

IX.

INSCRIBED STONES AT KIRKMADRINE, IN THE PARISH OF STONEY-KIRK, COUNTY OF WIGTON. BY ARTHUR MITCHELL, M.D., COMMISSIONER IN LUNACY, V.P.S.A. SCOT., ETC. (PLATES XXXIX. AND XL.)

Some years ago, while in the parish of Stoneykirk, I found myself in the neighbourhood of the old burial-ground of Kirkmadrine, and having an interest in old things, I embraced the opportunity of paying it a visit. When climbing over the gate, I observed that there was a figure and an inscription on the stone pillar on which it was hung. The figure I recognised as one which I had seen in the Catacombs at Rome, and the inscription, which was easily read, appeared to me of remarkable interest. I knew enough of our sculptured stones to be immediately aware that I had fallen on something which had no counterpart anywhere else in Scotland, and the existence of which was unknown to those who had given attention to such subjects.

On turning round after completing a careful examination of this pillar, I found that the other pillar, to which the gate fell, had a similar figure on it, and also what appeared to be a continuation of the inscription.

I made rough sketches of both pillars, and transmitted them to Sir James Simpson, who, after consultation with Dr Stuart, went to the expense of sending Mr Henry Laing to make plaster casts of them, and these are now in the Museum.

After finding these two pillars, I searched for other objects of interest, but discovered nothing except a broken sculptured slab, which served as a stepping-stone over a dyke by the side of the road leading up to the burial-ground. It is roughly represented in fig. 4, Plate XXXIX.

I also called on some of the small farmers, who lived near Kirkmadrine, to ascertain if they had ever heard of other sculptured or inscribed stones having existed in the burial-ground. I learned little from them, except that there had once been a third stone not unlike the two I found, and that it had been taken away to make a lintel to some farm building, the situation of which, however, no one was able to indicate.

Next year I had again occasion to be in Stoneykirk, and I took the opportunity of carefully examining the buildings of the neighbouring farmsteads; and, remembering that I had found the so-called rein-deer stone as the cope of a pig-stye, I thought no building too mean for examination. My search, however, was in vain; but it was on this occasion, I think, that I found a fragment of a sculptured stone which had been turned up in the graveyard itself, and which is now built into the wall. The rough sketch I made of this stone is given in fig. 1, p. 570. It is probably sufficiently accurate to indicate the character of the sculpture.

I then inquired whether there was no old person in the parish who had shown an affection for the relics of a bygone time, but I heard of no one. Mention, however, was often made of Mr William Todd, an old schoolmaster in the neighbouring parish of Kirkmaiden, who had been a correspondent of the late Mr M'Diarmid of the *Dumfries Courier*, and who was then living on his pension in Drumore. Next morning I had an opportunity of calling on him, and I asked if he had ever seen, and if he remembered anything of the *two* stones at Kirkmadrine. "There are *three*," he at once said, "I have often seen them and remember them well." I assured him that there were only two now, but told him I had heard from others of a third. After some reflection, he assured me that what I had been told was correct; that he had once—about 50 years ago—made a drawing of them, and that it was possible he had the

drawing still in his possession. An old desk was sent for, and among the papers it contained there was one folded like a letter, brown and stained with age, and on this we found the drawings of the three stones, which are exactly copied in figs. 1, 2, and 3 of Plate XL. Fig. 3 represents the missing stone, which, like the others, has the well-known monogram (†) enclosed in a circle, and below it the words INITIUM ET FINIS.

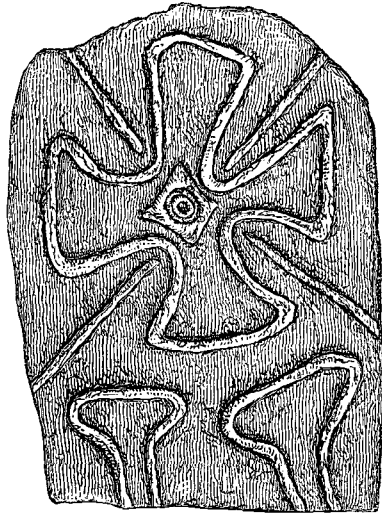


Fig. 1. Sculptured stone built into the wall of the Graveyard at Kirkmadrine.

These drawings are rude, but we may fairly infer the substantial accuracy of the sketch of the third and *lost* stone from the accuracy of the sketches of the other two, which we can still compare with the originals, as carefully depicted in figs. 1 and 2 of Plate XXXIX. The only mistake Mr Todd appears to have made is in substituting an R for an M at the end of INITIUM. I assume this to be an error in his drawing.

The writing on the three stones, when put together, forms a continuous narrative, beginning with α ET ω and ending with INITIUM ET FINIS. It runs thus :—

A ET Ω
 HIC JACENT
 S̄CI ET PRÆ
 CIPUI SACER
 DOTES ID EST
 VIVENTIUS
 ET MAVORIUS
 S ET
 FLOREN
 TIUS
 INITIUM
 ET FINIS

I have given at the top of Plate XXXIX. the exact words which are written by Mr Todd over his drawings, and I now subjoin some notes which are also written by him on the same sheet of paper, and which, though they do not manifestly relate to the Kirkmadrine stones, may possibly prove of value in connection with them, as they refer to antiquities in the same or in the adjoining parishes.

“ *Kilachie*, a field on the farm of Cregach, near Portpatrick, supposed to be an old burying-ground, from the stones that are standing in it, some of which appear to have had letters upon them, but time has defaced them; some of these stones were taken from this place for building in the year 1818. The workmen came to a cave” (*cist*) “covered with flat stones, which they lifted, and found in it a skull and thigh bones of a human person of more than ordinary size; there was also a cup” (*urn*) “beside the skull, with a little water in it. The late Mr Blair of Dunskey got the cup from the workmen.

“ *Clendrie*, a farm in the parish of Inch. There was a round mound of stones, commonly called a cairn, on this farm, and as some people were removing the stones for building in the year 1818, they came to a place

in it formed like a *chist* with large flat stones, which they raised, and found in it a human skull and a Roman urn, with some ashes in it. The Rev. James Ferguson, who was present, got the urn from the workmen, and the late Earl of Stair got it from him."

" Names of Farms, Hills, Fields, &c.

Alttery, a farm, Mochrum.
 Kilantringan, a farm, Portpatrick.
 Craigolive, a hill near Craiglive House, Portpatrick.
 Milgarva, a hill, Portaspittle, S. Kirk.
 Craignicore, a hill, Mark, Leswalt.
 Barraylawy, do. do. do.
 Ballochcappery, do. do.
 Tachraggan Knocknain, do.
 Tarmassack do. do.
 Altiehip, a field, Macherwhatt, Colmonell."

" Balmennoch, formerly a farm in the parish of Inch, but about the year 1792 this farm was divided, and part of it now forms part of the farm of Meikle Lochans, and the other part is that which is now called Mount Pleasant. There were on this farm six large stones standing in a circular form, commonly called the standing stones of Balmennoch. But between the years 1760 and 1770, the Rev. Mr Douglas, at that time Seceder minister in Stranraer, rented the farm of Little Lochans, and being in need of stones for building, sent some workmen to take down these stones, and as they were employed in taking down these monuments of antiquity, a little old man came to them and told them not to meddle with these stones, and likewise he told them that the person that was building the house would never enjoy it. They paid no attention to what he said, but went on with their work, and the old man left them as he came, they not knowing when he came or when he went, but Mr Douglas died before the house was finished."

I have been minute in telling the history of my search after the lost stone, and of the discovery it led to, in order that the value of the sketch

of it, which we now possess, may be clearly understood. The two stones at Kirkmadrine are probably the oldest written records of Christianity which exist in Scotland, and as I had the good fortune to be the first to bring them into notice, I am desirous that our knowledge of the third should be regarded as satisfactory.

In order to show that I do not overrate the interest which antiquaries and ecclesiologists attach to these monuments, I need only quote what Dean Stanley says of them in his "Lectures on the History of the Church in Scotland," London, 1872, p. 25. "Nowhere in Great Britain," he writes, "is there a Christian record so ancient as the grey weather-beaten column which now serves as the gate-post of the deserted churchyard of Kirkmadreen, on the bleak hill in the centre of the Rinns of Galloway, and bearing on its battered surface in letters of the fourth century the statement that it had marked the graves of three saints of Gallic name, Florentius, Vincentius, and Mavorius. Few, very few, have been the travellers that have reached that secluded monument; long may it stand as the first authentic trace of Christian civilisation in this island." The beauty of this allusion makes it easy to overlook its many inaccuracies. Yet when I first read it, and remembered my diligent search for the missing third stone, it was with a feeling of pain that I found the Dean speaking of the two well-known stones as one "grey, weather-beaten column," begetting a fear that another lintel had been needed in the neighbourhood,—a fear which was only relieved by observing that on his single column the inscriptions of both stones occurred.

The Kirkmadrine stones are the first given in Mr Haddan's "List of Sepulchral Christian Inscribed Stones and other Monuments in Scottish and English Cumbria, A.D. 450-900." As his notice of them is brief, I give it in full:—

"*Fifth century.*—At Kirkmadrine, west side of the Bay of Luce, county Wigton; three stones in the old churchyard:—

"*a.* On one beneath the monogram (ƒ) enclosed in a circle (which is also on the other face of the stone),

HIC JACENT S̄CI ET PRAECIPUI SACERDOTES ID EST
VIVENTIUS ET MAVORIUS.

"And above the monogram A ET Ω.

“ *b.* On the second (which has a like monogram within a circle), partly obliterated,

..... S ET FLORENTIUS.

“ *c.* The third has tracery, but no inscription.

“ The character of the letters and ornaments carries these inscriptions back to a still Romanised time, and also bears a resemblance to Gaulish monuments of the kind. They are probably of the fifth century, and belong to priests connected with St Ninian himself, and through him with north-west Gaul. The Roman character of the names also tallies with this.”¹

By far the best and fullest account of these monuments, however, which has yet appeared, or which is likely soon to appear, is that by John Stuart, LL.D., in the second volume of “*The Sculptured Stones of Scotland*” (Notices of the plates, p. 35). With his permission it is reproduced here. The figures referred to in it are 1, 2, 3, and 4 of Plate XXXIX., which have been lithographed from new drawings. When Dr Stuart wrote his learned notice, the sculptured fragment, fig. 1, page 570, had not been discovered, and the existence of the three sketches by Mr Todd, including the missing third stone (Plate XL. figs. 1, 2, and 3), was unknown. These fresh discoveries add interest to his notice, but they lead to no modification of anything he has said.

“ The parish of Stoneykirk, lying on the west side of the bay of Luce, comprehends the three old parishes of Stoneykirk, Clachshant, and Torkerton or Kirkmadrine. The ruins of an old church remain on the farm of Clayshank, and the churchyard of Kirkmadrine is still preserved as a burial-ground. This suppressed parish is called Kirkmadin by Chalmers, under the belief that it was dedicated to St Medan, and that ‘Madrine’ is merely a corrupt form of the saint’s name.”²

“ Another suppressed parish of Kirkmadrine, now included in the parish of Sorbie, is supposed by Chalmers in the same way to have been a dedication to St Medan.”³

“ There seems, however, to be no sufficient foundation for this assump-

¹ Councils and Eccles. Documents. Edited by A. W. Haddan, B.D., and William Stubbs, M.A. Oxford, 1873, p. 51.

² Caledonia, vol. iii. p. 439.

³ Ibid., p. 429.

tion. In the year 1567 we find among the parishes of Galloway one called 'Kirkmadyrne,' although it does not appear which of the above parishes is referred to.¹

"In Bleau's Atlas the first of the above churches occurs under the form of Kirk Makdrym, and the second as Kirk Mackdry. Symson calls the last church 'Kirkmadroyn.'²

"In the recent map of the Ordnance Survey both churches are given under the name of 'Kirkmadrine.'

"There are two neighbouring churches dedicated to St Medan, one of which is now included in the parish of Glasserton, and is known as 'Kirkmaiden in Fernes;' the other is the parish of 'Kirkmaiden in Rinns.' In the Register of Ministers just quoted these parishes are entered as 'Kirkmaden in Fairness,' and 'Kirk Madin in Rynnis,' while in Bleau, the former is set down as 'Kirk Maiden on the Sea,' and the latter as 'Kirk Madin.'

"Chalmers, on the assumption that the parish of Kirkmadrine, now united to Sorbie, is really Kirkmaiden, supposes that an entry in the treasurer's accounts of an offering of 18s. made by King James IV. 'in Sanct Medan's Kirk' in August 1506, applies to this Kirkmaiden; but for this he has no authority.

"Of the stones figured on this plate,³ No. 1 is a hard, rounded block of whinstone. The letters of the inscription are distinctly cut. The monogram, with enclosing circle, is cut in broad shallow lines on both faces of the stone.

"No. 3 is a stone of exactly similar character, but much more worn and destroyed, and the letters of the inscription are cut in a ruder and more irregular manner. These monuments were brought into notice a few years ago by Dr Arthur Mitchell, and casts of them have been presented to the National Museum of the Antiquaries of Scotland by Professor J. Y. Simpson. They are of a character entirely different from any others in Scotland, and have a good deal in common with many of the sepulchral inscriptions in 'Inscriptions Chretiennes de la Gaule anterieures aux viii^e siècle.'⁴

¹ Register of Ministers, p. 50, Mait. Club. Edin., 1830.

² Description of Galloway, p. 44. Edin., 1823.

³ Plate LXXI. of Dr Stuart's work.

⁴ Par Edmond le Blant. Paris, 1856.

“The first slab has on both faces a monogram of the name of Christ formed of the Greek letters X and P within a circle. In one of the circles¹ are the Greek letters Alpha and Omega (Α ΕΤ Ω), the last letter being nearly effaced. Here the X is made upright, and in this shape ‘it is almost equally common with that borne upon the *labarum* of Constantine on which the X is of the usual form. It is also of equal antiquity with it, instances of its use occurring both on the wall paintings and inscriptions of the Catacombs of Rome, and upon the small lamps found in the graves of the early Christians.’ It occurs in both forms, and without a circle, on many of the early monuments of Gaul figured in the work of Blant. It is found on many coins of the early Christians, and it was the subject of delineation throughout the Roma-Byzantine period. It is prefixed to many of our early charters, and it occurs on the inscribed stone at Jarrow recording the dedication of the church of St Paul there in the year 685.²

“A very remarkable instance is recorded by Mr Westwood of its occurrence on one of the early inscribed stones of Wales, on which is the inscription, CARAVSIVS HIC JACIT IN HOC CONGERIES LAPIDUM, from which it is plain that the pillar had been set on a cairn. Above the inscription is the *labarum* without the circle. This is the only known instance of its use on a stone monument in Wales, and Mr Westwood regards its occurrence as an evidence of the great antiquity of the inscription.³ It has not been found on any other Scotch monument.

“The inscription on the first stone reads, HIC IACENT SĪI ET PRÆCIPUI SACERDOTES ID EST VIVENTIVS ET MAVORIVS. That on the second pillar is partly obliterated. What remains reads—S ET FLORENTIVS. The style of such letters as R, M, and F has much in common with that of the early inscribed stones in Wales, which have been called Romano-British, as it resembles them also in the occasional combination of two letters, when the limb of one is made to form part of the next.⁴

“The frequent occurrence of the *labarum* on the monuments of Gaul,

¹ By mistake for—Above one of the circles.

² Mr Westwood in Arch. Cambr., July 1863, pp. 255, 256. Kemble's Codex Diplom. Anglo-Saxon, vol. i. p. 145, &c. Mabillon de Re Diplom. pp. 67, 85, 161.

³ Arch. Cambrensis, July 1863, pp. 215, 256.

⁴ Arch. Cambrensis, *passim*.

and in the Catacombs, suggests that its exceptional occurrence in Scotland may have arisen from foreign influence. It will be borne in mind that Ninian, the first Christian missionary to Northern Britain, erected his church of stone at Whithorn, a spot not many miles distant from the site of the monuments in question. We know that Ninian, after his consecration at Rome, was desirous of seeing St Martin, the great luminary of Western Christendom, and accordingly visited that saint at Tours on his homeward route from Rome to Britain. His establishment at Whithorn included a monastery as well as a church, and was probably framed on the model of that which he had seen at Tours. The youth of the country were sent to Whithorn for their education, and the institution of St Ninian continued to be famous as one of the chief ecclesiastical schools of Britain. If we may trust the life of St Ninian, written in the twelfth century by Ailred of Rievaulx, but professing to be founded on an ancient book of his life and miracles which was 'barbario scriptus,' the saint brought with him from Tours masons who could build for him a church of stone in a country where stone churches were unknown.

"If we should suppose that through the connection between him and St Martin some of the brethren of Tours were induced to cast in their lot with Ninian in his attempt to establish the Christian religion among his pagan countrymen, and that they founded a church dedicated to Mathurin, another great saint of Gaul, and contemporary with St Martin, who predeceased him by about ten years, we might more readily account for the occurrence of these peculiar monuments, and of the two Scotch dedications to the Gaulish saint in the neighbourhood of Whithorn. It would likewise account for such classical names as *Viventius*, *Mavorius*, and *Florentius*, which are not uncommon in early lists of continental names. The feast of St Mathurin was celebrated on the 9th of November, and, according to a local account furnished to Professor Simpson, a fair at Kirkmadrine was formerly held on the 22d of November, or on the Tuesday after it.

"The pillars, when observed by Dr Mitchell, were used as gate-posts in the walls of the burying-ground. There is reason to believe that one or more similar pillars have been removed and used for building purposes.

The fragment (No. 2) was found by Mr Gibb as a stepping-stone in a neighbouring dyke.

“ An account of the parish, written about twenty-five years ago, probably refers to these stones in the following notice :—‘ Kirkmadrine, with its churchyard, still preserved as a burying-place, contains some grave-stones with antique inscriptions.’ (*New Stat. Ac., Wigton., p. 164.*)

“ The letters of these inscriptions remind us of the style of those on

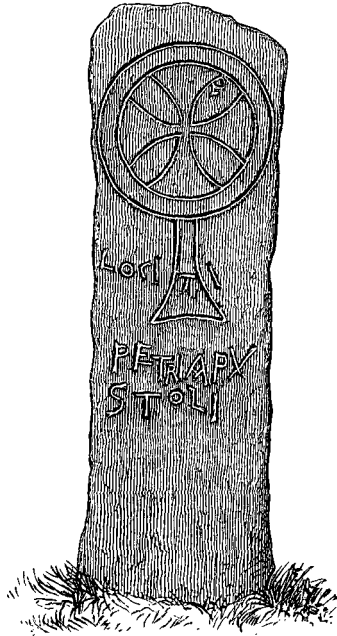


Fig. 2. Inscribed Stone near Whithorn.

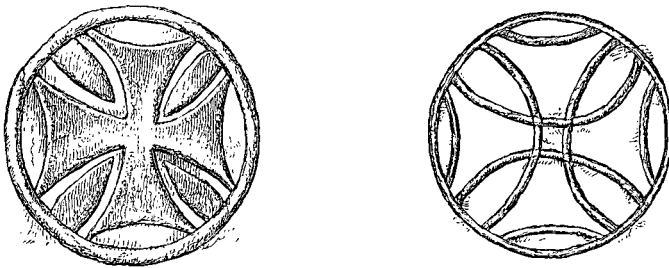
Roman altars and tablets. Some of them are of the same form as those on the curious stone at Yarrow, represented in the Proceedings of the Society of Antiquaries of Scotland (vol. iv. p. 524), and the monuments are probably to be regarded as among the earliest Christian records now remaining in Britain.

“ On the lands of Ardwell, in the parish of Kirkmadrine, are some remains of stone circles and ‘Pictish Castles.’ Two gold ‘lachrymatories,’

weighing three and a half ounces each, were found on the lands of Garthland in Stoneykirk in 1783.¹

The only other case in which our Saviour's monogram (✠) is found on an inscribed stone in Scotland occurs also in this county, and I had the good fortune to bring this stone also under the notice of antiquaries. It is situated near Whithorn, at the side of the road leading to the Isle, close to the farm of Enoch, and has very much the look of a milestone, standing about three feet out of the ground. The sketch (fig. 2, p. 578) is taken from a photograph, and may be accepted as fairly accurate.

On the sketch which I made of it in 1863, my first impression is thus recorded :—“ If this stone is ancient, it has been roughly squared since



Figs. 3 and 4. Dedication Crosses, Elgin Cathedral.

the ornament was cut ; and it is improbable that the lettering is of the same age as the tracery.” This first feeling,—that the inscription was of a later date than the figure or monogram,—was strengthened when the stone was afterwards examined. I did not myself observe the addition to the figure, which makes it evident that the $\chi\rho$ are intended to be embodied in it. Apart from this, and cutting off what may be called the handle, the figure appeared to me to have some resemblance to the so-called crosses of consecration—to those, for instance, which are found on the Elgin Cathedral, Pluscarden Abbey, and the parish church of Crail, of which woodcuts are given in figs. 3, 4, 5, and 6.

The general shape of this stone and the resemblance between the figure on it and the common form of the crosses of dedication, inclined me at

¹ New Statistical Account, Wigtonshire, p. 164.

first to regard it as a large stone, which had originally formed a part of some building,—perhaps of the Abbey at Whithorn,—and on which

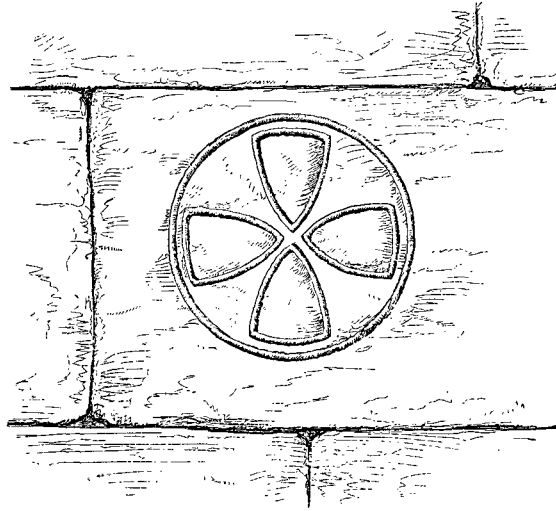


Fig. 5. Dedication Cross, Pluscarden Abbey.

the rude inscription had been cut when it was afterwards set up in its present position. But Dr Stuart has shown that the stone has a greater interest and value than I was led to attach to it, and with his permission I give here the notice of it, which appears in the second volume of his work on the Sculptured Stones. (*Notices of the Plates*, p. 53).

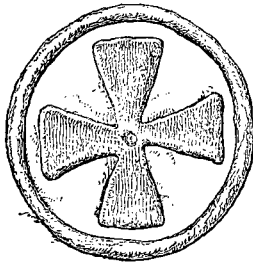


Fig. 6. Dedication Cross,
Parish Church of Crail.

“The Cross-slab” (Plate lxxvii. of his work) “stands on the high ground above the town of Whithorn, on the side of the road leading towards the Isle of Whithorn. It is about four feet in height by two in breadth. Its original site is unknown, but it may have been placed at

the 'Chapel on the hill,' where King James IV. made one of his offerings when in pilgrimage to St Ninian in 1506.

"On the upper part of one of the faces is a cross within a circle, with the following inscription curiously arranged, in letters obviously of early date, and resembling the inscriptions on the ancient Welsh stones—'LOC ITI PETRI APVSTOLI.' The monogram is added to the upper limb of the cross on the right hand, which may be regarded as another evidence of the early date of the monument. The occurrence of the monogram on the pillars at Kirkmadrine has been already noticed. Except in these two instances it has not yet been observed on any other Scotch monument.

A small hole is made on the top of the stone, like those found on the crosses at Bewcastle and Rothbury.

"We are told by Fordun¹ that in the year 1260, a cross of great magnificence was dug up at Peebles. The popular belief was that it had been hid in the times of persecution in the second century. The stone on which the cross rested had the following inscription—*Locus (or Loculus) Sancti Nicholai Episcopi.*"²

Dr Stuart gives the inscription on the Enoch stone as LOC ITI PETRI APUSTOLI, and so does the photograph from which the sketch given in this paper is taken; but I think there must be some greater uncertainty about the *I* which follows the *C* than his drawings or the photograph show, as my original copy of the inscription runs, LOC STI PETRI APVSTOLI or *Locus Sancti Petri Apustoli*. Dr Stuart says that the letters are 'obviously of early date,' and I accept his opinion as correct, though I confess to some difficulty in believing that their form is not simply a debased one, such as might result from want of education in the person who cut them.

In the wall of the mill at Drumore, in Kirkmaiden, the parish to the south of Stoneykirk, there is built a rough undressed stone with singular figures cut on it. Some ten or twelve years ago I made a rub-

¹ Forduni Scotichron., vol. ii. p. 96.

² *Locus pro sepulchro seu loco sepulchri occurrit passim in vet. inscriptionibus. Loculus, Feretrum in quo cadaver mortui deponitur.—Du Cange, apud verbos.*

bing and several sketches of this stone. One of the latter is copied in the woodcut which follows.

Mr Todd, the old gentleman in whose possession I found the drawing of the missing Kirkmadrine stone, and who resided at Drumore, informed me that this stone had been built into the wall of a mill older than the one now existing, that still further back it had been built into the wall of the old Parish Church, and that in his young days it was held in a superstitious veneration. I notice it here because the place in

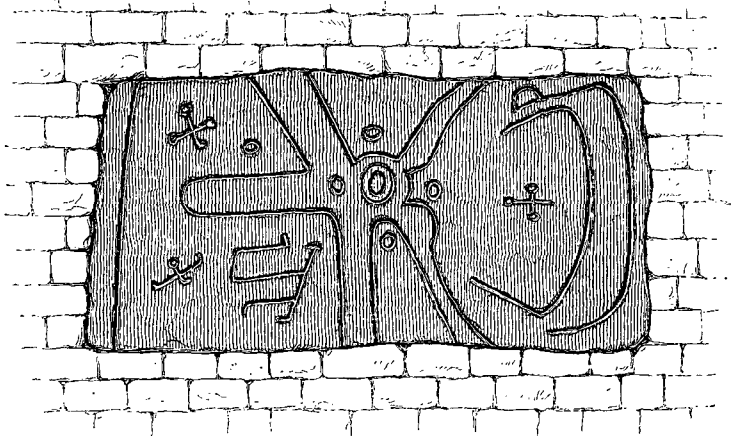


Fig. 7. Stone built into the wall of the mill at Drumore.

which it is found may give it some sort of connection with the remarkable stones at Kirkmadrine, but I have no theory to advance as to the meaning of the curious figures which are cut on it, and which are locally regarded as cabalistic.

St Medan's Cove, or *The Chapel Co'* as it is called, lies between Maryport and East Tarbet, about four miles from Drumore, the village to which allusion has just been made. I visited it on the 25th of February 1864, and what I saw is thus recorded in my journal:—

“The cove is close to the seaside, at the foot of what may be called

a cliff. It is, indeed, a sort of triangular rent in the cliff, the base of the triangle being below. The chapel is immediately in front of the cove proper, and is built of rough stones bound together by good shell lime. The second of the two rough sketches, which follow, shows the

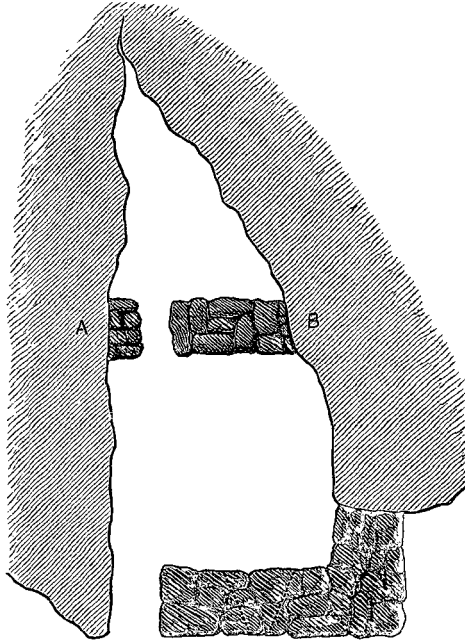


Fig. 8. Sketch Plan of the *Chapel Co'* of St Medan.

(Roughly to Scale.)

style of the mason-work, and also the entrance from the chapel to the cove itself. This entrance or doorway is 4 feet high by $2\frac{1}{2}$ feet wide, and the wall through which it passes, and which shuts up the cove, is $3\frac{1}{2}$ feet thick. The front wall of the chapel is 4 feet thick.

The door there is not complete, but its breadth is $2\frac{1}{2}$ feet. The window of the chapel is also in ruin, but it appears to have been a slit about 1 foot wide outside and expanding to 4 feet inside, as it passes through the wall. This is indicated by dotted lines on the sketch plan, fig. 8. The sole of the window is about $4\frac{1}{2}$ feet from the ground.

The chapel is roughly $12\frac{1}{2}$ feet square. The wall to the left as you enter is entirely of rock—smooth and perpendicular—one of the faces, in other words, of the natural fissure. The opposite wall also is chiefly of rock, but it is more uneven than the right wall—the deficiencies or irregularities being made up with mason-work. The mouth of the cove is built up to the height of nearly 15 feet, and this forms the back wall of the chapel. The sides of the chapel are of nearly the same height, but what stands of the front of the chapel is only about 7 feet high. The cove is about 9 feet at its widest and about $12\frac{1}{2}$ feet at its longest. To some extent it is roofed by the rock, but the chapel is entirely roofless.

The small opening at the inner end of the cove (1 foot wide by 2 feet high) does not appear to lead to an inner chamber. There is no window in the wall which fills up the mouth of the cove and separates it from the chapel. The following sketch, fig. 9, shows the style of the mason-work and the position and character of the doorway.

The three famous pools to which the sick resorted on Co' Sunday—the first Sunday of May—are 60 to 70 feet from the door of the chapel. They are cavities in the rock within the mark of high tides, and are filled with sea-water. They have a somewhat artificial look. The largest is circular, or nearly so, 4 feet in diameter and 6 feet deep, and is called *The Body Pool*. Tradition says that persons labouring under internal or constitutional disorders bathed in it in the hope of obtaining thereby a cure. It was thought peculiarly efficacious in the cases of *Back-gane Bairns*.

The water of the smallest pool, also circular, 6 inches in diameter and 6 inches deep, was that used when the applicant for a cure had sore eyes. The other pool, intermediate in size, about 2 feet long by 1 foot broad, an irregular triangle, was called *The Knee Pool*, a name indicating the disorders under which those bathing in it laboured.

The chapel was frequented on the first Sunday of May, old style. My

guide, an old man of seventy-four, remembers when 20 to 30 people were always to be found there on that day, but he says that they were not the sick, but the young and healthy in search of company and fun. He says that he never knew any one who placed the least faith in washing or bathing in these pools on that day. He tells me, however, that those who then visited the spot always made a show of leaving some offering.

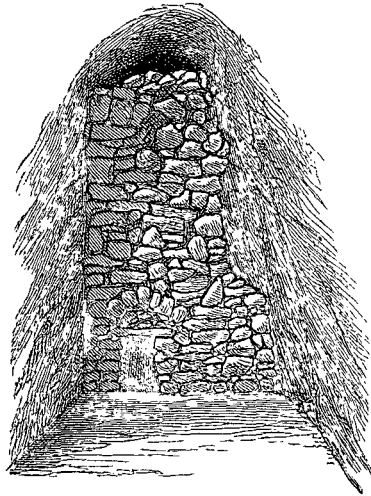


Fig. 9. Sketch of Building at AB in fig. 8.

at the wells or in the chapel—a rag, a button, a nail, or a coin. He assures me that the place is not resorted to now either on that or on any other day. The path, however, which leads from the top of the cliff to the chapel, and to no other place, is well trodden, and I found one offering—a rag—nailed to the wall of the chapel.

There are many entries in my journal in reference to recent cuttings on stone at places of popular resort, and I have recorded that I found

them numerous at St Medan's Chapel. The following, for instance, was deeply and well cut on the rock :—

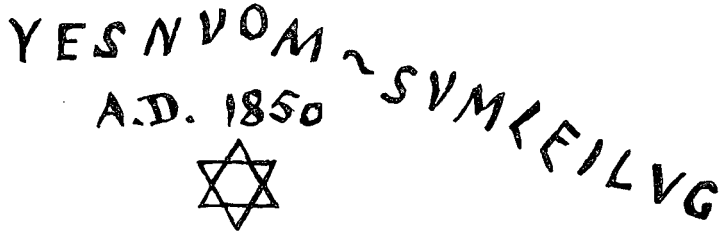
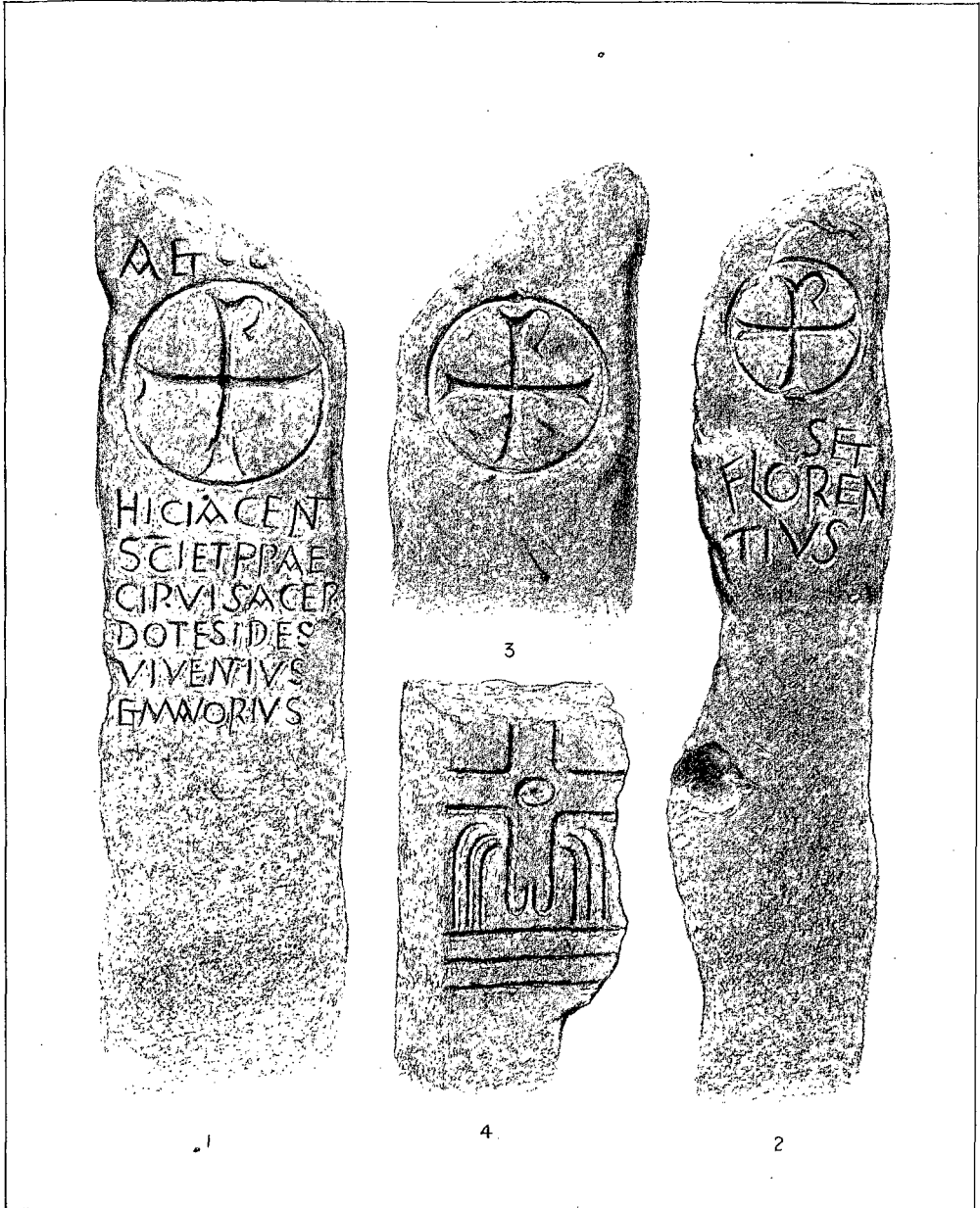


Fig. 10. Cut on the rock at St Medan's Chapel.

Reading from right to left this resolves itself into *Gulielmus Mounsey*—perhaps a wag of a mason, who favours us also with his mark. On a stone of the chapel itself, a man, said to be living in the neighbourhood at the time of my visit, has cut his name in characters which exhibit a peculiar debased form.

I conclude these notes with another extract from my journal, referring also to the same district.

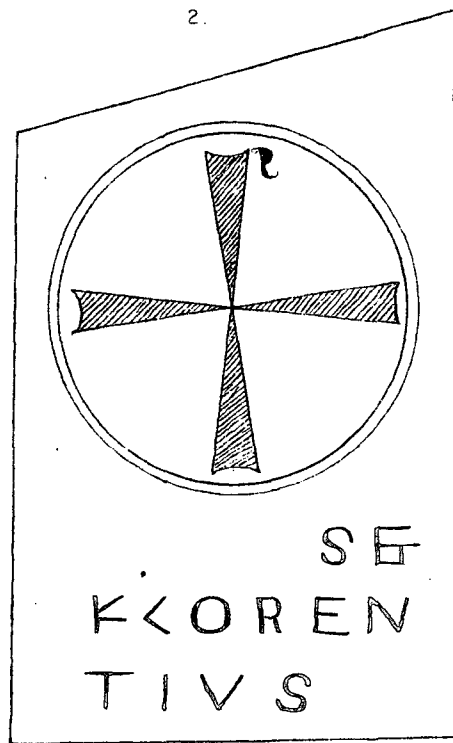
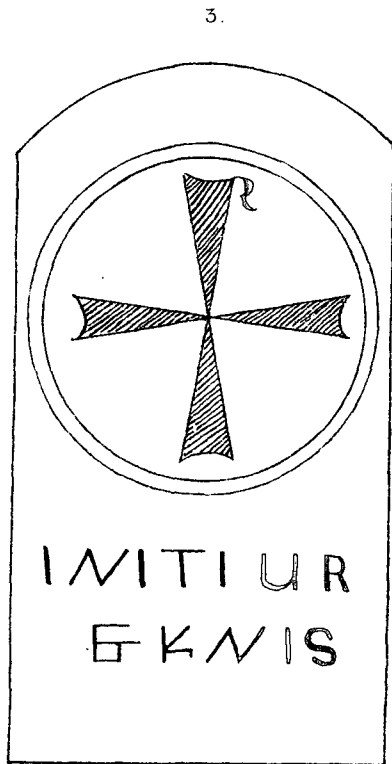
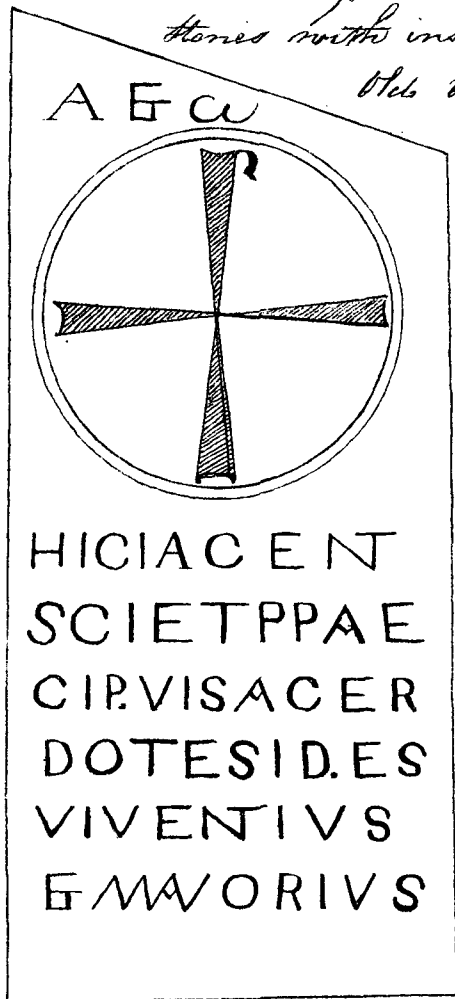
“The bell of the parish church of Kirkmaiden bears on it the following inscription :—*Nicolaius Ramsa Dominus de Dalhuissi me fieri fecit An̄o D̄ni Millesimo quingentesimo xxxiii. IHS Maria Thone Morison.*” This Nicholas Ramsay was the grandfather of the first Earl of Dalhousie.



G. Waterston & Son, Litho, Edin.

SCULPTURED STONES AT KIRKMADRINE
IN THE PARISH OF STONEYKIRK.

The three following figures are faithful representations of three stones with inscriptions on them (as below) as they stand in the Old Burial ground at Kirkmadrine Parish of Stonekirk and Estate of Stridwell:



G. Waterston & Son, Litho Edin.

FAC-SIMILE OF MR TODD'S SKETCHES OF STONES AT KIRKMADRINE.