littlegreby (Grewry). All the charters we have given were granted in the reign of King David II., which extended from 1329 to 1371, and it will be seen that as the successor of his father, Sir Duncan, the possessions of Dougal MacDougall or MacDowall were very extensive in the Stewartry. His younger brother, Fergus, succeeded his mother. In the Rolls of King Robert II., anno 1373, there is a charter recorded as having been granted to Fergus MacDougall (MacDowall) of the Barony of Macarstoun,

* This means the Stewartry. We find the lands between the Nith and the Cree always so described.

Yetham, &c., on the resignation of Margaret Fraser, his mother.* There was also a charter granted by King Robert II. to Uchtred M'Dowell of a pension forth of Malcars-toun given by his father Fergus M'Dowall.

So far as we have gone, to us it appears that the headquarters of the MacDowalls were in the Stewartry, and not in Wigtonshire. The lands in Wigtonshire as Gairachloyne, Lougan, Eldrig, &c., were all near to each other, and yet detached. Had the whole of that part of the country been possessed, we would have found but one designation. Crawford tells us that, "there is a charter which I have seen granted by Duncanus Campbell, miles, Dominus de Loudon, of the lands of Corshill, Alexandro Campbell, filio suo, laying within the Sheriffdom of Wigtoun, dated Mercurii proxima post festum Apostolorum Simonis et Jude 1361, and as witnesses, Dougall Macdougall, vicecomes, and Johanni Macdougall," appear, which proves that they then had a position in Wigtonshire as well as in the Stewartry.

The following entries also prove this, Gothrik Dougal fiz del Counte de Dumfres ; and Gothrik sone Dougal del Dougal de Wygeton.

When Dougal Macdougall or MacDowall succeeded his father cannot be stated, and whom he married is not known. Of issue we can only find his heir,

Thomas.

At page 55, volume I., we followed Sir Andrew Agnew in his "Hereditary Sheriffs," by stating that his son and heir

* "In 1398 Sir Archibald M'Dowall grants a bond for the sum of foure skore and ten ponde of gude mone, and lele of Scotlande in silver or in golde, because of his reliefe of his place of Malkarstoun, to be paid within two years in cas as God forbede—Comoun were with raisinge of baneris be betwix the Kyngrikis of Scotlande and Inglande." Sir Archibald must have been the son of Fergus. The surname of MacDougall was retained by his descendants. The line ended in an heiress named Anna-Maria, daughter of Sir Henry Hay Makdougall, Bart. of Makerstoun. She married Lieut.-General Sir Thomas Brisbane, G.C.B., G.C.H., LL.D., F.R.S., Colonel of the 34th Regiment. On his marriage, he assumed the name of Makdougall in 1826, under sign-manual. They had issue,

Thomas Australius, born 1824, Captain, 34th Regiment, died in 1849.

Isabella-Maria.

Eleanora-Australius.

We may add here that in Sir Andrew Agnew's and Sir David Dunbar Baldoon's short account of Galloway, written in the seventeenth century the owner of Garthland is called Mackdougall.

was Fergus. We think this to be a mistake, and that the MacDowall of that name who appears as a witness to the resignation of the lands into the hands of Douglas, lord of Galloway, was Fergus Macdougall, who succeeded to Makerstoun, as already mentioned. With the exception of Hugh Campbell, who no doubt was of Corswall, parish of Kirkcolm, the other six witnesses belonged to the Stewartry.* This transaction was in 1414, and the lands mentioned are Garochloyne, Lochans, and Lougan, rendering yearly for the same, one suit at Douglasses court at Wigton. It will be observed that Lochans appears for the first time, to the derivation of which we have already referred, and Thomas, in whose favour the lands were re-granted, is the first found styled of Garfland,† so spelled. Another reason for believing that Fergus was the brother of Thomas MacDowall's father arises from the latter having been one of the witnesses to the marriage-contract of Marion Stewart, heiress of Dalswinton, under date 17th October 1396, as mentioned at page 55, volume I., and who was no doubt alive afterwards. That Fergus was the son of Dougal, with a son named Thomas, of such an age as to be served heir, is scarcely possible. For further information in regard to the generations of the MacDowalls we must refer to pages 41 and 55 of volume I., observing that, as will be seen, we have now, after careful investigation, given an account differing considerably from what has previously appeared, but in no way detracting from the ancient standing of the

* They were Sir William Douglas of Eskford (nephew to the lord of Galloway), Sir John Herries of Terregles, Sir Herbert Maxwell of Carlavroke, Sir Alexander Gordon, Master Alexander Cairns, Hugh Campbell, and John a Kersane.

† Garfland is a corruption of Garthland. As we have already stated, Garth is a corruption of the Danish word *gaard*, a farm or manor occupied by Scandinavians. Worsaae tells that "the names of places in the north of England beginning or ending with garth or *gaard*, such as Watgarth (Vadegaard, on the river Tees), Grassgarth, Hall Garth, Garthorpe. Garthwaite, and others, show that the peasants, as in Scandinavia, were settled in *Gaarde*, or farms which belonged indeed to the Danish chiefs or Udallers ("holdas," from the Norsk *höldr*), but which seem to have been the property of the peasants, on condition of their paying certain rents to their feudal lords, and binding themselves to contribute to the defence of the country."

Kirk-garth, in Danish, "*kirke-gaard*," that is, churchyard.

Macdowalls, only clearing away as far as possible the mist that has shrouded their history. It will also solve, to some extent, the claim of the Logan family to be chief of the name, for it appears to us that they retain a portion of the first lands obtained in the Rhinns. At the same time we have to mention that we scarcely think it possible that possession of Logan could have been obtained in 1295, for Andrew of Logan was the owner in 1296; yet it is in accordance with Galloway history that a charter may have been got, and the lands wrested from Andrew de Logan, who probably was another Norman settler who had no surname, and assumed a designation from the lands. In the Ragman Roll there are three holders of lands who are styled de Logan, viz., Andrew de Logan already mentioned; Thurbrandus de Logan, evidently of Logan, in the parish of Buittle; and Phelipp de Logyn, who in the index to the copy of the Ragman Roll, published by the Bannatyne Club, is put down as of Montrose, which may or may not be correct. We give these particulars, as it is stated in the account of the M'Dowalls that their surname was dropped because the owner of Logan was not only a baron, but "lord" of the barony. This is a mistake, for had Andrew de Logan been of the rank supposed, he would have been styled Dominus, like John of Toskerton and others. Besides the fact of Thurbrandus de Logan, also in Galloway, being mentioned, is sufficient proof that these two holders of land had no surnames. The same lands still bear the same name.

As we have given all that can be gathered about the M'Dowalls, it is only right to state what the families concerned have or have had stated in regard to their histories. They do not agree. The Logan family base their descent from Thomas the second son of Malcolm, Lord of Galloway, in 1130, without having considered that a Malcolm,* Lord of Gallo-

* It has occurred to us that Jarl or Earl Malcolm, the Norseman, who resided near Whithorn in 1014, may be confused in this claim, and from an offshoot both Somerled of Argyll, and Fergus of Galloway, may have been descended.

There was Malcolm, son of Roland of Carrick, in 1370.

way, never existed, and that Fergus, the first lord or governor, cannot be traced beyond 1139. This family possesses a charter granted by Uchtred, lord of Galloway, to the Monastery of Holyrood, Edinburgh, which we have given under our account of the parish of Urr, showing that it had no connection with the Macdowalls. We have given the charter in full.

As is known, Garthland is now possessed by another family, but the MacDowalls, formerly of that place, are now of Garthland, in Renfrewshire. They claim to be the principal family of the name, as the descendants of Uchter Macdougall, a younger son of Ronald, lord of Galloway. This latter statement, however, regarding descent, and giving MacDowall or MacDougall as the surname of the first lords or governors of Galloway, we have shown in our Historical Sketch in this volume to be erroneous. This we merely mention here to show the confusion that has existed.

Mr Richard Hay, the antiquarian, who investigated the respective claims on behalf of the Logan family, writes thus of Garthland:—"It is more than probable the first of the name of M'Dowall of Garthland was a younger son of M'Dowall of Logan, and that he got as his patrimony the lands of Elrig, &c., which he held of Logan for several hundreds of years, and thereafter resigned them in the hands of Logan his superior, *ad remanentiam*; and that the family of Garthland first had the name of M'Dowall by his marrying the heiress thereof, being formerly of the name of Garth, which Mr Nesbit observes was an ancient family in Galloway." We have seldom read a more confusing statement than this, and it is summed up in Mr Richard Hay's certificate, dated 22d March 1722, by his stating that he is unable to decide which of the two families (Garthland and Logan) was the chief. He assumed that the Logan family was the chief, and then he certified that he was unable to decide.

Lastly, we have to deal with the Freugh family, who claimed to be from the heir-male of the Earls of Carrick, Duncan son of Gilbert having been created Earl. This claim

however was repudiated by the Logan and Garthland families, who stated that the descent of the Freugh family was from a natural son of Garthland's, and that Dowaltoun, in the parish of Kirkinner, which for a time belonged to the Freugh family, was formerly called Lochtoun, from a loch so named, and that this natural son was a notorious thief and robber, who lived at that little townland, which had its name afterwards from him. This we give from Nesbit, who seems to have been much perplexed with the conflicting claims. No date to these particulars is given. In Pont's survey of 1608-20, the loch in question is called Boirlant, and Dowalton is confined to an ordinary place near to the said loch. The name of Dowaltoun would therefore appear to have been subsequently given to the loch and castle.

Mr Richard Hay, the antiquarian, who investigated the respective claims as the counsel for the Logan family, writes, "Dowallton, far from being a barony, was known to have been formerly called Bellelochquhan (*i.e.* Lochtoun, from a loch there) till of late (as the story goes), one M'Dowall, a natural son of Garthland, lived there, who being a notorious thief and robber, that little townland had afterwards its name from him."

The statements of Nesbit, who published his work on Heraldry in 1742, are often quoted in support of the claim of the Macdowalls being the descendants of the Fergus line of Lords of Galloway. We consider them very contradictory, if not all the other way. We will give a few extracts. "Founded upon a very wild conceit that the earls of Carrick, as well as lords of Galloway, were anciently of the surname of M'Dowall, whereas it is evident, without the possibility of cavil or contradiction, that the surname they used was territorial de Gallouyia. The earl of Carrick, tho' a branch of the House of Galloway, yet when they got the lands of Carrick they surnamed themselves de Carrick, so there is not the least vestige that ever they had the surname of M'Dowall or anything like it. M'Dowall or M'Dougall is not found in Galloway until

1296, when they swore fealty to Edward I." Nesbit next states that the M'Dowalls of Logan base their claim on their arms ; that the old Lords of Galloway arms were " azure, a lyon rampant argent, collared with an antique crown, or ;" that these same arms the M'Dowalls of Logan use, and neither Garthland nor Freugh, nor any other of the name, used the same. Such is Nesbit's statement. We can trace no authority for the crown stated to have been used by the Lords of Galloway, and consider it erroneous, but it is to be noticed that it is only collared, and not capped, a wide distinction. The real position of these lords will be found in the Historical Sketch, in this volume. The M'Dowalls of Logan also claim to have used supporters in 1549, when Garthland and Freugh had none. This, however, determines nothing, as not a few families assumed them without right. The M'Dowalls of Logan have also as crest a lion with imperial crown with arches. This we will again refer to. The M'Dowalls of Garthland assumed an antique or eastern crown to cap the lion in their shield. The M'Dowalls of Freugh also gave their lion in the shield an antique crown with points, as collar ; and on his head an imperial crown with arches. We have thus given the arms assumed by each of the three families. It is necessary, however, to state that the confusion is considerable. That a " lion rampant" was the armorial bearing of the family is correct, and the same as used by the MacDougalls of Lorn, and now by their descendants the MacDougalls of Dunolly, Argyleshire. The crown, however, we consider an error, and assumed, we think, in the sixteenth century. In fact, so far as the imperial crown with arches is concerned, such was unknown in Scotland until the reign of King James V. He reigned from 1513 to 1542. Arches are certainly found on coins of James III. and James IV., but the crown was not then altered.*

As a proof of the utter destruction of all the records of

* The ancient Scottish crown was a plain circle of gold, brightened with stakes or piles, stated to have been added by Fergus I. after his victory over the Picts. After an alliance with France, in later times, it was repleted with flower-de-lisses and crosses flory. Unfortunately we forget our authority for this information.

Galloway, it is worthy of note that had not the MacDowalls sided with Baliol and the Kings of England, there would not have been a trace left of their early history. All that can be gathered about them is from the English records until we come to the reign of David II. As we mentioned at page 53, volume I., Abercrombie states that they are descended from Thomas Macdualen, natural son of Alan, last lord of Galloway, who died in 1234. Chalmers is nearly of a similar opinion. The descent which we have given is much more honourable, and in our opinion the true one. We have stated that although we believe the MacDowalls to be distinct from the first lords of Galloway, yet it is not improbable they were of the same blood originally. Our reason for thinking so is the fact that Fergus, first lord of Galloway, united with Somerled in rebellion against the king. A long way apart, there must have been some link to cause these two men to unite as they did. Then, as we mentioned, John, son of MacDougall of Lorn, proceeded to Galloway to take part with the M'Dowalls against King Robert the Bruce. There is much to be attached to these circumstances. Again, under King David I., Fergus, like a true foreigner as then known in Scotland, carried his religious views to excess in the building or endowment of churches, &c., and in Argyleshire Somerled did the same, and founded Sadel-Abbey, for monks of the Cistertian order. He died in 1163, and it was completed by his son Reginald. The lands of Glensaddell and Baltebun in Kintyre, and Casken in the Isle of Arran, were bestowed by Somerled on the abbey. That there was some blood relationship between Fergus and Somerled we believe, which may account to some extent for the claims set forth by the MacDowalls, but in a different way to what has been assumed by them.

Accounts of the three families are given in volume I. under Stoneykirk and Kirkmaiden parishes, of which this is to be viewed as a revision and correction. Other particulars will be found under the same parishes in this volume.

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ADDENDA,

WITH PAGES AT WHICH THE ADDITIONS SHOULD HAVE
APPEARED.

- Page 151. A new residence is being built at Logan.
- 164. Flot corrupted to Float, and its meaning a plain, is not strictly such in this case, but the land is level compared with what is around, and answers to what it is intended to convey. To be sure of this, we visited the farms, &c., this last autumn. The name was given centuries before the Armada in A.D. 1588.
- 167. John who succeeded to Garthland, was the third and not the second son of Uchtred M'Douall. John of Garthland married Janet, daughter of Sir John Gordon of Lochinvar, and had issue, John, who succeeded to Garthland, Hew who obtained Knockglass, and Margaret who married John Vans of Barnbarroch.
- 172. The present house at Balgreggan consists of a new residence built in front of the old tower. The latter consists of arched vaults or cellars, a room with wainscot, now the diningroom, and two turrets off it, in one of which William, Earl of Dumfries and Stair, was born. There are two stories above. The rest of the house is new.
- 194. We omitted to state that the remains of Chapel Donnan have disappeared.

- Page 197. Caroline, wife of John Carrick Moore of Cornwall, died in London on the 27th December 1876.
- 205. The standing stone at Little Laight farmhouse is called the "Taxing Stone."
- 206. The "Old Hall" is the old house of Croach, now Lochryan.

When in Galloway last autumn, Mr M'Ilwraith, author of the "Guide to Wigtonshire," brought under our notice some interesting remains which he had come upon when out on his fishing excursions. Under his guidance we found the distinct remains of a considerable fortress with towers, on a plateau overhanging the burn, close to and to the east of Beoch farmhouse. On the opposite side of the burn, emerald green grass shows a portion of the site of the supposed rampart wall called the Deil's Dyke.

We next crossed Beoch burn, and went up the ravine, full of wildness and solitary grandeur, until we came to a tongue of land between the two hills with the burn below. On this promontory most interesting remains are to be found. So far as we could make it out a fort commanded the west or Lochryan end, and immediately behind are to be seen the sites of dwellings of different dimensions, clearly showing that an ancient town or village had existed. On the Ordnance Map the place is called Shanriggie. The meaning is not clear. In the Gaelic there is Sean for ancient, &c., and ruighe, a shepherd's cot, &c. Also rhuga, a promontory, a headland. In the Norse there is Sjon for sight, applied to scouts, and riga, roughness on the surface. Again, in Lowland Scotch, the shin of a hill means the prominent or ridgy part of the

declivity with a hollow on each side. This fully applies. Then, in Old English, *riggie* or *rygge* means a ridge of land. Although not probable, *Shan* may be a corruption of the Gaelic *cean*, which, however, in the first letter sounds hard, and means head of, with *riggie* as a suffix. Whatever the meaning, very interesting remains are to be seen.

We find that mention of *loch Ree* has been omitted in our account of *Lochryan* parish.

- Page 208. At page 135, vol. i., we have given the mound at *Innernessen* as a mote, but there is some evidence of a ditch or *fossé* having surrounded it. It is difficult to decide whether it was originally a moat or a mote hill.
- 228. The mound here we have given as a moat. There certainly are no traces of a *fossé*, and it may therefore have been a mote hill. The sandy soil, however, may have caused the disappearance of the ditch, should one have existed.
- 228-9. In the distance, from the east side of the moors, the *Knock of Luce* has the appearance described by us, but on nearer approach it is found to rise from land of some elevation on each side. From the *Rhinns* this is particularly noticeable. *North Berwick Law* and it do not, therefore, correspond in formation.
- 233-4. We have mentioned *Auchenmalg* under *Cascrew*. In vol. i., page 197, we gave it as a part of *Little Genoch*. The remains of a semi-modern building are to be seen. The house at *Cascrew* is ruinous.
- 237. *William Young* of *Ballywill-will*, County Down, owner of *Gillespie, &c.*, has assumed the name of *MacDowall*.

- Page 241. Cairn-na-gath has been rendered as "cairn of the wind."
- 303. Helenora Shaw-Stewart, wife of Sir William Maxwell, Baronet, of Monreith, died at Bournemouth, on the 27th October 1876. Her remains were interred there.
- 304. John Dun, lieutenant in Pringle's regiment of foot, was afterwards a captain in the Manx Fencibles.
- 383. Amongst some old papers we have found a memo. with the name M'Kerlie spelled at Dumfries on the 23d March 1494/95 as M'Karale. It appears in the Lord High Treasurer's books, and is—
Item a Remissiour to Donald M'Karale, vj^{ls}, xiijs iiijd.
- 388. We have given Elizabeth, daughter of the Earl of Lennox, as the mother of the Regent Moray by King James V., but the Erskine family also claim the questionable honour, Margaret, daughter of John, fourth Lord Erskine, being also called his mother.
- 391. We should have stated at page 453, vol. i., that Agnes Blair-M'Guffock, wife of John M'Kerlie, died in February 1822.
- 392. (Footnote). John Murray, mentioned at line 23, was the son of John Murray and Nicholas M'Kerlie.
- 393. Marianne Helena Logan, wife of P. H. M'Kerlie, died in London on the 6th, and her remains were interred at Duddingston, near Edinburgh, on the 12th August 1876.
- 399. We have learned that the book by "Father Stewart," which belonged to Mr Deuchar, was, at the time of the great fire in Edinburgh in 1824, in the possession of — Mackay, bookseller, at 295 High Street. On the opposite side of the street the con-

flagration raged. This may account for the loss of the book.

Page 414. At page 414 we mentioned the ancient arch and doorway at the priory at Whithorn. Some call the arch of Saxon, and others of Norman architecture. We have called it Saxon, as given in the parish statistical account, in which it is described as "purely of the Saxon order." Our reason for following this arises from the fact that both Anglo-Saxon and Norman architecture were from the same source, viz., the Romanesque, from, as some state, the old Byzantine. The semi-circular arch is common to both, and although the Anglo-Saxon were often plain, yet sometimes they were decorated with a variety of mouldings, as the chevron or zigzag, embattled frette, triangular frette, nail-head, billet, cable, hatchel, lozenge, wavy, pellet, nebule, &c., which were used in the Saxon age as well as in the Norman. Then as to capitals, although not so diversified as the usual Norman style, there are many varieties in the Anglo-Saxon. Some are devoid of carving, but when foliage is introduced, it is on the bell of the capital, with stiff stalks usually to the leaves rising from the neck of the bell, technically called "stiff-leaf foliage." Gwilt, in his *Historical, &c., Architecture*, enters on this, and which other authorities also give. Fergusson, in his *History of Architecture*, gives a woodcut of the chancel arch of Finean's chapel at Clonmacnoise, Ireland, which he ascribes to the tenth or eleventh century, and although of fewer spans, and not so elaborate, it has some of the same class of decoration as the arch at Whithorn.

Foreigners having been usually employed as the builders in Scotland, it is extremely difficult to fix in early examples the correct order and period. Had Holyrood Chapel remained as built in A.D. 1128 by King David I., this arch at Whithorn might have been determined as to period with ease, for to him the priory owed its enlargement. However, Holyrood Chapel as it stands, is of subsequent periods, so that there is no guide there.

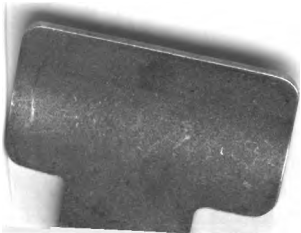
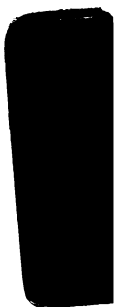
The Norman style ranged from the most simple to the most elaborate, and thus confusion arises. In addition to which the mania has long existed for ascribing everything to the Anglo-Normans, overlooking the fact that the Anglo-Saxons also combined the simple with the most elaborate ornamentation. Under such circumstances, we see no reason for ascribing to the Anglo-Normans what may have been executed by Anglo-Saxons.

Page 432. When we gave the derivation of Dinnans, we forgot at the time the Gaelic word *dunain*, a small fort, as given by us elsewhere, and of which the present name is evidently a corruption.

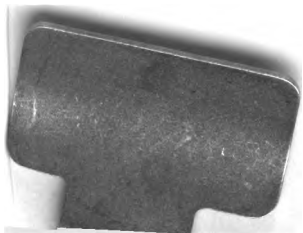
Crannogs.—These artificial isles are now found in nearly every loch in Galloway. In Switzerland they are well known to have existed. To this list we have to add Commander Cameron's discovery in his exploration of South Africa in 1875, that in two lakes there, viz., Realmah and Mōhrya, lake villages were found. We have seen a coloured drawing of the latter lake with dwellings, which shows them as so many separate huts covered with dried foliage or branches scattered over the lake,

thus giving it a peculiar appearance. During the wet season these dwellings become submerged, when their owners remove elsewhere. We mention these particulars to show that the early inhabitants of Galloway were not far in advance of their black brethren in Africa so far as habitations went.

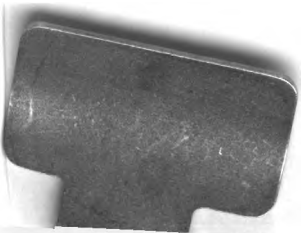
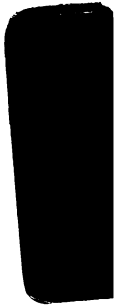
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