



THE ISLANDS IN HISTORY.

PREHISTORIC TIMES.

THE history of early man in northern Europe has been marked off into three ages or eras, the Stone, the Bronze, and the Iron Ages, according to the material employed by the men of the time for their weapons, tools, and implements. These ages or periods, although they often overlap and shade into each other, follow in regular succession and advancing development; first man used knives and axes of stone, then followed the use of the more tractable metal, copper or bronze, and lastly came iron, more difficult to deal with, but more serviceable for all cutting and other edged and pointed instruments. To fix the chronological position of these ages is, however, very difficult, nay, almost impossible with the information at present available. It would seem, however, that at the date of the Roman

invasion, while iron was known in Britain, bronze was still principally employed and iron only to a very limited extent. The Bronze Age was therefore coming to a close and the Iron Age was dawning in this country at the date of the Christian era. As Christianity did not reach the Western Highlands and Islands before the year 500, there is little doubt that the Bronze men of Colonsay and the other islands were pagans. At a much earlier period again were the Stone men likewise of course pagan.

Dealing with existing monuments of pre-historic times, archæologists have been able with a fair amount of success to assign them to the different ages to which they belong. The crannogs or lake dwellings are, at least in some cases, the work of the Stone Age, but have been occupied through both the later ages, while some of them may have been formed in one or other of these periods. Duns or hill-forts were in use until historic times, but most of them are of the Iron and some of the Bronze Age. Cromlechs, standing stones, and stone circles were erected by the Stone men, but there are monuments of this class which belong to the Bronze Age. The shell heaps or kitchen middens (Kjökkenmøddings) of Denmark are ascribed to the Stone period. Of the tools and weapons, the evidences which characterize the eras, it is safe to say that an iron sword

cannot have belonged to a Bronze man, or a bronze axe to a Stone man, but the converse does not follow: a stone celt may not only have belonged to a Bronze man or to an Iron man, but may have been made by the one or by the other, and whether this has been so or not can only be determined by surrounding circumstances in particular cases.¹

Of ancient monuments in Colonsay and Oronsay there are duns, shell heaps or kitchen middens, stone circles, and pillar or standing stones.² Geological evidence tends to show that the shell heaps in Scotland are of different ages, some very ancient, others comparatively recent. The situation and contents of some of those in Oronsay and in the caves at Uragaig lead to the inference that they are prehistoric,—at least older than the last elevation of the land.

Perhaps the most interesting of these heaps is that upon Dundonnall in Oronsay. Heap and

¹ It is said that in Northumberland within this century the stone celt has been used in flaying sheep.—Dr. J. C. Bruce, "Catalogue of the Antiquities at Alnwick Castle," p. 1.

² In Gaelic *carragh* is a pillar or standing stone. In Irish *coirthe* or *cairthe* is used. Such stones are also there called *gallán* or *liagán*, but these names were not used, so far as I know, in Scotland. *Gallán* was applied to standing stones because, according to Cormac's Glossary, they were first erected in Ireland by *Galls* or strangers, but this implies a theory which seems opposed to fact.

dun are apparently of the same age. The ancient islanders could have selected such an exposed spot only because it was a safe one, and they have, with considerable labour, rendered it stronger than it was by nature ; but what attack they dreaded we cannot tell. Down upon the old raised beach, a little to the south-east, is another such heap—Caisteal-nan-Gillean—and it would seem as if they squatted there in times of peace, and that when the enemy appeared they fled to the dun. Save some rude tent or bothy they could have had no shelter, as there is no natural protection. When an Atlantic gale bursts upon the island the cattle seek some place less exposed to the lash of the tempest, and it is difficult to see how human beings could have existed on a spot from which the very goats retreat. In fine summer weather the case is of course very different, and it may be that it was required only in summer time, as this was the only season of the year in which the *curachs* could have crossed so long a stretch of open ocean as was necessary to reach Oronsay. There, however, the people sat, and not for a day or two but for considerable periods, judging from what remains of the heaps which have been slowly disappearing over the edge of the crag for centuries. They caught their crabs and lobsters and gathered their limpets and whelks and spout-fish just as we did on the Black Island, or at

Rudha Breac, or along the Strand or at Traigh Goibhne. There before us are the very shells they handled, the very pickers they used to draw the periwinkles from their houses. How little, in some respects, does man change, for these very whelks still form an appreciable part of the diet of a large number of the community; but the whelk-eaters are no longer the islanders but the dwellers in great cities, and tons upon tons of whelks are carried southwards by the steamers every week from Colonsay, Barra, and other islands and sold by the pint on the streets of Glasgow, Manchester, and London.

Like the moderns the Dun men did not confine themselves to shell fish, but varied their meals occasionally with venison, beef, mutton, and sea-fowl, and we can still pick out of the heaps the bones of the Great Auk or Garefowl, now extinct in Europe, of the deer, the ox, the small sheep, and other quadrupeds. These bones are all split for the purpose, according to some, of getting out the marrow, according to others, of boiling them down for soup, a practice not unknown to economical housewives of the present day. That they used fire is certain, as many of the bones are charred. The islands were almost as treeless in the old times as they are now, and the Dun fires must have been fed with the drift-wood from the shore, wafted across the Atlantic from the great American continent, lying far beyond

the setting sun undiscovered and unthought of. Failing wood, heather may have been used, for the discovery of peat as fuel, curiously enough, is said to be recent.

I never met with any tool or weapon amongst the rubbish except splinters of bone, which may have been used as borers or for drawing out the whelks ; but both stone and bronze celts have been found by the shore of Loch Fad in Colonsay.¹ Once on Dundonnall we found a fragment of bone, over which one of the old people had whiled away his time in cutting out two concentric circles.² They must have possessed cutting instruments of some kind, as many of the bones are neatly sawn across ; but these were not necessarily metal tools, as some of the flint instruments of savage tribes are quite fitted to make a cut of the kind, and several flint saws of prehistoric times have been found in Scotland.

Before leaving Dundonnall, we may direct attention to the curious basin cut in the living rock upon the platform on its upper level. The hole is fully a foot in diameter and about the

¹ Two may be seen in the Museum of the Society of Antiquaries, Edinburgh, marked AF 173 and DA 43.

² There is also part of a similar pair of circles and remains of further ornamentation. Each pair of circles has a small hole in its centre, as if for inserting a stud. There is nothing in the appearance of the bone itself to indicate that it is prehistoric.

same depth. It is no doubt like the familiar knockin'-stane (anglicé, stone mortar), but that it was used as such is most unlikely. Indeed, if the dun was formed by the Stone men it could not have been, as they were hunters, not agriculturists, and would have no barley to knock. Solinus, writing in the first or second century, says that the inhabitants of the Hebrides knew nothing of the fruits of the earth, and lived wholly upon fish and milk. The basin and its situation rather suggest a religious use, and Dundonnall may after all have been a place of worship, and occupied only at times for this purpose.

There is nothing very clearly to determine the date of the Pillar or Standing-stones and Stone Circles, but being rough, undressed monoliths, it might be inferred that they were erected at a time when metal tools were unknown. This, however, does not necessarily follow, and all that can be said is that it is very improbable that they are so late as the Iron Age or so early as the Stone Age, and that they rather belong to the Bronze Age. Of the object for which pillar stones were erected either singly or in circles much has been written without altogether solving the problem. Circles have been viewed as temples, as burial places, as trysting places for folk-moots, and other assemblies. Single pillars may have been set up as boundary stones, as

memorial stones, and for other purposes. Whatever may have been their use they still are to us striking features in the landscape—

“Those lonely columns stand sublime,
 Flinging their shadows from on high,
Like dials which the wizard, Time,
 Had raised to count his ages by.”

Although the people have gone, leaving but their works to testify of their existence, something of their personality perhaps still remains in the traditions of dwarfs, fairies, and elves which linger in Colonsay as elsewhere on the west coast. It is usual to treat these as mere creatures of the imagination, but Professor Nilsson of Lund has pointed out that this is not so, and that the giants of Swedish story are dim traditions of tall men and the dwarfs are forgotten tribes of little Laplanders. So too it may be in this country; the men of our Stone Age were small of stature, and dark complexioned, with oval face, aquiline nose, and low forehead, as is shown by an examination of their skulls. The fairies and the dwarfs of our stories are thus realities, and are the shadows of the same people whose very existence as men has passed away with the morning mists of the world's history, and now invisible to mortal eye inhabit the beautiful green knolls on Oronsay and

elsewhere, which we call Sithan, or Fairy Knowes.¹

In Colonsay, however, their memory as men is not altogether lost, for a tradition lingered on amongst the natives into the eighteenth century of a little generation of people that once lived here, called Lusbirdan, or Pigmies.²

There is perhaps another memorial of the Cruithnigh or Picts or of some earlier people, and that is the names of the islands. Colonsay and Oronsay are modern. The older names are Coloso and Oriso—it may be Oriso; and in this form they appear in early Christian literature. It is hardly to be supposed that the

¹ This is somewhat of a *βερερον πβρερον*, for *sith* is a green knoll; *sitheach*, *sithichean*, is a fairy, fairies, that is the folk of the green knowes. See M'Lauchlan, "The Book of the Dean of Lismore," p. 30. In ancient Irish *des side* is the fairies, *sid* is their dwelling.

² Martin, "Description of the Western Islands" p. 249, see also p. 19 (London, 1703), and in Pinkerton's "Collection of Voyages," vol. III., p. 654. In some parts of Scotland there used to be traditions of an ancient diminutive race endowed with extraordinary strength, called the *Paichs*. The allusion Sir John Graham Dalyell suggests may have been to the Picts. Dalyell, "Darker Superstitions of Scotland," p. 532. In the *Lews* was the *Pygmies' Kirk* and "sum of the *Pygmies* banes thairinto as *yit*, of the *quhilkis* the *thrie* [?"thee," *i.e.*, thigh] banes being measurit is not fullie twa inches lang." "The Description of the Isles of Scotland," *circa* 1580. See also Monro's "Description of the Western Isles, 1549," p. 37, who says he had seen the bones. The Highland Society's Dictionary gives *Luspardan* = a pigmy, a dwarf.

Scots invented the names, and if not then they must be a heritage from their predecessors. They are not translatable as are most Highland place-names, which points to a root in an older tongue, the key to which is now lost.

Here too, as elsewhere, are traces of an old religion in which reverence of the sun formed a prominent part. To turn anything against the sun is even yet considered unlucky and always improper. As late as Martin's day (1700) it was the custom of the natives of Colonsay when they arrived in Oronsay to make a tour sunways about the church before they entered upon any kind of business. Those who received a favour used to make three rounds sunways about the persons of their benefactors and bless them. When the Islay people set out for Colonsay they were careful that first of all the boat was rowed about sunways.¹

In Colonsay there is more than one Cnoc-na-faire or Watch-hill; there is also Carn-na-coinnle or Candle-cairn, which may have reference to the worship of light.²

¹ Martin's "Description of the Western Islands," *ut supra*, pp. 119, 248, and in Pinkerton, pp. 613, 653. See also Campbell, "Tales of the West Highlands," iv., p. 402.

² See Forbes-Leslie, "Early Races of Scotland," vol. i., p. 128. I quite recognize the fact that the Watch-hills may have had their names from other uses than that of watching the rising of the sun; but this may have been one of their uses.

THE DESCENT OF THE VIKINGS.

WHILE civil discord reigned throughout the land, a new enemy appeared upon the scene. In the year 793, says Simeon of Durham, "the pagans from the northern region came with a naval armament to Britain, like stinging hornets, and overran the country in all directions like fierce wolves, plundering, tearing, and killing not only sheep and oxen, but priests and levites, and choirs of monks and nuns. They came to the church of Lindisfarne, and laid all waste with dreadful havoc, trod with unhallowed feet the holy places, dug up the altars, and carried off all the treasures of the holy church. Some of the brethren they killed, some they carried off in chains, many they cast out naked and loaded with insults, some they drowned in the sea." Next year they entered the Wear to pillage and burn the houses of Wearmouth and Jarrow. "He who can hear of this calamity," wrote Alcuin, "and not cry to God on behalf of his country, has a heart not of flesh but of stone." The same year they laid waste the whole of the Western Isles and pillaged Iona. In 798 the Annals of Ulster record that spots of the sea were taken by them between Erin and Alban, which means that the southern islands, at least Islay, Jura, Colonsay, and Oronsay were

again ravaged. In 802 Iona was burnt by them, and four years afterwards they slew sixty of the community there.

Their long, narrow, shallow boats were ill-fitted for keeping out to sea, and they lurked about the coast, hiding in "viks" or bays, from whence they stole upon their prey, and hence they were known as "vikings" or creek-men. Killoran Bay in Colonsay was, we know, used for this purpose: and it may be from a similar use that Port na Luinge—that is, the Ship Port—in Oronsay has its name. Nowadays it is hardly considered shelter for a fishing skiff, but in the time of the biorlinns it was different, and Archdeacon Monro writes in 1549 that Oronsay is full of "convenient havens for Heyland galeys, and shald at the shores."

Swooping down suddenly from the trackless sea, burning church and monastery, slaying clergy and monks, sweeping off whatever was moveable, destroying what they could not carry away, sparing neither age nor sex, it is little wonder that the fears of a panic-stricken people found expression in the prayer, "Deliver us, O Lord, from the frenzy of the Northmen."

In the language of the Latin chroniclers they are called *gentes*, "gentiles," in Gaelic, *gall*, "stranger," distinguished according to the colour of their hair, as "Dubhgaill," or dark strangers, and "Fingail," or white strangers, the former

being the Danes, the latter the Norwegians or Lochlannach, the people of Lochlann. By the Norwegians the Western Islands were called the Sudreys, to distinguish them from the Orkneys, or Northern Islands; by the Celtic population they were known as Innsigall, or islands of the strangers.

For a considerable time the vikings came over in small bands on pillaging expeditions, each one on its own account, just as in earlier days the Scots used to come over from Ireland and harry the coasts of Clyde. Towards the end of the ninth century, however, Harald Harfagr, or "Fair-hair," of Norway, swept Shetland, the Orkneys, and Western Islands as far as Man, of the vikings, and after plundering on the mainland placed the Orkneys under the rule of a Jarl. Henceforth both Danes and Norwegians asserted authority over the Western Islands, which appear as subject sometimes to the one and sometimes to the other. The foreign power was represented by a Jarl, who collected an annual tribute, part of which he retained to his own uses, part he remitted to his master. The direct government of the islands was not much interfered with, and was left in the hands of the native chiefs. Thus in the end of the tenth century, Sigurd, "the stout," son of Hlodver, was Norwegian Jarl of Orkney, while a Celtic chief, Earl Gilli, who had his seat in Colon-

say,¹ ruled over the Western Islands, or at least those south of Ardnamurchan, and paid scat or tribute to Sigurd, and Sigurd in turn paid scat to Jarl Hakon of Norway. Magnus, a Dane, at this time styled himself King of Innsigall, but dying in 977, a keen struggle ensued between Godred his brother and Jarl Sigurd for the supremacy of Man and the Isles. In the course of the struggle Grim and Helgi, the sons of Nial of Iceland, arrive and side with Sigurd. Godred was finally vanquished, and his son Dungall was slain in Man. After their victory, Kari Solmundson, Earl Sigurd's lieutenant, with the sons of Nial, sailed north to Colonsay, where they found Earl Gilli and remained with him for a

¹ Sir George Dasent translates the name of the island as Coll ("The Story of Burnt Njal," vol. ii., p. 39); but Dr. Skene has no doubt it is Colonsay that is meant ("Celtic Scotland," vol. i., pp. 379, 390). Coll is no doubt assumed by Dasent to represent Kolu, which is the reading of several MSS. of the Nials Saga, and in this he is followed by Mr. Gudbrand Vigfusson ("Orkneyinga Saga," vol. i., p. 324. London, 1887. Rolls Series). Other MSS. of this Saga and the Flateyjarbok read Kolni, which would give Colonsay; others read Klo; none of them have Koll. The local pronunciation of Colonsay is Coll'asa, of Oronsay, Or'asa. It is not the practice in the Sagas to lengthen Celtic place-names, but rather to curtail them; e.g., Isla becomes Il; Arran is Herrey, the affix *ey* being the equivalent of *island*, and therefore redundant. In other cases the names are changed altogether. Sâtiri is Kintyre, Tyrvist is Tyree, Eyin-Helga is Iona, Gudey is Gigha. As regards Coll, it is not known whether it was known by this name at that time. The earliest date at which it appears on record is 1343.

time. Then he accompanied them to the Orkneys to meet Jarl Sigurd, who next spring gave him his sister Nereida in marriage. After the wedding he brought her home to Colonsay, and in summer the sons of Nial busked them for Iceland and put to sea, and after a short passage made the land at Eyrar.

In what part of Colonsay Earl Gilli lived we are not told, but as the old keep in Loch Sgoltaire¹ was in later days a stronghold of the chiefs of the island, it is probable that it was there, or at Killoran hard by, that the Earl had his residence, and that it was hither he brought his bride.

The Norwegian supremacy, and possibly Earl Gilli's connection with Jarl Sigurd, brought many Scandinavians to Colonsay and the other islands, and the place-names still tell us of their presence and influence. Scallasaig, Staosnaig, Olmsa, are undoubtedly Norse, and have no meaning to the Gaelic-speaking people of Colonsay; Baileraomin has a decidedly foreign aspect; Airnakil (*e.g.* in Turairnakil, Benairnakil) and Enyar are names which often occur in the Sagas. And it has been stated upon excellent authority that the blood

¹Sgoltaire means the cleaver, and the name is said to be derived from the fact that it has an outlet at each end. Nereida, Earl Gilli's wife, was grand-daughter of Lodver Thorfinnson, "the skull-cleaver"; but the name must be a mere coincidence?

if the Colonsay people is more decidedly Norse than that of the people of Islay, where the number of Norwegian place-names is very great.

Quite recently in Killoran Bay the blowing of the sand disclosed the remains of a viking grave.¹ The warrior had been buried by the shore in his ship, and with him his sword and battle axe, his spear and shield and other articles. His charger lay near him, a scar upon the bone of one of its legs still telling of the battle charge in which it had been wounded, and beside it the bronze which had ornamented its trappings; all around were a quantity of clinker nails. In the grave were also found a scale and weights and two Anglo-Saxon coins. The scales are small and delicate, like those in use in laboratories: the weights, seven in number, measure from 200 to 2,000 grains. One of the coins is a styca or half-farthing piece of Vigimond, who was Archbishop of York 831-854.

The coins must have been brought from the north of England, and both coins and scales were probably part of a booty which the Norseman was carrying home when death overtook him, and he was laid in his ship in Killoran Bay, a true viking. On two of the stones which

¹ Martin mentions that two stone chests were found in Killoran sands in the end of the seventeenth century. Each was composed of five stones, and had human bones in it. "Western Islands," p. 249.

enclosed the grave are rude representations of a cross and this, and the fact that the body had been entombed, not burned, would indicate that the interment was made after the Northmen had embraced Christianity—that is, at least a century later than the date of the styca. Their old customs, however, still survived. The warrior was laid in his ship, and his war-horse beside him, that he might either sail or ride to Valhalla. All that was buried with him he took with him there, and his weapons and armour and other articles that he used in his life were laid piously in the grave, that he might go forth and enter the palace of Odin fully equipped.

THE LORDS OF THE ISLES.

IN a MS. history of the Lords of the Isles by an ancient Sennachy, the history of Angus Macdonald concludes with a curious description of the ceremony of proclaiming the Lords of the Isles, and the manner of administering justice in the Islands in those days. Macdonald had his council at Island Finlaggan, in Isla, to the

number of sixteen, who sat with him around a table of stone. There was a judge in every Isle for the discussion of all controversies, who had lands from Macdonald, and the eleventh part of every suit decided. Then he adds, Macfinnon, who, it is explained, was Master of the Household, "was obliged to see weights and measures adjusted, and MacDuffie, or MacPhie of Colonsay, kept the records of the Isles." This refers to the year in which Angus Og died, which was about 1329, and is our first introduction to the family which long held Colonsay and Oronsay, and so appropriately,

"Mac-Duffith, Lord of Colonsay,"

is introduced by Sir Walter Scott in the "Lord of the Isles;" and it was he who overcame De Argentine in the last struggle at Bannockburn—

"Yet still on Colonsay's fierce lord,
 Who press'd the chase with gory sword,
 He rode with spear in rest,
 And through his bloody tartans bored,
 And through his gallant breast.
 Nail'd to the earth, the mountaineer
 Yet writhed him up against the spear,
 And swung his broadsword round!
 —Stirrup, steel-boot, and cuish gave way,
 Beneath that blow's tremendous sway,
 The blood gush'd from the wound;
 And the grim Lord of Colonsay
 Hath turn'd him to the ground.

And laugh'd in death-pang, that his blade
The mortal thrust so well repaid."

The traditional genealogy of the clans traces back the MacDuffies to Fearadach Finn, brother of Fearchar Fada, king of the tribe of Dalriada, of the tribe of Lorn, who died in 697. These genealogies were reduced to writing about the end of the fourteenth or beginning of the fifteenth century, and are accurate enough in their lower numbers, but as they retire further from the date of compilation, they become somewhat hazy, and little reliance can then be placed upon them. According to the MS. history of the Macdonalds,¹ Donald, the son of Reginald, and grandson of Somerled, "went to Denmark, and brought with him many of the ancient Danes of the Isles, viz., the MacDuffies and Macnagills." There may, perhaps, be some foundation for this, as it will be remembered that in the end of the tenth century a portion of the Western Isles was ruled by Earl Gilli of Colonsay, under the Norwegian, Jarl of Orkney,

On the death of Robert I. the competition for the Crown was renewed between David II. and Edward Balliol. John of the Isles, the son and successor of Angus Og, sided with Balliol, and was in consequence deprived of all his lands, but upon the ultimate success of David, he was

¹ "Collectanea de rebus Albanicis," p. 288.

fortunate not only in getting the forfeiture reversed, but in having Kintyre restored to him. In 1344 King David by charter confirmed to him

Isla	Colonsay	The Districts of
Gigha	Mull	Morvern
Jura	Coll	Lochaber
Scarba	Tiree	Duror
	Lewis	Glenco

He married, by Papal dispensation,¹ Anna, sister and eventually heiress of Reginald Macruari; and through her he succeeded to Moidart, Knoydart, Arisaig, and Morar, with the islands of Uist, Barra, Rum, and Eig. He thereupon assumed the title of *Dominus Insularum*—the Lord of the Isles in its modern acceptation.

In the Book of Clanranald we are told² that he “enjoyed long life. It is he that made donations to Icoluncille in his own time, and it is he also that covered the chapel of Elan Eorsag, and the chapel of Elan Finlagan, and the chapel of Elan Suibhne [island in Loch Sween], with all their appropriate instruments for order and mass and the service of God, for the better uphold- ing of the monks and priests this lord kept in his

¹ See Dispensation, dated 1337, for the marriage of John with Annie MacRuari. Andrew Stuart, “History of the Stewarts,” p. 446.

² Translation of a part of the Book of Clanranald, Skene’s “Celtic Scotland,” vol. iii., Appendix, p. 402.

company; and it is he that erected the monastery of the Holy Cross, a long time before his death; and he died in his own castle of Ardtornis, while monks and priests were over his body, he having received the body of Christ, and having been anointed, his fair body was brought to Icolumcille, and the abbot and the monks and vicars came to meet him, as it was the custom to meet the body of the King of Fionnghall; and his service and waking were honourably performed during eight days and eight nights, and he was laid in the same grave with his father in Teampal Oghrain, in the year of our Lord 1380."

It is said that he "erected the monastery of the Holy Cross." The only monastery of this name in Scotland was Holyrood in Edinburgh, and the reference cannot possibly be to it. The number of monasteries in the West Highlands is limited, and the history of all of them is pretty well known, with one exception. That exception is the Priory of Oronsay; and, proceeding upon the principle of elimination, there can be little doubt that the reference is to Oronsay,¹ which

¹ It is right to say that Dean Monro (*circa* 1549) states that in the Yle of Molass "ther was foundit by Johne, Lord of the Isles, ane monastery of friars, which is decayit." Donald Monro, "Description of the Isles," p. 5 (Edinburgh, 1775). By Molass he means Holy Isle, opposite Lamlash. It is very doubtful whether there ever was a monastery there however. Skene assumes that the reference is to Colonsay. "John of Fordun's Chronicle," ii., p. 386.

is confirmed by the fact that it was dependent upon Holyrood. The tradition is, that it was rebuilt in the fourteenth century by a Lord of the Isles, and affiliated to Holyrood as a priory of Canons Regular. The monastery referred to by the sennachy was erected, he says, a long time before the death of John MacDonald, that is, a considerable time before his death, say *circa* 1350-70—a date which corresponds with that of the ruins themselves. / It could not have been later than 1385, as John of Fordun, who wrote between 1380 and 1385,¹ and had made a journey to the Western Isles at an earlier date, mentions "the Island Colounsy" (in which he included Oronsay) as having "an abbacy of Canons Regular."² It may be assumed, then, as pretty certain that the old pile in Oronsay was the work of John, first Lord of the Isles, affectionately remembered as "the good John of Isla." The architect, as we know from the inscription upon a stone in the priory, was Canon Celestine—"Celestinus Canonicus gubernator hujus operis."

The Lord of the Isles married as a second wife Lady Margaret Stewart, daughter of Robert, Steward of Scotland, on which occasion he came "to the mouth of the river of Glascu, and had

¹ Murray, "The Black Book of Paisley," p. 3.

² "John of Fordun's Chronicle," ed. Skene ii., c. 10. Cf. "Scotichronicon," ed. Goodall, ii., c. 10., where the island appears as Colonsay.

three score of long ships with him.”¹ When the Steward became King, as Robert II., John resigned Colonsay into his hands, for the purpose of conferring a liferent upon the Lady Margaret; and, by charter, dated at Stirling 6 June, 1376, the king granted it anew, to be held by Johne del Yle and his wife Margaret, and the longest liver of them, and the heirs of their marriage, whom failing the heirs whomsoever of the said John.²

The heir of the marriage was Donald Macdonald, who inherited Colonsay, and became next Lord of the Isles. Donald was succeeded by his son Alexander, as third Lord of the Isles; and on his death, in the year 1449, his son John became the fourth and last Lord of the Isles.

Besides John, his successor, Alexander had two other sons:—(1.) Celestine, or, as he is called in tradition, Archibald, or its equivalent in Gaelic, Gillespick, of the Isles, Lord of Lochalsh and Lochcarron. (2.) Hugh, Lord of Sleat.

According to some accounts, the mother of this Celestine or Gillespick, was a daughter of Mac-

¹ The Book of Clanranald, *ut supra*.

² “Registrum Mag. Sig.,” i, p. 130, No. 12. In 1377, Sir David Bell, clerk of the King’s wardrobe, takes credit in his accounts for £4 6s. 7d. delivered by order of the King to the Lady of the Isles.—“The Exchequer Rolls of Scotland,” ii., p. 548. A small payment apparently, but it is to be kept in view that as the average price of oats at the time was 8d. per boll, it was equivalent to 130 bolls of oats.

duffie of Colonsay.¹ Be this as it may, Macduffie was true to the Lord of the Isles, for he was one of those who associated themselves under the leadership of Donald Balloch to avenge the imprisonment of Alexander in Tantallon Castle, and who defeated the king's troops under the Earl of Mar, at Inverlochy, in 1431.

John, the fourth lord, inherited all his father's animosity towards the Scottish throne, and the greater part of his life was spent in plots and rebellion against James II., James III., and James IV. He was defeated more than once, pardoned, created a Peer of Parliament—*baro banrentus et Dominus Parliamenti*, as it is expressed—and again rebelled. He was crushed in 1493, and Parliament passed an Act of Forfeiture vesting all his possessions in the Crown. Amongst them were the islands of Colonsay and Oronsay. They had been forfeited in 1475, on the occasion of a previous rising, but had been restored in 1476.

John, like his father, is alleged to have had intimate relations with the family of Macduffie, as he is said to have had a base son by Macduffie of Colonsay's daughter.² Macduffie him-

¹ The Book of Clanranald makes her to be daughter of MacDuffie of Lochaber. Hugh MacDonald's MS. history is confused. One passage, "Collectanea de rebus Albanicis," p. 320, must refer to Alexander of the Isles; another, at p. 315, refers to his son John.

² Hugh MacDonald's MS. History, "Collectanea de

self was his follower and dependant, and very probably continued to fill some office in connection with the lordship, such as that held by his ancestor in the court of the first lord. In 1433, Donald Macduffie of Colonsay was at the Castle of Dingwall with Celestine of Lochalsh, and others, and witnessed a charter by John, Earl of Ross, and Lord of the Isles.¹ He was at Inverlochy on 29th November, 1472, when Celestine granted a charter to Alan, son of Donald Duff, captain of Clan Cameron, of the constabulary of Strome.² This is no doubt the Donald who appears the last in the genealogy of Clan Macduffy compiled in 1450.³ From this we learn that he had two brothers, Niall and Malcolm, and that the three were sons of Gillespie, and grandsons of Gilchrist Macduffy, who, or his father Malcolm, was probably the Macduffie of Colonsay who kept the records of the Isles in the time of Angus Og Macdonald.

The Lords of the Isles had been bountiful benefactors to the Abbey of Paisley. "And be it noted," writes one of them in a charter to the

rebus Albanicis," p. 315. The passage at p. 320 evidently refers to Alexander, the third lord, not to John, as it professes to do.

¹ "Reg. Mag. Sig.," vol. ii., No. 801.

² "Reg. Mag. Sig.," vol. ii., No. 2281.

³ "Collectanea de rebus Albanicis," p. 55. Skene, "Celtic Scotland," iii. p. 486.

monks,¹ "that wheresoever I or my heirs, or any of my people shall die, whether on land or sea, the aforesaid monks shall for ever thereafter pray that we be saved, and shall cause prayers to be offered for us throughout the whole Cluniac Order." Bearing in mind this pious request of his ancestor, John, the last lord, retired to the Abbey of Paisley, where he died in 1498, and was buried in the tomb of his maternal grandfather, Robert II.

SIR ALEXANDER MACDONALD OF LOCHALSH.

NOTWITHSTANDING the defeat and forfeiture of John, the last Lord of the Isles, the country was still kept in a very disturbed state. Celestine of Lochalsh had died in 1493, and was succeeded by his son, Alexander of Lochalsh, who, on the forfeiture of his uncle, immediately asserted his claim to the earldom of Ross and the lordship of the Isles. Very soon, however, along with John of Isla, he submitted

¹ Donald, son of Reginald, son of Somerled. "Registrum de Passelet," p. 126.

himself to James IV. and received the honour of knighthood. For some years the West Highlands enjoyed peace, but in 1497 Sir Alexander of Lochalsh made a warlike raid upon the Mackenzies and the county of Ross. He was routed, and fled southwards, apparently in the hope of rousing the islesmen to arms in his behalf, but without success, and took refuge in Oronsay. He was not a stranger to the island, having paid a visit to Colonsay in 1492, and when there granted a charter to Ewen, son of Alan, captain of Clan Cameron, of certain lands in the lordship of Lochaber.¹ Here, in the sanctuary of the church founded by his great-great-grandfather, and under the protection of his relative Macduffie of Colonsay,² he doubtless thought himself secure. But he was too important a personage to let slip. MacIan of Ardnamurchan had sided with Donald Balloch and Macduffie of Colonsay at the battle of Inverlochy, but for some time his family had warmly espoused the side of the Crown against their clansmen. John MacIan saw that there was now an opportunity to render an acceptable service to the king, and stole over to Oronsay, in 1498, and entering the prior's house where Sir

¹ Reg. Mag. Sig. vol. ii., No. 2281.

² This assumes that his grandmother was a daughter of Macduffie of Colonsay. That he came to Oronsay for protection rather favours the tradition, but the Sanctuary was, of course, open to all, and available for all.

Alexander was living, put him to death,¹ in violation of the privilege of girth² which the Priory enjoyed, and in virtue of which the manslayer was safe. Prominent amongst the sculptured stones in the old Priory church is that of a knightly effigies of heroic size. It is a recumbent statue carved in high relief out of a massive schistose slab seven feet long, laid in an arched niche in the north wall beside the altar. The knight is represented in his armour, a tall peaked helmet upon his head, gorget of mail upon his shoulders, a long stiff surcoat reaching to his knees, and gauntlets with separate figures upon his hands; across his body is his long sword, and its belt round his waist. The great size of the figure suggests that it was intended to represent some one of high station and influence, and no one is more likely than Sir Alexander of Lochalsh, heir of the last Lord of the Isles.

The Prior of Oronsay at this time was Colin, who died in 1510, but of his life and actions no

¹ The Book of Clanranald, Skene, "Celtic Scotland," iii., pp. 405, 407. Hugh Macdonald's MS. History, "Collectanea de rebus Albanicis," p. 321.

² The Girth, or Sanctuary of Oronsay was marked only by one cross, halfway over the Strand, being the only side on which it is approachable by land. Perhaps Mac-Ian salved his conscience by landing on the shore of the island, and thus avoiding the cross.

As to the privilege of Girth, see Robertson, "Statuta Ecclesiae Scoticanae," ii., pp. 261, 271, 275. Chalmers, "Caledonia," ii., p. 682. Innes, "Preface to the Register of the Abbey of Inchaffery," p. xiii.

memory remains. That he was, however, a person of importance, the magnificent cross which still adorns the precinct bears witness.¹

When the Highland chiefs made their submission in 1493, Alexander of Lochalsh received a promise from James IV. to secure all the free tenants of the Isles in their possessions. The superiority of Colonsay was in John, Lord of the Isles, and passed to the Crown with his escheat; the property or *dominiun utile* was held, however, by the Macduffies, and does not seem to have been affected by the forfeiture.² Much irritation arose throughout the Western Islands in consequence of the manner in which forfeited lands had been dealt with during the minority of James V. and by the selfish policy of the Campbells, which ever sought to stir up rebellion,³ and profit by it to their own advan-

¹ In the illustration, which is reproduced from "The Sculptured Stones of Scotland," the inscription reads, "fili Cristii." There is no doubt that this is a mistake. The reading appears to be, "Prior Orisoi."

² The Act of Forfeiture is not on the Statute Book. The previous Act of 1475 (Thomson's Acts, ii., p. 111) forfeits "lands, possessions, superiorities, and offices," which would seem to be so framed as to save the base fees. Grants in feu farm were inferentially protected by the Act 1457, c. 71, but it is doubtful whether it applied to the Islands. They had not been feued in terms of the Act, and indeed it is difficult to say by what tenure proprietors such as Macduffie held.

³ Charles II. remarked, that there never was a rebellion in Scotland without either a Campbell or a Dalrymple at the bottom of it.

tags.¹ In 1529 hostilities broke out between the Clan Donald and Clan Maclean on the one side and the Campbells upon the other, which necessarily involved all their dependant clans, and resulted in great loss of life and property to both parties, but these were brought to a close two years later through the wise and pacific policy followed by the young king. Some of the islanders seem to have been difficult to bring to terms, for in the summer of 1531 Morphe or Murroch Macphee or Macduffie of Colonsay was cited to attend at Edinburgh to answer to a charge of treason preferred against him, Mac Rory, Laird of Ulva, John Maclane of Lochbuy, and sundry others. None of them appeared, although repeatedly called upon to do so—no doubt by that process, with which we are still familiar, three verbal requests by a Herald² in the High Street of Edinburgh—and the charge seems ultimately to have been dropped,³ no doubt in consequence of the general pacification.

Tradition relates that this Murroch was a

¹ The greed of the Campbells is proverbial :—

From the greed of the Campbells,
From the ire of the Drummonds,
From the pride of the Grahams,
From the wind of the Murrays,
Good Lord, deliver us.

² All charges of treason should be execute by Heralds and Pursevants bearing coats of arms. Sir George Mackenzie, "Crimes," p. 28.

³ Acts of the Parl. of Scotland, vol. ii., pp. 333, 334.

grievous oppressor of his people, and was put to death because of his tyranny. Be this as it may, when he died in 1539, some were left who loved and honoured him, for there still remains a fine slab dedicated to the memory of himself and of his wife Mariota. It was formerly in the Prior's chapel, but is now in the church, and is a most beautiful and elaborate specimen of tomb-carving. In the middle is a sword with round pommel and straight guard, surrounded by vine-like tracery. Above the hilt three deer—an antlered stag and two does—are pursued by two dogs, one of which is in the act of seizing the stag by the throat. Below the dogs are two boars, one placed on each side of the sword hilt above the guard—that upon the dexter side rampant, the companion upon the sinister side couchant. Below the guard, on the dexter side, is a four-footed animal with claws and wings, presumably a dragon, and on the opposite side is a lion-like animal. In a compartment at the top is a biorlinn.

In 1536 Colonsay is included in the list of Crown lands in the Isles, from which it is to be inferred that the superiority had remained with the Crown since the forfeiture of the lordship of the Isles. In 1540 the Hebrides were visited by James V. in person, and as part of his policy towards the islanders, the lordship of the Isles and of North and South Kintyre were inalien-

ably annexed to the Crown. John, the last lord, had been predeceased in 1485 by his only legitimate son Angus Og, who left one child, Donald Dubh, who was at that time a prisoner in the castle of Inchconnel. In 1498, after the death of his grandfather, he contrived to escape, and forthwith raised the standard of rebellion, but misfortune overtook him. In 1506 he was defeated, captured, and committed to Edinburgh, where he remained a close prisoner nearly forty years. At last, in 1543, he once more escaped, fled to the Highlands, and was received with enthusiasm by the same clans which had formerly supported his claims. The only one who hesitated was James Macdonald of Isla, but he ultimately threw in his lot with the rest. Various negotiations passed between the Islesmen and King Henry VIII. of England for the invasion of Scotland, which fell through, and in 1545 Donald Dubh died, when James Macdonald of Isla, or as he is as often called, James Mac Connell of Dunyveg and the Glens,¹ was elected Lord of the Isles by his fellow chiefs. He soon, however, made his peace with the Government, who were anxious to make use of him for their own purposes; and in the same year he had a grant in name of Queen Mary of various lands, including Colonsay, and this was confirmed by charter of the same Queen and her husband, the Dauphin

¹ Dunyveg is in Isla; the Glens in Ulster in Ireland.

of France, granted at Paris on 5th May, 1558. The Macduffies of Colonsay do not appear to have joined in this insurrection, or at any rate to have taken any prominent part in it.

THE SOCIAL CONDITION OF THE ISLANDS IN THE SIXTEENTH CENTURY.

THE country had now some years of tranquillity, and advantage was taken of the calm by Donald Monro, High Dean, or as we should now say, Archdeacon of the Isles, to make an extensive tour amongst the Western Islands, of which he has left an interesting record. Oronsay, he says, is "ane monastery of chanons," and Colonsay "is brukit be ane gentle capitane callit M'Duffyhe," who, he likewise informs us, owned lands in Jura.¹

Some thirty or forty years later another traveller made the round of the islands and wrote a description of them, apparently intended for the use of James VI. He is particular in

¹ Perhaps it was he or his father who was the hero of the contest with the Cailleach of Jura. See Campbell's "Tales of the West Highlands," vol. ii., p. 350.

recording their military strength and their annual produce, and James, we know, held very strong opinions as to the value of this portion of his dominions, not only for fishing, but for agriculture. From this traveller we learn that Colonsay and Oronsay raised 100 men for hosting and war, over and above those that remained at home to labour the ground. Then as now "na woodis nor wildernes is in their Iles, but all teillit land." Colonsay was a thirty, Oronsay a four merk land. Each merk land payed to the master or superior, yearly,

3½ marts.	5 bolls 1 peck malt.
14 wethers.	6 bolls meal.
28 geese.	20 stones of cheese.
4½ dozen, i.e., 56, poultry.	2 merks of silver.

The total annual payments for the two islands would thus be 119 marts, 476 wethers, 952 geese, 1,904 poultry, 172 bolls malt, 204 bolls meal, 680 stones of cheese—skim milk cheese of course, sweet milk cheese not having been invented—and 68 merks, or £45 6s. 8d. Scots, in money. How much of the rental was retained by Macduffie and how much was payable to Macdonald, the superior, we have no means of determining.

Over and above this each merk land in Colonsay and Oronsay, which we are told, paid "according to the Ile of Ila"—sustained daily

and yearly "ane gentleman¹ in meit and claith, quhilk dois na labour, but is haldin as ane of their maisters household men, and man be sustentit and furneisit in all necessaries be the tennent, and he man be reddie to his maisters service and advis." This means that 68 idle fellows, called "gentlemen quhilk labouris not," were maintained by the actual tillers of the soil of these two islands. This was the quota, although it would appear that 100 of them could be raised. They had not only to be provided with food and clothes, but one third of them "aucht and sould be cled with attounes, and haberchounis, and knapshal bannetts."² It seems almost impossible that the tenantry could have sustained so great a burden, but, over and above, it was their duty to entertain all travellers as there were no inns in those days, while to crown all they were ground down by sorners, or masterful beggars, who lived upon them at free

¹ Duaine-uasal, is a well-born man, *i.e.*, a gentleman; Bean-uasal, is a well-born woman, a lady.

² Attoune=acton, old French, auqueton, a leathern stuffed jacket. This regulation seems to be a survival of the statute of 1318, which provided that every layman possessed of land, who had £10 worth of moveable property, was commanded to provide himself with an acton and basnet [*i.e.*, bascinet or peaked helmet], together with gloves of plate, a sword, and a spear. Those who were not so provided were to have an iron jack, or back and breast plate of iron, an iron head piece or knapishay, with gloves of plate. Statutes of Robert I. "Acts of the Pari. of Scotland," vol. i., p. 473.

quarters. A very few years later it was attempted, by certain regulations called the Statutes of Icolmkill, to relieve the oppressed condition of the tenants and labourers of the land. It was then enacted that no man should be suffered to live in the isles who had not a sufficient revenue of his own; or who, at least, did not follow some trade by which he might live. A limit was put to the great households kept by the chiefs, and it was provided that each chief should support his household from his own means, not by a tax upon his tenantry. Inns were to be established and sorners punished. Can these be the good old days of which we have heard so much of late, and the customs which some of our Highland friends are so anxious to revive!

The 68 gentlemen constituted the "tail"¹ of Macduffie, who was bound to bring them to his chief's assistance whenever called upon, and it was this ability to raise a regiment at call which kept the islands in such constant turmoil.

¹ Reference need hardly be made to Evan Dhu's description of the tail of Vich Ian Vohr, ("Waverley," c. 16), finishing up with "the piper and the piper's man, and it may be a dozen young lads besides, that have no business, but are just boys of the belt, to follow the laird and do his honour's bidding." This passage is borrowed almost verbatim from Burt's "Letters," vol. ii., p. 158 *et seq.*, a new edition of which, with additions by Sir Walter Scott, was published in 1818. See also Logan, "The Scottish Gael," i., p. 180.

Another evil was that idleness induced drunkenness, and drunkenness led to that brutality and savageness which made the Highlanders a terror to their more civilized neighbours. One of the chief causes of the great poverty of the isles, and of the cruelty and inhuman barbarity practised in their feuds, was, according to the Statutes of Icolmkill, their inordinate love of strong wine and aquavitæ, which they purchased partly from dealers amongst themselves, partly from merchants belonging to the mainland.¹

SOME OF THE PRIORS OF ORONSAY.

WHEN Dean Monro visited Oronsay, the Prior of the "monastery of chanons" was Sir Donald Macduffie, presumably an uncle of Murdoch Macduffie, the "gentle captain." The title "Sir" shows that he was a bachelor of arts, but beyond this we know nothing of him. He died in 1554, and was buried in the little chapel upon the south of the church, still known as the Prior's chapel. The tomb is in an arch in the

¹ The Statutes of Icolmkill—Gregory "History of the Western Highlands," p. 332.

wall, and is covered with the recumbent effigy of the Prior. He is vested; his head rests upon a pillow beneath a Gothic canopy; his right hand is raised in the act of benediction; his left hand grasps his pastoral staff. Around it is the inscription "hic jacet Dns Donaldus Macdu (ffie) (prior de Or) an(s)ay (obiit an)no MDL.". It was in this same chapel that the stone to the memory of Murroch and Mariota Macduffie was placed; and it is highly probable that both monuments were erected, and perhaps the chapel itself was built by Dean Monro's "gentle captain." "Gentle" is no doubt used by the Dean as the equivalent of "well-born," but such acts of pious remembrance of his father, mother, and uncle might well entitle him to the title in our modern sense of "mild and refined."

In 1554 Sir Donald Macduffie (Donaldus Duphaci, as his name appears in Latin) had resigned the priorate under reservation of his liferent of the fruits of the benefice, and with right of regress or re-entry on the death of his successor, or upon the occurrence of a vacancy in any other way; and at the same time Queen Mary addressed a letter to Pope Julius III, recommending for presentation to the priorate of "Orwansay," Sir John Makmorich (? Macvourich) a canon of the monastery. What came of this application does not appear, but upon the death of Sir Donald, Queen Mary, upon 19th

April, 1555, presented Master Robert Lawmont, Chancellor of the Chapel Royal at Stirling, to the priorate of "Orosai," the collation to which, it is recorded, belonged to Alexander Gordon, titular Archbishop of Athens, and Bishop of the Isles. This was the last Roman Catholic appointment that was made. In 1560 came the Reformation and all the changes that followed in its wake. In 1561 Malcolm M'Duphe was commendator of Oronsay, perhaps appointed for the sake of giving a colourable title to the alienation of the temporalities. At any rate on 22nd August, 1561, with "consent of the convent," he granted a charter of feu farm to Archibald Campbell M'Duthie Vekdonill, of certain lands in Knapdale which had formerly been held under the Prior and convent by this Archibald and his predecessors, probably as rentallers or kindly tenants.

Having got rid of the priests the land-owners were of opinion that they should no longer discharge the ecclesiastical burdens charged upon their estates, and found innumerable excuses for delaying payment. Amongst others Murdoch Macduffie of Colonsay, apparently the "gentle captain," would give no account of his lands to the Protestant Bishop of the Isles, John Carswell, the author of the Gaelic Liturgy. The bishop had nothing for it but a resort to law, and after waiting eight years

he brought an action in 1580 against Murdoch and other island proprietors to compel them to account for their intrusions with the crops of the years 1572 and 1573.¹

The parsonage and vicarage of Oronsay were still held by Malcolm Macduffie, who in 1583 appears under the title of "Pryour of Colsay." Whether or not, he seems to have been a true knight militant, for in August, 1583, along with Garrie Macfauld in Colonsay, he was convened before the Burgh Court of Glasgow in an action at the instance of William Somervell, burgess of Renfrew, Normound Mackynnie, and John Dikie, merchants.² The complaint was that in the preceding May they, "with thair complicitis notorious clannis of robberis, brokin men, and sornaris" to the number of 50, had attacked Somervell and his friends when bound for Lochfewle [? Loch Poolewe] and robbed them of their goods.

The assailants came in "ane birling and ane grite boit," set upon the Renfrew bark, upon the west of Ireland, near Culdaff, boarded it and attacked the owners. Somervell was shot through the arm "with ane flookit (*i.e.*, barbed) arrow,"³

¹ "Collectanea de rebus Albanicis," p. 13.

² Burgh Records of Glasgow, pp. 103-105. (Burgh Record Society.)

³ "Death indeede is fearefull, armed with waues and snares. Wee in our weaknesse make it also fearefull,

one of his companions was likewise shot in the arm, another in the face, and a third was wounded in the thigh with a dart. Somerville's son was struck in the mouth with a sword and Michael Symth lost his forefinger. Having thus overpowered the traders and crew, they next proceeded to plunder the vessel, and carried away a large quantity of goods, "estimat to ane thowsand merkis," that is £666 13s. 4d. Scots. A list of the items, with their values, was laid before the court, and is interesting:—

7 puncheons of wine, - - -	£80	0	0
60 gallons of "acquavity," at 40s. per gallon, - - -	120	0	0
6 pounds of salferon (<i>i.e.</i> , saffron), at £10, - - -	40	0	0 ¹
2 barrels of madder, }	-	-	46 14 0
2 barrels of alum, }	-	-	
12 pieces of ordnance, - - -	40	0	0
Powder and bullets, - - -	16	0	0
Swords, viz.,			
17 one-handed swords, }			40 0 0
2 two " " " " }			
1 dozen steel bonnets, }			
1 haberschone (<i>i.e.</i> , habergeon, or coat of mail), - - -	20	0	0
4 hogsheads of drinking beer,			
20 merks =	13	6	8
4 hogsheads of salt, - 20 merks =	13	6	8
All their clothing, estimated at	40	0	0

painting it with bare bones, with a skul girning with its teeth, and with its sting, like a *flooked dart*, for to pierce thorow the heart of man."—Zacharie Boyd, "The Last Battell of the Soule," p. 5 (ed. 1831).

¹ This is the money value stated. There must therefore be a mistake in the quantity or in the price.

How a boat "purposit to the fischeing" should have such a cargo is not explained, but the owners at once applied to the Privy Council and obtained a warrant addressed to the provosts of burghs in the counties of Lanark, Renfrew, Dumbarton, Ayr, and Stirling, to apprehend the robbers. Nothing daunted, the Prior, with his Colonsay henchman, Gorrie Macfauld and John Macfauld, his brother, arrived in Dumbarton in a boat belonging to Gillicallum Mac Forsum, one of the band. The latter, who is described as "ane of the chief thieves," thought it better to keep out of the way, and disappeared shortly after his arrival at Dumbarton; but Macfie and his servants brought the boat up to Glasgow and made her fast beside Bishop Rae's old bridge at the foot of the Stockwell. Somervell thereupon called upon the magistrates of Glasgow to enforce the warrant of the Privy Council, and a citation was in consequence given to the Prior and Gorrie, who duly appeared.

The complainers came into court singularly ill prepared. They had not a scrap of evidence in support of their case, and had therefore to refer the whole claim to the oaths of their opponents. The defenders admitted that they had chartered Gillicallum's vessel for a voyage to Clyde, but denied that they had participated in any way in the attack or in the robbery, "in respect quhairof the baillies absolvit the said

Malcolm and Gorrie MacFauld, his serveand, fra the complaneris bill and clame foirsaid for evir."

Prior Malcolm died about nine years afterwards, and in 1592 King James VI. presented another member of the family, Donald M'Duffie (Donaldus Dufacius), to the parsonage and vicarage of Orvinsay.

