

II.

HOLY ISLAND, AND THE RUNIC INSCRIPTIONS OF ST MOLIO'S CAVE,
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The discovery of the remarkable series of Runic inscriptions brought to light by the exploration of the famous Maeshowe tumulus of Orkney, in 1861, gave an altogether novel interest to this class of memorials of the Scottish Northmen; and they have, accordingly, received an amount of attention corresponding in some degree to their value. But though the Runic inscriptions of St Molio's Cave, Holy Island, cannot compare with them either in number or diversity, they merit greater attention than they have yet received. One reason, apart from all others, confers a special interest on them, if the assumption is correct which is recognised in them memorials of some of the participators in an event of unusual importance in early Scottish history.

The battle of Largs, the last great conflict between the kings of Scotland and Norway, could not fail to command an unusual amount of interest; and as the traditions of the Northmen faded into half-mythical

story, it became associated in popular tale and legend with the fierce ravages of older pagan times. Nor was the Christian Haco, or King Hakon Hakonsön, an inapt type of that hardy race of Scandinavian marauders, who, after ravaging and spoiling Iona and other earliest seats of Celtic Christianity, became in their turn church-builders, and at length dedicated the noble cathedral of Kirkwall to their own St Magnus.

Jarl Rognvald vowed that, on his gaining the mastery of the Orkneys, he would build a church in honour of the martyred Jarl; and this votive edifice, begun in 1137, continued to progress slowly under the hands of its builders for fully a century thereafter, as is apparent in the gradual changes of its architectural details; so that it was still fresh from the hands of its skilled Northern workmen when King Haco's body was deposited there before the close of A.D. 1263. The old king, as he lay a-dying, listened for a time to the marvellous legends culled for his behoof from the *Lives of the Saints*; but their ascetic virtues were little suited to his taste; and so he bade his attendants bring the *Chronicles of the Norwegian Kings*, and read to him the more congenial stories of Halfdan the Black, and other ancestral heroes of pagan times.

The shattering of the Norwegian fleet off the Ayrshire coast by the propitious gales of October 1263,—or, as the Northmen believed, by a tempest raised by witchcraft;—the stranding of King Haco's galleys at Largs; the defeat and slaughter of their crews, and the disastrous retreat of the remnant of the fleet along the wild shores of Cantyre and the Hebrides, furnish a series of incidents in Scottish story not without a parallel to England's later experience with the Spanish Armada. In neither case does the national government appear to have made adequate preparations. But the sturdy coastmen of Argyleshire, like the men of Devon in 1588, mustered under their own local chiefs, and the elements did the rest.

The mighty naval force organised by King Haco is stated in the Saga to have exceeded 120 sail; while Professor Munch, in his notes to the *Chronica Regum Manie*, expresses his belief that Fordun's estimate of 160 ships and a force of 20,000 men, "seems to be, on the whole, not far

THE NEWTON STONE. SUPPLEMENTARY NOTE.

Since the completion of the paper on the Newton Stone, continued study of the Northern Oghams has led me to modify my reading of the second word in each of the inscriptions. The Oghams naturally indicate QNNN, though, perplexed by such a combination, I adopted EA in place of the central N. I now believe this word to be Cuninin = *Coinne-nean*, and I read the corresponding word in the M. Ins. as Kunining(e)n,—that is, Daughter-in-law, or by-affinity (*cf.* Old Ir. *Coinne-athair*, or Father-in-law,—O'Br.), or Daughter by adoption (*v.* Keating's *Hist. of Ir.*, p. 260).

On this subject I have been favoured with a letter from an able Gaelic antiquary:—"In reference to the words in regard to which you asked my opinion, I have never heard the word *Coinne*, meaning a woman or a wife, used in the Highlands of Aberdeenshire, but I recollect distinctly the frequent use of an expression, which old people were wont to apply as a term of endearment to their grand-daughters and nieces, viz., 'Coinne Nighean mi'—'My dear little friend,'—never addressed but to a female relation, and never to a sister or daughter, but generally to the next nearest relation either by blood or affinity. The pronunciation of the word would phonetically be something like this: *Coin-nean*, and it was not unfrequently applied to a daughter-in-law. . . . Twenty years ago a great Gaelic scholar told me that after a short stay on Dee-side he had found more antiquated Gaelic words there than he had found anywhere else in the Highlands." Regarding this, it should be noted that Newton belongs to the neighbouring valley of the Don, within a few miles of the district referred to.

It is easy to reconcile the changed letters with the corresponding characters in the inscriptions. As regards the Ogham Ins., a difficulty is removed, not created. As regards the Main Ins., the initial letter of the second word appears in the Kilmalkedar Alph. both as K and F, and the minuscule 3rd and 5th letters may as probably be *n* as *r*. This disposes

of the only changes required. The new reading better harmonises the inscriptions, vindicates the Oghams, explains the position of *Ingen*, and establishes the sex of the commemorated person. On the other hand, it seems to leave the Ogham Forrenn (or Forrerr—assumed to be a patronymic) unrepresented in the Main Ins.

Perhaps a general statement of race-kinship satisfied the authors of the latter version, but it is possible that Urch(a)n (beginning 4th line) may be Forrenn in another shape. The rest might then read genealogically with it:—Urchn Elifi, (of) Urchan Ailif; Maqqi, Son of; Logoy Patr, (?) But (1) Urchn barely matches Forrenn; (2) Elisi is better than Elifi; (3) There is no authority for reading QQ in the 5th line, and the two letters are not alike; (4) The final word is intrinsically difficult; besides, the central capital P should mark an initial. It may denote Lugu-Patar, cf. Lugucurit, Lugnaedon, &c.;—Lugha, an oath; Logha, a remission; Logh = Logos, word;—Patar = Patrick, whence the capital P. But, all said, it is hard to ignore the significance of seven connected mythological terms,—found by no forced expedients, but in the simplest manner.

Therefore, while offering an alternative, I entirely hold by my former reading, except as regards the chief subject of this paper. The reading in full would now stand as follows:—*Ogham*. Aiddai, Q(u)n(i)n(i)n Forrenn Ibh Ua Iosii. *Main Ins*. Aittai, Kunyning(e)n Siol O Uosé. Urch(a)n, El-isi, Mazdi, Logoy-Pat(e)r.

Translation.—If not a proper name, *Forrenn* offers some difficulty. It may be an epithet representing one of several existent Gaelic words, or possibly it is an obsolete compound, denoting perhaps rank or office. My antiquarian friend suggests for this, *Fiorrin* (for *Fiorrinneach*), loyal, true-hearted, and sanctions *Adopted Daughter* for *Coinne-neann*. Leaving these questions undecided, I provisionally translate as follows:—*Été*, Adopted Daughter (of Foran) of the race of the Sons of Huas. Lord of Light! El and Isi! Oromasdes! Father of the Word!

from the truth." This splendid armament must have presented all the aspects of an invincible armada as it swept round the Mull of Cantyre, and cast anchor in the fine natural harbour of Lamash Bay, on the south side of the island of Arran. The small island of Melansey, Melasey, or Holy Island as it is called, protects the bay from the violence of the neighbouring seas; and during the prevalence of a western gale it may still be seen crowded with the shipping of the Clyde, riding at anchor in safety there till the storm is past. Directly opposite is the Ayrshire coast, with the bay of Largs, the scene of Haco's disasters and of the defeat of his forces on land. In the Norwegian account of the expedition, after the narrative of the fatal storm and the battle that followed, it is stated that the king sailed past Cumbray to Melansey, where he lay some nights. This Melansey, or Melan's Isle, is the same Holy Island which protects the entrance to Lamash Bay, and derives its name from St Molio, as this Celtic saint is now most generally called. The cave, chair, and pool, or sacred well, of this disciple of St Columba still constitute objects of veneration, if not of superstitious faith, among the natives of the district, while they furnish attractions of legitimate interest to the tourist.

The island and its sacred associations are thus referred to by Professor Cosmo Innes in his *Origines Parochiales Scotiæ*:—"The Holy Island, variously named Helantinlaysche, Almeslach, Molas, Molassa, and Lamash, and supposed to be the Melansey, or Melagsey to which Haco, King of Norway, sailed after his defeat at Largs, is famed for a cave bearing a Runic inscription, and traditionally said to have been the residence of a saint named Molvingus, Maeljos, or Molios. This cave, elevated about 25 feet above the present level of the sea, its inscription, a shelf of rock within it called the saint's bed, a large flat stone near it called his table, and his well, celebrated for its healing virtues, are still shown; while the Baul Muluy (the stone globe of St Molvingus), a smooth green stone about the size of a goose's egg, which was believed to have the virtue of curing diseases, and of procuring victory for the Macdonalds (whose chaplain the saint is said to have been), has now disappeared." ¹

¹ *Origines Parochiales Scotiæ*, ii. 245.

Here, then, within the sheltered harbour of Lamlash Bay, the formidable armada of King Haco mustered in all its pride of power; and thither the shattered remnant retreated, before setting out on their perilous winter voyage to the Orkneys. The pool of the old Celtic saint would, doubtless, be visited on both occasions by watering-parties of the Norwegians. On one or other of those visits some of them climbed to the neighbouring cave, and found time to grave the memorials of their presence in their native runes on the smooth surface of the rock. Professor Cosmo Innes refers to its one inscription only, and in this he is followed by other writers, including more than one recent contributor to the Society's *Proceedings*. Nevertheless, it is now nearly twenty years since, in the second edition of my *Prehistoric Annals of Scotland*, an account was given of five Runic inscriptions copied by me, on two successive visits, from the walls of the cave.¹ Though, with the one exception, those inscriptions seem to have escaped the notice of Scottish antiquaries interested in this department of palæography, the cave has unhappily attracted other visitors; as I learned on my visit to Scotland during the past summer that the finely-cut "Nicholas" inscription has been rudely defaced.

Holy Island corresponds in geological structure to the southern district of Arran, exposing along the shore the common red sandstone strata overlaid by a great mass of claystone and claystone porphyry, which rises in bold picturesque cliffs, presenting in certain aspects a close resemblance to the supposed leonine outlines of Arthur Seat. To modern eyes the outline of the couchant lion overlooking the ancient abbey and palace of the Scottish kings, I may add, is so obvious that it seems as truly a royal memorial as when, from the Bore-Stone on the Boroughmoor, on the national standard "the ruddy lion ramped in gold"—

"Lusty of shape, light of deliverance,
Red of his colour as is the ruby glance;
On field of gold he stood full mightily,
With fleur-de-lycis circulit lustily."²

¹ *Prehistoric Annals of Scotland*, 2nd ed., 2 vols. 8vo, Macmillan & Co., 1863.

² Dunbar, *The Thrissil and the Rose*."

But neither Dunbar, nor the Lord Lion Herald, Sir David Lindesay, gives any hint of the recognition of the royal beast thus appropriately guarding the palace of the Stuarts; and even so late as 1750 Maitland describes Arthur Seat as rising into three tops, "The uppermost part of which, at a north-west view, seems to represent the head and back of a camel."⁴ Whether, however, Arthur Seat is, like the cloud of Polonius, "backed like a weasel," "very like a whale," or fashioned in resemblance of "Yonder cloud that's almost in shape of a camel," the likeness between it and the picturesque cliffs of Holy Island which surmount St Molio's cave is very noticeable.

The cave of the venerable Celtic saint is little more than an ocean-worn shelving recess in the sandstone rock, incapable of furnishing a permanent abode for the most ascetic anchorite, unless it were enclosed by some wall of turf or stone. The recess, however, with its projecting shelf, or "bed," is sufficient to afford shelter from rain; and so has protected the inscriptions on the inner face of the rock from the action of the weather during a period of upwards of six centuries; though, unhappily, it presented no impediment to the barbarous violence which has recently defaced an interesting literate memorial of a striking incident in early Scottish history. The sloping roof and side of the recess are covered with rude marks, crosses, monograms, and other carvings of different periods, amongst which, on my last visit, could still be seen the clearly cut Runic inscription, executed with great regularity, in characters of about an inch and a half in height:—

✠ N I Y O T A A : I * T T : R T I A .

This now well-known inscription, though produced for the first time in facsimile in my *Prehistoric Annals of Scotland*, in 1851, had been noticed by previous observers. One other group of runes was copied by me at the same time, along with the group of crosses and other pilgrim marks associated with them. But it was not till a later visit in 1863, preparatory to the publication of a new and greatly extended edition of the same

¹ Maitland's *History of Edinburgh*, p. 153.

work, that three additional Runic inscriptions were observed and copied by me. Notwithstanding, however, that they have been so long published, they still remain so little known to Scottish antiquaries, that I venture to submit them to the notice of the Society, in a somewhat more complete form than in the previous publication.

In a communication "On Rune-inscribed Relics of the Norsemen in Shetland," submitted to the Society by Mr Gilbert Goudie, Feb. 10th, 1879, he remarks that, with the exception of certain Shetland fragments found in 1872 and 1877, and the famous Maeshow inscriptions in Orkney, only three rune carvings on stone have, so far as he is aware, been found in all Scotland up to that time. The three thus referred to are enumerated as the well-known Anglo-Saxon inscription on the Ruthwell Cross, Dumfriesshire,—part of a poem "The Dream of the Holy Rood" in the old Anglian runes of Northumbria; the "Niculos" inscription, in Scandinavian runes in St Mollo's Cave; and as a third, certain lines on a stone at Knockando, Morayshire, which by reading backwards have been interpreted $\ddagger \uparrow \uparrow \uparrow \uparrow \uparrow$: SIKNIK. The characters in this last inscription resemble no other Scottish runes, and must be regarded as of doubtful classification. Dr John Stuart says of this stone¹:—"The inscription is in runes. It has been read by my friend, Professor George Stephens, of Copenhagen, as SIKNIK. This appears to be the name of a man, and it occurs on another Runic monument at Sanda, Södermanland, in Sweden. Professor Stephens, to whom I am indebted for this fact, adds that the inscription at Knockando is in Scandinavian runes of the oldest and simplest class, and may date from the ninth or tenth century."

The runes are assumed to be reversed, as is undoubtedly the case with the \uparrow twice repeated; but if the intermediate rune-stave rendered \uparrow is also reversed, it should be read, \ddagger , A, not \uparrow , N: SIKNAIK. The inscription on the mutilated Sanda stone runs thus:—SIKNAIK RAISTI ISTAIN AT SILYÐR FADVR SIN. Siknaik raised this stone to, or in memory of, Silyth his father. In reproducing this inscription in his *Scandinavian Runic Monuments*, Professor Stephens adds:—"The rare name *Siknaik*

¹ *Sculptured Stones of Scotland*, vol. ii. p. 61.

also occurs on a Runic block lately discovered in Scotland, in the form *Siknik*." ¹

It may, perhaps, be worth while noting here the occurrence of the name *Sygtryh*, with variations approximating to the Knockando form. It occurs in the above form on a gold bracteate dug up, along with several others, at Overhornbek, North Jutland, in 1844. The runes on the bracteate are partially inverted, and so present some correspondence to the inscription on the Morayshire stone. The name, which in its old Norse-Icelandic form of *Sigtrygr*, Professor Stephens renders *The Victory-sure*, occurs on early Northern coins as *Sitrik*; on coins struck by the Irish Northmen as *Sihtrik*; and in Scandinavian Runic inscriptions as *Siktrukr*, as well as other variants. In the roll of Scandinavian kings of Ireland, as noted in the Irish chronicles, and preserved on their coinage, there are two successive kings of Dublin, *Siltric*, A.D. 893, and A.D. 896; one of them, the celebrated Sigtryg Silkeskjaeg, or Sitrik Silkbeard, the son of King Anlaf, by Gormlaith, daughter of Morogh Mac Finn, King of Leinster. The name Sihtrik repeatedly occurs at later dates, as in A.D. 989, 994, and 1034, on the coins of the Norwegian kings of Dublin; and in 853 and 1020 on those of the kings of Waterford. The first of these is one of the three brothers, Olaf, Sigtryg, and Ivar, who, as the Irish chronicles relate, landed in Ireland, and became kings in Dublin, Waterford, and Limerick. It is not surprising, therefore, that a similar name should occur among the Runic inscriptions of Scotland, where the Northmen established a more enduring settlement. Professor Stephens thinks that the *Sutericus* at the Council of Toledo, A.D. 653, is probably a barbarised Gothic form of the same name. But this is a digression, into which I have been tempted by the enumeration of the supposed only three runic inscriptions found in Scotland; for the Morayshire inscription has equally little relation locally, or in the character of its runes, to the inscriptions of Holy Island.

In the notice of the extremely interesting discovery of a bronze crescent-shaped plate, dug up at Laws, in the parish of Monifieth, Forfar-

¹ *The Old-Northern Runic Monuments of Scandinavia and England*, vol. ii. p. 780.

shire, in 1796, communicated to the Society by Mr J. C. Roger, in April 1880, the author incidentally discusses the reading of the earliest noted inscription of St Molio's Cave, referring to it, at a date so recent, as apparently the only one known to him. The correction which he there proposes to make in its reading, of *thane* for *ahæne* is, I may add, untenable. It assumes for the old Runic alphabet the clumsy device of our modern English orthography in lieu of the simple *p* as the phonetic equivalent of the *th*, common both to the Scandinavian and Anglo-Saxon runes. The word *ahæne*—of the reading of which on the clearly cut inscription in St Molio's Cave there could be no doubt,—was, indeed, a difficulty at first sight, as no such word occurs in the old Norse, nor is any similar formula to be met with in the numerous Runic inscriptions now accessible by means of Professor George Stephens' *Old Northern Runic Monuments of Scandinavia and England*. But I was indebted to my lamented friend the late Professor Munch of Christiania, for the identification of the *ahæne*, i.e., a *Hæne*, or more properly a *Hæni*, at or of Hæn; Nicholas of Hæn who cut these runes. There is still a homestead in Romsdal, Norway, called Heen or Hein, the largest estate in the northern parish of Gryten; and this Professor Munch assumed as, in all probability, the homestead of Nikulos â Hæni, one of King Haco's vikings in that memorable expedition of 1263. During my first visit to St Molio's Cave, in 1850, I made a careful copy and rubbing of this inscription; and also reproduced in facsimile, in the *Prehistoric Annals*, another group of characters, including crosses and nondescript markings irregularly cut, but among which the experienced eye readily discerns certain Runic characters. They are not executed with care and precision like the other inscription; but slightly graven, as with the hasty hand of some passing wayfarer. Nevertheless, the Runic characters are, for the most part, distinctly defined, though in such close juxtaposition to various crosses and other markings that it is not easy to separate the true group of runes from the rest. A half-length initial line at the beginning suggests the short Runic S; and commencing with this, the inscription admits of the reading *sæviæpir*, a proper name, with a detached *κ* after

it, suggestive of the reading: *Saeviethir Karthi*, *i.e.*, Saeviethir made me. But the runes are mere graffiti, slightly traced on the surface of the rock, alongside of numerous marks and crosses; some of them probably of much earlier date; memorials of pilgrims who visited the Holy Isle to benefit by the virtues of its sacred well and other relics of St Molio.

A renewed and more leisurely exploration of St Molio's cave in 1863 enabled me to recover three additional Runic inscriptions, previously obscured by moss and lichens. On that occasion I had the whole inner wall of the cave carefully washed, so as to remove the obscuring dirt and vegetable growth, without injury to the surface of the rock on which the inscriptions occur. By this means the slightly cut, but most interesting inscription of the series, described below, was brought to light.

The first of those additions to the series of Scottish Runic inscriptions occurs a little higher to the left, on the surface of the rock where Nicholas of Haen has graven his record. It is sharply cut, in the same Runic characters, an inch in length, **ᚠᚱᚠᚠᚱ**: a proper name, apparently in the genitive singular, and so may be read as the record of its carver, either simply as his proper name, or by grammatical implication, **OF AMVÐAR THE RAISTING**.

Immediately above the earliest noted inscription, the second of the more recently recovered runic inscription occurs. The characters are larger, measuring an inch and a half in height; but they are lightly cut, or rather scratched, on the surface of the rock. The formula, however, is one of common occurrence in Runic epigraphy,—

ᚠᚠᚠᚱ : ᚱᚠᚠᚠ : ᚱᚠᚠᚱ

i.e., *Ontur raist runer*: Ontur engraved these runes. The only doubtful letter is the *u* in *Ontur*. A dot in the centre of the second line of the rune, may be intended for *ue*, binderuner, *Ontuer*.

The third, and most interesting of the inscriptions occurs on a sloping face of the rock, in characters of nearly 8 inches in length, but so slightly scratched, and weathered and defaced by time, that they were wholly invisible, until the surface of the rock had been carefully washed, and

freed from vegetable growth. The Runic record thus brought to light from beneath the accumulated moss and dirt of centuries is here produced. In its interpretation I have enjoyed the advantage of the experience and critical acumen of Professor George Stephens of Copenhagen.



This inscription belongs to the class of *graffiti*, like the satirical chalk-writings on modern walls; and, if we are right in assigning the runes of Holy Island to the memorable year 1263, the vein of humour in this inscription may justify its assignment to the earlier mustering of the Norwegian fleet in Lamlash Bay, in all the pride of anticipated victory; and not to the later date when the shattered remnant of King Haco's Armada found shelter there, before encountering their stormy flight to the Orkneys.

The inscription may be rendered—*Unflataer seilgr erknesse*; or, as Professor Stephens reads it,—dividing the second word, and doubling the *n* in the third, to replace the abbreviation common in rune carvings,—*Unflataer se-ilgr erknesse*: A tall, or stout fellow is Sea-Elk Seal's nose! Professor Stephen remarks on this inscription,—“*se-ilgr*: the word for *sea* in Runic inscriptions is spelt *sa, se, si, sy, su, sai, sau, siau, siau*, in the old local variations, so there is no difficulty as to the vowel. The man's name was *Elk*, but he was famous as a sea-rover, or merchant, and so got the name *Sea-Elk*. In old Icelandic we have the name *Eelg-frodi*; in old Norwegian *Jon Elgr* and *Sigurd Elgr*; and in old Swedish *Harald Ælgh*.”

As to the soubriquet *Erknese*, or seal's-nose, it may be assumed to be a satirical nickname originating in some fancied likeness in *Seilgr*'s profile to that of the phoca. One species of seal was styled by the northmen *erken, cerkn, örkn*, from whence come various old Scandinavian proper

names of the like kind. That of *Orkason* occurs in one of the Maeshow inscriptions. Orkn-höfði is a Scandinavian proper name, referring to the shape of the head ; and the same root occurs in the name of the Orkneys. *Thorgeir sel-nasi*, *Seta-Kalfr*, *Sel-thorer*, and the like examples of nicknames, are found in Scandinavian Runic inscriptions.

Professor Stephens has also drawn my attention to the remarkable and unique Irish Runic inscription on the Greenmount sword-plate, which reads—doubling the *p* in *soerpeta*,—*Tomnal sels-hofop a soerp peta ; i.e.*, Tomnal, or Donnel Seal's-head owns this sword.

Professor Cosmo Innes, in the passage quoted from the *Origines Parochiales Scotiæ*, refers to a large flat stone called the Saint's Table. This, I presume, is what I have described in the *Prehistoric Annals*, as the Saint's Chair, and of which I now enclose a slight sketch taken in 1850. It may be more correctly described as a large block of stone with several recessed seats cut along its circumference, and with a flat top in the centre ; so that it furnishes both table and chairs. But the name of "The Chair of St Molio" accords with similar objects elsewhere. It belongs to a class of relics of which various examples still exist among the Scottish memorials of Celtic hagiology ; and stands alongside of the equally characteristic bath or well of the venerable saint of the Holy Isle. As the well is close by the sea shore its use as a bath was unnecessary, unless for the purpose of rendering its miraculous virtues available ; and it may, therefore, be more correctly designated the Well of St Molio.

Relics of this class are still by no means rare. About half a mile westward from Tantallon Castle, in East Lothian, is the Well of St Baudron, or St Baldred ; and a deep fissure in the cliff at Whitberry, near the mouth of the Tyne, is styled the Saint's Bed or Cradle. There is also a rock at the mouth of Aldham Bay traditionally designated "St Baudron's Boat,"—the stone on which he floated to his chosen retreat on the coast opposite the Bass. This is a feat of repeated occurrence in Celtic hagiology ; and is matched by the miraculous transport of the remains of St Cuthbert, in his stone coffin, from Old Melrose to Lindisfarne. The traces of the old Anglian saint were at one time abundant

on the consecrated site immediately under the rock of Edinburgh Castle ; and the Bath of St Cuthbert in Strath Tay was long a favourite resort for its miraculous virtues. Both the Bath and Well of St Wallack still remain near the ruined aisle of Wallakirk, parish of Glass, Aberdeenshire. The saint's bath is cut in the rock to a depth of nearly four feet, and supplied with water by a small spring which flows into it. The well was annually resorted to, until a very recent date, on the saint's day, for the cure of diseased eyes ; and, weakly children dipt in the bath, were believed to be restored to vigour. The Chair of St Inan is fashioned in the face of a cliff about three hundred feet high, at the west end of the Cuffhill, in the Barony of Beith, Ayrshire, where it commands an extensive view. The Saint's Well is a pool at the foot of the cliff, fed by a spring which flows abundantly from two openings in the rock. The Holy Pool of St Fillan, in the Strath of Perthshire which still bears his name, is familiarly associated with the curative virtues of the Saint's Bell, now happily restored to Scotland ; and, with his still more prized Quigrich, treasured among the national relics in the Society's collection. The stone Chair of St Fillan existed until a comparatively recent date at the Mill of Killin ; and that of St Murnan still remains at Aberchirder. St Kentigern had of old his bath, bed, and chair near the Molendinar Burn, under the shadow of the beautiful cathedral of St Mungo, as he is more familiarly named. Another singular Celtic relic of the same class probably points to associations with older Pagan rites. A stone chair occupying a point near Achtereachan, Glencoe, where a bend in the glen commands a fine view in both directions, is associated with one of the heroines of Ossianic song and legend. An inaccessible cave in the lofty rock is styled Ossian's Hall, and the stone seat bears the name of *Cathair Malvina*, or the chair of Malvina.