

## II.

SAINT MAELRUBHA: HIS HISTORY AND CHURCHES. By WILLIAM REEVES, D.D., M.B., VICE-PRES. R.I.A., HON. MEMB. SOC. ANTIQ. SCOTLAND, AND ANTIQ. SOC. OF ZURICH.<sup>1</sup>

Next to St Columcille, there is no ecclesiastic of the ancient Scottish Church whose commemorations are more numerous in the West of Scot-

<sup>1</sup> In July 1849, the writer of the following paper made a communication to the "Irish Ecclesiastical Journal," which appeared in the 108th number of that publication (vol. v. p. 299). Previously to that date, nothing had been done towards the identification of St Maelrubha or his church of Apercrossan; and in his note on the passage of the Four Masters at 671, which makes mention of them, the learned Dr O'Donovan declared his inability to ascertain the modern name of the saint's church in Scotland. In the appendix, however, to the second volume (p. 1191), the author refers to the article in the "Irish Ecclesiastical Journal" as affording the desired information. Since that period, the present writer has had opportunity to visit many of the scenes of St Maelrubha's labours, and to extend his acquaintance with Scottish works bearing upon the individual or his age; and the result of all is here col-

land than St Maelrubha, or whose history is marked with greater exactness in the main particulars of his life. He was born on the 3d of January, in the year of our Lord 642, as we learn from the accurate annalist Tighernach, who, in recording the saint's *obit*, determines his age to the very day. On his father's side, he was eighth in descent from Niall of the Nine Hostages, Sovereign of Ireland, through that branch of his house called the Cinel Eoghain;<sup>1</sup> subordinately, through the family styled the Cinel Binnigh,<sup>2</sup> which clan early obtained a settlement in, and gave name to, a district in the south-eastern part of the present county of Londonderry, where, among his kindred, we may reasonably presume our saint was born. On his mother's side he was akin to St Comgall, the great abbot of Bangor in the county of Down, who was of the Cruithne, or Irish Picts, being of the race of Fiacha Araidhe, the founder of the Dal-Araidhe of Ulster. His paternal descent is recited among the pedigrees of the Irish saints preserved in the venerable manuscripts in the collection of the Royal Irish Academy, called the Book of Lecan, and the Book of Ballymote.<sup>3</sup> It is also found in the more modern compilation of Duaid MacFirbis.<sup>4</sup> All these authorities agree in setting him forth as Maelrubha, son of Elganach, son of Garbh, son of Ollarbach, son of Cuboirenn, son of Cremthann, son of Binnigh, son of Eoghan (who died, according to Tighernach, in 465), son of Niall of the Nine Hostages.

lected in a memoir, in the compilation of which accuracy has been principally aimed at. Should this effort to embody in a connected view the *disjecta membra* of Irish and Scottish reminiscences of the saint be deemed worthy of the notice of the Society of Antiquaries of Scotland, the writer will consider that he has received tenfold remuneration for the time and pains bestowed upon the task.—THE VICARAGE, LUSK, April 20, 1859.

<sup>1</sup> The Cinel Eoghain were the descendants of Eoghan, son of Niall, and their territory was called *Tír-Eoghain*, *i. e.* Terra Eugenii, subsequently and still known as *Tyrone*; and *Inis Eoghain*, *i. e.* Insula Eugenii, the peninsular portion of the north-east of the county of Donegal, now known as the barony of *Inishowen*.

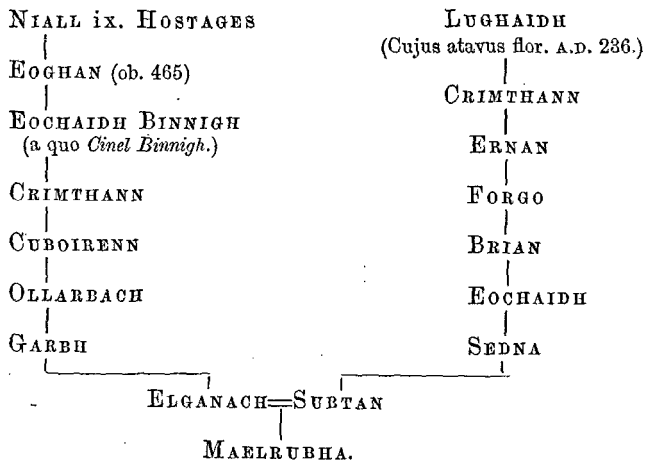
<sup>2</sup> The Cinel Binny were the descendants of Eochaidh Binnigh, a son of Eoghan above mentioned. Their territory was a subdivision of Tyrone, extending to Tullaghoge on the south, and comprehending all the modern barony of Loughinsholin on the west of the River Bann, which, though now in the county of Londonderry, was in Tyrone until 1591. It gave name to a rural deanery in the diocese of Derry, called *Bynnagh* or *Bennagh*. See Reeves's "Colton's Visitation," p. 74.

<sup>3</sup> "Book of Lecan," fol. 37 *bc*.

<sup>4</sup> "Book of Ballymote," fol. 119 *ba*.

In the tract on the Mothers of the saints of Ireland, preserved in the manuscripts above mentioned,<sup>1</sup> two names are assigned to his mother—*Suaibpech maṣair Maolruḃa mec Elgonach*, “*Suaibsech, mother of Maolrubha, son of Elgonach;*” and again, *Subtan inḡen Seṇa ruḡ Chomḡall maṣair Maolruḃa*, “*Subtan, daughter of Setna, sister of Comgall, mother of Maolrubha.*” With the latter statement agrees the note on the Feilire of *Ængus the Culdee*, at the 21st of April; but it is attended with the chronological difficulty that *S. Comgall*, *Subtan*’s brother, died at an advanced age in 602; whereas *Maelrubha* was not born till 642.

The following table exhibits at a view the double descent of our saint:—



The name *Maelrubha* is compounded of *Mael*, “a servant,” and *Rubha*, which signifies either “patience”<sup>2</sup> or a “promontory;”<sup>3</sup> and it is occasionally met with in Irish records. *Maelrubha*, of the race of *Conall Gulban*, was great-grandfather of *St Moabba*.<sup>4</sup> Two of the name are

<sup>1</sup> “*MacFirbis’ Genealogical M.S.*,” p. 701 *b*.

<sup>2</sup> *Ruba .n. pularḡ* (“patience”). “*MacFirbis’ Gloss.*”

<sup>3</sup> Of frequent occurrence in the topography of Scotland, as a point of land, in words beginning with *Ru* or *Rue*.

<sup>4</sup> See the genealogical table in “*Reeves’s St Columba*,” at p. 342; “*Book of Lecan*,” fol. 41 *ba*.

found among the descendants of King Laeghaire;<sup>1</sup> and the Four Masters, in their Annals, at the years 715, 771, 823, and 992, record the deaths of other individuals so called.

Our saint, following the national usage of family association, became a member of St Comgall's society at Bangor. The Four Masters, led by the gloss in the Calendar of Marian, state expressly that he was abbot of that monastery; but for this assertion there is no authority in the earlier records, and, indeed, there is negative proof to the contrary, as his name is not found in the catalogue of abbots recited in the Antiphony of Bangor.<sup>2</sup> His connection with this place seems, however, to have been kept up even after he fixed his seat in Scotland, and his principal church in that country was regarded as an affiliation of Bangor; for we find, at the year 802, mention made of the death of an abbot of Bangor, who took his designation from Apurcrossan; and it is probable that Failbhe, abbot of Apurcrossan, who was lost at sea, with twenty-two members of his fraternity, in 737, was on his way to or from a chapter of his order in the parent institution.<sup>3</sup>

In the year 671, Maclrubha, being now twenty-nine years old, withdrew from his native country to Alba, following in the wake of St Columba and others of his nation. This we learn from the Annals of Tighernach and of Ulster, at the years 671 and 670 respectively, in the entry, *Maclruba in Britanniam navigat*. Two years expired before he obtained a permanent settlement; but in 673,<sup>4</sup> as Tighernach again relates, *Maelruba fundavit ecclesiam Aporcrossan*. The Four Masters, at the year 671, combine the two entries, omitting any notice of the interval, and state that in that year *Maolruba abb benbóair do dul i nAlbam go no roctair ecclap Aporcrosan*, "Maclrubha, abbot of Ben-

<sup>1</sup> "Book of Lecan," fol. 41 *bb*; "MacFirbis' Geneal. MS.," p. 192. "The Annals of Ulster," at 716, render Maclrubha *Filius Rubai*; and at 992 by *Rubai*.

<sup>2</sup> See Muratori Anecd. tom. iv. p. 158; "Opere," tom. undec. pt. iii. p. 251; "O'Conor, Rer. Hib. Script." vol. i., Ep. Nuncup., pp. 163, *sqq.*; Peyron, "Ciceronis Orat. Fragm.," pp. 224-26 (Stuttgardæ, 1824); especially "Ulster Journal of Archaeology," vol. i. pp. 177-79.

<sup>3</sup> See such a case recorded by Adamnan, ii. 45, and the note, p. 178, in Reeves's edition.

<sup>4</sup> "Annal. Ult." 672; "The Annals of Clonmacnois" have *Moyle-Rovaie founded the church of Aporcrossan* an. 669.

char, went to Alba, and founded the church of Aporcrossan."<sup>1</sup> Here he continued to exercise his abbatial office for fifty-one years, during which time he founded a church on an island in a lake of Ross-shire, which takes its name of *Loch Maree* from him; and he acquired so great a reputation for sanctity, that he was regarded as the patron saint of this part of Scotland, whence he extended his influence both in islands and on the mainland. In 722 he closed his labours; and his *obit* is thus circumstantially recorded by Tighernach: *Maelruba in Apercrossan, anno lxxx. etatis sue, et tribus mensibus, et xix. diebus peractis, in xi. Kal. Maii tertie ferie die, pausat.* The parallel entry in the Annals of Ulster, at 721, is less explicit: *Maelrubai in Apurcrosson, anno lxxx. etatis sue [obiit].* Tighernach, indeed, subjects his accuracy to a severe test; for he gives the year, 722; the day of the month, 21st of April; and the day of the week, Tuesday. Let us try him on his own telling:

The current letter of April 21 is F; therefore, supposing it to be Tuesday, as he states, the Sunday-letter will be D. We turn to the *L'Art de Verifier les Dates* for a year to answer this note; and 722 exhibits the desired symbol.

April 21 being established as the day of his death, we refer to the Irish calendars, where we find the following interesting notices. And first, the Feilire or Festival-book of Aengus the Culdee,<sup>2</sup> a writer who flourished in the early part of the ninth century:—

In Alpan co nglame  
Iar lecuo cech ruba  
Luid uaim cona mathair  
Or mbrathair Moelruba.

"In Alba, in purity,  
After abandoning all happiness,  
Hath gone from us to his mother,  
Our brother Maelrubha."

<sup>1</sup> "Annals of the Four Masters," vol. i. p. 282., ed. O'Donovan.

<sup>2</sup> This most venerable, curious, and important poem has never, to the disgrace of Ireland, been printed. Ancient copies exist in MS. in the Bodleian library (Rawl. 505, vell.); the Royal Irish Acad.; and the O'Clery collection in the Burgundian library at Brussels. The finest and best annotated copy known is that in the Leabhar Breac, fol. 28. (Library of the R. Irish Academy.)

Upon which is written the following note by an early hand :<sup>1</sup>—

.i. do ðenel Eogain do, ocup i nAl-  
 pain ata .i. in Conpur Cproppan “*i. e.*, he was of the Cinel Eoghain,  
 ocup peil a eitpechta po. Sub- and it is in Alba he is, *i. e.*, in Con-  
 tan ingen Setnaí ocup riur Chom- pur<sup>2</sup> Crossan; and this the festival  
 gaill benochuip a machaip ocup of his death. Subtan, daughter of  
 in Abur Chrepen<sup>3</sup> ata a chell. Setna, and sister of Comgall of Benn-  
 char, was his mother; and in Abur-  
 chresen his church is.”

Next in order is the Martyrology of Tamlacht, an ancient calendar, which simply gives under each day the name of the saint and his principal church. At the 21st of April it has the commemoration,

Maelpubach benchaip,  
 “Of Maelrubha of Bangor.”

The Calendar of Marian Gorman, compiled about the year 1167, commemorates, at same day,

Maelpuba naem,  
 “Maelruba the holy.”

Upon which is the gloss, Abb benchaip, “Abbot of Benchar.”

Lastly, the Calendar of Donegall, collected from ancient authorities, by the O’Clerys, in the early part of the seventeenth century, thus notices the saint :—

Maelpuba mac Ealghanaiḡ do “Maelrubha, son of Elganach, of  
 ðenel Eogain mic Neill, abb benn- the race of Foghan, son of Niall,  
 chaip aḡur po bennaiḡh por in abbot of Benchar; and he blessed  
 Albain .i. in Apur Cproppan, anno also [a place] in Scotland, *i. e.*, in  
 Dommi 721, ocsmozac bliaðan a Apur Crossan, A.D. 721. Eighty  
 aeip an tan po faib a rripar. years was his age when he resigned  
 Suaibpeach ainm a maḡaip. No his spirit. Suaibhsech the name of

<sup>1</sup> The notes on the Feilire are ascribed by Colgan to Cathal Maguire, a canon of Armagh, who died in 1498. The present gloss is cited in Dr Todd’s “Introduction to the Book of Obits of Christ Church,” p. 58.

<sup>2</sup> *Conpur* seems to be an error for *Apur*, as the contraction *o*, which represents *con*, may easily have been mistaken for *a*.

<sup>3</sup> *Crepen* might mean “devout,” or “righteous man.” But it is more likely that *Crossan* was the ancient name of the Applecross river.

gomba i Subtáin ingen Seona níup his mother. Or, it was Subtán,  
Comgall a maícar. daughter of Sedna, sister of Com-  
gall, was his mother.”

From the above, it may be seen that all the Irish authorities, both Annals and Calendars, are unanimous in referring his death to the 21st of April.

The following is a connected summary of the preceding observations :— St Maelrubha, son of Elgana and Subtán, descended on his father's side from Niall the Great, through the Cinel Owen race; and by his mother, from the Dalaradian stock, and, through her, nearly related to St Comgall, was born on the 3d of January 642. He received his early training at his kinsman's famous monastery of Bangor, where he rose so much in esteem that, according to some authorities, he became the abbot, or what is more probable, was appointed to the subordinate station of prior. In 671, having attained his twenty-ninth year, he left his native country and withdrew to Scotland. Two years, which were probably spent in choosing a place of abode, having elapsed, he settled in 673, at Apurcrossan, on the north-west coast of Scotland, where he founded a church, which became the nucleus of a conventual establishment, following the order of Bangor, and for a long period affiliated to that monastery. After a presidency of fifty-one years, during which time he enjoyed a character of great sanctity, he died a natural death at Apurcrossan, on Tuesday, the 21st day of April 722, at the age of eighty years, three months, and nineteen days.

Such is the Irish statement of his history, and it is too circumstantial and too well attested to admit of its being called in question. Scottish authorities, while they agree with the Irish in coupling the name and memory of the saint with Applecross, as his principal church, differ very materially from them as to his date, history, and festival. Indeed, it is difficult to avoid the alternative of supposing that they have confounded the acts of two saints, or, that a good deal of what is set down to Maelrubha by them, is gathered from comparatively recent and debased tradition. I shall adduce these writers in their order of age, premising that the day which all Scottish calendars and writers, with one exception, have chosen for the saint's festival, is the 27th of August.

The Breviary of Aberdeen in its calendar, at the vi. kal. Sept., notices *Maclrubii abbatis, mediæ lectiones de sancto Rupho, novem lectiones*. In the Proprium Sanctorum, at same day, we find an office of nine lessons, the middle three of which are devoted to St Ruffus of the Roman Martyrology. The compiler of the principal legend of the day evidently was in the dark as regarded the history of St Malrubius, and records, as will presently be shown, no more authentic matter in the narrative than a peasant could at this day collect in the regions where the saint's memory is preserved.

*Lec. i.* "Malrubii martyris Christi transitum de mundo celebraturi dignis cum laudibus ejus commemoracionem in hymnis psallendo et canticis transigenus et ob Dei reverenciam diem presentem diligenter decorare studebimus Nec vestras subterfugiat sanctitates hunc quem colimus virum sub regula et habitu monachali longos vite sue in calamitate et miseria trivisse dies. Fidei incredulos ac gentilium paganos suis doctrina et predicacione ad religionem quam profitemur christianam convertendo. *Lec. ii.* Sed ne dies preclara illa de qua locuti fuimus absque miraculorum per Dei virum gestorum narracionis [*recte* narratione transeat] ea paucis taxando ubi plurima quam tempus patitur angustia fuerint [*recte* plurima temporis non patitur angustia] declarabimus. Nam cum nonnulli malarum cogitacionum viri de Norvagii regniculo navigio Rossie confinibus applicarent: beatum audientes Malrubium alienam ab eorum gentilitate fidem predicantem sanguinolentas in Dei unctum intulerunt manus ac gladios de vaginis extrahentes funestos beatum Dei virum tanquam agnum mansuetum et pium pro Christi nomine patientem crudelius quam enarrari posset percusserunt et vulneraverunt: et tanquam mortuum in campis silvestribus canibus et avibus devorandum reliquerunt. *Lec. iii.* Beatum itaque corpusculum per triduum semivivum incognitum populo jacebat Attamen per angelos Dei continua consolacione et visitacione a multis visum est associatum. Locus tamen ubi corpus exanime incubuit fulgore nimio coruscare pluribus apparuit qui illic venientes beatum Malrubium in agone laborantem reperierunt sed eo sanguine et corpore Jesu Christi immaculati agni participati [*recte* participato] dominum laudando cum sancta patientia et senectute bona in fata decessit corpusque ad basilicam que a vulgo dicitur Appilleroce transferri et ibidem tradi sepulture mandavit. At ne sanguis beati martyris preciosus in terram effusus absque venera-



cione relinqueretur Illo in loco in honore martyris nostri sacratissimi ex inciso robore satis reverenter extracta est capella que postea in parrochiam erigitur ecclesiam que in presens Urquhard ab illius terre incolis vocitatur. (*Tres medie Lectiones de sancto Rupho martyre*). *Lec. vii.* Interim populo alia quamplurima contingebant fieri miracula Dani adversus insulanos bella moventes ad prefatam ecclesiam de Appileroce navigio terram illam vi et armis expugnandam et depredandam arripuerunt: verum quia terre circumvicine<sup>1</sup> per sena a dicta ecclesia miliaria immunitatis beati viri meritis gaudet privilegio eandem a quibuscunque minus juste depredari minime permittit Dani vero de premissis cerciorati Dei vindictam non formidantes in beati Malrubii contemptum sacerdotibus et aliis ecclesie ministris in obprobrium datis victualia et animalia cum quibus sese sustentare deberent vi et palam abstulerunt et rapuerunt atque licet ciborum inedia astricti fuerant (justo Dei iudicio) suis cum rapinis navibus festinarunt Nam cum tanta prohibuit mora quod illo in territorio manducare nec bibere potuerant velisque extensis mare minime agitato ventis sed tranquillo prospere ut apparuit cursu navigantes videntibus cunctis eosdem mare omnes simul consumpsit et exsorbuit. *Lec. viij.* Dehinc dum prefati insulani contra Rossenses quosdam veteres excitarent inimicitias cogitaverunt qualiter in eos vindicarent inito eorum consilio in magna virorum copia congregati ignorantibus Rossiis qui cum in ecclesia beati Malrubii de Contan annuam sancti viri celebrarent solemnitatem insulani clam noctis sub silencio eosdem insidiarunt atque igne ecclesiam prefatam incenderunt in qua plusquam centeni christiani viri et mulieres ferro et igne extincti sunt quod facinus Deus ipse gloriosus qui sanguinis innocencium aspersionis est ultor impunitum non permisit. Nam cum quibusdam illorum occisorum parentibus beatus vir apparuisset in somnis Rossii in brevi aggregati sunt numero verum quamquam insulani illis forciores et pociores fuerint nichilominus Dei et beati viri freti auxilio Rossii insulanos illos ita compescu[er]unt et gladio perdomuerunt quod de quingentis armatis triginta vix viri evaserant qui etiam servi hostium et dediticii effecti immo omnes tanquam non videntes stupore formidinis perculti sunt et a pluribus adversariis beatus vir baculum gestans manu visus est. *Lec. ix.* Sacerdos quidam parrochialis inter divina celebranda solemnitatem beati martyris Malrubii suis parrochianis a servilibus observandam serviciis

<sup>1</sup> See the Gaelic name *Comrich*, infra; and the Saxon *Girih*, infra.

precepit parrochiani autem illi quia autumnus instabat grana usque ad vesperam non obstante metebant pauloque ante singule domus metencium sponte igne accense sunt verum quidam devotus diem martyris solemniter celebrabat in divinis: Ita contigit quod singule domus incendio consumpte sunt illius devoti viri domo que aliis domibus contigua fuerat tantum excepta. Et cum illi messorum domesticas suas res de eisdem domibus adversus ventum extraherent sicut fecerat iste devotus Ventus vero in aliam versus est regionem: et res ille que premitus a vento salve fuerint igne adversante similiter exhauste sunt Rebus illius viri aliis in medio admixtis integre permanentibus.<sup>1</sup>

The purport of this narrative is, that a body of pagan Norwegians, landing on the eastern shores of Ross, slew Malrubius, and dragged his body into the thickets to be devoured by wild beasts. That his martyrdom occurred at Urquhard, and that on the spot where he suffered, a wooden chapel was at first constructed, which was subsequently superseded by the parish church of Urquhart or Ferintosh. That his body was removed from this place and carried to Applecross, where it was solemnly interred. That in after-times the lands of Applecross, in a radius of six miles from the saint's church, enjoyed the rights of sanctuary and immunity; but the Danes, who invaded the district, despising the privilege, plundered the priests and ministers of the monastery, and carried the booty to their ships. Yet the vengeance of Providence overtook them, for they perished in the tranquil sea. On another occasion the Islanders surprised the Rossmen who were assembled in St Malrubius's church of Contan, keeping the saint's festival, and burned the church with above a hundred men and women in it. But the Rossmen assembling and suddenly attacking the invaders, overthrew them so signally, that of five hundred scarcely thirty survived. Lastly, it happened that one year some people, anxious to anticipate the advancing autumn, neglected to observe the saint's festival, being busily occupied in reaping, for which their houses took fire and were consumed, while one adjoining house, belonging to a man who respected the saint and kept his holiday, was miraculously left intact.

<sup>1</sup> Breviarii Aberdonensis, Part. Estiv., Propr. Sanct. foll. 89 bb—91 aa (Reprint).

The next authority is an Aberdeen martyrology preserved in the University Library of Edinburgh: "vi. Kal. Sept. In Scotia sancti Malrubii martyris sepultus apud Appilhorss, Rossensis dyocesis. Cujus tanto sperabatur in partibus illis beatitudo in patria quanto ejusdem miranda apud illam indomitam gentem comprobatur probitas et patientia."<sup>1</sup>

Adam King's Calendar at the 27th of August has: "S. Malrube heremeit and mart. be ye daneis at marne in scot. vnder king malcolme 2.—1024."

Whom Camerarius follows: Aug. 27. "S. Malrubius Martyr a Noruegis. Celebris habetur in Mernia."<sup>2</sup>

Dempster, in his Menologium, has: "Julius xxvii. Marnæ Malrubii Eremitæ et martyris a Danis interfecti." And again, "Augustus xxvii. In Scotia Malrubii Eremitæ."<sup>3</sup> In his larger work he is more explicit: "S. Malrubus eremiticam vitam sanctissime professus Danis sub Malcolmo II. Scotiam ferocissime incursantibus ad Marnam, quam toties optavit, martyrii palmam tandem recepit. Apices tantum operum invenio cum ea perierint. scripserat autem—

De imitatione Sanctorum, Lib. i.

De Christiana perfectione, Lib. i.

Vixit anno MXXIV. Recolitur ejus memoria die xxvij Augusti."<sup>4</sup>

Bishop Keith copies the entry in Adam King, but unhappily turns *Marne* into *Nairn*.<sup>5</sup>

The Bollandists, following Dempster, notice the saint under the 27th of July,<sup>6</sup> but they refer to the 27th of August for his acts. Under the latter day they cite the lessons of the Breviary of Aberdeen, but fall into

<sup>1</sup> Proceedings of the Society of Antiquaries of Scotland, vol. ii. p. 267.

<sup>2</sup> De Scotorum Fortitudine, p. 176 (Paris, 1631).

<sup>3</sup> Tho. Dempsteri Menologii, pp. 18, 21 (Bonon. 1622).

<sup>4</sup> Tho. Dempsteri Hist. Eccles. Gent. Scotor.; vol. ii. p. 450\* (Repr. 1829).

<sup>5</sup> Histor. Catal. of Bishops, p. 378 (Edinb. 1824).

<sup>6</sup> Acta Sanctorum, Julii, tom. vi. p. 352 b.

the error of making the place of his martyrdom to be Marnia or Mernis;<sup>1</sup> while Patrick Ninian Wemyss, cited by them, fixes it "penes Nairnam non procul ab Invernesso." They are again in error in taking exception to the supposed identity of Malrubius and Rufus:—"Unde censemus, non satis cum vero consentire, quæ scribit Wemyssius antea allegatus; Suspicio hunc Malrubium eundem esse cum famoso illo Rossensium eremita, de quo mira narrantur, quem illi Melrigam vocant: quia narravit mihi P. Macra noster, eis in oris missionarius, et amicus meus, Rossos suum eremitam latinè Rufum dicere: jam Malrubius et Rufus non multum discrepant."<sup>2</sup>

Alban Butler, in deference to both Scottish and Irish, notices two Malrubii; the one at April 21, whom he represents as "of Abur-Crossain, in the county of Ross in Ireland," who was slain by Norway pirates in 721; having "his festival in Connaught."<sup>3</sup> The other, as leading an eremitical life in Scotland, and murdered by the Norwegians about the year 1040. The note adds, that "he is not to be confounded with St Malrubius who is honoured on the 21st of April."<sup>4</sup> Thus this amiable writer makes confusion doubly confounded.

The sagacious Thomas Innes, however, was not to be misled by the conjectural dates of Adam King, nor even by his native calendars: "About the same time lived among the Picts, S. Maolrubius or Mulrui, a religious man of great sanctity of life, who being slain by the Danes or Norwegians in an invasion they made into Ross, A.D. 721, was buried at Apercross, and his memory celebrated as a Martyr upon 21st of April."<sup>5</sup> Here it is to be observed that he borrows the day and year from the Irish authorities, but introduces the Scottish tradition of the martyrdom, which is not borne out by any ancient record. It is also open to the serious objection, that the Northmen had not commenced their recorded ravages of North Britain so early as the year 721.<sup>6</sup>

<sup>1</sup> *Marnia*, alias The Mearns, was an old name of Kincardineshire. But may not Marnia have been a name for the district about Urquhart also?

<sup>2</sup> Acta Sanctor. Aug., tom. vi. pp. 131, 132.

<sup>3</sup> Lives of the Saints, April 21.

<sup>4</sup> Ibid. Aug. 27.

<sup>5</sup> Civil and Eccles. Hist. of Scotland, p. 319 (Spalding Club). He is styled *martyr* in the legal records of 1548, 1549, in Appendix *infra*.

<sup>6</sup> The first inroad of the Danes on England was A.D. 787 (Saxon Chron.); the

We can easily suppose this story of S. Malrubha's martyrdom by the Danes to have been invented, or borrowed from some later ecclesiastic's history, but it is not so easy to account for the discrepancy regarding the saint's festival in Ireland, April 21, in Scotland August 27. The best solution seems to be afforded by the partial coincidence in sound of the name *Mal-rubius* with *Rufus*. St Ruphus or Rufus, of Capua, was a follower of St Apollinaris, an alleged disciple of St Peter. His day in the Roman Calendar is August 27th; and he is thence transferred into the Irish and Scottish Calendars. Marian Gorman has *Ruffus* at this day, and the Feilire of Ængus devotes a quatrain to him:

Óronn in martair glanbaí  
 Ruphin cam combinbe  
 Co rí níl noem nóbé  
 Lúib tpe roe rinbe.

'The party of that pure martyr,  
 Ruphin the gentle and sweet:  
 To the king of the limitless clouds  
 He went through a field of spears.'

The Scottish calendar in like manner notices him together with Mael-rubha, and inserts his lessons in the body of the other saint's. Therefore it is possible that the early compilers of the Scottish calendar, finding *Ruphus* fixed through Christendom to this day, grafted on the name the memory of Mael-*Rubha*: and in support of this hypothesis, it may be mentioned that an island off Applecross, now called Croulin Beg, was formerly styled *St Ruphus's Island*, and that in a native authority our saint is called "St Rice or Rufus."<sup>1</sup> In the case of three or four other churches,<sup>2</sup> the patron St Rufus seems to be none other than our Mael-rubha. Or, it may be that the observance of the festival of the *Trans-*

first in Ireland in 795. In 794 and 798 the island of Britain was ravaged by them; and in 802 and 806 Hy was plundered by them; and these appear to have been the earliest ecclesiastical spoliations. Hence we may pronounce a Danish or Norse descent on Ross in 721 to be a fable.

<sup>1</sup> Collectanea de Rebus Albanicis, p. 304.

<sup>2</sup> See the list of churches *infra*, under Harris, Keith, Crail. Rafford, in Elgin, was anciently *Ecclesia de Ruffus*.—Old Stat. Ac. xvi. 338.

*lation*, or of some such ceremony, instead of the *dies natalis*, as has occasionally happened, may in this case have given rise to the different usages of the two sister churches. Indeed the gloss on the Feilire of Ængus already cited, seems to imply another commemoration, when at the 21st of April it significantly observes, "this is the festival of his death." Even Dempster wavers between July 27 and August 27.

One point more deserves to be noticed before I treat in detail of the churches where St Maelrubha is venerated, namely, the endless variety under which his name is presented, both simply and in combination.

Preserving the radical letters, we find it in the forms—

Mulrubby,	Malruf,	Malrou,	Molroy,
Mulrew,	Malrew,	Mulruy,	Melriga.

Dropping the *l* from *maol*, we observe it contracting into—

Marow,	Marrow,	Maro,	Maroy,
Morew,	Morow,	Murry,	Mareve,

And by a further process becoming—

Māree,	Mārie,	Māry,	Mury,
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which is the prevalent pronunciation of the name in Rosshire and Argyle, and in speaking is sufficiently distinct from Māry the female name, though on paper it is apt to be confounded with it, and has in many instances caused the patronage of ancient churches under Celtic foundation to be transferred to the Virgin Mary<sup>1</sup> instead of St Maelrubha, thereby assigning her a distinction which was very sparingly, if ever, accorded to her in the early Scotch Church, whose favourite practice was to adopt the founder's name, and limit the honour to native merit.

Again, another process drops the initial letter of the names in composition, and thus we get—

Arrow,	Erew,	Errew,	Olrou.
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A further retrenchment discards the first element of the compound name, which gives us—

Rice,	Ro,	Row,	Ru,	Rufus,	Ruvius,
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<sup>1</sup> An accomplished Irish antiquary, Charles Haliday, Esq., states that in no case was there an ancient Irish dedication to the Virgin Mary—St Brigid being the female of highest honour; but that the Danes discarded her, adopting Mary instead, and even changing some existing churches to her invocation. A favourite title for St Brigid was "the Mary of the Irish." See Dr Todd's "Liber Hymnorum," part i. p. 64.

And, to crown all, by an inverse process, the natives on the east side of Scotland, less inclined to hurry off the honoured sound, combine both name and title, running *Saint Malrubhe* into the euphonistic form of *Summereve*, and this again diverging into the local varieties of—

Summaruff,	Samarive,	Samarevis,	Samerivis,
Samarvis,	Samervis,	Smarevis,	Smarivis.

## CHAPTER II.—LOCAL COMMEMORATIONS.

### I. APPLECROSS.

Αποροροαν [Tigh. 673 ; iv. Mast. 671, 797]	Abur Chperen [Gloss. Feilire]
Αποροροαν [Tigh. 722 ; An. Ult. 672]	Αποροροαν [Mar. Gorm. ; Cal. Doneg. 21 Apr.]
Απουρ εροαν [Ib. 737]	Appileroce [Brev. Aberd.]
Απουροροαν [An. Ult. 801 ; iv. Mast. 721]	Appilleroce [Ibid.]
Απουροροαν [An. Ult. 721]	Appilhors [Mart. Aberd.]
Αροαν [An. Ult. 736]	Apileroce [Reg. Sec. Sig. 1540, 1583]
	Abilcors [Ib. 1548, 1549]
	Apeleroce [Retour, 1662]
	Apilgirth [MS. 1640]

This name in its original form, as supplied by early Irish records, is manifestly compounded of *Apur* or *Apor*,<sup>1</sup> the old form of the British *Aber*, which signifies "the mouth of a river;" and *Crossan* the name of the stream which flows into the bay a little west of the church. This old name of the river is locally forgotten, and, instead of it, they use the borrowed designation *Abhwin Maree*, *i.e.* "Maree's River," or the *Apple-*

<sup>1</sup> This word is unknown in Ireland, and does not exist among the Irish branch of the Celtic race. *Inver* is the term commonly employed in Ireland, as it is on the west side of Scotland. *Aber* prevails on the east side. The existence of an *Aber* in the eighth century, on the west side of Ross-shire, indicates a Pictish occupation of the district previously to that time. See Adamnan's account of the Pict who was ferried over to Skye to be baptized by St Columba. Vit. i. 83 (p. 62, ed. Reeves).

*cross River*, as it is marked on the county maps. In all the Irish authorities which notice the place, the word is found in its correct form; but in all existing Scottish records, and in the language of the Gaelic-speaking natives, it is called Appilcross or Applecross. We have no means of ascertaining at what period the *apur* passed into *apil*, and *crossan* into *cross*, but the change probably arose from a tendency to facilitate the utterance of the compound.

In the modern etymology of the name, we have a striking example of the literary loss which a country sustains in the destruction of her primitive records, and of the childish extravagance into which even men of sense and education may run, when they have no other guide in etymology than untutored conjecture. "Applecross," says the Rev. John M'Queen, a clergyman who knew Gaelic as well as English, "is a fanciful designation assumed by one of the proprietors of that part of the parish, from which it derives its name. In commemoration of this, five apple-trees were planted cross-ways, and have since, in form, been perpetuated by his successors."<sup>1</sup> This was written in or before the year 1792; but the derivation seemed too good to be abandoned, and so late as 1836, the Rev. Roderick M'Rae, impressed with the same idea, states that "the modern name Applecross was given to the parish by the gentleman who was proprietor of the *Comaraich* estate, at the time of the erection: in commemoration of which event, five apple trees had been planted cross-ways in the proprietor's garden."<sup>2</sup>

When the writer of the present paper visited Applecross, in 1854, he was informed by the then minister that the cross trees which yielded the name were *chestnut* instead of *apple*! A communication lately received from the spot suggests a solution by supposing "a cross of trees with a crab-apple in the centre." Another and more ecclesiastical version of the etymology is, that every apple which grew in the monks' garden was marked with the sign of the cross.<sup>3</sup>

Nay, the tendency which exists in the Celtic mind for quasi and fanciful etymologies will not allow even the common Gaelic designation of the sanctuary-land to escape. The Breviary of Aberdeen states, that the

<sup>1</sup> Old Statistical Account of Scotland, vol. iii. p. 369.

<sup>2</sup> New Statistical Account of Scotland, vol. xiv. (Ross-shire), p. 100.

<sup>3</sup> Anderson's Guide Book, p. 481.



priviledged territory of this church extended six miles from it in all directions. This tract was vernacularly called *Comrich*, or *Comaraigh*, which is equivalent to *Girth* or *Sanctuary*,<sup>1</sup> and is rightly interpreted by the contributors to both Statistical Accounts. Yet local etymology suggests *Comchris*, "a belly-belt," because the man who first landed pulled off his bellyband, and flung it before him on the shore, crying out, *Mo chomchris ort*, "My belly-belt upon you." The place where he landed is still marked by four trees on the side of the bay, about a hundred yards south of the well!

*Abbots and Ministers.*

Maelrubha the founder, of whom we have already treated, was succeeded in Apurcrossan by Failbhe, son of Guaire, who perished at sea in 737, as is thus recorded by the annalist Tighernach:—*Failbe mac Guaire, Maeleirebai eiris* [rectè *Maelerubai heres*], i. e. *Apuorcrosain, in profundo pelagi dimersus est cum suis navibus numero xxii.*<sup>2</sup> Or, as the Annals of Ulster, at 736, *Faelbe filius Guaire Maelrubii. heres Crosain, in profundo pelagi dimersus est cum suis navibus numero xxii.*<sup>3</sup> Or, as the Four Masters, at 732: *Faibhe mac Guaire comarba Maoileruba do batar do go bfor-pinn a lunge amaille ppor. Diaf ar picir allion.* "Failbhe, son of Guaire, successor of Maelrubha, was drowned, and the crew of his ship together with him. Two and twenty their number."<sup>4</sup> These twenty-two were probably brethren of the community of Applecross, who, like the congregation of Hy, were trained to a seafaring as well as agricultural life.

In the course of the same century, a member of the family of Apurcrossan became abbot of Bangor in the Ards of Ulster, the institution of which, as has been already observed, St Maelrubha had originally been a member. His obit is thus recorded by the Annals of Ulster, A.C. 801: *Mac Oigi Apuirchrosan ab Benchair feliciter vitam in pace finivit.*<sup>5</sup> Of this MacOigi we hear nothing further; but the writer of this paper is

<sup>1</sup> Styled *Refugium* *lie Girth*, in Append., No. viii., *infra*.

<sup>2</sup> O'Connor, *Rer. Hib. Script.*, vol. ii. p. 241.

<sup>3</sup> *Ibid.* vol. iv. p. 86.

<sup>4</sup> Vol. i. p. 329 (ed. O'Donovan). *Vid.* Colgani *Acta Sanctor.*, p. 576 b, n. 3. See Reeves's *Columba*, p. 385.

<sup>5</sup> O'Connor, *Rer. Hib. SS.*, vol. iv. p. 193. So the Four Masters at 797.

strongly of opinion that he is the individual familiarly known at Applecross as Ruaidhri mor MacCaoigan, whose tombstone the slab bearing the incised cross (certainly the monument of an ecclesiastic) is said to be. MacCaoigan may, without any straining, be traced to MacOigi, the last letter of the *mac* being attracted to the following vowel.<sup>1</sup>

This is the last reference to the place in the Irish Annals, and, it may be said, in all existing records, until it makes its appearance as “ane commoun kirk of the bischoprik of Ros.”<sup>2</sup> There exists, indeed, a vivid tradition of an individual styled the *Red Priest of Applecross*, who is said to have conveyed to his daughter the rich estates with which this church was endowed, and which, down to his time, had been enjoyed by his predecessors in office.<sup>3</sup>

It would seem that the office of *herenach*, or hereditary farmer of abbey-lands, which was originally, both in Ireland and Scotland, of a clerico-secular character, was, in the case of this church, early vested in the family of O’Beollan.<sup>4</sup> They were of Irish extraction, and of the same stock as St Maelrubha, the founder, although their exact descent is forgotten. In the present instance, as in the richly-endowed churches of Dull and Glendochart in Scotland,<sup>5</sup> and of Armagh and Bangor in Ireland, the secular functions of the herenach in process of time gained upon the clerical; and the transmission of the estates, which was originally by election in the founder’s kin at large, became limited in direct succession, marriage on the part of the tenants being both allowed and practised. In this manner the church-lands of Applecross became an heirloom in one family, which family, namely O’Beollain, furnished the recipient of the first-created earldom of Ross. The legendary history of the MacDonalds, published by the Iona Club, states that “this surname Obeolan was the surname of the Earls of Ross, till Farquhar, born in

<sup>1</sup> Thus in Ireland, Mac Artain becomes *Mac Cartan*; Mac Aengusa, *Mac Gennis*; Loch Oirbsen, *Loch Corrib*.

<sup>2</sup> Orig. Par. Scot., vol. ii. p. 403.

<sup>3</sup> Old Stat. Account, vol. iii. p. 379.

<sup>4</sup> In Ireland, the O’Beollans were herenachs of St Columba’s church of Drumcliff, near Sligo. (See Reeves’s Columba, pp. 279, 400.)

<sup>5</sup> See Mr C. Innes’s Preface to the Black Book of Taymouth, p. 34; Mr J. Robertson’s admirable researches in the Miscellany of the Spalding Club, vol. v. pp. 60, 74 New Stat. Ac., x. p. 765.

Ross, was created earl by King Alexander, and so carried the name of Ross since, as best answering the English tongue. This Obeolan had his descent from the ancient tribe of the Menapii; of this tribe is also St Rice or Rufus.”<sup>1</sup>

In the early part of the thirteenth century, a member of this family, commonly known by the epithet *Mackentagairt*—that is, *Mac-an-tsagairt*, “son of the priest”—distinguished himself by his military exploits, as is recorded in the Chronicle of Melrose, at the year 1215 :—“Intraverunt in Moreuam hostes domini Regis Scotie, scilicet, Dovenaldus Ban filius Macwillelmi, et Kennauch mac Art, et filius cujusdam Regis Hibernie, cum turba malignantium copiosa; in quos irruens *Machentagar* hostes regis valide prostravit, quorum capita detruncavit, et novo Regi nova munera presentavit, xvij. Kal. Julii, propter quod dompnus Rex novum militem ipsum ordinavit.”<sup>2</sup> In 1235, in a battle between the King of Scots and Galwegians, the same warrior rendered essential service to the sovereign: “In principio autem certaminis supervenit Comes Rosensis, nomine Mackinsagart, et hostes a tergo invadebat.”<sup>3</sup> This individual was probably Ferchar O’Beollan, son of the abbot of Applecross, whose lordship was afterwards known as “*Ergadia Borealis* (i.e., Northern Argyle) que est Comitatus de Ross.”

The Red Priest was Gilla Patrick O’Beollan,<sup>4</sup> whose daughter was married or handfasted to Alexander, Lord of the Isles of Lochalsh, and was mother of Celestine de Insulis, in whose charter of 1467 these lands are included. In MacVurrich’s Gaelic manuscript he is styled *Giol-lapadruig Ruaidh*, son of Rury, son of the Green Abbot, son of the Earl of Ross; the original words being—*Chlann eile ag Alasdair iodhon tuis-udion inghean Ghille Phadrig Ruaidh mic Raighre mic an Aba Uaine mhic Iarla Rois do na Rosachadh a shloinneadh*:<sup>5</sup> “Alister had other children, the offspring of the daughter of Gillpatrick Roe, son of Rury,

<sup>1</sup> Collectanea de Rebus Albanicis, p. 304.

<sup>2</sup> Chronica de Mailros, p. 117.

<sup>3</sup> Ib. p. 145. So Fordun, Scotichron., ix. 49 (vol. ii. p. 61).

<sup>4</sup> There is also a tradition of a *Red Priest* at Durness and Farr, in Sutherland. See Orig. Par. Scot., vol. ii. part 2, pp. 702, 703, 708.

<sup>5</sup> For this extract, as well as for the first suggestions regarding the O’Beollans, I am indebted to my learned and ingenious friend, W. F. Skene, Esq.

son of the Green Abbot, son of the Earl of Ross, whose surname was of the *Rosses*.

Iarla Rois  
 |  
 Abb Uaine  
 |  
 Ruaidri  
 |  
 Giollapadraig Ruaid.

The story of the Red Priest, as now current in the neighbourhood, is mixed up with a good deal that is apocryphal. As related to the writer by his venerated friend the minister of Lochcarron, it is to the following effect:—The Sagart Ruadh, or Red Priest, was married, and had by his wife an only child, a female, who was early betrothed to a son of the laird of Coul. The Priest is supposed to have been a MacDonald. The girl in process of time grew to maturity, when several neighbouring lairds strove to win her affections. Among others, Mackenzie of Gairloch, who attempted abduction, but paid dearly for his desperate experiment. He came by sea with a band of daring men, whom he landed on the shore below the manse; and while he remained with a single companion in the boat, they proceeded under cover of night to execute his orders. It would seem that the Red Priest had previously obtained some secret information of their intentions, and was prepared for their reception. So he invited them into his house, and received them with seeming hospitality; but, in the middle of the entertainment, a body of men who were lying in wait, upon a given signal, rushed in and slew all the guests. From the banquet-room they hastened to the shore, and there finding the laird, with his attendant, they put them, in like manner, to death. All their bodies were buried in Applecross churchyard. After this catastrophe a MacDonald paid his addresses to the damsel, and was accepted, which so exasperated the Mackenzies of Coul, that they came, demanded the lady for their chief, and succeeded in scattering the MacDonnells, on whose withdrawal the lady was surrendered to them, and with her the lands of Applecross.<sup>1</sup> Thus, as the story goes, these lands came into the family of Mackenzie, with whom they remained till the other day, when, by the

<sup>1</sup> In 1662 John M'Keanzie of Aplecroce was served heir male to his grandfather, Alexander M'Keanzie of Coull, in the lands of Aplecroce. (Orig. Par., ii. p. 404.)

gentle process of legal transfer, they became the property of his Grace the Duke of Leeds.

Another version of the story is: The Red Priest was a MacDonald, and the last of that family who was proprietor of these lands. He was married to one of the MacKenzies of Ross-shire, by whom he had a son called Duncan, the object of his mother's aversion. The Priest was in the habit of officiating at Gairloch. On one occasion, while there, his wife sent secret emissaries to incite the Gairloch people to kill him. This they refused to do while he was on their ground; but while accompanying him homewards across the Tourbuoy, between Torridon and Gairloch, three of them followed him, under the semblance of friendship, farther than the rest, and, while parting with him at a bog on the top of Tourbuoy, as he turned his back to cross a pool, they stabbed him, and the wound being mortal, he expired on the spot. The bog is still called *Feith-an-tshagairt*, or "the Priest's Bog." It is not known where he is buried. His son had children whose descendants are said to be still on the property. By means of this murder the MacRuries obtained possession of the estate. But the papers fell into the hands of the MacKenzies, who excluded Duncan, and eventually established themselves in possession of the lands. The Red Priest also officiated in a cave in this parish, at a place called *Fearn-na-mor*. The sitting-stones are still in the cave, which is called *Ob-na-nughach*. The reputed descendants of the Priest live at Torridon, and they are locally regarded as the rightful owners of the property. Their burying-ground is pointed out in the churchyard of Applecross, in a spot which was outside the west end of the old church.

But to return to St Maelrubha: the local tradition concerning him is, that he came to Applecross from Iona, and made this the principal place of his abode during the remainder of his life. He preached in various parts of the parish; and the spots called *Suidhe Maree* and *Loch Maree*<sup>1</sup> are commemorative of his visits. Sometimes he crossed over to Skye, and at Ashaig, between Kyleakin and Broadford, he founded a church. He also frequented the island in Loch Maree which bears his name. He died at Ferintosh, when in the discharge of his sacred calling. Before he expired, he gave directions that four men should be sent

<sup>1</sup> For their situation, see further on.

for to Applecross, who should convey his body thither. But the Ferintosh people neglected to fulfil his dying injunctions, for they wished to retain his remains in their own churchyard. But when his body was placed on rests outside the chamber where he died, in order to its being carried to burial, the united efforts of the assembled people were insufficient for its removal. Perceiving that some unseen agency operated against them, they sent for four Applecross men, who lifted the coffin at once, and carried it with such ease that they rested only twice upon the road—first at Kennlochewe, at a place called *Suidhe*, and secondly at *Bealach an tsuidhe*, between Shieldag and Applecross. On reaching his last home he was solemnly interred in the churchyard, and the spot which is supposed to be his grave is marked by a little hillock, called *Claodh Maree*. His tombstone, it is said, was sent from Norway by the king's daughter, and its material was red granite. Some fragments of it are lying about the churchyard. It was broken when the present manse was a-building, and, with the debris of the old ruins, was carted away for the walls of the dwelling-house. But in the midst of the proceeding the work was suspended, in consequence of a dream which the master-mason had, wherein he was warned not to touch *that* stone. Soon after he was thrown from the scaffolding, and his skull fractured on the selfsame object of his impiety and dream.

It is believed that a man who takes about his person a little earth from this churchyard may travel the world round, and that he will safely return to the neighbouring bay; also, that no one can commit suicide, or otherwise injure himself, when within view of this spot.

#### *Existing Remains.*

Near to the bay, a little north of the place where the stream, locally known as the *Amhain Maree*, or Maelrubha's River, falls into the sea, is the spacious churchyard, which is entered from the south-west, near the Applecross Manse. The first object which attracts attention is the upright slab which stands on the sward, facing to the south, and bearing the figure of a collared cross, which is clear on the top, and left arm, but lower down is merely incised in outline.<sup>1</sup> It is 9

<sup>1</sup> To this Mr Muir refers in the following passage: "Ross-shire is known to contain, among many [crosses] of ordinary merit, some very fine specimens; but

feet 3 inches high, 2 feet 10 inches broad, and  $2\frac{3}{4}$  inches thick. It is locally called Cloch Ruairidh MacCaoigen, and it is said that it formerly stood near the mouth of the river, and marked the grave of an ancient chief, called Ruairidh Mor MacCaoigen, who had been proprietor of Applecross. Concerning this name and its bearer, the writer has already expressed his opinion.<sup>1</sup>

South of this, at the opposite side of the road, is a nearly circular space, about ten yards in diameter, enclosed by a low embankment of the same form. This is the vestige of some ancient appendage of St Maelrubha's primitive establishment, although its use is now unknown. It is said to contain human remains; but no one has been buried within the precincts in the memory of man. It is at present considered the special property of the *gentry* of the place; and so strong is the disinclination to disturb the invisible owners, that many of the neighbours would rather face the enemy in the field than meddle with it.

Passing on, the parish church next presents itself. It was built in 1817, partly upon the site of an older church, which was condemned in 1788, but was standing in 1792, and described as "the skeleton of a parish church, still the only edifice for public worship in the parish." At the west end of it, a little north-west of the west gable of the present church, is a spot which is pointed out as the burial-place of the Red Priest's family.

Proceeding eastwards past the church, the visitor reaches an old building, which might be taken for a disused church, but that it stands north and south. It is roofed and closed, and whatever might have been its original purpose, it is now the vault of the Applecross family. This is the building to which the writer in the Old Statistical Account refers, when he says, "Close by the parish church are the remains of an old religious house, where the standard and soles of crucifixes are still to be seen."<sup>2</sup>

the only one I have seen is that called the *Clach Mhor Mac-Cuagan*, in the burying-ground at Applecross. It is a very poor example, 9 feet 4 inches in height, exhibiting a wheel-cross deeply incised on the south face, with its summit above the arms cut out free." *Ecclesiological Notes, &c.* (Edinb. 1855), p. 32.

<sup>1</sup> The local tradition concerning Ruaridh Mor MacCaoigen is, that he was slain in battle with the Danes, either in this bay or at Toscaig, where there is a bay called *Lochan a Chath*, "Battle Bay."

<sup>2</sup> Vol. iii. p. 379.

The present door is in the north end, in which direction the building formerly extended beyond its present limits.

At a short distance south of this is the little elevation called *Claodh Maree*, which is supposed to mark the founder's grave.

Beyond this is the eastern boundary of the churchyard, but in the field outside, at a little distance on the north-east, is a mound which is said to have been employed as an altar in ancient times.

Near the river, in the meadow below the church, are traces of embankments, which are reputed to have subserved the abbot's mill, that formerly existed in this place.

Leaving the church, and proceeding about two miles in a south-easterly direction, the visitor comes to a place called *Suidhe Maree*, "Maelrubha's seat," which is said to have been a resting-place of the saint.

About two miles south-west of the church, near the shore, is a small sheet of water, about a quarter of a mile long and fifty yards wide, called *Loch Maree*.<sup>1</sup>

South of this, at the hamlet of Camusterrach, on the shore, is a "rude monolith," 8 feet 3 inches in height, showing traces of a cross on the west face.<sup>2</sup>

South-east of this, in the interior, is a lake called *Loch-an-Tagart*, or "Priest's Loch."

In the strath, about half a mile north-east of Applecross, is Hartfield, known in Gaelic as *Caoill Mhourie*.

Off the shore, opposite Camusterrach, is an island now called Rugg's Island, but marked on Thomson's Map *I. na nuag*, or *Saints' Isle*. It contains one grave, but no other ecclesiastical traces.

Lower down, on the south-west, are three islands, now known as *Croulin Beg*, *Croulin Meadhonach*, and *Croulin Mor*, that is, Little, Middle, and Great Croulin. The first of these, which is the most northern, is marked on Thomson's Map *St Rufus' Island*, a name now not locally known, but justified by the ecclesiastical traces which remain on it. It is about a mile in circumference, and possesses the remains of a church,

<sup>1</sup> About a mile past the school-house. It is laid down on Thomson's Map, but the name is omitted.

<sup>2</sup> Muir's Ecclesiological Notes, p. 32.

<sup>3</sup> Kilvoury, Old Stat. Ac., vol. iii. p. 381.



a portion of the wall of which, about thirty feet long and a foot high, is still to be seen. There is no cemetery discernible, but there is a green patch below the site, which is supposed to have been a garden.

## APPENDIX.

The following Presentations to the church of Applecross are copied from the Register of Privy Seal, &c. :<sup>1</sup>—

I. Presentacio domini Alexandri Makeloid directa Episcopo Rossensi ad conferendum collacionem sibi domino Alexandro super duabus capellaniis jacentibus et fundatis infra ecclesiam parochialem de Abilcros infra diocesem Rossensem cum eas vacare contigerit per decessum aut inhabilitatem domini Murdaci et domini Cristini capellanorum et nunc possessorum earundem ad presentationem Regis per jus suum patronatus ac collacionem dicti Episcopi pleno jure spectantibus, etc. Apud Edinburgh xxiiij<sup>o</sup> Novembris anno Domini et Regis predictis [anno Domini etc., v<sup>o</sup> xv<sup>to</sup> et Regni Regis tercio.]

Per signaturam manu domini Gubernatoris subscriptam, etc.<sup>2</sup>

II. Presentacio domini Johannis Donaldsounne super capellania capelle sancti Mulrubii in Apilcours infra diocesem Rossensem nunc vacante per decessum quondam domini Alexandri M'clode, etc. Apud Sanctandris xxviii Maii anno predicto [Anno Domini M<sup>o</sup> v<sup>o</sup> xxxix.

Per Signaturam.<sup>3</sup>

III. Presentacio domini Johannis Donaldsounne super capellania capelle Sancte Malrubei in Apilcroce infra diocesem Rossensem nunc vacante per decessum quondam domini Christoferi Johnnesounne ultimi possessoris ejusdem ad presentationem domini Regis et collationem Episcopi Rossensis spectante etc. Apud Sterling xx. Marcii anno pre-scripto [Anno Domini j<sup>m</sup> v<sup>o</sup> xxxix.]

Per Signaturam.<sup>4</sup>

<sup>1</sup> For these interesting records the writer is indebted to his friend Joseph Robertson, Esq.

<sup>2</sup> Reg. Sec. Sigill., vol. v. fol. 29. MS., General Register House, Edinburgh.

<sup>3</sup> Reg. Sec. Sig., vol. xiiij. fol. 26.

<sup>4</sup> Ibid., vol. xiii. fol. 73.

IV. Ane lettre maid to Maister Johnne Cameroune and Schir Johnne Donaldsone chaplains thare airis and assignais ane or ma of the gift of all gudis movable and unmovable quhilkis pertenynt sumtyme to Schir Christe Johnesone chaplane and now pertennyng to our Souerane Lord be resoon of eschete throw being of the said Schir Christe borne bastard and deat bastard, etc. At Stirling the xxix. day of Marche the yer forsaid [j<sup>m</sup> v<sup>o</sup> xl<sup>o</sup>].

Per Signaturam.<sup>1</sup>

V. Presentacio magistri Johannis Camroune super capellania Sancti Malrubii in Apilcroce infra diocesem Rossensem cum eandem vacare contigerit per resignacionem aut dimissionem domini Johannis Donaldsone ultimi capellani et possessoris ejusdem ad presentacionem domini Regis et collacionem Episcopi Rossensis spectante, etc. Apud Edinburgh penultimo Novembris anno predicto [Anno Domini j<sup>m</sup> v<sup>o</sup> xl<sup>o</sup>.]

Per Signaturam.<sup>2</sup>

VI. Presentacio domini Murdoci Johnesoune junioris capellani super dimedia capellania de Apilcroce infra diocesem Rossensem cum eandem vacare contigerit per resignacionem cessionem aut dimissionem domini Murdoci Johnesoune senioris ad presentacionem domini Regis et collationem Episcopi Rossensis, etc. Apud Falkland xiiij. die mensis Februarii Anno Domini j<sup>m</sup> v<sup>o</sup> xli<sup>o</sup>.

Per Signaturam.<sup>3</sup>

VII. Presentacio Murquhardi Jhonestoune junioris super capellania sancti Mulrubij martyr is de Abilcors fundata in ecclesia parochiali Rossensi infra diocesem ejusdem nunc vacante aut quum eandem vacare contigerit per resignacionem aut dimissionem domini Murquhardi Johnestoune senioris nunc capellani et possessoris ejusdem ad presentacionem Regine sede Rossensi vacante et collationem ordinariam vicariorum generalium ejusdem spectante etc. Apud Edinburgh vii<sup>o</sup> Septembris anno predicto [j<sup>m</sup> v<sup>o</sup> xlvij].

Per Signaturam.<sup>4</sup>

<sup>1</sup> Reg. Sec. Sig., vol. xiiij. fol. 87.

<sup>2</sup> Ibid., vol. xiv. fol. 36.

<sup>3</sup> Ibid., vol. xv. fol. 84.

<sup>4</sup> Ibid., vol. xxii. fol. 38.

VIII. Presentacio domini Willielmi Monro capellani super capellania de Apilcroce infra refugium lie Girth ejusdem et diocesem Rossensem situata nunc vacante per decessum quondam domini Joannis Donaldsone ultimi capellani et possessoris ejusdem ad presentacionem domine Regine pleno jure patronatus et collacionem ordinariam Episcopi Rossensis spectante, etc. Apud Edinburgh xvij<sup>mo</sup> Octobris anno, etc., lxi<sup>o</sup>.

Per Signaturam.<sup>1</sup>

IX. Presentacio domini Johannis Donaldsone super capellania sancti Malrbwij martyris in Abilcors infra diocesem Rossensem nunc vacante aut quum vacare contigerit per resignacionem cessionem seu demissionem magistri Johannis Camroune nunc capellani et possessoris ejusdem ad presentacionem Regine pleno jure patronatus et collacionem ordinariam Vicarii Generalis Rossensis sede ejusdem vacante spectante, etc. Apud Edinburgh xxviiij. Maii Anno, etc., quadragesimo nono.

Per Signaturam.<sup>2</sup>

X. Preceptum Carte confirmationis super carta feudifirme facta per dominum Willielmum Stewart capellanum de Apilcroce infra diocesem Rossensem cum expressis consensu et assensu Johannis Episcopi Rossensis ac Decani et Canonicorum cathedralis ecclesie Rossensis capitulariter congregati Rorio Makkangze et heredibus suis masculis de corpore suo legitime procreatis seu procreandis Quibus deferentibus Kenzecho M<sup>c</sup>Kangze de Kintail et heredibus suis masculis quibuscunque arma et cognomen dicti Kanzeocht gerentibus eorumque assignatis quibuscunque Omnium et singularum terrarum subscriptarum, viz. dimidietatis terrarum de Bounadell dimidietatis terrarum de Longoll et Athchork dimidietatis terrarum de Kippeche dimidietatis terrarum de Satrell et Drumloy dimidietatis terrarum de Corlmvir dimidietatis terrarum de Corchirie dimidietatis terrarum de Coulnakill dimidietatis terrarum de Ardestaig dimidietatis terrarum de Scheildaig dimidietatis terrarum de Dybege dimidietatis terrarum de Rischill dimidietatis terrarum de Les-tang jacentium infra comitatum Rossensem et vicecomitatum de Inuerness dicto domino Willielmo tanquam patrimonium et proprietatem dicte capellanie spectantium Tenendum de dicto domino Willielmo et suis

<sup>1</sup> Reg. Sec. Sig., vol. xxx. fol. 52, alr. 53.

<sup>2</sup> Ibid., vol. xxxiii. fol. x.

successoribus apud Edenburght vicesimo secundo die mensis Aprilis Anno Domini, etc., lxi.

Per Signetum.<sup>1</sup>

XI. Ane lettre maid makand mentioun That ane of the chaplanries of Apileroce liand in the diocie of Ros and schirefdome of Inuernes vaikis be the deceis of unquhil Sir Williame Stewart last possessour thairof and oure Souerane Lord being certefeit that Kenoch M<sup>c</sup>Kenze sone to maister Alexander M<sup>c</sup>Kenze of Kilchrist is of conuenient aige to enter in the studie of grammer and apt and disposit thairfoir As alsua hes promiseit to be subject to discipline and continew thairin Thairfoir gevand grantand and disponand to the said Kenoch all and hail the said chaiplanrie of Apileroce for his sustentatioun at the sculis for the space of seavin yeiris with power, etc. At Dalkeith the twentie day of Junii the yeir of God j<sup>m</sup> v<sup>c</sup> lxxvi yeiris.

Per Signaturam.<sup>2</sup>

XII. Ane lettre maid to Patrik Dunbar sone to unquhile David Dunbar of Penik makand mentioun that the chaiplanrie of Apileroce lyand in the dyocie of Ross and schirefdome of Inuirnes vaikis be outrunning of the gift thairof grantit to Kenzeocht M<sup>c</sup>Kainzie sone to M<sup>r</sup> Alexander M<sup>c</sup>Kainzie of Kilchrist And being certifeit that the said Patrik Dunbar is of conveinient aige to enter in the studie of philosophie and apt and disposit thairfore Thairfore gevand grantand and disponand vnto him the said chaiplanrie of Apileroce lyand as said is and that for the space of seven yeiris With power, etc. At Perth the xxix. day of Julij the yeir of God j<sup>m</sup> v<sup>c</sup> fourescoir thre yeiris.

Per Signaturam.<sup>3</sup>

XIII. Jul. 30, 1662. Joannes M<sup>c</sup>Keanzie de Aplecroce, *hæres masculus* Alexandri M<sup>c</sup>Keanzie de Coull *avi*—in terris de Aplecroce comprehendentibus villas et terras de Raessolis vulgo vocatis Over and Nether Rassolis, Resker, Toskag, Barradaill, Longoll, Keppach, Auchmoir, Sacadaill, Drumley, Culmoir, Tercherrie, Drumclaughan, Kirkton de Aplecroce,

<sup>1</sup> Reg. Sec. Sig., vol. xxxviii. fol. 119.

<sup>2</sup> Ibid., vol. xliij. fol. 100.

<sup>3</sup> Ibid., vol. xlix. fol. 165.

Killiemorie, Culduakle, Ardestag, Schildag, Sacrell, Testang, Sadilack, Auchiechork, et Culnakle, cum advocacione ecclesie de Aplecroce infra parochiam de Aplecroce et episcopatum Rossensem.<sup>1</sup>

## II. LOHCARRON.

A parish in the south-west of Ross-shire, adjoining Applecross on the east.

In reference to its patron saint, it was sometimes designated *Chombrich Mulruy*, that is, "Maelrubha's Sanctuary," and sometimes *Clachan Mulruy*, "Maelrubha's Hamlet."<sup>2</sup>

A small eminence within view of the manse of Lochcarron is called *Suidhe Maree*, or "Maelrubha's Seat."

It is a curious circumstance that the venerable minister of this parish has two sons ministers of two other of St Maelrubha's churches—namely, Contin and Urquhart.

## III. GAIRLOCH.

A large parish in Ross-shire, next to Applecross, on the north. Its most remarkable feature is the long narrow lake, extending eighteen miles in a north-westerly direction, and called after the patron saint, *Loch Maree*. In records of the seventeenth century, this name appears in the forms *Lochmaroy*, *Loch Mairray*, *Loch Marie*.<sup>3</sup> It was derived from the principal island in the lake, called *Inis Maree*—i.e., "Maelrubha's Island"—where there formerly existed an oratory of the saint. Ere the lake received this name, it was called Loch Ewe, and abundant traces of this earlier appellation exist in the neighbouring district.<sup>4</sup>

<sup>1</sup> Inquis. ad Capellam Dom. Regis Return. Vic. Ross., No. 117.

<sup>2</sup> Orig. Par., vol. ii. pt. 2, p. 398.

<sup>3</sup> Retours of 1638, 1673, 1697, Ross., Nos. 87, 130, 162; Or. Par., ii. 2, p. 407.

<sup>4</sup> 1. At the south-east end of the lake is *Kinlochew*, "Head of Loch Ew." 2. On the eastern shore, opposite Inis Maree, is *Lettir-Ew*, "The Holm of Ew," and *Port Jettirew*. 3. The stream which runs from the lake into the sea is the Water of Ew (Or. Par., ii. 2, 407). 4. The bay which it enters is now *Loch Ew*. 5. In the loch is *Inis Ew*. 6. At its head, opposite the sea, is *Poolew*. 7. A little north is *Inverew*.

The island, which is situated about the middle of the loch, has an ancient cemetery, which the inhabitants on the north side continued to use till the end of the last century. A modern writer speaks of "the number of tombstones in the burying-place, with inscriptions and hieroglyphical figures which few now-a-days can satisfactorily decipher." In reference to the name, he writes:<sup>1</sup> "About the centre of the loch is an island called 'Island Maree,' on which is a burying-ground supposed to be dedicated to the Virgin Mary; hence the name of the island and of the loch. This is one conjecture"—a false one. "Another is, that some of the Danish kings were buried in this island, and that the original name of it was *Eilean nan Rìgh*, which came to be pronounced *Eilean Maree*"—an absurd one. "As it is a doubtful subject, and likely to remain so, a third conjecture may be ventured: There lived, a great many years ago, in this part of the Highlands, a great and good man called *Maree*, who had his principal residence on this same island. After his death, his admirers prefixed *Saint* to his name. Many of his generous and benevolent deeds are, to this day, recounted by the people of this and the surrounding parishes." An intelligent stranger, who visited the spot in the year 1772, felt no difficulty, however, in arriving at the true derivation. "Land on that [little isle] called Inch-Maree, the favored isle of the saint, the patron of all the coast from Applecross to Loch Broom. . . . In the midst is a circular dike of stones, with a regular narrow entrance: the inner part has been used for ages as a burial-place, and is still in use. . . . A stump of a tree is shown as an altar, probably the memorial of one of stone; but the curiosity of the place is the well of the saint; of power unspeakable in cases of lunacy. The patient is brought into the sacred island, is made to kneel before the altar, where his attendants leave an offering in money; he is then brought to the well, and sips some of the holy water: a second offering is made; that done, he is thrice dipped in the lake; and the same operation is repeated every day for some weeks: and it often happens, by natural causes, the patient receives relief, of which the saint receives the credit. I must add, that the visitants draw from the state of the well an omen of the disposition of St Maree: if his well is full, they suppose he will be propitious; if not, they proceed in their operations with fears and doubts: but let the

<sup>1</sup> New Stat. Ac., xiv. 2, p. 91.

event be what it will, he is held in high esteem : the common oath of the country is by his name : if a traveller passes by any of his resting-places,<sup>1</sup> they never neglect to leave an offering ; but the saint is so moderate as not to put him to any expence : a stone, a stick, a bit of rag, contents him. This is the most beautiful of the isles ; the others have only a few trees sprinkled over their surface."<sup>2</sup>

That this veneration was not extinct in 1836, appears from the incumbent's report : "On the centre of this island is a deep well, consecrated by the said *Saint Maree* to the following purpose. To this same well are dragged, *volens, nolens*, all who are insane, in this or any of the surrounding parishes ; and after they have been made to drink of it, these poor victims of superstitious cruelty are towed round the island after a boat by their tender-hearted attendants. It is considered a hopeful sign, if the well is full at the time of dragging the patient to the scene. In justice to the people of this parish, it may be stated, that they have not such an unbounded belief in the healing virtues of the well, and the other parts of the transaction, as their most distant neighbours appear to entertain."<sup>3</sup>

What follows is from the "Inverness Courier" of November the 4th, 1852, and crowns the description :—

"About the centre of the celebrated Loch Maree, a splendid sheet of water nearly twenty miles long, and of proportionable breadth, is situated an island called 'Island Maree,' on which a certain great and good man is said to have had his principal residence, the appellation of Saint having been given to him after his death. . . . In the centre of this island there is a deep well, which is popularly said to have been consecrated by the Saint for the use of the insane. On Friday last, confident in the success of the virtuous properties of the fountain, a woman, accompanied by a young lad and an idiot daughter, were conveyed down Loch Maree in a boat, in order to put to the test the restorative powers of the well. . . . We must premise that, in the district, it has been maintained that the well lost its efficacy on account of some profane unbeliever having put a mad dog into it ; to the sore vexa-

<sup>1</sup> These are the *Suidhes* already spoken of.

<sup>2</sup> Pennant's *Tour in Scotland, &c.*, Pt. ii. p. 330 (Chest. 1774).

<sup>3</sup> *New Stat. Ac.*, xiv. 2, p. 92, note.

tion of the presiding genie, who forthwith revoked his blessing. On this occasion, however, the poor idiot was rowed over to the island, the mother having obtained assistance from several persons. On reaching the spot, the unfortunate creature was dragged to the well, and having been compelled to drink of its water, was put through the ceremonial of ducking, after which she was towed round the island after the boat, and after midnight bathed in the loch. The result of all this, it is lamentable to add, has been, that the hitherto quiet imbecile has become a raving maniac. That persons should have been got to give their countenance and assistance to such a proceeding is truly sad, and we trust that the melancholy result of this attempt will act as a warning to the district, and destroy the belief in so gross a superstition."

There is another local commemoration of the Saint in this parish in *Suidhe Maree*, Maelrubha's Seat, the name of a place between Loch Torridon and Kinlochew.

#### IV. CONTIN.

A parish situated eastwards in Ross-shire, on the way to Dingwall. In the Breviary of Aberdeen it is called *Contan*, and its church alluded to as one where the memory of St Maelrubha was specially observed.<sup>1</sup>

A fair, called the *Feil Maree*,<sup>2</sup> used formerly to be held here on the last Wednesday of August, o.s., which was familiarly known as *the August Market*. Some years ago this fair was removed to Dingwall.

The parish church is pleasingly situated on a space of glebe insulated by the river Rasay. It is an ancient building, but disguised and disfigured by modern changes.

In the Mains<sup>3</sup> of Coul, about a quarter of a mile from the church, a little way to the left of the road that leads to Dingwall, is a burying-ground called *Praes Maree*, or "Maelrubha's Bush." Though not em-

<sup>1</sup> Propr. SS. Temp. Estiv., fol. 70.

<sup>2</sup> *Feil*, the Irish for a festival, is a modification of the Latin *Vigilia*. From it comes *Feilire*, a calendar. A fair held on the Saint's day, or his *feil*, came itself to be called a *feil*, like the Irish *Pattern*, a corruption of *Patron* [Saint].

<sup>3</sup> Called in the old charters *Meyne*, *Muneye*, *Mainzie*. See Orig. Par., ii. 2, pp. 505, 506. The Applecross Mackenzies are a branch of this Coul family.



ployed for interment by any but the family of Coul, it is probably the re-occupied relict of an ancient cemetery. Sir George Mackenzie, with his lady, and their son, the late Sir Alexander, were buried here. It is well enclosed, and kept in very neat order, with shrubs, gravel walks, and monumental slabs.

#### V. URQUHART.

Called *Urquhard* in the Breviary of Aberdeen. Here, according to the legend in that work, St Maelrubha was put to death by Norwegian invaders.<sup>1</sup>

The local tradition preserved here is, that St Maree died in this place; and though this was not his principal church, the parishioners endeavoured to detain his body; but that it was eventually removed to Applecross, as already related under that parish.

Urquhart is situate in the peninsular portion of Ross-shire, at its south-eastern extremity between Cromarty and Moray Firth, called *the Black Isle*; and is to be distinguished from parishes of the same name in Inverness and Elgin.

#### VI. STRATH.

The territorial name of a parish in the west of Skye, lying to the south of Applecross. It was formerly called *Kilcrist in Askimilruby*. Blaeu marks *Askemorruiy* here, and Macfarlane gives *Askemorruiy* or *Morruiy*. In all these names we discover the phonetic element of Maelrubha, denoting his connection with the district.

In this parish there are the remains of a cell at *Kilmarie*, not as has hitherto been explained "St Mary's Church," but "Marie's," or "Maelrubha's Church."<sup>2</sup> It is marked as *Kilmore*<sup>3</sup> on Thomson's map, and is on the west shore of Loch Slapin, in the Aird of Strath, that is, in the south-western part of the parish. In Black's County Atlas it is more correctly written *Kilmaree*.

<sup>1</sup> Propr. SS., Temp. Estiv., fol. 70.

<sup>2</sup> New Stat. Ac., xiv. 1, 305; Or. Par., ii. 1, 344.

<sup>3</sup> *Kilmori* in Old Stat. Ac., vol. xvi. p. 226.

There is also a cemetery at Ashig,<sup>1</sup> on the north-east coast, halfway between Broadford and Kyleakin. Near it is *Tobar-Ashig*, a beautiful spring. This name, with Maelrubha, is evidently the origin of the compound *Aski-milruba* above mentioned.

The tradition is, that St Maree used to preach here, and that he hung a bell in a tree, where it remained for centuries. It was dumb all the week till sunrise on Sunday morning, when it rang of its own accord till sunset. It was subsequently removed to the old church of Strath, where it ever afterwards remained dumb; and the tree on which it had so long hung soon after withered away.

#### VII. BRACKADALE.

Also in Skye. At the head of Loch Eynort, Blaeu marks *Kilmolruy*, in that part of the parish called Minginish.

St Assint was the patron saint of Brackadale proper.

The annual tryst is in September, probably the early part, new style, or the close of August, old style—that is, about St Maree's day.

#### VIII. PORTREE.

The principal church on the bay of Portree, in former times owned S. Columba as patron;<sup>2</sup> but the old church of Ceiltarraglan, situate to the north of Loch Portree, may have been St Malrubha's.<sup>3</sup> He certainly had a commemoration in the neighbourhood; for, according to a respectable authority, there was held in September "Samarive's fair at Koith; and at Portree, within the Isle of Sky, first Tuesday."<sup>4</sup>

#### IX. ARASAIG,

A parish in Inverness-shire, lying to the north of, and united to Ardnarmurchan. The church was formerly styled *Kilmolroy* in Arisik, or *Kilmoroy*, or *Kilvorie*.<sup>5</sup> "Kilmaria, the walls of which remain at Keppoch in Arasaig, dedicated to the Virgin Mary."<sup>6</sup> Which error concerning the patron saint is continued in a later publication. "At Ardnafuaran

<sup>1</sup> Called *Aisk* in Old Stat. Ac., xvi. 226.

<sup>3</sup> New Stat. Ac., vol. xiv. 1, p. 219.

<sup>5</sup> Or. Par., ii. 1, p. 200.

<sup>2</sup> See Reeves's Adamnan, p. 139.

<sup>4</sup> Aberdeen Prognostication for 1703.

<sup>6</sup> Old Stat. Ac., vol. xx. p. 287.

in Arasaig, the church of Kilmaria, dedicated to the Virgin Mary."<sup>1</sup> Nor is it abandoned in the latest: "The church, dedicated to the Virgin Mary, stood at Keppach or Ardnafuaran in Arasaig, where its ruins may still be seen."<sup>2</sup>

## X. HARRIS.

On the west side of the entrance of Loch Seaforth, which is on the east side of Harris, the map in the "Origines Parochiales" marks, on earlier authority, *Malrube*.

The church of *St Rufus* is mentioned as on the mainland by Martin,<sup>3</sup> and Old Statistical Account.<sup>4</sup>

## XI. MUCKAIRN.

On the west side of this parish is *Kilvary*, situated north-east of Oban, near the road to Loch Etive.

Among the lands of this parish, in 1532, are mentioned the pennylands of *Kilmobrowe*,<sup>5</sup> and in 1601 those of *Kilmolruy*.

The derivation of this name is misunderstood. "Near the western boundary of the parish we have *Kilvarie*, that is, the burial-ground or church of *Marie*, or the Virgin Mary."<sup>6</sup>

In 1518, Sir John Campbell of Calder received the services of the clan MacDuinlaves and others, who were sworn upon the "mess buik and the relic callit the *Arwachyll* at the iil of Kilmolruie."<sup>7</sup> This relic, which, as the name imports, was a crozier, may have been kept by the officials who gave name to *Ballindore*—that is, *Baile-an-deoraidh*, "town of the religious stranger"—situated at the south-west of Kilespicerrill old church.<sup>8</sup>

There is *Kilvarie Loch*, and on its west side *Killarie*, marked on Thomson's map; but there is a difficulty in fixing the situation of the isle above mentioned.

<sup>1</sup> New Stat. Ac., vii. 2, p. 147.

<sup>2</sup> Or. Par., ii. 1, p. 200.

<sup>3</sup> Western Isles, pp. 47, 49.

<sup>4</sup> Vol. x. p. 377.

<sup>5</sup> Erroneously written *Kilmokowe*. Or. Par. ii. 1, 133; *ib.* p. 134.

<sup>6</sup> New Stat. Ac., vii. 2, p. 517.

<sup>7</sup> Written Kilmolmolruie in the copy. See "The Book of the Thaness of Cawdor," p. 129 (Spalding Club, 1859).

<sup>8</sup> Or. Par., ii. 1, 133.

## XII. CRAIGNISH,

A parish about the middle of the west coast of Argyllshire, marked by Blaeu *Kilmolrou*, and called in the Retours *Kilmalrew* and *Kilmolrev*, sometimes *Kilmorie*.<sup>1</sup>

It is stated, but incorrectly, to have been dedicated to the Virgin Mary.<sup>2</sup>

The true explanation is *Cill-Maelrubha*, Maelrubha's church.

It stood between the castle of Craignish and the extremity of the peninsula Ardcaignish.

## XIII. KILARROW,

A parish of Islay, the church of which was near the centre of the island. The name passed through the following forms in arriving at its present disguised shape :<sup>3</sup>—

<i>Kilmolrow</i> (1500, 1640),	<i>Kilmorow</i> (1511),	<i>Kilmorrow</i> (1511),
<i>Kilmoroy</i> (1512),	<i>Kilmow</i> (1538),	<i>Kilmarrow</i> (1548),
<i>Kilmarew</i> (1554),	<i>Killerrew</i> (1617),	<i>Killerew</i> (1661),
<i>Kilrow</i> (Martin, p. 243).		

In Keith's catalogue it is called *Kilru*, and interpreted *Cella Ruvi*.<sup>4</sup>

The ambiguity between St Mary and St Malrube is removed in the Appendix to part ii. of the second volume of the "Origines Parochiales."<sup>5</sup>

## XIV. STRATHLACHLAN,

A parish united to Strachur, on the east side of Loch Fyne, south of Inverary. In 1593 it was called *Kilmorie*, and in 1663 *Kilmoir*; but in 1680, *Kilmary*; which last form, coupled with the consideration that ancient dedications to the Virgin Mary are very rare, if anywhere to be found, in the Highlands, renders it likely that Maree is the patron saint.

## XV. KILMAROW,

On the west shore of Cantyre, in the union of Killean and Kilchenzie; and though styled "Ecclesia Sancte Marie" before 1251, yet to be rather

<sup>1</sup> Or. Par., ii. 1, p. 99.

<sup>2</sup> New Stat. Ac., vii. 2, p. 45; Or. Par., ii. 1, p. 96.

<sup>3</sup> Or. Par., ii. 1, p. 260.

<sup>4</sup> Or. Par., ii. 1, p. 261.

<sup>5</sup> Vol. ii. 2, pp. 402, 833.

referred for its patronage and derivation to St Malrube, as the following forms clearly indicate :—

*Killobrow* (1600; Blaeu), *Kilmarow* (1697), *Kilmaro* (1631),  
*Killorow* (1695).<sup>1</sup>

The error concerning the patron saint is rectified in the Appendix to the third volume of the “*Origines Parochiales*.”<sup>2</sup>

#### XVI. FORRES,

A parish in the north of Elgin or Morayshire. Here the saint's festival, under the compounded name of *Samarevis's Day*, used to be commemorated by a fair held on the 27th of August.<sup>3</sup>

Paterson's “*Geographical Description of Scotland*”<sup>4</sup> (1685) mentions “*Samarvis day in Forres, 27th day*” of August; and the old almanacs, called the “*Edinburgh Prognostications*,” notice the same observance as *Samarevis' Day*,<sup>5</sup> or *Smarevis' Day*.<sup>6</sup>

#### XVII. FORDYCE,

A parish in the shire of Banff. The annual fair of Kirktown of Fordyce was held on the feast of St Tallerican or Tarkin, October 30;<sup>7</sup> but besides this, there was a fair held “at the hill end of Fordyce upon the last Tuesday of August,”<sup>8</sup> which in an old Aberdeen almanac is described as “*New Summaruff's Fair at Fordyce on last Tuesday*” of August.<sup>9</sup>

#### XVIII. KEITH,

A parish in the shire of Banff. The first time that the parish name appears on record is in a charter of King Alexander II. (A.D. 1214–1224),<sup>10</sup> where it is called *Kethmalruf*, that is, “*Keth of Malruve*.” In subsequent documents the qualifying name is dropped, but the memory of the saint has been locally preserved to modern times. A writer, treating of

<sup>1</sup> Or *Par.*, ii. 1, p. 21.

<sup>3</sup> Collections on Aberdeen and Banff, vol. ii. p. 240.

<sup>5</sup> Years 1686, 1687, 1613, 1688, 1689, 1690, 1696.

<sup>7</sup> Collections in Aberdeen, vol. i. p. 644; ii. p. 94.

<sup>8</sup> Edinburgh Prognostication, 1705, 1706, 1709.

<sup>9</sup> Aberdeen Prognostication, 1703.

<sup>10</sup> Carta Alexandri II. de terra Kethmalruf. Terra apud Innernaven apud Kethmalruf. Reg. Episcop. Morav. p. 18, No. 25 (Edinb. 1837).

<sup>2</sup> Vol. ii. 2, p. 821.

<sup>4</sup> Page 20.

<sup>6</sup> *Ib.* 1706, 1709.

the parish about the year 1726, says:—"The parish of Keith has for its tutelar Saint Summarius or Samarive, whose fair is held here on the first Tuesday in September. I find one of Saint Colm's disciples called Summarius,<sup>1</sup> in Jonas's Life of Saint Colm quoted in the "Scottish Historical Library," p. 233.<sup>2</sup> Mr Thomas Innes takes it to be Saint Malrubius the Hermit (whose feast is on the twenty-seventh of August) called in Irish Sa-Maruve. On Samarevis day (the twenty-seventh of August) there is a fair at Forres."<sup>3</sup> Another description, written about 1742, says:—"In this town is a weekly market, held upon Fridays; and about a quarter of a mile southward from it, near a small moss, is held a great fair upon the first Tuesday of September yearly, called Summer Eves Fair, which is said to be the greatest of its kind in Scotland."<sup>4</sup> Concerning which we find it stated at a later date:—"An annual fair "in September, of very old standing, and which some sixty or seventy years ago was the general mart for merchant goods from Aberdeen to Kirkwall; it is still the best frequented market in the north for black cattle and horses."<sup>5</sup> So great was the concourse of people there, that "there was not accommodation for them, and they occupied the barns and out-houses in the country for many miles round."<sup>6</sup>

In the old Edinburgh Almanacs of 1685, 1687, 1692, 1696, 1705,<sup>7</sup> among the fairs of September is "*Samarevis* in Keith, the first Tuesday;"—called *Samervis* in those of 1686, 1689; *Smarivis* in that of 1690; and *Samarvis* in Paterson's Geographical Description.<sup>8</sup>

#### XIX. KINNELL,

A parish in Forfarshire. In a charter dated June 2, 1509, Master

<sup>1</sup> See Jonas's Life of S. Columbanus, cap. x., in Messingham's Florilegium, p. 224, *b*; and in that very rare work, Fleming's Collectanea, p. 224, *a*. In the former the name is printed *Soniaris*, in the latter *Sognicharius*—some MSS. reading *Soniaris* and *Somarius*. But it evidently has no connection whatever with the name in question.

<sup>2</sup> Bp. Nicolson's Scottish Historical Library, p. 65 (ed. Lond. 1776), where the author ignorantly confounds Columbanus of Bobio with St Columba, and indeed makes a disgraceful mess of the whole subject.

<sup>3</sup> Historical Collections on Aberdeen, &c., vol. ii. p. 240.

<sup>4</sup> *Ib.* p. 241.

<sup>5</sup> Old Stat. Ac., vol. v. p. 421.

<sup>6</sup> New Stat. Ac., xiii. p. 390.

<sup>7</sup> New Edinburgh Prognostications.

<sup>8</sup> Edinburgh, 1685.

George Sterling of Esterbrecky and Patrick Sterling, his brother-german, with consent of Lord Ogilvy of Airlie, and of David Sterling, son and heir-apparent of Mr George Sterling, give to St Mary the Virgin, to St Peter and Paul the Apostles, and to *S. Malrubius the Confessor*, and to a chaplain serving in the parish church of Kynnell at the altar of the blessed Virgin, an annual rent of L.10 from the lands of Esterbrecky. Charter confirmed by James IV. 12 Mar. 1512-13.<sup>1</sup>

## XX. CRAIL,

A parish in the eastern extremity of Fife. "It is generally believed that Crail was at one time the seat of a priory, &c., dedicated to St Rufus."<sup>2</sup>

There was also a chapel within the castle of Crail dedicated to St Rufus, which had teinds belonging to it, both parsonage and vicarage.<sup>3</sup>

## XXI. LAIRG.

To the above may possibly be added Lairg, a parish in the mid-south of Sutherlandshire. Here, in Loch Shin, is *Island Murie*, and on the land *St Murie's Fair*.<sup>4</sup>