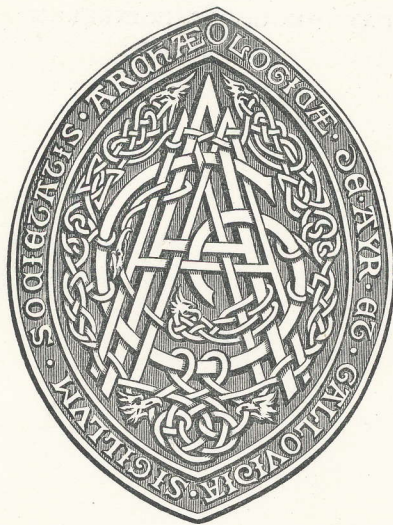


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## II.

### NOTICE OF THE EXCAVATION OF ST. MEDAN'S CAVE AND CHAPEL, KIRKMAIDEN, WIGTONSHIRE.

THIS ruinous building is situated near the extreme south-east of the parish of Kirkmaiden, on the western shore of the Bay of Luce, and is distant from the Mill farmhouse eastwards about half a mile, from East Tarbet<sup>1</sup> northward, and from Portankill<sup>2</sup> southwards, about the same. This portion of the shore consists of a low fringe of rock of the Lower Silurian, from 10 to 50 feet in height, contorted in every possible manner, and stained a dark red by oxide of iron. The strata in general in Kirkmaiden are almost vertical, and their general direction in the whole district is from east to west; in this particular space they are crowned by boulder clay, sometimes of a considerable thickness, and they contain numerous dykes of porphyritic trap, usually following the direction of the strata. One or two gullies, locally called *slocks*,<sup>3</sup> have been worn out by the sea, and also one or two small caves, one of which is the subject of the present notice.

Prehistoric objects of antiquity are very numerous in the immediate vicinity, including the immense fortified camp at the Tarbets and its outworks, forts of various forms chiefly on the western coast, and caves with floors above high-water mark, bearing distinct marks of human habitation. Elfshots, stone whorls, adderbeads, jet rings, bronze ornaments, gold torques, querns, and such like, have been found close by, and every-

<sup>1</sup> *Tairuinn bata*, boat draught, a narrow neck where boats were drawn from one sea to the other, to avoid the rough passage round the Mull.—H. E. M.

<sup>2</sup> *Portán cille*, the port of the chapel or burying-ground, close to the site of the old parish church dedicated to St. Catherine.—H. E. M.

<sup>3</sup> *Slochd*, a den or gully.—H. E. M.

thing points to the existence of a considerable population there at some remote period.

The old chapel is best approached from Portankill, a small harbour made by a stream cutting its way through the drift clay into the sea. This would appear from its name to have been the port used by devotees coming to the chapel, and is the only landing-place except the Tarbet.<sup>1</sup> Near it is the site of what is known as St. Catherine's chapel, formerly the parish kirk of Kirkmaiden. On the south side of Portankill is a high projecting point of land or ston, formed by the sea on one hand and a small stream on the other, and crowned by a small fortification called "The Dunnan,"<sup>2</sup> credited with having been a favourite haunt of the fairies. The fort is a circular area of 33 feet in diameter, with an earthen rampart about 3 feet high on the landward side. Outside of this is a fosse or cutting, 14 feet wide at bottom and 36 feet at the top, and 4 feet deep, cut right across the neck of land. Outside of this again is another fosse of smaller dimensions, with a squarish space between, 20 feet broad and 27 feet from side to side. Outside of this again has been another fosse, which has been nearly obliterated in making an earthen fence for the field alongside. There is a small spring between the fort and the sea, and a great many marks, which might be considered the foundations of an aboriginal village. Unfortunately this fine little fort is being rapidly destroyed by the stream from the threshing mill of the farm, which is a pity, as it could be effectually protected at the cost of a few shillings.

After passing the Dunnan it is necessary to leave the beach and pass along the top of the heughs, from which the curiously contorted strata are well seen. A very deep gully running a good way into the land, and known as Slockanalkin, is then passed; and a short distance beyond it a curious natural arch is visible, known as the Devil's Brig. It is formed by a vertical bed of rock suddenly assuming a horizontal position, and then as suddenly dipping to a vertical position again on the other side. It is about 30 feet in height and 8 feet wide, with the sea at the bottom. There is a comparatively safe and easy path at this place leading to the chapel, probably the regular road in old times, which could be easily restored.

<sup>1</sup> There is, however, a cave close to the chapel where boats may be drawn to land on a gravelly beach in quiet weather. It is still called Portavaddy, a name borne by two other

similar inlets on the west shore of the parish, from the Celtic *Port na bhata* (*bh=v*) the boat port.—H.E.M.

<sup>2</sup> *Dunán*, a small fort.—H.E.M.



Curiously enough, it appears not to be used by the natives, who approach it by a very steep and difficult path directly over the chapel, which is nowhere visible from above and not easy to find. In descending this path visitors have to squeeze along a chink in the rock till within 10 feet of high-water mark, without seeing anything of the building, although they

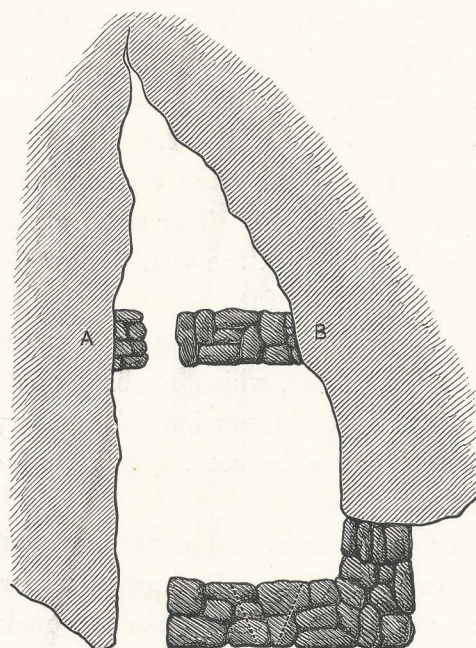


FIG. 1.—Ground-plan of St. Medan's Chapel and Cave (roughly to scale), from a drawing by Dr. Arthur Mitchell.

have actually passed for nearly 30 feet along the top of its southern wall, which is formed of the solid rock.

The area of the chapel is a space 14 feet 10 inches from east to west, by 14 feet from north to south, made by widening and levelling up the mouth of a small cave. The north and south walls (as will be seen from the accompanying ground-plan, Fig. 1) consist of the smooth, perpendicular surfaces of the vertical beds of rock, and are 10 feet in height at the east ends, sloping up to 19 feet, where they join the precipice at the west, several little vacancies and irregularities of the slope being carefully filled up with stone and lime. Across the east or front of this space a wall has been built, 3 feet 6 inches thick, and made of the dark red slaty stone adjacent, cemented with lime made partly from whelk and limpet shells,

and partly from stalactites, which are plentiful on the rocks at the West Tarbet.

Near the south-east end of this wall was the doorway, which has been 3 feet 5 inches wide at the outside, splayed to 5 feet on the inside. The piece of wall between the door and the rocky south wall has been 4 feet long on the outside and 2 feet long on the inside, but the stones forming the edge of the doorway alone are left, the corner having been dug out, foundation and all, in some search for treasure. Midway between the door and the north-east corner was a window—5 feet from the doorway and 5 feet from the north corner of the wall—the sill of which is 6 feet from the ground outside. It is 9 inches wide outside, and is splayed to the width of 3 feet 6 inches on the inside. The sides are entire to the height of 12 inches. The greatest height of the wall is now 10 feet north of the window and 7 feet 6 inches south of it.

Along the inside of the wall under the window was a low wall, 5 feet long, 2 feet high, and 2 feet broad, which enabled one to look out of the window, from which a considerable portion of the Bay of Luce and the opposite shore of Glasserton can be seen. This wall consisted chiefly of one large stone and its supports.

Against the face of the heugh, and covering up the mouth of what remains of the *co* or cave, is another wall, forming the western gable of the chapel, 19 feet high at the ends where it joins the rock, and 24 feet high in the middle where it merges into the precipice above, and crowned with a dense mass of sloe, thorns, and ivy, to the protection of which it probably owes its existence. It appears to be very much older than the other, and instead of being cemented with lime, it is laid with common red boulder clay, similar to that in the scaurs along the heugh, and the stones are much larger than those in the east wall. It is wonderful how strong this clay-cemented wall still is; much firmer, indeed, than the carefully and regularly built lime-cemented wall at the other end of the chapel. Part of the north end of it, however, is coming down, chiefly from the action of a small current of water, which runs down the rocks upon it in wet weather, and partly by the shameful maliciousness of visitors.

This west wall (Fig. 2) is 3 feet 3 inches thick, and has a projecting course of stones along the foot, apparently for supporting a wooden floor, as there are appearances of similar courses having existed along the other walls. Six stones, each about a foot broad by 4 inches thick, project about



6 inches from the wall, two of the largest being at a height of about 8 feet, and two others about 13 feet up. They do not reach the other side of the wall, and were probably used as corbels to support beams from the roof.

At a distance of 2 feet 6 inches from the south wall is a doorway, much dilapidated, which has been repaired at a comparatively recent date, being daubed over in some places with stone lime, and wedged here and there with pieces of coarse roofing slate. This doorway is not splayed, and has spaces at each side for the insertion of door-posts, nearly at the centre of



FIG. 2.—Wall forming the western gable of St. Medan's Chapel, with entrance to the Cave beyond (from a drawing by Dr. Arthur Mitchell).

the wall; the wooden posts having apparently been put in while the wall was being built. The doorway, which is covered by a rude arch, is of what has been called the Celtic type, the opening at the ground being 2 feet 9 inches wide, and at the spring of the arch 2 feet 6 inches. The course of stones above this projects at its upper edge  $1\frac{1}{2}$  inch on each side, the lower edge of the second course projecting 2 inches at each side over this; and the edges of the stones being levelled, the upper edge projects an inch more on each side, reducing the width at this part to 1 foot 9 inches; and over this a long stone lintel 4 inches thick is placed closing the arch; while above this lintel is placed another arch, forming about one-third of a circle, built with stones about a foot in length. Between this arch and the lintel is a space 2 feet 5 inches long by 7 inches high filled in with stones. This upper arch is the place which has been repaired. The height of the arch



from the projecting ledge for supporting a floor is 1 foot to the spring of the arch, and 1 foot 7 inches from that to the lintel, or altogether 2 feet 7 inches. From the present floor of the chapel it is 4 feet 9 inches high, and from the present floor of the cell or cave inside, it is 5 feet 9 inches. This doorway is the entrance to a cell which is merely a natural cave, forming a rude triangular area, without any appearance of a tool-mark or attempt at improvement. The south side extends inwards for about 13 feet, and is a continuation of the perpendicular south wall of the chapel. The north side and the roof shelve gradually towards this wall, decreasing in height and width till they meet. At the extremity a narrow fissure about a foot wide extends about 8 feet into the rock, the available area of the cell being about 10 feet by 7. The present floor is about 18 inches lower than that of the chapel, but the original level it is impossible even to guess at, it having been dug up by treasure-hunters times and ways without number. There are no figures or inscriptions of any kind on the walls of the chapel or cave, except a few names of M'Gaws, M'Cullochs, and others, scratched by visitors, the oldest date being 1794.

When M'Diarmid, author of *Sketches from Nature*, was at the chapel in 1822, the east wall was nearly entire, and formed a gable, and he describes the door in it as a rude Gothic arch. A very aged mason belonging to the neighbourhood, who visited it frequently when entire, stated that it was a splayed semicircular arch, with a stone lintel running through it at the spring of the arch, and the two stones which formed this lintel are still there, with lime on two sides and on both ends of them. He also stated that the window in the gable was about 20 inches high, with a square top.

Furnished with a permission from the late Colonel M'Dowall of Logan, the proprietor, and accompanied by Bernard O'Wheeligan, we set about the exploration of the chapel of the "co" in May 1870. The interior was found to be a wilderness of nettles and brambles, through which a path had been trodden to the entrance to the cell or inner chapel. When these were removed there was discovered an immense accumulation of stones and rubbish, mixed with coarse roofing slates with large holes in them, and similar to the slate found in Dundrum slate quarries near Portnessock. This mass of rubbish was honeycombed with pits, made at various periods by treasure-hunters; and another pit was found at the south-east corner of the building—the usual position of the foundation stone. Inside the "co" or



cell was one very deep pit and two smaller ones, evidently made for a similar purpose, and loose stones were lying about in all directions, most of them evidently detached at some period from the walls. The outer stone of the lintel of the inner doorway had been broken through the middle, and a portion, 18 inches long by 6 inches broad, detached, was lying at the foot of the wall. The small space in the doorway, between the chapel and the cave, was the only place in the whole erection which had not been previously dug over. This deposit of rubbish was dug out to an average depth of 6 feet, where a more solid and nearly level stratum was met with, which, however, had been broken through in several places by previous diggers. No attempt was made to disturb this, which had the appearance of being the original floor of the chapel, and the pits were levelled over and beaten down, so as to restore it as far as possible to its pristine condition. In clearing it out, the projecting stones already mentioned around the sides of the chapel were laid bare, and also a large stone, 4 feet long by 2 feet high and 2 feet broad, which was built up so as to form a sort of platform under the east window. Over five hundred long, narrow, coarse roofing slates were found among the rubbish and piled up in a corner, and also pieces of decayed wood, probably part of a roof. Large quantities of bones were also found, chiefly those of sheep, only about a fourth being those of cattle, and none of them had any marks of a saw on them, though many were broken. Two large stones, said to have formed the lintel of the east door, were found near that place, and twelve pieces of a bright red soft sandstone, containing a great number of specks of white glittering mica, were found within the area. These on being fitted together formed a draped female figure, 2 feet 9 inches in height, without head or feet, and with the arms crossed in front of the breast. One of the elbows was also wanting, and some small pieces wanted to fill up small spaces could not be found. These pieces of freestone were put behind the inner wall of the chapel in a dark corner, and covered up with rubbish. Some brass ornamented articles, heavily plated on one side, were also found, which we considered to have been the mountings of the cover of a small square book, as they somewhat resemble the brass mountings seen on modern family Bibles. These were got just outside the east door. Near the west door a number of nails, small pebbles, and brass buttons were found, mostly of modern forms; and in the cave a few halfpennies were got, chiefly of George III. and Victoria. The only place where anything of consequence



was got, possibly because it was the only part of the chapel that had not previously been thoroughly explored, was the small space of the doorway, which had not been thought worth digging up, and there a dozen small copper coins were found, chiefly bodles and placks of Charles I. and II., and farthings of William and Mary; one or two coins like farthings with *fleurs-de-lis* on one side, and one with a lion rampant crowned on one side.

Outside the chapel and 4 feet from the east wall, we found a sunk wall about 6 feet long, apparently made to sustain a footway in front of the building. In the south-east corner, where it joined the rock, was a large deposit of wood-ashes, 18 inches in depth, containing many charred pieces of heather and a few small portions of oak; and outside of this, and in some places mixed up with it, were great quantities of meat and mutton bones. Judging from the size of the bones, the cattle must have been a much smaller breed than the Galloways for which the county is now celebrated.

In the interior of the cave nothing like the remains of a floor of any kind could be found, only a confused mass of stones and clay, with deep pits in it, one of them much deeper than the foundation of the west wall. The place was therefore levelled up again as well as could be done with the means at command.

The holy wells, which are situated about 30 yards south-east of the chapel, were next attended to, as it was expected a number of offerings would be found in the larger well, which contained one large stone and several smaller ones, which occupied about one-third of its depth. These "wells," three natural cavities in a mass of porphyritic trap, are within the tide mark, and are filled by the sea at high water of ordinary tides. The largest is circular, 5 feet in diameter at the top, and 4 feet deep at one side, shelving down to 5 feet at the other, and is wider inside than at the top—something like a "kailpot," in fact; and it is so close to the edge of the rock that at one place its side is not 2 inches thick. The other wells almost touch it, and are about 1 foot 6 inches wide and deep respectively. They had a great reputation for curing "back-gaun weans," and people flocked to have their children cured, especially on what was known as "Co Sunday," being the first Sunday of May, old style, their powers being then considered most efficacious. The licence and debauchery indulged in on these occasions formed the theme of many a denunciatory sermon in days gone by. People occasionally bring their children to them yet, sometimes from long distances. According to one who has witnessed the performance, the child was stripped



naked and taken by "the spaul," that is by one of the legs, and plunged head foremost into the big well till completely submerged: it was then pulled out, and the part held on by was dipped in the middle well, and then the whole body was finished by washing the eyes in the smallest one: altogether very like the Achilles and Styx business, only much more thorough. An offering was then left in the old chapel, on a projecting stone inside the cave behind the west door, and the cure was complete.

Unfortunately for our exploration of the wells, a Sunday intervened between clearing out the chapel and their inspection, and on that day the natives who had heard of the "howking," and a party from Stranraer, came down like a judgment on the scene of our labours, and soon put matters into an improved condition. They began by overturning the large stone under the east window, and digging a large hole on its site; undermined pieces of the wall, and pulled down parts of it; threw the big bones and most of the slates into the tide, and left the rest covered with profanity; carried off the brass ornaments, the rusty nails, the old buttons and the coins; smashed up the graven image as a relic of Popery, and threw the larger fragments into the sea. They also made excavations over the place, and finished up by baling out the holy well, and taking all the stones out of it. Whether they found anything of any value we could not ascertain, but they left a thorough revolution. The smaller coins, the bodles and placks, were afterwards recovered from a boy on the farm, and given to Colonel M'Dowall, and are most likely now in the possession of his son, the present proprietor. None of the other things were recovered.

Colonel M'Dowall promised to repair the pathway to the chapel, and also the chapel itself, so as to prevent its further destruction, but various obstacles having been placed in the way, this was never done, and this interesting relic of former times will soon be only a confused heap of rubbish. It may be surmised, from its having been chiefly resorted to on the first Sunday of May, and the holy wells being most powerful at that time, that notwithstanding the famous history of St. Medana and her lover, the wells and cave had been considered sacred prior to the introduction of Christianity, and that the pagan priest who presided over the superstitious rites had made the cave his residence, as shown by the fact that the offerings made by visitors, even to the present day, are never left in the chapel, but always in the cave or its doorway.

Possibly the well was the original institution, the cave a shelter



or dwelling for the genius who discovered the miraculous virtues of the water, and his successors; and the chapel a later addition for the benefit of the clergy who supplanted the old religion by grafting Christianity upon it; St. Medana being a still later institution. The fact of the virtue of the wells having been greatest at the time the sun was rising above the horizon, would almost favour the supposition that the ancient religion had some connection with sun-worship.

The only previous explorations of which any account could be had were about 1825, by an Irishman named Brown; and in 1844 or 1845, by some soldiers and others employed on the Ordnance Survey. Brown, who lived in Kirkmaiden, had on three successive nights dreamt that he found a treasure in a particular place in the old chapel, and he and another man went and dug at the place, and found a quantity of silver coins, two of which I have seen—one appearing to me to be a coin of David, and the other one of Alexander.

The other exploration is represented to have been a very destructive one, the digging up of the supposed foundation-stone having necessitated the destruction of the south-east corner of the chapel, and with it the entrance doorway. The west doorway is also said to have been damaged at the same time, and other demolition effected. They are said to have found a few silver coins during this exploration, but nothing definite is known.

After going over the place and repairing damages as much as we could, we explored a small cave above 100 yards north of the chapel. The entrance is above high-water mark, and so low that it has to be entered on the hands and knees, and throughout its whole length—about 20 yards—it is nowhere high enough to stand in. At the extremity it widens a little, and a sort of platform raised about 18 inches above the floor was found, formed of biggish angular stones, unlike the other fragments found in the cave, which were rounded more or less. An attempt was made to dig up this platform, but it proved unsatisfactory from want of room, and nothing was found but the skull of an otter, almost black with antiquity, and judging from the teeth belonging to an animal that had died of old age.

ROBERT TROTTER, M.D.



## ADDITIONAL NOTE BY SIR HERBERT EUSTACE MAXWELL, Bart., M.P.

When Mr. Cochran-Patrick and I had completed, in 1884, the excavation of St. Ninian's cave at Glasserton (a description of which is given in the last volume of the *Proceedings*), we resolved to take the first opportunity of examining St. Medan's cave. We were encouraged to expect, from the variety and number of the relics found in the other cavern, that St. Medan's, from its more remote and inaccessible situation, as well as from the existence of far more extensive architectural remains, would prove the repository of an equal or greater number of traces of early Christian occupation. Accordingly, in June 1885, Mr. M'Dowall of Logan accompanied us to the spot, and provided workmen for the purpose of exploration.

We were unaware, at the time, that anything like the systematic exploration, described in Dr. Trotter's paper, had ever been undertaken, and were, consequently, disappointed to learn from Mr. Hardy of Mull Farm that such had been the case. We resolved, however, to clear the floor of the chapel and cave, the result of which consisted in the collection of some bones, limpet, winkle and whelk shells, and a few flint flakes (the latter apparently "strike-a-lights"), not necessarily of great antiquity.

The disturbed state of the floor renders the original relative position of the bones, etc., extremely dubious. The remains were submitted to Professor John Cleland, of Glasgow University, who was kind enough to examine and report upon them. He pronounced the bones to be those of ox, sheep, birds, one pig's tooth; "also (and this in a parcel of things from below the flooring) there was a portion of a tine of a red deer's horn, rubbed in two places at the point. By far the most important object is the lower two-thirds of a left human tibia, highly platynemic. The platynemic tibia is rare among races of the present day, but is got from barrows and caves both in Britain and on the Continent. They are said always to have well-marked muscular roughnesses, and this specimen has them well marked. Possibly the form indicates a light built and nimble race of men."

What may be deduced from the scanty remains discovered within the cave, from the bones and shells mingled with pieces of stalagmite and charcoal, is that it has long been used as a human dwelling-place; that



the aboriginal platycnemic race lived in Wigtonshire, as in other lands, either before they were extirpated or absorbed by a more powerful invading people, or before their structural peculiarities had become obliterated by a change in their mode of life. Subsequently, after the lapse of an unknown number of years, the cave fell to be occupied as a cell by a Christian preacher, who may have built, or caused to be built, the shrine outside the cave.

As to St. Medan, from whom the cave takes its name, much difference of opinion as to date, and even sex, has existed. The parish of Kirkmaiden (anciently Kirkmaiden *in Ryndis*) seems to have taken its name from the saint, as well as the other parish of Kirkmaiden, now united to Glasserton, distinguished as Kirkmaiden *in Farnes*. Both places are referred to in the *Breviary of Aberdeen*, in the chapter devoted to Sancta Medana, *virgo et martyr*.

Her history is there given as follows:—Medana was an Irish maiden, who took upon herself a vow of perpetual chastity. Being persecuted by the attentions of a certain noble knight (*miles quidam illius provincie nobilis*), she left Ireland in a small boat (*navicula*) accompanied only by two handmaidens, and came to Scotland, *ad partes Galvidie superiores que ryndis dicuntur*, to the upper parts of Galloway which are called the Rinns, where she led a life of poverty. The knight followed, *alia preparata navicula*; but when Medana saw him approaching she placed herself with her two maids upon a rock in the sea. This rock, in answer to her prayers, became a boat, in which she sailed 30 miles to the land which is called Farnes (where, says the *Breviary*, the remains of the virgin now repose). Still the indefatigable lover pursued, but would have been unable to find the house where Medana lay, had it not been for the crowing of a cock. Medana, *militem sibi adherere sentiens*, climbed into a tree, whence she addressed him in these words—"What is it that you see in me which excites your passion?" "Your face and eyes," he replied; whereupon, having torn out her eyes, she flung them at his feet. The knight, struck with horror and penitence, departed; Medana, having descended from the tree, washed her face in a spring which miraculously sprang from the bowels of the earth. The cock was punished for his unlucky vociferation by being deprived of the power of crowing, and Medana spent the rest of her days in sanctity and poverty under the blessed Ninian.



If we accept this legend as founded on the facts which led to the dedication of St. Medan's cave, Kirkmaiden in the Rinns, and Kirkmaiden in Farnes,—facts from which the local topography offers no discrepancy,—then the origin of the sacred regard for St. Medan's cave must be taken as coeval with that of St. Ninian, namely, from the early years of the fifth century.

But, apart from the evidence of the *Breviary of Aberdeen*, we may regard the shrine outside the cave of St. Medan as by very much the earliest piece of ecclesiastical architecture remaining in Galloway. The ruined chapel at the Isle of Whithorn, standing probably on the same spot, and possibly containing some of the same materials as did the Candida Casa of A.D. 397, cannot be referred to an earlier period than the thirteenth century. Mr. T. S. Muir describes St. Medan's shrine in his quaint little publication, *The Lighthouse*, which, for long a coveted literary rarity, has now been republished in a tasteful volume by Mr. David Douglas, with other papers by Mr. Muir.<sup>1</sup>

Plate IV. represents a view of the chapel from the cliffs on the north side, the Mull of Galloway and lighthouse appearing on the southern horizon. Plate IVA shows the present state of the inner wall (A B in Fig. 1, p. 19), in which is the doorway leading to the inner shrine or cave. The masonry extends over the whole of the cave-mouth, and is still very solid, though in parts repairs are required to prevent dilapidation.

In the intervals of our labour at the cave we obtained several interesting traces of primitive tradition from the two hardy fishermen who worked for us.

The fortified promontory of the Mull<sup>2</sup> is locally believed to have been the last stronghold to which the Picts of Galloway retired before an overwhelming force of Scotie (?) invaders. At last all were slain except two men, a father and son, who were offered their lives on condition that they would reveal to their enemies the much-coveted secret recipe for brewing heather ale, a beverage highly esteemed at the time, and the preparation of which was known only to the Pictish race.

"I will reveal to you the secret," said the father, "on one condition, namely, that ye fling my son first over these rocks into the sea. It shall never be known to one of my race that I have betrayed the sacred trust."

<sup>1</sup> *Ecclesiological Notes on some of the Islands of Scotland*, by T. S. Muir. Edinburgh, David Douglas, 1885.

<sup>2</sup> *Mael*, bald, bare—hence, an exposed headland or barren hill.

The son accordingly was thrown over and drowned, whereupon the old man ran to a pinnacle of rock overhanging the sea, and exclaiming, "Now I am certain there is none left to betray the secret: let it perish for ever," cast himself after his son into the waves.

Little as this narrative of the death of the last of the Galloway Picts accords with the probable survival of their blood in the people of the district to this day, it is interesting to find this wild legend current among a populace subject to compulsory education. He who narrated it to us may be himself descended from those Picts, whom he believes to have finally perished at the Mull; for his name, M'Aulay, forms the designation of two places within the parish of Kirkmaiden, which have come down to us from Celtic times, viz. Terally (= *tir Amhalghaidh*, Aulay's land), and Macherally (= *machair Amhalghaidh*, Aulay's field). The latter place, in spite of its modern spelling, is pronounced locally Macherowley, corresponding exactly to the Gaelic pronunciation of Amhalghaidh.

On being asked if the fishermen observed any custom in setting out to sea, Mr. M'Aulay told us that some of them were careful to veer the boat's head with the sun (*deiseil*), but that for his part he attached no importance to the practice.

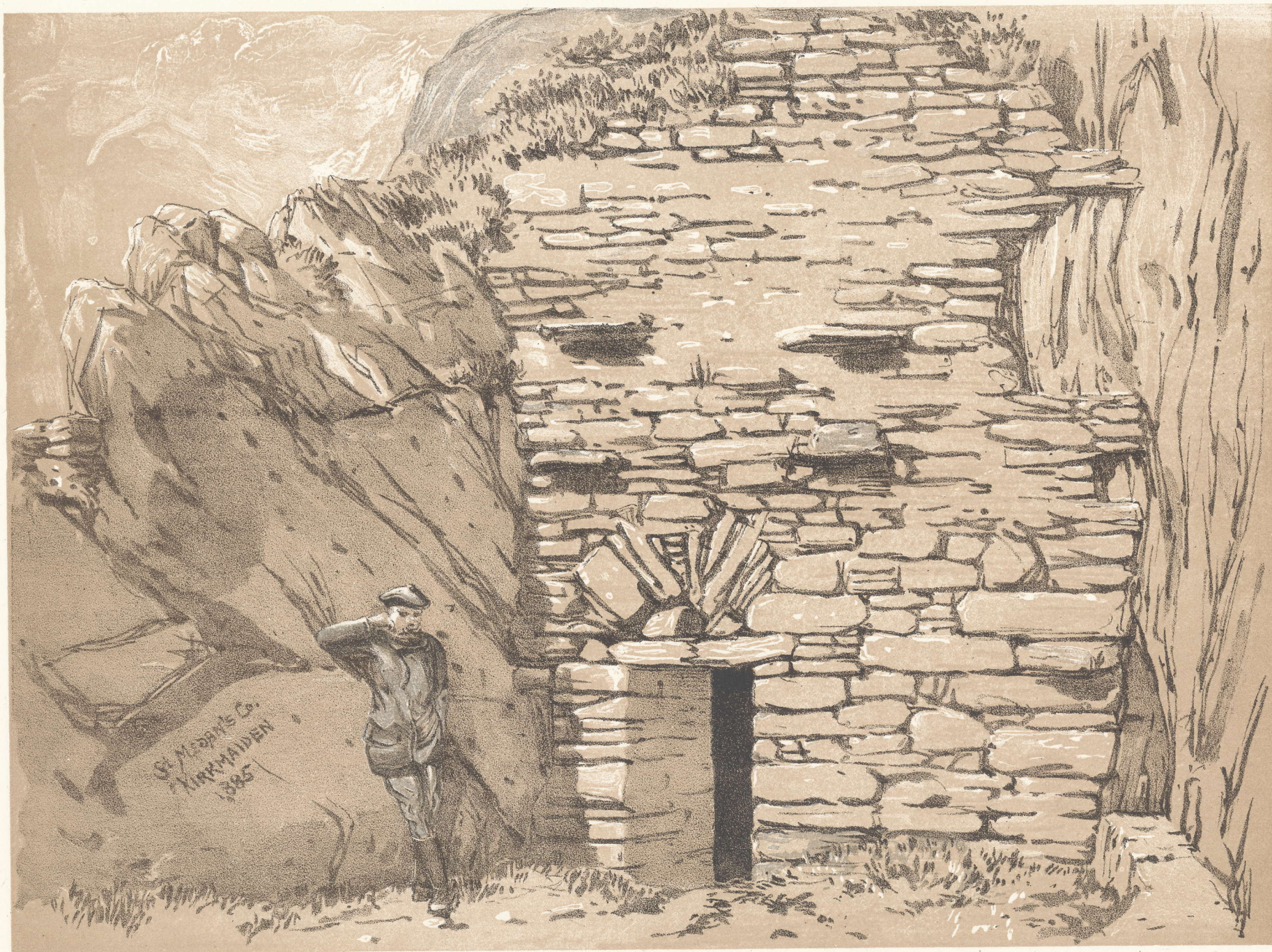
HERBERT EUSTACE MAXWELL.





ST MEDANS CAVE AND CHAPEL. KIRKMAIDEN, WIGTOWNSHIRE.  
(From the Cliffs on the North)





ENTRANCE TO INNER CELL, ST MEDAN'S CHAPEL