

A
HISTORICAL ACCOUNT
OF
IONA,

FROM THE EARLIEST PERIOD.

BY L. MACLEAN,
HONORARY MEMBER OF THE GLASGOW ORIENTAL
SOCIETY, &c. &c.

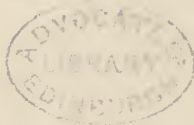
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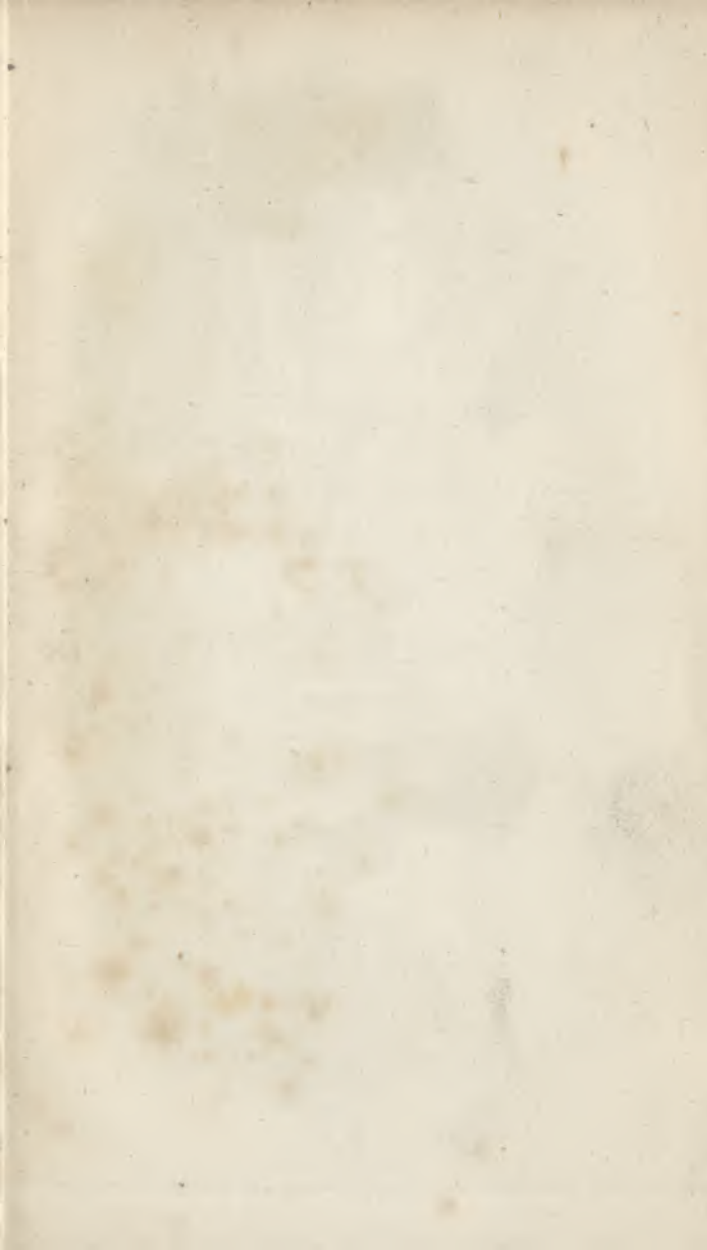
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CATHEDRAL OF IONA.



Drawn by J. Knox

Engraved by J. Smith

X

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“ Mar ghath soluis do m’ anam féin
Tha sgéula na h-aimsir a dh’ fhalbh.” *Ossian.*

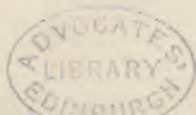
“ Iona has long demanded a volume—a book of its own.”
M’Culloch.

SECOND EDITION.

EDINBURGH :

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1833.



EDINBURGH:
Printed at the University Press.

TO
THE PRESIDENT,
NOBLEMEN, AND GENTLEMEN,
Members of the Hona Club.

My Lords and Gentlemen,

THE very circumstance of your forming yourselves into a Society, for the purposes set forth in your circular of 2d April last, proves you men of heart—men of patriotism—men of piety. As such, I feel obliged by your permission to dedicate to you the following pages. They are but an epitome of what they promise—so much the sooner perused, and the easier purchased. Literature is not my calling.—Why don't you let it alone, then? Why, because

“ There is a charm which years cannot destroy—
A holy spell that will not pass away—
Which links me with a melancholy joy
To every vision of my life's young day.
The heart may wither, and the eyeballs perish,
But these are dreams that will not leave the breast—
Visions of glory, which the mind will cherish
Until this little trembler is at rest !”

It is owned, that in no country have ancient manners and customs suffered so little change as in the Highlands and Islands of Scotland; and from the same cause, perhaps, no part of that region has suffered so little change as the island of Coll. It is near Iona—sequestered, and unfrequented, and never knew a race of inhabitants other than those who now people it! The *reverse* may be said of a number of the other islands. My being a native of this island, therefore, has been a great local advantage to me, and has given me an additional stimulus to furnish the wandering Tourist with every possible information.

“Perhaps, in the revolution of the world,” says Dr. Johnson, “Iona may sometime again be the instructress of the western regions.” Appearances are much more favourable now than they were then: coming events, methinks, cast their shadows before. The character of the *Iona Club* is sufficient of itself to cause despair to vanish, whilst Hope, as in a vision of God, seems to display be-

fore us the completion of the well-known prediction—

“ ——— better ages shall thereafter come,
And praise *re*-echo in this sacred dome.”

A great deal has been effected in our own day, which, while it was yet unknown, was believed impossible, and which would have still been uneffected, had not some one more daring than the rest ventured to set at defiance prejudice and censure. If I am the first that gave Iona “ a book of its own,” I trust I shall not be the last. I do hope some one of *your* most learned Society will some day enlarge upon this my effort—explore the thousand recesses yet unexplored—pluck the thousand flowers yet unplucked—tell the thousand interesting facts yet untold. With most sincere prayer to God for your success in your noble determination, I am,

My Lords and Gentlemen,

Your obliged

L. MACLEAN.

Glasgow, 1st July 1833.

It will not, perhaps, be out of place to give here the names of the *Office-Bearers* of this Noble Club, viz.

President,

HIS GRACE GEORGE WILLIAM DUKE OF ARGYLE.

Vice-Presidents,

THE HONOURABLE MOUNT-STUART ELPHINSTONE.
Lt.-Gen. the Rt. Hon. Sir GEORGE MURRAY, G.C.B.
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THE REV. M'INTOSH M'KAY, LL.D.

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ADVERTISEMENT.

* * * *The profits of this book, after deducting expenses, will be applied towards the improvement of Iona and her Islands, as the Author, with advice of a Committee of the best friends of the Mountain-land, shall determine.*

GLASGOW, July 21, 1833.

HISTORICAL ACCOUNT

OF

I O N A.



CHAPTER I.

INTRODUCTION—DEFINITION, &c.

THE title of IONA to fame will be disputed by no one. Let us hear what two well known individuals, men who in many instances delighted to improve the truth, have to say on the subject of this most interesting spot. Their testimony is the offspring of much reading, and an acquaintance with the early history of nations. But all men have not this knowledge at hand, nor the power to arrive at it: to put it, therefore, within their reach, is certainly a desideratum. The traveller who, perhaps, from far, visits Iona without a previous knowledge of its history, I pity.

We can easily imagine a difference between the feelings of one who would visit the field of Bannockburn with a knowledge of its story, and of one who, losing his way, would stumble upon it by chance, and quit it without knowing what ground he had been treading.

The learned Dr. Samuel Johnson thus expresses himself:—"We are now treading that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endcavoured, and would be foolish, if it were possible. Whatever draws us from the power of our senses; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow

warmer among the ruins of *Iona*.”—*Journey to the Western Isles*.

Dr. MacCulloch, a more recent traveller, is not less enthusiastic. “It is not easy to wander among these remains, uninfluenced by the recollections they are calculated to excite. He who can here abstract himself from the living objects round him, and abandon his mind to the visions of the *past*, will long after recur, with feelings of pleasing melancholy, to the few hours which he has spent among the tombs of *Iona*.”

“It is the antiquarian and moral history of Iona which constitutes its great interest. Pennant and Cordiner have been the historians; and how imperfectly they have performed their tasks, I need not say. It is not very creditable to those who might have done it long since, that Iona—the day-spring of savage Caledonia—should so long have remained an object for wandering tourists to tell of; unhonoured, undescribed by those who owe to it the deep debt of civilization, of letters, and of religion; untold by an *Æbudean*—untold even by a Highland pen. Iona has long demanded a volume—a book of its own.”—*Highl. & Isl. of Scotl.* vol. iv. p. 147.

Thus encouraged, I shall proceed, with “a Highland pen,” to write a little book upon Iona, and commence my awful scrutiny by first defining

IONA.

IONA is known to the native Highlander by four names:

1. *Innis-nan-Druidhneach*—The Isle of the Druids.

2. *Ii*—The Island, by way of eminence.

3. *Ii-Cholum-chille*—The Isle of Colum of the cell, or cemetery. *Cill*—the “cell,” and “Kil” of perverters of Gaelic, signifies a cemetery or burying ground. *Ii*, in process of time, had gained so much celebrity as a cill, or burying place, that by and by it began to be known by that name alone; but after the saint had been translated and canonized, this *Cill* was, very naturally, called after him, nay, on every occasion, superinduced to his name: thus—*Colum-cille*. The Gaelic scholar knows that a noun governed by a noun generally assumes the aspirated form; and also, that two or more nouns in apposition must agree in case;—thus, *Ii-cholum-chille*.

4. *Ii-shona*, pronounced ee-hona, the sibilant being silent before the aspirate. *Ii-shona*—the blessed, or sacred isle.* *In-sula sancta*, seu Divi Columbi,† &c.

Some, even of our Celtic clergy, have etymologised Iona, "*I-thonna*"—the island of the waves; but this is not the worst specimen of the effects of these clergy not being bound to study their vernacular language before license. There is no reason why *it* should in pre-eminence deserve the appellation of the island of the waves, its neighbour, *Staffa*, and even *T'ir-Ii* being *more* the sport of the Atlantic.

It were rather a wonder had superstition allowed Iona to pass *without* some epithet, such as *blessed*, or *holy*: We know that Lindisfern, although but the child of Iona, is, to this day, called *Eilean naomh*—the holy island. In course of the following pages, I shall, however, rest contented with "*Iona*," as being now the fashionable, and always a euphonious name.

* *Blessed* art thou, O land—is *sona* thu a thir, Ecc. 10, 17. *Shona* is the aspirated form.

† *Rerum Orcadens. Hist.* p. 153, et "*Beannachadh Ii-cholum-chille*."—"Innis tha beannuichte cheana."

CHAPTER II.

DESCRIPTION—INSCRIPTIONS, &c.

“THE sequestered Island of Iona,” says a *fair* writer, “is interesting to a picturesque eye, from its isolated situation, its panoramic views of the green isles of Tiree, Coll, the Tresnish Isles, and, above all, of that wonderful work of nature, the Basaltic-caved Staffa: Here that sun, which rises and sets to all the world, siuks into the ‘western wave’ with peculiar beauty.” Iona is about three miles in length, and one and a-half in breadth. Its eastern coast is separated from the south-west of Mull, by a narrow sound of probably about half a mile. The surface of the island is low, rising into numerous irregular elevations, which seldom exceed 100 feet. Its highest hill may be about 400. The population is from 450 to 500 souls. Iona has been described by so many that I feel at a loss which account to copy. The reader will, perhaps, justify me in giving the pre-

ference to *Dean Munro* and to *Pennant*, when I inform him that the one gives the most *ancient*, and the other the most *copious* account of any I have been able to meet with.

Dean Munro, who wrote from actual inspection in the year 1549, says of Iona,—

“ Within this isle there is a monastery of mounekes, and ane other of nuns, with a paroche kirke, and sundrie uther chapells, dotat of auld by the kings of Scotland, and by Clandonald of the Iyles.

“ This abbay foresaid was the cathedrall kirk of the bishops of the Iyles, sen the tyme they were expulsed out of the Isle of Man.

“ Within this Isle of Kilmkill there is ane sanctuary also, or Kirkzaird, callit in Erishe, (Irish, Johnson’s “ Erse,”) *Relig Orain*, quhilk is a very fair kirkzaird, and weill biggit about with staine and lyme. Into this sanctuary, there are three tombes of staine, formit like little chapels, with ane braide grey marble or quhin staine in the gavill of ilk ane of the tombes. In the staine of the ane tombe there is written in Latin letters, TUMULUS REGUM SCOTIE, that is, the tombe ore grave of the Scottes .

Kinges: within this tombe, according to our Scottes and Erishce cronikles, ther laye *Forley-eight crouned Scotts Kings*, through the quhilk this ile hes been richlie dotat be the Scotts Kinges, as we have said. The tombe on the south side forsaide hes this inscription, *TUMULUS REGUM HIBERNIÆ*; that is, the tombe of the Irland Kinges: for we have in our auld Erische cronikells that ther were *four Irland Kings* erdit in the said tombe. Upon the north syde of our Scottes tombe, the inscription bears, *TUMULUS REGUM NORWEGIÆ*, that is, the tombe of the Kinges of Norroway, and als' we find in our Erische cronikells, that Cœlus King of Norroway commandit his nobils to take his bodey and burey it in Colmkill, if it chancit him to die in the iles, bot he was so dicomfitit that ther remained not so many of his armey as wald burey him ther; therefor he was eirded in Kyles, after he stroke ane field against the Scotts, and was vanquisht be them.

“ Within this sanctuary also lye the maist pairt of the Lords of the Iles, with ther lynage. Twa clan Leans, with ther lynage. M'Kynnon and M'Quarie, with

ther lynage, with sundrie other inhabitants of the haill iles, because this sanctuary was wont to be the sepulture of the best men of all the iles, and als' of our kinges, as we have said."

Mr. Pennant, who wrote in the year 1769, forms here a very interesting continuation of the worthy Dean's description:—

"Visit every place in the order that they lay from the village. The first was the ruin of the nunnery, filled with canonses of St. Augustine, and consecrated to St. Oran. The church was 58 feet by 20: the roof of the east end is entire, is a pretty vault made of very thin stones, bound together by four ribs, meeting in the centre. Here we saw the tomb of the last prioress: Her figure is cut on the face of the stone; an angel on each side supports her head, and above them is a little plate and a comb. The prioress occupiess only oue half of the surface; the other is filled with the form of the Virgin Mary, with head crowned and mitered; the child in her arms; and, to denote the *Queen of Heaven*, a sun and moon appear above. At her feet is this address from

the prioress: *Sancta MARIA, ora pro me.* And round the lady is inscribed—*Hic jacet Domina Anna Donaldi Terleti filia quondam Priorissa de IONA, quae obiit ano. m^o d^o xi^{mo}; ejus animam Altissimo commendamus.* (Here lies the lady Anne, daughter of Donald M'Tearlach, formerly Prioress of Iona, who died in 1511, &c. whose soul we recommend to the Most High.)

“Mr Stuart, who sometime past visted this place, informed me, that at that time he observed this fragment of another inscription, *Hic jacet Mariota filia Johan: Lauchlini Domini de* * * * * [Coll].

“Besides this place of sepulture, was another on the outside, allotted for the nuns; where, at a respectable distance from the virtuous recluses, lies in solitude, a frail sister.

“Advance from hence along a broad paved way, which is continued in a line from the nunnery to the *cathedral*; another branches from it to the *Bay of Martyrs*; and a third, narrower than the others, points towards the hills.

“On this road is a large and elegant cross, called that of *Maclea*n, one of 360

that were standing in this island at the reformation,* but immediately after were almost entirely demolished, by order of a provincial assembly, held in the island."

—*Mo nàire !*

" Arrive at *Reilig Orain*, a vast enclosure ; the great place of interment for the number of monarchs who were deposited here ; and for the potentates of every isle, and their lineage ; for all were ambitious of lying in this *holy* spot. The place is in a manner filled with grave-stones.

" I was very desirous of viewing the tombs of the Kings, described by the DEAN of the isles, and from him by *Buchanan* : The former says, that in his time there were three, built in form of little chapels. (Here follows what I have already quoted in the Dean's own words.) But of these celebrated tombs, we could discover nothing more than certain slight remains, that were built in a ridged form, and arched within ; but the inscriptions were lost. These are called *Iomaire nan Rìgh*, or, the Ridge of the Kings. Among these stones were found two stones, with

* Short Descr. of Iona, 1693.—MS. Adv. Library.

Gaelic inscriptions, and the form of a cross carved on each: the words on one were, *cross Domhail fatasich*, i. e. the cross of Donald longshanks: the other signified the cross of *Urchvine o'Guin*. The letters were those of the most ancient *Irish* alphabet.* Among the same stones is also the following: Hic jacent quatuor Priores de—ex una natione V.: *Johannes*,

* The first of these two inscriptions, for which Mr. Pennant was indebted to Mr. Stuart, is certainly wrong given here. From an accurate drawing, made by James Logan, Esq. whose skill and fidelity in these matters are well known, it appears, that what is now legible, is but a fragment of a much larger inscription, in the old Gaelic character, and runs thus:—"OÑ DOMAIL FATA &c." Without entering into any minute detail on the subject, it may suffice to observe, that there exist strong grounds for believing, that this is the fragment of the tombstone placed over Alexander Macdonald, the second of the Glengary line, who died *by violence*, and was certainly buried in the *Reilig Orain*, the family burying-place, in 1461. No one of the inscriptions at Iona has been so much written of as that under consideration. One reverend and learned gentleman (Stat. Acc. Vol. X. p. 533), presuming, from croneous information, that the inscription was *entire*, and in *Latin* in place of *Gaelic*, reads it thus: "Mac-Donuill *fato hic*;" and then remarks, "as much as to say, that *fate* alone could lay Macdonald here."—But enough of this. Of the accuracy of the second inscription, also furnished by Mr. Stuart, we have at present no means of judging.

Hugonius, Patricius : in dcerctis olim Bacularius alter *Hugonius* qui obiit an. Dom. milles^{mo} quingentessimo.*

“ Mr Frazier, son to the Dean of the isles, informed Mr Sacheverel, governor of the Isle of Man, who visited Iona in 1688, that his father had collected 300 inscriptions, and presented them to the Earl of Argyle; which were afterwards lost in the troubles of that family.

“ The chapel of *St. Oran* stands in this space, which legend reports to have been the first building attempted by St. Columba.

“ In Oran’s chapel are several tombs, and near it many more: within, beneath a recess, formed with three neat pointed arches, is a tombstone, with a ship and several ornaments. I forget whether the sails were furled: in that case the deceased

* Mr. Pennant remarks, that he is indebted for this inscription to Mr. Stuart, and adds, in a note, that part of the inscription was *corrected* by a friend. As printed, it is impossible to make sense of it; but we may conjecture, that originally it stood thus: “ Hic jacent quatuor Priores de Hy, ex una natione, viz. Johannes, Hugonius, Patricius, in divinit. olim Bacularius, et alter Hugonius qui obiit an. Dom. 1500 :” That is, “ *Here lie four Priors of Iona, all of one clan, viz. John, Eugene, Patrick, who was formerly Bachelor of Divinity, and a second Eugene, who died in 1500.*”

was descended from the ancient kings of Man, of the Norwegian race, who used those arms.

“Near the south end is the tomb* of Abbot Mackinnon and his father, inscribed,—*Haec est crux Lauchlani Mc. Fingon et ejus filii Johannis Abbatis de Hy facta an. dom. m° cccclxxxix.*—(This is the cross of Lachlan Mackinnon and his son John, Abbot of Hy, erected 1489.)

“Another of Macdonald of Islay and Kintyre, commonly called Innis, or Angus Og, the chief of the name. He was a strong friend to Robert Bruce, and was with him at the battle of Bannockburn. His inscription is,—*Hic jacet corpus Angusii filii Domini Angusii McDomhnill de Ilay.* (Here lies the body of Angus, son of Sir Angus M'Donald of Islay.)

“In another place lies the grave-stone of *Ailcan nan sop*, a *ceatharnach*, or head of a party, of the name of *Maclea*n; from whom is descended the family of *Torloisg*.†

* Mr. Pennant should have said *Cross*. The tomb of Abbot Mackinnon is described at page 16.

† Mr. Pennant has been misled here. The family of Maclean of Torloisg, (now represented by Mrs. Clephane Maclean of Torloisg,) derives its origin from Lauchlan, second son of that Lauchlan Maclean of

The stone is ornamented with carving and a ship.

“ A Maclean of Coll appears in armour, with a sword in his left hand. A Maclean of Duàirt with armour, shield, and two-handed sword. And a third of the same name, of the family of Lochbuy ; (Eoghan *a chinn bhig.*) His right hand grasps a pistol, his left a sword.

“ Besides these are numbers of other ancient heroes, whose very names have perished, and they deprived of their expected glory.

“ About 70 feet south of the chapel is a red unpolished stone ; beneath which lies a nameless King of France. But the memory of the famous old Doctor of Mull has had a better fate, and is preserved in these words : Hic jacet Johannes Betonus Maclenorum *familiae medicus*, qui mortus est 19 Novemb. 1651 Æt 63. Donaldus Betonus fecit 1674. (Here lies John Beaton, Physician to the family of

Duart, commonly called *Lauchlan Mor*, who distinguished himself so much at the battle of Glenlivet in 1594, and was afterwards killed in Ila by Sir James Macdonald in 1598. *Aileannan Soh*p was granduncle to the first Maclean of Torloisg, and flourished in the reign of James V.

the Macleans, who died 19th November 1651, aged 63; Donald Beaton erected this, 1674.

“ The eathedral lies a little north of this enellosure : it is in the form of a cross. The length from east to west is 115 feet ; the breadth 23 ; the length of the transept 70. Over the eentre is a handsome tower, on each side of which is a window, with stone work of different forms in every one. On the south side of the chancel are some Gothie arches, supported by pillars, 9 feet 8 inches high, including the eapitals ; and 8 feet 9 inches in eireumferenee. The eapitals are quite peeuliar, earved round with various superstitious figures ; among others is an angel weighing of souls.

“ The altar was of white marble, veined with grey, and is vulgarly supposed to have reached from side to side of the chancel ; but Mr Sacheverel, who saw it when almost entire, assures us, that the size was 6 feet by 4.

“ Near the altar is the tomb of the Abbot M'Kinnon. His figure lies reeumbent, with this inscription round the margin :
Hie jacet Johannes Mac Fingone abbas

de Hy, qui obiit anno domini Millessimo quingentessimo cujus animæ propitiatur DEUS Altissimus. Amen. (i. e. Here lies John MacKinnon, Abbot of Iona, who died in 1500, to whose soul may God be merciful. Amen.)

“ On the other side is the tomb and figure of the Abbot Kenneth. (Kenneth M'Kenzie, of the family of Kintail.) On the floor is the effigy of an armed knight, with a whilk by his side, as if he had just returned from the “feast of shells” in the hall of Fingal. Near the south end is Mary's chapel.

“ The monastery lies behind the cathedral. It is in a most ruinous state. In a corner are some *black stones*, held so sacred, that it was customary to swear by them, (because of Columbus' grave.) *Boethius* says, that this monastery was built after the defeat of the Scots, at the battle of Mundi, A. D. 379.

“ North of the monastery are the remains of the Bishop's house.

“ To the west of the convent is the Abbot's mount, overlooking the whole. Beneath seem to have been the gardens, once well cultivated ; for we are told that

the monks transplanted from other places herbs both esculent and medicinal.

“ Beyond the mount is a square, containing a *cairn*, and surrounded with a stone dike. This is called a burial-place: it must have been in very early times ; contemporary with other *cairns*, perhaps, in the days of *Druidism*. For Bishop Pocock mentions, “ that he had seen two stones, 7 feet high, with a third laid across on their tops, an evident *Cromleac*.” &c.— Thus far the amiable and accomplished Mr Pennant.

Mr Lumsden of Glasgow, in his “ Steam-Boat Companion,” a most excellent work, says, “ that within the principal entry to the demesne of Inverary Castle, there is a stone-cross, well deserving the attention of the antiquarian. It was brought from *Iona*, after the reformation, and served for some time as the Town-cross of Inverary. The front and back are covered with hieroglyphies, neatly finished, and in a high state of preservation ; while the following inscription, tastefully executed, *alto relievo*, forms a very appropriate ornament for one of the sides:—Hæc : est : crux : nobilium : videlicet : Dond-

cani : Macgyllechomghna : Patrici : Filii :
 cius : et : Maeldmore : Filii Patrici : Que :
 hanc : crucem : Fieri : Faciebat :—*i. e.* This
 is the cross of noblemen, namely, Duncan
 Macgyllechomghnan, Patrick his son, and
 Maeldmore the son of Patrick, who directed
 this stone to be made.

Andrew of Winton has handed down to
 us, at least, *one* royal inscription. Wri-
 ting of King Donald, he says,

“ In Icolmkill there lyes he,

And there thir verses men may see,” viz.

Rex Donenaldus erat in Scotia quatuor annis

In bello miles strenuus ille fuit

Regis praidicti frater fuit ille Kenedi,

Qui Sconae fertur subditus esse neci.

Donald, who reigned over Scotland for four years :

He was a valiant soldier,

Brother of the said King Kenneth, who is said to have
 been put to death at Scone.

This description, imperfect as it *must*
 be, will, I doubt not, stir up serious reflec-
 tions in some minds.—“ Weep on, O
 stranger ! for he that is low was brave ;
 and his soul, like your own, was a stream
 that flowed when the tale was mournful.”
 But will sorrow recal the dead ? Will
 the cries of the living dispel their heavy
 slumbers ? No ! they still sleep on, they

will not hear the sound of the pipe, they will not hear the voice of *Mactalla*. But, traveller ! they are only gone a little before thee and me, to the land of rest—a few more fleeting days on the silent swift-gliding stream of time shall pass, and another will occupy your place and mine.

I cannot, perhaps, conclude this chapter better than by an extract from the Rev. Legh Richmond's letter to his lady from Iona, in the year 1819. " Iona is delightful ! You can form no idea of the characteristics of every thing and every body around me. The novelty, simplicity, and singularity,—the *tout ensemble*, is *indescribable*. Here, amid the ruins of ancient grandeur, piety and literature, surrounded by the graves and mouldering grave-stones of kings, chieftains, lords of the isles, bishops, priests, abbesses, nuns, and friars,—the senee decorated with the fine and romantic remains of cathedral, colleges, nunnery, chapels, and oratories ; with views of islands, seas, rocks, mountains, interspersed with the humble huts of these poor islanders ! I am just preparing to preach to as many of them as

can understand English, in the open air;—
a rock my pulpit, and Heaven my sound-
ing-board;—may the echo resound to their
hearts.”

'Dhia ! seall air eileanaibh a chuain,
Gabh truas ri iarmad Fhinn;
Ruitheadh do shoisgeul sìos a's suas,
A's cluinnte luathghair bhinn !—*Mactalla.*

CHAPTER III.

HISTORY—THE DRUIDICAL ÆRA—SOME
ACCOUNT OF THAT ANCIENT RELIGION,
&c.

IN giving the History of Iona, from the *earliest period*, one cannot avoid speaking for a little of Druidical times, seeing this interesting sect had a College or School of Theology in it for time immemorial, till expelled by St. Columba: hence the most ancient name of the island—*Innis nan Druineach*—the isle of the Druids.

The term Druid is a corruption of the well-known Celtic word *Druidh*, a magician, conjurer, or philosopher. It is the word used in our Gaelic Bible for the magi, or “wise men,” who came “from the East to Jerusalem,” to worship the holy child Jesus.

The Druids were the priests or clergy of the Celts. Their religion is allowed to have been of the same antiquity with

that of the Magi of Persia, Bralimins of India, and Chaldees of Babylon and Assyria.* These all sprung from the religion of Noah and of the antediluvians. Wherever the Celtic tribes, who were the posterity of Japhet, migrated, they carried this religion along with them, and in no country has it suffered so little change as in the Highlands and Islands of Scotland,—so little, indeed, that it made Cæsar assert that Druidism had its first rise in Britain.

The peculiar situation of the Highlands of Scotland, together with the high value the inhabitants put upon Liberty, preserved them from being ever subjugated to a foreign yoke. The Roman gods, and Roman eagle, were alike unable to extend their reconnoitre over the mountains of Caledonia. Here, therefore, were raised no altars to their lame idols,—here were offered to them no sacrifices. God had hitherto permitted the scourge; but here, even at the Grampian hills, he remembered his gracious promise to Japhet.† This, then, accounts for the purity—the

* Orig. contr. Cels. l. 5.—*Dr. Smith.*

† Gen. ix. 27. Ni Dia Japhet, a mheudachadh.

originality—the orientality of the Celtic character.

The religion of the Druids being derived from Noah, we would expect to find it very simple:—one God, no temple, no image, an altar of either turf or stone, and an offering from the increase of the fold or the field. But, alas! the idea of a pure spirit is too gross for the grovelling mind of fallen man: Like Job, “he goes forward and cannot find him, backward and cannot perceive him;” some object, therefore, must be found out to represent Him. The Children of Israel fixed upon a Calf—a clumsy wooden Calf, with a hide of gold!* But the Druids of Iona were more noble: *they* fixed upon the sun, “the soul and eye of this great world,” and very appositely called him *Bea’ uil*, i. e. the source of all life.†

The sect! of the Druids embraced, at fewest, four grades; the *Filea*, or bard—the *Seanachai*, or genealogist—the *Faidh*, or secr—and the *Cobhai*, or Arch-Druid.

* The carpenter stretcheth out his rule, &c.—*Isaiah*, xliv. 12.

† Dr. Smith’s History of the Druids.

Of the offices of these severally, their names are a sufficient comment. To the Arch-Druid, as to an oracle, every hard and doubtful case was referred, and from his judgment there was no appeal. The province of the bard was to celebrate the praises of heroes, and to immortalize their name in song: with his harp, and "the light of song," alternately, he excited in the minds of heroes a love for virtue and for glory. He also accompanied the warriors to the field, to inspire them to deeds of fame, and a contempt of death.

"A king, in Druidical times," says Mr Walker,* "had a prince of the blood-royal for a companion,—a Brehon, to consult in all critical cases,—a Druid to direct his conscience,—a chief Physician to superintend his health,—a Seanachai to consult in points of history and chronology,—a Filea, or bard, to rehearse his own praises, and those of his ancestors,—and an Ollamh re-ceòl, with harp, to soften his pillow." The Greeks, we find, by comparison, have borrowed a number of their manners from the Celts. The

* Walker's Irish Bards.

delegates sent by Agamemnon to Achilles found him playing on this instrument.

“ Amused, at ease, the god-like man they found,
Pleas’d with the solemn harp’s harmonious sound :—
With this he soothes his angry soul, and sings
Th’ immortal deeds of heroes and of kings.”—*Pope*.

Eocha, the twenty-fifth king of Scotland, was killed by a *Harper* who lay in his bed-chamber.—*Buchanan*. Does this not remind us of the narrative of King Saul, and his *filea*, David ? Here I feel almost inclined to digress, and say a word or two for music. My reason is, that some of my countrymen, ignorantly, begin to suppress that noble species of it—the laments and piobrachds of our hills ! I have no doubt this will have the effect of causing the people to degenerate. Music is part of the mould in which the character of the mountaineer is formed. Music, even instrumental music, is countenanced by God, both in heaven and on earth.* If a man, naturally rough, becomes, *for the time*, softened by music, and those times frequently renewed, habit may take place of nature, and that man’s charac-

* “ The four and twenty elders fell down before the Lamb, having *harps*,” &c.—Rev. v. 8.

ter will, to a certain degrec, change. If this is true of any music, much more so of the warlike *piob*: its music forces its way irresistibly to the heart, and there diffuses an ecstatic delight, that thrills through every fibre of the frame, awakens sensibility, and agitates or tranquillizes the soul! I speak from experience. I admire thee, Music, to rapture, and I thank God I do. If by admiring and conversing with holiness, one is changed “from glory to glory,” will the same law not hold in other things? Is it not by admiring and taking a liking in evil, and in evil companions, the half of our eity youths are changed from mischief to mischief, even as by — ?

To say that music is incompatible with piety, therefore, is sheer bigotry—sheer *ignorance*.

“O Love! Religion! Music! all
That’s left of Eden upon earth!”

But to our subject. The Druids had their high places and groves—their “eirele of loda” and “stone of power”—their high feasts, and fiery ordeal.* The Arch-Druid

* Jacob offered sacrifice *on the mount*, Gen. xxxi. 54. Nor shall ye set up an image of stone in your land to bow down unto it, Lev. xxvi. 1.

wore a rod, called *Slatan Drui'eachd*, or magic wand, probably in imitation of that of Moses. The whole mystery or science was committed to memory, but never to writing, and it took one about twenty years to finish his course of studies. Their precepts, notwithstanding, were very few and very simple, namely:—*To reverence the Deity, abstain from evil, and behave valiantly.* The Druids believed in the immortality of the soul; but, as we may gather from old poetry, their idea of a future state was much *mistified*. Their heaven was called *Flath-Innis*, the island of the brave;—the common term for heaven to this day in the Gaelic. This *island*, according to the Gaelic description of it, spread before the eye “like a pleasing dream of the soul; where distance faded not on the sight, and where nearness fatigued not the eye. It had its gently sloping hills of green; nor did it wholly want its clouds: but the clouds were bright and transparent; and each involved in its bosom the source of a stream, which, wandering down the steep, was like the faint notes of the half-touched harp to the distant ear. The valleys were open and free to the ocean; trees loaded with leaves, which scarcely waved to the

light breeze, were scattered on the green declivities and rising grounds. The rude winds walked not on the mountains; no storm took its course through the sky; all was calm and bright; the pure sun of autumn shone from his blue hall on the fields. He sat in his mid-day height and looked obliquely on this noble *island*. On the rising hill were the halls of the departed—the high-roofed dwellings of heroes.”

The *Ifurin*, or hell of the Druids, which, by the bye, is the only word in our Gaelic Bible still for hell, signifies the island of *the cold region*. It was of course the reverse of the island of the brave; but I forbear to describe it. In it, “height, and breadth, and depth, and time, and place, are lost!”

The Druids, for some generations, had been at variance with the family of Fingal. In one of the poems ascribed to Ossian (but of which Fergus, the brother of Ossian, is the author), called “Dargo, the son of *Druì Bhéil*,” we have an account of a terrible conflict.* The commencement of this sublime poem shews that the Fingalians by this time began to contemn Druidism.

* “N sin chaidh sinn an dàil a chéile,
Slòigh nan Druineach, 's sìol na Féine.”—*Scann Dàn*.

“ A sound comes by halves to my ear. It is like the voice of a wave that climbs the distant rock. It is the voice of *Sruthan dorch*a's stream, murmuring, deep in the vale of oaks. In the bosom of its *grove* is the *circle of stones*. Dim unfinished forms sigh within their grey locks around it. The sons of the feeble hear the sound, and, trembling, shun the awful shadowy spot. The haunt of ghosts, they say, is there.” *Mark* what follows:—“ But your voices are no terror to the Bard, spirit of dark night, pale wanderers around your *awful stones*. No: I tried the strength of your arm when alive; I lifted my spear in battle against your mighty Dargo—against the terrible son of Drui Bhéil.”

“ A tale of the years that have fled,
On their own dun wings, over Morven.”

Here let me reflect, that Druidical as Ossian's poems are, they afford a lesson of charity even for *Christians* of the 19th century. Some religious denominations of our day leave no mercy for brethren of another sect, nor would they willingly be their companions in the next world. The feuds of the Fingalians ceased at death. “ The feuds of other years, by the mighty

dead, are forgotten. The warriors now meet in peace, and ride together on the tempest's wing. No clang of the shield, no noise of the spear, is heard in their peaceful dwelling. Side by side they sit, who once mixed in battle their steel. There Lochlin and Morven meet at the mutual feast, and listen together to the song of the bards. Why *should* they any more contend, when the blue fields above are so large, when the deer of the clouds are so many? They look down on the earth as they ride over it, and wonder why they contended."

I shall merely further remark, that all which goes to make the Highlander ridiculous, whether as regards witchcraft, incantations, prescience, and the like, is a remnant of Druidism.

They were so close and so cunning that the honest and simple people were deceived by them. They had probably *ventriloquists* amongst them,* which art astonishes

* In English we have *familiar Spirits*, in Gaelic, *Leannan sith*, a fairy sweetheart. The Hebrew is *schoel ob*, and means a *consulter with a bottle of skin*, because the person speaks with a hollow voice as out of a bottle. The Greek calls them *ventriloquos*.—*Goodwin's Moses and Aaron*, p. 175.

even in our own day, and which I, for my own part, believe to have been the famous *oracle* which bewildered worlds, leading them to worship stocks and stones. It is generally believed also that the Druids were in some degree acquainted with the art of making gunpowder. At any rate, they possessed a number of secrets which excited the admiration of the ignorant, by whom the supposed preternatural knowledge of their priests was ealled *Méur Bhe'ul*, or the finger of their deity, which, by the by, is the root of the French word *merveille*, and of the English word *marvel*.

CHAPTER IV.

COLUMBA LANDS IN THE HEBRIDES—RECEIVES A GRANT OF IONA—FOUNDS A MONASTERY—SUCCESS OF THE GOSPEL, &c.

FROM the brief sketch we have submitted of the Druidical religion, it may easily be conceived that the state of Scotland and Pickland, and all the other neighbouring “lands” was by no means enviable. The curse of “like people like priest,” had fastened upon them—all that was once excellent had now dwindled down to superstition and will-worship. God’s inscrutable and sublime method of salvation was unheard of, and unknown, and our too credulous forefathers, consequently, were perishing for lack of knowledge. But we are now come to a more pleasing period in the history of Iona.

In the year 563, one Colum M’Felim M’Fergus, Latinized Columba, a Scotsman,* set out from Ireland in a curach,

* Adamnani Vit. Columb. lib. 1.

and landed in the Æbudæ, or Hebride Isles: His crew consisted of 12. "These are the names," says a MS. in the Cotton Library, "of the men who passed over with Columba from *Scotland*, when he first went to Britain,*—Baithen and Comin; Cobhtach his brother, and Ernán his uncle; Dermít his servant, Rui, Fethuo, Scandal, Moeutheimne, Echoid, Thorannu, Mo-eúfir, and Cctea Ciarnan."

Upon Colum's landing at *Port-a-Chur-aich* in Iona, some Druids in the habit of Monks approached him, and pretended that they were also come to preach the gospel, and therefore requested him and his followers to give way; but Colum discovered the imposture, for,

"No falsehood can endure touch of celestial temper."

According to the annals of Ulster and of Tighernac, † which Archbishop Usher seems disposed to follow, Colum applied for protection to Conal, son of Comgal, king of the Dalriad Scots. Conal being a near relation, not only protected Colum, but also made him a *grant* of Iona. Here

* *Vide* Usher.

† 573. "Conail MacComgail, qui obtulit insulum Hycalumcille."

he founded that monastery which for centuries continued to be the first seminary of learning in Europe ! Spottiswood says, that even in Columba's own life-time, he founded 100 monasteries and 365 churches, and ordained 3000 priests or monks ! These monks or priests were termed *Gillean-De* : sing. *Gille-De*—i. e. a servant of God, or follower of God ; just the same as the followers of Christ were called *Gillean Criosd*, or Christians, at Antioch. From this term *Gille-De*, the perverters of Gaelic have made out “ Kelede,” “ Keledeus,” “ Kuldee,” and a number of equally erroneous words.* To the last of these, however, I must, for the sake of perspicuity, adhere.

Monastic establishments were now the order of the day. Oransay, the island which Columba's *curach* made out first, was made the second subject of a church and monastery, and next to it probably Crusay, Hinba, Tir-Ii, Coll, Bonaw, &c. *Cill-Ighean-Aoidh* in Coll, where the ruins of a monastery may be seen, must have been a nunnery, I think, over which the daughter of *Aodh* and sister of St. Colgan

* If historians would acquaint themselves with our alphabet alone, it would assist them much in their etymologies.

presided. But of this island Coll, where my little heart first began to beat, it may, perhaps, be expected that I should give a detailed antiquarian account. This my limits preclude; for what Dr. M'Culloch said of Iona may with safety be said of Coll—"It deserves a *book* of its own."

Col, or *Coll*, signifies, *not* "*Coille*," a wood, as some very respectable writers have foolishly asserted. Celtic names are significant, descriptive, and of obvious etymon. Coll never exhibited a forest sufficient to entitle it to the appellation of *Coille* in pre-eminence; therefore, *Coille* cannot be the proper name of it. The most ancient name of Coll is Cola, or more properly Cal-a, or ey, which may mean either the haven, or the island of the haven. The names of the Hebridean isles being given them prior to the art of printing, were caught from sounds, and afterwards wrote by the ear: to write *o* for *a*, in such a case would be very easy, nay natural. Nature endowed Coll with the best haven, or *Cala*, of any island belonging to Iona, especially for *Curachs*, *Birlinns*, and such simple armado as were then in use. The name of this *Cala* or haven, to this day, is

Loch-ethirean, from *Loch*, a lake, and *ethir*, a boat.* *An Cala sgiamhach*, the "fair haven" of St. Paul, for aught I recollect, gave name, in a similar manner, to an island, Acts xxvii. 8. Tobermory was, till Popish superstition found out *Tobar Muire*, called *Cala*, and the island which shelters the haven is, to this day, called *Elean a chala*, or *chalamh*.

Loch-ethirean in Coll forms an indentation of about two miles on the south side of the island, almost opposite Iona. Here are a hundred *ports* or spaces cleared on the rugged beach, evidently with a view to the accommodation of small boats. Nay, this *Loch* must have been at one time of considerable importance, for at the head of it is the ruin of a fort called *cnocaibh Aidan*; built, probably, by the famous King Aidan, whom Columba, after the manner of Samuel and Saul, anointed king at Iona. In the ruins of this fort, I have myself seen a *stone chest* or coffin with some armour found. The most curious thing in this island, or perhaps in any other, is "the stone of judgment," on the summit

* Langland, in his map of Argyleshire, calls it "Lochi'rin."

of *Ben-hodh*.* Of this stone Dr. Johnson says, "Though an earthquake might have broken off the lower stone, no account can be given of the other which lies on the hill. They certainly never were put into their present places by human strength or skill." But the Doctor miscalculates the power and skill of Druidical times. This stone, as every visitor must at once be convinced, *has* been put here by art of man. It is placed in a posture unnatural—no other part of the hill is by much so high as the stone itself, and to *climb* is no part of the property of a stone. The certainty, therefore, is, that it was a Druidical altar, or "stone of Judgment," perhaps Ossian's "stone of Power." "Adonijah slew sheep, and oxen, and fat eattle, by *the stone* of Toheleth," 1 Kings i. 9. "Neither shall ye set up any *image of stone* in your land to bow down unto it." Lev. xxvi. 1. I often thought indeed that Coll was the "Lod-a" of Ossian,† from the number of *lods* or *lochs* in it, not fewer than 42! If

* *Beinn-Odh*, the Mount of Music.—The peculiar province of one order of the Druidical priests was to promote sacred hymns, which they sung at their sacrifices, and other solemnities.—*Diodorus Siculus*, lib. ii.

† Starno, King of *Lakes*, is before me. His words are not in vain by "*Loda's stone of Power*."—*Ossian*.

so, this is "the stone of Loda," the deity of the Druid. Corroborative facts might easily be adduced. A little to the west of *Ben-hodh*, is *Ben Bhe'ul*, i. e. the mount of Be'ul, the sun, or Celtic representative of deity. This *Beinn* commands the best prospect of any hill I ever ascended—one sees from it almost every individual island of the Hebrides! The *Lochs* of Coll are well worthy of the attention of the antiquary. Almost every one of them has an island in it, either natural or artificial, which island presents the ruins of a building! These must have been so many cities of refuge, for to each island there is a zigzag stone causeway, under water. The antiquarian will do well to take a guide, and *strip*, as I have often done, at these lochs, for if he miss this zigzag submarine way, he must be prepared to swim. The very names of these lochs prove that Coll was once inseparably connected with Iona; for example — *Loch-airi-Mhaolbride* — *Loch-Oransay* — *Loch-an-t-sagart* — and the largest of all, *Loch-Cliad* or *G'lead*.* But I forget myself.

* This name, I am inclined to believe, is a contraction of *Gilead*. Under the Mosaic dispensation, if any

The influence which religion had on the minds and manners of men was, in the mean time, very great. It reached even to the palaces of kings, and some princes have preferred an heavenly to an earthly crown. Constantine, King of Cornwall, united himself with Columba—renounced an earthly kingdom and became preacher of the Gospel. With his wealth he founded a monastery of brethren at Govan, on the banks of the Clyde, two miles below Glasgow, over which he was Abbot. He suffered martyrdom for the faith in Kintyre, and was buried in his own monastery at Govan.* Columba, who meanwhile had established several monasteries and religious houses,

man did fortuitously kill another man, liberty was granted unto the offender to fly, at first, unto the altar for refuge. This is implied by that text of Scripture—*“If any man come presumptuously unto his neighbour, to slay him with guile, thou shalt take him from mine Altar.”* [Dr. Jamieson informs us that the altar of Iona served the same purpose.] But lest the altar might be too far distant, God ordained *Asyla*, or cities of refuge, such as Bezar of the Reubenites, Ramoth in Gilead of the Gadites, &c. Columba, it may be presumed, would never imitate part, and not the whole. Be this as it may, the ruins in the island of *Loch G'lead* bespeak no ordinary purpose.

* Scotchchronicon, lib. iii. c. 26.

and converted most of the western isles round about Iona, directed his attention to the Piets. For some time he took up his residence in the court of Brudius at Inverness, where he met with a petty prince of the Orkneys. Here he gained so much favour that his beloved son in the faith, Cormac, was offered protection in those regions of whales, and allowed to preach the doctrine of the Cross to the overthrow of blind idolatry.

The establishment of the Culdees was divided into colleges or monasteries. In each of these there were twelve brethren with an abbot, who had supreme authority over the rest, whilst all were under the control of the Abbot of Hy, or Iona—nay, the whole Scottish nation, as an ecclesiastical body, even bishops themselves.* “The Abbot and Culdees of ‘Hyona’ gained so much on the favour and esteem of the people that, even in their cloistered retreats, they were at the head of all *civil*, as well as ecclesiastical matters.”†

The number and distances of the churches, which were dedicated to Columba,

* Bcd. H. Eccl. lib. 3. ch. 3.

† Lowe’s Hist. of Scotl. p. 320.

are proofs in confirmation of Bede, Adamnan, and Innes, of the extent of the authority and influence of Iona. Let the reader bear with me while I enumerate a few, viz : Cill-cholum-chille, the oldest burying-ground in Morven—Cill-cholum-chille, in South Kintyre—Cill-cholum-chille, in Mull—Cil-cholum-chille, in Islay—Cill-cholum-chille, in North Uist—Cill-cholum-chille, in Benbicula—Cill-cholum-chille, in Skye—Cill-cholum-chille, in Sutherland—Colum-cill, in Lanark—Colum-cille Isle, in Lewis—Colum-cille Isle, in Loch-colum-cille, whercon are the remains of a monastery dedicated to Columba—Inch, or rather *Innis-cholum*, in the Frith of Forth, on which a monastery was founded—*Eilean-cholum*, a small island in Tongue parish—*St. Colum Kirk*, in Sanday, in Orkney—*St. Colum's Isle*, in the Minch—*Kirk Cholum*, in Wigtonshire.* “Kirk cubrith, in Galloway,” says Hay, “belonged to the men of the Monastery of Iona.”† Kirk-cubrith is a corrupted term for *Kirk-cuthbert*.—But this is perhaps too *grave* reading.

* *Vide* Stat. Acc.

† *Scotia Sacra*.

Abernethy monastery, about eight miles from Perth, was long a celebrated seat of the Culdees. William the Lion, in gifting the half of the tithes proceeding from this property, to the noble Abbey of Aberbrothic, leaves the other moiety, *quam habetunt keledei*, in possession of the Culdees.

The monastery of Dunkeld was also a splendid Culdean seminary. Alexander Myln, a canon of Dunkeld, afterwards Abbot of Cambuskenneth, wrote an account of the lives of the Bishops of this see, still extant among the MSS. in the Advocates' Library. He says, that "Constantine, King of Picts, from his devotion to St. Columba, at this time *patron of the whole kingdom*, founded and endowed an illustrious monastery here. In this monastery, he placed those religious called *Keldces*." These were supplied from Iona by Doncha, the then Abbot.

Kilrimont, or St. Andrew's, was founded about the year 825, "by King Hungus, for the benefit of the *Keldees*."* The

* Jamieson's Hist.

Ulster annals, under the year 872, state the death of Bishop Colman, the Abbot of this monastery. There must have been also a company of Culdees at Kirk-culdee, called by our *car* writers Kirkaldy.

When once the fire of græe is kindled in the soul, the happy subject *must* speak out, and his desire to do good to souls knows no limits. Iona now began to review her more distant neighbours. She saw the Piets and the Saxons bewildered in superstition. Stories of dreams, visions, and miracles, were sedulously propagated by the clergy, and implicitly believed by the laity. A journey to Rome was thought the direct road to heaven,—hard watching, and bodily torments, were considered necessary to save the soul—and the most flagitious sinner no sooner put on the weeds of Dominic, than the sins of his former life were believed to be cancelled. Iona saw this,* and under the protection of King Oswald of Northumbria, who himself had imbibed the true religion while in exile in Iona,† sent

* *Vide* Bede.

† Aidan was sent by Segenius, the fifth Abbot from Columba.—*Bede*, lib. iii. c. 35.

Aidan, with twelve disciples. By this eminent teacher, the interests of virtue and religion were much advanced. The monks who accompanied him instructed the youth in all the branches of learning, and built monasteries and churches throughout the country. So rapid indeed was the progress which Christianity made here, that Aidan, with King Oswald interpreting his energetic Gælic, baptised, in seven days, 15,000 persons!*

Aidan was appointed first bishop of *Eilean naomh*, or Holy island.

The Picts who lived upon the Tweed were next the object of their high-toned charity. To these Aidan sent *Eata*, one of the twelve he took with him from Iona, and who was instrumental in bringing them over to the faith of the gospel. It was Eata, under Aidan, that laid the foundation of that famous institution, the monastery of *Maol-rois*, or Melrose.† Of this monastery Eata himself was first Abbot: he was succeeded by the pious and learned Boisil, who again was succeeded by the celebrated St. Cuthbert. This Cuthbert, “*The Histories of the*

* *Vide* Bede, lib. iii.

† Bede, lib. iii. c. 26.

Irish" say, Columba took when a boy, and kept and educated him for some time, together with a girl named Bridget, afterwards St. Bride.

The English began by this time to take instruction from these doves of Iona, and in a few years some eminent scholars were produced. Macduff, a learned Celt, or Scot, instituted the monastery of Malmesbury. This monastery afterwards became famous under Aldhelm, a pupil of Macduff, and the first Englishman who wrote Latin.* Segenius, second Abbot of Iona, founded about the same time the Church of Recliran, and appointed a pastor to it.†

Aidan having now gone to receive the well-done of his master, the College of Iona ordained and sent Finan to succeed him as Bishop of Lindisfern, or Holy Island. He also took twelve disciples with him, of whom were Cedda, Adda, Betti, &c. These converted the middle Angles, Mercians, and East Saxons, whose chief city was London, and instructed them in the liberal arts. Cedda was Bishop of Winchester, and in the year 670 of Litch-

* Cave, Hist. Lit. Secul. 7. A. D. 680.

† Cui Seganii Abbatis Iae filii Tiachra.

field.* It was the knowledge of this, probably, that made Dr. Johnson speak so warmly of Iona, Litchfield being his native place. Finan was succeeded by Colman and Tудо, who were both from Iona. The famous dispute at Whitby in Yorkshire,† about the observance of Easter, took place at that time, between this Colman and Willifred, a papist, from the Vatiean. It will perhaps be a digression desirable, to give here a glance at the ease.—A public dispute being condescended upon, the question was announced from the *chair*, viz. “Which is the best and most ancient form of keeping Easter?” Colman pleaded, that the Easter he observed he received from his Elders at Iona, who had sent him thither, and who themselves had it from St. John the Evangelist, and all the disciples of the Lord, &c. His opponent pleaded, that Columba was not equal to Peter, the prince of the apostles, unto whom the Lord said, “Thou art Peter: and upon this

* Bede, lib. iv. c. 2.

† The nature of the dispute was—Whether the ordinance of the Supper took place upon the passing of the Son of God from life to death, or on the day of his crucifixion.

rock I will build my Church, and I will give thee the keys of the Kingdom of Heaven," &c. Upon this Oswi, the king, taking hold of the last words, asked Colman if it was so, that the Lord had spoken these words unto Peter? Colman answered that he did. And can you shew, said the King, that the like authority was given to your father Columba? Colman answered in the negative. Then, said the King, seeing Peter is the door-keeper of heaven, I will follow his rule; lest, when I come to Heaven-gate, the door will be shut against me. This speech of the king was applauded by the majority of the hearers, and the victory adjudged to the opponent of Colman.

Colman, unwilling to compromise his principles, resigned and came home to Iona. Bishop Leslie says, that afterwards he went to Germany, Hungary, and Greece, preaching; and that, returning by Austria, he was killed by Pagans. None of the readers of this little book, I trust, will feel inclined to rest upon Oswi's opinion, for they may depend upon it, that to trust in Peter is vain. Heaven has literally no keys: the language is

metaphorical. The kingdom of heaven here means the Jews and believers in Christ, to which kingdom Peter was to introduce Gentiles.

“ The centre moved, a circle straight succeeds,
Another still, and still another spreads—
Friend, parent, neighbour, first it will embrace,
Its country next—and next *all human race.*”

This is a simile I often admired, as being sententious, and, to me at least, whose sports were much about lochs in my boyhood, perspicuous. It may with great propriety be used with regard to Iona.

Observing now the Continent groping her way by the taper of Aristotelian and Platonic philosophy, and the liberal arts suppressed, even by law, at Athens, Columbanus, a Scotsman, educated under Convellanus, Abbot of Iona, was sent thither, with twelve disciples, as usual. He soon extirpated the superstition of Gaul, where he founded the Abbey of Leuxeville, near Baseonan, where he himself presided as Abbot for twenty years.* Nor was he slothful. A Continental writer says, that he “ filled those regions with

* *Vide* Lesly de Gest. Scot. p. 144, et Murator Antiq. tom. iii. p. 826.

monasteries." Among the twelve who accompanied him from Iona, were Giles, who became famous in Switzerland, and Ionas, who became an Abbot, and wrote the life of Columbanus.

Cataldus, "a native of Hyona," left his paternal abode about the year 570, on a pilgrimage to Jerusalem; whence he went to Italy, and was ordained Bishop of Tarentum. He succeeded at length to a Professorship at Geneva.*

Seotland had by this time received from surrounding nations the proud epithet of "*Learned Scotia*;" and Graduates from the University of Iona were much in demand. Spottiswood records, that "Charles the Great earnestly entreated King Achaius, who sent him Joannes Seotus, Claudius Clemens, Flaceus Albinus, and Rabanus Maurus. These four he sent with Gulielme his brother, *and by them it was that the University of Paris was founded!*"† Seotus was by the same Charles employed for founding a University at Pavia," in Austrian Italy. To enumerate the monks and abbots sent

* *Vide* Dempst. H. Eccl. lib. iii. p. 163.

† *Vide* Spottiswood et Jamieson.

from Iona to Ireland would make this chapter too long. Colgan particularizes 56, and Dr. Smith speaks of more. The most famous of them, I presume, was Gildas Albanus, who succeeded to the Monastery of Armagh. He translated the Mulmutine laws, out of the Celtic language into Latin, which were afterwards written in the English tongue by King Alfred.

St. Giles, who had his education under Abbot Convellanus, in the beginning of the sixth century, and who accompanied his countryman, Columbanus, to Gaul, was eminent in those regions. In Switzerland he converted several thousands to the Christian religion. The inhabitants of that quarter were so struck with the simplicity, and the strictly moral lives of the Culdees, that the successors of Giles in the monastery were made princes of the empire.* Several churches were erected to the memory of this St. Giles, among which was the Cathedral of Edinburgh.†

Ebba, the daughter of Edelfrid, king of Northumbria, having been, with her

* Cave, Hist. Liter., author of some epistles on the choice of a bishop.

† St. Jonas, in Vit. St. Columbanus.

seven brothers, in exile at *Hyona*, was baptized to Christ. This princess founded and endowed the monastery of *Coilledu*, now Coldingham. Ebba was here chosen Abbess of the institution, which was neither a nunnery nor a monastery. Differing from the directress of former establishments of the kind, the authority of the abbess extended not only over the nuns, but also over the abbot and monks.* This office resembles one held by Maclean the 1st of Du'airt over Iona in the year 1390, of which hereafter.

The worship of images became at this time a matter of controversy with the learned. Albin, or Albinus, already mentioned, wrote a treatise upon this subject under the name of Charlemagne, when he was his domestic servant, against the proceedings of the Council of Nice.† He taught a public school for several years at Pavia; and became, as formerly mentioned, the founder of that University. He also published a Confession of Faith, and wrote the famous *Caroline Books*.‡

* Bede, lib. iv. c. 25.

† Vide Roger. Hovden, Ann. Francof. 1601.

‡ Confessio Fidei per Chiff. edit. 1651.

In the disputes which now agitated the world, St. Clement from Iona, also already mentioned, held a high rank. When the most of Europe was debased by superstition, and merging into barbarism again, he boldly stood forth the champion of Christianity. In the end of the eighth century, he wrote a book against image worship.*

Joannes Seotus Erigena, a native of Ayrshire, was the first philosopher of his day. (Iona, it may be recollected, had lands in Galloway, where the Gaelic was spoken till the 16th century.—*Buchanan*.) Seotus corresponded with Charles the Bald of France, who intrusted him with the superintendence of his seminaries. During this time he wrote several learned books, and became the father of scholastic divinity.† His translation of some comments of Maximus upon St. Denys, was much the admiration of the age.‡ Having noticed these, it would be unfair to say nothing of their fellow Rabanus Maurus, who also was an eminent scholar. He

* M. du Pin, *Nouvel. Bib. des Aut.*

† *Gulielm. Malmesb. de Gest. Reg.*

‡ *Typis impressa Oxon. 1681, fol.*

became Archbishop of Mentz, and wrote large commentaries upon the Sacred Scriptures, together with “a Treatise upon the Vision of God,” in MS.*

The love for the monastic life had meanwhile increased, rather than abated. Loarn, probably a descendant of that royal house, had retired from the bustle of the world, and died Abbot of Cluona. An institution of the same kind had been formed in Bute, over which CORMAC MacAillila was now Abbot.† He planted the gospel in Cowal, and all around him.

I deem it unnecessary to continue this chapter longer. I have already given a *faint idea* of the glory of Iona; and the thoughtful reader may gather much more from the list of *Abbots* and *Saints* which I shall submit in the next chapter. Iona still, even in the seventh century, was, as a seat of learning, superior to any in Europe. Ireland itself acknowledged its pre-eminence; and the monasteries of that country, as well as those of the *Picts*, *Scots*, and *Britons*, owned Hyona's Abbot as *Principatus*.‡

* *Vide* Mabillon.

† *Vide* Uls. Annals, 763.

‡ Bresil Mac Seginii, Ab. Hyona, anno principatus sui 30 dormivit,—*Uls. Ann.*

This chapter I shall conclude with a few lines from the pen of Mr. D. Moore, stationer in Glasgow, a man who, though not born a Highlander, yet, like Campbell, and Byron, and Scott, caught the genius of the mountain-land in the course of his annual rambles over that singular region.

IONA.

Around thee sleeps the blue sky ; and the sun
Laughs—and will laugh for aye on thy decay.
Thou'rt in the world like some benighted one—
Home of the mighty—that have passed away !
A thousand years upon the world have done
Dreadful destruction ! yet a happier day
Once bless'd thy sacred mansions—and the ray
Of Christianity blazed forth, and won
The Druid from his darkness ; from thee ran
That fire which lit Creation in her youth,
That turn'd the wandering savage into Man,
And shew'd him the omnipotence of truth.

Lone isle ! though storms have round thy turrets rode—
Though their red shafts have sear'd thy marble brow—
Thou wert the temple of the living God,
And taught earth's millions at his shrine to bow.
Though desolation wraps thy glories now,
Still thou wilt be a marvel through all time
For what thou hast been ; and the dead who rot
Around the fragments of thy towers sublime
Once taught the world, and sway'd the realm of thought,
And ruled the warriors of each northern clime.

Hail, sainted isle ! thou art a *holy* spot,
Engraven on all hearts ; and thou art worth
A pilgrimage, for glories long gone by,
Thou noblest College of the ancient earth.
Virtue and Truth,—Religion self shall die,
Ere thou canst perish from the chart of fame,
Or darkness shroud the halo of thy name !

With regard to the *Doctrine* of the Culdees, it was, as far as we may judge from that of Columba, strictly evangelical. As he was himself much given to the study of the holy scriptures, he taught his disciples to confirm their doctrine by testimonies from the same unpolluted fountain. Hence it has been said, that “for several generations, with the errors which at that time prevailed in the church of Rome, they seem not to have been the least tainted.” They observed a certain rule, denominated *Riaghailt Ii*, i. e. the Rule of Iona, composed by Columba, but founded upon the government and discipline of the Apostolic churches.* “After the example of the fathers,” says Bede, “they lived by the labour of their hands;” for Iona, let it be remembered, cultivated the fine *arts*, in conjunction with divinity. They, after the usage of the eastern churches, had wives, but abstained from them when it was their turn to minister. They derived their christian profession from St. John the Evangelist, according to the usage of the churches of Asia, and the writings of Anatolius, who was Bishop

* This *Rule* was afterwards published at Rome.

of Laodicea in Syria, about the year 280."—*Bede*.

Never were, in Scotland, men more worthy of the holy office. They lived retired from the world and its vanities,—without ambition, covetousness, or pride. They never stirred abroad but to gain souls; and their example was in keeping with their preaching. Preferments, cabals, intrigues, were things unknown to them: In fine, they seemed like sojourners here—expectants of an eternal heritage.

CHAPTER V.

A WORD FOR THE GAELIC—A LIST OF SOME OF THE IMMEDIATE DISCIPLES OF COLUMBA—A CHRONICLE OF EVENTS CONNECTED WITH IONA, &c.

IN the preceding chapter, I have submitted a compendious view of the christianizing operations of Iona. In this I will submit,

1. *A list of some of the most eminent of Columba's immediate disciples.*
2. *A chronicle of some events connected with the Monastery of Ii, or Iona, from the Annals of the four Masters, of Ulster, Colgan, &c.*

But it may not be out of place to put in, first of all, by way of variety, a word for the Gaelic; the language in which almost all this flood of knowledge—this profusion of learning, was for so many centuries cultivated.

We have the united testimony of Adamnan, Bede, and a host of writers, that the “colleges of Iona, Oransay, Ardochattan,

Uist, Rowdill, Melrose," and a hundred more, cultivated learning in the Gaelic, or Celtic language; and that some of the saintly chronicles of those times, now written in Latin, were originally composed in the Celtic. I need only refer to the life of Columba, by O'Donellus, latinized by Colgan, Columba's Poems, and the Mulmutine laws, already alluded to. Nay, every body knows, or at least ought know, that at one period it was the language of all Europe! nor was it till the eleventh century it ceased to be the language of court; and if Malcolm *Ceann Mor's* heart had been in keeping with his head, *he* would not have had encroached upon it. The Gaelic, therefore, ought not to be altogether contemned. The *maxims* of nations, not to speak of the obligation of gratitude or christian feeling, would at least allow it a Professor, as they allow old forts a Governor, by way of respect. But for a Professor of Gaelic there is a more important plea. It is the language in which hundreds of preachers are the mouth and mind of God to millions of mortal men, none of whom have ever been *required* to study it

for a single day ! The consequence, as might be expected, is, that the country is so full of anecdotes about *pulpit nonsense*,* that the tales of kelpies, brownies, and ghosts, begin to give way to them.

Two things *must* be done ; and I should like this generation to have the merit of doing them :

1. *Iona must have a Professor of Gaelic.*

2. *Iona must exhibit a Monument to the memory of Columba.* Coming events, indeed, have been casting their shadows before for two or three centuries past. Bishop Livingston, so late as the 15th century, instituted a chaplainry in honour of Columba, as patron, at the altar of St. Martin's, in the collegiate church of St. Giles of Edinburgh—George Brown, one of his successors, consecrated a bell to his memory, and baptized it with his name. A charter dated 1478, contains “ the grant of a sum to be levied from different tenements in Edinburgh, the Canongate and Leith, for the

The Clergy, many of whom are my good friends, will, I trust, excuse me. Every person knows that the remark is not of *universal* application—the *Macs*, or native Clergy, had too much taste not to make the Gaelic a voluntary study ; *but pulpit nonsense there is.*

support of a chaplain *divina celebranti et in perpetuum celebraturo annuatim*, at the parochial altar of St. Columba." In the nineteenth century, Buonaparte, upon reading Ossian's Poems, instituted, as Mr. Logan informs us, a Celtic professorship at Paris; and in the summer of 1833, we have at home "the IONA CLUB" formed;—an engine whose power who can calculate?

To find a language in which about three millions of souls receive instruction for immortality without a professor, is worthy, perhaps, of a barbarous age, but certainly not of a christian country. It is a salutary law, that the overseers of our *bodily* infirmities must be certified as trained or taught to their calling. It is a salutary understanding, that the clergyman too, who would preach to "ears polite," in the *English* tongue, must not only know the language grammatically, but also the proper adaptation of words, and construction of sentences. Oh! but the Gaelic is not useful to the scholar, is the cry—*without* a Professor it will soon die. This argument, alas! has been virtually plied these 400 years past! In that time many precious souls have *died*; but the same cause which

kept liberty alive in the Islands and Highlands, will prevent the Gaelic *from ever dying*. Again, it is said, if a minister is not a good Gaelic scholar, the Presbytery will never place him.—But what shall we say when these umpires themselves are, truly and literally, the song of illiterate idiots, on account of their ignorance of the language.* I wish Principal Baird and Principal Macfarlan, the heads of our principal Universities, who have opportunities to know the state of things, would take up this subject. Two better agents, not to speak of their office at all, I know not. But I shall proceed now to give a list of *some of the most eminent of Columba's immediate Disciples*, in alphabetical order.

(The twelve who came with Columba at first to Iona are marked thus. *)

St. Aidan, or Aodhan, son of Libher, afterwards Bishop of Lindisfarne.

* Every Highlander, I suppose, has heard the song—

“ Nuair theid thu do'n chubaid
 Ni thu urnuigh gu gleusta ;
 Bi'dh cuid d'i na Gaelic
 A's pairt d'i na Beurla ;
 Cuid eille na h-Eabhra,
 Na Fraingis 's na Greugais.

'S gun saoil sinn gur Sagart a th'againn ga eisdeachd.”

St. Aidan, son of Kein, Abbot of Couil-uisc. (There are 27 saints of this name.)

St. Ailbhe, son of Ronan.

St. Aonghas, or Angus of Dermach.

5 St. Baithan of Doire-chalguich.

St. Beathen, son of Brendon, Abbot of Hi.

St. Barrind, Abbot of Cill-barrind

St. Becan, son of Ernan, brother of Cumin.

St. Bec, or Beg-bhille, son of Tighearnach.

10 St. Berach, a monk of Hi, Abbot of Cluainchorp.

St. Berchan, or Barchan, *Adam*, III. 21.

St. Bran, nephew of Columba.

* St. Carnan, son of Branduth.

St. Ceata, supposed to be the Bishop Ceadan of *Bede*.

15 St. Ceallach, Bishop of the Mercians in England.

St. Cobhran, nephew of Columba.

St. Cobhtach, son of Brendan, and brother of St. Baithen.

St. Colgan of Cill-cholgain, in Con-naught.

20 St. Colgan, son of Aodh, a Culdee of Hi.

St. Colgan of Darmagh.

St. Colman, or Columan.

- St. Colman, Abbot of Hi; and afterwards of Lindisfarne.
- St. Colman, son of Comhgell; who died 620.
- 25 St. Colman, Abbot of Rechran.
- St. Colman, son of Enan.
- St. Colman, son of Tighearnach.
- St. Colman, son of Ronan.
- St. Colum Crag, of Erach in Ulster.
- 30 St. Coman, or Comhan, brother to St. Cumins.
- St. Comgan, sister's son of Columba.
- St. Connall, Abbot of Innes-caoil, Ireland.
- St. Cona, or Conan, son of Tighearnach.
- St. Conacht, son of Moalдраighneach.
- 35 St. Conrach M'Kein, of Dermach monastery.
- St. Constantin, King of Carnubia, or Cornwall, said by Fordun to have presided over the monastery of Govan, upon Clyde.
- St. Cormac, Abbot of Darmagh.
- St. Corman, the first missionary to the Northumbrians: Flourished A.D. 630.
- St. Cuanan, Abbot of Cill-chuanain.
- 40 St. Cuan, or Coan, son of Tighearnach.
- St. Cuchumin M'Kein, Abbot of Hy.
- St. Cumin, the Fair, Abbot of Hy, how wrote Columba's life.
- St. Dachonna, Abbot of Eas-mac-nearc.

- St. Dallan Forguill, formerly a Bard.
- 45 St. Dermot, of the descendants of K. Leogaire.
- St. Dima, afterwards Bishop of the Mercians.
- * St. Eochadh, or Eochadh Torannan.
- St. Enna, son of Nuadhan, Abbot of Imleachfoda.
- * St. Ernan, uncle to Columba, and Abbot of Himbo.
- 50 St. Ernan, Abbot of Drim-tuam in *Tir-chonail*.
- St. Ernan, Abbot of Torrachan, of the race of K. Niall.
- St. Ernan, of Teach Ernain.
- B. Eoghan, or Eoghanan.
- St. Failbhe, Abbot of Ii.
- 55 St. Farannan, Abbot of all Farannain.
- St. Fiachna of Achaluing, Ethica.
- St. Fechro, son of Rodan : Flourished 580.
- St. Fergna, Abbot of Hy.
- 60 St. Finan, Abbot of Sourd, near Dublin.
- St. Finan, Abbot of Roth.
- St. Finan, Abbot of *Magh-chasgain*.
- St. Finan, an Anchorite ; supposed by some to be the same with the preceding.
- St. Finan, who succeeded Aidan, as Bishop of *Eilean naomh*, or Holy Island.

- 65 St. Finbarr, Abbot of Drim Cholum, Ireland.
 St. Finchan, Abbot of *Ard-chaoín*.
 St. Finlughan, a Culdee of Hy.
 St. Finten, son of Aodh, founder of the Monastery of Caille-Abhind.
 B. Genere, or Gueren, a Saxon, taught at Ii.
- 70 * St. Grellan, son of Rodan, &c.
 St. Hilary, brother to St. Aidan.
 St. Lasran, Abbot of Darmagh.
 St. Lasran, called Gardener.
 St. Lasran, son of *Deaghilli*.
- 75 St. Lasar, son of Ronan.
 St. Libhran, from Connaught.
 St. Loman, of Loch-uair.
 St. Luga Ceanaladh, a monk of Hy.
 * St. Lagaide of Cluanlargh.
- 80 St. Lugaid, Abbot of *Cluain finchioll*.
 St. Lugair *Laidir*, of Tir-da-chraoibh.
 St. Lughe M'Cumin, a monk of Hy; afterwards Abbot of Eilean Naomh.
 St. Lughe M'Blai', a monk of Aoi.
 St. Lughne M'Cumin, bro. to St. Lughe.
- 85 St. Lughbe M'Blai', brother to Lughe.
 St. Mernoc, or *Marnoc*, probably founder of Kilmarnoc Monastery.
 St. Miril, sister son of St. Columba.
 St. Maolchus, brother to St. Marnoc.
 St. Maoldubh, of Cluin-chonair.

- 90 St. Maoldubh, son of Enan.
 St. Moab, his brother.
 B. Maolcomha, son of Aodh M'Aimirich,
 rich, who from a king became a monk.
 St. Maol-orain, a monk of Aoi.
 B. Maolumha, son of Beothan, K. of Ire-
 land, a monk of Aui.
- 95 St. Mochana, son of Fiachna, K. of
 Ulster, afterwards a Pictish bishop.
 * St. M'Cuthen, said by Usher to have
 wrote the Life of St. Patrick.
 St. Moluan, a monk of Aoi.
 St. Moluc, of the race of Conal Gul-
 ban, Bishop of Lismore ; died 588.
 St. Mothorian, Abbot of *Drimchliabh*.
- 100 St. Munna, Abbot of Teach-Mhunna.
 St. Pilo, an Anglo-Saxon, taught at Hi.
 St. Oran, the first of "The order of
 Columba," who was buried at Hi:
 Reilig Orain is called after him.
 St. Ossin, Abbot of *Cluan-mhor*.
 * St. Rus, or Russen, "*de insulis Pic-
 torum*."
- 105 St. Scandal, Abbot of Cillchobhrain.
 St. Segin, son of Fiachri, Abbot of Hi.
 St. Segin, son of Ronan, Abbot of Ban-
 gor, 664.
 St. Senach, half-bro. of Columba, Abbt.
 St. Senan, a monk of Darmagh.
- 110 St. Silcan, son of Neman, a monk of Hi.

St. Suine, son of Curte, Abbot of Hi.

St. Ternoc, of Ari-na-nolt in Ulster.

* St. Torannan, afterwards Abbot of Bangor.

St. Trenan M'Rintir, Monk of Hi.

115 B. Tulchan, father of St. Munna, who followed his sons to Ii, or Hyona.

Here are 115 of Columba's disciples—his immediate disciples, sainted. To follow them up would make a volume of itself. Those who wish to know more about them, may consult that rare book, *Triadis Thaumaturgae*, &c. from which I am just copying a most interesting

Chronicle of some events connected with Ii, or Iona; translated from the Gaelic or Erische of the four Masters, into the Latin of Colgan, &c.*

A. D.

563. St. Columba arrived in Hi, on Pentecost Eve.

563. St. Oran dies, 27th of October.

572. Connal, King of the Scots, who gave Hi to Columba, died.

574. The great Council of Drimceat was

* Where not otherwise marked, the quotations are presumed to be from the Annals of the four Masters.

held. At this Court Columba was ambassador from Scotland, and was made Primate of all the Irish Churches. It was at this time he saved the bards.

- 583. Brudi, son of Malcaoin, King of the Picts, died.
- 597. (The West annals say 594 !) St. Columba, the apostle of Albin, died, *aetat.* 77.
- 600. St. Baithen, son of Brendan, Abbot of Hi, died.
- 601. St. Lasran, son of Feradach, Abbot of Hi, died.
- 622. St. Fergna, surnamed the Briton, Abbot of Hi, died.
- 635. St. Aidan (M'Libher) and others, set out for England from *Iona*, at the desire of King Oswald, to convert his people to Christianity.
- 651. St. Segin, son of Fiachra, Abbot of Hi, died.
- 651. St. Aidan, Bishop or Abbot of Lindisfern, in England, died. (A number of his successors, as Cellach, Fintan, Colman, &c. were from *Iona*.)
- 654. St. Suine, son of Curte, Abbot of Hi, died.
- 660. St. Colman became Abbot of Hi, but soon after went to be Abbot of

- Lindisfarne, which he resigned in 664, and returned to Hi.
668. St. Cumin the Fair, Abbot of Hi, the biographer of Columba, died.
677. St. Failbhe, Abbot of Iona, died.
684. St. Adamnan, Abbot of Iona, goes to reclaim from the Anglo Saxons some captives and plunder,—was honourably received, and obtained all he wanted.
686. St. Adomnan, on a second embassy, got 60 captives restored from the Saxons to Ireland.
695. St. Adomnan holds a Synod in Ireland; the acts of which are called “The Canons of Adomnan.”
703. St. Adoman, or Adamnan, Abbot of Iona, and biographer of Columba, died *aetat.* 78.
708. St. Conail, son of Failbhe, Abbot of Iona, died.
710. St. Caide, or Caidan, Abbot of Iona, died.
713. St. Dorbhen Fada, Abt. of Iona, died.
714. St. Faolchuo, son of Dorbhem M‘Teine, made Abbot of Iona, *aetat.* 74.
714. The family of Iona expelled beyond *Drim-Albin*, by Nectan, King of the Picts.
716. St. Duncha, son of Ceannfaolai, Abbot of Iona, died; and Faolchuo, who

had resigned his office to him,
again resumes it.

720. St. Faolchuo, son of Dorben, Abbot of Iona, died.

725. St. Killeán, or perhaps Gillean, surnamed Fada, Abbot of Iona, died.

729. St. Egbert or Egberht, who had remained 13 years in Iona, died.

744. Many of the people of Iona perished in a great storm.

747. St. Killeán, or Gillean, Abbot of Iona, died.

754. St. Failbhe II., Abbot of Iona, died, *aetat.* 87.

762. St. Slebhen, son of Conghall, Abbot of Iona, died.

765. Beatus Nial, surnamed Frasach, King of Ireland, who had abdicated his kingdom, and had been for eight years in Iona, died.

767. St. Suine II., Abbot of Iona, died ;
Uls. Ann. say 771.

777. St. Murcha, or Murdoch, son of Hualgal, Prior of Iona, died.

786. B. Artgal M'Catheld, King of Connaught, who had abdicated, died in pilgrimage, in Iona, in the eighth year of his pilgrimage.

793. Devastation of all the isles by foreigners.

797. St. Bresal, son of Seigen, for 30 years
Abbot of Iona, died.
- St. Connhall, Abbot of Iona (*Scriba
Selectissimus*,) died.
797. Iona burnt by foreign pirates.
800. Bresil MacSegine, Ab. of Aoi, anno prin-
cipatus sui xxx, dormivit—*Ibid*.
801. Iona again burnt by pirates, and many
of the family destroyed in flames.
805. Of the family of Iona, 68 killed by
foreigners.
810. St. Ceallach, son of Conghal, Abbot of
Iona, died.
815. St. Constantin, King of the Picts,
builds the church of Dunkeld.
816. St. Dermot, Abbot of Iona, goes to
Albin with Columba's coffer or box.
823. St. Blamhac, son of Flanni, Abbot of
Iona, slain.
827. Ungust II. or Hungus, King of the
Picts, founded Kilrimont. (St. An-
drews.)
- 843 Kenneth M'Alpin, after his conquest
of the Picts, removes from the
West to the East coast.
848. Iurastach, Abbot of Iona, goes to Ire-
land with Calumkille's sacred things.
849. Kenneth the III. transported the re-
lics of Columba to his new church,
(probably Abernethy.)

852. Amhlaibh, or Aulay, King of Lochlin, came to Ireland, and laid it under tribute.
853. The Coarb of Colum-cille, a wise and excellent man, martyred among the Saxons.
863. St. Cellach, son of Ailild, Abt. of Iona, died in the land of the Cruithens.
864. Tuathal M'Artgusa, Arch-bishop of Fortren, and Abbot of Dancaillein, (Dunkeld) died.
875. St. Columba's box is carried to Ireland, lest it should fall into the hands of the Danes.
877. B. Ferrach M'Cormaic, Abbot of Iona, died.—Ulster Annals say 879.
890. St. Andrews about this time made independent on Iona, by King Grig.—*Reg. S. And.*
890. St. Flan, or Flanna, son of Maolduine, Abbot of Iona, died: *in pace dormivit.*
925. St. Maolbride, son of Dornan, Co'arb of SS. Pat. Col. & Adomnan, died.
735. St. Aonghas, or Angus, coadjutor of the Abbot of Iona, died.
937. Dubharb, Co'arb of Colum-cille, and Adomnan, rested in peace.
945. St. Caoinchomrach, Abt. of Iona, died.
958. Dubh-dhuin, Co'arb of Colum-cille, d.

964. St. Fingin, Bishop of Iona, died.
978. St. Mugron, a bishop, scribe, and notable teacher, surnamed Nautri-rann, Co'arb of Colum-cille in Ireland and Scotland, died.
980. Amhluabh, Aulaf, or Aulay, son of Sitric, Prince of the Normans of Dublin, after his defeat in the battle of Temtarahora, took refuge in Iona, where he died.—*Ulster Annals*.
985. The island of Iona pillaged on Christmas Eve by the Normans, who killed the Abbot, and 15 of the learned of the Church.
997. Patrick, Co'arb of Cœlum-cille, died, *ætat.* 83.
988. Duncha, or Duncan, Co'arb of Cœlum-cille, died.
1004. B. Maolbrìde, Hua Rimed, Abbot of Iona, died.
1009. Martin M'Cineadh, Co'arb of Cœlum-cille, died.
1010. Murdoch, Co'arb of SS. Columba and Adamnan, an eminent of Professor of Theology, died.
1015. B. Flanai Abhira, Abbot of Iona, died.
1034. O'Huchton, drowned coming from Scotland with *Coliver* Colum-cille's book, and three Mss.—*Uls. Ann.*

1057. Robertach M'Donell, Co'arb of Columba, died.
- 1070 B. M'Baithen, Abbot of Iona, died.
1093. Magnus, King of Norway, subjugates the West Isles.
1099. B. Duncha, son of Moenach, Abbot of Iona, died.
1126. The first Legate (John of Crema,) comes to Scotland. (This is the first trace of Papal power here.
1152. Cardinal Jo. Papira arrives in Ireland, with four stoles or ropes, sent by the Pope to four Archbishops of Ireland.
1178. St. Patrician Huabranian, a venerable and holy Bishop, died at Iona.
1188. B. Amhluabh Hua Doighre, a pilgrim in Iona, died in a venerable old age.
1199. St. Muireach Hua Baodin, died in Iona.*

This chronicle of events who can read without emotion ! Where can a reflecting mind find more awful food ! “ O ye soft and sentimental travellers, who walk securely over this romantic region ! you do well to choose the summer season, when

* After labouring at this “ chronicle of events” for a whole night, I found the whole translated to my hand by Dr. Smith.

the elements of nature are asleep ; but do you ever ask, what is it that has charmed to repose the more dreadful elements of human passion ! what is it that has quelled the boisterous spirit of her once rugged and terrible population, and whilst her torrents roar as fiercely, and her mountain-brows look as grimly as ever, has thrown so softening an influence over the minds and manners of her population. — *Dr. Chalmers.*

CHAPTER VI.

THE STATE OF THINGS AT IONA BEGINS TO
DECLINE—IONA BURNT BY THE DANES
— REFORMATION ! — DEVASTATION —
HORROR—MURDER, &c.

“ No more of talk, where God or angel guest
With man, as with his friend familiar used
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblamed : I now must change
These notes to tragic.”—

So sang sweet Milton, now about to introduce—“ foul distrust and breach disloyal, on the part of man.”

COLUMBA commenced his glorious career in Iona about the year 563, and was called to receive the “ well done” of his God on the 5th of June 597. The change he was the means of effecting in the moral condition of Europe during these 34 years, is one of the most astonishing events connected with Scottish history. “ He was all this while in his monastery of Hy, the

mother and superior of no less than 100 more, which he himself had procured to be built, and given rules and pastors to.” —*Spottiswood, lib. i. p. 10.*

His successors, of whom I have in the preceding chapter submitted an epitome list, followed in his steps with the same devoted zeal for nearly 600 years. But churches, like governments, are subject to degeneration, and when a church or an individual grows lukewarm, the state of things becomes unpalatable and unsavoury to God. That He bears so long with the national *things* of our day is a specimen of his great long-suffering.

“ The sacred office in their hand is made
Sad sacrilege, no function but a trade.” *

The first thing that shook the stability of Iona college was her own venerable son Adamnan's defection. This abbot being sent as ambassador to King Alfred of Northumbria, he became a convert to the Romish rites, which, on his return to Iona, he attempted to introduce there, but without any visible effect. A. D. 716, that is, about 13 years after the death of

* Cowper.

Adomnan, King Nectan the III. in league with Ceolfrid, banished those who were refractory of the monks of Iona “beyond *Drim Albin*,” and in the same year Ecgberht the priest went from Northumbria to Iona with a view to introduce the new Eucharist and Tonsure. This it took him 13 years to accomplish; but still a man’s most dangerous foes are those of his own household, and on the 23d day of April 729, Abbot Duncan and the brethren for the first time joined Ecgberht!

Iona felt the wound, and Ocean seemed to sigh.

The *Romish* monks had by this time gained great ground both in Scotland and England. With their *celibacy*, and seeming sanctity, they had duped the populace to the detriment of the honest Culdees, who held, as every man ought, celibacy in dishonour.

“Sin-bred! how have ye troubled mankind
With shows instead; mere shows of *seeming* pure,
And banished from man’s life his happiest life—
Simplicity and spotless innocence.”

Ecgberht died this same year, and Iona seems to have enjoyed peace for 60 years. In 793, the Scandinavian spoilers, who from year to year had infested the maritime

coasts of Scotland, laid waste most of the islands of Britain. In 796, they carried their piratical incursions to the coast of Ireland and Scotland, and continuing their ruthless course round the western coast, “burnt the famous monastery of *Hyona*, the only sanctuary of *real* learning which Europe even at that time possessed.”

“ Now watch-fires burst from across the main,
From Rona and Uist and Skye,
To tell that the ships of the Dane
And the red-hair'd spoilers were nigh.”*

They burnt it a second time, together with the city of Colum-cille, in 801; and, destitute alike of humanity and christianity they, some years afterwards, put to the sword 68 monks of Hyona.†

“ They have lighted the island with ruin's torch :
And the holy men of Iona's church,
In the temple of God lay slain.”

One would almost think that the prophet Jeremiah had foreseen this crisis. “Set up a *sign of fire* in Beth-haacarem, for evil appeareth out of the *north*, and great destruction.” Chap. vi. 1.

In 806, the first year of the reign of King Angus, the inhabitants of Iona be-

* Campbell.

† Ulster Annals.

gan to repair the breaches made by the "Gentiles." Angus was slain after a reign of nine years, and was succeeded by Aodh II. This king seems not to have been in the graces of the Culdees, for it is said, "The men of Colum-cille went in a body to curse him."

In 818, the cruelty and rapine of the "Gentiles" was again renewed against the Isles, and, permitted by God to scourge the apostacy of man, they directed their fury upon Iona. Here they sacrificed, as a victim to their pagan idolatry, *Blathmac MacFlain* the Abbot, and 15 of his associates.* The persecuted university of Iona now began to be alarmed at the progress of barbarians, and, therefore, begin to transport themselves and their relics. We read that Diarmaid, one of the Abbots, set off with some relics, and for fear of the pirates, took so circuitous a route that it was two years before he made out Ireland. "O'Huehton was drowned coming from Scotland with Calibher," or the Book of Battles, "Colum-cille's Book, and three MSS." From these and several other in-

* Ulster Annals.

stances which might be adduced, much may be conjectured.

Notwithstanding the great decline of power, however, there continued still to be monks and abbots at Iona.—For

1489, April. A letter passed under the privy seal of James IV. “to the Pape, and ane to the Vice-Chaneellor, for the erection of the Abbaey of Calum Cille in the Bishopis sete of the Ilis, quhill his principal kirk in the Isle of Man be retenit fra Englishemen—*solicitat per comitem de Ergile.*”—*Regist. Sec. Sig.* Vol. i. fol. 81.

1492, August 1. From a very interesting charter of this date, preserved in the charter-chest of Lochbuy, we find that John, Abbot of Y, as one of the council of the Lord of the Isles, affixed his seal to a charter by John Lord of the Isles, and Alex^r. de Insulis, Lord of Loehalsh, (John’s nephew), in favour of John M’Gilleon, Lord of Loehbuy, dated at Oransay. The seal of Abbot John is now so much obliterated, that the device cannot be ascertained.

“1508-9, January. *Protectio regis facta religiosis mulieribus suisque oratricibus Dominae Agnetæ filia Donaldi M’-*

Gillane Priorissæ Monasterii Monialium beatissimæ Virginis Mariæ in insula sancti Columbæ infra Dominium Insularum et conventui ejusdem," &c. *Ibid.* iii. fol. 209; —*i. e.* the king's protection was granted to the Nuns of Lady Agnes, daughter of Donald M'Laine, Prioress of the monastery and convent of the most blessed Virgin, in the Island of St. Columba, within the Lordship of the Isles.

1548, July 15. "Admission of Mary, daughter of Ferquhar, *alias* MacGilleon, to be Prioress of Icolmkill." *Ibid.* xxii. fol. 37.

"1566-7, February 15. Gift to Marion Maelane of the Prioressie and Nunnerie of the Abbey of Ycolmkill—vacant through decease of umq^{le}. Agnes M'Clane, last prioress thereof." *Ibid.* xxxvi. fol. 22.

The Duart Macleans, of whom *Coll* is the lineal representative, seem to have had a close connection with Ii a century before this period, for Lachlan Maclean, the 1st of Duart, had, 12th July 1390, a charter from Donald Lord of the Isles, comprehending, *inter alia*, "Officium Fragramanache et Armanache in insula de Hy."* *Registrum*

* These quotations I owe to Mr. Gregory, through the Rev. Dr. Macleod.

Magni Sigilli, Vol. xiii. No. 300. What this office was it puzzles me to ascertain. *Frag* is an obsolete Gaelic term for a woman, and *manache* is *still* the term for a monk. It must have been, therefore, some office over both the nunnery and monastery. I find in Douglas' Baronage, *under the same date*, two or three charters more given him; such as, "*Custodia castrorum de Kernaburg, et Isleburg, cum officio Balivatus totarum terrarum de Tyray*" (Tyree), &c.

Iona, however, was destined soon to be Abbotless.

A.D. 1561. The Act of the Convention of Estates was passed at desire of the church, "for demolishing all the abbeyes of monks and friars, and for suppressing whatsoever monuments of idolatry were remaining in the realm." In consequence of this edict, ensued, as we may easily conceive, a pitiful devastation of churches and monasteries. It was at this time the mobility destroyed and carried away so many of the crosses which adorned Iona! The very sepulchres of the dead were rifled and ript up—Bibliothecs, and other volumes of the fathers, together with the registers of the church, were cast into the streets, and after-

wards gathered in heaps and burnt.* The monks made their escape the best way they could, carrying with them to the vatican and other places the most precious and portable relics. The principal lands belonging to the Monastery fell into the hands of MacLean of Duart, the most powerful of the chiefs in the neighbourhood.

A. D. 1609. The next striking event in the history of the now desolate Iona, was a great assembly of all the chiefs in the Isles, to meet on this holy spot their worthy bishop Andrew Knox (of the family of Ranfurly). This benevolent prelate, whose best eulogium is that his labours in his diocese were of the same description with those which we have seen in our own times undertaken, and so successfully prosecuted, by the venerable PRINCIPAL BAIRD—This prelate, I say, found the people over whom he was set, reduced to a state of deplorable ignorance, and almost barbarism, owing to the *Reformation*.—Start not, reader, at this assertion, however bold it may appear, for nothing is more certain: and thus we prove it. *Before* the Reformation, the

* Keith Hist. p. 503.

clergy in the Highlands and Islands were not only numerous, but well provided for by the piety of the natives; and whatever may have been the abuses of the Church of Rome in regard to dispensations, indulgences, &c. (the immediate cause of Luther's zeal), it cannot be denied that the ministers of religion in the Highlands were respected by, and as a matter of course were useful to, the people among whom their lot was cast. The Reformation, however eagerly embraced, for private reasons, by the nobility and great chiefs, came suddenly upon the mass of the Highlanders, who were not prepared for it. Nor did those who at this time without scruple seized the greater part of the church lands and revenues, and expelled the Romish clergy, trouble themselves about supplying the means of religious instruction to the people, to the same extent as under the old regime. What was the consequence? *After* the Reformation, the clergy became comparatively few in number, for want of the proper means of support—many parishes and charges became vacant, and remained so for a length of time—the churches and

chapels became ruinous—and the people began to fall into a state of barbarism that would have disgraced the dark ages.

We all know the difficulty with which, in the rich and fertile Lowlands, the establishment of the Kirk, on its present moderate footing in regard to the payment of its elergy, was carried into effect. But difficult as this was in the vicinity of the Court, the Parliament, and the General Assembly, what must have been the obstacles to such an arrangement in the remote and almost inaccessible Highlands and Isles !

Bishop Knox found his diocese in the lamentable state which we have attempted to describe. He failed not to bring the subject fully under the notice of King James, who had then recently ascended the throne of England ; and he never relaxed his efforts till all the chiefs of the Isles were compelled to meet him at IONA, there to agree upon certain important measures for the improvement and civilization of the Isles. This Court, as it was called, of the Bishop of the Isles, was held at Iona in the summer of 1609. The statutes there agreed upon, and sanc-

tioned by the oaths of the chiefs, are abundantly interesting, and appear to have been drawn up with consummate ability. I have not room in this little work for even an abstract of them, but I have reason to believe that they will soon be given to the public. In concluding my remarks upon this "Court of the Bishop of the Isles," I venture to suppose that the Bishop, knowing the men he had to deal with, selected Iona for the place of meeting, that the oaths which he took from the islanders might, for more security, be sworn upon the BLACK STONES.

Here occurs a long blank in the history of Iona. The reader may fancy to himself the spirit of *reformation* for upwards of 200 years—*reforming by law*—carrying away the tombstones—the monuments of the mighty—to build huts and enclosures, or perhaps to adorn modern church-yards, where to this day they betray themselves.

In 1566-7, we left Marion Maclean prioress of Iona; and in 1790, we find Mr. Allan Maclean, schoolmaster, the only religious instructor! This little man may be said to have been *Abbas Hyensis* for these 43 years past, and is still fresh and fair,

verging upon 80. I had the satisfaction of a conversation with him a few weeks ago, during which it struck me, that if the monks of the 9th century had held so evangelical views, Iona would not have to say—"The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an *assembly* against me, to crush my young men." *Lam.* i. 15. He complained to me, in course of conversation, of the progress of "Baptists" in his neighbourhood. I said Antipedobaptists had a deal of Apostolic example upon their side.—I was not allowed to proceed: I had caught a Tartar. "No," said he, "I never knew one of them a better man for immersion: the water in baptism is a sign of the blood of Christ, the least drop of which is *all* effectual: it would be an insult upon the Saviour to say that *much* of his blood *might* save, *but not a sprinkling.*'

In addition to Mr. Maclean, Government was pleased some years ago to give Iona a respectable clergyman, Mr. Campbell. This acquisition she owes, I believe, to the intercession and exertions of the Rev. Dr. M'Leod of Campsie, a lineal descendant of the Norwegian kings, and

possessing a *princely* mind. By dwelling upon the amiable—the excellent—the sublime—his soul has taken an impress of them. He, in conjunction with the venerable Principal Baird, has done more to *re-pay* Iona than any one man now alive. Of this fact few, comparatively few, are aware, because it is his character to

“Do good by stealth, and blush to find it fame.”

In writing this eulogy, I am not afraid to think that it will be read after I shall have gone “the way of all flesh,” and been judged “according to my words and works:” It is with a view to that awful period indeed that I record it; for *here* I expect no thanks, but rather the reverse: but to conceal truth I judge to be in some cases tantamount to an untruth. Past ages have made too great a secret of who our best benefactors have been: if I were, with my present opportunity, to conceal this, with my knowledge of it, I would myself certainly stand chargeable with the very crime which I censure.

The *fair sex*—last at the cross, and first at the grave—have not been unmindful of the deeds of Iona. In the summer of 1832, the sum of £25 was collected by

an English lady, and placed in the hands of the minister, Mr. Campbell, for the establishment of an infant school. It is now begun with every prospect of success. I am also informed that an Edinburgh lady has this summer, collected £27 for the same object. But their school-book, which must be in Gaelic, poor urchins, is only in manuscript still!—Not because we have no printers in Scotland. I may not omit to mention also, that some of the first Ladies in the Highlands, are coadjutors in this work: But I have no authority to give names;—pleased with their fame in Heaven, they care not for my praise.

CHAPTER VII.

IONA VIEWED AS A PLACE OF ROYAL SEPULTURE — NAMES OF SCOTTISH KINGS, AND THE MANNER OF THEIR DEATH — KINGS OF IRELAND, OF NORWAY, &c.

THE deep interest of Iona can be felt only amidst the moral sublimity of her ruins. A visit to it has been found by many to be a school for the heart.

“The song has ceased, but its sound is still in our ears.”

Of the race of the Druids we cannot with certainty condescend upon any who reposes here, it being one of the particular tenets of that religion not to commit aught to writing. This we do know, however, namely, that they and the Fingalians have once and again “mixed steel” in the “combat of heroes,” and that “Dargo, the Druid of *Be’ul*, they had sent to the *green isle*, where his fathers rest.” “This isle,” Dr. Smith says, “is supposed to be Iona, to which the last remains of the

Druids, according to Bishop Pocock, had retired." I believe it myself; for the poet, almost in the same breath, speaks of crossing the stream in silence, and now begins to hear the voice of the "sons of Lod-a"—even "their shrieks going round *the stone of their power*." Lod-a, by which I conceive that Coll is meant, is but one hour's sail from Iona. Cuthon, or Conn, Dargo's son, wishes also, when dying, to be buried in Iona. "My soul," says he, "mounts on the meteor's wing (the *Druí'eug*) to the abode of the brave and good; with my fathers let *my body be placed*: let our rest be together in the green isle."

This is proof presumptive at least that Iona was famous as a place of sepulture in the second and third centuries; for, Playfair in his chronology, makes Ossian flourish about A. D. 300, which so far agrees with the Annals of Ulster, which say that Fingal the father of Ossian, was lineally descended from *Niah Neacht*, King of Leinster,—that he was married first to Graine, daughter of Cormac, who was proclaimed monarch of Ireland, A. D. 254. Graine having intrigued with Diarmaid an Tuire, was repudiated by Fingal, who

married her sister *Aibhe*, the mother of Ossian.*

In making mention of the nation of dead who sleep in Iona, I am not prepared to furnish the sceptic with the amount of proof some "wandering tourists" would demand: What this is may be inferred from Dr. Johnson's words, as recorded by Boswell, viz.—"It is always easy to be on the negative side.—*I* deny, for example, that Canada is taken, and I can support my denial by pretty good arguments. 'The French are much more numerous than we, and it is not likely that they would allow us to take it.—But the ministry have assured us, in the formality of a Gazette, that *it is* taken.—Very true; but the ministry have put us to an enormous expense by the war in America, and it is their interest to persuade us that we have got something for our money.—But the fact is confirmed by thousands of men who were at the taking of it.—Aye, but these men have still more interest in deceiving us. They don't want that you should think the French have beat them.—Now suppose *you* should

* Walker's Hist. Mem. p. 37.

go over and find that it really is taken, that will only satisfy yourself. I will not believe you—you are bribed."

The amount of evidence that would satisfy so ingenious a logician I am not, I say, prepared always to submit; but I will submit evidence enough to satisfy myself; and my knowledge of the Highlands, and of the Highland character, is *not* that of a "wandering tourist."

"Fierce in their native hardness of soul—
True to *imagined* right above controul."

Pinkerton, a man sufficiently nice with regard to evidence, states—"From the register of St. Andrew's we learn that our kings, from Kenneth III. down to Edgar, 1098, were buried in Hyona." "'Tis *owned*," says Abercromby, in his *Martial Achievements*, page 6, "that the monastery of Hy, or I-colmkill, was founded about the year 560; that the Scots Kings were buried there, and their records kept there till the reign of Malcom Canmore." Again, page 94, vol. i.—"Fergus the Second, in the isle of Iona or I-kilmkill, erected a religious house, with a *stately* church, where, afterwards, his successors were buried, and a library furnished, with many valuable

books." Of these honest testimonies I might quote a score; but enow. If this be true, and it receives confirmation from our most ancient writers, the "stately church" must have been for the accommodation of the Druids; for Fergus began his reign in the year 404, more than a century before Columba's arrival. To this epoch I, for my own part, have no objection, for Walker says, that our Fergusia were descended from Fergus the son and *Ard Filea*, I believe, of Fingal, who now, in the 4th century, begin to reap the fruits of their departed fathers' fame. This Fergus, the first crowned head that was buried in Iona, was ally to Alarie the Goth, at the sacking of Rome. The blockade of Rome was commenced in 408, and in 410 the imperial city, who had been a stranger to fear for 619 years before, was delivered up. Fergus, therefore, had sufficient time to be at Rome: and indeed the character of the "barbarians," as they were called, furnishes no mean evidence that they were not without Celts amongst them. "They breathed nothing but war—their sword was their right—simple and severe in their manners, they

were unacquainted with the *name* of luxury. Inured to exercise and toil, their bodies seemed impervious to disease or pain; they sported with danger, and met death with expressions of joy." *

- I am now prepared to quote from *Monipennie* the names of some of these Kings, together with the manner of their death and burial. This I must be allowed to compendize, and render into modern orthography, both for ease to myself, and perhaps to the reader.

TOMBS of the KINGS of SCOTLAND.†

B. to Reign.

404. Fergus II., who conquered his realm of Scotland of the hands of the Romans and Picts, beginning his reign in the year of Christ 404. He was killed in battle by the Romans, the 16th year of his reign, and buried in Icolmkill.
- 419. Eugenius II., Fergus' second son. He, with the valiant Graham, gave the Britons and Romans a most des-

* Robertson's Hist. of Charles V., vol. 1. sec. 1.

† The dates in the margin, and those in body of the page, are taken from different historians, which accounts for discrepancies.

perate battle, in which were killed 15,000 Britons and 4000 Scots. In the seventh year of his reign, Britain was wholly delivered from Roman tribute. Eugenius died in peace in the year 451, and was buried in Icolmkill.

451. Dongard, the brother of Eugenius. A goodly, wise, and valiant king. He was killed fighting with Constantine, and was buried in Icolmkill.

479. Congall, or Conul I. He was a great warrior, who sorely vexed the Britons and Saxons. He died in peace, and was buried in Icolmkill.

501. Conran, brother to Congall. He was a good king, and severe *Justiciar*. Certain traitors, however, murdered him in his chamber, the thirty-fourth year of his reign. He was buried in Icolmkill.

549. Eugenius III. He continued in peace all his days; died the twenty-third year of his reign, and was buried in Icolmkill.

558. Congal, or Conal II. A good, just, and godly prince. He instituted many goodly laws, concerning churches and churchmen. He died

in peace the eleventh year of his reign, and was buried in Icolmkill. (This must be the Conal who gave Iona to St. Columba.)

604. Kenneth I. A good king. He died the first year of his reign, and was buried in Icolmkill.

569. Aidan. He was a valiant and good king, and severe *Justiciar*. In his time the Britons and Scots came into Northumberland against the Saxons and Picts, and vanquished them in dangerous battle. The tenth of the spoil was dedicated to the churches of Scotland; and the banners or ensigns taken were sent to *Icolmkill*. (So also David took the head of the Philistine, and brought it to Jerusalem, together with his armour.)

This Chronology must be nearer the truth than Pinkerton's; for this is the Aidan of whom Cumin, who wrote but sixty years after Columba's death, says—“That being directed by an angel, in a dream, he went to the island of Hyona, or Hy, and there meeting with Aidan, put his hand on his head, and ordained him king.”

Aidan died the 35th year of his reign. and was buried in Icolmkill.

606. Eugenius IV., Aidan's son, succeeded in the 'year 606. He reigned peaceably for fifteen years, and was buried in Icolmkill.

632. Donald IV., a good and religious king, holding peace with his neighbours. He being at fishing with his servants, for pastime, perished in Lochtay, the fourteenth of his reign; his body being found, was taken to Icolmkill !

646. Ferchar II., an avaricious tyrant. He was bit by a wolf in hunting, whereof ensued a dangerous fever. He died in the eighteenth of his reign, and was buried in Icolmkill.

664. Malduin, or Maolduin. A godly and wise king. He was strangled by his *wife* in the night, on suspicion of adultery, the twentieth of his reign, and was buried in Icolmkill. His queen and her accomplices were taken next day and burned.

684. Eugene V. A valiant and good king. He obtained a great victory over Edfred, King of Northumberland, who was killed, with 10,000 Saxons. He died the fourth of his reign, and was buried in Icolmkill.

687. Eugene VI. succeeded. He died in peace, and was buried in Icolmkill.
697. Ambereellaeh succeeded. He was killed by an arrow-shot the second of his reign, and was buried in Icolmkill.
698. Eugene VII. A religious and virtuous king, who endowed sundry churches liberally. He died the sixteenth of his reign, and was buried in Icolmkill.
761. Eugene VIII. A good king, and severe *Justiciar*. He was put to death by Donald Lord of the Isles, and the Earl of Galloway, for assenting to Donald's vices. He himself afterwards degenerated into the most abominable vices, for which he was killed by his nobles; and his familiars and servants were hanged upon gibbets. He was buried in Icolmkill.
763. Fergus III. A lecherous king, for which he was murdered by his jealous queen, daughter of the King of Picts. She confessed the fact, and then stabbed herself to the heart with a dagger. The body of Fergus was buried in Icolmkill 767.



766. Soluoth, or Solvatus. A pampered lazy king. He died of the gout in the twentieth year of his reign, and was buried in Icolmkill.
787. Achia. A great and good king. He married the daughter of Charles the Great (Charlemagne), King of France and Emperor of Germany, who bare him three sons and one daughter. He sent his brother William and sundry nobles to France, with 4000 valiant warriors, to assist his father-in-law in the wars. William prospered greatly, and conquered sundry nations ; so much so, that the Florentines commanded live lions to be nourished yearly upon the public purse, because the *lion rampant* was the armorial ensign of the sons of the hills ! King Achaius being aged, died in peace, and was buried in Icolmkill.
819. Congall, or Conal III. A peaceful king. He died in the fifth of his reign, and was buried in Icolmkill.
- 824 Dongall ; a brave king. He, preparing a great army to pass against the Picts, perished in a boat as he was crossing the water Tay. His body was found, and buried in Icolmkill.

831. Alpine, Achaius' son. A valiant and good king. Being rightful heir to the crown of Picts, he, in a dangerous and cruel battle, killed Frederick, their king. The Picts immediately elected the fierce and valiant *Brudus*, who sent ambassadors to Alpine, desiring peace. Alpine would make no peace. Both armies prepared, and a dreadful battle was fought at the bridge of *Dunkel*, where the Scots were worsted, and King Alpine taken and beheaded. His body was taken to Icolmkill.

834. Kenneth the Second, surnamed the Great. He married the Lord of the Isles' daughter, who bare him three sons. He gave battle to the Picts, to their utter extermination ; killed their king, with all his nobles, *and sent his sword and COAT of armour to Icolmkill "in perpetual memorie."* King Kenneth instituted many good laws, and brought the "fatall chayre" from Argyle, (*i. e.* from *Dun-'s-da-innis*, now Dunstaffnage) to Scone. (No favourable specimen of the *goodness* of his laws, in my humble opinion !) He

died the twentieth of his reign, and was buried in Icolmkill.

854. Donald V. A vicious and odious king. He was taken by his nobles, and imprisoned, where he killed himself. He was buried in Icolmkill.

858. Constantine II. A valiant king. He married the daughter of the Prince of Wales, who bare him two sons and one daughter. In his time, Hungar and Hubba, with a great fleet of Danes, landed in Fife, and used great cruelties. Constantine came with a great army against Hubba, and vanquished him. The Scots being proud of this victory, and neglecting themselves, there followed another desperate battle. At last the Scots were vanquished, and Constantine, with his nobles, and 10,000 of his army, killed, the fifteenth of his reign. He was buried in Icolmkill.

874. Ethus, surnamed the Swift. A luxurious and uxorious prince. Being imprisoned by his nobles, he died the third day of melancholy, having reigned three years. He was buried in Icolmkill.

876. Gregory, or Grig. A valiant and

greatly renowned prince. He ordained that all kings, his successors, should, at their coronation, make oath to defend the Christian religion. He made great conquests, both in England and Ireland, and built the city of Aberdeen. He died in 892, and was buried in Icolmkill.

892. Donald VI. A very good king. He died in peace, the eleventh of his reign, and was buried in Icolmkill.

903. Constantine III. A valiant prince, but not fortunate in wars. He became a *canon* in St. Andrew's, where he died, the fortieth of his reign, and was buried in Icolmkill.

938. Milcolm, or Maol-Callum I. A noble king. He was traitorously murdered, the ninth year of his reign, and was buried in Icolmkill.

958. Indulf. A royal warrior. He vanquished in battle Hagan, Prince of Norway, and Xckelri Prince of Denmark, but was himself killed by stratagem of war, the ninth year of his reign, and was buried in Icolmkill.

968. Duffus, or M'Duff. He was basely murdered by Donald, captain of Forres, and buried in Icolmkill.

973. Kenneth III. A severe *Justiciar*. He caused 500 notable thieves to be hanged on gibbets—(that was *one* notable act.) The Danes, with a great fleet of ships, arrived at the mouth of Tay, and destroyed the town of Montrose, killing all the people, and demolished the walls ! —Kenneth, with a great army, marched to oppose their progress, when there ensued a dreadful battle, and victory for a long while hung in even scales. At last one *Hay*, with his two sons, rallied the Scots, and by their valour and courage renewed the battle. The Danes were vanquished, and a great number slain. The king rewarded Hay and his two sons, by giving them a great part of the spoil of the Danes, with as much land as a falcon off a man's hand flew over, which was about six miles in length, and four in breadth. Kenneth afterwards, from avarice, killed, by poison, Malcolm, prince of Scotland ; which act was ultimately the cause of his own death. He was buried in Icolmkill.

994. Constantine the Fourth. He was

killed in battle at the town of Crawmond, the second of his reign, and was buried in Icolmkill.

996. Grimus, Duff's son. A vicious usurper. He was killed in battle by Malcolm, and was buried in Icolmkill.
1004. Mil, or Maol-Colum II. A valiant and wise king. He was killed by conspiracy, and buried in Icolmkill.
1034. Duncan I. He was traitorously killed by Macbeth, the sixth of his reign, and was buried in Icolmkill.*
1040. Macbeth. A valiant prince, and severe *Justiciar*; but at last, by illusion of witches and sorcerers, he became a cruel tyrant. He was vanquished by Malcom *Ceann Mòr*, and killed by M'Duff, Earl of Fife. His body was taken to Icolmkill, and there buried.

Hitherto the Gaelic was the universal language of Scotland—even of the Court. But after Macbeth, *Maol-Callum-Cean Mòr* having fallen in love with, and married Margaret, sister to young Edgar,

* “Where is Duncan's body?”

M'DUFF—“Carried to Colme's kill:
The sacred storehouse of his predecessors,
And guardian of their bones.”—*Shakspeare*.

King of the English, from love and courtesy to her, thought of making the English the language of the Court, and the royal sepulture, Dunfermline!—"In *loving* thou do'st well, in *passion* not."—Upon these Celtic heroes, I cannot help making one reflection, namely, that they were *men*, and led their bonneted tribes *like* men, whereas, of some of the nations at this day, we may say with Isaiah, "As for my people, *women* rule over them."

The Tomb of the KINGS of IRELAND.

765. Beatus Nial, King of Ireland, who had abdicated his kingdom, and had been for eight years in Iona, died.—*Uls. Annals.*

786. B. Artgall M'Catheld, King of Connaught, who had abdicated, died in pilgrimage at Hyona.—*Ibid.**

To seek out the names of the other Irish kings that were buried in Iona, I

* Lord Buchan speaks of "long stones which seemed to have had long inscriptions;"—one of them has on its edge, says he, the following antique inscription in the British character :—Cormac Ulfhadda, hic est situs : *i. e.* Cormac Barbatus, or Long-bearded, lies here. Cormac M'Aird, one of the kings of Ireland, who, according to Dr. Keating in his *Notitia Hybernix*, was buried here.—*Trans. Antiq. Scot.*

do not judge of indispensable moment, and therefore proceed to

The Tomb of the Kings of NORROWAY, that is, of the NORWEGIAN RACE, in IRELAND and the ISLES.

980. Amluabli or Aulay, son of Sitrick, Prince of the Normen of Dublin, after his defeat in the battle of Tarah, took refuge in *Iona*, where he died.—*Uls. Ann.*
1187. On the 4th of the ides of November, Godred, King of the Isles, departed this life; and *the summer following*, his body was conveyed to the island Hy!—*Cron. of Man.*
1228. About this time Olave, surnamed the Black, brother to Reginald, late King of Man and the Isles, went to the King of Norway: but before his arrival, Haco, King of Norway, had appointed a certain nobleman, called Huspac, (believed at this time to be the son of Owmund, but who afterwards turned out to be a grandson of *Somerled* by his son *Dougal*,) to be king of the Sodorian islands (the Hebrides and Man), and named him Haco. This Haco, accompanied with Olave,

Godred Don, the son of Reginald, and many Norwegians, came to the isles ; but in taking a certain castle, in the isle of Boot (Bute), Haco-Uspac was killed with a stone, and buried in *Iona*.—*Ibid.* & *Anecdotes of Olave the Black*.

“ About 70 feet south of the chapel is a red unpolished stone, beneath which lies a king of France.” Of this king, as we know not who he was, we may with the poet say,—

“ How loved, how valued once, avails thee not ;
To whom related, or by whom begot :—
A heap of dust alone remains of thee :
'Tis all thou *art*—and all the proud *shall be* !”

I shall now proceed to give the names of a few of the Chiefs and Chieftains, whose lives were fully as chivalrous and romantic as those of their kings.

They were the spirit of night, which carries the collected blast of heaven in his fist when he intends to pour it on the groves of Morven. The oaks hear its sound at a distance, and, trembling for its approach, already shake their leaves.

CHAPTER VIII.

BRIEF SKETCHES OF THE CHIEFS AND
CHIEFTAINS BURIED IN IONA.

To speak in *detail* of *all* the Chiefs and Chieftains whose remains slumber in Iona, would inevitably lead to something like a *history of the Clans*. This I will leave to Gregory of Edinburgh, whose forthcoming work will, I have no doubt, throw into the shade all its predecessors and rivals, and content myself with merely giving the *root* of each. Dean Munro, already quoted, says,—

“ Within this sanctuarie also lye the maist pairt of the Lords of the Iles, with ther lynage.”

Tomb of the Lords of the Isles.

Of this renowned clan it is unnecessary for me to say any thing. The grandeur and antiquity of MACDONALD has been already fully recorded. His succession in a direct male line for twenty-one generations

is deduced in Douglas's peerage, page 357. Macdonald has enjoyed not only the highest titles and dignities of which subjects of olden times were capable, but even that of *King of the Isles*; and was often treated as such by Kings of England and France, and sometimes by Kings of Scotland, *nolens volens*.

“ When Celt meets Celt, then comes the tug of war.”

Donald, Lord of the Isles, raised in 1411, in his own isles, 10,000 men, at the head of whom he gave no cold reception to the Earl of Mar, at Harlaw. Of the martial achievements of this clan, indeed, we have several records, so far back as a century before the nativity of Christ. *Colla Bhuathais*, *Gille-Bride*, *Somhairle*, *Donald*, and a thousand more, are names well known in history.

'Smairg nàmhaid d'an nochd iad, “ *fraoch*,
Long, *Leomhann*, *craobh*, ‘*slamh-dhearg*!’”

Tomb of the Macleans.

“ A Maclean of Coll appears in armour, with a sword in his left hand. A Maclean of Duairt, with armour, shield,

and two-handed sword. And a third of the same name, of the family of Lochbuy; *his* right hand grasps a pistol, his left a sword.”
—*Pennant*.

This tribe is Norman. I cannot, for my part, give much of their history beyond Geraldo, or Gerald,* a principal officer under William the Conqueror, in the conquest of England, 1066. Maurice Fitzgerald, grandson to this Gerald, was sent to Ireland in 1169 by Henry II., or more properly by Strongbow, to the aid of Diarmaid MacMurcha, King of Leinster, against the Ostmen or Danes, when, with a handful of men, he conquered *Dubhlinn* (Dublin) and the east of Ireland, which, according to compact, MacMurcha resigned in favour of King Henry. Henry, however, hurried back to the peculiar field of his delight, Normandy, leaving Dublin under the government of Fitzgerald, Fitzstephen, and Hugh de Lacy. Strongbow, some years after, got a grant of Leinster;

* The bards, I know not upon what authority, trace them to a king of Gaul: e. g.

“ Craobh ar sinns’reachd, scha chrìon’ on d’thainig
Gum bu shliochd Rìgh sibh c chrìoch na Spàine.”

J. MacAilein.

but his family becoming extinct, that of Fitzgerald succeeded. They were by this time divided into two families, the Earls of Desmond and Kildare. Of the Desmond family, seven brothers were called to England in the time of Queen Mary, but they never found their way back. The house of Kildare took root and flourished gloriously. We find them sometimes the champions of Dublin, sometimes her viceroy—at one time favoured, at another time suspected. Gerald, the eighth Earl, if I well recollect, of Kildare, was another *Lachin mòr*, rather ungovernable and inclined to *over* rule. Frequent complaints were made to King Henry VII. against him; all agreeing in this, namely, “That all Ireland could not govern him.” Which complaint the king met with—“Then shall that man govern all Ireland.” And so it was. He was forthwith graced with the sword of state, and created Lord-Depute. This man’s son, being once *suspected* of taking too much upon him, was called to England to answer to the Board of Council. Here Cardinal Wolsey, among other things, ironically called him *King of Kildare*. Our hero’s reply is worthy of being

recorded: “ I marvel greatly, my Lord, that one of your Grace’s wisdom should appropriate so sacred a name to so wicked a thing ! But, howsoever it be, my Lord, I would you and I had changed kingdoms but for one month: I would gather up more crumbs in that space than twice the revenues of my poor Earldom. But, my Lord, hold you, and upbraid not one with so odious a name.—I slumber in a hard cabin, when you sleep in a bed of down—I scerve under the cope of heaven, when you *are* served under a canopy—I drink water out of my cap of steel ; you drink *wine* out of golden cups—My horse is trained to the field ; *your* jennet is taught to amble—You are *graced* and kneeled unto, but I find small grace with our Irish borderers.” Whilst he was thus parleying with his foes in London, false tidings were brought to his son, Lord Thomas, that his father had been committed to the tower and beheaded. Upon hearing this, Lord Thomas summoned together all the men-at-arms he could collect—rode through Dublin in martial array—crossed the river Liffey, and proceeded, supported by the shouts of his followers, to St. Mary’s Abbey,

where the privy council was just sitting. Here he presented himself, and casting the sword of state on the table, addressed them thus—(The speech loses in the translation:)—“ This sword of state is yours, not mine—I received it with an oath—I used it to your benefit—I should stain my honour if I turned the same against you. Now I have need of my *own* sword, which I dare trust. As for your sword, it flattereth me with a painted scabbard, but it hath been bathed in the Geraldines’ blood! Save yourselves, therefore, from us, as from open enemies. I am none of Henry’s deputies—I *am his foe!*” Here follows a long history. Suffice it to say, that Thomas, after no child’s-play execution, was villanously betrayed in his own fortress of Maynooth, and the family scattered. One of them escaped to France, whence he had to fly to Flanders, and thence to Italy, where he experienced the protection of his kinsman, Cardinal Pole. He fought against the Turks in the service of the Knights of Malta, and became Master of Horse to the Duke of Tuscany. On the death of Henry VIII., he returned in disguise to England, where being at a ball, Mabel, the daughter of

Sir Andrew Brown, fell in love with him. Interest was now made with the young monarch, who generously restored Fitzgerald to his honours and estates, which his successors, I believe, hold to this day. It was during this, or a similar commotion, probably, that *Gilleán* and *Cailein*, two brothers' sons of the Earl of Kildare, fled to Scotland, and landed in Mull. Gilleán soon found grace in the eyes of Maedonald, King of the Isles. We find him, at the head of his dependents, at the battle of Largs, under King Alexander III., the battle which extirpated the Danes, Haco being defeated with an army of 20,000 ! Gillise Macgilleán, *i. e.* the son of Gilleán, (abbreviated Mac'leán) fought at Bannockburn, under Bruce. *Eachan ruadh nan cath*, son of Lachlan Lùbanach, son of Iain Dubh, son of Gillecolum, son of Gillise, son of Gilleán, commanded as Lieutenant-general, under the Earl of Ross, at the battle of Harlaw in 1411. Heotor, the 9th of Duairt, at the head of his clan, accompanied King James IV. to the fatal field of Flodden, where he sacrificed his own life to save that of his royal master.

What shall I say? Time would fail me to tell of *Lachin Bronnach*, *Eachan Ruadh's* son; of *Iain Garbh*, son of *Lachin Bronnach*; and of a countless number of Hectors and Lachlans, down to Hector the sixteenth generation, who distinguished himself at the wild battle of Inner Keithing.* But, alas!

The grey hills know them not,—the hunter's shieling
Stands lone and desolate upon the bray:
The sons of song,—the hearts of worth and feeling,
The stately of the glens, have pass'd away!

The Tomb of Maclean of Coll.

“A Maclean of Coll appears in armour, with a sword in his left hand,” &c.—*Pennant*. Of the warriors who rest here, I need only inform the visitor, that they were descended from *Iain Garbh*, son of *Lachin Bronnach* of Duart; the seventh generation in a direct male line.† Their souls were not the little souls that, like a vapour,

* “Thuit Eachunn Ruadh ann an Inner Chéit ein,
Le 'sheachd ceud déug d'a threun fhuil dhirich.”
Iain MacAilein.

† “Tighearna Chol' tha mi 'g ra'tin,
Eoghan Og, is chan àicheam dhuibh ainm;
Sar Leathanach priscil,
De na h-uaislean a chinn o Iain Garbh.”
J. Macilleán.

hover round the marshy lake, which fears to ascend the green hill lest the winds meet it there. They were the stream of many tides against their country's foes, but like the gale that moves the grass to those who asked their aid.

The Tomb of Maclean of Lochbuy.

“A third of the same name, of the family of Lochbuy; his right hand grasps a pistol, his left a sword.”—*Pennant*.

This *ceatharnach*, most conspicuous in death, was still more so in life. What Highlander that does not know the life of *Eoghan-a-chinn blig*! I may not, however, condescend upon particulars. Let it suffice to inform the traveller, that the warriors who repose here were from *Eachunn Regunnach*, son of *Iain Dubh*, the fourth generation from *Gilleann*, and brother to *Lachin Lubanach*, of whom the *Duairt* family, already described, are descended. In war they were also distinguished. Their own bards represent them in battle as, “growing in their place like a flood in a narrow vale;” or, “a whale whom all his billows follow.”

Iona continued to be the sepulture of the Macleans till a very recent epoch. Their bards, even in the 18th century, make it a matter of regret when any of the chiefs missed being interred here,—*e.g.*

“ Gur a goirt leam r’a chluinntinn,
Nach tug sibh ’ur n’ ionndrainn
Do dh’ *Ii* mar ri ’mhuinntir,” &c.

Gaoir nam ban Muileach.

Thus, likewise another bewails,—

“ Nach tug iad do dh’ *Ii* thu,
Mar ri sinns’reachd do shean’a’r.”—*M. ni’ Lachin.*

Mackinnon’s and Macquarie’s Tomb.

“ Within this sanctuary also lye the maist pairt of the Lords of the Iles, with ther lynage. Twa Clan Leans, with ther lynage: *M’Kinnon* & *M’Guarie*, with ther lynage,” &c.—*Dean Munro.*

Traveller ! to give you the root of those who enrich the dust of this tomb, I shall require to bespeak your patience. The Mackinnons and the Macquaries are the same race. They are both of the Alpinian family, who, from 834 till the death of Alexander III., 1285, swayed the Scottish sceptre. Kenneth the Great, the 69th king, took the patronymic of Kenneth

MacAlpine from his brave but murdered father, King Alpin. King Alpin's third son was called Prince Gregor, the head of that clan. Prince Gregor had a son called *Donn-Gheal*, latinized Dongallus, who in his turn had a son called *Findan*, or *Fingon*; and this is the root of that princely tribe the Macfingans, or Mac-kinnons. James M'Gregor, of that ilk, entered into a bond of friendship with L. Mackinnon, anno 1571, whereby they, "as descended of two brothers of auld descent," bound themselves, by their oaths and subscriptions, to be perpetual friends to each other, "under all hazard of disgrace and infamy." A verbatim copy of the bond may be seen in Douglas' *Baronage*, p. 497.*

Macquarie takes his patronymic from *Gorrie*, corrupted Godfred, *second* son of Prince Gregor. Allan, the third genera-

* Douglas was in error as to the true date of this bond, which I am informed was in 1671, just a century later than the date assigned by Douglas.

This seems the proper place to mention, what I have just been informed of, that in the year 1606, the chiefs of Mackinnon and Macnab entered into a similar league, and on the same ground of mutual descent from one individual.'

tion of this surname, was cotemporary with *Gillean*, and fought under King Alexander III. at the memorable battle of the Largs. The tomb of the *Righrean Alpineach* is well known in Iona; and, as being the fathers of the royal families of Bruce, Baliol, and Stewart, and also of the Macgregors, the Mackinnons, Grants, Macnabs, &c. the visitor may indulge in very profitable reflection.

“ Their sword was a meteor of heaven—In peace, like the sun when he looks through a silent shower.”

Mackenzie's Tomb.

“ On the other side is the tomb and figure of Abbot Kenneth;—on the floor is the effigy of an armed knight,” &c.—*Pennant.*

This armed knight represents Maekenzie of Kintail, of whom I need only say, that he was descended from Kenneth, son of Colin, which Colin was brother to *Gillean*, and son of the Earl of Kildare, now Duke of Leinster. *Ceanntail*, the family possession in the north, was given by King Alexander to Colin, for his services in the battle of Largs. This tomb the traveller may view with a degree of

apathy ; but the mighty dead are not unknown in song—

“ ’S cinnteach mi d’ar coinneachadh
MacCoinnich mòr Chinn-tail ;
Fìr làidir, dhàna, shomailteach,
De’n fhìor-chruaidh air a’ foinneachadh, &c.”
A. M’D.

Macleod’s Tomb.

“ On the floor is the figure of an armed knight, curiously ornamented, and close to it was *the burying place of M’Leod of M’Leod.*”—*Steamboat Comp.* p. 175.

To find Iona the place of sepulture of Chiefs, who lived, and who, it may be presumed, died also at so great a distance from it, is, of itself, enough to make it a most interesting island. It is now universally acknowledged, that the M’Leods of Scotland were scions of the Norwegian Kings of Man.

Godred Crovan, son of Harold the Black, of the royal family, being appointed sovereign of Man and the Western Isles by King Harold the Imperious, came with a fleet and took possession of this kingdom, *anno* 1066, but the superiority still remained with the Kings of Norway. Godfred left three sons, *Lagman, Harold,* and

Olave, or *Amlave*. This Olave, surnamed the Red, we find king in 1102. He had a daughter who married *Somhairle Mac-Gillebhrìde*, Thane of Argyle, and ancestor of the Macdonalds. Thus things went on, one reigning, another dying, till King Alexander III., with the fierce clans, hurried the Danes out of Caledonia at least. King Olave IV., I think, had, by his third marriage, a son called *Leoid*, of whom *Macleoid*.* This Leoid flourished in the time of the said King Alexander III., and got from Paul, Sheriff of Sky, the land of Herries, &c., and from his maternal grandfather, the Earl of Ross, a part of the barony of Glenelg. He married the daughter of a Danish knight, by whom he got many lands, and two sons, *Tormaid* and *Torcul*, the one progenitor of Macleod of Herries, Dunvegan and Glenelg; the other progenitor of Macleod of Lewis, Assint and Cogach. These two families

* I am informed that there is no authority in the Chronicle of Man for this descent of the Macleods, nor does the name *Leoid* occur in this Chronicle at all,—and that it is much more probable this clan derives its origin from the ancient *Jarls* of Orkney, who frequently effected settlements in the Northern Hebrides, and in whose family *Leoid* or *Liod* was a common proper name.

were ever independent of each other; but since the ruin of the house of Lewis in the reign of James VI., the other house have been styled Macleods of *Macleod*. Lewis is represented by Macleod, or rather *Macgillechallum* of Rasay. Their biography would be long. The Highlander who loves “the light of song” must know a great deal of it,* and must also know that to this day they and the Macleans have been continually crossing the breed.—*Gu’n cinneadh leò*.

Let none of the Macleods deem it strange that this clan has happened to be last on the list. There are as good as they still to name, even Columba, who ought, perhaps, to be first of all. But it is no uncommon thing with man to put last what God puts first.

The Tomb of the Saints.

The first of *the order of Columba* who received a tomb in Iona, was *Oran*. After him that awful spot *Releig Orain* is called.

* “Na Leodaich am pòr glan
Cha b’fhòlach ’ur sìol,
Dream *Rioghail* gun fhòtus
Nan Gòrsaid, ’s nan Sgiath,” &c.—*Iain Dubh*.

The next, for ought I can find, was Columba himself. Lord Buchan informs us that King Aidan, who was pupil to Columba, caused his remains to be interred in the *royal burying-ground*.*

The life of Columba has been given by many hands, yet the plan of this little book demands a brief sketch of it here.

In the character of Columba, talents, learning, and a constant application to study, make a very conspicuous figure; but a still more striking part of it is an early, uniform, and strong spirit of piety. Far from resting in any measure of sanctity, he incessantly laboured and longed after higher and higher degrees of it.

Columba, well aware of the importance of early piety, paid particular attention to the young: Hence, when the Saint makes his appearance, the little children rejoice to see him, and run to meet him to receive his benediction. If only the elder children of the family should be presented to him, he would say:—"Have you not some that are younger than these?" They are all sent for, and little *Eachan Bui'*, (Fair-haired Hector), says Adamnan, when he

* Trans. Antiq. Soc. Vide "Iona."

saw the Saint, ran up to him, and laid his head on his bosom.

Peace, a necessary fruit of the spirit, was a remarkable feature in the life of Columba. At the great council of *Drimceat*, the succession to the throne was left to his arbitration; and when neither clergy nor king could settle a difference between the two sons of *Lugid Lamhdearg*, they came with a numerous train from Ireland to Iona, where Columba reconciled them, and saved Ireland from a civil war.*

Columba, like every one who lives under a sense of the presence of a *righteous* God, was always faithful. Aoidh, King of Ireland, asked him once, whether he thought *he* should be saved? "You have little chance for that," said Columba, "unless you expiate the errors of your past life, by a speedy and sincere turning to God.†" He also, at the risk of his life, excommunicated some of the nobility of the kingdom, *e. g.* the sons of Connel. When any offended himself, he forgave him; when any offended God, he prayed for him.‡

* Ulster Annals, 574; *et* Colgan Vit. 5.

† Colgan Vit. 5ta.

‡ Adam. 3. 16.

Tenderness to the poor was not wanting in the character of Columba. On a certain winter day, which was excessively cold, he was observed to be in great distress, and even to weep like a child. His servant Dermot took the liberty to ask the cause, and got the following answer : “ It is not without reason, my child, that I am sad : my monks at *Durrough* are, at this inclement season, sadly oppressed by Lasrain, who keeps them at hard labour.”* [O God ! thou source of mercy ! have pity upon the poor of *our* day !] His compassion extended indeed to the very brute creation. A crane had one day ventured a flight from some of the remote islands to Iona : by the time it reached the shore, it was so far exhausted, that it alighted in the water. Columba ordered one of his monks to its succour. “ Bring it,” says he, “ to the nearest house ; feed it, and take all the care you can of it for three days, till it recover its strength, and be able to cross the sea again.† But I must desist ;—The fruit of the tree is the best comment upon its quality, and the fruit

* Adam. 1. 29.

† Pinkerton in Adam. 1. 49.

of Columba's life has, for many ages, afforded a harvest of glory for anxious angels to reap.

To mention *all* who followed these would be far too tedious: the traveller may revert to the *Chronicle of events* already given.

Traveller! we shall not certainly quit this famous *Golgotha* without rumination—without self-examination! Here may be read, in very large characters,—the evil of sin,—the nothingness of terrestrial glory,—the certain end of all flesh! Here, too, may be read, but *dimly*, how wise it is to look forward to a Day of Judgment, when the trump of God shall shake, nay rend creation, and ten thousand ages of spirits come to join their rising bodies in order to begin an age eternal!

“ Oir, sèididh e le sgàl cho chruaidh,
 'S gu'n cuir eslàibhte 's cuan nan ruith.”

And, with reference to Iona, we can scarce overlook another couplet of the same poet.

“ 'S bi'dh fathrum mòr a'measg nan cnàmh,
 Gach aon diu dol na àite fein!”

Farewell, Iona! Sure the genius of religion hovers still over thy awful tombs! The visitor is seized with a *charm*—a *holy spell*—a soul-transporting emotion!

If I were a king, my palae should be in thee,—profligacy and oppression should shrink from before me, like a eloud in the day of the sun; but merit should be planted and grow around me, like a tree of Morven in the day of silent rain.

INCH, OR PROPERLY *INNIS* KENNETH.

This island I consider virtually part and pareel of Iona. To overlook it, therefore, would be doing injustee to the antiquary and the man of feeling. “Romanee,” says Dr. Johnson, “does not often exhibit a seene that strikes the imagination more than this little desert, in these depths of western obscurity.”—*Journey*.

“Inch Kenneth,” says Dr. M‘Culloch, “has a elaim on the notiee of every one who visits this eountry. The ruins of Sir Allan Maelean’s house, with the chapel, the cross, and the tombs, are still to be seen.”—*Vol. I. p. 527*.

Innis Kenneth was for eenturies a semi-nary, subordinate on Iona. The histories of the two islands are indeed inseparable. Here, as well as in Iona, are entombed saints and chieftains, especially of the royal race of Alpin. “The ehapel here

is about sixty feet in length and thirty in breadth. On one side of the altar is a bas-relief of the blessed Virgin, and by it lies a little bell, which, though cracked, and without a clapper, has remained there for ages, guarded only by the venerableness of the place. The ground round the chapel is covered with gravestones of Chiefs and Ladies, and still continues to be a place of sepulture.”—*Johnson*.

Although Innis Kenneth had had no college in it, Dr. Johnson’s account of his reception were enough to make it classic ground. So much delighted was he here, that, as the reader may recollect, he composed a Latin poem upon the occasion.—Of this poem, I got, before I had conceived the thought of writing these pages at all, a free *translation*, from the polite and most accomplished Sir D. K. Sandford. I think I may use the freedom to submit it to the reader, without the ceremony of asking liberty of that giant of liberty. But in order to the better understanding of it, I may first refresh the reader’s memory, in the Doctor’s own words :—“ The island’s only inhabitants were Sir Allan Maclean, and two young ladies, his daughters, with their servants.”

And again, a little farther on :—“ In the afternoon, Sir Allan reminded us that the day was Sunday, which he never suffered to pass without some religious distinction, and invited us to partake in his acts of domestic worship ; which, I hope, neither Mr. Boswell nor myself will be suspected of a disposition to refuse. *The elder of the ladies read the English service.*” This paves the way for the poem.

“ GLASGOW COLLEGE, Jan. 29, 1833.

“ SIR,—I am not quite sure, from the terms of your letter, whether you wish the lines by Johnson, to which you call my attention, and which are to be found in Boswell’s Journal of the Tour to the Hebrides, to be translated by me into prose or verse. Perhaps the best way is to give you a version in each.

Insula Sancti Kennethi.

Parva quidem regio, sed religione priorum

Nota, Caledoniæ panditur inter aquas, &c. &c.

INCH KENNETH.

PROSE.

‘ A spot, small indeed, but famous for the piety of its former inhabitants, appears amid the Scottish waves ; where Kenneth is said to have reclaimed by his voice fierce tribes, and to have untaught them

the worship of false gods. Hither borne over the green seas with gentle course, I desired to learn the novelties of the place. There Maclean reigned in a lowly shed—Maclean, ennobled by great ancestors. One cottage contained, together with their father, two maidens, whom love might fancy goddesses of the waters : Yet did not they lurk, an uncultured race, in chill caverns, such as the savage dweller on the Danube possesses. There were not wanting the soft solaces of a leisurely life — whether books or the lyre. That day hath dawned, which those who are instructed in the law of Heaven, bid human hopes and cares flee far from them. Amid the murmurs of Ocean, the offices of sacred worship ceased not to be observed ; here also piety has met with observance. What although a woman turned the pages of the Book of the Priest !—’Tis the pure breast that makes prayers legitimate. Whither do I wander further ? That which is everywhere sought for is here ;—here is safe repose—here, too, is honourable love.

“ I will now endeavour to versify it.

Scarce spied amid the West-sea foam,
Yet once Religion’s chosen home,

M

Appears the isle, whose savage race,
 By Kenneth's voice, was won to grace.
 O'er glassy tides I thither flew,
 The wonders of the spot to view.
 In lowly cottage, great Maclean
 Held there his high ancestral reign,
 With daughters fair, whom love might deem
 The Naiads of the Ocean-stream :
 Yet not in chilly cavern rude,
 Were they, like Danube's lawless brood ;
 But all that charms a polish'd age,
 The tuneful lyre, the learned page,
 Combin'd to beautify and bless
 That life of ease and loneliness.
 Now dawn'd the day, whose holy light
 Puts human hopes and cares to flight ;
 Nor 'mid the hoarse waves' circling swell
 Did worship here forget to dwell.
 What though beneath a woman's hand
 The sacred volume's leaves expand,
 No need of priestly sanction there—
 The sinless heart makes holy prayer !
 Then wherefore further seek to rove,
 While here is all our hearts approve,—
 Repose, security, and love ?"

D. K. SANDFORD.

This amiable chief, Sir Allan, is buried
 in Innis Kenneth. The thought of the
 great English moralist joining the High-
 land Chieftain in the praises of God, in this
 sequestered little island, and the " harp-
 sichord," is indeed *a romantic thought*.

I do not by any means deem it foreign
 to my purpose to give here

*A few extracts from an Album kept for
 several years at the Sound of Ulva Inn,
 for Visitors to Iona and Staffa.*

As I am writing of the "mighty dead,"
I shall first give the result of Sir Walter
Scott's visit, viz.

"Staffa, sprung from high Macdonald,
Worthy branch of old Clan Ronald!
Staffa! king of all kind fellows!
Well befall thy hills and vallies,
Lakes and inlets, deeps and shallows! }
Cliffs of darkness, caves of wonder,
Echoing the Atlantic thunder!
Mountains which the grey mist covers,
Where the Chieftain-spirit hovers,
Pausing while his pinions quiver,
Stretch'd to quit our land for ever!
Each kind influence reign above thee,
All thou lovest, and all that love thee!
Warmer heart, 'twixt this and Jaffa,
Beats not, than in breast of Staffa."*

*Lines written in the Cave of Fingal, by James
Hogg, Esq. the Ettrick Shepherd.*

Dark Staffa! in thy grotto wild,
How my rapt soul is taught to feel!
Oh! well becomes it Nature's child
Now in her stateliest shrine to kneel!
Thou art no fiend's nor giant's home—
Thy piles of dark and dismal grain,
Bespeak thee, dread and sacred dome,
Great temple of the Western Main!
The airy harp is heard in thee
Sounding its holiest lullaby,
For in thy vaults the mermaid sings,
And the sea-bird's note responsive rings,
As the hymn of the wind and the ocean's roar
Are heard in thee for evermore.

* Sir W. Scott was, on this occasion, accompanied by Lady and Miss Scott, and several distinguished personages. The same day, Baron de Constant from Switzerland, and William Prince of Orange, visited Staffa and Iona.

Tho' other wonders meet my eye,
 Yet never from my mind shall fly
 Thy arches, cavern'd, green, and torn,
 On Nature's gifted columns borne—
 Rude as they be, yet firm and sure,
 They prop the wild entablature,
 And round each copse and architrave,
 In awful murmurs weep and rave,
 Thy whole of Nature's grand turmoil,
 When billows burst and caldrons boil,
 Thro' portals stern of pavements riven,
 Unmoved by architect of heaven,
 Thro' darken'd domes and dens of wonder,
 And caverns of eternal thunder !

This sounded very well in the cave ;
 but it would seem from the same Album,
 that the “ Shepherd,” after settling with
 Donald for his time and boat, was in a less
 sublime mood :—

I have sail'd round the creeks and the headland of Mull ;
 Her vales are uncultur'd, unhallow'd, and weedy ;
 Her mountains are barren—her haven is dull ;
 Her sons *may* be *brave*, but they're cursedly greedy.

These lines were seen next day by a *son*
 of *Morven*, who happened to be visiting
 Staffa and Iona, and who wrote the fol-
 lowing gentle advice underneath :—

“ Ah ! Shepherd of Ettrick ! why sorely complain,
 Tho' the boatmen were greedy for grog ?
 The beauties of Staffa by this you proclaim
 Were pearls cast away on a *Hog* !”

FINIS.

