

III.

NOTICE OF A REPORT, PRESERVED IN THE CHARTER HOUSE OF THE
CITY OF EDINBURGH, ON THE REVENUES OF THE PAROCHIAL
BENEFICES OF SHETLAND IN THE BEGINNING OF THE
SEVENTEENTH CENTURY. BY GILBERT GOUDIE, TREASURER.

A number of years since, I obtained permission to examine the older records and miscellaneous papers of the city of Edinburgh. The object of my inquiry was to ascertain what light might be thrown upon the state of Orkney and Shetland by the papers relating to the period during which the revenues of the Bishopric of Orkney were possessed by the city. It is not generally known that in 1641 the Magistrates and Council obtained from the Crown a lease of these bishopric lands for the sum of £36,000 Scots, which was ratified by Parliament in 1644. They remained in possession of the lands and revenues for a period of eighteen years thereafter, having surrendered them to King Charles II. in 1662. During that period a variety of interesting deeds, reports, and miscellaneous papers connected with the islands accumulated in the city archives. A large number, probably the most of these, are still preserved, and among these there is no lack of interesting matter for those who are curious to investigate the state of affairs in the northern isles at that time—a troublous time, embracing the civil war and Cromwell's Protectorate.

The document which is the subject of this communication is a formal report by a resident clergyman, the Rev. James Pitcairn, on the state of the parish kirks and the church revenues of every parish in Shetland—the earliest local record of the kind in existence, so far as known.

It is almost unnecessary to remark that the origin and subsequent development of parochial organisation in Scotland, especially the fiscal arrangements, are so obscure and beset with so much of conflicting data, at different times, that every contemporary writing of olden date and trustworthy character, bearing upon the subject, is of value; and no period is more perplexing, and stands more in need of elucidation, than that succeeding the distractions of the Reformation era. Between lay impropiators, on the one hand, and greedy churchmen of the new Episcopal order on the other, a very small residue of the old patrimony of the Church was left for the maintenance of ordinances and the support of the parochial clergy. When a proposition was made, about half a century before the date of this document, that the ecclesiastical revenues of the country should be divided into three parts—two of these to be given to the ejected Roman Catholic clergy, and the third part to be divided between the Court and the Protestant ministry—Knox saw only in the scheme “*twa pairtis freely gevin to the devill, and the third mon be devyded betwix God and the devill.*”¹ His indignation is not to be wondered at, for the outcome of the final adjustment was not only the miserably inadequate provision for the subsistence of the clergy, but the actual striking off of more than a third of the churches of the land, reducing their number from 924 to 600.²

There is ample evidence in the paper under notice that what was true of the state of matters on the Scottish mainland was equally true in the remote island parishes of the north—teinds made over to, or usurped by, laymen; in several cases neither manse nor glebe in existence; charges vacant, and kirks in ruins.

The paper is No. 9 of Bundle VI. inventoried on p. 738 of Volume III. of the Charter House Books of the City. It bears the signature of the Rev. James Pitcairne, minister of the parish of Northmaven from

¹ M'Crie, *Life of John Knox*, period vii.

² Rowe's *Historie of the Kirk of Scotland* (Wodrow Society), p. 83.

1579 to his death in 1612;¹ and as it is not dated, it can only be assigned with certainty to the period embraced by his incumbency; though there is internal evidence sufficient, I think, to indicate its date as being early in the seventeenth century—not before 1607, but prior to the execution of Earl Patrick Stewart, which took place in 1615.

The handwriting is distinct upon the whole, though there are a few words illegible or doubtful. There are also some obscurities apart from the caligraphy, some of which are alluded to in my explanatory notes.

There is a separate report, forming part of the document, on "*The Rentell of the Kirk Landis, viz. Stowkis and Prebendareis.*" These kirklands seem to have been of very small extent. How acquired and how lost to the Church there is no evidence to show. They can scarcely have been the remanent portions of the bishopric estate, which originally lay intermixed with the earldom and private lands in every parish, but which by later excambion and concentration to a large extent disappeared, and has now no existence as such in Shetland. It is still, however, a separate estate in Orkney, administered by a chamberlain for the Crown, as coming in place of the Bishops of Orkney and Shetland.

What is termed in this appended report the *Channonis landis* must be the property belonging at the time or previously to the Canons of St Magnus Cathedral at Kirkwall. These lands appear, by a document lately discovered, to have been let by them, in the year 1539, on a nineteen years' tack, to their "weil belovit brothir and freynd Schyr (Sir) David Fallusdell, prebender of Sanct Duthockis Kyrk in Orknaye." In that deed the subjects are briefly described as "All and hail our landis lyand in Zetland within the paroschenn of Dunrossnes or any place of Zetland quhilkis pertenis to us the said Channonis for our service and uphalding of the morne mess said at Our Ladye altar within the Cathedral Kyrk of Orknaye, wyth thair pertinens."² It is scarcely necessary to add that these canons' lands, like the canons themselves, and their morning mass at our Lady's altar in St Magnus Church, have,

¹ *Fasti Ecclesiae Scoticanæ*, part v. p. 439.

² Paper by the writer on "Ancient Legal Documents connected with Shetland," *Proceedings of the Society*, new series, vol. iv. p. 195.

as such, entirely disappeared from view, and now form no part of the inheritance of the Church.

For a lengthened period after the political tie with Norway was severed, the connection in Shetland with the mother Church of Norway did not altogether cease. At the same time, the property in the islands belonging to the Norwegian Church did not, as a matter of course, pass over to the Scottish Church catholic after the impignoration of Orkney and Shetland to Scotland—at all events, did not descend to the Reformed Church which succeeded it. The reference here is not to the public ecclesiastical revenues, but to private possessions of Churchmen, as such, or of Church bodies. For instance, the Monastery of St Michael's in Bergen (*Munkalivs Cloister*) possessed a considerable landed estate in Shetland, as specified in the *Brevebog*, or Chartulary, of the monastery.¹ How this estate passed into other hands is not at present known. The Provost of the *Dom Kirk*, or Cathedral, of Bergen, had also various lands in the islands. These Norwegian church lands are not included in the present account of the church properties, and were clearly therefore, as has been already remarked, not reckoned part of the property of the Reformed Church of Scotland at the time. Indeed, we know that a portion of these lands, $4\frac{1}{2}$ marks lying runrig with the manor lands of Sumburgh, was appropriated for secular purposes, *i.e.*, for his own purposes, by Earl Patrick Stewart, and disposed by him in 1592, and again in 1605; though suspicions of a dubious title led to a confirmatory charter being afterwards obtained from the king of Denmark, as coming in place of the ancient Church of Norway, under the comparatively recent date of 28th August 1662.²

There is one feature of great interest ecclesiologically in the old paper now under consideration. It gives, we may presume with tolerable accuracy, the names of the saints to whom most of the parish churches in Shetland were dedicated. In Protestant times, those ancient saints naturally enough fell into disfavour, and gradually the remembrance

¹ *Brevebog, sive Codex Diplomatarius Monasterii Sancti Michaelis, Bergensis, vulgo Munkalif dicti*, 4to, Christiania, 1845.

² Notice of Documents in the Norse Language relating to Shetland, *Proceedings of the Society*, vol. xiv. p. 13 *et seqq.*

even of their names perished from the spots which were intended to commemorate them. Consequently the names now given are in most cases new discoveries; and I have attempted, on the basis of this, and of information derived from other quarters, to reconstruct a list of various churches and chapels in the islands, with their dedications so far as known, to the number of no less than 30. The list is of course incomplete, and may probably, in some instances be inaccurate, but it will serve as a foundation for further inquiries hereafter. An examination of the list will also show that many churches and chapels in use in pre-Reformation times are now not only disused, but are either in ruins or have wholly disappeared.

It does not appear how Pitcairne's report, assuming its date to be from 1607 to 1615, came into the possession of the city of Edinburgh, seeing that their entry to the bishopric was not until 1641. It has not been regarded by the city authorities as of much value; for it is put away in a bundle inventoried thus—"Item, several papers relating to the state of the Kirks in Orkney and Zetland, thought to be not very material, and therefore not particularly inventoried."

I had no leisure to transcribe more than this single paper, and I must content myself with printing it *verbatim*, adding merely a few further explanatory notes.

It is my duty to express my thanks to Mr Skinner, the City Clerk, and to Mr Adam, the City Chamberlain, both Fellows of the Society, for their courtesy in giving me access to the records, and in aiding my inquiries.

THE JUST RENTELIS OF THE BENEFICES CALLIT THE VICARAGES W^t THE NUMBER OF THE KIRKIS PERTENING THAIRTO AS THAY HAVE BEINE OF OLD AND AS THEY ARE NOW CALLIT IN PREBENTIS.

St Mathev, St Magnus, St Colme, the Kirk off the Fair yle.—In primis the Vicarage of Dunrosnes in corne teind nyne peise ilk peise calculatit to twenty pundis the bowteind¹ communibus annis foure barrell butter the bot² teind fyfe³ gullingis w^t halff lamb halff woll the other half of lamb and woll usurpit and taken up be my Lord Orknay sine titulo bothe heir and frome the rest of

¹ *Bow teind*—teind of cattle—milk cows. The word (Icelandic *bú*) still lingers in the Scottish term *Steel-bow*.

² *Bot.* (*i. e.*, Boat) *teind*.

³ More probably *fystie*.

the Vicarages within the cuntrie notwithstanding that the hail woll and lamb pertains to the Vicar properlie. The Vicarage hes thrie Kirkis in the maine of the cuntrie of Zetland and the fourt in the Fairyle. The Vicarage is set be Lawrence Sinclar Vicar and titular thairof to Malcome Sinclar of Quendell for sax scoir pundis. It hes ane manse and glebe.

Brassa and Burray.—Fyve pece of corne teind two barrell butter and ane half in bow teind thretie guidlingis w^t halff woll and halff lamb the uthir half usurpit be my Lord as said is. Thair is bot twa Kirkis of olde and remainis as yet ane kirk in rek . . and hes bot sax mark land for the gleb lyand in Brassa and this Vicarage is set be umquhil Alex Kincaid to my Lord of Orkney for auchtein poundis and wantis ane minister this fyftein yeris.¹

Tingwell, Weisdail.—The Archdeanrie is twentie sevin peise corne teind the bow teind fyve barrell butter the bot teind thre scoir guidlingis w^t hail lamb and woll. *Item* thair pertenis to the Archdeanerie twentye last of land w^t twell mark for the glebe and the samyne is set in long takis and few to the laird of Esselmont be Sir James Hay. This benefice hes twa kirkis.

Sand, Twatt, the twa ordinar kirkis and thair is uthir twa quhilk concuris to thir twa callit *Gruting and Aith.*—The Vicarage of Aithsting and Sandsting hes fyve pece corne teind twa barrell butter and halff in botis teind threttie guidlingis w^t halff woll half lamb it hes twa kirkis it wants manss and glebe.

Sandness, Wallis, Papa, Fulla.—The Vicarage of Waais sax pece and half pece corne teind bow teind thre barrell butter botis teind fourtie guidlingis w^t hail woll and lamb it hes ane manss and glebe and is set in tak for twentie angelis yeirle to Malcome Sinclar be umquhil Alex^r Kincaid.

Olafirthe, Laxo.—Delting hes fyve pece corne teind twa barrell half barrell butter in bowteind threttie guidlingis in bot teind w^t half woll and lamb it hes na manss nor glebe hes twa kirkis. This benefice evil spilt be ane forcit pensionne taine from it be my Lord of Orkney quha also hes detenit twa barrell buttir assynit to the minister out of the Bishopis thridis this sevin year bygaine.

St Ola, St Magnus, St Gregoreus.—Northmavin sax pece corne teind bowteind thre barrell buttir bot teind fourtie guidlingis w^t half woll and lamb it hes nather manss nor glebe it had thrie kirkis of old and now contractit to twa.

St Jhon, St Ola, Hammavoe Kirk St Magnus.—The Vicarage of Zell is nyne peis corne teind and ane half estimat to xxxvi li the pease w^t fyve barrell butter in bowteind four scoir ten guidlingis bot teind. The manss and glebe off this vicarage is unjustlie possessit be my Lord Orkney it hes thre kirkis and is set in takis to Williame Bannatyne be Mr James Lader quha hes maid Sir Jhone Arnot assignay thairto.

¹ According to the *Fasti*, William Umphray was minister of this parish from 1581 to 1636. How then could there be a vacancy for fifteen years?

Lady Kirk at Harildswik, St Jhone in Balyesta, St Ola at Wick, all thrie in Unst.—The Vicarage of Unste is fourtein peice corne teind sax barrell buttir bowteind four scoir guidlingis in bot teind w^t manss and glebe and is set in long takis to Arthur Sinclar be umquhil Sir James Hay.

Crocekirk.—Fetler hes twa pece corne teind and ane halff peise twa barrell butter bowteind twentie guidlingis bot teind w^t haill woll and lamb it hes ane kirk w^t manss and glebe set to Wm. Bannatyne be Mr James Lader quhairinto Sir Jhone is maid assignay and yet presentlie possessit be Patrick Hoge bona fide beand presentit and collationat thairto.

Nesting Kirk callit St Ola, Lunnasting callit St Margaret, Quhairlsa Kirk Croce.—Nesting, Quhalsa and Lunnasting is sevin pece corne teind four barrell butter bowteind fourtie guidlingis bot teind w^t halff woll half lamb w^t manss and glebe it hes thre kirkis and is set in long tak to the guidman of burgh be Mr Alexander Spittell.

THE RENTILL OF THE KIRK LANDIS, VIZ., STOWKIS AND PREBENDAREIS.

Item, the Stowk callit the Croce land set in few to Malcome Sinclar be his majestie for payment off twenty pundis few mailis and disponit to James Sinclar apperand off Quendell for his lyfetime.

Item, the Channonis landis set in few be Sir James Hay to Hew Sinclar off Burgh and payis yeirlie to his Majestie twenty pundis threttein shillingis foure pennies quhilk wes assignat to Thomas Swintowne in his stipeind be the Lordis modefearis or checker [the Exchequer].

Item, aine small Stowk in Northmavin callit St Michaelis Stowk it payis in few maill ten pundis quhilk lvis vaicand be deceis off Sr James Hay.

Item, ane uthir lytell Stowk callit Osta sat in few to Jhone Umfra and payis ten pondis few maill quhilk wes disponit to Andro Umfra younger for his lyfetime.

Nota, that everie guidling is twenty foure shillingis Scottis.

Item, everie last land is auchtein mark.

Item, everie mark extendis to xxvi s̄ viii d̄.

J. PITCAIRNE, *Minister at Northmaving.*

NOTES.

I. THE PARISHES.

Dunrossness.—Four churches are enumerated here, corresponding to the three civil parishes of Dunrossness, Sandwick, and Cunningsburgh, and the Fair Isle 25 miles distant, all which have been combined as one *ministry* during almost the whole period since the Reformation. Of these churches, that of Dunrossness, situated near the sea-shore at Quendale, existed until the year 1791, when

a new church was built at some distance, and the stones were used for the erection of a neighbouring manor house; the church at Sandwick, rebuilt some time since, became a preaching station of the minister of Dunrossness from the year 1593, when the parish ceased to be a separate charge, until 1833 when it was made *quoad sacra*, with a resident minister; the church at Cunningsburgh has been a ruin for two centuries or more, and has latterly disappeared entirely.

The three churches of the vicarage of Dunrossness (apart from that of the Fair Isle) are noted in Pitcairn's report merely by their dedication names *St Matthew*, *St Magnus*, and *St Colme*. Assuming that these are to be read in the same order in which the three parishes are usually quoted, it would follow that the churches would be referred to the respective parishes, thus—

<i>Parishes,</i>	Dunrossness,	Sandwick,	Cunningsburgh.
<i>Churches,</i>	St Matthew,	St Magnus,	St Colme.

It is to be regretted that this is not a matter of absolute certainty, for all knowledge of these dedications has long since vanished, and anything that is known tends only to further uncertainty. The pre-Reformation church of Dunrossness proper, at Quendale, was known in later times as *Croce Kirk* (or *Cross Kirk*), either from its cruciform construction, or from its having been dedicated to the Holy Cross. And the church at Cunningsburgh is noted in Timothy Pont's map, early in the seventeenth century (published by Blaeu of Amsterdam), as *St Paul's*. Of the church at Sandwick there is, so far as I am aware, no record, and no tradition of the dedication to *St Magnus*. While, therefore, Pitcairn's account of these dedications is of great value, it cannot be implicitly relied upon, without such corroboration as may be disclosed hereafter by other evidence that may turn up.

A portion of the ecclesiastical revenue is said to be usurped by "my Lord Orknay." If it could be decided whether this refers to Lord Robert, first of the Stewart Earls of Orkney, or to his successor, Earl Patrick, the uncertainty as to the date of the document would be narrowed. The former died in 1592, and the latter was executed in 1615. Other names occurring in the paper belong to the same period, but none of the references are sufficiently pointed to fix the date within a few years. The "usurpations" by Lord Orkney are too much matter of history to require to be commented on.

Laurence Sinclair, the then vicar of Dunrossness, is not recorded in the *Fasti Ecclesie Scoticanæ* as minister of the parish, but only as reader there from 1571 to 1580, and again at Sandwick in 1608. Malcolm Sinclair of Quendale, to whom the vicarage was "set," was an extensive landowner in Shetland in the end of the sixteenth and beginning of the seventeenth century. It was he who received at Quendale the men of the Spanish Armada, wrecked at the Fair Isle in 1588.

In 1571 John Kingsone was appointed minister of this parish, including Sandwick and Cunningsburgh. His stipend is stated to have been xl merks (£2, 16s. 8d.). In 1574 he appears to have had also Bressay and Burray in charge, with lxxx li (£6, 13s. 4d.) of stipend.

In the *Book of Assignatiounis of the Ministeris and Reidaris Stipendis* for the year 1576, the following entries occur:—

Dunrosnes, Sandwick, Cunisburgh.—Malcolm Sinclair, his stipend, the hail vicarage of Dunrosness quhairunto he is newlie providit, extending to 80 li he payand the reidare at thir Kirkis.

Croce Kirk, Fair Isle.—Laurence Sinclair reidare at thir Kirkes his stipend xx li to be pait be the new providit vicar.

To the Commissionaire of Zetland is assigned, *inter alia* “the thrid of the Croce Stouke of Dunrosnes vj li xiiij s iij d, and furth of the bishopis umbothis of Zetland the rest; and for payment thereof vj barrellis.”

In these different quotations we have material to enable us to attempt to determine what the Church revenue of the parish may have been three centuries ago. But the confusion of money payments and value of payments in kind still leaves it in much uncertainty.

Bressay and Burra.—Alexander Kincaid, referred to as having “set” the vicarage to the Earl of Orkney, is not recorded in the *Fasti*. He was appointed mandatory by Bishop Adam Bothwell, for the induction of Alexander Spittell to the vicarage of Nesting, in the year 1567, as appears by the Deed of Presentation preserved among the papers in the Sheriff Court of Shetland, and printed in the *Proceedings* of the Society, vol. iv. new series, p. 198. The united parish of Bressay, Burra, and Quarf is a very extensive one, and its being without a minister for fifteen years shows the deplorable state of confusion into which matters ecclesiastical had drifted.

Tingwall.—Glebe lands said to be set to the “Laird of Esselmont” by Sir James Hay. Hay was vicar of Unst from 1574 till 1591. He was active and influential, and acquired much property. Hierome Chene, said to have been “of the family of Esselmonth, Aberdeenshire,” was, according to the *Fasti Ecclesie Scotice*, appointed minister of Tingwall in 1567, and was succeeded in that charge by his son in 1572. The Laird of Esselmont here alluded to was probably a son or near connection of this Sir Hierome, the Archdeacon; and the territorial designation of Esselmont was claimed in Shetland by a family of the name for a lengthened period after this date.

The church of Tingwall was dedicated to *St Magnus*; that of Weisdale to *Our Lady*. These dedications are not mentioned in the paper.

Northmaven.—There is here again a difficulty about the dedications. Three churches are enumerated, dedicated respectively to St Olaf, St Magnus, and St Gregory. The remembrance of all these seems to have passed away; and the parish church at Hillswick has, in later times, been referred to as dedicated to

St Colme (or Columba). Sibbald seems to agree with this paper in calling it *St Olla's*.

Yell.—William Bannatyne, named as tacksman of the vicarage, was probably William Bannatyne of Gairsay, Orkney, who was active in the north in the beginning of the seventeenth century. Among other recorded references to him, we find him Chancellor of the Assize at Kirkwall at the trial, in 1616, of Elspeth Reoch for witchcraft, when the unfortunate panel was sentenced to be “wirryet at ane staik quhill she be deid and therefter to be burnt in assis.” James Lauder, from whom Bannatyne acquired the tack, was removed from Fetlar to the parish of Mid and South Yell in 1596. He was succeeded in that charge in 1599 by Andrew Edmonstoun. Sir John Arnot, assignee of the tack, was a well-known citizen of Edinburgh, and a principal creditor of Earl Patrick Stewart. A letter from him to the Earl, dated 9th April 1605, is printed in Peterkin's *Notes on Orkney and Zetland* (appendix), p. 58.

Fetlar.—Patrick Hog, named as minister of Cross Kirk, is stated in the *Fasti* to have been a son of Mr Archibald Hog, minister of Durris; to have been presented to Fetlar in the year 1607, and to have died between 12th January 1622 and 1st September 1624. This would seem to establish the date of the document as subsequent to 1607.

Nesting, Whalsay, and Lunnasting.—The “guidman of Burghe,” named as tacksman here, was Sinclair of Burgh, an extensive landholder in Shetland at the time, but whose family has long been extinct. Alexander Spittell, who granted the tack to Sinclair, was presented to the vicarage of Nesting and Whalsay, as successor to Sir George Strang, by Bishop Adam Bothwell, in 1567. The formal presentation, written in Latin, in which he is designed “son of Alexander Spittell of Blairlogy,” was found by the writer among the old papers belonging to the Sheriff Court of Shetland, and is printed in the *Proceedings* of the Society, vol. xvi. p. 198.

II. THE KIRKLANDS.

Some explanations as to these have been given in the introduction to this communication, p. 293.

III. NATURE OF THE ECCLESIASTICAL REVENUES OF THE SHETLAND PARISHES.

It will have been observed that, throughout Pitcairn's report, the parochial revenues enumerated are in every instance termed “Vicarage.” It is also the case that in documents of the same period, and of earlier date, the parochial clergymen in Shetland are, for the most part, if not invariably, termed *vicars*, while several of those of Orkney appear as *personis*, or parsons. From this it might be inferred either that the whole parishes of Shetland were *vicarages*

pure and simple, or that the rights and dues of parsonage and vicarage had become intermixed, or merged together. There is evidence, at the same time, that the distinction between the two was not wholly lost sight of even at a much later date; for Gifford, writing in 1736, speaks of the minister of Sandsting as being "vicar of the parish," and having "for stipend half of the corn tythes, and the whole vicarage tythes, amounting to above 700 merks Scots per annum, with a glebe and manse."¹ The same statement—of the minister having half the corn tithes and the whole vicarage tithes—is repeated in the case of most of the other parishes. Here, therefore, the corn tithes are distinctly referred to as distinct from those of the vicarage, as indeed was the case everywhere else. The corn tithes (of which, in these cases, only one-half reached the minister) were in reality the *parsonage* tithes (*decimæ rectoriæ* or *decimæ garbales*) which belonged to the parson or rector, and which, according to Erskine, comprehended, by the usage of Scotland, only the tithes of corns, as of wheat, barley, oats, peas, &c.² The *lesser teinds* belonged to the vicar. Holders of benefices in Shetland would not naturally obtain appointments as members of the Cathedral chapter of St Magnus at Kirkwall, and hence there would be little occasion for *rectors* with substitutes (or *vicars*) for the performance of clerical duties in those remote parishes. Besides, the revenues provided, we may be well assured, would be barely sufficient for the maintenance of a single clergyman, leaving little or nothing to be shared with another of superior rank.³ And yet, in some way or other, we see that one-half of the corn tithes, which properly belonged to the parson, had disappeared from the vicar's revenue, while not finding its way either to parson or bishop; another indication of the usurpation or alienation of Church revenues, which became a great abuse everywhere, but especially in Scotland before and after the Reformation.

There is another element of uncertainty that must be taken account of in attempting to estimate the position of Shetland parishes at this time. While the distinctions of parsonage and vicarage were apparently everywhere recognised in civil and ecclesiastical law, we must not, in the consideration of these matters, be guided implicitly by the usage of Scotland. It must be remembered that at the time we are speaking of, the islands had been only a century and a half under Scottish rule, and their ecclesiastical and civil arrangements would

¹ *Historical Description of the Zetland Islands*, Reprint, 1879, p. 10.

² *Institutes of the Law of Scotland*, title x.

³ The uniting of *parsonage* and *vicarage* all over Scotland was authoritatively aimed at in 1581, when it was ordained—"Quhair the parsonage and vicarage pension at any Kirk are now severall benefices, to be all unitit and annexit in ane, for the better sustaining of the minister there." See proceedings at the Glasgow Assembly of 1581 (*Booke of the Universall Kirk of Scotland* and Row's *Historie of the Kirk of Scotland*).

probably require to be viewed in connection with the system formerly prevailing in Norway, if we had the means of arriving at any very definite understanding on that subject.

As, however, it would seem to be safe to conclude that what are here termed the "vicarage" dues embraced all that was exacted for the maintenance of the officiating clergymen, we have in the document before us a complete view of the ecclesiastical revenues of the whole of Shetland in the period succeeding the Reformation.

It is noticeable how frequently the vicarages are stated to be "set," sometimes in "long tak," to laymen. In many cases this might have been a matter of convenience, for a neighbouring landowner could more easily take up the tithes, along with his own rent paid in kind, than these could be collected by a clergyman. But there is room for suspicion that in many cases the tithes were made over by the incumbent mainly for an immediate payment, to suit his own interest, and often for a period beyond his own life, thereby impoverishing his successor, and causing the "*dilapidation*" of tithes, as it was termed. It was probably in this way that "lay vicars" came in, and, along with them, confusion inextricable, which still taxes the ingenuity of the Teind Court to reconcile and adjust.¹

IV. LIST OF PRE-REFORMATION CHURCHES AND CHAPELS IN SHETLAND TO WHICH DEDICATIONS HAVE BEEN ASSIGNED.

(The authorities are given. The present document, Pitcairn's report, is indicated by P.)

DUNROSSNESS. *Cross Kirk*, at Quendale (St Matthew ?—P).
St Ninian's (St Ninian's Isle.)
St Columba's, at Clumlie.²

¹ By Act of 1617, no prelate was allowed to let any part of his patrimony for a longer term than nineteen years, nor any churchman under a prelate for a longer term than their own lives and five years after, under the pains of deprivation and infamy—Erskine's *Institutes*, title x. § 8.

² I venture to make this addition to the dedicated sites in Dunrossness parish—*St Columba's* at Clumlie. At this place an ancient church site is pointed out, named *Kirkfield*. The ground around it has the appearance of having been a burial place, but only one stone, a large flat grave slab, remains as an indication of its consecrated character. I saw it removed from the spot, fully thirty years ago, and it is now used as a pavement stone in the village. Clumlie is a place of great antiquity, built out of the material, and partly on the very site, of a large brough. It has in all likelihood borne much of its present appearance from Pictish times, though the houses have, as a matter of course, been rebuilt from age to age. The name is wholly unlike any of the Scandinavian place-names in the islands, and is not explainable on any etymological ground known to me. May it not be simply a modified form of the Celtic

SANDWICK. ¹	<i>St Magnus?</i> (P.)
CUNNINGSBURGH.	<i>St Colme?</i> (P. According to Blaeu's map—St Paul's).
BRESSAY.	<i>St Olla</i> , at Gunilsta (Sir Robert Sibbald). <i>St Mary</i> , at Culbinsbrough (do.). <i>St John</i> , at Kirkabister (do.).
BURRAY.	<i>St Lawrence</i> , at Pupil, a towered church (Sibbald).
TINGWALL.	<i>St Magnus</i> .
WHITENESS.	<i>St Ola</i> (<i>New Statistical Account</i> , p. 69.)
WEISDALE.	<i>Our Lady</i> .
SANDSTING.	<i>St Mary</i> (Tradition— <i>N. S. A.</i> , p. 110).
WALLS.	<i>St Paul</i> (Sibbald).
DELTING.	<i>St Paul</i> , at Scatsta (Sibbald). <i>St Olla</i> , at Olnafirth (do.). <i>St Magnus</i> (do.).
NORTHMAVEN.	<i>St Ola</i> , at Hilswick (P., Sibbald, Blaeu). <i>St Magnus</i> (P., Sibbald). <i>St Gregorius</i> (P., Blaeu).
YELL.	<i>St John</i> (P.). <i>St Ola</i> (P.). <i>St Magnus</i> (P.).
UNST. ²	<i>Our Lady</i> , at Haroldswick (P.). <i>St John</i> , at Baliasta (P., at Norwick, Sibbald).

Choluincillie, i.e., Clumlie (Colum-lie), a dedication to *St Colum* or *Columba*, a survival from the Pietish Church down through the Scandinavian ages? There is also a Clumlie in the parish of Sandwick in Orkney. Here, as at Clumlie in Shetland, there is a loch in front; and there is a Loch-Choluim-Cille, or *Columba's Loch*, in the Isle of Skye, referred to by Mr Jolly in a paper in the Society's *Proceedings*, vol. xi. p. 551.

[Since the above was put in type I have found an unexpected, and almost conclusive, confirmation of the suggestion that the name of Clumlie is derived from the great saint of Iona. In a map of Orkney, perhaps the earliest in existence, given in a Dutch edition of Camden's *Brittania*, published at Amsterdam in 1617, the parish church of Sandwick, now situated near to Clumlie, and probably originally at that place, is designated *St Columban*—a dedication, so far as I am aware, of which no hint or tradition seems to be preserved, unless it be in the name of Clumlie itself.]

¹ Two other chapels can be traced in this parish, though no remnant of either remains—(1), at Ireland, a towered church, and (2), at Levenwick. At the latter place there is a very ancient burying-place, still used, and still termed a "kirkyard." The origin of the name, Levenwick, seems inexplicable. May not this chapel, of which no record or traditional knowledge remains, have been dedicated to the Celtic *St Leven*, a favourite saint in Cornwall, and the bay and district named therefrom—Levenwick?

² A church in Unst, named by Sibbald *Cross Kirk*, is probably one of those named above.

UNST.	<i>St Ola, at Wick (P.).</i>
	<i>St Sineva, at Baltasound (Sibbald).</i>
FETLAR.	<i>Cross Kirk (P.).</i>
NESTING.	<i>St Ola (P.).</i>
LUNNASTING.	<i>St Margaret (P.).</i>
WHALSAY.	<i>Cross Kirk (P.).</i>

In the above list the predominance of northern saints, in the honour of dedication, is very noticeable—St Lawrence, St Magnus, St Ola, St Sineva. At the same time eminently Celtic saints, such as Columba and St Ninian, are not neglected; and this is rather suggestive of dedications to them being survivals from the Pictish Christianity which preceded the Scandinavian settlement of the islands.

V. THE REV. JAMES PITCAIRNE.

The author of the report upon which this communication is based deserves to have a few words devoted to his memory in closing. The following account of him is given by Dr Hew Scott, in the *Fasti Ecclesie Scoticanæ* (part v. p. 439):—

“James Pitcairne was incorporated as student of St Mary’s College, St Andrews in 1575; became Reader, and was presented to the Vicarage of (North-maven) by James VI., 10th June and 19th November 1578, admitted in 1579; he was nominated *Constant Moderator* of the Presbytery by the General Assembly, 1606; and they were charged by the Privy Council, 17th January succeeding, to receive him as such, within twenty-four hours after notice, under pain of rebellion. He was put in bond by Patrick, Earl of Orkney, until he composed an inscription which is still readable over the door of Scalloway Castle; and died in March 1612, leaving Ursula Sinclair relict, and four daughters, Janet, Martha, Christian, and Agnes. ‘He had 16 hors pryce of the peice ouer-heid vi ĩ xiii š iii đ, summa j̄vi ĩ xiii š iii j đ; 19 meires vi ĩ, summa j̄xiii j ĩ; 50 oxen xl ĩ, summa v̄xl ĩ [?]; 56 ky pryce viii ĩ, summa iii j̄xlviij ĩ; 17 young stottis and quoyockis of 3 and 4 yeir auld price v ĩ, summa lxxxv ĩ; 14 stottis or quoyis of 2 and 3 yeir auld iii ĩ xii j š iii j đ, summa li ĩ vi š viij đ; 16 yeir auld stirkis pryce xl š, summa xxxij ĩ; of yeiris lambis and yeild scheip 662, comptand six skoir to the hundred, pryce xx š, summa viīlxxxii ĩ; in the barne and Barneyaird of Urafirthe, Ulnafirthe, Sandwick, Aithsgirth, and Hamnavo, 20 barrelis aittis, price of the barrell xl š, summa xliij ĩ; in the saidis barnis and Barneyairdis 7 barrelis beir, pryce of the barrell iii j ĩ, summa xxvii j ĩ; in the hous of Urafirthe 6 barrelis malt, pryce of the barrell v ĩ, summa xxx ĩ; 5 boittis, price of the peice ouerheid xii ĩ, summa lx ĩ; ane meser weyand thirteen vnce, pryce of the vnce ij j ĩ, summa xxxix ĩ; ane silver case weyand 13 vnce, price of the vnce ij j ĩ, summa xxxix ĩ; ane silver goblet weyand seven vnce, pryce of the vnce ij j ĩ, summa xxi ĩ; ane littel goblet for acquavitie pryce

thereof viij li; ane silver salt-fat weyand 12 vnce, pryce of the vnce ij li, summa xxxvii li; 17 silver sponis weyand 15 vnce, pryce of the vnce ij li, summa xlv li; in vtensils and domicils, with the abulzementis of the defunctis bodie estimat to the sowme of iijxxii li; the defunctis buikis estimat to the sowme of lxvii li xiii s iiii d, summa of the Inventar ij^mvii^elxvii li xiiij s iiii d; awand to James Mowat his son-in-law j^m li. Frie geir d. d. ij^mvii^excij li.— [Act. Rect. Univ. St Andrews, Reg. Pres. and Assig. Booke of the Kirk, Calderwood's Hist. Priv. Council, and Test. Reg. (Orkney), Brand's Orkney and Zetland, &c.]

The worthy minister must have been sufficiently prudent, from a worldly point of view, to have amassed such a highly respectable competency from the modest proceeds of his vicarage. His dealing with Earl Patrick Stewart, in the matter of the inscription over the entrance of Scalloway Castle (built, anno 1600-1601) is thus related by Brand, writing exactly a century later—

“After this, one Mr Pitcairne, minister of Northmevan, said to be a godly and zealous man, coming to pay his respects to the Earl, the Earl desired him to compose a verse, which he might put upon the frontispiece of his house; from this the minister took occasion to lay before the Earl his great sin of oppression, upon which the Earl's anger was incensed, and in his rage he threatened him with imprisonment. However, the Earl afterwards coming to some composure of spirit, Mr Pitcairne said unto him—‘Well, if you will have a verse, I shall give you one from express words of Holy Scripture,’ *Luke 6*, which verse the Earl being pleased with, caused inscribe it on the lintle above the gate, with *Luke 6* added to the verse, the minister thereby insinuating that this house could not stand long, having such a sandy foundation as oppression. As indeed neither did it, for shortly after, the Earl being beheaded, the house was not taken care of, and is now become ruinous.” *Description of Orkney, Zetland, &c.*, p. 90.

The inscription is given thus—*Cujus fundamen saxum est, domus illa manebit; Labilis e contra, si sit arena, perit*: translated—That House whose foundation is on a rock shall stand; but if on the sand, it shall fall.