

PARISH OF KILFINICHEN AND KILVICEUEN.*

COMPREHENDING THE QUOAD SACRA PARISH OF IONA, IN THE
ISLAND OF MULL.

PRESBYTERY OF MULL, SYNOD OF ARGYLE.

THE REV. DONALD CAMPBELL, MINISTER.

I.—TOPOGRAPHY AND NATURAL HISTORY.

Name.—THIS parish derived its name from two places of public worship; the one in the district of Airdmeanach, called Kilfinichen; the other in the district of Ross, named Kilviceuen. The numerous parishes into which the Island of Mull was divided in the days of Papal ascendancy, were, at the Reformation, united into one, under the destination of the Parish of Mull, and, at that era, this large parish of Mull formed a part of the presbytery of Lorn. In 1688, or thereabouts, all that part of Mull to the north of the isthmus where this large island is almost cut into two equal parts towards Aros, by an estuary from the Atlantic named Lochnan gaul, was erected into a parish called the United Parish of Kilninian and Kilmore, and for forty years thereafter, the rest of the Island of Mull continued to be one parish, under the denomination of the Parish of Ross, when another parish was erected, called the Parish of Torosay. The remainder, still a very extensive tract of country, obtained the name of the Parish of Kil-

* Drawn up by Francis William Clark, Esq. of Ulva.

finichen and Kilviceuen, from the two places of worship before alluded to, although, in the country, it is more generally known by the name of the Parish of Ross. In the year 1828, the Parliamentary Commissioners, under the Act 4 and 5 George IV., built a Government church and manse in the Island of Iona, and a *quoad sacra* parish was thereto attached.

Extent, Boundaries, &c.—Exclusive of the Islands of Icolmkill, Inniskenneth, and Eorsa, which belong to it, the extent is very great. Situated in the south-western part of the Island of Mull, it is bounded on the east and north-east by a ridge of mountains which separates it from the parish of Torosay; on the south, an arm of the Atlantic, running up towards Oban, separates it from the Islands of Colonsay, Jura, and Isla, and the main land of Argyleshire; on the west, by the Atlantic; and, on the north, an estuary from that ocean, called Loch-nan-gaul, separates it from the parishes of Ulva, and Kilninian, and Kilmore. The Islands of Inniskenneth and Eorsa, belonging to the parish, lie in this estuary. From the confines of the parish of Torosay, to the Sound of Icolmkill, which is its extreme length, exclusive of the Island of I or Icolmkill, in a straight line, it may measure about 24 miles. Its greatest breadth is where it meets the parish of Torosay, and may be about 13 miles. Exclusive of its islands, the parish, *quoad civilia*, may be set down about 170 to 180 square miles. The parish, *quoad civilia*, is divided into four divisions or districts, namely, Icolmkill, Ross, Brolas, and Airdmeanach. The three first lie to the south of Lochscridain, an arm of the Atlantic that runs twelve miles from west to east into the parish. Airdmeanach, the fourth district, lies north of Lochscridain, and parallel to Ross and Brolas. The Island of I lies in the Atlantic, and is separated from Ross by a narrow channel called the Sound of I. This latter district will be described at greater length in the sequel. The districts of Brolas and Ross are nearly of equal extent, and separated from one another by a ridge of hills of no great height. From the Sound of I to the parish of Torosay, these two districts extend to about 24 miles, which, as already mentioned, is the greatest length of the parish, and their breadth may be from $3\frac{1}{2}$ to 7 miles. Airdmeanach joins Brolas at the head of Lochscridain, and may be about 13 miles in length, and from 3 to 6 in breadth.

Ross signifies in Gaelic a point of land jutting out into the sea, or a peninsula; Brolas, a grey ridge, or a rugged ridge; and

Airdmeanach, the middle point or middle quarter, and received this name from its lying in the middle between the points of Ross and Treshnish.

Topographical Appearances.—Taking the parish in general, it presents but a barren appearance, although, on a more narrow inspection, much fertile land and kindly and sweet pasture agreeably surprise the inquirer. The greatest part is hilly, and adapted rather for grazing than for raising crops. Part is low and flat, consisting of heath, green pasture, rocks, and arable ground. Ross in particular is flat, excepting where it marches with Brolas, and the greatest part of its surface is moss and heath. Its arable land is formed of clayey and sandy soils; but where it marches with Brolas, the soil is thin and light. The grass is in general soft and good, and even the heath of this district is considered good feeding for cattle. The arable land is very fertile. Brolas, rising in a gentle ascent from Lochscridain, has a northern exposure. The greatest parts of the surface consist of heath and rocks, and the soil light, dry, and rather barren; but that part of this district which faces the south, and is called Carsaig and Inimore, is more fertile, and produces good soft grass for pasture. Airdmeanach, facing the south, rises to a considerable height from Lochscridain, and in surface and soil similar to that of Brolas.

Mountain Ranges, &c.—The only mountains are those which divide the parish from that of Torosay. The most remarkable of these is Benmore, reaching to an altitude of 3097 feet above the level of the sea, and is the highest land in Mull or the adjacent islands. This is a beautifully formed mountain, and of a conical figure. According to St Fond, it resembles much the famous volcanic mountain Vesuvius. Its summit presents all the appearance of a crater, and richly repays the traveller whose curiosity has led him to toil up the ascent. The writer of this narrative has been on the top on a fine day, with a serene sky, and the atmosphere uncommonly clear. The emotions and feelings in the mind of a beholder arising from the grandeur of this scene, cannot be excited by any description. As far as the eye can reach, there is a prospect of land and sea. Here, spread out as it were at the beholder's feet, he sees Staffa, Iona, the Treshnish Isles, Coll and Tirie, Monk, Rum, Skye, &c. and the headland of Ardnamurchan; and nearer, Ulva, Gometra, Colonsa, Eorsa, and other objects, beautifully diversifying the broad face of the western sea, distinct as in a map. While, to the eastward and south-

ward, he sees the whole alpine country of Argyleshire, (the ancient Albion,) with its thousand hills; together with Scarba, Islay, and Jura, with the smaller isles of the Argyleshire coast; and, in the extreme distance, Ireland.

The bold headland of Burg rises to a considerable height from the sea. All the mountains and hills in the parish are covered with heath. Basaltic columns, similar to those of Staffa, but not so large, regular, nor elegant, are to be found in the headland of Burg, in the farm of Ardtun, in Ross, and in many parts of Bro-las, and more particularly in Inimore, facing the south channel. In this last place, the rocks rise almost perpendicular from the sea, and to a great height; and in the face of these rocks the columns in some parts of four ranges, and in others of five, present themselves with strata of rock between each range; but the pillars are small, and the ranges irregular, and seams of coal appear in some places. As a whole, the appearances are very picturesque, particularly in storms, when the sea rages beneath, and numberless cascades tumble down the precipices and broken rocks above.

Caves—Caverns.—Among the many caves in Airdmeanach, there are two deserving of particular notice. One is called the Ladder Cave, to which there is a passage of about 80 feet, open at the top, and affording space for two men to walk a breast. At the entrance of the cave, there is a small breastwork, by way of defence, and to this was placed a ladder for the people to get over; and hence its name. Within, there is a space for about eighty armed men. Here is a large flagstone, said to have been used as a table, and some other conveniences; and tradition says the country people took shelter here in troublous times. The other cave is in Gribun, in Airdmeanach, and much more capacious than the Ladder Cave. It is called Mackinnon's Cave, from a tradition that a gentleman of that name, whose curiosity had been excited by various reports of its amazing extent, went in to explore it, and was never again heard of. As the place has been investigated with better success in latter times, the conclusion is, that he must have been killed by persons who had taken shelter there, and who considered him as a spy or intruder. In the autumn of 1778, Dr Johnson, accompanied by his faithful Boswell, visited this cave. The great lexicographer on that occasion seemed not to be in so snarling a humour as was his wont, with Scots and Scotland. This cave is considered by the people to extend across the country, and it is said that Mackinnon, before alluded to, when

going in search of its end or bottom, had bewildered himself in its mazes, and was lost. Some people might have found it their interest to propagate this story, and impress upon the vulgar mind a frightful idea of the cave, there being little doubt of its being repeatedly used for safety and shelter in times of trouble. Its formation has arisen in all probability from the wasting of a trap vein. The mouth is fortified by vast fragments of stones, which render it rather difficult of access, and the bottom, as far as the tide beats in, is covered with shingle and quantities of cast ware or sea-weed. Farther in, it is spread over with smooth sand. The breadth at the entrance may be about 45 feet, and the roof, rising almost in a regular arch, is so high and lofty, that the torches and lights used are insufficient to show it distinctly; and, from its general depth or length, it is not very possible to form a notion of its dimensions from any point of view. Passing inwards from the sea to a great depth on the right hand side, is a narrow passage, about six feet wide, obstructed by large stones, over which, having passed, there is a second cave of about 25 feet in breadth; and here is a square stone, called Fingal's table. Onwards still the cave leads, until tokens of a feculent or corrupted atmosphere beginning to affect the lights, warn the traveller as to the propriety of returning. This cave is much visited by tourists.

In Inimore, there is a cave called the Nuns' cave, and considered to have been the habitation of Nuns. Tradition is silent as to the time when they resided here; but most probably, it was subsequent to the demolition and dissolution of the nunnery at Iona, that they sheltered themselves in this sequestered place. Several crosses are cut in the sides of the cave, and there are many initials of names; but these last seem modern.

Islands.—Passing over Iona, which will be treated of afterwards, there are two islands attached to the parish, and both in the estuary of Loch-nan-gaul. These are Inniskenneth and Eorsa, the former a very fertile little island, separated from Gribun by a sound of half a mile. This island is about a mile long, and less than half a mile broad, and supposed to take its name from Kenneth, a friend of St Columba, whom he is said to have rescued by prayer from drowning during a storm "*in undosis Charybdis Bre-cani.*" This Kenneth is supposed to have died abbot of Achabo, in Ireland, in 600. According to Donald Monro, Dean of the Isles, and who visited this, amongst other islands, in 1549, Innis-

kenneth at that time belonged to the prioress of Iona. Thus he proceeds, as related in Macfarlane's MS., Advocates' Library: "On the north and north-north-eist of Colmkill lyes an Iyle be 12 myles of sea, till within the entres of Locheseaford foresaid, callit Inchekenzie, half ane myle in lenthe, and not fully half a myle in breadthe, a fair Ile, fertile and fruitfull, inhabit and manurit, full of cunnings about the shores of it, with a paroch kirk, the maist parochin being upon the main shoar of Mull, being onlie an half myle distant from the said Ile, and the hail parochin of it pertains to the Prioress of Colmkill."

The ruins of this parish church, or it may be chapel, are still very entire; they stand about 60 feet in length by 30 in breadth. Near to the ruins are the remains of a cross. The cemetery around the chapel is covered with tombstones of chieftains and other personages, and still continues to be used as a place of sepulture. The remains of Sir Allan Maclean's cottage, where, with his two daughters, he so hospitably entertained Dr Johnson and his friends, are yet to be seen. The description which their learned guest has given of his visit is one of the most interesting and pleasing passages in his narrative. The ashes of Sir Allan rest near the spot where he related to the Doctor his American campaign; but the estate has long since gone from the family. It is now the property of Colonel Robert Macdonald, who has built a mansion house on the island; and, like Sir Allan, resides there in agreeable retirement, after having fought and bled in the cause of his country. Close to Inniskenneth is the small islet of Sandiland, visited likewise by the Doctor, and capable of grazing a few sheep.

Farther up Loch-na-gaul is Eorsa, which is thus described by Dean Munro in 1549, in the MS. before alluded to: "Within this Iyle of Inch Kenzie, in the said Loche of Seafort, be an myle of sea, lyes an ile callit Eorsay, ane fertile ile, full of corne and grassing, mair than a myle lange, pertaining to the Prioress of Colmkill." There are no inhabitants here now, and no crops of any kind raised, it being used solely for feeding sheep, and it belongs in property to the Duke of Argyle.

Sea Coast, &c.—In a parish so very extensive, almost surrounded by the sea, and indented by its arms, it is no exaggeration to say that, including its islands, the whole sea coast may be computed to be nearly one hundred and twenty miles. The shores are bold and rocky, presenting an iron bound appearance throughout

almost their whole extent. Upon the south side of the parish, there is only one creek or anchorage ground, and that in Ross, called Portuisgen, where a vessel of 30 tons may anchor, but not in safety, if the weather be stormy. Upon the Ross side of the sound of Iona, there are two creeks, the one called the Barachan, and the other Poltairve or the bull pond, where vessels of considerable burden may anchor in great safety, with proper pilots. In the sound of Iona, there is a sand bank almost in the middle of the channel, so that vessels passing through it, must keep within one-third channel of Iona. Lochlahich lies east of the sound of Iona, at the distance of about three miles; an island or rock at the entrance must be kept by the vessel entering the loch upon the starboard quarter, but with a leading wind a vessel may safely enter between this small island and the Rossland on the west, as this channel, although narrow, is deep and free of rocks. After entering the loch, a small island at the bottom of it must be kept upon the larboard. Between this island and the mainland, vessels in general anchor, but there is no danger in anchoring in any part of the loch. This loch runs about two miles from north to south into Ross, and is considered very safe anchorage. A small arm of it runs westward, and is called Lochcaol, but is too shallow for any vessel to anchor in. The whole of Loch Scridain may be called a road, but the best anchorage ground is at Kilfinichen and another place at the head of the loch, called the Narrows, where vessels may ride in safety from all storms. The headland of Burg in Airdmeanach, and the whole north coast of that district, is exceedingly dangerous, the coast being bold, full of rocks, and no harbour.

Meteorology.—The climate of the parish is temperate, but rather moist, arising either from its being surrounded by the Atlantic, or the high hills which separate it from the parish of Torosay. The prevailing gales are from the west and south-west. The inhabitants are healthy, and attain to great age. Even in Ross, where it is low and marshy, the inhabitants are healthy and long-lived, for the gales from the mountains purify the air, and contribute much to the health of the inhabitants. Few diseases are known except fevers, which are generally brought from the low country by labourers returning from the harvest and other works they are employed in, during the summer and harvest.

Hydrography.—The only lakes in the parish are three inconsiderable ones in Ross; the largest of them is not above a mile

and a half in length, and about half a mile in breadth. In Bro-
~~lar~~ and Airdmeanach, there are six rivers, but having no lakes for
 their source, and the run short, they are not considerable except
 in time of rain, and then a great quantity of water is rolled down
 the sides of the hills with prodigious force, the banks become over-
 flown, when it is dangerous for travellers to attempt crossing them
 either on foot or on horseback, and frequently they cannot be cross-
 ed either way. Besides these, there are a number of rivulets
 which swell in time of rain, and cannot be crossed. During rain
 storms, a thousand streams fall down the rocks of Burg and Gri-
 bun, and those of Inimore and Carsaig. Burg forms a circuit of
 several miles facing the Atlantic to the west, and Inimore and
 Carsaig a continued ridge of rocks of five or six miles in length
 facing the south channel. The rocks of these being in some
 places perpendicular, and in all places nearly so, and some hun-
 dred feet in height, the streams rushing from their tops form
 very magnificent cascades; and should a high wind be blowing
 against them, the water is whirled up in columns like smoke to-
 ward the skies, and presents a scene of uncommon sublimity.

Geology and Mineralogy.—A portion of the parish is composed of
 rocks of the trap and oolite formations, and they even form part of many
 of the high hills. The primary strata are to be found in Ross, and in
 a small patch on the shores of Loch Scridain. Professor St Fond
 says that Benmore is composed of lava, and Jameson agrees pretty
 nearly with his observations. The lofty crags of the whole shores
 are composed of basalt and wacken strata, traversed by basaltic
 veins which run in very different directions, and contain much zeo-
 lite. The island of Inniskenneth is composed of red-coloured
 sandstone and limestone, and on the shores of Gribun opposite,
 are to be found argillaceous sandstone and sandstone breccia.
 The same appearances are presented at Carsaig, where there is
 limestone, and where freestone is quarried of good quality. Ja-
 meson found the granite of Ross disposed in beds, and that it
 would split into rhombs, and, what is more uncommon, into co-
 lumns not unlike basalt. Dr Walker, many years previous, ob-
 served the same disposition of the granite not only in Mull, but in
 many other parts of Scotland. The whole south side of Ross is
 formed of granite and micaceous schistus, until it arrives upon a
 line with Bunessan, where the basaltic rock commences. Of this
 granite the Sceryvore light-house is being erected.

Mines.—There are several appearances of brown coal upon the

coast, but the most remarkable is that upon the hill called Bein-an-Ionie. This hill is composed of horizontal strata of basalt and wacken, which alternate and rise to the top of the hill, like great natural terraces. The coal appears in the bed of a rivulet upon the side of the mountain, and is about three feet thick, and immediately covered by basalt. Jameson thinks it one of the greatest beds of coal that has as yet been discovered in the western Highlands, and as such worthy of particular attention. Several trials have been made with a view to the working of it, but of a nature so trifling, that they only deserve notice as showing how little the importance of the subject has been understood. Sir David Murray of Stanhope, about 120 years ago, was the first gentleman who seems to have been aware of its consequence, for he then purchased the hill solely on account of the coal; he proposed to open the bed in a very extensive manner, and to work it until he should be satisfied whether it was practicable to continue it to advantage. This scheme was unfortunately frustrated by a failure in his affairs, and the working was stopped a short time after he began. Since then, the property changed hands, and several attempts have been made to work it; but the business appears to have been committed to persons who were satisfied with making very superficial and unsatisfactory trials. Sir James Riddell of Ardnamurchan, about fifty years ago, then the proprietor, made a trial; but after some coals were dug, he also gave up the work. The quality of the coals is said to be good.

A seam of about eighteen inches thick appears on the sea coast of Ross, the property of the Duke of Argyle. Coals also appear in Brolas and in Gribun, and Mr Maclean of Pennyross is presently boring for coal in his lands of Carsaig with every prospect of success.

Zoology.—In the lakes and rivers, are to be found trout, and in the former pike. Great shoals of various kinds of fish surround all the coasts of the parish; such as herring, cod, ling, mackerel, laith, codling, soth, gurnot, rock fish, &c. Of the flat fish, there are flounders, plaice, soles, turbot, skate, &c. The shell fish are, oysters, clams, cockles, muscles, welks, crabs, lobsters, and various others. Seals frequent the coast, porpoises often; and sometimes whales come after the herrings. The wild quadrupeds in the parish are deer, rabbits, and hares; the deer during harvest frequently leave the mountains, to eat the corn in the low grounds

of Ross and Brolas. All the varieties of land birds are to be found in this parish which are generally met with in the Highlands, such as eagles, hawks, kites, wildgeese, pigeons, moor-fowl, black-cock, ptarmigan, &c. The sea-fowls are as numerous as the kinds are various; such as cormorants, scarts, teals, shieldrakes, ducks of various kinds, &c. The migratory are, swans, swallows, lap-wing, woodcock, plovers, solan geese, curlews, wigeons, &c.

Botany.—Along the shores, the *Pulmonaria maritima*, or sea bugloss, is to be found. In the marshy grounds, the *Menyanthes trifoliatum*, or marsh trefoil, appears: and the *Juniperus communis*, or juniper tree, is common on most of the hills.

Woods and Plantations.—The only plantations in the parish are those about Kilfinichen and Pennycross, and these not to any extent. In the district of Airdmeanach, are to be found oak, ash, and birch, all natural, but not attaining to any thing of size or dimensions.

II.—CIVIL HISTORY.

Land-owners.—The chief landholder in the parish is the Duke of Argyle; the others are Dugald Maclachlan, Esq. of Killimore; Colonel Robert Macdonald of Inniskenneth; Murdoch Maclaine, Esq. of Lochbuy; Archibald J. Campbell, Esq. of Kilpatrick; John Auljoe, Esq. of Pennyghail; Alexander Maclean, Esq. of Carsaig; and Donald Maclean, Esq. of Kinloch.

The valued rent of the whole parish amounts to L.207, 6s. 5d. Sterling. It contains 37½ penny lands, and is thus divided among the proprietors:

The Duke of Argyle,	L.113	9	6
Dugald Maclachlan, Esq. of Killimore,	19	0	11
Colonel Robert Macdonald of Inniskenneth,	16	6	0
Murdoch Maclaine, Esq. of Lochbuy,	13	16	8
Archibald J. Campbell, Esq. of Kilpatrick,	11	7	9
John Auljoe, Esq. of Pennyghail,	}	33	5
Alexander Maclean, Esq. of Carsaig,			
Donald Maclean, Esq. of Kinloch,			
Sterling money.	L.207	6	5

Antiquities.—A monastery is said to have been in the island of Inniskenneth, but no traces of the building are now to be seen. The ruins of a small church, said by Buchanan to be a parish church, and referred to by Dean Munro, and before alluded to, are pretty entire.

In the parish there are many of the round towers of Norwegian or Danish origin; these are all upon the sea-coast and in sight of

one another; they are supposed to have been watch towers to give notice of an enemy's approach, which was done from the battlement by a smoke in the day time, and a fire at night. They are small; most of them would not contain twenty men.

There are, in many parts of the parish, long stones standing on end. The country people call them *Carra*, which signifies friendship, and they seem to be set up at the head of the graves of eminent men; or as memorials of some remarkable transaction carried on in these places.

Since the Reformation, the parish has produced none eminent for learning, excepting the Betons of Pennycross, who were celebrated medical men. The family has been long since extinct, but they are still spoken of in the country with admiration for their skill in physic. Tradition says, that, on the occasion of one of them being sent to attend on a king of Scotland, the country people flocked around him for advice as to their health during his absence, when he gave them this short rule, "*Bhi gu sùgach geannuidh machaireach,*" i. e. "To be cheerful, temperate, and early risers."

The Druids are said to have had a temple at the head of Lochscridain, in a farm called Rossal, which in Gaelic signifies *judgment* or *justice*, and here they held their courts. This temple is but small, and several of the stones have fallen down.

Parochial Registers.—There was no register of any kind kept in the parish until the year 1780, when the then incumbent commenced one, but that only extended to marriages and baptisms. There being no less than thirteen burial places in the parish, and at a great distance from each other, and from the incumbent's residence, deaths were not recorded.

Mansion-Houses.—These are, Kilfinichen House, the property of Dugald Maclachlan, Esq. of Killiemore, who resides there; Pennycross House, belonging to John Auljoe, Esq. of Pennyghail, and occupied by Alexander Maclean, Esq. of Carsaig; and Colonel Macdonald's residence in Inniskenneth. These are neat modern buildings, suitable to the estates and the nature of the country and climate.

III.—POPULATION.

There are no certain data by which a comparison can be drawn between the ancient and present state of the population of the parish; for, as already said, no register of any kind was kept until the year 1780. Some suppose the population of the parish, in ancient times, to have been much greater than now; and it is put

forward, as one amongst other facts, that seven score men from the two districts of Ross and Icolmkill were at the battle of Inverkeithing. The destruction occasioned by the civil wars in the days of Charles I. and Cromwell, and a famine and pestilence during the reign of William and Mary, almost depopulated the whole parish. In King William's time, people died for want upon the high road, and were buried where they lay down,—their few surviving relatives having neither strength nor means to carry the bodies to the common burying places. Upon the whole coast of Brolas, it is said only two families survived, and very many parts of the other districts were, by the same causes, desolated.

The return made to Dr Webster in 1755, including Iona, was 1685. In the month of February 1791, Mr Dugald Campbell, the then incumbent, numbered the whole parish, and a return was given of 3002; thus nearly doubling the population in forty-six years.

Amount of population in 1811,	3205
1821,	3967
1831,	3819
1841,	4102

Language.—The Gaelic language is chiefly spoken, and prevails in the parish, although there are not many who cannot speak or understand the English. Within the last forty years, a better knowledge of the English tongue prevails, from its being taught in the schools, and from the greater intercourse opened up with the low country by means of steam-boats. The Gaelic of this parish is considered very pure, supposed to arise from its connection with the learned characters who flourished in Iona.

Character of the People, &c.—The inhabitants in general are quiet, sober, humane, kindly towards each other, and religiously inclined. They are healthy, and capable of undergoing much fatigue; but the habits of many of them are not over-industrious, which is to be regretted, as something more of this kind infused into their general character would be much to their advantage. A dash of superstition is mixed up with their feelings, and may be traced to some opinions handed down by their ancestors, perhaps from the time of the Druids. Among these, it is, by some of the common people, believed, that the spirit of the last person who was buried, watches round the burying-ground until another body is interred, to the spirit of which he delivers up the charge of watching, and so on *ad infinitum*.

They make expert and hardy seamen, being accustomed to the sea from their infancy; and they make no less efficient soldiers. When his Grace the Duke of Argyle, in 1793, raised the Argyleshire Feucibles, commanded by the Marquis of Lorn, very many of the youth of the parish joined these; and many of them enlisted in the 74th Regiment, then under his Grace's patronage. During the continuance of the late war, many of them were found in the line; and they made no mean appearance in the volunteer corps, sustaining at all times, and under the most trying circumstances, the exalted character of the Highland soldier.

IV.—INDUSTRY.

Several individuals pay rents of L.70 or thereby; but the bulk of the population, consisting of crofters possessing small patches of land, agricultural labourers, cottars, and fishermen, pay rents from L.4 to L.12 annually. These have no leases, occupying only from year to year. The large tenants have leases, varying in duration according to agreement.

Agriculture.—The different kinds of manure made use of are shell sand, which is found in Ross, dung from the housed cattle, and sea ware, with which every part of the coast abounds. The plough is made use of where the nature of the ground will admit of it; but where the ground is broken and full of stones, and in soft and mossy parts, the old Highland spade is used; the crops which places so worked by the spade produce, seem, in a great measure, to compensate the toil.

Small tenants or crofters plant their potatoes in the lazy bed way. Those raised by sea-ware in this mode are not so dry as these planted or dibbled in the same kind of beds, and are manured with dung. Others in the parish drill their potatoes, where the ground is accessible to the plough.

The other crops raised are oats, and bear or Scots barley. The former is made into meal, or used in the straw, during winter and spring, for feeding the cattle; the latter obtains a ready sale at the Tobermory and Oban distilleries. Turnip on the large farms is being grown, and clover and rye grass are not unfrequently sown. The parish does not produce so much meal and potatoes as to support the inhabitants. The meal imported comes generally from the Clyde; and the parish of Ulva supplies to those requiring it the quantity of potatoes wanting. The sowing begins generally about the 20th of March, and is finished about the

middle of May. In good years, the crop is cut down in September; in bad seasons, some of the crop has not been cut down until November.

Live-Stock.—This parish, as well as the whole of Mull, is distinguished for a hardy breed of black cattle, that can be easily fattened, and whose flesh is fine-grained, juicy, and well tasted. The larger farmers keep a few low country cows for furnishing milk; but to this use alone are they confined. The horses are hardy and full of mettle, and sure-footed upon the roughest roads. There formerly were goats; but about fifty years ago, they were banished from the Duke of Argyle's property, and only a very few now are to be seen in other parts of the parish. The sheep, until within the last forty years, were of the small Highland breed; but now the hills are covered with Cheviots and low country sheep.

Kelp.—This manufacture has entirely disappeared, with the exception of a very little made at Inniskenneth and Gribun. Before barilla was allowed to enter our market duty free, and thereby exclude the kelp, there were no less than 150 tons annually manufactured in this parish, and of course it, in common with the Highlands in general, have felt, and do still feel, the loss; for kelp cannot now be sold so as to bring the wages of the workers, as the former consumers of kelp prefer, to work from barilla and other substances admitted duty free. In previous years, this manufacture employed and gave bread to many thousands in the Highlands and islands, and the price it drew brought money to the country, and this being again circulated through the kingdom at large kept that money at home, which now goes to enrich the foreigner at the poor Highlander's expense; a measure of policy which cannot be too strongly condemned,—for whether it arose from ignorance on the part of Government, or from any other cause, the Highlands have, since the admission, duty free, of barilla and other substances, presented scenes of much distress, bankruptcy, and poverty.

Fisheries.—To render beneficial to the natives the bounty which Providence freely offered them at their doors, the Duke of Argyle, about fifty years ago, divided a farm in Ross, convenient for the white fishing, into a number of crofts. His Grace planted families there, and sent people to instruct them in the proper modes of curing and fishing. They likewise were provided with boats and

lines gratis, and had every encouragement and indulgence given. But, after every exertion, his Grace's benevolent and patriotic intentions were frustrated. The fishing answered not the idea entertained of its success, and, after much money sunk by his Grace, it was abandoned; and those who now follow the pursuit merely do so as a bye job, and when they cannot otherwise be employed.

In Lochscridain and Lochlahaich, herring are to be found. Lochscridain abounds with herring of the most excellent quality; that of Lochlahaich is not so good, and no great quantity of them to be had at a time; but the fishing in Lochscridain is in general favourable, and, in 1840, the success met with was very great.

V.—PAROCHIAL ECONOMY.

Market-Town.—There is no market-town in the parish.

Village.—The village of Bonessan contains about 250 souls. In this village, there are no less than five merchants or shop-keepers, who may be termed general dealers.

Means of Communication.—Aros, in the parish of Kilninian and Kilmore, is the head post-office for this parish; but there is a sub-office at Bonessan, and a receiving-house at Gribun, and regular foot-runners convey the mail bags. This parish, therefore, now enjoys the same advantage with any other place in Mull of having three dispatches and three arrivals of the mails weekly,—an advantage which it did not enjoy in former years, for the inhabitants were then under the necessity of going to Aros, a distance of about twenty-four miles from the point of Ross.

There are no turnpike roads in this parish, or in Mull, nor any Government roads, as in Skye and other parts of the Highlands. Communication, however, is much facilitated to and from the low country by steam-boats, especially in summer and autumn, when clouds of tourists and visitors come to view Staffa and Iona.

Ecclesiastical State.—There are two churches in the parish—one at Bonessan in Ross, and the other at Kilfinichen, both built in 1804, and repaired in 1828. The former church contains about 850 sittings, and the latter 300. Public worship is performed on two out of every three Sabbaths at Bonessan, on the third at Kilfinichen, and once a quarter at Torran, in Brolas, where there is no church. There is no manse, but the incumbent receives, and accepts in lieu thereof from the heritors, L.42 annually. The glebe has not been measured, but is supposed to contain from se-

venty to eighty Scots acres, and its annual value, as land lets in Mull, may be about L.15. The stipend is L.180, 10s. 3 $\frac{1}{2}$ d Sterling. All the parishioners are of the Established Church, with the exception of forty, who are Baptists and Independents. About two-thirds of the gross population are in the habit of attending the churches, although difficulty of access prevents many of all ages from attending regularly. There are 374 communicants connected with the church of Kilfinichen, and 514 with that at Bonessan. The Duke of Argyle is patron of the parish.

Education.—About fifty years ago, there were only two schools in the whole parish, including a charity school at Iona. Now there are two parochial schools, one with a salary of L.30, and the other with a salary of L. 21, 6s. 6d. There are besides an Assembly school, two charity schools, two Gaelic schools, and two female schools. The schools are well attended, for the people are in general much alive to the benefit of education. All the male teachers keep Sabbath schools.

Poor.—The ordinary collections for the poor at both churches, when put together, may average L.11 annually; this and occasional fines for immoralities imposed by the kirk-session are the only funds available to the poor. They otherwise depend entirely upon the humanity of the people.

Fairs.—There are two fairs held at Bonessan in the year; one in the month of May, on the Friday before the May Mull market; and the other in the month of October, on the Friday before the Mull market in that month. At both fairs, black-cattle are brought for sale.

Fuel.—The only fuel in common use is peat, and at times heather. The gentlemen and better class of farmers burn coal which, in general, comes from the Clyde, and the price varies from 14s. to 17s. per ton.

MISCELLANEOUS OBSERVATIONS.

With the exception of the loss which the parish annually sustains by the discontinuance of the manufacture of kelp, the parish does not seem to have undergone much change since the year 1792, when the former Statistical Account was written. An improvement since then in black-cattle stock and the introduction of Cheviot sheep, and of husbandry, by draining and raising of green crops, has no doubt taken place. The facilities of egress to the low country by steam-boats have been a great advan-

tage; and a considerable trade, in one shape or other, is now carried on between this parish and Glasgow, where the people send many articles to be disposed of, and from whence, in return, they are supplied in many of their wants. About twenty years ago there was only one shopkeeper in Ross; at present, there are not less than five in the small village of Bonessan alone; besides others in the districts of Ross and Iona, who sell goods. There are now at least a dozen of boats trading between this part of the country and Glasgow, but most of these are small, open, and very insufficient, in which goods are frequently injured, and at times completely damaged or totally lost. A tolerably sized packet or vessel that would go regularly at stated periods,—say once a month or six weeks, with a proper person in charge, would benefit not only this parish and Iona, but the surrounding district; and, from the traffic now carried on, there is every reason to believe there would be a sufficiency of employment.

IONA

includes the whole island of that name, and the following five farms in the district of Ross, viz. Fidden, Knockvolagan, Potè, Creich, and Caichionn. These farms, however, as being in the district of Ross, and so included in the description of the *quoad civilia* parish, have been already spoken to.

Name, &c.—This island has received various denominations. By Bede, who died in 762, it is named Hii or Hy, for the punctuation of vowels had not then been introduced. In the annals of Ulster, written at a later date, it is put down I. Hi, Iœ, and Aoi. According to Toland, *I* signifies in Irish *an island*, and is often written Hii, Ii, Hu, to avoid making a word of one letter. But Hu, Dr Jamieson suspects, must, in the first instance, have been merely an inaccuracy, in consequence of the double *i* being mistaken by some transcriber for *u*. In the Transactions of the Antiquarian Society, published in 1792, the Earl of Buchan names it Aemona; and Pennant tells us that Iona derives its name from a Hebrew word, signifying *a dove*, in allusion to the name of Columba; he seems to have followed Keith, who, in his Catalogue of the Scots Bishops, while treating of the see of the Isles says, “as the Cathedral church of Icolmkill owes its name to a Greek word, so that island itself, called also Hy, Y, Iona, Ionah, derives that last name from the word Ionah which, in Hebrew signifies *a pigeon*; and is so called,

from St Colum, the founder of the monastery here, whose Gallic or Celtic name *Colum*, and Latin name *Columba*, are both of the same signification, *Sanctus Adamnanus Abbas de Hy, in vita Sancti Columbæ.*" Martin gives the etymon of the word Hii, from a traditionary account among the natives, that one of Columba's followers in their voyage thither, having espied the isle at a distance, cried joyfully to him in the Irish language, "Chi mi i"—*I see her*; and that the saint answered, it should from henceforth be called Y. Pinkerton calls it Hyona in all parts of his History of Scotland where he has occasion to speak of it. Some etymologists say that, as in Irish, I-thon signifies *the island of waves*, which is very characteristic of it in times of storm, and as the "th" of that word, in pronouncing it, is not sounded, the monks readily Latinized it Iona and Hyona. By some of the old Irish and Danish writers, it is called the *Insula Sancta* or Holy Island. In the records of Scotland down to the middle of the sixteenth century, and in inscriptions still to be seen upon the island, and contemporary with that period, it is simply called Y or I. It appears to admit of no doubt that its ancient Latin name was Iona, for it is so termed by Adomnan, the most early writer we have concerning it.

To the Highlanders of the present day, Iona is known as "Innis-nan-Druidhneach," or *the Island of the Druids*—as "Ii-cholumchille," or *the Island of Colum, of the Cell, or Cemetery*, from whence the English word Icolymkill is derived; and, *par excellence*, by I, or the island pronounced by the sound of *ee* in English, and which is the most general name it goes by, in the parish and surrounding neighbourhood.*

* In Macfarlane's MS., Advocates' Library, there is a description of this island by Dean Monro, who travelled through the Western Isles in 1549.

"Colmkill.—Narrest this be twa myles of sea, layes the Isle the Erische call it I. colmkill, that is, Sanct Colm's Isle, ane faire mayne Isle of twa myle lange, and maire and ane myle braid, fertill and fruitfull of corn and store, and guid for fishing. Within this ile there is a monastery of Mounkes and ane uther of nuns, with a parroche kirke, and sundrie other chapells dotat of auld, be the kings of Scotland, and be Clandonald of the Iyles. This abbay forsaid wes the cathedrall kirk of the Bischope of the Iyles sen the tyme they were expulsed out of the Iyle of Man by the Englishmen; for within the Iyle of Man wes the cathedrall kirke, and living of auld, as I have already said in the description of that ile. Within this ile of Colmkill, there is ane sanctuary also, or kirkaird, callit in Erische Religoram, quhilik is a veray fair kirkaird, and weill biggit about with staine and lyme. Into this sanctuary ther is three tombes of staine formit like litle chapels with ane braid gray marble or quhin staine in the gavile of ilk ane of the tombes. In the staine of the tomb there is written in Latin letters *Tumulus Regum Scotiae*, that is, the tomb ore grave of the Scotts kinges. Within this tombe, according to our Scotts and Erische Cronickles, ther layes forty-eight crowned Scotts kings, throughe the quhilik this ile hes beine richlie dotat be the Scotts kinges, as we have said. The tombe on the south syde foresaid has

Extent, &c.—Iona is situated in 56° 59' of north latitude, and divided from the Ross of Mull by the Sound of I on its eastern

this inscription, *Tumulus Regum Hyberniæ*, that is, the Tombe of Ireland Kinges; for we have in our auld Erishe cronickells that there wes four Irland kinges eirdit in the said tombe. Upon the north syde of our Scotts tombe, the inscription beares *Tumulus Regum Norwegiæ*, that is, the Tombe of the Kings of Norroway; in the quhilk tombe, as we find in our Erishe Cronickells, ther lays eight kings of Norroway; and als we find in our Erische Cronickells that Coelus, King of Norroway, commandit his nobils to take his bodey and burey it in Icolmkill, if it chancit him to die in the iles. Bot he was so discomfitit, that ther remained not so manny of his armye as wold burey him ther: Therefor he was eirdit in Kyle after he stroke one field against the Scotts, and wes vanquisht be them. Within this sanctuary also lies the maist pairt of the Lords of the Iles with ther lynage, Tuq clan Lynes with their lynage, M'Kynnon and M'Guare, with ther lineages, with sundrie uthers inhabitants of the bail iles, because this sanctuary wes wont to be the sepulture of the best men of all the iles; and als of our kings as we have said; because it wes the maist honorable and anciend place that was in Scotland in thair days, as we reid."

In the same manuscript, there is another description of Iona, but anonymous, bearing date 1693, and is as follows:

"This ile lyes straucht in lenth to the south south-west two myles in lenth, one in breadth, full of litle hillocks, pleasant and healthfull, with a store of common medicinall hearbs naturally growing; and some monks transplanted thither from other places both esulent and medicinal. The ile is fruitfull, and hes plaine arable ground in gud measure interlyned betwixt the litle green hills thereof. The product and cheif commoditie is barley. Its severed from the south end of Mull by a narrow sound, 3 part of a leg, which makes it verie commodious for fishing, and all water and sea soules. This ile hes been famous, first, by Columbus his dwelling there; 2do, by the large and curious church, abbacie, and nunerie founded there. A considerable citie vas in the ile of old, called Sodora, the vestiges whereof is yett visible by the port and streets thereof. It lay in the midst of the ile, upon the east cost, weel stored with naturall fontanis in great abundance, great many gardens, yett visible, and many chapells, of whose perticular uses (state that they served for Divine worship) we can give litle account. One of these was dedicated to the Saint Oranus, commonly called Oran. It is situate neer the great church and abbacie, with a particular precinct, in which many of our kings, and the kings of Irland and Danemark, lyes buried, with severall other tombs of the heads of clans. 3tio. By Columbus his buriall there, in a litle chapel be himself, though the Irish alledge he is buried with them. Their credulative fancie is founded on a verse forged by some flattering priest:

'Hi tres sunt una, tumulo tumulantur in uno
Brigida, Patricius atque Columba pius.'

But I have seen his life extracted out of the Pope's librarie, and translated in Irish by a priest verbatim as it vas in Latin in the said librarie, shewing he died and vas buried at I. The priest vas Caal O'Horan. Ther hes been many inscriptions upon the tombs and pillars. The most is obliterated. Many curious knotts of mosaick vork yett to be seen, though many is overgrown and covered with earth. The burial-places of the nuns is about the nunerie. No women is yett toleratt to be buried neer the great church or where the men are buried. This is alledged to be by Columbus' speciall order. In this ile was a great many crosses, to the number of 360, which vas all destroyed by one provincially assembly, holden on the place a litle after Reformation. Ther foundations is yett etant; and two notable ons, of a considerable height and excellent work, untouched. In this iland is marble enouch, whereof the late Earle of Argyle caused polish a piece at London, abundantly beautifull. In a particular place of the iland, neer the sea, ebbing and flowing thereinto, is found transparent stones of all colours, but more ordinarily green, much resembling agatts. They yeild to the file and toole, and I have severall scalls of them. In this ile vas a societie of the Druids when Columbus came there; but it seems they were non of the best, for he banished them all. Here is yett a few people upon the ile called Ostiarij, from their office about the temple, who is observed never to exceed 8 in number, which is said to be foretold by Columbus to be their judgement for some stro-

coast. This sound is about half a-mile broad, and has already been spoken of, in regard to its navigation. On all other sides, Iona is washed by the Atlantic. The island is about three miles in extreme length, by one and a-half in breadth, and may contain a superficial area of 2000 imperial acres. Dr Walker guessed its superficies at 3840 English statute acres; but this seems evidently a mistake. Of its supposed number of 2000 imperial acres, 600 are in occasional cultivation, the remainder being hill pasture, morass, or rocks. The surface is unequal, rising into eminences or small hills; but the most elevated part, called Dun-ii, does not exceed 400 feet above the level of the sea; and the boldest shore lies upon the south-west side. The ridges of these hills run in the direction of the length of the island, and shoot out at its extremities

cious fault committed by their progenitor. The registers and records of this ile was all written on parchmen, but all destroyed by that assembly that destroyed the crosses."

Immediately following that description in the foresaid manuscript, is one by John Fraser, Dean of the Isles,—the same Fraser who, in 1688, gave Sacheverell, Governor of Mann, various particulars regarding Iona when the Governor, in that year, visited the island. The paper in the manuscript is thus described: "An Answer to Sir Robert Syball's Queries for the Iyls of Tirry, Gunna, Colle, and Icolmkill, all lying within the Sherydome of Argyll and the Bishoprick of the Iylls; marked on the back, 'A Description of Tyrie, Gonna, Colla, and Icolmkill,' given into me by the Bishop of the Isles."

After describing the islands of Tiree, Gunna, and Coll, Fraser proceeds thus with Iona:

"Icolmkill, antiently called Iona, laves from Colle to the south and south-east about 86 mailles of sea, and is distant from the south end of Mull about 1 maille of sea. It is 2 miles in lenth, and almost from east to west; and 1 mile in breadth. It is very fertile; commodious for fishing and fowling. It has two fresh-water lochs; guid springs and medicinal herbs. Here the sea casteth up in one place a number of small stones of divers colours and transparents, verij fair to looke upon. They realy are peculiar to the place, for the longer they lay upon the shoar, they reapeen and turns more lively in their colours. They yield to the file, and admits of gould polishing and engraving. Marble also of divers colours and with beautyfull vains is found in this island. It has been counted renounced, pairtly for the gould discipline of Columbus, who is buried in it, and partly for the monuments of the place. In it is two monastries, one of monks, another of nuns; a church of considerable dimensions, dedicated to Columbus. This has been the cathedrall of the Bishops of the Ills since Sodora in the Ill of Man came into the Englishe's hands. In this illand are many other small chapells. The vestiges of a citie is zit visible in it, which, as sum old manuscript testifies, was called Sodora. Many of the kings of Scotland, some of the kings of Irland and Noroway was buryit heer. Many tombs, appropriat to the families of the Illanders, as their inscriptions, though now almost obliterate, do testify. Heer the famous Columbus himself was also interred. The coast round about Iona is very bade, full of rocks and violent tyde. The whole illand is church-land; so is also a gould part of Tyrie, the ile of Gonna wholly, and the two ends of Colla. It is remarkable that there is in Iona a few people called to this day Ostiarij, from their office about the church in Columbus' tyme. This people never exceeds the number of 8 persons in perfyte age. This is found to had true; and there is a tradition, that, for some miscarriage of their predecessors in Collumbus' tyme, this malediction was left them. The inhabitants of all the said illands is naturally civill and bountifull, right capable of all gould instructions. All thir illands has been possessed by M'Leane and the cadette of his family."

into many small rocky heads, which form a number of rugged inaccessible creeks. The coast, however, along the two sides of the island, lies more in a straight line, and forms in most places a low sandy beach; and, where it is interrupted with rock, the rocks do not shoot out into the sea, as at the extremities of the island, but run along shore.

Harbours.—Iona cannot boast of the hospitality of its shores, or of anything done by nature or art to facilitate foreign intercourse with it. Properly speaking, there is no harbour belonging to the island; but, in a small sandy bay below the ancient abbey, anchorage ground in five-fathoms water, within two cable-lengths of the shore, is to be found. There is another landing place for boats, but a very dangerous one, except in good weather, upon the south-west part of the island. This is a creek lined with perpendicular rocks of serpentine marble, and exposed to the western swell of the Atlantic; it is called *Port-na-Curach*, or the harbour of the boat, by way of distinction, it being here that Saint Columba landed, when he arrived from Ireland. The word *curach* signifies that sort of boat which the ancient Irish and Caledonians constructed with ribs of wood and covered with hides, and which is to be seen on some of the rivers of Wales, at the present day. On one side of this harbour, is an oblong heap of earth, the supposed size of Columba's curach, presenting the form of a boat with the keel up.*

A vast tract near this harbour is covered with heaps of stones of unequal sizes, and these, it is said, were the penances of monks, who were to raise heaps, of dimensions equal to their crimes; "and to judge by some of these heaps," Pennant says, "it is no breach of charity to think, there were among them enormous sinners."

Climate.—Sheltered by the island of Mull from the cold easterly winds, and surrounded by the ocean, Iona enjoys a very temperate climate, remote from the extremes of heat and cold. It is seldom that, in winter, the freezing degree takes place; and if

* In the Wodrow MS., Advocates' Library, under date 1701, the following appears relative to this: "In I Callimkill (alias Ionia) there is a harbour, a mile distant, westward from the buildings of the place, where stones may be found, as clear many of them as some glasses. This harbour is called *Port-a-churich*, from the ship that Callimkill and his associates came upon from Ireland to that place. The length of this curachan or ship is obvious to any who goes to the place, it being marked up at the head of the harbour upon the grass, between two little pillars of stons, set up to show forth ye samain, between which pillars there is three score of foots in length, which was the exact length of the curachan or ship."

there happens to be a little snow, it is by the lowness of the land, the warmth of the sea and of the sandy soil, quickly dissolved. There is, however, a great deal of broken weather, even in the midst of summer. On the whole, the mildness of the climate is more evident in winter than in summer; but such is the heat of the summer and the warm nature of the soil, that Iona produces more early crops than most parts of Great Britain; for although the inhabitants do not conclude their barley-sowing until after the middle of June, they have harvest in August.*

Springs.—The island is supplied in abundance with the finest springs. They are very small; yet a number of them collected form a rivulet that runs past the ruins of the ancient nunnery. There is no lake of any consequence; but on a plain adjoining the gardens of the abbey, and surrounded by small hills, there are vestiges of a large piece of artificial water, which has consisted of several acres, and been contrived both for pleasure and utility. Its banks have been formed by art into walks, and though now a morass, the remains are to be seen of a broad green terrace passing through the middle of it, which has been raised considerably above the water. At the place where it had been dammed up, and where there are the marks of a sluice, the ruins of a mill are still to be seen, which served the inhabitants for grinding their corn.

Minerology.—Dr Garnet remarks, that the greater part of Iona is formed of limestone, and that the strata are all of secondary formation. Jameson is not inclined to be of that opinion; and the investigations and experiments made by him bear him out in this. Jameson is also supported in his views by Professor Walker's observations. The rocks opposite Ross appear to be composed of quartz pretty intimately combined with chlorite and hornblende. It is, however, subject to much variety; passing, on the one hand, to hornblende rock and clay slate; and, on the other, into a siliceous talcaceous slate. The rocks are traversed by veins of the *Granites garbenbergensis* of Linnæus. These strata continue to

* Adomnan, in his *Vit. Columb. Lib. ii. cap. 2*, relates, that Columba having ordered a quantity of barley to be given to some person, in compensation for a damage which he had sustained, desired him at the same time to sow it, though it was then about midsummer, assuring him, contrary to his expectation, that he would, the same season, reap a plentiful harvest. In obedience to this mandate, the man committed the seed to the ground on the 12th of June (which now answers to our 24th of that month,) and he reaped a crop from it in the beginning of August. Although this fact is regarded by Adomnan with admiration, and recorded by him as one of Columba's miracles, yet it is not surprising that it happened in Iona, considering the nature of its climate and soil.

the north-east extremity of the island, when they give place to hornblende slate, sienite, and hornblende rock, having much the appearance of serpentine. These rocks alternate with each other, and are to be observed traversed by basalt and granite veins. Towards Dun-ii, the hornblende and sienite strata continue forming, upon some parts of the coast, cliffs of considerable height. This hill is composed of primitive rock, and principally of hornblende slate.

Marble Quarry.—Fine white marble, of that species now called dolomite, semi-pellucid when reduced to a thin plate, exists in strata of about forty feet wide, running N. N. W. and S. S. E., and bounded by nearly vertical strata of a rock which, in some parts, is of the nature of talc, or passing to chlorite slate. This marble, as it approaches the other strata, is more or less mixed with talc, which causes it to become scaly or fibrous, with a yellowish-green colour, thus assimilating with talcaceous slate. This marble cuts freely, receives a good polish, and, except for the loss of colour, which is converted into a yellowish cast, resists the action of time. The quarry was opened about fifty years ago, under the Duke of Argyle's patronage, and a considerable quantity of marble quarried and sent to Leith and London; but after much money laid out, the working of it was abandoned and never afterwards resumed.

There are extensive rocks of sienite on the south-west shore, which afford blocks of any dimensions of vivid colour, extremely hard and susceptible of a high polish. Of this substance all the remnants of antiquity upon the island are constructed. Rocks of beautiful serpentine also stretch along the southern extremity of considerable hardness, an agreeable green clouded with other colours, and suitable for slabs or sculptures. Its quality has been compared to that of the ancient serpentine, but although masses of large dimensions might be procured, it would not be without much labour on account of the solidity of the rocks. In Port-na-cu-rach, there are cliffs of considerable height, composed of hornblende rock, having much the appearance of serpentine and sienite; here there are found nodules of nephriticus from the size of a pea to that of an apple; these are of a green colour, of a smooth soft appearance when polished, and they are made up into trinkets of various kinds. Many are worn as amulets, sometimes set in silver. The children of the island collect and dispose of them to the nume-

rous strangers and tourists whom the steam-boats bring to Iona, and who readily give a penny or twopence to the little urchins for a handful of them as remembrances of their visit. The shore is otherwise bare and rugged, and the strata do not differ from those already described. At a short distance, there are several islets and rocks entirely composed of red granite, which circumstance renders it probable that the island was formerly joined with the granite coast of Ross Mull.

Soil.—A light sandy soil, but very fertile, prevails over the whole island, except where cultivation and abundance of manure have converted it into a black loam. Upon the shores, there are some small plains exceedingly pleasant, that afford good crops of bear and oats. The hills are covered in spring, summer, and autumn with a fine verdure, and their pasture is famed over all the district. Some of the hills are arable to the top, but those on the south end of the island are overrun with heath; yet the small valleys interspersed among them, are filled with grass of the finest quality.

Zoology and Botany.—For the former, reference is made to the description given previously in the *quoad civilia* parish, which is quite applicable to Iona; and as to the latter,—on the north shore, between Port-na-curach and the hill of Angels, is found in great plenty the *Pulmonaria maritima*, or sea bugloss, a beautiful plant, the blossoms of which are pink before they expand, but immediately change into a fine blue: the *Eryngium maritimum*, or sea holly, occurs here in equal abundance; and the fatal *Belladonna* is also to be found. Among the ruins in almost every part, both of the nunnery and cathedral, grows the *Cotyledon umbilicus*, or navel-wort; the *Menyanthes trifoliatum*, or marsh trefoil, one of the most beautiful of our native flowers, and distinguished by its woolly petals, grows in great plenty in the pond above the cathedral. A considerable part of the skirts of Dun-ii is covered with the *Anagallis tenella*, or purple-flowered money-wort. The *Juniperus communis*, or juniper tree, is common on most of the hills, though of a dwarfish size. The *Salix lapponum*, or Lapland willow, a very scarce shrub, grows not far from the marble quarry. Small quantities of a fine kind of sponge are produced here, and some rare shells are cast up on the shore. Several Fuci of rare species are found in the surrounding sea.

There are no trees nor plantations of any kind in the island.

II.—CIVIL HISTORY.

It is said that the Druids had possession of Iona before the birth of our Saviour,—that they had there a college or school of theology, and continued to flourish until their expulsion by Columba.

The most authentic history of Columba is that written by Adomnan, who was preceptor to Eugenius VI., and was likewise Abbot of Iona in 665, being the fourth abbot in succession from Columba, and that only sixty-seven years after his death. His history was first published by Canisius from a manuscript preserved in a monastery in Bavaria, and since republished by Basnage. He is likewise mentioned by Bede, and allowed to be authentic by Usher.

Columba was certainly a man of much piety and goodness of heart; and his manners, although austere, were well calculated for the people of the age in which he lived. He had been the disciple of St Patrick; was of royal extraction, being the son of Felim, the son of Fergus, who was grandson to the celebrated Niall of the nine hostages, supreme monarch of Ireland. His mother was Aithne, the daughter of Macnave, and he was nearly related to Conal, King of the Dalriad Scots, who, by some, is styled the fifth King of Argyle. From this, and from the authority of his character, he possessed great power and influence in both kingdoms. He was born in Ireland in 521, and educated under Finian, Bishop of Clonard, Fenbar, Gemman of Leinster, and the far-famed St Ciaran; and, when he was about twenty-eight years of age, he founded the monastery of Dairmeagh, in Ireland.

This remarkable man, in the forty-second year of his age, left Ireland in or about the year 563, with the noble and generous intention of dissipating the ignorance which then covered the Hebrides, and was accompanied by twelve followers, whose names are given by various authors.

According to the annals of Ulster and of Tighernac, Iona was given to Columba by Conal, or Conval, son of Comgal, King of the Dalriad Scots or Picts. But there ought to be some very powerful reason for rejecting the express testimony of Bede, who was so well versed in the history of this monastery, especially as Adomnan nowhere asserts that this island was the gift of the Dalriadic Prince. Dr Jamieson, however, supposes, that, as it lay in the confines of both kingdoms, it might possibly be claimed by both; and what the one sovereign had given, the other might pretend to confirm.

Columba and his companions made first the Island of Oronsay, and thereafter arrived at Iona upon the eve of Pentecost.* The distinguished sanctity of his manners, in so remote an age, would necessarily be corroborated by the imputation of miraculous power. Kings listened with reverence to his admonitions; armies, when ready to engage, stopped at his command; and he maintained not only much influence in the councils of the kingdom where he lived, but among the Irish and Saxons.† As his worth and fame increased, his institution accordingly became richly endowed; and the poor huts and church of slight materials gave place to edifices of more durable composition. It soon became the first, as it was for several ages, the only university in Great Britain; and so much famed was it for the philosophy and theology of the times, and for the severe manners and discipline of its founder, which were long kept up, that it became a general place of education, not only for the Scots, but for the British and Irish churches.‡

Soon after his settlement in Iona, he made a journey into the Pictish territories, being some parts of Inverness-shire, and preached to them the gospel, to which they had hitherto been entire strangers. Adomnan calls them *gentiles barbari*, barbarian heathens, but that upon seeing Columba's works, they glorified the God of the Christians. He likewise observes that Columba preach-

* They laboured during two years erecting huts and a church of very slight materials. For several years after his settlement here he would suffer no females to reside on the island, and so great was his caution that he even prohibited cattle, and would not allow a cow to be kept, for, according to his syllogistic adage, "where there is a cow there must be a woman; and where there is a woman there must be mischief." Martin says, "that all the tradesmen who wrought in it were obliged to keep their wives and daughters in the opposite little isle, called on that account Women's Isle."

† He is the first on record who had the faculty of second-sight, for he is said to have told the victory of Aidan over the Picts and Saxons on the very instant it happened.

‡ When Columba first attempted to build on Iona, the walls, it is said, by the operation of some evil spirit, fell down as fast as they were erected. Columba received supernatural information that they would never stand unless a human victim was buried alive. According to one account, the lot fell on Oran, the companion of the saint, as the victim that was demanded for the success of the undertaking. Others pretend that Oran voluntarily devoted himself, and was interred accordingly. At the end of three days Columba had the curiosity to take a farewell look at his old friend, and caused the earth to be removed. Oran raised his swimming eyes, and said, "There is no wonder in death, and hell is not as it is reported." The saint was so shocked at this impiety that he instantly ordered the earth to be flung in again, uttering the words, *Uir! uir! air beal Orain ma'n labhair e tuile comh'radb,* "that is, Earth! earth! on the mouth of Oran that he may blab no more. This passed into a proverb, and is in use in the Highlands at the present day.

It is not improbable but this story was invented by some of Columba's Druidical enemies, in order to expose him and the Christian doctrine to ridicule; especially as the savage rite imputed to him was only practised by the heathens.

ed to them by an interpreter, which is a curious fact with respect to the dubious origin of that memorable people. It argues their language to have been different from the ancient British, which was the language of Columba, and they themselves of some other original. Usher supposes the Picts and Caledonians to have been the same people. Cambden, and other great antiquaries of the present, as well as of former times, consider the Picts only as the remote part of the uncivilized, unreduced Britons; but Bishop Stillingfleet seems rather to be (according to Dr Walker) better founded in thinking them a separate nation.

All the inhabitants of Scotland are said to have been converted during the life of Columba; and, according to Spottiswoode, he founded 100 monasteries and 365 churches, and ordained 3000 priests or monks. This is asserted by Jocelin and other writers. It is certain that the greatest respect was paid to him at the National Council or Parliament of Drumceat, in Ireland, where he appeared as the representative of the clergy of North Britain.

Aidanus, the lineal heir of the Crown of Scotland, was brought out of Ireland by Columba, in the reign of Kinatellus, at whose death he was by Columba installed King of Scots in the Island of Iona. Full of years and of honour, this great man died in Iona upon Sabbath night, on the fifth day of the Ides of June 596, in the thirty-fifth year of his ministry, and seventy-sixth of his age, and was there buried. Here, too, are buried the remains of forty-eight Scottish kings, four kings of Ireland, eight Norwegian kings, and one king of France; most of the Lords of the Isles and other chieftains of note; so that a sepulchre in it became generally coveted by the great families in Scotland, and the grandees of Norway and Ireland. Iona being thus viewed as consecrated ground, it became as one vast cemetery, to which the illustrious characters of ancient times were carried for inhumation by their own desire, or the pious wish of surviving relatives.*

Among the honours bestowed by the kings of Scotland on Iona,

* This preference given to Iona, as a place of Royal sepulture, may be accounted for generally by its early reputation for sanctity, and to an ancient Gaelic prophecy, which has been translated and paraphrased by Dr Smith of Campbelton, thus,—

Seven years before that awful day,
When time shall be no more,
A watery deluge will o'ersweep
Hibernia's mossy shore.
The green clad Isla, too, shall sink;
While, with the great and good,
Columba's happy isle will rear
Her towers above the flood.

we find the origin of a custom which has continued in other places ever since, namely, the dedication of the trophies of war as ornaments, though very strange ones surely to Christian churches. After the signal victory which Aidanus, installed by Columba before-mentioned, gained over the Picts and Scots, he sent the banners of his vanquished enemies to Columba, to be preserved in his abbey; the victory obtained by Aidanus being at the time entirely ascribed to the prayers of Columba. Kenneth Macalpine, also, after the final overthrow of the Picts, devoted the sword and armour of Dunstrenus, the Pictish monarch, to the church of Iona.

In 632, Oswald, King of Northumberland, applied here for a bishop who might teach the Northumbrians Christianity, and he received a monk from the establishment, who was followed from it by several others. In the year 765, Neil Frasach, King of Ireland, abdicated his sovereignty and retired to Iona, where he died; and, in 777, we read that Asglal, the son of Cutald, King of Connaught, became a monk of Iona, where he died also; and that Aulaf, King of Dublin, died during a pilgrimage to this island in 980. Here, too, the young princes of Scotland and Northumberland were sent to obtain the necessary rudiments of education; and the island received frequent visits from the neighbouring potentates of ancient times.

For several centuries, the inhabitants of the monastery continued under the absolute authority of their provost or abbot, exclusive of any other; not subjected to vows, but governed alone by the laws of Columba. This code of laws was denominated *Riaghailt Ii*, that is, the Rule of Iona, composed by him, and founded upon the government and discipline of the apostolic churches. During this period, they were what is called Culdees; and all accounts agree in their being renowned for their learning, their high contemplative piety, and austerity of life. When afterwards the Papal power was established in Iona, a great alteration took place; and monachism having found its way there and into the rest of Scotland, they became an abbey of Benedictines, which was of the most baneful consequence both to their learning and virtue. The doctrine of the Culdees, so far as we may judge from that of Columba, was at least comparatively pure. As he was himself given much to the study of the Holy Scriptures, he taught his disciples to confirm their doctrines by testimonies brought from this unpolluted fountain, and declared that only to be the divine

counsel which he found there. His followers, as we learn from Bede, would receive those things only which are contained in the writings of the prophets, evangelists, and apostles, diligently observing the works of piety and purity. Hence it has been said that, "for several generations, *with the errors which at that time prevailed* in the Church of Rome, they seem not to have been in the least tainted." Vide Smith's Life of Columba, p. 114. After the example of the fathers, Bede says they lived by the labour of their hands, and, after the usage of the eastern churches, had wives; and, so far were they from reckoning the connubial relation inconsistent with their character, that it seems to have been held in honour.

In each college of the Culdees, there were twelve brethren, and one who was their provost or abbot, and they chose their abbot or president from themselves.

Among the many extensive privileges granted to the abbey of Iona, the jurisdiction of its abbot was remarkable. Bede says, that in his time Iona had a sort of supreme government over all the other monasteries in Britain and Ireland, which had been propagated from that seminary. And though never more than a presbytery had, notwithstanding a jurisdiction of the whole province, to which even the Bishops themselves were subjected after an unusual order, "*ordine inusitato*," as he expresses it.

The northern pirates were accustomed to ravage the island, and commit many cruelties on the defenceless monks. By them the monastery was burned in 797; and in 801 they killed sixty-eight of the ecclesiastics. Besides other calamities, it was rifled in 985, and the abbot, together with fifteen of his learned associates, put to death. Tighernac writes, that the monks of Iona were expelled beyond Drumalbin, by Nectan, King of the Picts, in 716 or 718; and in 1069, the monastery was destroyed by fire. Historians relate that Magnus Nudipes, the Norwegian conqueror of the Hebrides, notwithstanding all the cruelties of his incursions in the year 1098, moved by the reputed sanctity of the place, spared Iona and its inhabitants from the devastations that, in all other parts, attended his progress. Yet it was afterwards plundered by a fleet of twelve sail of Norwegian pirates, which committed many depredations in the Hebrides.

Between the years 1172 and 1180, William the Lion (its importance then probably declining) took away a number of churches

and chapels in Galloway, with large estates annexed, and granted them to the canons of Holyrood House.*

The first Papal Legate visited Scotland in 1126; but it does not appear that any material change in the institution of Iona took place until 1203, down to which period there continued to be monks and abbots. But in that year Ceallach built in Iona a monastery, "*in opposition to the learned of the place,*" which was afterwards demolished and suppressed by a synod of the Irish clergy.

The power and influence of Iona appears to have declined after the last Danish invasion, when the island came under the dominion of these conquerors; and this event must have been accelerated by the loss of its extensive revenues in Galloway, which were taken away and granted to the canons of Holyrood House, as before noticed.

During the time of the Norwegian reign, which lasted near two hundred years, the bishops were chosen without respect to country, for we find French, Norwegian, English, and Scotch among the prelates. After the cession of the Hebrides by Magnus to Scotland, the patronage of the Bishoprick of Iona was, according to Sir David Dalrymple's Annals, reserved by treaty to the Archbishop of Drontheim.

While the Hebrides were under the Norwegian domination, they divided these islands into two districts, called Nordureys and Sudereys, the first embracing all the islands to the north, and the other all those which lie to the south of the promontory of Ardnamurchan. But the whole two divisions of islands belonged to the diocese of the Bishop of Ebude, and his cathedral and residence being in the Island of Man, one of the Sudereys, he was from thence styled *Episcopus Sodorensis*; hence the origin of the title Sodor; and when the Isle of Man was, in the reign of Edward I. of England, reduced under the English Government, the bishoprick of Sodor was preserved, but its limits being circumscribed to that single island, its bishops assumed and bore the united title of Sodor and Man. All the other Western Islands remaining under the Government of Scotland, were then erected into a separate diocese, called the Bishoprick of the Isles. The

* If space permitted, we might here give excerpts from the Irish annals of Tighearnac, Innisfallen, Buellan, and Ulster, relative to Iona, commencing with the birth of Columba, and ending with the twelfth century.

bishops usually resided in Iona, and the great church belonging to the abbey served as the cathedral of the diocese. There has been great diversity of opinion concerning the ancient Sodor from which the bishops of the Isle of Man still derive their title, some supposing that it was the name of a town there so late as the fifteenth century, and others that the town in Iona was the ancient Sodor. It is now generally conceded that the foregoing account is correct, according to Torffæus, the Danish historian, and explained by Dr Macpherson.

In the year 1507, John, Bishop of the Isles, and who was a privy-councillor to King James IV., obtained the annexation of the abbey of Iona to his see.

We now come down to the Reformation. In 1561, the Convention of Estates passed an act, at the desire of the Church, "for demolishing all the abbeys of monks and friars, and for suppressing whatsoever monuments of idolatrie were remaining in the realm," the execution whereof in the west was committed to the Earls of Arran, Argyle, and Glencairn. The learning of ages which had been treasured up in Iona, the records of nations, and the valuable archives of remote antiquity, which had been safe there under the fury of barbarians, now fell at once a sacrifice. Authorized by this, and by an ill-judged decree of the synod of Argyle, the zealous mob fell upon Iona, as the most valuable and venerated seat of the Popish clergy, and nothing escaped destruction, but such parts of the building and such solid monuments as were proof against the hands of rage. Of three hundred and sixty crosses said to have been standing, only three were left. Some were thrown into the sea, many carried away, and to this day some are to be seen as gravestones in every churchyard in Mull and the surrounding islands. Pennant says, that the cross at Campbleton was transported there from Iona. Spottiswoode writes, that "the very sepulchres of the dead were not spared, but digged, ript up, and sacrilegiously violated. Bibliotheks were destroyed, the volumes of the fathers, counsells, and other books of human learning, with the registers of the church, cast into the streets, afterwards gathered in heaps and consumed with fire."*

* Not a little has been written with respect to the library at Iona. Pennant says, the public was greatly interested in the preservation of the buildings at Iona, being the repository of most of the ancient Scotch records; and that the library must have been invaluable. According to Bœthius, Fergus II, assisting Alaric the Goth in the sacking of Rome, brought away, as share of the plunder, a chest of books, which he presented to the monastery of Iona. And Aeneas Sylvius (afterwards

Torffæus says that in the year 1210, a squadron of piratical ships to the number of twelve, under Birkibein and Bagli, taking advantage of the intestine divisions of the Princes of the Hebrides committed many depredations, and plundered the Holy Island, or that of St Columba.

Bishop Nicolson, speaking of the library at Iona, says, "our King Edward the First, having claimed the sovereignty of Scotland, made a most miserable havock of the histories and laws of that kingdom, hoping that in a short time nothing should be found in all that country but what carried an English name and face;" and, according to the bishop's mode of enumeration, "the second great loss of the Scottish records happened upon the mighty turn of the Reformation; when the monks, flying to Rome, carried with them the register books, and other ancient treasures of their respective monasteries."

Pope Pius II.) intended, when he was in Scotland, to have visited the Iona library in search of the lost books of Livy, but was prevented by the death of King James I. And farther, a small parcel of them were, in 1525, brought to Aberdeen and great pains taken to unfold them, but through age and the tenderness of the parchment, little could be read; however, from what the learned were able to make out, the work appeared by the style to have rather been a fragment of Sallust than of Livy.

Dr Jamieson doubts this statement of Bæthius:—the Doctor writes, "Fergus must have made his donation to the monastery of Iona about 160 years before the foundation stone of it was laid. For Boece says that Alaric sacked Rome A. D. 412. Now Columba did not land in Iona till the year 563 or, as some say, 565.

While Archbishop Usher scouts the idea of their being brought from Rome by Fergus, he admits the narrative of Boece as far as it regards the fragments; and Gibbon in his *Decline and Fall*, has no hesitation in saying that Iona was distinguished by a classic library which afforded some hope of an entire Livy." Adomnan tells us that Columba spent much of his time in writing, that he employed his disciples in the same manner, and was at pains that they should transcribe with the greatest accuracy; and Dr Smith, speaking of his successors, says, how well they studied the languages appears from the excellent Latin of Cumin and of Adomnan, who discovers also his knowledge of Greek and Hebrew, and wrote a *Geography of the Holy Land*; and this work Bede not only ascribes to Adomnan, but highly commends. Many works both in Latin and Irish are said to have been written by Columba himself, and among these the life of the patron saint of Ireland. Columba's life was also written in Irish-metre, by Baithen his cousin, disciple, and successor. To Abbot Cumin several writings are ascribed, besides his life of Columba. Of all these, together with the writings of Adomnan and other abbots who succeeded him, there is every reason to believe that copies would be carefully preserved in the monastery; and men who were so much devoted to writing would strain every nerve to increase the number of their books. Dr Jamieson, therefore, asks "what, then, has become of this library? How can it be accounted for that it should entirely disappear?" The learned and acute Doctor answers this by ascribing it to the inroads of the Danes, which were so frequent and fatal; they burned the monastery in 797; a second time in 801; and in 1069 it was again destroyed by fire; in 805, the pirates of the same nation destroyed sixty-eight of the family of Iona; and in 985 they rifled the monastery, killing the abbot and fifteen of his disciples. According to the information of Pennant, it would appear that while the Norwegian princes were sovereigns, they might judge it proper to carry some of the more valuable MSS to a place of security in their own country, for he says, "I am informed that numbers of the records of the Hebrides were preserved at Drontheim, till they were destroyed by the great fire which happened in that city."

Tradition says that, at the visitation of the synod of Argyle before referred to, the monks and inmates of Iona made their escape the best way they could, carrying with them the most precious and portable relics, MSS. and chartularies, which were deposited in the colleges of Douay and Ratisbon. From the opinions of Scotsmen resident or trained at the Scottish colleges on the continent, it would appear that there is far less ground for this assertion than has been generally imagined, and Dr Jamieson is inclined to think that, "if an accurate search were made by such travellers as really possessed a literary character, and took an interest in the ancient history of our country, more, perhaps, might be discovered among the treasures of the Vatican than anywhere else."

In the last Statistical Account, the writer says, "that some of the MSS. were carried to Inverary, and that a Duke of Montague found some of them in the shops there, used as snuff-paper. If any of them were in the library of the family of Argyle, the persecution that family underwent in the time of Charles II. accounts for none being there now." What is here said receives considerable support from a circumstance mentioned by Governor Sacheverell, who visited Iona in 1688, in relation to a book which had certainly been brought from Iona. "The Dean of the Isles, Mr John Fraser, an honest Episcopal minister, told me his father who had been Dean of the Isles, left him a book with above 300 inscriptions, (taken from the monuments of Iona,) which he had lent to the Earl of Argyle, a man of incomparable sense and great curiosity, and doubts they are all lost by that great man's afflictions."

In this monastery, particular attention seems to have been paid to the science of medicine. "The Olla Ieach, and Ola Mui-leach," says Dr Smith, "the ancient and famous line of physicians in Iay and Mull, must, no doubt, have derived their first knowledge from this seminary." Dr Smith received from Major Maclachlan of the Island of Luing, a MS. in the Irish character and language, on the subject of medicine and surgery, which he thinks was written by some of the learned men of Iona.

Mr MacNicol says, "of what has been written at Iona," there is a translation of St Augustine *De civitate Dei*, and a treatise on *Physic*. This last is to be seen in the Advocates' Library. A full account of this manuscript is given by Dr Jamieson, who mentions that this folio bears the following mark of property, "Leabhar Giolla Coluim Meigbeathadh," and also "Liber Malcolmii Be-

thune," showing that the MS. was once the property of one of these Betons of Pennycross, the celebrated physicians formerly mentioned. The MS. contains eighty-six folios in vellum, of a quarto size, besides some slips inserted, and thirty-six folios in paper. The first three folios in vellum are part of a Gaelic MS. on astronomy, with figures of the signs of the zodiac. The other vellum MS. seems to be mostly on physic, and is in Gaelic or Irish character, with many contractions. There is part of an obituary, consisting of two folios in vellum, beginning with 1360, and carried on to 1402.

Many copies of the life of Columba appear to have been dispersed through the islands in the vernacular tongue. One copy was found in Barra, and another in Benbicula. Dr Macpherson says, we are informed by Lloyd in his Catalogue of Irish Manuscripts, "that there is still in the Bodleian library at Oxford, an Irish manuscript entitled,—The Works of Columbcille in Verse, containing some account of the Author's Life, together with his Prophecies and Exhortations to Princes."

The same industrious writer observes, that there is in the library of Trinity College at Dublin, some most curious and wonderful ancient MSS., containing the four gospels and a variety of other matter. The MS. is "called the Book of Columbcille," and thought to have been written by Columba's own hand. Flann, King of Ireland, ordered a very costly cover to be given this book. On a silver cross, which makes a part of that cover, is still to be seen an Irish inscription, of which the literal meaning is, "the prayer and blessing of Columbcille to Flann, the son of Mail-sheachnail, King of Ireland, who made this cover."

After Iona was shorn of the fairest portions of her revenues by William the Lion, as before noticed, she still held many extensive possessions. Dean Monro says she had thirteen islands, and he gives the names of seven, which he calls Soa, Naban, Moroan, Reringe, Inch Kenzie, Eorsay, and Kannay; three of these seven have changed their appellations, so that it is now impossible to guess at them.*

* Canna, Soa, Eorsa, and Inchkenneth are the other four; and from the internal evidence afforded by the remains of cells or other establishments, MacCulloch thinks there may be added the three Shiant Isles, the three Garveloch Isles, and the Isles of St Cormac, which, with Rasay, will nearly make up the number; of which latter island the Dean says it belonged to Iona by heritage, but was then "pertaining" to MacGilliechallum "by the sword." It is probable the Treshnish Isles and Colonsa belonged also to Iona, and it is believed that Tirie at one time did, as well as the two ends of Coll.

Since MacCulloch wrote in 1824, considerable light has been thrown upon the revenues of Iona by the transactions of the Iona Club, instituted in 1833. This club, in their *Collectanea de Rebus Albanicis*, have published the "Rentale of the Bishoprick of the Ilis and Abbacie of Ecolmkill," which interesting document was discovered in the charter-chest of Sir John Campbell, Bart. of Airds and Ardnamurchan, in 1834; and, although there is no marking to that effect, it appears to have been a copy made in the reign of James VI. from the certified rental drawn up in 1561, which, by some omission, was never registered. The club have, in the same work, also published a precept, under the privy seal of James VI., of a royal charter of novodamus, with augmentation of the rental to Hector Maclean of Dowart, son and apparent heir of Lachlan Maclean of Dowart, of the "Island of Iona and many other lands formerly belonging to the Abbot of Iona, 1587-88." The club have also published a Report by Thomas Knox, Bishop of the Isles, of the state of his diocese in 1626.

At the Reformation, the Island of Iona and the principal lands belonging to the monastery, fell into the hands of Lauchlan Maclean of Dowart, the most powerful chief in the neighbourhood, and his son Hector, as we have already shown, was confirmed therein by the charter of novodamus, granted by King James VI. in his favour in 1587-88.

In 1567, John Carswell was Bishop of the Isles, as we find from a renunciation, by Lauchlan Maclean, in his favour thereof, and of the Abbacie of Iona.

In 1573, John Campbell was Bishop, as appears from an obligation by Roderick Macleod of the Lewis in his favour.

In 1609, Andrew Knox, then Bishop of the Isles, (he was afterwards succeeded by his son Thomas in the Bishoprick), held a court at Iona, which was attended by the principal men of the Isles, whereat two statutes were enacted for forwarding religion, morality, and education among the islanders.

In 1617, King James VI. annexed the Abbey of Iona to the Bishoprick of the Isles. In the same year, an act of Parliament was passed nominating a chapter for the Bishoprick of the Isles.

In 1631, Charles I. writes the Lord Advocate regarding certain actions depending before the Court of Session for restoration of the temporalities of the Bishoprick.

In 1632, Charles I. writes to the Treasurer-Depute of Scot-

land regarding the payment of a pension formerly granted to the Bishop of the Isles.

In 1633, Charles I. writes to the Dean and Chapter of the Isles recommending Mr Neil Campbell to be elected as Bishop.

In 1634, Charles I. writes to the Lords of Session to hasten their decision in a law-suit between the late and the present Bishop of the Isles.

In 1635, Charles I. writes to Sir Lauchlan Maclean of Dowart and Morvern, Knight, Baronet, desiring him to restore the Island of Icolmkill to the Bishop of the Isles. In the same year, his Majesty writes to the Court of Session in favour of the Bishop of the Isles, and particularly regarding the tithe fishes of the Isles. In that year, his Majesty farther writes to the Lords of Exchequer directing the payment of a grant of L.400 Sterling to the Bishop of the Isles, for repairing the cathedral church of Icolmkill.

All these documents are published at length by the Iona Club in their *Collectanea de Rebus Albanicis*.

In 1688, Governor Sackeverell visited Iona, and from him we find that the cathedral church and other buildings were then in ruins, from which it may reasonably be inferred, the L.400 referred to above was never expended in their repair.

Then we have the *Statistical Account of Iona* in the Macfarlane MS., before given as in 1693; thus carrying the history of the island down to that period, at or about which time Iona came into the hands of the Dukes of Argyle, in whose family it has since continued. His Grace is likewise proprietor of the whole *quoad sacra* parish.

Antiquities.—We will begin with the cathedral or church of St Mary, as being the most conspicuous object amongst the ruins; and, although inferior to many other Gothic cathedrals and abbeys of a more recent date in Scotland, it has been very magnificent for the remote period in which it was built. Boece says that it was built by Malduinus in the seventh century. It is extremely remarkable for the materials of which it is constructed, being built of sienite or red granite, brought from the opposite coast of Mull. There the stone is procured in abundance and of the best quality, equal, indeed, to the famous red granite which the Romans brought from Upper Egypt, with which they erected their most superb monuments. It is nowhere polished in any part of the building, but painfully formed, by hammering, to a plain surface;

and there are many fine blocks of it, five or six feet long, both in the walls and in the rubbish. The labour of quarrying and forming such a quantity of this stone as so great a building required, is, Dr Walker says, "a piece of work like the Egyptian obelisks, whose execution must strike with surprise the people of modern times." The rock is solid, the stone of almost impenetrable hardness. The windows, doors, cornices, arches, pillars, and other monuments of the church, many of which have been exquisitely carved, are all of a fine gray freestone, brought from quarries in another part of Mull at a considerable distance. The cement of the building, like that of other ancient structures, is so strong, that it is easier to break the stones than to force them asunder. It is of lime that has been calcined from sea shells, and formed into a very gross mortar, with coarse gravel in a large proportion, and a great quantity of the fragments of white coral, which abounds upon the shores of the island.*

Monastery.—Along the north side of the cathedral, and immediately adjoining it, is the monastery, consisting of a number of buildings of different sizes, and evidently built at different times. Boece gives this monastery a very early antiquity. He says, that after the defeat of the Scots at the battle of Munda, A. D. 379, the survivors, with all the religious, fled to this island, and were the original founders of the monastery. But the account given by Bede seems much more probable, that Columba was the original founder, as has been before related. In the monastery were the cells and apartments of the religious, but now so perfectly ruinous that they convey no distinct appearance.

* We must here again regret that space does not allow a particular description of this cathedral, &c. *Vide MS. in retentis.*

It is said that there were in the cathedral, a fine peal of bells, which were removed to Glasgow at the time of the Reformation; but by a letter from King Charles I. to the Bishop of Rapho in Secretary Stirling's MS. Register, it would appear that one of Iona's own bishops gave a helping hand in plundering the cathedral, and that he had removed two of the principal bells and placed them in some of the Rapho churches, where, in all probability, they still are. The letter is in these terms:—
 "Reverend Father in God,—Whereas we are informed that Andro late Bishop of Rapho at his transportation from the Bishoprick of Yles did, without just cause or any warrant from our late royall father or us, carie with him two of the principal bells that were in Icolmkill, and place them in some of the churches of Rapho; to which purpos we doe remember that at the tyme of yowr being Bischop of Yles you were a sutter to us for effectuating that thing at your predicessour the Bischop of Raphoe's hands, which we now requyre of yow. Therefor, and in regard we have gevin ordour to the present Bischop of Yles for repairing the cathedrall church of that Bischoprick, and that it is fit that such things as do properlie belong thereunto be restored; it is our pleasour that you cause delyver unto the said Bischop these two belles for the use of the said cathedrall church with such tymlic convenience as may be; which we will acknowledge as acceptable service done unto us.—Whythall, 14 March 1635.

Among the ruins of the monastery were the sacred black stones. They are no longer to be found; but the spot where they were is pointed out. On these the ancient Highland and island chieftains, when they made contracts and alliances, used to make oath, which was considered more sacred than any other obligation, and not to be violated without incurring the greatest infamy.

Bishop's House.—Upon the north side of the monastery, stand the remains of the house which was the habitation of the Bishop of the Isles, after the Isle of Man was separated from them. This event, as already mentioned, happened in the time of Edward I. of England. On the arrival of the bishops in Iona, the abbots allowed them the use of the abbey church, for they had there no cathedral of their own.

Reilig Ourain, or the burying-place of Oran, a vast enclosure, and the great place of interment not only for the monarchs whose remains were deposited here, but for the chiefs and potentates of every isle and their lineage, who were all ambitious of lying in this holy spot. This place is, in a manner, filled with grave and monumental stones, either covered with weeds and moss, or half-buried in rubbish. The Iona Club, in 1833, by permission of the President, his Grace the Duke of Argyle, made some searches in this ancient cemetery, for such tomb-stones as might have been concealed by the accumulation of rubbish; and the result of their operations was, that a considerable number of finely carved tomb-stones were brought to view, which none of the inhabitants had ever before seen. These were placed upon the surface of the cemetery. Several of them bear inscriptions, which, although not at present very legible, may ultimately be deciphered and give some useful information.

Oran's Chapel.—The Chapel of St Oran stands at a little distance from the Cathedral, and to the south-west of the building, which is said to have been the first building attempted by Columba. It is 60 feet long and 22 broad within the walls, and filled with monumental stones. This was the burial-place of the Macdonalds, Kings of the Isles and Lords of Islay, of the Mackenzies, Macquaries, Macleans, Macleods, and other great families.*

* There is here one monument still entire having a ship upon it with hoisted sails, a standard, and four lions with the following simple inscription "Hic jacet Corpus Angeusii Filii Domini Angusii MacDonuil de Yle," *i. e.* Here lies the corpse of Angus, the son of Angus MacDonald Lord of Islay. This is probably the monument of that Angus who was Lord of Islay in the reign of Robert the Bruce, and the steady

The Sepulchre of the Kings differs from all the other monuments in this cemetery, by being built, the rest being all single stones. In this shrine, as described by Dean Monro in the earlier part of this narrative (and in which he is followed by Buchanan and Martin) there were three little chapels: in the one inscribed "*Tumulus Regum Scotiæ*" were deposited the remains of forty-eight Scottish monarchs, beginning, as Boece says, with Fergus II., and ending with the famous Macbeth; his successor, Malcolm Canmore, having decreed that for the future Dunfermline should be the place of royal sepulture. Of the Scottish monarchs interred in Iona, sixteen are said to be of the race of Alpin. Fergus is supposed to have been the founder of this mausoleum.

The next was inscribed *Tumulus Regum Hiberniæ*, and contains four Irish monarchs. According to the Annals of Ulster in A. D. 765, Beatus Nial, King of Ireland, who had abdicated his kingdom, and had been for eight years in Iona, died there; and B. Artgall M' Catheld, King of Connaught, who likewise abdicated, died at Iona in 786; and according to Dr Keating in his *Notitia Hybernica*, Cormac M' Aird, one of the kings of Ireland, was buried here.

The third little chapel was inscribed *Tumulus Regum Norwegiæ*, and contained eight Norwegian Princes, of whom the annals of Ulster tell us, that in 980, Amulabh or Aulay, son of Stirick, Prince of the Normen of Dublin, after his defeat in the battle of Tarah, took refuge in Iona, where he died. The Chronicles of Man say, that in 1187, on the 4th of the ides of November, Godred, King of the Isles, departed this life; and the summer following, his body was conveyed to the island of Hy,—and in 1228, according to the same chronicle, Haco-Uspac, King of the Sodorian Islands, was killed with a stone in the taking of a castle in Bute, and was buried in Iona.

friend of that monarch in his greatest misfortunes. This monument is without any date, it not being customary ever to add a date even to a charter, till the days of King Robert the Bruce. In another place lies the grave-stone of the celebrated Ailean-nan-sop, whose history is given under the Statistical Account of Kilninian and Kilmore, as head and founder of that branch of the family of Maclean now represented by Mrs Clephane Maclean of Torloisk. This stone is ornamented with a carving and a ship. A Macquarie of Ulva also appears; a Maclean of Coll; a Maclean of Dowart; and a Maclean of Lochbuy; a Mackenzie of Kintail; and Mackeod of Macleod. A considerable space of ground is covered with the monumental stones of the chiefs and principal families in the Highlands. Each stone lies flat upon the ground, and is seldom larger than the dimensions of the grave it covers. It was the ancient custom, as it still is in some places, to bury the whole family, or at least the heads of it, under the same stone.

This building, like all other monuments over the graves in this place, faces the east,—its walls are about four feet high, very rudely but strongly built. It is yet entire, except at one corner where the roof has fallen in, but there is now no vestige of an inscription upon any part of it.

The remains of so many kings, and some of them very great ones, reduced to such a span—the dust of Achaius, of the Donalds, of the Constantines, of Kenneth II., and Gregory the Great, each of them the conqueror of a kingdom, all confined within the walls of this narrow house, in the solitary island of Iona,—is such a curiosity, as is perhaps nowhere else to be met with in the world; and to a contemplative mind, the most melancholy spectacle of human greatness.

About seventy feet south of the chapel, is a red unpolished stone, beneath which lies a king of France. Both history and tradition are silent as to who this king was.

Near the tomb of the kings is an inscription upon a stone, written, it would appear, before the use of surnames, and in a character more ancient than that of the others,—thus, *Or doman Fataric*, or the tomb of Patrick. Not far from this, there is another inscription, written in a similar character, upon a stone half sunk in the earth, *Coromac Ulphada hic*. This is said to be one of the Irish kings before referred to.

Upon the west side of the church, there is the following inscription, "*Hic jacet Johannes Betonus Maclenorum familie medicus, qui mortuus est, 19 Novembris 1657, æt. 63. Donaldus Betonus fecit 1674. Ecce cadet jaculo victricis mortis iniquæ; qui toties alios solverat ipse malis. Soli Deo Gloria.*" This is one of the celebrated Mull physicians referred to in the earlier part of this narrative.

Crosses.—In a field upon the west side of the church, there is a cross which appears to be of very ancient date. It is of one stone, near eight feet high and twenty inches broad, set on a pedestal of granite. It is of the hardest whin rock, and though it has the appearance of great age, it is but little impaired, except at the top where a part of it has been broken off by violence. Adomnan seems to mean this stone, when he informs us that in Columba's time, there was a cross which stood midway between the monastery and the granary, and which was afterwards, he says, fixed on a pedestal. This is the precise situation of the cross we describe, for there is a very ancient ruin of the granary about the same dis-

tance west from it that the church is distant from it to the east. This cross is of a different form, and apparently of a different era from any others to be seen in the Hebrides or Highlands; and no wonder, as it appears to be contemporary with Columba and the oldest monument extant in the Island of Iona, and probably the most ancient Christian monument in Scotland.

At a little distance from this cross to the south, there stands another of a much larger size, and more entire. It is also one solid column of the hardest whin rock, 14 feet high, and yet only 18 inches broad, and six inches thick. It is fixed in a pedestal of one stone, which is about three feet high, and hewn quite round into three steps. Though very probably posterior to the former, it appears to be very ancient. The labour and art of quarrying such a column, of transporting it to the island, and of polishing and erecting it when it was brought, are circumstances really astonishing, when one considers how inadequate the powers and skill of that part of the country would be at present to the execution of such a work. The Hebrides, and this part of them in particular, must have at some former epoch been possessed of resources, wealth, power, and civilization totally incompatible with the ideas usually adopted in regard to their ancient history.

From this cross to another ancient building which was a nunnery, there runs a causeway about 300 paces in length, and about 15 feet broad. It is joined by two others, one of them called the Royal Street, and the other Martyr Street, leading to the bay of Martyrs.

Nunnery.—The successors of Columba did not, it would appear, adhere to his strict prohibition for the exclusion of females from the Island. We are sure there were no monastic establishments for females during the times of Columba's discipline, nor under the Culdees. The proper monastic establishments of Iona belong to the age of the Romish influence. Indeed, there were no nunneries in Scotland until the introduction of the regular Popish clergy, and, therefore, the date of this building is brought down to a period later at least than 1200. The architecture is purely Norman.

The chapel has been a very neat building, and is said to have been the burial-place for ladies of high rank, as St Mary's church and Oran's chapel were for men.

At the eastern end of the chapel is the tomb of the last prioress, which is now much defaced.

There are some other monuments on the floor, but they are so defaced as to be almost undistinguishable.

This nunnery is said to have been liberally endowed; besides the islands of Inniskenneth and Eorsa formerly mentioned as belonging to the prioress, there were lands in Mull which it enjoyed, and some of which go by the name of the Nuns' lands to the present day.

The precincts of the tombs in Iona were held sacred, for, according to Fordun, they enjoyed the privilege of girth or sanctuary. But these privileges did not, by the ancient Scotch law, indiscriminately shelter every offender. All atrocious criminals were excluded, and only the unfortunate delinquent, or the penitent sinner could here deprecate the rigour of justice. They were required to make restoration of any property they had stolen, and to make oath that they would steal no more. The manslayer was enjoined, on pain of banishment, to surrender himself to the law, in order that it might be decided whether the slaughter committed amounted to murder. Penalties were enacted, to defend those refugees entitled to sanctuary, from all molestation during their retreat.

The Bay of Martyrs takes its name, according to tradition, as being the place where the bodies of those who were to be interred in the holy ground, were received during the period of Romish superstition.

Hill of Angels, or *Cnoc-nan-Aingeal*, is a little hill with a small circle of stones, and a little cairn in the middle, considered by Penant as Druidical. Here, it is said Columba, after his arrival, had a conference with angels, from which tradition it derived the name.

Clach-na-bràth.—This Druidical talisman is said to have consisted originally of three globes of white marble, placed in three basins, but these, like the crosses, were destroyed at the Reformation. There is still a single stone pointed out, and which the boys of the village take care to preserve, so as to make it serve the same purpose.

Iona has been called the Rome of Scotland and Ireland; but the comparison does not render justice to Iona, she being, while under the discipline of Columba's laws, in the hand of the Culdees, the seat of a far purer Christianity; for Iona preserved the opinions and practices of the oriental church in comparative simplicity, and preached the gospel with purity long after the cor-

ruptions of Rome had diffused themselves like a leprosy over the surrounding countries; and while under the Culdees, she vigorously opposed the errors, and resisted the encroachments of the Romish interest.

III.—POPULATION.

In 1688, Sacheverell found the number of families in Iona to be about 80. In 1755, there was a return made to Dr Webster of 277 souls. In 1791, the census taken by the then minister of Ross gave 323. In 1808, according to Macdonald, they amounted to 386. In 1824, MacCulloch found them to be 450. In the present year, 1842, the population of the island has advanced to 500.

The population of those parts of Ross Mull, joined *quoad sacra* to Iona, give 620, which, added to that of the island, makes the whole population of the parish to be 1120 souls. This population consists of agriculturists and fishers. The whole belong to the Established Church, with the exception of 4, two of which are Roman Catholics and the other two Baptists.

Kelp was manufactured here, but discontinued for the same causes which, as described in the *quoad civilia* parish, compelled its being given up there, much to the loss of the population.

The village consists of about 40 houses, none of them slated. The remaining part of the population is scattered over the island on the croft system. When Pennant visited Iona, he found this village or town to consist of about 50 houses; but the whole population of the island, at that time, was clustered there.

IV.—PAROCHIAL ECONOMY.

As already mentioned, there is a Government church and manse. The minister's stipend, including allowance for communion elements, is L. 120. There is a glebe, which is valued at L. 1, 10s. yearly; and he has a privilege of cutting peats. The communicants upon the roll are about 200. A Government school has been built by the present Duke of Argyle, who takes a lively interest in all things connected with this island and district. There are likewise, in this *quoad sacra* parish, a charity school, a Gaelic school, and two female schools. The teachers keep Sabbath schools.

There is no peat in Iona, but the inhabitants obtain their fuel from peat-mosses set apart for them on his Grace's property in Mull, opposite to Iona.

The poor are supported by the charity of their neighbours, and

the collections made at the church-door, which average yearly from L.3 to L.4.

During the summer and harvest months, steam-boats come regularly with crowds of strangers and tourists from almost every country and clime, to visit this celebrated island. The antiquarian, the historian, the tourist, and even the fashionable, are to be found among the number,—some to explore or examine, and others to behold and admire; for here they find themselves surrounded by the graves of those who were royal, and noble, and holy, in Caledonia and Hibernia a thousand years ago; while the thick walls, the massive arches, and the finely-wrought columns of the various sacred edifices, which in remote ages flourished in this sanctified isle, supply the deepest reflections, and awaken the most solemn feelings.

Drawn up 1842.

Revised September 1843.