

II.

MONUMENTAL REMAINS IN PITLOCHRY DISTRICT, AND CHURCHYARD MEMORIALS AT MOULIN, TEMPLE, AND CLERKINGTON. BY ALAN REID, F.S.A. Scot.

The Perthshire parish of Moulin, in which Pitlochry is situated, possesses several interesting relics of past ages, and a churchyard whose earlier memorials are unique, and whose later symbolism compares somewhat significantly with that of the Lowland burial-places whose records follow. Pitlochry, a mile distant from the church of Moulin, may be regarded as the centre of a district rich in ancient remains, chief among which may be placed the prehistoric fort near which a number of graves were discovered in February of the year 1912, and the sculptured stone at Dunfallandy, which has often been figured and described.¹ Other objects, scattered in Moulin and Logierait parishes, are of so much antiquarian importance, and lead so naturally from early and mediæval periods of sepulture to those of later date, that their inclusion in this survey is both appropriate and desirable.

The *Clachan Diridh* [*Direach*], usually translated as the Stones of Worship, occupy a central position within the depression that forms the broad top of Fonab Hill, and stand on a mound near the path leading from Pitlochry to Grandtully. Dr Wilson gives a drawing of the clachan in his *Prehistoric Annals of Scotland*, and Mr F. R. Coles (*Proceedings*, vol. xlii. p. 110) also describes and figures the stones, and gives their dimensions. In the same article Mr Coles also describes and figures the monolith at Pitfourie, on the estate of Baledmund, and within a few hundred yards of Moulin churchyard. Up to seventy years ago the market of Moulin was held

¹ Notably in *The Early Christian Monuments of Scotland*, and in *The Sculptured Stones of Scotland*.

around this standing stone, which was regarded as conferring a peculiar sanctity on bargains made under its shadow. Two hundred yards north-west rises a cairned knoll, said to have been the site of a fortified structure connected with the Black Castle of Moulin, whose picturesque ruins rise, at the distance of $\frac{1}{4}$ mile,



Fig. 1. The Balnakeilly Stone.

from a slight elevation that once was an artificial island in the surrounding loch of Moulin. A careful examination of the open ground around the monolith proved fruitless in regard to evidence that this had been the site of a circle, such as exists at Faskally Cottages, also in the neighbourhood.

The remarkable stone shown in fig. 1 escaped the notice of Mr Coles, but it stands within a shrubbery on the left of the entrance to Balnakeilly House, in view from the public road, and within $\frac{1}{4}$

mile of its contemporary at Baledmund. It is formed of the schistose material common to the district, and stands 8 feet high, its breadth being 30 inches, with a thickness varying from 24 inches at the foot to 10 inches at the top. It bears marks of having been *skelbed*, or worked slightly into shape by some pointed tool whose traces are plainly seen on several of its angles. Unlike its neighbour on the same braeside, its corners have not been rubbed and rounded by countless generations of cattle in field and fair, and it remains to-day one of the best examples possible of the solitary Standing Stones of Scotland.

We reach a different era with a couple of very rudely designed and poorly executed cross-slabs that now lean against the dyke of a low-lying field on the farm of Mains of Killiechangie, a mile or two beyond Dunfallandy. There are several local references to the Chapel of Killiechangie, and the farmer told me that the "Chapel Field" was full of stones, many of which had to be removed during ploughing operations. None of these, however, bore any marks or sculptures, except the slabs shown in fig. 2, which were preserved, and set "where onybody might see them."

The larger stone may be described as a thin boulder of natural shape, measuring 4 feet high, 2 feet broad, and 1 foot in thickness. One face has been partially flattened to receive the outlines of a poorly drawn cross, which stands in the low relief obtained through its background having been roughly chiselled away for $\frac{1}{2}$ inch all round it. Some attempt has also been made to improve the appearance of the upper angles of the boulder, but the entire work is crudely feeble, and suggestive only of a "day of small things." The smaller stone, though more worn and less complete, is of a character slightly more artistic. It has been fashioned and worked with greater skill, and seems to herald the form and proportions of tombstones common to much later periods. It is only 26 inches in height, 24 inches broad over the arms of the cross, and about 5 inches in thickness.

Considerable interest attaches to the monument shown in figs. 3 to 6. Locally known as "The Priest's Stone," and standing by the side of the road leading to the Falls of Tummel, it is easily accessible, but the shade of an adjoining tree hides it from many a passer-by. It



Fig. 2. The Killiechangie Crosses.

stands at the foot of a hill whose slopes still bear the considerable ruins of the ancient chapel that gives the name of Chapelton to the environment. The Tummel sweeps grandly past where Faskally House and the Pass of Killiecrankie fill the view, the rudely graven memorial seeming quite diminutive amid its imposing surroundings. Nor is it really of any great size, for it stands only 4 feet high, its breadth tapering from 21 inches at the top to 19 inches at the bottom,

the thickness of the schistose slab measuring 8 inches over the sculptures. But it is peculiarly venerable in appearance, though much worn and lichen-cropped; and in the disposition of the cross-hollows



Fig. 3. The Cross-Slab at Chapelton of Clunie, East Side.

on its western face it furnishes a type that has not been classified in that wonderfully comprehensive work, *The Early Christian Monuments of Scotland*.

The eastern aspect of the stone, as seen in the approach from Pitlochry, is shown in fig. 3. Here the Christian symbol is so worn

that the hollow angles seem rather indeterminate in character, but two of them prove the type to be the same as that of the Dunfallandy

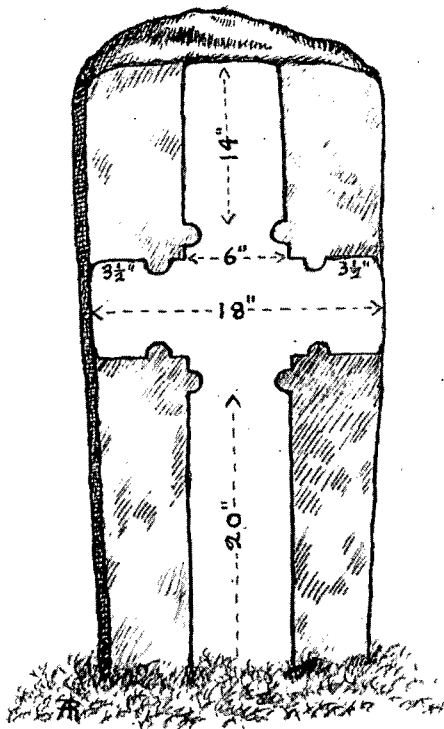


Fig. 4. The Hollow Angles of the Cross on the Slab at Chapelton of Clunie, West Side.

cross, as of others at Monifieth, Cossins, etc., described and figured in *The Early Christian Monuments of Scotland* (p. 53), and in *Scotland in Early Christian Times* (pp. 100 to 106, second series).

The type of hollow angle shown in fig. 3 is technically known as a

“Cross with Round Hollow Angles and Projecting Square Corners.”¹ But fig. 4 presents a different form of this important detail, a form pertaining to the cross relieved upon the western face of the Chapelton memorial. Here there is cusping that might hastily be read as the “Singly Cusped Hollow Angle” variety noted in the tabulation of *The Early Christian Monuments*, but there is a clear variant here in the well-defined presence of a “Square Angle” in addition to the cusping. That is, the cusps, or semicircles, do not merge in, nor spring from, each other, as in all the varieties of cusping tabulated, but are set apart distinctly, and as far as an inch of clear “Square Angle” can place them.

It may be remarked that the upper and transverse limbs of the crosses on both sides of the slab appear to be, and really are, out of due proportion with the shafts. The shortness of the transverse limbs of the western cross—18 inches—is caused by the edges of the slab narrowing a couple of inches from the width of the eastern face at the same level. The crosses are relieved an inch from the background, and on the west side of the slab the symbol remains crisp and clear in form, as shown by the admirable photograph reproduced in fig. 5. In *The Early Christian Monuments of Scotland* it is stated that “there are traces of the figure of a warrior at the bottom of the shaft,” but the lichen growth may be responsible for that statement, or it may hide the cause of it. But the “Hollow Angles” are quite distinctly fashioned, and as they differ from any hitherto recorded, their importance is considerable. Following the plan of the authority just quoted, the term *Cusped Square Angle*, not yet tabulated, might fitly designate this unique feature of a most interesting relic.

In the *Ordnance Survey* the slab at Clunie is called the “Chapel Stone.” Dr Stuart in *The Sculptured Stones of Scotland* (vol. i. p. 15), confuses it with the Dunfallandy stone, and others, unfortunately, have followed him in a pure misapprehension. “The cross at Dun-

¹ *Early Christian Monuments of Scotland.*

fallandy," he states, "locally called the Priest's Stone, is erected at the ruins of an old chapel near Killiecrankie. It is of black slate, about 6 inches in thickness." Now, *none* of that can possibly apply



Fig. 5. The Cross-Slab at Chapelton of Clunie, from the West.

to the Dunfallandy stone, but *all* of it applies, exactly, to the stone at Chapelton. Dr Stuart then remarks on the sculptures of the Dunfallandy relic, but with every word it grows increasingly clear that he has expended upon *one* object the descriptive matter applicable to *two*. Both of these ancient memorials remain in their original

situations, one at Chapelton of Clunie, the other at Dunfallandy, "the pleasant burial place," a couple of miles further down the Tummel. The "Chapel Stone," of black slate, is the true "Priest's Stone"; and this record of its position and appearance may, it is hoped, remove all dubiety concerning it and the beautiful sculptured slab of old red sandstone that graces the grounds to the west of Dunfallandy House.

MOULIN CHURCHYARD.

In the churchyard of Moulin, only a few of the older erect stones remain. These are shown in the photographs that follow, along with several of the grave-covering slabs of mica-schist common to the site as to the district. Some of these slabs bear 18th- and even 19th-century dates; some simple initials; one a shuttle; another a heart; and other artificial or natural markings that are rather confusing. A few of them show symbolism, swords, crosses, keys, etc., these rude designs bearing quite a distinguished appearance among numerous plain and often unlettered memorials.

Fig. 6 represents the smallest of the standing tombstones, a quaintly fashioned and well-worked monument, having on its obverse the following incised inscription, remarkable, if not unique, through the occurrence of the old Scottish word "gucher"¹ [gutcher or gutsher—goodsire], meaning *grandfather* :—

THIS · MY · LOT · THIS · DAY · YOUR · LOT · TO · MOROV

The obituary runs :—

HIER · LYES · THO
 MAS · STEVART
 GRAND · GVCH
 ER · TO · IOHNE
 STEVART · LIT
 STER · IN · DVNK
 ELD · IULI · 1639
 AND · OF · AGE · 65

¹ Hector M'Neill's song, "Come under my Plaidie," refers thus to the word :
 "Ye nicht be my gutcher, Auld Donald gae 'wa."

The *Memento Mori* legend appears on the upper edge of the stone, and the text, *Ut Hora*, etc., over the symbols shown in fig. 6. These are deeply incised, and are carefully relieved and rounded within



Fig. 6. The Grand Gutter Stone.

their outlines of two single bones, shovel, skull, spade, and hour-glass. The initials, I S and E B are also graven within an oval panel. Another stone of more modern date bears the couplet :


Death is a debt to nature dew [due],
I've paid the debt and so must you.

Rhyming epitaphs, however, are not conspicuous at Moulin. The remains of a great ash tree are of some interest. In other days, parochial malefactors were pinioned to this tree by the jugs, whose fastenings were to be seen during last century.



Fig. 7. The Stewart Memorial (46 × 26 inches).

The symbolism shown in fig. 7 comprises skull, cross-bones, hour-glass, and *Memento Mori* ribband. Over these emblems of mortality appears a shield, flanked by floration, and bearing the Stewart fess-chequy in chief. The date 1761 appears above; at the sides of the slab are the initials D S and I S, a good winged cherub-head cresting the whole. The inscription, an admirable example of the illiterate species, is entirely on the obverse, and reads as follows :—

HERE LYES
 INTERD DONALD STEWART
 OF THE PARISH OF MOULIN
 WHO DIED 28TH OF APRILE 1760
 AGED 84 YEARS 
 HERE LYES ALSO MARGRA^T
 STEWART RELICT TO ·DOALD
 STEWART WOH DEPRTED
 THIS LIFE IAN^R 1763 DAY ·14TH
 ·AGED 74
 THIS STONE IS ERRECTED
 TO THE MEMORY OF
 DONALD STEWART BY
 HIS SON IOHN STEWART
 AT LONDON ; &c.

⁴
 M

The well-known merchant's mark follows, the only example to be found in the district.

The finely-worked slab, shown in fig. 8, dates from 1781. It bears a couple of winged cherub-heads, an open book upon a crested shield, and a yoke, with the coulter and sock of a plough. A ribband with the motto "Remember Death" and a skeleton figure placed horizontally complete the somewhat aggressive symbolism. The quaint inscription on the obverse reads: "Erected in memory of James Ferguson sometime in pitfurie who died 1743 aged 35 years By his Lawful son peter Ferguson . by Donald Ferguson Lawful son to Peter Ferguson Some time in Balqhulan . therty of Their friends all interd hear . Write Blessed are the dead Which die in the Lord."

Robert Drummond of Crafnashalagae, in the parish of Logierait, and Elizabeth Ewin, his spouse, erected the stone shown in fig. 9 to the memory of their daughter Isobel, and others. There is considerable architectural merit in the design, which shows in the pediment, and under a canopy of dentils, a good winged cherub-head. The initials of six members of the Drummond family flank the central panel, which bears a crowned shield with the initials R D and E E.

The shield is supported by two crude figures, one of which has a sword over his right shoulder. A couple of small stars appear under a ribband which is inscribed *Non vivit mon* (?).

“Erected by John and James Robertson In Memory of their



Fig. 8. The Ferguson Memorial (44 × 29 inches).

father Finlay Robertson late Tenant in Achnehile who Died 25th of Decr. 1769,” is the obituary on a similar memorial 36 by 24 inches. Other Robertson inscriptions follow, and the stone bears to have been erected in 1789. The reverse shows a singularly good example of the winged cherub-head, the feathering of the wings being the subject of much elaborate and very artistic working. The initials F R and A S

are incised at the sides of the ornamentation, which is all in relief, well-designed, and carefully executed. A crested central shield is flanked by good foliage. It bears the coulter and sock of a plough,



Fig. 9. The Drummond Stone (36 × 28½ inches).

and rises over the usual emblems of mortality, which are hidden by the sinking of the stone.

The stone shown in fig. 10 dates from 1786. It bears to have been
“Erected by Duncan M^cFarlan and Margret Tett [Tait] his wife in

Overtown of Funab in memory of John M'Farlan their oldest son," etc. The upper line of the inscription shows date, initials, and a heart; a couple of flowers being excised on the pediment. The reverse, seen in the figure, is covered with sculptures, the pediment showing



Fig. 10. M'Farlane of Fonab (36 × 30 inches).

a crude cherub-head, some classic ornamental details, and a large central panel in which floral and armorial subjects seem to be in rivalry. A crown rises over the crest of the shield, around these being an attempt to reproduce mantling, which, surely, must have been evolved from the poor memory of an artisan who worked entirely from his recollection of having seen such a feature. The shield bears

three animal heads, and is supported by a particularly quaint griffin—much resembling spectacles—and a large bird almost equally quaint. The mortal emblems—skull, cross-bones, coffin, etc.—appear under all, and seem to support a curious death-figure, which, like that on the

stone shown in fig. 8, is placed horizontally.



Fig. 11. Carpenter's Axe and Square.

Of the remaining monuments, of 18th- and 19th-century dates, it may be sufficient to say that the coultter and sock, the skull and cross-bones, and the cherub-head are freely displayed upon them; and that a tall slab, dated 1813, shows under the cherub a heart pierced crosswise with the arrows of Death.

The figures that follow introduce a widely different type of memorial: of greater age, of stronger individuality, and of stricter consonance with the spirit of the district. The kindly turf hid their embellishments from casual scrutiny, and in some cases their presence had long been unknown. A rough, slaty slab seems to have been the common

form of grave mark throughout the countryside in other days, and scores of these undressed, unlettered, recumbent tombstones are still to be seen in this portion of Perthshire. But several of the Moulin slabs eclipse their compeers in importance, inasmuch as they bear representations, more or less legible, that may attach them to a

personage or to a profession. One of the smaller of these relics is shown in fig. 11, which is photographed from a rubbing.

The rudely incised outlines are those of a hatchet with its handle, and a joiner's square, the initials I L and L G giving the only clue to the identification of this erstwhile wright of Moulin and his spouse. The slab on which the symbols appear is 5 feet $2\frac{1}{2}$ inches in length, and is much narrower than its neighbours, measuring only $8\frac{1}{2}$ inches where the figures entirely occupy that breadth.

A broad slab lying in front of the erect monument of John Robertson of Cluneskea bears the incised outlines of a mill rhind and a couple of keys. This device is strange, difficult to explain, and may be regarded as unique. That the deceased was a miller is plainly obvious; that he was named Gibson is probable from the presence of the keys; but Gibson is not a common local name. The slab measures 5 feet 6 inches long, and is 22 inches in breadth. Its symbols are shown in fig. 12, which is photographed from a rubbing.

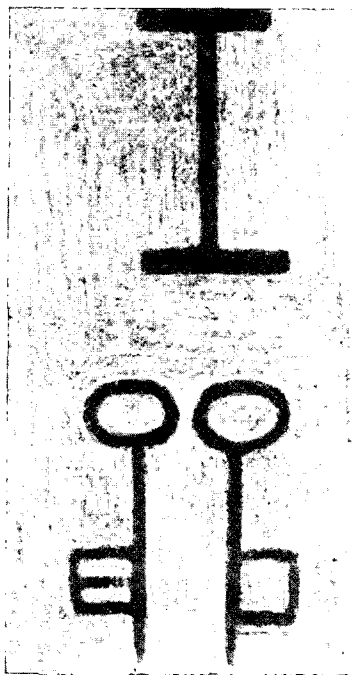


Fig. 12. Mill Rhind and Keys.

Two of the slabs bear the outlined figures of mediæval swords. One of these, as shown in fig. 13, fills the slab from head to foot, its guard occupying nearly the whole of its breadth. More shapely than most, this fine piece of mica-schist is 5 feet 4 inches in length, and is 23 inches broad at the top, tapering evenly to $15\frac{1}{2}$ inches at the

narrow end. The handle of the sword is $10\frac{1}{2}$ inches long; the guard 15 inches across; the blade, which is in its scabbard, running to 47 inches in length. The scabbard breadth is 4 inches at the guard, and $2\frac{3}{4}$ inches at the point. The initials W M D [W. M'Donald, evidently], flank the hilt, and a clear case of appropriation in comparatively recent times is apparent from the date and words, "1808 aged 73," which are rudely cut on the margin of the slab.



Fig. 13. A Warrior's Memorial.

The other sword-bearing slab is, perhaps, the oldest and most interesting in the ground. Unfortunately, it is mutilated, measures only 5 feet in length, is 23 inches broad at the top, and, like its neighbour, shows a taper not easy to determine on account of fracture. It has been much trodden, and its unique designs are somewhat difficult to trace. But with care that is still possible, and their relief with chalk brings distinctly into view, not a sword only, but a gracefully outlined Maltese cross, whose upper portion is lost through a recent mutilation.

The sword has lost 3 inches through a similar fracture. Originally, it had been 43 inches long, the blade measuring 36 inches to the guard, that portion, with the hilt and pommel, being only 7 inches over all. The breadth of the blade is $3\frac{1}{2}$ inches at the guard, tapering to $2\frac{1}{2}$ inches near the point, dimensions ample enough to convince us that a scabbarded sword is also represented on this worn memorial. The diameter of the cross is $10\frac{1}{2}$ inches, the central lozenge being 2 inches square and the circular ends of each limb $5\frac{1}{2}$ inches across.

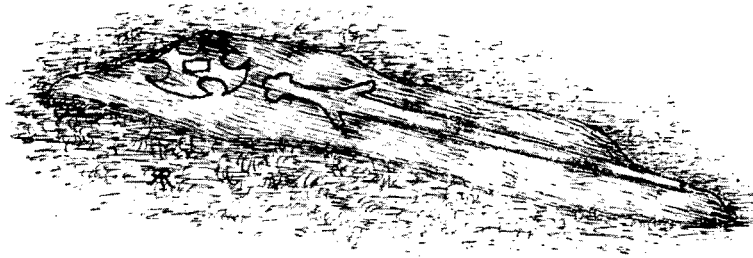


Fig. 14. Maltese Cross and Sword. (From a Photograph.)

Evidently, some doughty knight of St John—in all probability some lord of the neighbouring Black Castle of Moulin—is commemorated by this venerable slab, whose worn condition is most regrettable.

These old grave covers convey a curiously strong impression of being home-made. The labour spent on them must have been of the slightest, and the crudity of their art is redeemed only by the excellence of the models represented. The salmon lister of one, the weaver's shuttle of another, and the designs shown in the previous illustrations, are outlined in the simplest of incisions; yet the method fits the material, and the results are more or less impressive. Nothing

could exceed in archaic simplicity the cross within a circle shown in fig. 15, nor excel it in a certain quality of fitness to place and purpose, often absent from sculptures of greater pretensions.



Fig. 15. An Archaic Cross. (From a Rubbing.)

TEMPLE, MIDLOTHIAN.

The parish of Temple comprises the ancient parish of Clerkington, and the chapelries of Morthwait (also known as Muirfoot and Morphet) and Balantrodach. The manor of Balantrodach was granted by David I. to the knights of the Temple, who here fixed their principal habitation, virtually changed the designation of Balantrodach to

Temple—and erected their church where its early 14th-century successor now stands a romantic ruin. In 1312, the knights of St John superseded the knights of the Temple, and remained in possession of Temple—or Balantrodach, as it was occasionally named till the reign of James VI.—till the dissolution of their order at the Reformation. The ancient church was then lengthened westwards, and fitted for Protestant worship; but the erection of a belfry on the apex of the *eastern* gable was in quaintly doubtful taste. Under the belfry were placed, on separate stones, certain portions of an ancient inscription, salvage, apparently, from some Roman site within the bounds. Its

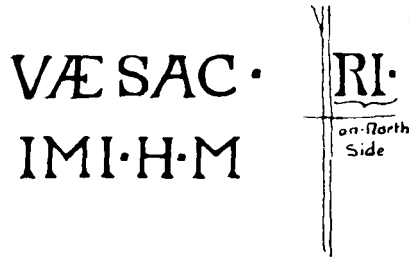


Fig. 16. The Lead-filled Inscription.

meaning has been the subject of much speculation; but, incomplete as it is, a final reading may be regarded as impossible. Fig. 16, from a drawing by Mr John Watson, gives a faithful representation of the letters, which are sunk in the stone, the incisions being filled with lead which still remains.

The beautiful ruined church of Temple is situated in a hollow, southward of the modern sanctuary, which, in all probability, marks the site of the Templar's habitation. It is a simple parallelogram; without aisles or transepts; constructed to carry a timber roof; built in an economical manner, but with several architectural features of some beauty and pretension. The east window, of pure Geometric form, the bold external ground base, and the finely grouped but-

tresses are among the details clearly shown in Mr Moffat's fine photograph reproduced in fig. 17.

The interior still has a piscina of a good type, the scanty remnants of sedilia, and an Easter sepulchre, a portion of which is seen in fig. 18. The trefoil-headed doorway, shown in the same figure,



Fig. 17. Temple Old Church, from the South-east.

communicated with a sacristy which has entirely disappeared, unless we regard the finial cross, which—with a sun-dial, dated 1638—ornaments the churchyard gate, as the apex of its northern gable.

The surrounding churchyard is fairly large, and contains a considerable number of figured tombstones and quaint inscriptions. On the slab shown in fig. 19 the working implements of a miner are depicted upon a circular panel, which is set in bold and original

ornamentation, and flanked by a skull and hour-glass rising over single bones.

The inscription reads : “ This stone was erected by John Paterson



Fig. 18. The Sacristy Doorway.

James Sommerville and Robert Paterson Coalhewers in Whitehill. Here lies Thomas Paterson who died January 16th 1746 Aged 65 years.” That inscription is on the back of the stone, which also bears a fine winged cherub-head. The implements shown on the front panel are the mariner’s compass—so useful to the underground worker, and so often represented on their memorials,—a couple of driving

wedges, a mash hammer, a spade, and a pick. Over the design is the *Hora Fugit* legend, and under all the very appropriate texts, "Proverbs 6 and 28 Can one go upon hot Coals and his feet not be burnt, see Chap. 26 and 21 As coals are to burning coals."



Fig. 19. A Miner's Memorial.

Very quaint are the designs on the sunken slab shown in fig. 20. It dates from 1689, and its legible record otherwise lies in the incised initials, WT and MA. An hour-glass and a very merry-looking winged cherub-head occupy unusual positions in the upper panel; the lower portion of the slab being covered by crossed spade and shovel, a shapely skull, and cross-bones, all set within a couple of

fluted pilasters, that seem curiously feeble when compared with the bold outlines and strong mouldings of the pediment and cornice.

Of almost the same age, and evidently from the same hand, is the very interesting memorial shown in fig. 21. It is dated 1691, and shows within its pediment panel a boring-brace, a pair of compasses, a hammer, and a small anvil. The design and execution of these



Fig. 20. A 17th-Century Example.

trade emblems are admirable, though their relative proportions are faulty ; and there is a feeling of strength and originality in the aspect of the memorial that is very pleasing.

Presumably, the village blacksmith is represented by the trade emblems shown in fig. 21, and the village wright by the saw and chisel, the compasses and square, and the axe and mallet depicted on the pediment reproduced in fig. 22. Here, a garland is pendent from the pediment scrolls ; two gruesome skulls at its angles suggesting the frailty of mortality, just as the singularly fine winged cherub on

the reverse of the stone suggests the bliss of the life immortal. The fragment is undated, but it belongs clearly to the late 17th century.

A less ornate but quite complete headstone, dated 1695, shows the common mortal emblems flanked by a spade and a shovel, an hour-glass filling the upper panel, which is enclosed by graceful scrolls of the fiddle-head pattern. The reverse bears a shield and a shuttle,



Fig. 21. Working Tools of the 17th Century.

that implement, with those on the obverse, suggesting that the departed combined weaving with agriculture, as was common with the pendiclers of other days.

A tall pillar monument commemorates the Taits of Fala Hill and Toxside. It is remarkable only for the inscriptions on three of its sides, but these are characteristic of their period, and are worthy of reproduction here: (1) "It is appointed unto men once to die. Blessed are the dead which die in the Lord. Remember man as you pass by As you are now so once was I Remember man that you must

die." (2) "Here lyes interred Mr William Taitt of Falahill who departed this life Febr. 18th 1770 aged 47 yrs Also his Brother Thomas Taitt of Toxside who died the 14th Febr. 1795 aged 70 years." (3) "Here lyes Interred Marion Currie mother to William Taitt (as upon the other side of this Monument) who died at Falahill Jany 7th 1763 aged 67 years."

Two interesting 18th-century memorials lean against the north wall



Fig. 22. A Wright's Memorial.

of the old church. One of these is very beautiful architecturally, and shows on both of its flanks a fine arrangement of crossed darts, spades, and bones, all knit together by ribbands, and pendent from a large ring. In the pediment effective use is made of classic mouldings and scrolls, a central panel showing by means of a spade and a rake, crossed and tied by a ribband, that the singularly fine and massive tombstone commemorates a gardener. The inscription is only partly legible, but the date 1809 appears, and suggests that the "life" of a tombstone, or of a family, may sometimes be shorter than is generally believed. The obverse shows a fine winged cherub-head.

which, like others in Temple churchyard, entirely fills the pediment panel.

The neighbour of this memorial is much plainer in character, and dates from 1770. Within an arched and moulded panel it is inscribed :—“ Here Lies the Decided Body of Jean Cockburn Dawghter to Andrew Cockburn who died in the year 1770 June 19 day aged 2 years.” The reverse bears :—“ This stone is erected by Andrew Cockburn In Memory off his relations.” That Andrew was a wright is clear from the trade symbols relieved within the front pediment panel, which also shows the three castles so prominent on the memorials of other members of the building craft, and notably in the Prestonpans district.

A small and undistinguished stone bears another of those expressive rhymes that add so much to the general interest of our country churchyards. The full inscription, under initials, reads as follows :—

“ Here Lyeth Euphan Weir Daughter to Bernard Weir and
Margret Lip Who died July 19 Day 1720 her age 14 years.
Remember this ye that pass by
Here young and old alike doth lye.”

The Rev. John Goldie, one of the ministers of the parish, is commemorated by a small erect tombstone, on which are graven the usual skull, cross-bones, hour-glass, and winged cherub-head, set within good pillars and strong pediment mouldings. The obituary is in Latin, and reads :—“ Quiescit hic Rev^{dus} Johannes Goldie Pastor hujus Ecclesiæ annos circiter xvii Vir admodum Probus Comis et Amabilis Obiit xviii Die Auguste A D MDCCLXXXVIII Annorum LXI.” Close to that unpretentious memorial rises another, in the form of a tall square obelisk, commemorating his son, another minister of the parish, whose long record is also worthy of full transcription here. It runs :—

“ Erected to the Memory of the Rev^d James Goldie who for fifty years was Minister of the Parish of Temple. Born in 1763 Ordained in 1789 and died

on 24th December 1847. Having lived beyond the ordinary period of human existence the Last of his Race He survived all his Relatives and Early friends. After having Built and partly endowed a School at Toxside a remote portion of the Parish he bequeathed the remaining fruits of a long and careful life to the purposes of benevolence Here recorded. Bequests. To the General Assembly's Educational Scheme one hundred pounds. To the Indian Mission one hundred pounds, and the residue of his estate amounting to Nearly Four thousand pounds Sterling To the Royal Infirmary of Edinburgh Under burden of a perpetual Annuity of Five pounds to be given to the Minister and Kirk Session to the poor of the Parish on Christmas Day."

The record of family benevolence is continued on the other side of the monument, and reads thus :—

" Here also are deposited the remains of the Rev^d James Goldie's Father and Predecessor the Rev^d John Goldie. Of his Mother Elizabeth Neilson, and of his sisters Hannah, Mary, Elizabeth, and Isabella Goldie, the last of whom left Twenty pounds the interest of which to be given also to the poor of the parish on Christmas Day."

The beautiful winged cherub-head of immortality and the banded symbols of death and the grave, are splendidly rendered on the tombstone reproduced in fig. 23, whose background is the post-Reformation west gable and doorway of old Temple church. The obituary panel is clumsy and disproportionate, but nothing could excel in design or execution its flanking symbolism of cross-bones, crossed scythes and arrows, and pendent skulls. " Here Lys John Craig Farmer in Outorstoun Who died Aprill 23 1742 aged 68 years," is the burden of its scriptic legend, which also commemorates other members of the Craig family.

The other side of the same tombstone is shown in fig. 24. Here we find an excellent illustration of middle 18th-century costume, the full-skirted, heavy-cuffed, tightly-buttoned coat, with the periwig and " bonnet," suggesting the church-going dress of a well-to-do farmer of the period. The figure is represented in the attitude of dignified protection towards the two boys, whose coats are miniature copies of his own. The design is set against a background of drapery, which is

surmounted by acanthus wreaths and scrolls; the whole being crowned by a circular urn, set upon a square base, and useful as an example of the tombstone finials—often amissing—common to the 17th and 18th centuries.



Fig. 23. Banded Symbolism.

Comparing the sculptured tombstones of these Lowland and Highland churchyards, the general uniformity of design employed in their representations of Life, Faith, Death, and Immortality, is clearly apparent. At Temple, however, there remain no mortuary relics of the men who named the site and gave it its renown ; and it is the more

obscure burial-place at Moulin that shows symbolic traces of the ancient knightly band. That Temple churchyard once contained many of their memorials cannot be doubted; and the preservation of even one example at Moulin (fig. 14) is rather striking, in view of



Fig. 24. John Craig and his Sons.

their total disappearance where, most reasonably, we might expect them to be found.

CLERKINGTON, OR ROSEBERY.

The old parish of Clerkington was united to that of Temple in 1618. The church was served by a reader for some time after the union, and

burials were made in the churchyard of Clerkington till near the close of the 18th century. Since the later years of the 17th century the lands have been styled by different proprietors, Nicholson, Rosebery, New Ancrum, Clerkington, and again Rosebery; their latest title indicating the present distinguished proprietor, whose local residence borders the field which holds the turf-covered remains of the old

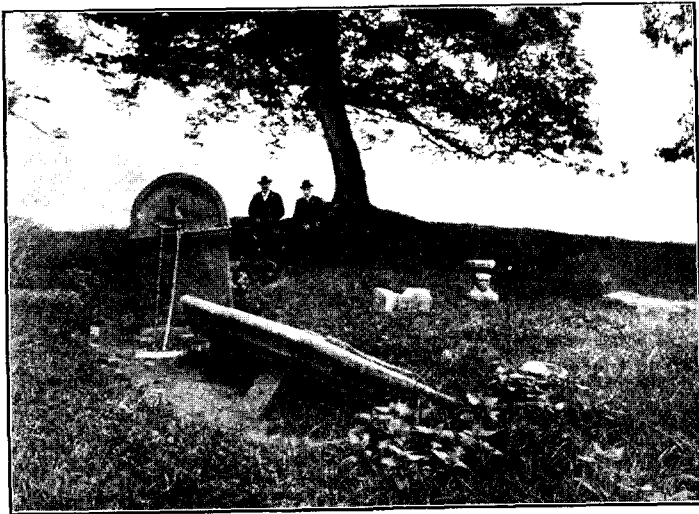


Fig. 25. Clerkington Churchyard.

Church of Clerkington, and the unprotected relics pertaining to its burying-ground. These are few in number, the oldest being a table-stone dated 1685, the latest date being 1778.

The general appearance of this forsaken and neglected churchyard is effectively represented in fig. 25. The foreground table-stone bears the date 1685, and is decorated with the winged cherub-heads, skull, and cross-bones symbols. Over the stay-band of the erect stone, seen in the illustration, an hour-glass appears, a winged cherub-head filling the pediment panel on the other side. As this

view is taken from the east, it may be observed that the stayband is on the wrong side of the stone, judging by the ordinary practice. Only one other erect stone remains, but it is a monument of some symbolic interest, and of considerable artistic merit. Fig. 26 shows some of its original devices: a bushel measure, a full sack, and a

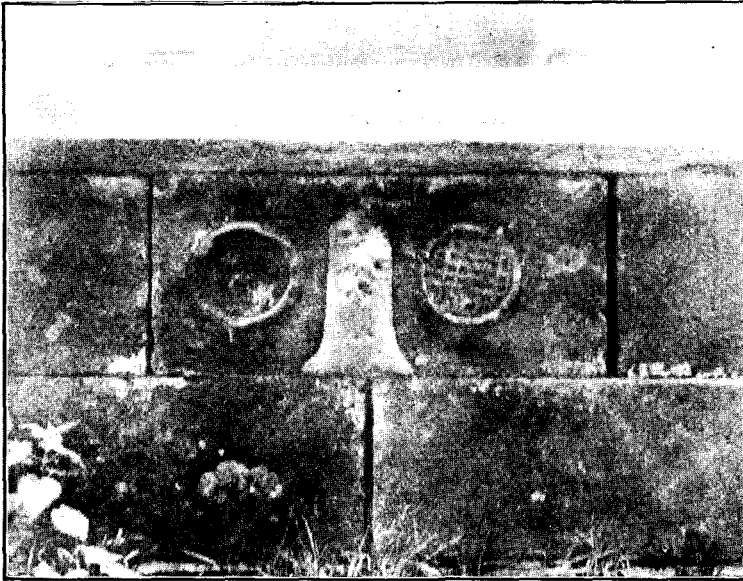


Fig. 26. Measure, Sack, and Riddle.

riddle, indicating the occupations of the Blackies of Clerkington who lie buried here.

The inscription on this interesting memorial runs:—"Here lys James Blackie late Tenant in Clerkington who died the 20th day of July 1756 aged 57 years. As also Jasper Blackie his son who died the 3rd day of October 1757 aged 24 years. Allso Elizabeth Brown spouse to James Blackie who died the 27th of Febr. 1771 aged 71

years. Also Margaret Hastie Spouse to James Blackie younger who died July 18th 1760 aged 25 years. Also James Blackie Junior who died 2nd of March 1778 aged 41 years.”

A very striking grouping of the emblems of mortality appears on



Fig. 27. An Impressive Symbol.

the reverse, including the *Memento mori* ribband, hour-glass, skull, crossed spade and shovel, and a single bone. The style of the monument is also indicated by the classical mouldings appearing over the quaintly fashioned symbolic panels.

Another table-stone, now dismantled, dates from 1718, and shows

a winged hour-glass, skulls, and the *Memento mori* scroll. A fallen stone of 1729 has, in its upper panel, a very crude winged cherub-head, the lower angles of the pediment bearing skulls that show very prominent teeth. A through-stone support of an interesting type has the edges of the supporting slab moulded into the form of the outlines of the ordinary square-pillar support, the mortal emblems being relieved upon a sunk panel that occupies nearly the whole of the available surface of this end-slab. Very striking also is the square-pillar support of another table-stone, whose plain and unadorned companions lie near. As shown in fig. 27, the introduction of a death-head into the hollow portion of this pillar is most impressively effected.

Figs. 1 to 3 are from photographs by Mr F. Henderson, photographer, Pitlochry ; figs. 6 to 10, and 13 and 14, from photographs by Mr Wm. Macmeikan, Edinburgh ; the Temple and Clerkington photographs being supplied by Mr Jas. Moffat, Edinburgh. These gentlemen are cordially thanked for the valuable services thus rendered to the Society, as also are others who were helpful in connection with the illustrations, and with the subject generally.

Erratum.

Page 148, line 16, for "Scotts" read "Setons."