

### III.

NOTICE OF THE CROZIER OF ST MOLUACH, THE PROPERTY OF THE  
DUKE OF ARGYLL. By COSMO INNES, Esq., Advocate, F.S.A. Scot.

In collecting the materials for a volume of parish antiquities of Argyllshire last year, I was struck with a curious tenure in the Island of Lismore, the seat of the old Bishoprick of Argyll. I found that for many centuries a little estate—at first it was twelve acres, but dwindled down to six—was held by the service

of keeping the pastoral staff of the patron Saint of the Cathedral. The Saint's name, as it occurs in old charters, bears the unseemly shape of Moloc, but my Celtic friends assure me that the first syllable is to be discounted, leaving the saint the proper name of Luag, to whom many churches of the West Highlands have been dedicated; and whom we are able, by means of Irish authorities, to identify with a contemporary or immediate follower of St Columba.

The family who were the hereditary custodiers of the Saint's pastoral staff, and enjoyed their little freehold in virtue of that trust, bore, I believe, in Gaelic, the name of M'Inlea, but, by one of those whimsical translations which have made the Gaelic Gillespie into the Norman Archibald, they give themselves out for *Livingstones*, and have long been popularly known as the "barons of Bachul"—bachul being the Gaelic shape of *baculus*—the Episcopal staff. We find that in 1544 the Earl of Argyll, in honour of the Blessed Virgin, and of his patron saint Moloc, confirmed to John M'Molmory Vic Kevir and his heirs-male, the lands of Peynbachalla and Peynchallen, extending to half a merkland, in Lismore, *with the keeping of the great staff of St Moloc*, as freely as his father, grandfather, great-grandfather, and other predecessors, held the same.

Such feudal tenures, though not altogether unknown, are very uncommon with us; and these charters led me to inquire eagerly whether any trace remained of the custody or of the Saint's crozier itself. I learnt that not many years ago the Baron of Bachul still possessed the staff, although, whenever an impertinent Saxon or curious member of the Society of Antiquaries begged to see it, it was not to be found, and to guard against any moment of weakness, the family peat-stack, the provision of peats for the year, was built up against the door of the place of its custody. At last, however, the influence of the Duke of Argyll was sufficient to obtain the transference of the Saint's crozier; the land attached to it having become the property of his Grace long before.

I will confess, I was a little disappointed when I first saw this relic of venerable antiquity. I had dreamt of something like the magnificent Irish croziers still preserved; or that head of the staff of St Phyllan which is figured in your Transactions, though Scotland no longer possesses it. Instead of that, I found, on opening the box from Inveraray, a plain curved staff, two feet ten inches in length, not very unlike the "shinty" we used at the High School long ago. It has been covered with copper, and very probably gilt, and perhaps has had some metal ornament at each end.

I have said that the Baron Bachul's of Lismore, though an uncommon, is not a unique instance of such tenures in Scotland. There is charter evidence of a mere croft of land in Cowal being held in the fifteenth century as an appendage to the office of keeper of the crozier of St Mund, the saint to whom Kilmun is

dedicated. In this case the land or the tenure (for the charter is not quite explicit) bears the name of *Deowray*—a name suggesting a similar office with that which gave the name of *Deor* or *Jore* (modernized *Dewar*) to the hereditary keeper of the Crozier of St Phillan in Glendochart.

St Luag's crozier, rude and unornamented as it was, was undoubtedly displayed at the processions and festivals of the Church, to recall the antique simplicity and venerable memory of the patron of the Cathedral. It is not improbable that, like similar relics in Ireland, it was in later times used for more superstitious practices. With regard to the crozier of St Phillan, so long and carefully treasured in Glendochart, we know that it was serviceable for the humble purpose of leading to the discovery and restoration of stolen cattle!

Mr Joseph Robertson said that farther inquiry might even yet perhaps recover traces of other croziers anciently held in reverence in Scotland; and he begged to lay before the Society the following notices as an addition to Mr Innes's communication:—

Joceline of Furness, in his life of St Kentigern, written towards the end of the twelfth century, describes a visit which St Columba made to St Kentigern at Glasgow, and adds, that in token of their mutual affection they exchanged croziers. "Baculus vero," he proceeds, "quem Sanctus Columba dederat Sancto pontifici Kentegerno, in ecclesia Sancti Wilfridi episcopi et confessoris apud Ripum, multo tempore conservabatur; et propter utriusque sanctitatem, dantis videlicet et accipientis, magnæ reverentiæ habebatur." (*Jocelini Vita S. Kentegerni*, cap. xl. *Pinkert. Vitt. Antiq. SS. Scot.*, p. 285.) John of Fordun, in allusion to this passage, writes:—"In Vita Sancti Kentigerni legimus Sanctum Columbam Glasgw advenisse, et vicaria collatione se invicem confolesse, et baculos suos commutasse: ac nuncambo quem Beatus Kentigernus a Beato Columba receperat in ecclesia Sancti Wilfridi de Ripoun, aureis crustulis inclusus, ac margaritarum diversitate circumstellatus, cum magna reverentia adhuc servatur." (*Johannis de Fordun Scotichronicon*, lib. iii. cap. xxx.) The style of ornament, it may be remarked, described in these last words, seems to be the same with the style of ornament of the crozier of St Cuthbert of Durham, "qui,"—we are told by a writer of the twelfth century—"unionum et margaritarum copiosa multitudine insignitus fuerat." (*Reginaldi Dunelmensis Libellus de B. Cuthberti Virtutibus*, cap. lxviii.)

The crozier of St Fergus, which appears to have been preserved in the parish church which still bears his name, on the coast of Buchan, is commemorated in

the Breviary of Aberdeen : " Alia nempe vice orta in mari tempestate seuiffima nauicula quedam piscibus onusta ante portam fluctuans periculum minabatur et ecce quidam baculum quem Sanctus [Fergusianus] circumferre solebat arripiens inter vndas proiiciebat. mira res. subito quasi in ictu oculi tranquillitate nauicula illa cum hominibus salua ad portum producitur baculusque Sancti viri sub eadem incuruatus inueniebatur." (*Breviarium Aberdonense, Prop. SS. pro tempore estivali*, fol. clxiiij.)

The crozier of St Duthac in Ross would seem to have had its hereditary keeper like the crozier of St Fillan in Strathitay. In the accounts of the Lord Treasurer of Scotland, for 1506, we find the following payment : " Item the xij day of September to ane man that bure Sanct Duthois cabok iiij s." The King, James the Fourth, a devout worshipper of relics, was then on a pilgrimage to the shrine of the saint at Tain. The use of "cabok" to signify a crozier was not confined to Scotland : Ducange, *voce* "Cambuta," gives an instance of its occurrence on the Continent. It is another form of the word "cambo," by which, as has been seen, John of Fordun speaks of the crozier gifted by the first Abbot of Iona to the first Bishop of Glasgow.

In the Isle of Man, which was for some time included within the limits of a Scottish diocese, the crozier of St Maclute or St Maughold was preserved in his church of Kil-Machon, as we learn from a legend of its miraculous powers, in the middle of the twelfth century, related in the *Chronicon Manniæ* printed in Johnstone's *Antiquitates Celto-Normanniæ*, pp. 17, 18.