IV.

THE CAMPBELL OF LERAGS CROSS AT KILBRIDE, NEAR OBAN, WITH
A NOTE ON CROSS-HEADS OF LATE MEDIÆVAL DATE IN THE
WEST HIGHLANDS.    BY JAMES S. RICHARDSON, F.S.A. SCOT.,
CURATOR OF THE MUSEUM.

Quite a number of free-standing crosses and detached cross-heads of
late mediæval date bearing representations of the Crucifixion survive in
the mainland and islands of Argyll.

The Campbell of Lerags Cross is an important example.  It lay for
more than two centuries, in three fragments, on graves on the south side
of the ruined church in the kirkyard of Kilbride.[1]  It has recently been
assembled and erected on a conspicuous position on the south side of the
roadway that passes through Glen Mid Lorn to the northern shore of
Loch Feochan.  The site chosen is 230 yards north-east of the kirkyard,
and 200 yards north of a small mound called Bealach-an-t-sleuch-daidh,[2]
which local tradition affirms was where the cross formerly stood.

The cross is of greenish-coloured schist, and belongs to the disc-headed
class.  It bears the date 1516, and is sculptured on both sides in low relief
within an outlining margin, but the carving is worn in places, owing to
the fragments lying for a long period on the ground and being trodden
upon.  Set in its modern base, the cross stands 10 feet 3 inches high[3]
(figs. 1 and 2).  The shaft tapers from 15 inches wide by $3\frac{3}{4}$ inches thick
at the base to 11 inches wide by 3 inches thick at the neck.  The measure-
ment across the arms is 2 feet 3 inches, each arm being equal to one-third
of the diameter of the disc, a proportion greater than in other examples
of this type.

[1] From a note made circa 1700 by Master Colin Campbell, Minister of Ardchattan, Argyll,
from 1664 to 1726, in the possession of his descendant, Angus M. Gregorson, Esq., 17 Cornwall
Street, Edinburgh—

> "Inscription of a Crosse sometyme standing on the highway eastward from Kilbryd in
> Lorn, but was broken in three pieces and lying on graves in the Kirk of Kilbryde.
> Archibaldus Campbell, etc."

The cross was re-erected under the supervision of the Ancient Monuments Department, H.M.
Office of Works, and is now a scheduled monument.  O.S. 6-inch map, Argyll, Sheet 110, N.E.

[2] A Gaelic designation signifying the place of prostration.  Mr Dugald M'Isaac of Oban, who
first called my attention to the cross, has informed me that Bealach-an-t-sleuch-daidh is by the
side of an old road, running from the sea coast at Gallanach, which crosses the present road
about 200 yards north of the entrance to the graveyard, and goes east by south away to the
Lowlands.

[3] The actual length of the stone is 11 feet 6 inches.

Following precedent, the monument has been erected with its front facing the west. On this side a representation of the Crucified Saviour
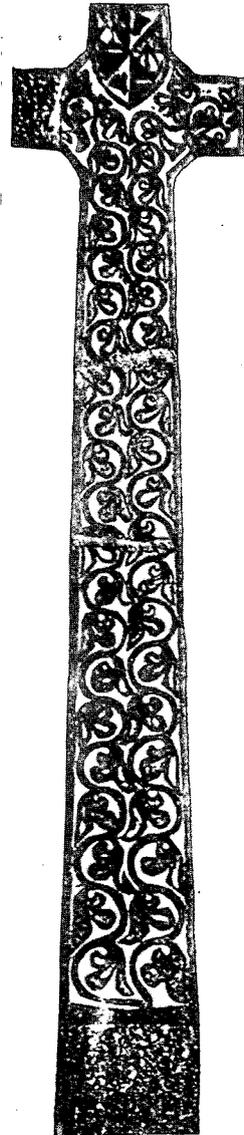
Fig. 1. The Lerags Cross, Kilbride, Argyll (front).

Fig. 2. The Lerags Cross, Kilbride, Argyll (back).

occupies the head and one-fifth of the shaft (fig. 3).   In order to empha-
sise it the sculptor has cut the stone deeper round the figure.   Above, on
the upper arm of the cross in interlaced
Gothic ribbon capitals, is the sacred cypher
"I.H.S.," and through this passes the stem
of one of the foliaceous sprays that sur-
round the figure.

The inscription, carved in raised Gothic
ribbon letters, next occupies a space equal
to half the height of the carved face of
the shaft.   It is arranged in eleven lines,
and reads, ARCH | IBALD | US : CA |
MPBEL | DE : LAE | RRAIG | ME : FIE |
RI : FECI | T : ANO | DNI : Mᵒ | VᶜXVI |.
Below this are two panels; the upper one
contains a square pattern of interlaced
ribbon work, and the lower a unicorn
*passant guardant*, its tail terminating in a
foliaceous spray.   The initials S.M.D., cut in
relief on a sunk panel at the bottom of the
shaft, are not part of the original design,
but have been added at a much later date.

The design on the back (fig. 2) consists
of two similar foliaceous scrolls running
parallel up the shaft until they branch out
at the top into the horizontal arms of



Fig. 3. Head of Lerags Cross, Kil-
bride, Argyll.

the cross.   Set within the upper arm is an heraldic shield bearing the
arms of Archibald Campbell[1] (fig. 4).

So far as I am aware, this is the only instance in which the "I.H.S." or
the unicorn appears on any of the West Highland sculptured stones of
pre-Reformation date, and this is probably the only instance of an
heraldic shield on one of the free-standing crosses.

Plait-work panels are common on monuments of this period and
class, but the pattern of the one on this stone is unique, as is also the
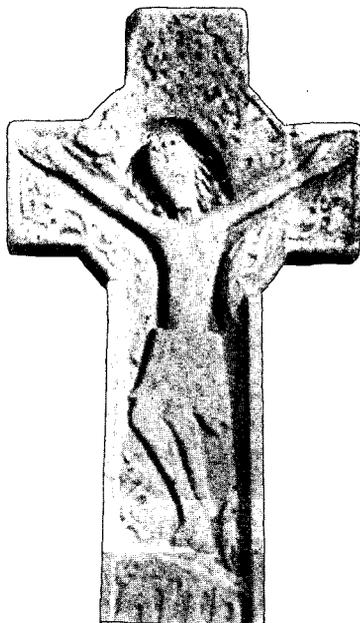
[1] The Duke of Argyll in a letter to the *Oban Times*, 4th October 1924, states : "Years ago I
identified the erector of this cross.   His father, Duncan Campbell of Lerags (Lereage), occurs in
my old charters in 1478.   They were a branch of the ancient MacConochie Campbells, but whether
of Stronchormaig in Glenfeochain or of the Inverawe branch of the same patronymic, I do not
yet know.   Anyway, this very Archibald appears on the 6th August 1510 as Archibaldus
Machonzie de Leragis on an Inquest order to be held by Archibald, 2nd Earl of Argyll (who in
1513 fell at Flodden).   The others named in this old writ are Iain Makchonzie in Stronchormaig,
and Gillespuig McCual McChonzie in the Kneppach, who were undoubtedly his near kindred.
(Argyll Charters.)"   There was an Archibald Campbell designated first of Lerags in 1630; he
was a son of John Campbell, fourth of Lochnell.

arrangement of the quite common foliaceous scrolls on the back of the monument.

Regarding the figure of Our Lord, the attitude in which He is represented, the body slightly sunk and the knees forced outwards, is reminiscent of the traditional lines of French fourteenth-century ivory carvings. The inference that may be drawn from this is, that an imported ivory carving or other work of art was perhaps the origin of the sculptor's conception of the subject. The head of the Crucified is inclined to the right at a lesser angle than as shown on the ivory examples, where it hangs forward 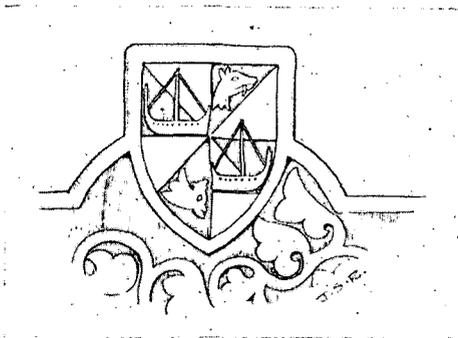against the right shoulder; but on the Lerags Cross this can be accounted for by the thin nature of the slab the sculptor



Fig. 4. Coat of Arms on Lerags Cross.

had at his disposal, it being impossible to render the head in greater relief than the rest of the body.

There is a marked similarity between the Lerags figure and the one on a simple cross-head of slate from Taynuilt (fig. 5), now in the National Museum of Antiquities. The outline of the bodies and the arrangement of the loin-cloths correspond, the only difference being that the hair in the former falls from the Crown of Thorns in conventional locks terminating in curls, whereas in the other case the hair is straight in outline and disappears behind the shoulders.

A figure, somewhat similar to the above, is depicted on the margin of one of the pages of the Herdmanston Breviary[1] (fig. 6). This drawing was probably executed in



Fig. 5. Cross from Taynuilt.

[1] This Breviary was probably made in England about the end of the thirteenth century. In the first half of the following century it appears to have come into the possession of the family of St Clair of Herdmanston in East Lothian. It is now preserved in the National Library of Scotland.

the latter part of the fourteenth century, after the book had come to Scotland.

The cross - heads bearing Crucifixion scenes can be conveniently arranged into three classes: Class 1. The disc-head —this is the commonest form, and can be subdivided into three types: (A) Those bearing the figure of the Crucified Saviour with or without the rood. (B) Those with the figure on the rood between St Mary and St John. (C) Those similar to the last, but having attendant figures of saints and angels. Class 2. The *cross-patonce* head with the single figure only. Class 3. The Latin cross with or without adjuncts at the intersection of the arms, and having the single figure only.

In general, the treatment of the figures on the cross-heads show an indifference on the part of the craftsman adequately to reproduce the human form. All the attendant figures are smaller in scale than the principal with which they are grouped.
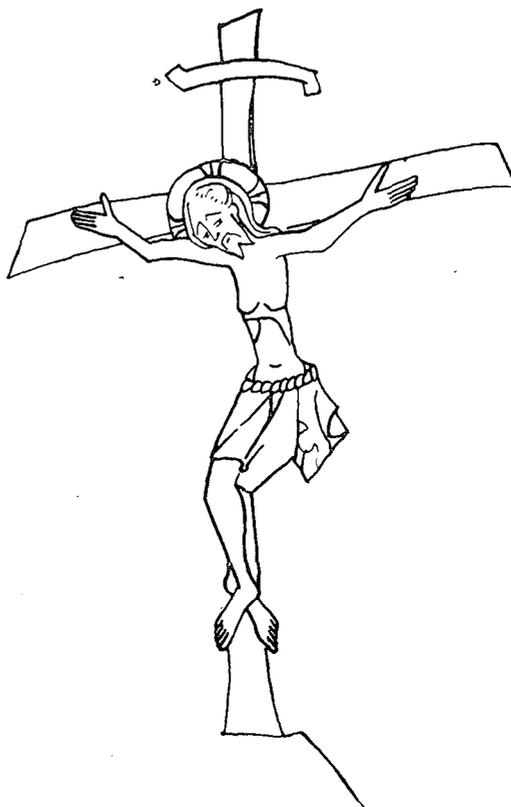
Fig. 6. Crucifix from Herdmanston Breviary.

CLASS 1. EXAMPLES OF (A) TYPE.

*The MacLean Cross, Iona*[1] (fig. 7).

The figure is set within a panel contained in the disc; it is now indistinct, being so heavily coated with lichen that it is impossible to determine the details. Former illustrations show the head surrounded by a nimbus, the feet separate, and the body habited in a long robe. Judging from other West Highland examples, the garment is more likely

[1] Stuart, *Sculptured Stones of Scotland*, vol. ii. p. 27, Pls. xlii. and xliii. ; O.S. 6-inch map, Argyll, Sheet 104. Scheduled Ancient Monument, 1927.

to be an extended loin-cloth falling from the waist to the ankles like a skirt. The rood appears to have expanded ends as in the Crucifix on the font from Loch Eynort, Skye, now in the National Museum of Antiquities (fig. 22).

*Cross, formerly at Kilmichael-Glassary, now at Poltalloch*[1] (fig. 8).

In this case the figure is set within the disc and the upper part of the cross-shaft. The hands are on a level with the top of the head, which is
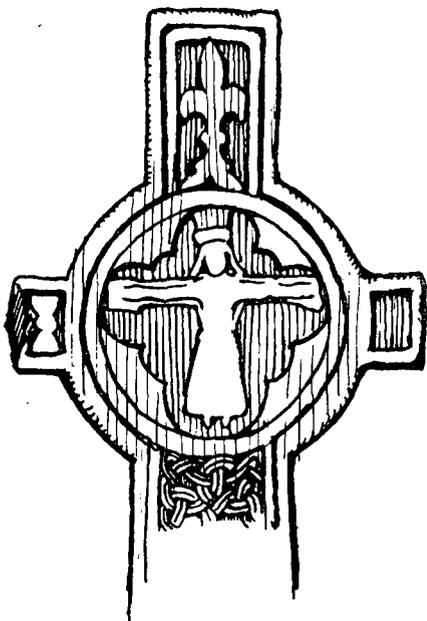


Fig. 7. The MacLean Cross, Iona.

Fig. 8. Kilmichael-Glassary Cross, now at Poltalloch.

slightly inclined towards the right shoulder. The loin-cloth is simply represented by a series of angular folds placed one above the other.

*The High Cross at Oronsay Priory*[2] (fig. 9).

This cross is one of the finest examples of its class. The Saviour is suspended on the rood with the head well below the level of the hands.

[1] Stuart, *Sculptured Stones of Scotland*, vol. ii. p. 30, Pl. lviii.; O.S. 6-inch map, Argyll, Sheet 149, S.W. Scheduled Ancient Monument, 1927.
[2] *Ibid.*, vol. ii. p. 25, Pls. xxxviii. and xxxix.; O.S. 6-inch map, Argyll, Sheet 165. Scheduled Ancient Monument, 1927.

The body is straight and the head erect, and the loin-cloth falls to the knees in four petal-shaped divisions. The rood is of the *cross-raguly* [1]
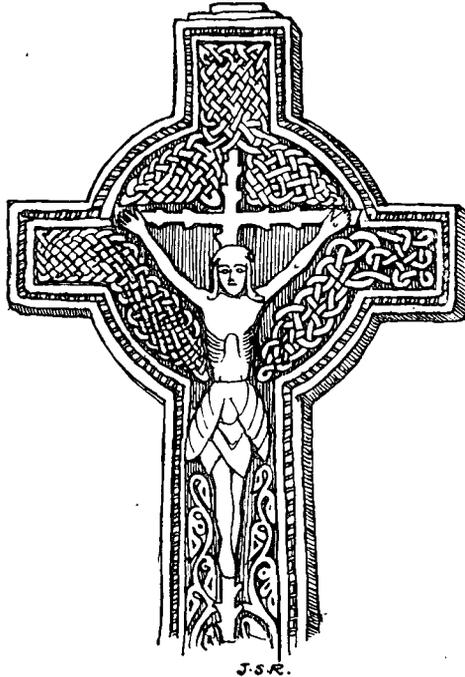


Fig. 9. Head of the High Cross at Oronsay
Priory.

pattern, *i.e.* showing projections resembling the stumps of lopped-off branches. Elaborate plaited ribbon designs fill the spaces surrounding the Crucifix.

### Head of a Cross at Kilchoman, Islay [2] (fig. 10, No. 1).

The figure is represented without the rood, and is closely surrounded by foliated scroll-work. With the exception of the feet it is contained

---

[1] An example of a shaft of a *cross-raguly* appears on the lower part of a cross-shaft preserved in the porch of the church at Kilchoman along with the cross-head of Class 1 (A) type noted (Graham, *Carved Stones of Islay*, p. 56, Pl. xv.), and also on a cross-shaft similar to the last at Kilmoruy, Bracadale, Skye (*Inventory of Ancient Monuments (Scotland): Outer Hebrides, Skye and the Small Isles*, No. 474, fig. 226). Raguly crosses were much in use in the fifteenth century, but the pattern goes back to much earlier times, and is common on English MSS. of the eleventh century.

[2] Graham, *Carved Stones of Islay*, p. 58, No. 52, Pl. xvi. ; the greater part of the shaft which is detached from the head still survives. O.S. 6-inch map, Argyll, Sheet 207.

within the circumference of the disc.   The head is inclined, and on the same level as the hands.

### *Head of a Cross at Kilchoman, Islay* [1] (fig. 10, No. 2).

The Crucifix occupies the head and the upper part of the shaft.   The treatment is simple, the loin-cloth is represented terminating in two pointed folds.
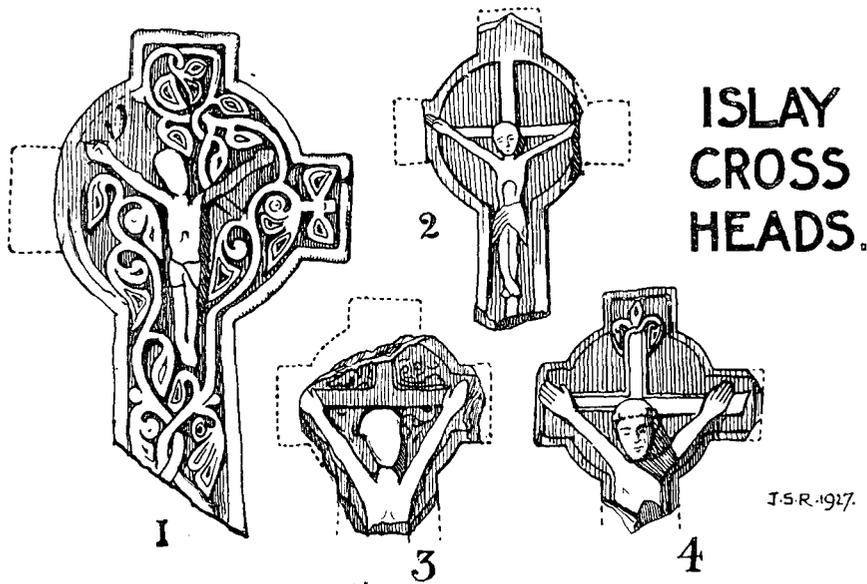


Fig. 10.  Heads of Crosses (1) and (2) at Kilchoman; (3) exact locality unknown; (4) at Nereabolls, Kilchoman.

### *Fragment of the Head of a Cross from Islay* (fig. 10, No. 3).

In this example the body of the crucified figure on the rood has occupied the upper part of the shaft only.   The head and arms are within the disc.  The head is slightly inclined, and the hands are extended to a level above it.  Foliaceous sprays fill the spaces above the arms of the rood, but these are greatly worn down.   The stone is in the National Museum of Antiquities.

[1] Graham, *Carved Stones of Islay*, p. 59, No. 53, Pl. xvii.

*Head of a Cross at Nereabolls, Kilchoman, Islay* [1] (fig. 10, No. 4).

The arrangement of this figure is similar to the last. The rood has a simple margin which terminates at the top in a fleur-de-lis; the rood extends into the arms of the cross.

*Cross-head at Rodil, Harris* [2] (fig. 11, No. 1).

This is now set on a modern base, and is preserved within the Church of St Clement. The figure occupies the lower part of the disc
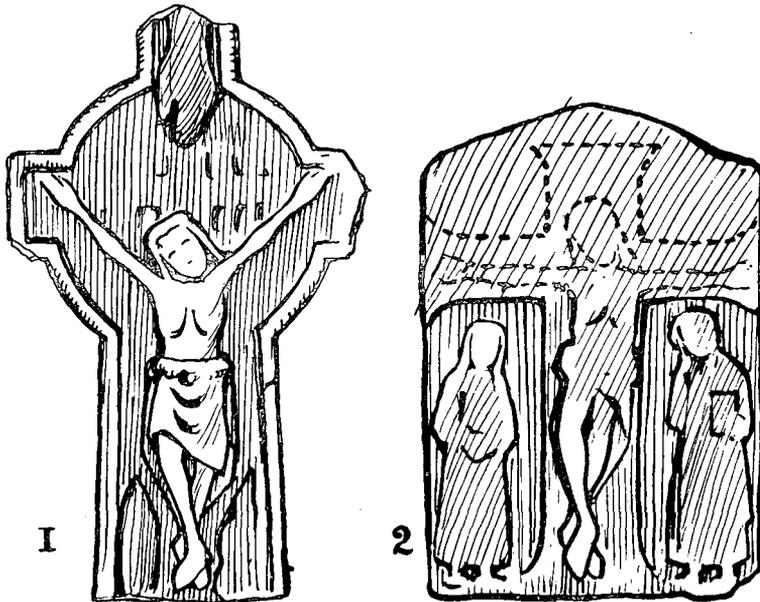


Fig. 11. (1) Head of Cross and (2) Crucifixion Panel at Rodil, Harris.

and the neck of the shaft, and appears to have been suspended from a rood. It is heavily girded at the waist with a loin-cloth, the back fold of which falls to the heels and terminates in a V-pointed end. The knees are bent outwards, and the legs are crossed above the ankles and the feet at the toes. In the upper arm is a prominent object, no doubt representing a *manus Dei*.

[1] Graham, *Carved Stones of Islay*, p. 66, No. 62, Pl. xix.
[2] O.S. 6-inch map, Inverness-shire (Hebrides), Sheet 28. Under the guardianship of the Anc. Mon. Dept., H.M. Office of Works. The cross until the end of the eighteenth century stood on an eminence a short distance west of the church, where a cairn now marks the spot.

## EXAMPLES OF (B) TYPE.

*The MacMillan Cross, Kilmory of Knapdale*[1] (fig. 12, No. 1).

The group of figures is set within the circumference of the disc. That of Our Lord on the rood has the head leaning to the right, and the arms inclined slightly upwards. There are indications that the figure may have been bearded. The body is girded by a loin-cloth of a looped conventional form, widely splayed at the foot. The attendant figures are crudely represented; their feet rest on the terminals of the foliated scroll-work that occupies the upper part of the shaft. Over the rood are two interlaced foliaceous stems, one of which is the extension of the tail of an animal which occupies the right arm of the cross, and the other of an interlaced knot which occupies the left arm.

*Cross, formerly at Kirkapool, Tiree, now at Inveraray Castle*[2]
(fig. 12, No. 2).

In this case the group is set well within the disc and surrounded by a pattern of trefoil leaves which spring from the margin, a border which also occurs on the back of the head of the MacLean Cross at Iona. The head of the Saviour is inclined, the loin-cloth is of a simple conventional form, the feet rest on a crudely executed foliated spray, and the upper end of the rood terminates in two trefoil leaves which extend on either side above the arms. Within a panel in the upper arm of the cross is an archaic representation of St Michael.[3]

*Cross-head formerly at Eileen Mor, Kilmory, Knapdale*[4]
(fig. 12, No. 3).

It is to be regretted that this interesting example has recently disappeared from the island. For many years it was preserved within

[1] Stuart, *Sculptured Stones*, vol. ii. p. 23, Pl. xxxiii.; White, *Knapdale*, p. 60, Pl. xvi.; O.S. 6-inch map, Argyll, Sheet 190, N.W. Scheduled Ancient Monument, 1924.

[2] Stuart, *Sculptured Stones*, vol. ii. p. 29, Pl. lii., O.S. 6-inch map, Argyll, Sheet 133, N.W.

[3] Carvings of St Michael are not infrequent on mediæval West Highland monuments (this saint is associated with early Norse imagery), and the cult appears to have originated in these parts in Viking times. The survival of Viking influences may also be noted in the use of the two animals connected with the foliaceous scrolls, and in the carved representations of the so-called Galley of Lorn; the latter resemble the Viking long boat and not the ship used in mediæval times elsewhere in Western Europe.

[4] White, *Knapdale*, p. 78, Pl. xxxii. Reported in 1922 as having been removed. An attempt was made through the press in 20th–21st January 1926 to have the stone restored, but this was unsuccessful. Two fragments of the shaft of this cross are still to be seen on the island. The lower one is set into the ground on an eminence, and the other is built into the masonry of late date at the Chapel.

The guardianship of the monuments on the island is now under Anc. Mon. Dept., H.M. Office of Works. · O.S. 6-inch map, Sheet 190, N.W.
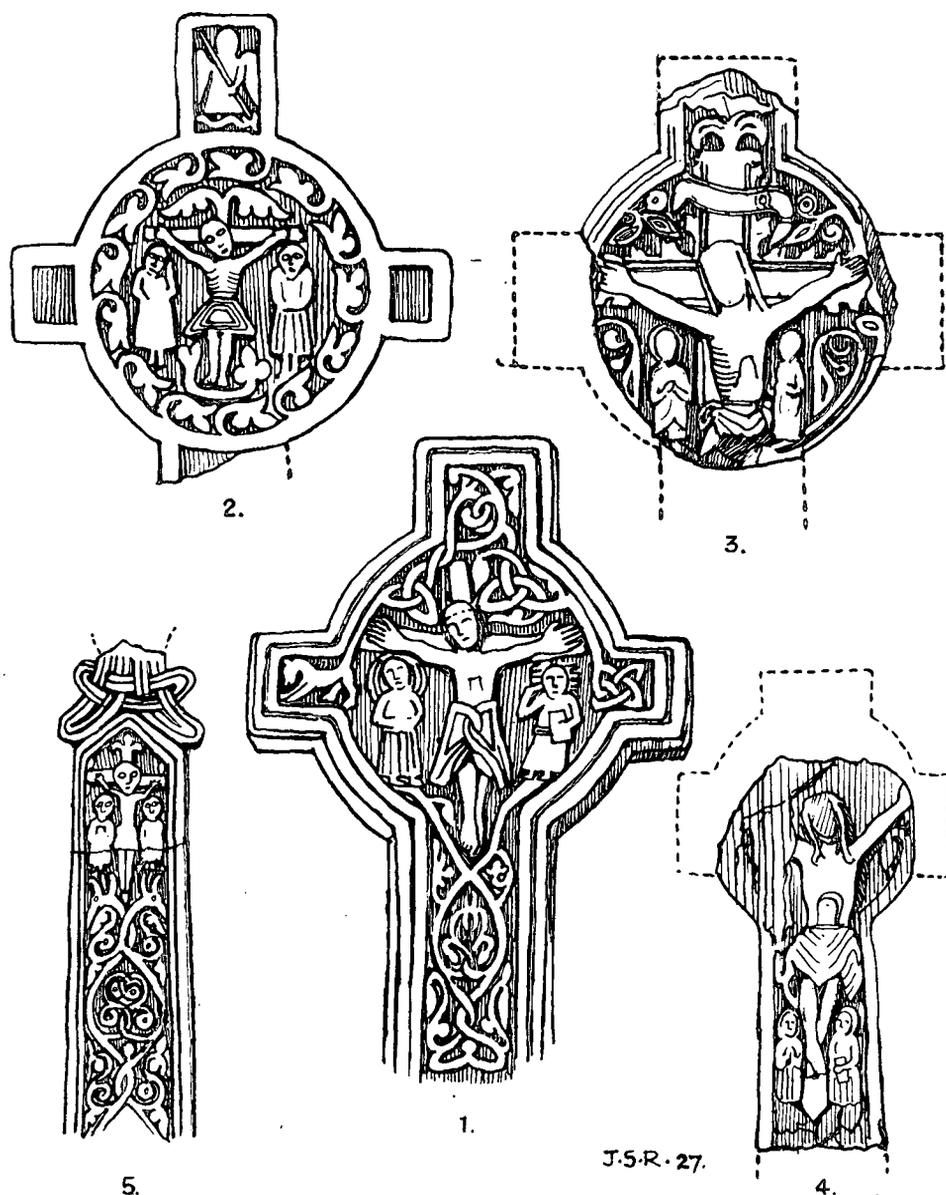
Fig. 12. Heads of Crosses, (1) the MacMillan Cross at Kilmory, Knapdale; (2) from Tiree, now at Inveraray Castle; (3) formerly at Eilean Mor, Kilmory, Knapdale; (4) at Kilchoman, Islay; (5) at Kilmore, Dervaig, Mull.

the ruined Chapel of St Cormac. The rood on which the Saviour hangs occupies the head and upper part of the shaft of the cross. The three arms are margined and crocketted (*cross-raguly* pattern), and the top of the rood terminates in a fleur-de-lis. Over the Crucified, affixed to the rood, is the *titulus* or scroll bearing the inscription INRI, now badly defaced. This is the only instance in which this feature occurs on these monuments. The attendants are much smaller in scale than the central figure. They are arranged within the disc and occupy the space immediately under the arms of the Crucified. The remaining spaces are filled with a leaf pattern.

*Fragment of a Cross at Kilchoman, Islay*[1] (fig. 12, No. 4).

The Crucifixion scene occupies the head and the upper part of the shaft. Small figures of St Mary and St John are introduced into the narrow spaces on either side of the legs of the Saviour, their heads being level with the knees.

EXAMPLES OF (C) TYPE.

*The Campbeltown Cross*[2] (fig. 13, No. 1).

This fine example of a free-standing cross has a disc-head measuring
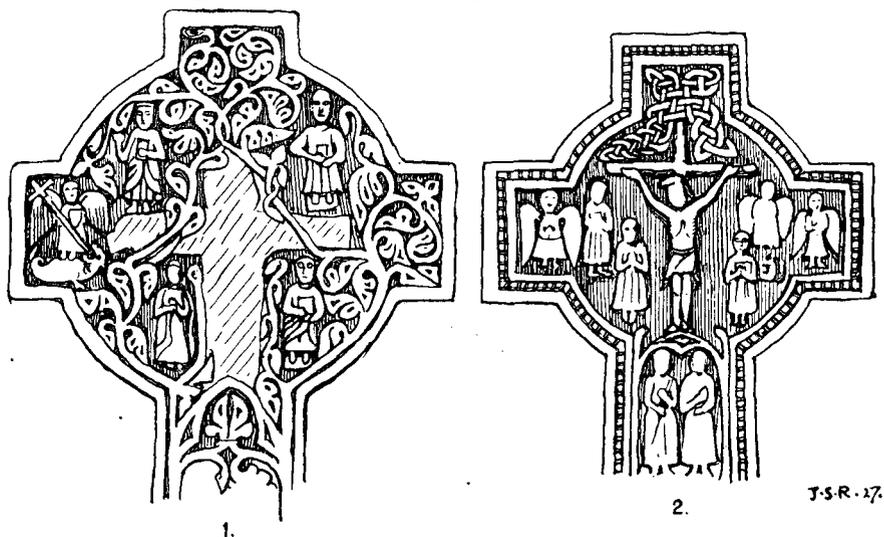


Fig. 13. The Campbeltown Cross and the High Cross, Kilchoman.

[1] Graham, *Sculptured Stones of Islay*, p. 58, No. 52, Pl. xv.; O.S. 6-inch map, Argyll, Sheet 232. Scheduled Ancient Monument, 1927.

[2] White, *Kintyre*, p. 97, Pl. xi.; Stuart, *Sculptured Stones*, vol. ii. p. 22, Pls. xxix. and xxx.; O.S. 6-inch map, Argyll, Sheet 257, N.E. Scheduled Ancient Monument, 1927.

3 feet 4½ inches in diameter, the largest one recorded. The figure of the Saviour has been erased; when this was done stems were introduced to link up the foliaceous scroll patterns which occupy spaces within the disc. Below the arms of the rood are St Mary and St John, and above are two other saints. A figure of St Michael occupies the right arm of the cross.

### The High Cross, Kilchoman, Islay [1] (fig. 13, No. 2).

This cross has the group complete and set within the disc. In addition to the three principal figures of the Crucifixion scene there are two angels on the horizontal arms of the head of the cross. A saint is on St Mary's right, and a winged figure, probably St Michael, is on St John's left. The rood appears to be of the *cross-raguly* pattern, and the space above its arms is filled, as in the Oronsay example, with plaited ribbon pattern. The feet of Our Lord rest on an arch which forms the head of an underlying niche containing two figures larger but similar to that representing St John.

### CLASS 2.

### Cross at Kilberry, Knapdale [2] (fig. 14).

The figure of the Lord depicted as in agony, with the body sunk and the legs contorted, may be considered from the point of view of attitude the most remarkable of those dealt with. In a measure it resembles the figures on the Taynuilt and the Campbell of Lerags



Fig. 14. Head of Cross at Kilberry, Knapdale.

Crosses, and the supposition that the craftsman copied it from some earlier work of art is again indicated. The rood has a long and slender shaft which rises from a grotesque animal figure; above this, on either

[1] Graham, *Sculptured Stones of Islay*, p. 52, Pl. xiii.; O.S. 6-inch map, Argyll, Sheet 232. Scheduled Ancient Monument, 1927.

[2] White, *Knapdale*, p. 40, Pl. ix.; O.S. 6-inch map, Argyll, Sheet 200, S.E. Scheduled Ancient Monument, 1927.

side branch off foliated stems that curl upward and terminate in entwined branches. At the top of the rood are two objects resembling pendant fruit. The whole of this design is enclosed within a margin ornamented with the dog-tooth enrichment, and the ends of the arms are unfortunately damaged.

### Cross at Inveraray [1] (fig. 15).

As in the Campbeltown Cross the Crucifix has been erased, and the stems of the foliaceous sprays which closely surround it are linked
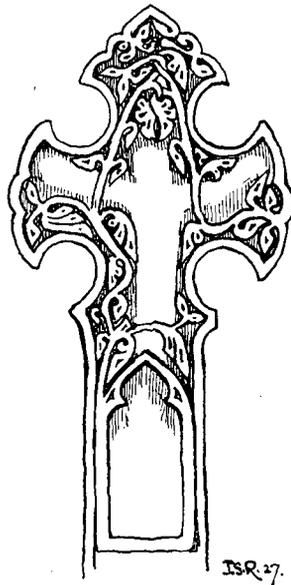
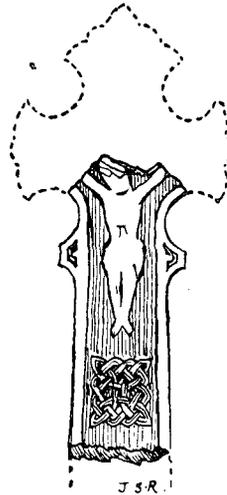

Fig. 15. The Inveraray Cross.          Fig. 16. The Saddell Cross.

up. A figure of St Michael has been chiselled away from the back of the upper arm of the cross.

### Cross-head formerly at Saddell Abbey, Kintyre [2] (fig. 16).

This example has disappeared in recent years. The figure of Our Lord is on the neck of the shaft; only the head and arms appear above this level. An illustration in White's *Kintyre* suggests that there might have been an heraldic shield on the back of this relic.

[1] Stuart, *Sculptured Stones*, vol. ii. p. 22, Pl. xxxi. ; O.S. 6-inch map, Argyll, Sheet 133, N.W.
[2] Captain MacLeod Campbell of Saddell informs me that a yachting party carried away this relic some years ago ; White, *Kintyre*, p. 169, Pl. xl. ; O.S. 6-inch map, Argyll, Sheet 247, S.W.

CLASS 3.

*Cross at Kilmartin* (fig. 17, Nos. 1, 2, and fig. 18).[1]

The arms of the cross-head have been broken off; they had slightly expanded ends, and at each intersection was a pierced quadrantal



1       2

Fig. 17. Cross at Kilmartin.

support suggestive of the ring-headed cross-head of early date. On the front of the monument the figure of the Crucified occupies the head and the upper part of the shaft; it is much more refined in treatment than the contemporary figures on the crosses described. The head, which inclines forward towards the right shoulder, is in high relief, and a great deal of feeling is expressed in the face. A circlet of what may be hair

[1] O.S. 6-inch map, Argyll, Sheet 149, N.E. Scheduled Ancient Monument, 1927.

falls from the Crown of Thorns down the front of the neck.  The arms
are placed in a horizontal manner, the legs are straight and crossed at
the ankle.  The loin-cloth, falling in folds to the knee, is rolled at the top,
and this appears to terminate in rope-moulded extensions.

Below the figure is a double leaf scroll, ending at the top in a
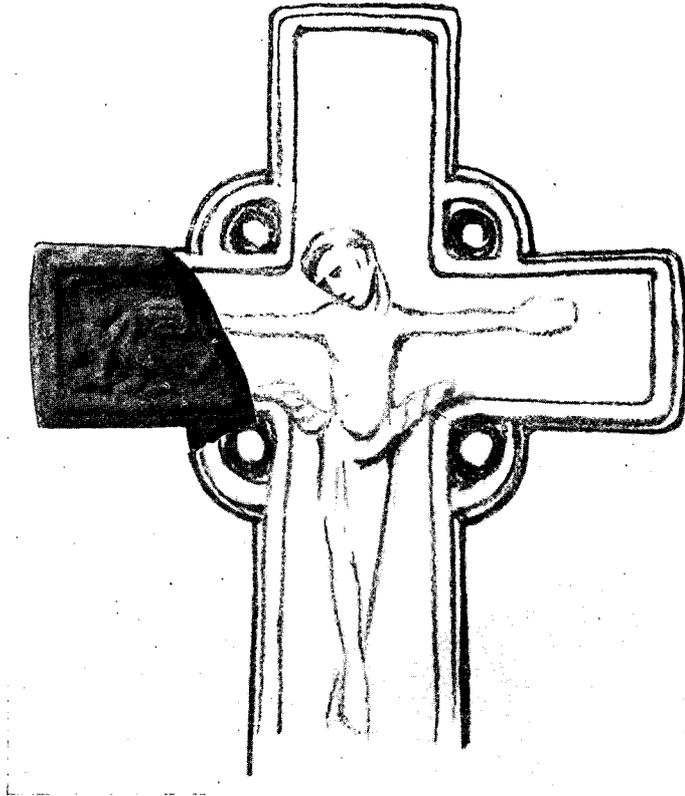zoomorphic design.



Fig. 18. Cross at Kilmartin.

On the back of the cross-head is a "Christ in Majesty" sculptured
in low relief and surrounded by a roll moulding.  The figure is gowned
and mantled and is represented seated; the feet are bare and the hands
uplifted—the left one extended with the palm outwards, and the right,
now broken, probably raised in the gesture of benediction.  The
influence of the twelfth-century representation of the subject can be
discerned in the treatment and design of this sculpture.

The detached right arm of the cross (Fig. 18) now lies beside the

monument; the front contains the hand of the Saviour and a dragonesque animal, the back, except for the moulded margin, is plain.

### Detached Head of a Small Cross at Kilmartin (fig. 19).[1]

The upper arm of the cross is broken off and the intersections have each a small truss-like support. The figure is much worn, and it resembles that on the cross-head from Kil- michael-Glassary.

### Cross-head from Taynuilt (fig. 5).

This is a simple Latin cross of slate ; the figure on it has already been described, being similar to the one in the Lerags Cross.

The following Crucifixion scenes are to be noted besides these on the cross-heads. A crude representation of the Crucifix with figures of St Mary and St John on the top of a cross-shaft in the kirkyard of Kil- more, Dervaig, Mull[2] (fig. 12, No. 5). A similar group of considerable artistic merit sculptured in low relief on the upper end of a recumbent grave slab in the kirkyard of Kil- brennan, Kintyre[3] (fig. 20, No. 2). An extremely crude Crucifix in the centre of a stone panel at Innishael, Loch Awe[4] (fig. 20, No. 1). On either side



Fig. 19. Cross at Kilmartin, Argyll.

of the rood are simple figures, each presenting a chalice as if to collect the blood dropping from the wounds of the hands. They are habited in long garments drawn in at the waist. In the kirkyard of Kilkerran, near Campbeltown,[5] on a cross-shaft apparently of late mediæval date, there is a panel containing a Crucifixion scene of a type different from those already described (fig. 21). Our Lord is depicted crucified on a low
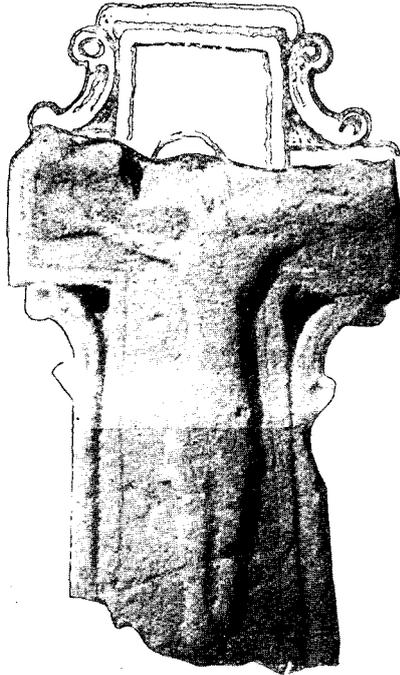
[1] Scheduled Ancient Monument, 1927.
[2] *Proc. Soc. Ant. Scot.*, vol. lx. p. 123 ; O.S. 6-inch map, Argyll, Sheet 52.
[3] White, *Kintyre*, p. 186, Pl. lii. 2 ; O.S. 6-inch map, Argyll, Sheet 213, S.E.
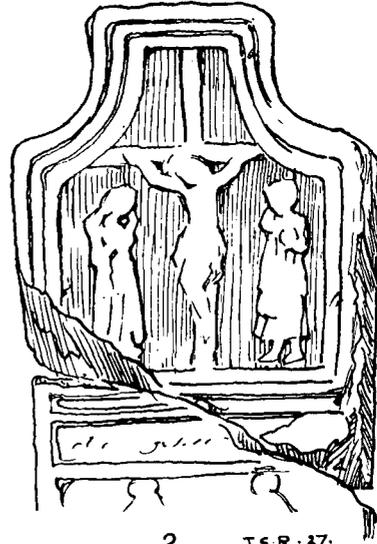[4] O.S. 6-inch map, Argyll, Sheet 113, N.W.
[5] Stuart, *Sculptured Stones*, vol. ii. p. 29, Pl. lix. ; White, *Kintyre*, p. 95, Pl. viii. ; O.S. 6-inch map, Argyll, Sheet 257, S.E.

cross and appears to be gowned. The head is nimbused, the arms are extended direct from the shoulders, and the feet appear to be separate.
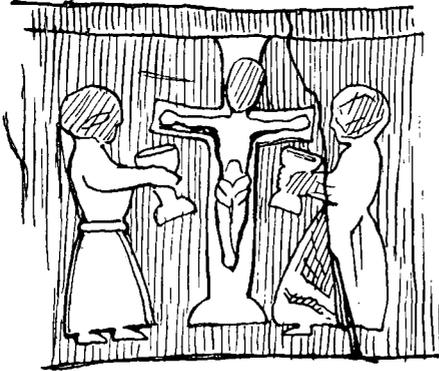


1.

Centre of Sculptured Slab
at Innishael.

2.    J.S.R. 27.

Fig. 20.

Upper end of a recumbent Grave
Slab at Kilbrennan.



Fig. 21. Crucifixion
Panel on a cross-
shaft at Kilkerran.

On His right is Longinus thrusting the spear into the side, and on His left is Stephaton presenting the sponge on a pole. Over the arms of the cross are the angel figures which are usually represented bearing respectively the Sun and Moon. The portrayal of the subject in this manner occurs on early Christian monuments in Ireland and in the Northumbrian district of England. It is rudely depicted, without the angels, on an early free-standing cross from Camuston, now in the grounds of Panmure House, near Carnoustie,[1] and also on the fragment of an early cross-shaft from Abernethy, Perthshire, now in the National Museum of Antiquities.[2] It is a scene also frequently reproduced by the ivory and metal craftsmen of Carolingian times, and is often portrayed in examples of Romanesque art.

There is little doubt that this is again a case of the sculptor's design being influenced by an imported work of art of an earlier period.

[1] *Early Christian Monuments*, pt. iii. p. 252.    [2] *Ibid.*, pt. iii. p. 310, fig. 325.

A crucifix of archaic type is carved on the late fifteenth or early sixteenth century font from Loch Eynort, Skye (fig. 22). The terminals of the rood expand in a manner similar to the example on the MacLean Cross. The figure is badly proportioned, the legs are crossed below the knees, which are bent outwards.

An interesting relic from Texa, Islay (fig. 23), now in the National Museum of Antiquities, appears to have been an unfinished disc cross-head of large demensions, cut down and adapted as a socket stone for a free-standing cross. The carving, now incomplete, represents the Crucifixion with the two attendant figures. The hands of the one are
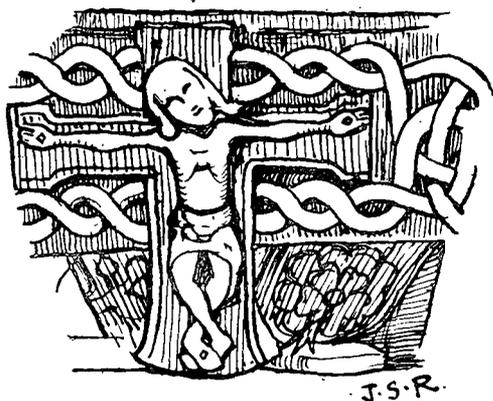


Fig. 22. Crucifixion on a Font from
Loch Eynort, Skye.



Fig. 23. Unfinished Cross-head from
Texa, Islay.

clasped on the breast, and the right hand of the other is raised to portray grief. The socket has been cut through the body of the Crucified.

Examples are also to be found in buildings. A crucifix with attendant figures is carved on the cap of one of the round pillars of freestone on the south side of the choir at Iona Cathedral. A similar group appears in a panel of dark schist over the arched recess of a mural tomb in the south wall of the nave of St Clement's, Rodil (fig. 11, No. 2). The upper part is decayed, but, however, there is sufficient evidence to show that the cross had expanded ends and that the arms of Christ were extended in horizontal manner. The loin-cloth is similar in arrangement to that on the figure on the cross-head in the same building (fig. 11, No. 1). There is also a crucifix carved in freestone over the late doorway in the north elevation, the stone at one time having formed the keystone of an arch. The figure, which is now badly weathered, has been carved in high relief, and resembles the one on the Kilmichael-Glassary Cross

(fig. 8).  In the same church an interesting panel representing the Holy Trinity (fig. 24) forms the central feature of the arch over the recessed tomb of Alexander Macleod, dated 1528.  The seated figure of God the Father, clothed in a robe and mantle, holds the Cross with God the Son. The Cross has slightly expanded ends, and in the treatment of the limbs the figure resembles the Christ on the Loch Eynort font (fig. 22).  Above the shoulders of God the Father are the eagle and the winged human figure, and below the feet, the winged bull and winged lion, each bearing a scroll on which has been inscribed respectively the name of the Evangelist symbolised.  The descending dove representing God the Holy Ghost, which has now disappeared, has no doubt been carved on the Christ.
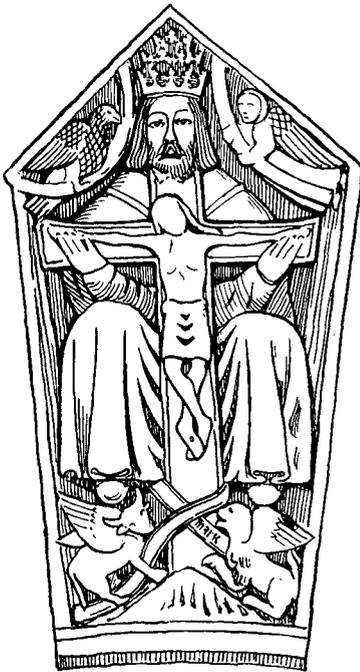
Owing to the survival of the use of archaic representations of the human figure and other features, which, strictly speaking, belong to an earlier period than the times in which the free-standing crosses inventoried in this paper were made, it is difficult to date them.  There are, however, three actual dated examples — the Lerags Cross, 1516; the fragment of a cross-shaft at Ardchattan Priory, 1500; and the fragment of Abbot MacKinnon's Cross, now in the Cathedral of Iona, 1489.  We can therefore conclude that, like these, the other crosses and cross-heads dealt with were produced during the fifteenth and sixteenth centuries. I suggest that the Kilberry, MacMillan, and MacLean Crosses, the one from Kirkapool, Tyree, and the cross-shaft at Kilkerran are the earlier examples, and are of fifteenth-century date, and that the others belong to the last quarter of the fifteenth and the first half of the sixteenth centuries.



Fig. 24.  Holy Trinity Panel at Rodil, Harris.

Some of the drawings of the crosses have been copied from illustrations in Stuart's *Sculptured Stones of Scotland*, vol. ii., White's *Archæological Sketches—Knapdale and Kintyre*, and Graham's *Sculptured Stones of Islay*, and have been corrected from any available photographs.

Since going to press I have been informed by Mr J. Graham Callander that he had recently seen in the kirkyard of Kilmory, Arisaig, a grave-slab with two sculptured panels, the dexter containing a nimbed figure of Our Lord on the Cross, somewhat resembling those on the Loch Eynort font (fig. 22) and on the two panels at Rodil (figs. 11, No. 2 and 24) and the sinister the figure of an ecclesiastic in eucharistic vestments.