



THE ISLAND OF TIREE.

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In Adamnan's Life of Saint Columba, which was written in the seventh century, frequent mention is made of a place one while called *Ethica insula*,^a and at another *Ethica terra*.^b It is represented as situated at a considerable distance from Iona;^c as accessible either by a direct voyage across the open sea, or by a circuitous course along the lesser islands;^d as some four or five hours sail from Iona, and most favourably reached by a south wind;^e further, as having a monastery at a harbour called *Campus Lunge*, over which Baithene, St. Columba's chief ecclesiastic, and subsequently successor, presided,^f and to which penitential cases were sent from the mother church;^g and, besides this, several other religious communities under various presidents, and one in particular called *Artchain*, which was founded by a follower of St. Columba named Findchan, and resembled the Columban model in having a presbyter as superior, who, in this capacity, exercised jurisdiction over a bishop, though incapable of performing his functions.^h

Towards the identification of a name holding so prominent a place in this early period of Scotch-Irish church history, and second only to Iona among the Columban foundations, many fruitless attempts have been made, which owed their failure principally to a neglect of descriptive data, and thus the *Insula Ethica* continues to the present a floating island on the face of Scottish topography. Colgan, who first published the text of Adamnan in a complete form, was caught by the name Heth-land in Buchanan, and, guided only by the similarity of sound, he gave to *Ethica* a place among the Shetland Isles,ⁱ though lying far beyond the range of St. Columba's jurisdiction, and the limits of his biographer's statements. The sagacious Thomas Innes, likewise, without even the proviso of a conjecture, in more than one place treats this group as the subject of the biographer's notices.^k Pinkerton, again, in conjecturing the Lewis, came nearer home, but his surmise was a pure guess, and

^a Lib. i. c. 19 *ter*; Lib. iii. c. 8.

^b Lib. i. c. 19, 36; Lib. ii. 15 *bis*, 39; Lib. iii. c. 8.

^c Lib. i. c. 19; Lib. ii. c. 15.

^d Lib. i. c. 19.

^e Lib. ii. c. 15.

^f Lib. i. c. 30, 41; Lib. ii. c. 15; Lib. iii. c. 8.

^g Lib. i. c. 30; Lib. ii. c. 39.

^h Lib. i. c. 36.

ⁱ *Trias Thaumaturga*, p. 377 *a*, note 61.

^k *Civil and Ecclesiastical History of Scotland*, pp. 180, 189, 204. (Spalding Club Publications, Aberdeen, 1853.)

unworthy of a writer of his pretensions, who edited the text of Adamnan. Lastly, Black's County Atlas of Scotland, in one of the historical maps, exhibits the name "Ethica?" at Lewis, as probably belonging to it.^m It is due to William F. Skene, Esq., of Edinburgh, to state that he long since perceived the inadmissibility of these conjectures, and expressed to the writer his conviction that Tiree, and not one of these remote islands, was the place which was sought for.^{mn} So happy a suggestion acquired but little argument to recommend it, especially as the Gaelic equivalent for the Latin form *Terra Ethica* was reducible to *Tiree*, in the natural course of pronunciation.

A further examination of Adamnan, and the lives of those Irish saints who were in the habit of visiting the western isles of Scotland, and whose names are everywhere in that region impressed upon the records of its history, supplied all the links that were necessary for the proof, and the present paper contains the result of a careful search for all the early notices of this island, so historically, if not geographically, connected with Ireland, as a chosen station of her most honoured saint, and a favourite resort of her most noted pilgrims and ecclesiastics.

As regards the name, it is to be observed, that *Ethica* is a form peculiar to Adamnan, and is proved to be an adjective by its always being coupled with *insula* or *terra*, and because in one passage it assumes the masculine form in the construction "*Ethici spatia pelagi*."ⁿ It may, therefore, be regarded as the adjective form of *Eth*, a noun or proper name. But there is proof of this in the Lives of the Irish Saints just alluded to, where *Heth*, instead of *Ethica*, occurs in conjunction with the common terms *Terra*, *Insula*, and *Regio*. The first passage is from the Life of St. Baithene, Saint Columba's immediate successor, and is very important, because both the individual and his monastery are mentioned in the same relation by Adamnan;—"Also, in the monastery which is called *Campus Navis*, that is [in Irish], *Mag-lunga*, and which was founded by S. Columba in *Terra Heth*, he restored to health another brother who was vexed with a devil."^o This *Campus Navis*, or *Mag-lunga*, is called by Adamnan in a mixed form *Campus Lunge*; and here, as in the case of Artechain, in the same island, although the superior was only a presbyter, yet he had at command the ministrations of a bishop, who was probably attached to the community. Thus, we read in the Life of St. Ita, the founder of Killeedy, in the County of Limerick:—"There was a certain virgin in the Plain of Liff, Rethnea by name, and she had a pious disciple called Columbanus, who proceeded to the Island of *Hyth*, to St. Columba, and having received there the episcopal order, returned again to his own country."^p

^l *Vite Antiquæ*, p. 117; and map of Caledonia.

^m No. 4, Edinb. 1848.

^{mn} He subsequently, in the summer of 1852, accompanied the writer to Tiree, where, through the kindness of the noble proprietor, the Duke of Argyll, every facility was given for the examination of the island.

ⁿ Adamnan, Lib. i. c. 19.

^o "Alium quoque fratrem dæmonio vexatum, in mo-

nasterio quod Campus Navis, id est, Maglunga, vocatur, quodque per S. Columbam in Terra Heth fundatum est, sanitati restituit."—*Vita S. Baitheni*, from the Codex Salmanticensis, in *Acta Sanctor. Junii*, Tom. ii., p. 237 b.

^p Fuit quædam virgo in Campo Lyffe, Rethnea nomine, quæ sanctum habuit alumnum cui nomen erat Columbanus, qui ad insulam Hyth, ad S. Columbam per-

The connection of Baithene with the island, which is so frequently alluded to by Adamnan, is noticed also in the Life of St. Cainnech, the founder of Kilkenny:—"A certain laic called Tulchan, who felt an earnest desire to devote himself to God, journeyed from Ireland to St. Columba in the Island of *Hithe*, where he became a monk. * * * One day the blessed Baithene said to Saint Columba," etc.¹ And in another chapter:—"One day, when the steward of the same monastery of *Hithe* was going to ring the None bell, he went first to look for St. Columba, but failed in finding him. Whereupon there was a diligent search made for him by all the brotherhood in every one of the cells, but he could not be discovered. Then the blessed Baithene gave orders for the None bell to be rung." A memorial of St. Cainnech still remains at the west side of the island in the ruined chapel of Kilhennich, giving name to the two farms of Kilhennichmor, and Kilhennichbeg.

Another contemporary ecclesiastic of great repute, the famous St. Comgall, founder of the monastery of Bangor in the Ards of Ulster, was attracted to this island to enjoy the hallowed society which it afforded. His life gives the following account of this visit:—"Also, in the seventh year after Benchor had been founded, the pious father Comgall sailed to Britain, in the wish to visit some holy men there, and to sojourn in that country a while. And he erected a monastery there at a certain village in the *Region of Heth*, where he abode for some time. One day when St. Comgall was working in the field, he put his white hood over his garment; and about the same time a number of heathen plunderers from the Picts came to that village to carry away every thing that was there, whether man or beast. Accordingly when the heathen robbers came to St. Comgall, who was labouring in the field, and saw his white hood over his cap, thinking that this white hood was Saint Comgall's deity they were deterred from laying hands on him for fear of his God. However they carried off to their ships the brethren of Saint Comgall and all their substance. But when the holy father Comgall beheld this, he was moved with indignation, and said "The Lord is my rock and my fortress, and my deliverer," and he cried unto the Lord, and made the sign [of the cross] over the heaven and earth and sea. Then straightway the heathens were smitten with blindness: moreover the sea began to rage terribly, insomuch that the ships were driven upon the shore, and the bodies of the heathens were sorely wounded. After this they gave back all the things which they had taken, and with many entreaties sought forgiveness from St. Comgall. So he was moved with compassion and prayed for them, and they received their sight, the sea also became calm, and they returned home empty and enfeebled. In process of time Saint Comgall was conducted back to Ireland by a com-

gens, illic gradum episcopalem accepit, et iterum ad suam patriam reversus est.—Vit. S. Ita, cap. 21. (Colgan, Act. SS., p. 69 a.)

¹ Laicus quidam, nomine Tulchanus, Deo placere desiderans, de Hibernia ad insulam Hithe ad sanctum Columbam perrexit, ibique monachus effectus est. . . . Quodam die beatus Baithenus ad sanctum Columbam dixit," etc.—Vit. S. Cainnechi, cap. 22. (Lib. Kilken. in Marsh's Library.)

* "Quadam die cum custos ejusdem monasterii Hithe horam nonam pulsare voluisset, prius perrexit ad sanctum Columbam, sed ipsum non invenit. Jam per totas cellas ab omnibus fratribus diligenter querebatur, et nec est inventus. Tunc beatus Baithenus jussit ut pulsaretur nona," &c.—Ibid., cap. 21. The Life published by the Marquis of Ormonde from the Codes Salmanticensis reads *in regione Heth*, in the former, and "*Insula Ie*," in this place. Caps. 24, 25, (pp. 14, 15.)

pany of holy men." * This curious passage, making all due allowance for the legendary portion of it, is evidently based on fact, and appears to be an after-embellishment of an ancient veracious tradition. It designates the place as *Regio Heth*, like the *Terra Ethica* of Adamnan, which the Irish word *Tír* allows, and recognizes the insular, or, at least, the maritime position of the place. The predatory visit of Picts also supposes, as was the case, that at this time, namely the year 565, their nation was not in possession of the western isles.

It would also appear that St. Columba's departure from Ireland to Iona in 563 was not in consequence of banishment, as some of his biographers allege, but rather a compliance with the impulse which, at that period, the rising colony of the Dalriadic Scots had created towards a region abounding with islands, (which were always attractive to ecclesiastical settlers), and those too of every size and character. Thus we find another famous saint from Ireland, St. Brendan the Voyager, the founder of Clonfert, first planting a church on the mainland, and then visiting the island with the same intent; as is briefly stated in his Life:—"In another quarter, in Britain, Brendan also founded a monastery called Ailech. And in another place in Britain, in the *Region of Heth*, he laid out a church and village beside it, where he performed some wonderful miracles; and, after that he took ship and returned to Ireland." * This visit is reformed by Ussher to the year 514, at which date he relates the event with some slight variation:—"Brendan son of Finnloga, in his return to Britain from Ireland, whither he had gone to salute S. Brigid, founded a church called *Bledach* in the *Region Heth*." *

Of the ecclesiastics who were thus attracted to this favourite spot, Brendan was the oldest, and it is probable that his church was the earliest foundation there. Between them and St. Columba, who was some years the youngest, there existed the closest intimacy, and Adamnan * relates an interview that

* Septimo quoque anno postquam monasterium Benchor fundatum est, sanctus pater Comgallus in Britanniam navigavit, volens quosdam sanctos ibi visitare et ibi manere ad tempus. Et constituit ibi monasterium in quadam villa in Regione Heth. Ibiq; mansit ad tempus. Quodam die cum esset S. Comgallus solus in agro foris operans posuit chrismale suum super vestem suam. In illa die gentiles latrunculi multi de Pictonibus irruerunt in villam illam ut raperent omnia quæ ibi erant sive homines sive pecora. Cum ergo venissent gentiles ad S. Comgallum foris operantem, et chrismale suum super cappam suam vidissent, putaverunt chrismale illud deum S. Comgalli esse, et non ausi sunt eum tangere latrunculi, causa timoris dei sui. Fratres autem S. Comgalli cum omni substantia ad suas naves illi prædatores duxerunt. At vero sanctus pater Comgallus hoc videns commotus, dixit: *Dominus firmamentum meum et refugium, et liberator meus, et adorans Dominum signavit cælum et terram et mare, et statim gentiles cæcitate percussi sunt; ac insuper mare terribiliter intumescerebat, ita ut naves in littus rejiceret, et corpora gentilium acriter vulnerata sunt. Tunc illi*

emittentes omnia quæ rapuerant, postulaverunt veniam magnis precibus a S. Comgallo, Sanctus jam motus misericordia oravit pro eis; at illi lumen suum receperunt, et facta tranquillitate vacui reversi sunt et infirmi. Postea S. Comgallus a multis viris sanctis reductus est in Hiberniam. — Vit. S. Comgalli cap. 22. (Fleming, Collectan. p. 307, b.; Act. Sanctor. Mail, Tom. ii., p. 585, a.)

* The abbey of Bangor was founded in 558.

"Et in alia regione in Britannia monasterium nomine Ailech sanctus Brendenus fundavit, atque in loco alio in Britannia, in *Regione Heth* ecclesiam et villam juxta eam assignavit, et ibi magnas virtutes pater Brendanus fecit: et postea navigavit ad Hiberniam." — Vita S. Brendani, in Cod. Kilken. fol. 63, b. a. See also Ussher, Brit. Ec. Antiq., cap. xvii. (Works vol. vi. p. 523.)

* "Brendanus Findlogæ filius, ex Hibernia, quo ad S. Brigidam salutandum concesserat, in Britanniam rediens, ecclesiam Bledach dictam in Regione Heth fundavit." — Index Chronol. p. xiv. (Works, vol. vi. p. 584.) Bledach in this passage is probably a misrepresentation of Ailech.

took place between them at the Island of Hinba, whither they had gone in company to visit their friend. The life of St. Comgall also describes a scene which took place on one occasion when S. Columba, with S. Comgall, and S. Cainnech, proceeded together to the fortress of Brudeus, the Pictish King.*

It is observable also in the passages which have been cited, that the place is styled, as in Adamnan, by the various terms *terra*, *insula*, and *regio*. Now, the application of these names is very natural, for the name *Heth*, or *Hith*, from which Adamnan forms his adjective *Ethicus*, is really the Irish for 'corn,' appearing in the dictionary in the various forms *Ith*, *Ioth*, *Etha*, *Eatha*, a kindred word with the Welsh *Yd*, the Cornish *Hyt*, the Armonican *Heidh*, the Dainish *Huede*, and the Greek *Sitos*: and of the appropriateness of the name—"The Island or Land of Ccrn," no better testimony could be adduced than the brief description of John Fordun:—"Insula Tyre-é qua turris est fortissima, etiam hordei magna copia."†

Tiree, indeed, differs from most of the other Western Isles in being flat and arable, in many places having scarcely vegetation enough to confine the drifting sand, and presenting an insular plain barely raised above the level of the sea,‡ and discernible at a distance only by its marginal heights of Kenavara, Hynish, and Hough. It is perhaps illustrative of its ancient fertility, that St. Columba directed Baithene, who was then resident on the island, at Moy-lung, to send to a poor man who lived in the neighbourhood of Iona, "a fat sheep and six bushels of corn,"—this being as it were, the farmland of the mother island.

Previously to the blight of 1846, Tiree not only supported an overgrown population, but exported a plentiful supply of potatoes to the Glasgow market; and at all times Tiree has been in repute for its superior breed of ponies, in itself no mean proof of its being

"planis

Porrectus spatiis, quoque multæ prodigus herbæ."

It is probable that if the records of Iona had been preserved they would furnish us with further particulars of the early history of this interesting island; but, in their absence, it continues unnoticed for a number of centuries, and the silence is only broken by an accidental mention of the name *Tirieth* as one of the Scottish Isles, in a manuscript of the 12th century.‡ The mention, however, is interesting, as it exhibits the name according to the ancient orthography. John of Fordun,

* Vita S. Columbæ, Lib. iii., c. 7.

† Cap. 44. (Fleming Collectan. p. 311, b; Acta SS. Mali, Tom. ii., p. 587, b.)

‡ Scotchchronicon, Lib. ii., c. 10. (Vol. i. p. 46. Ed. Goodall.) The Scotch tract in the Books of Ballymote and Mac Firbis seems to derive the name of the island from *Tir-Aodha*, (pronounced *Tir-Ee*), 'the Land of Hugh,' which is the origin of the baronial name Tirhugh in the county of Donegal. Under the pedigree of the Clann-an-Mail, or Mac-an-Mail, occurs the following:—"Cormac son of Airbheartach occupied twelve houses in

Fionnlochlann, namely, Greagraiche of the Heroes, which is named Muile (Mull) and *Tír* (or *Tire*) *Aodha* and Cruibh-inis or Craobh-inis," (probably Coll). MSS. Royal Irish Academy.

‡ From this circumstance the island has been styled among the Gaelic-speaking population *Rioghachd barr fo thuin*, "the kingdom whose summits are lower than the waves."

§ "Quoddam pigne pecus et sex modios."—Vit. S. Columbæ, Lib. i. cap. 41.

‡ It occurs in a marginal note to Reginaldus Dunel-

writing in the middle of the fourteenth century, adopts a transition form of the name, *Tyre-é*. In charters, retours, and other civil records between 1344 and 1626, it appears in the various shades of *Tyriad*, *Tyriag*, *Tierieg*, *Tyreig*, *Tiry*, *Tere*, *Teree*, *Tiriage*, *Teyre*, *Terrie*, *Tierig*, *Teirrie*, and *Tieray*.

During the period of Scandinavian rule in the Isles, Tíree seems to have shared in the general subjugation; at least we may infer, from the names locally preserved, that a large infusion of strangers took place among the old inhabitants, introducing such names as Barrapoll, Crossapoll, Helipoll, Vassipoll, Kirkapoll, Soroby, Scarnish, Heynish, Hough, &c., chiefly as agricultural denominations, while the ecclesiastical or historical features of the island retained the older names of Kilchainnech, Kilmoluag, Kilbride, Kilwillin, Kilfinnan, Ballimartin, Ballimeanach, Ballinoe, Balliphuil, Balliphetrish, Kennavara. In this way the Teutonic *Poll*, or *Boll*, signifying 'a dwelling,' came, as a suffix, to be associated with the cognate prefix, the Celtic *Baile*, bringing into juxta-position names of such remote extraction as Helipoll, and Ballinoe.*

Under this foreign government probably it came to pass that the old names of Magh-Lung and Archaoin fell into disuse, and the two principal churches of the island obtained the names of Kirkapoll and Soroby. To them respectively became assigned the eastern and western halves of the island, constituting two distinct rectories, which took their names, and were differently appropriated, though still retaining their connection with the mother church in Iona; the parsonage of Kirkapoll falling to the lot of the Bishop of the Isles, and while that of Soroby with the land of Ballephuille and the Wyle "pertained to the Abbot of Eecolmkill." Long afterwards, an Act of Parliament, nominating a Chapter for the Bishoprick of the Isles, ordained that "the Persone of Sorbie in Terie quha is also Vicar of Icolmekill shall be Deane."† Thus we see that, to the very last, the churches of Tíree retained their subordinate relation to the church of Iona, in its capacity either of abbey or cathedral.

We will now proceed to treat severally of the ecclesiastical remains in the island.

(1.) **SOROBY**, which is situated over a little bay in the farm of Ballimartin, in the south-east side of the island, is now known as a large and much-used church yard, from which all traces of its ancient church have of late disappeared. It retains, however, a very curious cross, remarkable both for its massiveness and early designs. It is not half as tall as the Iona crosses, but is probably more ancient than either. It is about five feet high, having a large central boss, and set in a coarse stone socket. In another part of the ground are numerous monumental slabs, similar to those in Iona. One is deserving of especial notice, which appears to have originally belonged to that great family of

mensis "De admirandis beati Cuthberti virtutibus," cap. 62, in a hand contemporary with the text, i.e. of the 12th century. (Surtees' Society's Publications, 1835, p. 251.)
* See the judicious observations of Chalmers on this

subject. Caledonia, vol. i., p. 266.
† Collectanea de Rebus Albanicis, p. 4.
‡ Ibid. p. 3.
§ Ibid. p. 181.

crosses for which Iona was once famed. It bears, in fine relief, the figure of Death holding by the hand a female ecclesiastie, and on a panel underneath the inscription :—*HEC EST CRUX MICHAELIS ARCHANGVELI DEL SOROR ANNA ABBATISSA DE Y.*^s The top is broken off, but it appears to have been a memorial or votive cross, erected during the incumbency of Anna, but afterwards carried away to Tiree to serve as a tombstone for some obscure individual.

This spot is, in all probability, the 'Campus Lunge' of Adamnan, lying over against Iona, retaining its old relation to the abbacy there, and, though it has assumed a new name, yet partially retaining the old one by proxy in the little adjoining creek which still is known as *Port-na-lung*.^h

The following are the incidental notices of the monastery, which are found in Adamnan :

A penitent called Feachna came from Ireland to Iona, and confessed before the brotherhood certain offences of which he had been guilty. He was received with kindness by St. Columba, and after a few days was sent by him to Baithene, who was at that time superior at Campus Lunge.

Again, St. Columba, having detected a robber called Ere, who lived in the little island of Colossa, in an attempt to commit a depredation, took pity on him, and to supply his necessities, despatched a message to Baithene, who was at that time living as superior at Campus Lunge,^k directing him to send off a sheep and six measures of wheat to the unhappy man.

On another occasion, it is stated that Baithene, having set sail from Iona early in the morning, arrived at the harbour of Campus Lunge soon after nine o'clock, through favour of the south wind which speedily bore him across the broad sea to the land of Eth.

One Libran, who had been a bondsman in Ireland, fled from his master, and coming to Iona threw himself down at St. Columba's feet, professing his readiness to undergo any penance which he might impose. Upon which the Saint pronounced that he should spend seven years in the Land of Eth, in devotional exercises,^m and forthwith sent him to the monastery of Campus Lunge.ⁿ At the expiration of that time, he again presented himself at Iona, seeking for further directions, and was instructed to return to Ireland, where he soon fulfilled the object of his mission, and having received the Saint's blessing, resumed his place in the monastery of Campus Lunge, and there continued to live many years after St. Columba's decease.^o

^s This was probably the *Soror Anna* whose tombstone remains in the nunnery of Iona, and still bears the inscription.—*HIC IACET DOMINA ANNA DONALDI TERLETI FILIA QVONDAM PRIORISSA DE IONA QVE OBIT ANNO M^o D^o XLIII.* See Graham's *Iona*, p. 25.

^h The indefatigable Timothy Pont, who furnished the chief materials for Blaeu's maps of Scotland, calls it *Port-Lunge*, but it is laid down entirely too far north. In Blaeu's map the island is called *Tyrryf*. The best modern maps of Argyll omit Port na Lung, and though more correct in their outline of Tiree, have far less names laid down than the old geographer.

^k "Ad Baitheneum tunc temporis in Campo Lunge præpositum."—Lib. i. cap. 30.

^k "Ad Baitheneum eo in tempore præpositum commorantem in Campo Lunge."—Lib. i. cap. 41.

^l "Baitheneus plenis eadem die velis magnum totumque pelagus usque ad Ethicam transmeavit terram. Hora vera ejusdam diei tertia vir venerandus Columbanum advocat presbyterum dicens : Nunc Baitheneus prospere optatum pervenit ad portum."—Lib. ii. c. 15.

^m "Septennem debes in Ethica pœnitentiam explorare terra."

ⁿ "Hisdemque diebus ad monasterium Campi missus Lunge."

^o "Per multos annales cyclos in monasterio Campi Lunge post Sancti Columbæ de mundo transitum."—Lib. ii. cap. 39.

Another time, St. Columba, perceiving in spirit that a party of evil spirits were making an invisible assault upon his brotherhood, encountered them, and during the entire day maintained the conflict with doubtful success. At last he was reinforced by the angels of God, and drove the enemy from his island, who reached the Land of Eth in their flight,^p and there assailed the communities of the brethren, smiting them with a pestilential disease, of which many died. But Baithene, through the divine assistance, brought it to pass that the congregation over which, according to God's pleasure, he presided in Campus Lunge, were, through prayer and fasting, sheltered from the assault of the evil ones, so that only one of his whole fraternity died, whereas in the other monasteries of the island many sunk under the prevailing disease.^q

This Baithene, who held so honoured a place under St. Columba, was his first cousin, and was born in 536. On the death of S. Columba in 595, he was appointed to fill his place, and became second abbot of Hy, which office he held for three years, and died on the 9th of June, the same day as his master, so that both names occur in the Calendar together.

There are two notices of this monastery in the Irish Annals; the first the year 673, where Tighernach, and after him the Annals of Ulster, (A.C. 672) record its destruction by fire in this brief form :—

“Combustio Muighe Luinge.”^r

The other passage is at the year 774 of the Annals of Ulster, where is entered the obit of

“Conall Maighi Luingi,” which the Four Masters, in the parallel place, at 770, render “*Conall Abb Maighe Luinge*,” that is “Conall abbot of Magh Luing.”^s

The Four Masters almost universally omit the Scotch and British notices of saints and monasteries which occur in the earlier annals, and their recording these two occurrences leads one to suspect that they supposed Magh-Luing to be in Ireland. There is a place indeed, of this name, near the village of Ballaghaderreen, in the county of Mayo, which derives its name from the River Lung, and is marked by the Ordnance Survey as the townland Lung, in the parish of Castlemore.^t Keating also makes mention of a *Magh Luinge* in Ciannachta of Meath, now the baronies of Duleek in that county,^u but neither place is known to have had any ecclesiastical foundation.

Colgan, when enumerating the various saints of the name of Brigid, cites a tract of Aengus the Culdee, as his authority for a *Sancta Brigida de Mag-luinge*;^v but he errs in his observation, “Mag-luinge est

^p “Ad Ethicam effugati sunt terram.”

^q “Bene, ait, Baitheneus, auxiliante Deo, dispensavit ut ejusdem ecclesie, cui Deo auctore præest in Campo Lunge, jejuniis et orationibus collectio a dæmonum defendatur invasione; ubi nemo excepto uno qui mortuus est hac vice morietur. Quod ita juxta vaticinium ejus expletum est. Nam cum multi in cæteris ejusdem insulæ monasteriis eodem morbo morerentur, nemo nisi unus, apud Baitheneum in sua est mortuus congrega-

tionem.”—Lib. iii. c. 8.

^r O’Conor, *Rer. Hib. Script.* vol. ii., p. 208.

^s O’Conor, *Rer. Hib. Script.* vol. iv. p. 105.

^t Mayo, sheet 74. See the map prefixed to O’Donovan’s *Hy-Fiachrach*, (east edge); also his note on *Four Masters*, A.D. 672.

^u *History of Ireland*, vol. i., p. 318. Ed. Haliday.

^v Aengus Keledeus, de Sanctis Homonymis, in *Trias Thaum.* p. 611, a.

in regione Dal-riediæ," unless by this he means the Scottish settlement. * (2) It is a curious fact that there is a spot on the island still called Kilbride, that is, "Brigid's Church." It is on the north side, in the farm of Cornagmore, and human remains which are found here indicate a cemetery where a small chapel is known to have existed, the walls of which were removed to help in building some adjacent cabins.† If this be the place referred to by Aengus, then Magh Lung must be understood to comprehend the western half of the island, about equivalent to the parish of Soroby.

The name of another church in the island is preserved by Adamnan in the title of a chapter, which runs thus:—"Concerning the presbyter Findchan, who was founder of the monastery in the Land of Eth, which is called in the Scotie tongue *Artchain*."‡ (3) This name is obsolete now, unless it be supposed to have passed into *Ardkirknish* which belongs to a spot on the north side in the farm of Balphetrish, a little to the south-east of the farm-house, where there was formerly a chapel with its cemetery. (4) Or it may be in the farm of Kenoway, to the S.W. of Balphetrish, where is a rocky space still known as *Kilfinnian*, having the faint vestiges of a quadrilateral building, measuring about 21 feet by 10, and lying east and west. Here still-born children have been occasionally buried.

(5.) But the most conspicuous remains in the Island are those at Kirkapoll, in the neighbourhood of the modern parish church, and on the north side of the Kirkapoll Bay. Here are two distinct burying-grounds. One of them contains the ruins of an old church, and several of the narrow decorated tombstones of the Iona pattern, some of which are probably to be reckoned among the numerous spoliations of the Sacred Isle: one of them, in particular, which bears the following inscription on the bevel of its margin:—FINGONIVS : PRIOR : DE Y : ME : DEDID : PHILIPPO : IOANNIS : ET : SVIS : FILIIS : ANNO DOMINI M^o CCCC^o XCII^o. This Prior was of the Clann Mac Finngwine, now called Mackinnon, and is thus noticed by Mac Firis:—"Finngwine, abbot of Hy, brother to Domhnall son of Gillebride."§ (6) About 30 yards on the south-east is another, but seemingly more modern, cemetery, called *Glaodh-Odhrain*, that is, 'Oran's grave-yard, from St. Columba's disciple, the first who was said to have been interred in Iona, and from whom the Relig Oran, or great cemetery there takes its name.

A little distance north of these grave-yards, is a rocky eminence, the summit of which is occupied by the ruin of another church of smaller dimensions, but more ancient than that in the principal grave yard. It measures 23 feet by 11 feet 6 inches. It possesses the peculiarity observable in the old churches at Iona, and Kilkennich, and Templepatrick in Tیره, that it has no east window, but instead, two narrow deeply-splayed windows on the north and south, near the east angles. The door-

* *Trias Thaumaturga*, p. 611, b.

† "At Cornagbeg, in digging pits in sandy ground, there were found at different times human skeletons, and nigh them skeletons of horses."—Old. Statistical Survey,

vol. x. p. 402.

‡ Vit. S. Columbæ, Lib. i. cap. 36.

§ *Finngwine ab h-I dearbhrathair Domhnaill me Gillebrighde*.—Geneal. MS. Royal Irish Acad., p. 407.

way, round-headed, is in the south, near the west angle. The rock on which this little fabric stands is nearly circular, and, what is very curious, the natural unevenness of the floor has never been rectified.

(7.) The farm of Kilchennich, on the west side of the island, takes its name from an old church built by, or in commemoration of, St. Canice. It is 28 feet 6 inches long, and 13 feet wide, without any east window. The east and west gables are entire, and part of the side walls are standing. The doorway, with a circular head, is in the west. Close to it is a curious mound, about which human bones are continually exposed by the drifting of the sand, while the space within the walls is quite choked up. The writer in the Statistical Survey observes :—"There is at the chapel of Kilkeneth, in Tiry, a burying-ground so sandy, that by blowing heaps of human bones are seen, and coffins often exposed before half consumed. It is now surrounded by sand-banks higher than the side walls: they no longer bury here :"

(8.) At the north-west angle of the island is the farm known by the very ecclesiastical name of *Kilmoluag*, that is the "Church of Moluoc." This saint, who was the founder and patron of Lismore in Scotland, was a native of Ireland, and his festival is marked in the Calendar at the 25th of June. The Duke of Argyll is now his lay representative, and his pastoral staff is preserved as an heir-loom in his Grace's family. The Annalist Tighernach thus records his obit at 592 :—"The death of Lughaidh of Lismor, that is, Moluoc." ^a The stones of the old chapel were employed to build the walls of cabins, and the space where the cemetery is shown to have been is now in tillage.

(9.) The south-west point is the highest ground in Tiree, and is appropriately called *Kennavara*, that is, *Ceann an mhara*, 'the eminence of the sea.' At the foot of the declivity, in a little recess on the shore, looking south-west towards Skerryvore light-house, in a small green space, stands the east wall of a church built of stone and mortar. On the south there stands a pillar-stone with two crosses incised on it, of which the lower is the more ancient. The little area which is now overgrown with flags and rushes, seems to have been a cemetery. There are also the traces of a rude enclosure of stones surrounding the consecrated space. It is called *Templepatrick*. A former minister of the parish gives the following description of the spot :—"At the hill of Ceanmharra, on a very rugged declivity is situated St. Patrick's Temple. The vestige of a wall encloses it in one third of an acre of land. It is 26 by 11 feet within the walls, the side walls 5½ feet high; one gable six inches thicker than another; without roof and ill-built of stone and lime. A square altar at the east end is still eighteen inches high. The cross without the pedestal four feet. Within 61 yards of it, at the shore, on the top of a rock, is made a hollow two feet diameter and four deep, called by the country-people St. Patrick's Vat." ^b

^a Old Statistical Survey of Scotland, vol. x., p. 401.

^a "Obitus Lughaidh Lismoir .i. Moluoc." A.C. 592.

See Dr. Todd's Introduction to the Obits of Christ

Church p. lxxv.

^b Old Statistical Survey, vol. x., p. 402.

(10.) A little to the north, in the farm of Barapoll, is a small eminence called *Knock-a-chlaodh*,^a close to some cabins which, it is stated, were built out of the walls of a chapel that formerly stood here. The drifting of the sand has exposed the burying-ground, and, when visited by the writer in July, 1852, the first object which caught his eye was a bleached skull and other bones lying bare on the surface of the ground.

(11.) At Heynish, the southerly part of the island, was a small burying-ground, called *Claoth-beg*.^c It is now effaced.

(12.) In the farm of Helipoll, near Crossapoll, and a little south of the Island House, is a plot called *Templefield*, which derived its name from a chapel, the site of which is now occupied by a school-house.

(13.) Lastly, at Kelis, on the N.E. side, near the ferry between Tiree and Coll, in ground occupied by Neil Clarke, was a chapel, with its burying-ground, called *Croish-a-Chaolish*.

All these burying-places are of great antiquity, some of them which are still used having monuments that indicate their early appropriation, while even those which have become obsolete may with reason be referred to a very remote period, and, by their number, evidence both a large population and great subdivision of ecclesiastical interests in the island during the ages which preceded the centralizing movement of church patronage. And, though it is not pretended that all these thirteen religious stations can date their origin from such an early period as the sixth or seventh century, still there can be little doubt, when we compare their number with the moderate extent of the island, and the fact that Tiree and Coll, with the intervening islet of Gunna, now form but one parish, that this island was well known and much frequented at a very early stage of Christianity in Scotland. Adamnan's casual observation, "*in cæteris ejusdem insulæ monasteriis*," accounts for the multiplicity of religious vestiges in the island, while they reflect upon his narrative the attestation of a genuine statement.

The island of Coll, which at a distance appears to be a continuation of Tiree, is separated by a sound about three miles wide, and is very different in its geological character. It holds no place in ancient church history like Tiree, but still it possesses a large share of ecclesiastical traces, and it may not be amiss to embrace the present opportunity of putting them on record.^d

1. The Island of GUNNA, which lies in the sound between Tiree and Coll, but nearer to the latter, has the remains of a chapel and cemetery. It was exclusively the burial place of the Mac Neills of Coll.

2. At CAOLAS, opposite to Gunna, the foundation of a chapel and the traces of a cemetery are still visible.

^a The word *claoth* is a common one in the west of Scotland, signifying a "burying-ground." Thus S. Maclrubha's grave at Applecross is called "Clud Ma-reea." *Cladh* and *cludh* are given in O'Reilly's Irish

Dictionary in the same sense.

^d For this list I am indebted to my intelligent friend, Mr. Lachlann McQuarrie, the Duke of Argyll's ground-Officer in Tiree.

3. At CROSSPOLL, adjoining Caoles, is a burial-place which is still used, and the foundations of a chapel are also to be seen.

4. At BREACHACHADH, which also adjoins Caoles, was a chapel, with its cemetery, called *Ardneish*; but about eight years ago the tenant removed the ruins for building purposes, and put the disused cemetery under tillage.

5. At BREACHACHADH also, on the east side of the farm called Fasach, is the ruin of a chapel with a burial-ground, which was used within the memory of some old people now living.

6. At CLAPPACH, in the middle of the island there was a chapel and burying-ground.

7. At GALLANACH, also near the middle of the island was a chapel and burying-ground.

8. At KILFINNAIG is a cemetery which is still used, and where there was formerly a chapel.

9. At ARINTLUICH, on the S.E. of the island was a chapel and cemetery.

10. At KILBRIDE, S.E. of Gallanach, was a chapel and cemetery.

11. At GREAMSARY was a chapel and cemetery, called *Bearrigrein*.

"There are *fifteen* remains of old chapels or churches, at some of which are burying-grounds and crosses still to be seen," said the Rev. Archibald McColl, in 1794, when writing the account of his united parish of Tiree and Coll for the Statistical Survey, and that this was no exaggeration the preceding recitals prove, giving 13 for Tiree, one for Gunna, and 10 for Coll.

A TABLE OF RELIGIOUS PLACES IN TIREE.

	NAME.	FARM.	POINT.	CONDITION.
1	KIRKAPOLL,	<i>Kirkapoll,</i>	N.E.	Parish church-yard. Ruins of church.
2	CLAODH ODHRAIN,	<i>Kirkapoll,</i>	N.E.	Burying-ground. Ancient chapel near.
3	CROIS A CHAOLISH,	<i>Kelis,</i>	E.	Cemetery, now tilled.
4	ARDKIRKNISH,	<i>Balphetresh,</i>	N.	Chapel and cemetery, now tilled.
5	KILFINNAN,	<i>Kenovey,</i>	N.	Slight traces of chapel.
6	KILBRIDE,	<i>Cornaigmore,</i>	N.	Site of chapel and cemetery, tilled.
7	KILMOLUAG,	<i>Kilmoluag,</i>	N.W.	Site of chapel and cemetery, tilled.
8	KILCHENICH,	<i>Kilchenich,</i>	W.	Chapel in ruins. Traces of cemetery.
9	KNOCK-A-CHLAODH,	<i>Barapoll,</i>	S.W.	Chapel removed. Traces of cemetery.
10	TEMPLE-PATRICK,	<i>Barapoll,</i>	S.W.	Wall of chapel. Cross. Enclosure.
11	CLAODH BEG,	<i>Heynish,</i>	S.	Site of cemetery, tilled.
12	SOROBY,	<i>Balimartin,</i>	S.E.	Church-yard. Cross. Ancient tombs.
13	TEMPLEFIELD,	<i>Helipoll,</i>	S.E.	Site of chapel and cemetery, tilled.