

I.

ECCLESIASTICAL REMAINS IN THE NEIGHBOURHOOD OF LUSS, WITH NOTES ON SOME UNRECORDED CROSSES AND HOG-BACKED STONES. BY A. D. LACAILLE, F.S.A. SCOT.

INCHTAVANNACH.

The principal part of this paper is devoted to the description of a number of pre-Reformation remains studied during the past year in the neighbourhood of Luss, Dumbartonshire. Only antiquities in that district and monuments in the parish graveyard, hitherto unrecorded, presenting distinct evidence of ecclesiastical influence are dealt with.

In point of antiquity, the region, concerning which so little has been written, must take a prominent place, as here are some of the most ancient ecclesiastical locations in the west of Scotland. It was at Bandry, to the south of Luss, that Cessóc, Ceaság,¹ or, as he is better known, Kessog, the tutelar saint of the locality, suffered a cruel death in the early part of the sixth century. The violent end of this missionary of the early Church constitutes one of the first martyrdoms for the Faith in this country.

¹ Watson, *The Celtic Place-names of Scotland*, p. 277.

Bandry is opposite Inchtavannach, for many years the island home of St Kessog. On this island the parish of Luss had its beginnings in a manner akin to that in which originated the parish of Buchanan on the eastern side of Loch Lomond, in the nunnery founded in the eighth century on Inchcailleach.

It is fitting, therefore, that these notes should commence with a detailed reference to the island where dwelt Kessog, and whence he proceeded on the work which earned for him the perpetuation of his name in so many places.

Inchtavannach is one of the largest and most picturesque of the islands studding Loch Lomond. It is one mile in length and half a mile in breadth, and, like the majority of the islands forming the archipelago of the large loch, in its greater dimension, it lies almost due north and south.

As it now stands, the name, "Inchtavannach," is a corrupted form of *innis tigh a' mhanaich* (the island of the monk's house), and as its appellation would imply, the island was once the site of a religious foundation.

As well as having made an extensive exploration, I have gone as fully as possible into the local traditions relating to the island retreat of the pre-Columban missionary, whose memory in later times was honoured in the many dedications bearing his name. These occur not only in the vicinity of Luss, but are so widespread as to prove, if not how far Kessog's activities stretched, at any rate, the extent and popularity of his cultus.

While the data are scanty, and legends sometimes fanciful and to be treated with due reserve, yet linked up, they all form part of a chain useful in the corollation of the facts essentially connected with the early ecclesiastical history of the locality.

The steep rocky hill-top, figuring on the large scale Ordnance Survey Map as Tom na Clog (*Tom a' Chluig*, the hill of the bell), is where was placed, until the early years of last century, a bronze bell known as St Kessog's bell. It is said that when rung its summons called the people of the three parishes, Inchcailleach (now Buchanan), Kilmaronock, and Luss to their devotions. But if the comparatively small size of the examples of Celtic bells left to us be considered, tradition refers more probably to the ringing of the bell on the hill-top in pre-Reformation days at the same moment as the sacring bell at the elevation of the consecrated elements during Mass. So small a bell could certainly not have been heard so far off as in the distant parish of Kilmaronock. It is even doubtful if its ringing would be audible from the eastern side of the loch.

The history of St Kessog's bell comes to an end with the report that it was taken from the island and attached to, or placed upon, a memorial erected in the shallows near the western shore of the loch opposite Inchtavannach. Later the bell was removed and lost, since when it has never been heard of.

In the fifth of the Rhind Lectures of 1879, the late Dr Joseph Anderson mentions the Bell of St Kessog as being included in 1675 among certain feudal investitures of the Earldom of Perth. It does not seem likely that the Inchtavannach bell was the one in question. That referred to by Dr Anderson was associated with another coupled with the name of St Lolan; both bells became lost sight of, and nothing is now known of their existence.¹

Below the escarpment formed by the eastern slopes of Tom na Clog is a huge flat-topped quadrangle boulder of schist. The rock, 30 feet in girth and over 6 feet high, bears no markings; yet that it enjoyed certain importance in the past seems substantiated by its designation, *Clach a' Mhinisteir* (the minister's stone). Probably the place naturally marked by Clach a' Mhinisteir was one of the *diserts* or retreats of the holy Kessog, but whatever may be conjectured, the name given to the boulder must go back to early times.

The most interesting part of the island, and that furnishing more definite archæological evidence, is in the neighbourhood of the only inhabited locality at the south end. Here the arable land extends for a considerable distance on either side of the steading.

Mr William M'Ewen, the resident, states that the house occupied by him, though not an old one, stands on the site of previous buildings. From this sole representative of a family which has lived for generations on Inchtavannach, I was able to obtain some information useful in elucidating certain abstruse points regarding the island.

Until some sixty years ago a deep hollow, known as St Kessog's Cave, existed in the rock-face about 200 yards east of the house. Unfortunately the cave was destroyed when the rock was blasted to obtain building material. Vestiges of a structure, said to be the remains of a monastery, stood between the escarpment of rock and the shore. These turf-covered remains, I was told, had the appearance of great antiquity. As a convenient quarry they provided, when required, a source of easily obtained stones for building, and gradually the ruins disappeared.

Several dressed stones were found at this place, and these were built into the wall of a cowshed. My informant showed me a carved one built high up into the east wall, which had formed part of a string

¹ *Scotland in Early Christian Times* (First Series), p. 212.

course of masonry, and which bore a design consisting of running circles and ellipses.

Although the remains showing ecclesiastical influence are now reduced to the one fragment just described, one more point calls for attention. With this the account of Inchtavannach concludes, but added to the foregoing lends more weight in justification of the name borne by the island, once the seat of a Christian station, antedating by perhaps half a century the Columban foundation at Iona, and by two hundred years that of the convent on the sister island, Incheailleach (*innis nan cailleach* the island of the nuns), on the Stirlingshire side of the loch.

Mr M'Ewen says that on numerous occasions he turned up with the plough human bones in the field between his home and the site of the ruins. Evidently there had existed a burial-ground which could not have been for the laity, who would be interred in the parish graveyard on the mainland, but religious attached to a house conducted on monastic lines would be buried near their convent. No matter how small that might have been, it would certainly have its own cemetery. St Kentigerna's nunnery on Incheailleach, whose church being the principal one of the parish was, of course, possessed of a graveyard used both for those in Orders and laymen.

COPED STONES IN LUSS KIRKYARD.

On two previous occasions, in papers read to the Society, I have referred to certain sculptured stones in the kirkyard at Luss. Following the publication of these notices,¹ the delivery of lectures in the district, and mentions in the Press of different discoveries made in the neighbourhood, a growing interest has manifested itself in the parish, and, it may be added, that, as a result of the interesting finds made in the churchyard during the past few months, much care is being taken of the ancient cemetery. This is in no small measure due to the untiring efforts of the Rev. Thomas Jubb, M.A., and Mr Henry Lamond, F.S.A.Scot., Luss, who carrying with them the other members of the Parish Council, have caused to be made an elaborate plan of the kirkyard, and in the hands of the latter-named gentleman, a careful and detailed inventory of the monuments there has been compiled. All the sepulchral stones in danger of deterioration by weathering are in the course of being coated with a preservative.

Having informed the Luss Parish Council that it was my opinion that some still unrecorded pre-Reformation carved stones were in danger of being overlooked if not raised from the ground into which they were

¹ *Proc. Soc. Ant. Scot.*, vol. lix. pp. 144-6, and vol. lxi. pp. 137-42.

sinking, I obtained facilities to lift those which appeared worthy of examination. I have now to put down the result of the investigations which, supplementing the list of monuments previously noted, discloses that at Luss there exists a collection remarkable for diversity of type and one covering a wide range of periods. Moreover, it will be observed that as regards the carvings borne by some of the monuments hereinafter described, there are certain features unique in character and design.

In these notes, the different stones are dealt with in the order in which they were brought to light and in comparison with others of similar type, and not according to the assumed order of their antiquity.

The descriptions which now follow have been prepared in collaboration with Mr Lamond.

The first of these stones was unearthed by me in the latter half of 1926 at the most easterly part of the churchyard and about 15 yards from the church. It lay north-east and south-west, and it is quite improbable that the place where the stone was found was the situation originally occupied by it. In all likelihood it came to be where first noticed when the present church was built in 1875, as it is known that when the modern place of worship was in the course of erection, many stones were either taken away from the kirkyard or cast aside.¹

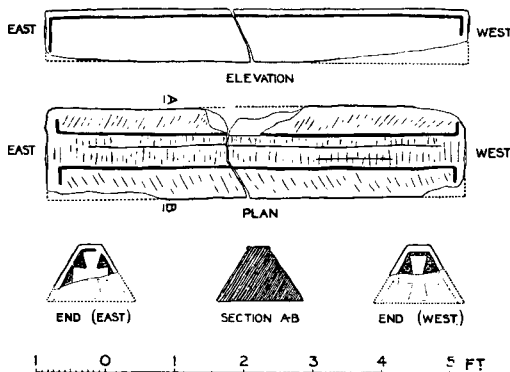


Fig. 1. Coped Stone at Luss.

On being taken from the ground in which it was embedded, with only a small portion of the top appearing, it was seen to be a monument of fairly coarse-grained sandstone, with sloping sides, flat top, and perpendicular ends (fig. 1). It was cleaned and measured after being replaced in the same position as that in which it was found, but was made to rest on a raised bed of stones so that it might not again sink below the surface, and in order that it might be better exposed to view.

When discovered it was seen to be broken across in two almost equal parts, while portions of the base at each end are missing. Although plain in appearance, the monument presents features which make it deserving of special comment. It measures 6 feet 2 inches in length and

¹ For example, a house in Luss (which I have not, so far, had the opportunity of examining) is known as the "Tombstone House," as in its walls are incorporated several tombstones removed from the kirkyard during the building operations fifty years ago.

9½ inches in height. The width of the horizontal top is uniformly 4 inches. Across the base it measures 1 foot 3 inches. So symmetrical is the design, that if the sloping sides were projected until they met, the cross-section would represent an equilateral triangle on a base of 1 foot 3 inches.

The ornamentation is simple. Both sides and flat top are edged with a rounded beading, but this is not continued along the base line of the sides. The three compartments thus outlined have been left plain by the sculptor. More specific decoration is confined to the two end panels. In both of these, now much mutilated, a flat beading, $\frac{3}{4}$ inch wide, edges what remains of the sloping sides. Within each end panel or compartment a cross stands out in high relief, projecting as much as $\frac{1}{4}$ inch beyond the beading. A restoration, based on what still exists, shows a cross 8½ inches in height by 6½ inches in width at the east. The similar cross at the west end seems to have measured 7¾ inches in height, while across the arms its width was 7 inches. The ends of these crosses are expanded. An odd feature of the symbol at the eastern end is that its right-hand corner runs into the beading forming the enclosing panel.

This stone is practically the same in section as the recumbent monument at Dornock described and illustrated in the *Proceedings*, vol. xix. pp. 408 and 411, fig. 3. The Dumfriesshire example, however, is richly ornamented and is grooved along its whole length near the base on both sides, and tapers slightly from head to foot. In height the Luss and Dornock stones are identical.

In April 1927 several monuments were dug out of the ground and set up on large stones in such a manner that their orientation was in no way altered and so that they could be seen by all. Some of the stones, however, present such peculiar features, that until their precise nature can be determined it is deemed advisable meantime to withhold a description.

A few feet to the south-west of the beautifully decorated hog-backed monument (fig. 2), referred to and figured in the *Proceedings*, vol. xix. pp. 418-9, was bared the stone whose description now follows. At first sight it seemed that only a narrow sepulchral slab was visible, but on being taken out of the soil an interesting but not uncommon type was exposed.

Save for some chipping and abrasion the monument, of a finely grained sandstone, is in a good state of preservation. It is a coped stone with flat top and sides half sloping and half perpendicular. It tapers in every dimension of its cross-section from west to east except in the height of its perpendicular sides, where the measurements are uniform throughout their length. The ends are perpendicular.

The stone measures 6 feet 1½ inch in length, the width at the base

of the west end is 1 foot 6 inches, but at the east end it is only 1 foot 3½ inches. The width at the top narrows from 11½ inches at the west to 9 inches at the east. The width of the coping on either side tapers in the same manner from 6½ inches to 5¼ inches. Both perpendicular sides are 5½ inches in height. West and east ends are 11 inches and 9 inches high respectively.

Each plane surface—top, sloping, and perpendicular sides and ends—has been treated as a separate panel by the sculptor, each panel being surrounded by a boldly carved rounded beading. The panels on the

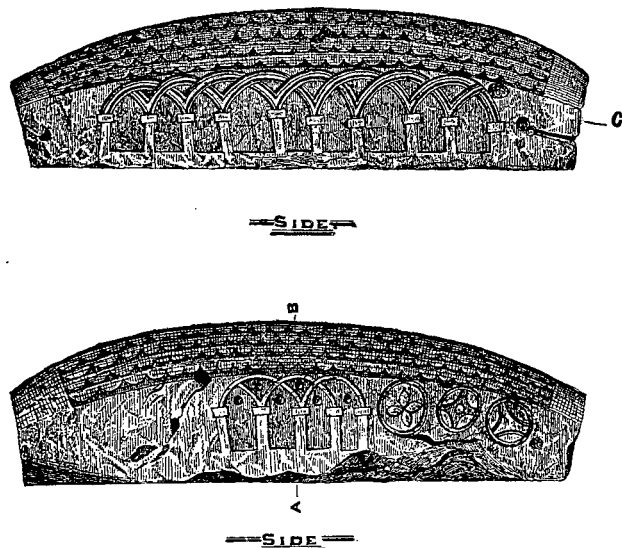


Fig. 2. Hog-backed Stone at Luss.

sloping sides are edged with a narrower beading, giving to the upper part of the stone a pleasing effect of finished design.

The panel on the west end of the stone contains an interesting and beautiful rendering of the Cross formed by a carving in low relief (fig. 3). The design roughly comprises a rhombus whose sides measure 5¼ inches. In its conception the design of the actual cross is as original as it is beautiful. The stalks of four long-stemmed trilobed leaves, resembling those on many West Highland grave-slabs of the fifteenth and sixteenth centuries, are arranged to cross each other vertically and horizontally in pairs. The stalks of each pair are placed side by side, and in relation to their terminal leaves back to back, with their ends reversed, one pair on the vertical diagonal and the other on the horizontal diagonal of the

rhombus. At the point of intersection the four stalks are interlaced. The trilobed leaf of each stem is bent sharply over to the right so that its tip meets the expanded end of the stem whose leaf is to the left, the edge of each leaf thus forming one of the sides of the rhombus. Each triangular space contains the three lobes of its own leaf on which is cut the veining. A berry at each hollow angle completes the design. The ends of three of the stalks are splayed so as to contain within their curves the tip of the leaf on the left hand. But instead of being splayed to a square-cut end as are the other three, the stalk whose base forms the head of the cross is completed by an openwork diamond.

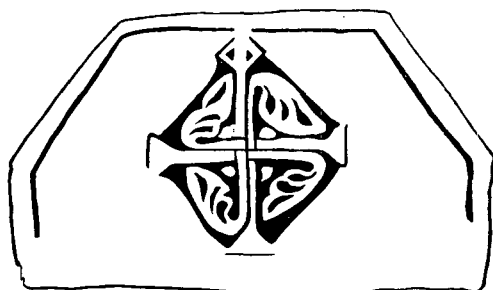


Fig. 3. End of Coped Stone at Luss.

The whole design takes the form of a swastika, the broken arms of which are sharply depressed. While similar in type, no two leaves in this scheme are exactly alike. The berry in the top left-hand hollow angle is in part worn away, but in the illustration it is shown restored where now missing on the stone.¹

The panel at the east end has been left untreated. At the west end on the flat top occur in late eighteenth-century letters, the initials "W. Mc." This modern chisel-work shows that this mediæval monument was appropriated to serve again as a memorial of the dead.

An extremely well-executed recumbent sepulchral monument, orientated east and west, lies in front of the north door in the church porch. It has lain exposed to the careless tread of every passing foot, and this, coupled with ordinary decay, has greatly impaired the surface. It is an unusually massive slab of the type which has a broad flat top, with sides and ends half sloping and half perpendicular. Only in respect of its width has the stone a pronounced taper, and that, as is to be expected, from the head towards the foot or from west to east. The length is 6 feet 10 inches. The base at the west end measures 2 feet 2 inches and at the east end 1 foot 8 inches. The top is 6 feet 3 inches in length and tapers from a width of 1 foot 4½ inches to 11½ inches in the direction indicated. The width of the slope of the sides and ends is 6 inches throughout, that of the perpendicular sides and ends being 5 inches.

¹ In the old graveyard on Inchcailleach, a stone of similar type is to be seen, and several other examples are preserved in the tower of Cambuskenneth Abbey near Stirling. On some of the latter the trilobed leaf occurs.

The top has received decorative treatment, but the surface is now so worn that only a pitted line and some indications of what was an interlaced pattern on the sloping part of the west end remain. It is quite clear that the top has been enclosed by a rounded beading, 1 inch broad, which has been continued down the sloping angle of each corner in the form of a round-ended frogging. Apart from the beading, no trace of carving exists on the sloping part of the east end, perpendicular ends, or sides. As in the case of the monument whose description precedes this, the stone has been used to cover an eighteenth-century grave, as the initials "R.McF" of similar appearance have been cut near the head.

Side by side with this recumbent slab is another coped stone probably of earlier date, which, in its shape, presents interesting features. It is as massive as its neighbour, but its structure suggests uncouthness. Its exposed situation and the extremely coarse grain of the sandstone from which it has been hewn have together resulted in such decay that it is now impossible to determine whether the monument has any sculpturings. All that can be said about this stone is that from its greatly accentuated coping, the likelihood is that it served as the lid of a stone coffin. In length the monument measures 6 feet 11½ inches, and in width 2 feet 2½ inches and 1 foot 7 inches at the bases of the west and east ends respectively. The width of the sloping sides tapers slightly from west to east, being 12½ inches at the west and 11½ inches at the east. The flat top also tapers from west to east—7½ inches, to 2½ inches. The height of the perpendicular part of the sides is uniformly 5 inches. Both ends are perpendicular and of the equal height of 12 inches. Part of the east end has been broken off.

A few feet to the north-east of the cross and sword slab referred to in our *Proceedings*, vol. xli. p. 140, and to the east of the church, the top and part of the north side of a recumbent and coped monument were noticed protruding above ground. When taken out of the soft bed of earth into which it had sunk, it was found to bear such remarkable ornamentation that this stone proves to be one of the most interesting relics in the ancient burial-ground (fig. 4). Unfortunately the top is much defaced by weathering and from being trodden upon, but enough remains of the sculpturings upon it to suggest the scheme of the design and to indicate certain portions of it. The stone lies east and west, but it is not known if it occupies its original position. In extreme length it measures 5 feet 11 inches; the width at the base of the west end is 1 foot 11 inches and at the east end 1 foot 10 inches. In perpendicular the sides measure 3½ inches; the ends which are also perpendicular are respectively at west and east 8 and 8¼ inches in height. From side to side, over the slightly rounded top at the east end, the measurement is 2 feet

1 inch, while over the more flattened coping at the west end the measurement is 2 feet 1½ inch.

Although this relic is hewn from a good class of sandstone, the markings on it are in places almost obliterated, but it may be that the distinctive feature was a Latin Cross in low relief, which extended the full length of the stone with its arms across the full width of the monu-

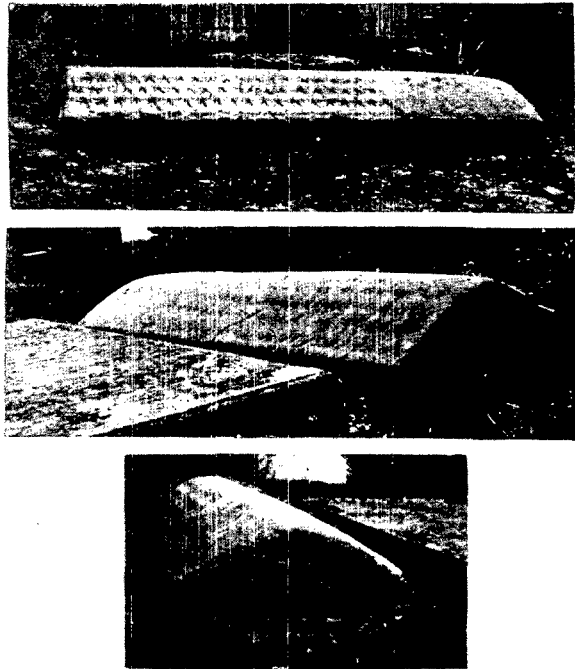


Fig. 4. Coped Stone at Luss.

ment. The shaft of the cross below the arms seems to have been a plain band 7 inches in width throughout its length of 3 feet 10 inches, while the arms were comprised of a similar band 7¼ inches in width. How the head of the shaft of the cross (if such indeed did exist) was finished off cannot now be determined, as both it and the small rectangular panels above the head and the arms are wholly wasted away. It is possible, however, that some sculpturings marked the head as well as these compartments of the surface. Such decoration as is now discernible is confined to the two panels measuring 3 feet 10 inches by 9 inches on either side of the presumed shaft below the arms.

On the north aspect of the coping the full rectangular space is occupied by three rows of triangular scales cut in relief. The scales are imbricated like those of a fish, each upper one being superimposed upon the two beneath it. There are twenty of these scales in each row. The similar space on the south of the coping is occupied by a skilful variant in design which, though completely different, exactly balances the pattern on the opposite side. Here the pattern consists of twenty-six chevron bands in low relief, the chevrons being thrice repeated in each band and the bands being arranged alternately broad and narrow, thirteen of each across the panel originating at the side of the shaft and terminating at the side of the stone. The three longitudinal rows of chevrons thus balance the three opposing rows of scales. Towards the western end of the stone the chevrons, although defaced, are still distinguishable.

The sides are finished off by a rebate $\frac{1}{8}$ inch deep and $\frac{1}{4}$ inch wide which follows the outline of the coping at the east end, but through weathering and wear has been wholly lost at the west end which, however, is marked by a broadly and deeply incised cross. Now imperfect at top and foot, the symbol, when originally carved and in a complete state, would measure 8 inches down and across its equal arms, which have expanded ends, and present the feature of a cross pattée, a type of cross found carved on a monolith at Arbirlot, Angus.¹

Near the embankment above the riverside to the south of the church is a stone of the same type but of much less massive proportions and with less pronounced coping. The stone has so greatly deteriorated by being trodden upon in its situation at the side of a path, and by water dripping from overhanging trees in rainy weather on to its surface, that no original carved work is now apparent thereon; even the edges are worn and chipped. Like some other ancient stones in the churchyard it has served to mark a post-Reformation burial, as defaced initials and the date 1725 or 1735 can be deciphered on the surface at the head.

This sandstone monument is 5 feet 7 inches long, and, according to the usual practice, lies east and west. The broader end is to the west; at the bases the widths are 1 foot 10 inches for the west and 1 foot 6 $\frac{1}{2}$ inches for the opposite extremity. The height at the east end is 5 inches and at the west 1 inch more. Over the coping at the west end the measurement is 1 foot 11 inches, and at the east 1 foot 9 inches.

In the *Proceedings*, vol. lix. p. 145, I described the shaft and head of a free-standing cross in Luss churchyard, but in the notice no illustration appeared. In fig. 5 I now take the opportunity of showing photographs. This very interesting relic has lately been placed in the shelter of the

¹ *Scotland in Early Christian Times* (Second Series), p. 93 and fig. 62, p. 94.

north wall of the church, and to protect it against weather-action it has been coated with a preservative preparation which will effectually prevent further deterioration. To avoid reference to the paper quoted, the principal dimensions are repeated. The present length is 2 feet 11 inches, the base measurements 13 inches by 7 inches, tapering to 12 inches by 6 inches at the lower part of the head; from the base of the head to the

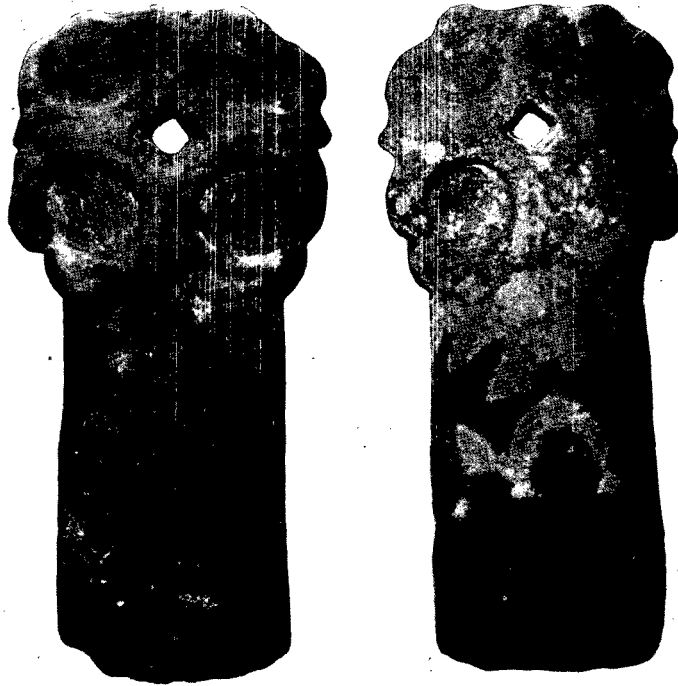


Fig. 5. Cross at Luss.

top is 1 foot 3 inches; the thickness of the head is $5\frac{1}{2}$ inches and its width 1 foot $3\frac{1}{2}$ inches.

ST MICHAEL'S CHAPEL, GLEN LUSS.

Possibly on account of the simplicity of the architectural features now presented by the ruins of the ancient chapel situated in Glen Luss, about two miles west of Luss village, St Michael's has never received any but the briefest reference. Scanty though its remains be, an account of the site will not be out of place in this report.

Since it fell into total disuse at a date now unknown, the ruin has only once come into a prominence restricted to the sparsely populated district where it stands. In 1852, Sir James Colquhoun, eleventh Baronet of Luss, caused the small area bounded by the dilapidated walls (by then, almost reduced to their foundations) to be cleared of the stones and débris which filled it. Yet it is doubtful if even now the ruins could be recognised as those of an ecclesiastical structure were it not for a tablet bearing an inscription in Latin and Gaelic indicating their sacred character.

The ruins, which occupy a position on a grassy plateau in a small plantation about 20 feet above the level of the roadway and 20 yards from it, are of a rectangular building measuring 28 feet by 14 feet 9 inches internally. Now in no place exceeding 2 feet in height, the ruined walling, reduced here and there to mere outline, is turf-covered and consists of boulders and large stones, some roughly squared. No mortar is visible. The north and south walls are 3 feet 4 inches thick, but the east wall measures 2 inches more. At the western end the walling has been rebuilt, but the restoration is only 2 feet 3 inches in height and does not extend across the full breadth of the building. A high iron railing protects this wall on which stands the commemorative tablet already mentioned. In the south wall, near its western extremity, is a space 5 feet wide where was the doorway. The orientation of the chapel is 3° 15' east of true north.

Within the enclosure are a few dressed stones in good preservation. Some, chamfered voussoirs, have formed part of a plain Gothic doorway; another has served as the sill of a window. While the foundations and lower part of the walls, such as they are now, are of schistose stones, those preserved within the railed-off part are of finely grained sandstone.

A number of stones from St Michael's Chapel went to the building of the farmhouse, Glenmallochan, half a mile to the west of the ruin. As the stones so used are of sandstone—a material which, unlike schist, is capable of being easily hewn—it is not unreasonable to infer that the lower part of the old structure is of a very ancient building on whose foundations there came to be raised a later chapel built of a class of stone lending itself more readily to the mason's craft.

Only one stone from St Michael's utilised in the building of Glenmallochan bears any carved work. Because of its ornamentation it was given a prominent position and may now be seen above the porch built into the east wall of the house, its carved surface protruding beyond that of the surrounding stonework. Thus exposed, it is seen to be a keystone, but on account of the thick coat of whitewash and plaster, its dimensions cannot be accurately determined. To all appearances, how-

ever, it agrees with the voussoirs preserved at the chapel, and that it formed part of the same arch seems probable. The carvings in relief consist of an assemblage comprising a five-pointed star centrally placed. Along each of the upper and lower edges is a row of three petiolate trefoils, but the stalks, which radiate from the centre close to the star, are not all complete. The leaves are well shaped and each lobe bears medial veining. If this carved stone were properly cleaned, the sculpturings would stand out better, but from the ground level they do not appear very distinctly because of the thick layer of whitening resulting from repeated applications since 1847, when the farmhouse and its offices were built.

Reverting to the site of St Michael's, a glance takes in interesting features, which, on examination, show that much labour was expended in preparing the place for the erection of more than the chapel alone. With its longer axis parallel to that of the principal ruin, and situated 7 feet above the present floor level, is a grassy platform measuring 42 feet by 20 feet. On this are a few turf-covered stones, the remains of some structure, which, standing on the well-constructed and carefully banked part so close to the chapel, must at one time have been related to it.

The small stream coming from the north, and flowing south as far as the north-west corner, turns abruptly to take an easterly course below and along the north banking of the platform. As in addition to traces of the old bed which are discernible to the west, the appearance of the embankment, reinforced as it is for some feet at and east of the point where the deviation in the course of the stream takes place, makes it clear that this change in direction was an artificial one. The water now runs east as far as its confluence with another stream flowing south 20 yards north-east of the chapel. Excepting the Mallochan, which for that region is a fair-sized water in a deep valley, the very numerous streams coming down the northern slopes of Glen Luss flow south on their way to join the River Luss.

It falls to be noted that the large space on which the chapel was built was evidently prepared for the reception of the edifice in a manner unusual in the case of these ancient foundations. Particularly to the east of the corresponding end of the chapel was the ground levelled to provide a broad fairway. The construction of the old road, which is traceable below the embankment, unfortunately entailed the cutting away of part of the slope, but while destroying a large portion of it, the engineering work has revealed that in the making of the banking large stones were skilfully used to consolidate it, thus ensuring that there should be no possibility of the falling-away of the earthwork.

Two place-names in the vicinity suggest that Glen Luss long enjoyed ecclesiastical connections; the northern slope of Glen Luss to the west of Glen Malloch is known as Edentaggart, which gives its name to a large sheep farm. Three and a half miles to the west of this the headwaters of the River Luss descend from a hill called Beinn a' Mhanaich (the monk's mountain). The first is an anglicised and abbreviated form of a Gaelic appellation, meaning "the priest's hillside."

CROSS-SLAB AT DALGETY, FIFE.

In 1830 the present church of this Fife parish succeeded, as a place of worship, the old and ruined structure which stands a mile to the south of the new building. From an examination of the remains it does not appear that these are of an edifice of great antiquity, yet their situation, an elevated one above the shore and close to a small stream, gives rise to the conjecture that the site is ancient. This opinion is confirmed by the mention in the *Old Statistical Account*, vol. xv. p. 269, that certain documents go to show that the grant of land on which was erected this old church was made to the Abbot of Inchcolm in the fourteenth century. The *New Statistical Account*, vol. ix. p. 190, states that Dalgety Church was a chapel of ease to the famous monastery. If the structure itself belongs to the fourteenth century, so many alterations and additions have been made to it, and those clearly of post-Reformation dates, that all trace of early architectural features seems to have been obliterated.

As a station served by the island abbey, its position was perhaps not unfavourable, but on account of its situation, the church was ill-adapted to the requirements of the parishioners, the greater number of whom lived far from it. Moreover, in the latter half of the eighteenth and early years of last century, the building had fallen into such a state of disrepair that it was deemed preferable to erect another church rather than undertake the restoration of one unsuitable because of its isolation.

On visiting Dalgety last summer I made an examination of the numerous sepulchral stones within the enclosure encompassed by the surrounding wall, but none of these presented any feature worthy of comment.

Outside the confines of the graveyard, however, was noticed a stone bearing peculiar and excellently preserved carvings (fig. 6). This relic of grey sandstone testifies to the antiquity of the site and supports the statements of the writer of the first parochial account. The stone is built 18 inches above the ground into the jamb of the doorway of a small outhouse, roofless but otherwise in good condition. It has been dressed to serve its present purpose, and much of the carved work has

disappeared. Fortunately the most important portion still exists showing the upper part of a mediæval cross-and-symbol slab of a peculiar type such as has not previously come to my notice. In its present dimensions the stone measures 1 foot $5\frac{1}{2}$ inches, $\frac{1}{2}$ inch less in breadth, and $8\frac{3}{4}$ inches thick. The carvings, with one exception, are incised to the depth of $\frac{1}{8}$ inch. They consist of a cross formed by the interspaces between four circles, each $2\frac{1}{2}$ inches in diameter. The upper pair of circles, the centres of which are $4\frac{1}{2}$ inches apart, is placed at that distance

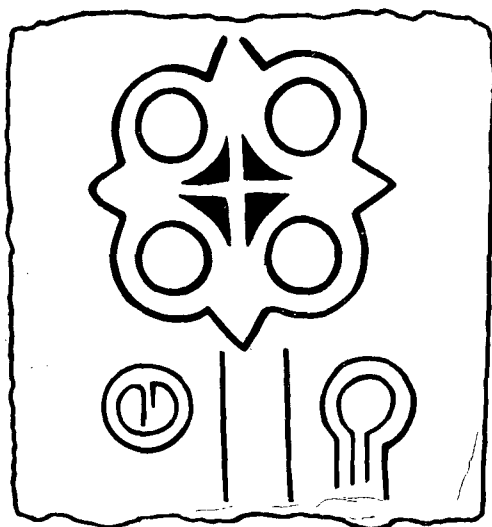


Fig. 6. Cross-slab at Dalgety, Fife.

above the lower part whose centres are similarly spaced. In the middle of the principal and symmetrical symbol is a small and slightly raised cross with equal arms, each of which measures 4 inches by $\frac{5}{8}$ inch. Completely filling in the interspace formed by the intersection of the arms of the cross and flanking the whole length of these is a triangular figure. The impression given by this combination is of the conventional lozenge (sometimes seen in the centre of mediæval cross-heads), opened and spaced out to form four triangles, thus making up an equal-armed cross. In this example is presented an elaboration as the small cross is relieved from the other patterns.

Surrounding the head is a pleasing design composed of four quadrantal arcs of almost equal size placed at even intervals and separated by lines forming two sides of a triangle and terminating in a point in the direction opposed to the centre of the head.

At the apex, however, the outline is not closed. As there is no break or irregularity in the stone at this part, it is clear that the intention of the sculptor was no other than this solution of continuity in the scheme.

A few inches of the double outline of a shaft, not joined to the head, remain. On the left of the shaft, immediately below the head, is cut a circle, 3 inches in diameter, enclosing a pair of loops derived from a circle 2 inches in diameter with the same centre as the surrounding figure. The loops are so arranged that they face towards the inside of the circle ;

that is, one is turned to the right and the other to the left. In point of appearance, the combination may be said to resemble a buckle or fibula. Placed below the right-hand bottom arc, and at the same distance from it as the carving just referred to, is the upper part, in double outline, of what was probably the shears or scissors symbol so frequently found on monuments bearing crosses—a symbol, moreover, occurring on stones of so many periods. The outer and inner lines forming the sculpturing run parallel to each other, and, in their almost complete circularity, making up the top of the figure, they are portions of concentric circles of the same radii as the circle and arcs used in the ornamentation in the lower left-hand corner.

In outline, the figure surrounding the scheme forming the cross is like that of the carved head of the Luss free-standing cross illustrated in the second section of these notes.¹

CROSS-SLAB AT KIRKBRIDE, DUNURE.

Little information is available regarding the remains of Kirkbride, Dunure, Ayrshire. The ruins, which stand in a rarely used but well-kept graveyard on the high ground half a mile east of the fishing village of Dunure, and 200 yards south-west of Dunduff Farm, are of a plain rectangular chapel measuring 47 feet by 18 feet internally. The walls are 3 feet in thickness, but do not rise more than 3 or 4 feet above the ground except at the north-east end. From the appearance of the ruins it would be difficult to ascribe any date to this old church said to have been founded by the Earl of Carrick in 1193,² and with its pertinents granted to the convent of Cistercian nuns at North Berwick in whose possession it remained until the Reformation.³ There are traces of a doorway in the south wall, but this has been filled in by means of loose stones from the crumbling walls or material fallen into the actual enclosure of the ruin.

Fortunately Kirkbride has, of late, been kept in a tidier condition than is usually the lot of so many of our lesser-known ecclesiastical sites, which, although often regarded as being of little importance on account of their lack of architectural features, are yet invaluable to the student of the history of the ancient church in this country.

Kirkbride gave its name to a parish annexed to that of Maybole about thirty years after the Reformation,⁴ but the parish minister of Maybole, writing for the *New Statistical Account*, vol. v. p. 364, rather inclines to the belief that the chapel was only attached to the collegiate church

¹ *Ut supra*, p. 96.

³ *Caledonia*, vol. vi. (New Edition), p. 531.

² Smith, *Prehistoric Man in Ayrshire*, p. 182.

⁴ *Ibid.*

of that town. It does not seem unreasonable, however, to assume that one of the many "Bride" foundations should have been the principal church of a parish named in honour of a dedication so favoured in western Scotland.

On the occasion of a visit to Kirkbride, a prolonged search was made among the monuments and loose stones in the graveyard, but no trace

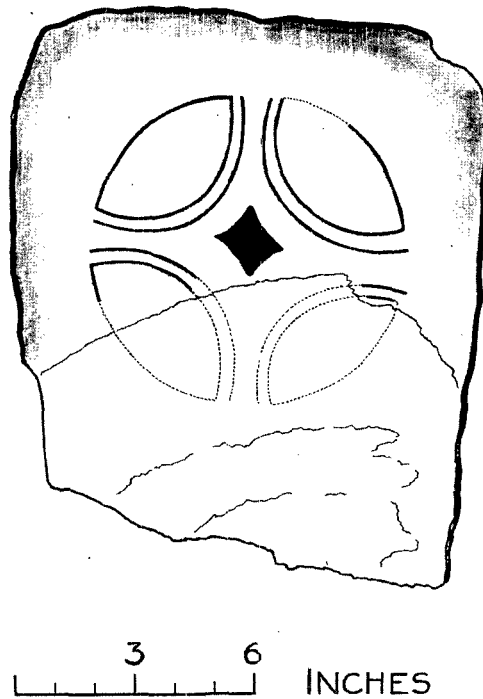


Fig. 7. Cross-slab at Kirkbride, Ayrshire.

of any ancient sculptured work was noticed there. However, among a pile of stones within the ruins was found a fragment of grey sandstone bearing incised markings on what little remains of a sound surface (fig. 7). The dimensions of the stone are 1 foot $2\frac{1}{2}$ inches by 1 foot $\frac{1}{2}$ inch by 2 inches thick at the upper end. Only about 9 inches of the original surface remain in respect to length; below that, several flakes have broken away leaving less than a half-inch thickness at what is now the lower part. Round the top and preserved sides the small slab bears a

two-inch chamfer. A rubbing was made of the markings, and a restoration, based on the lines remaining, shows that a cruciform figure formed by arcs was the scheme carved on the slab. While a lack of symmetry will be observed in the figure, caused by the small arc on the right forming the lower right-hand oval, the complete pattern could not have been reconstructed otherwise, as the fragmentary vestiges of the arcs, which went to make up that part, are of circles of smaller radii than those of the other ovals.

Possibly the circular head of the Kirkbride Cross was set off by being placed on a shaft of the type found in the early Wigtownshire crosses, but failing the discovery of any other fragment of the relic which might have justified this surmise, a conjectural restoration of such a feature could not safely be included in the drawing. The shape of the stone and the type of cross carved upon it lead one to conclude that this was a sanctuary consecration-cross. Happily, such crosses are not uncommon, as many have survived and may be seen in a number of ancient churches in this country.

So far as I can trace, no Scottish example bears any analogous characteristics, but on studying illustrations of certain monuments occurring in Ireland, I find that two carved stones of the early Christian period in that country possess points of marked similarity. One of these is a cross at Rhefert Church, Glendalough; the Christian symbol, as at Dunure, is produced by reducing the radii of the arcs in such a manner that they do not intersect at the centre.¹ At Inis Cealtra, Co. Clare, is a tenth-century grave-slab on which is cut a cross with symbolic foot-prints; in the centre of that monument is carved a lozenge-like figure,² of which an exact counterpart is to be seen in the middle of the cross forming the subject of this section of the present paper.

HOG-BACKED STONES AT LOGIE AND TULLIALLAN.

From time to time the catalogue of the peculiar recumbent monuments appropriately designated "Hog-backs" is augmented by the report of the discovery of another example. While the distribution of the class is wide, so far as I know, the total number recorded in Scotland and England does not exceed forty.

During a stay in the Alloa district last year, three came to my notice; the presence of two (one now reduced to a single fragment) was located by myself as a result of a visit to the old churchyard at Logie, Stirlingshire. The third I heard of from an inhabitant of Kincardine-on-Forth.

¹ Crawford, *Carved Ornament from Irish Monuments*, fig. 4, F, p. 24.

² *Ibid.*, fig. 15, p. 61.

The stone still complete at Logie lies east and west a few yards to the south-east of the roofless old church and near an embankment sloping towards a small stream (fig. 8). It is hewn from an extremely coarse-grained sandstone and is very much weathered. Indeed, so poor is the surface that the monument now bears only the faintest vestiges of the conventional markings usually associated with the category to which it belongs.

The length taken over the curved back, which was rounded across the top originally, but is now worn down to a flattened ridge 3 inches in width at the east end and broadening almost to the full thickness of the stone at the west end, is 5 feet 9 inches. At grass level the northern and southern longitudinal dimensions are 5 feet 8½ inches

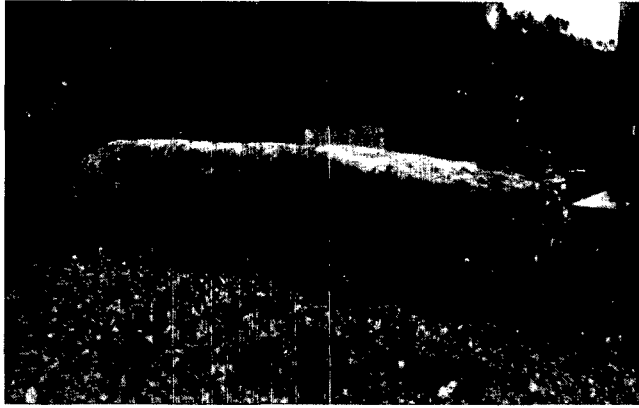


Fig. 8. Hog-backed Stone at Logie.

and 5 feet 9 inches respectively. The monument is not of uniform thickness; at the west end the base measures 15½ inches and at the east 8¼ inches, while the greatest thickness is 16¼ inches at 1 foot 10 inches from the west end. It must be noted that the broadening in cross-section is gradual and even along the length, as is the narrowing down from the point where the monument attains its maximum measurement across the base. The height at both ends is 10 inches, but the highest point from the ground is 15½ inches at 1 foot 10 inches from the west end. Near the east end of the north and south sides are traces of rectangular scales, but so badly weathered are the remains of the ornamentation that it is impossible to say what was the disposition of the decoration.

On mentioning this stone to the keeper of the new cemetery which is situated about 300 yards south-east of the old churchyard, I was told

that there used to be another monument of the same appearance as that just referred to, but about twenty years ago it had been removed to make place for a grave. After the interment the ancient stone was not replaced, but, to facilitate removal, it was ruthlessly broken with a sledge-hammer into three unequal parts. The Vandal act carried out, the fragments were thrown down the embankment.

Following the recital of the fate of this alleged hog-back, I made a careful search in the stream at the place indicated and found one piece about a foot long. This had formed one of the extremities of a more ornate and better executed monument than the one described above. If now complete it would have been a most interesting relic of a type so rare that no example brought to the notice of the antiquary may be passed over unrecorded. Of much better sandstone than the other, the fragment had formed part of a rounded monument $9\frac{1}{4}$ inches high and $15\frac{3}{4}$ inches thick at one end, which bore on each side two longitudinal rows of triangular scales.

The piece rescued from oblivion was placed beside its neighbour of centuries, and it is to be hoped that as notice has been attracted to these stones, steps will be taken to ensure their preservation.

When first examined by me the hog-backed stone at Tulliallan, Fife, lay a little to the south of the small mausoleum in the disused and utterly neglected burial-ground within the policies of the modern Tulliallan Castle near Kincardine-on-Forth. Only enough showed above ground to indicate the nature of recumbent monument, but, later in the season, I had the good fortune to obtain the assistance of some friends with whom I returned to make a closer examination. As some months had passed, a forest of nettles had grown up, and these weeds had to be cut away and a deep trench dug all round the monument to permit of the taking of the necessary measurements and photograph.

To me the monument of grey sandstone seems a perfect example of a plainly but well-marked hog-back (fig. 9). It is a large stone lying east and west. Measured over its curved back it is 6 feet 2 inches long, and along the northern base 6 feet 1 inch; the other base has a length of 5 feet 11 inches. The heights at the west and the east ends are respectively $16\frac{3}{4}$ inches and $9\frac{1}{4}$ inches, but the greatest height of the stone is $17\frac{3}{4}$ inches, 17 inches from the west end. The thickness at the base of the west end is $16\frac{1}{4}$ inches, and at the east end $12\frac{1}{2}$ inches. The maximum thickness is 17 inches at the point where the monument attains its greatest height. Two narrow incised lines, set 1 inch apart, decorate the narrow rounded ridge.

Each side of the Tulliallan hog-back bears five rows of square scales (2 inches by 2 inches). These sculpturings are well preserved, but it is

apparent that the incised lines forming the outline of the imbrication were not deeply cut out originally.

I understand from H.M. Office of Works that these three antiquities



Fig. 9. Hog-backed Stone at Tulliallan.

and the sculptured stones in the kirkyard at Luss will be scheduled as ancient monuments. Mr James S. Richardson, F.S.A.Scot., Inspector of Ancient Monuments, embodies the description of another hog-backed stone in the Devon Valley in a communication which, he leads me to believe, he intends to give the Society.