

HIGHLAND REGIONAL COUNCIL



FIELD MONUMENTS

ARCHAEOLOGICAL SITES AND MONUMENTS RECORD

1 SITE CODE									
H	N	H	4	1	N	W	0	0	5
2 NGR		3 QUAL							
N	H	4	2	0	3	1	6	7	3
6 SITE NAME									
I	N	V	E	R	M	O	R	I	S
T	O	N							

4 DISTRICT INVERNESS			5 PARISH URQUHART GLENMORISTON			10 GENERIC TYPE WELL, HOLY		
7 AREA STATUS	8 SITE STATUS		9 REGIONAL STATUS			14 PERIOD/DATE EM		15 DATING METHOD TYP
11 CONCORDANCE OS NH 41 NW 3 NMR	12 FORM STANDING STRUCTURE		13 DIMENSIONS			18 SHAPE		
16 RELATIONSHIP OF ELEMENTS			17 CONDITION FUNCTIONAL			19 THREAT AND DATE		
20 LAND USE ENCLOSED LAND				21 GEOLOGY				
22 SOILS				23 VEGETATION				
24 HYDROLOGY/DRAINAGE			25 RELIEF VALLEY FLOOR		26 ASPECT 360°		27 ALTITUDE 13=14m OD	

28 EXCAVATION (EXCAVATOR: DATE: EXTENT: QUALITY)	
29 BIBLIOGRAPHY (AUTHOR: DATE: TITLE: JOURNAL OR PUBLISHER: VOLUME: DETAIL)	
<ol style="list-style-type: none"> 1. ORDNANCE SURVEY: 1904: 6" MAP 2. ORDNANCE SURVEY: 1971: 1/10,000 MAP 3. ORDNANCE SURVEY: 1871: OBJECT NAME BOOK: 21: pp33+35 4. ROSS, J: 1882: TRANS. INVERNESS, SS & FC.: VOL. 2: p257 5. MAKAY, WM: 1914: URQUHART AND GLENMORISTON: P 333 	
30 GROUND PLAN NO.	31 GROUND PHOTO NO.
32 SLIDES NO.	33 HR. AP. NO.
34 NMR. AP. NO.	35 OTHER AP. NO.: SOURCE
36 ARCHIVE AND LOCATION	
37 GEOPHYSICAL SURVEY	38 SAMPLES
39 PALYNOLOGY	40 NUMERICAL DATES: RANGE: LAB NO.
41 SMALL FINDS	42 MUSEUM/LOCATION
43 OTHER	

44 NAME & ADDRESS OF OWNER		45 ATTITUDE OF OWNER	
46 NAME & ADDRESS OF TENANT		47 ATTITUDE OF TENANT	
48 ACCESS & RESTRICTIONS			
49 NAME & ADDRESS OF FINDER/RECORDER: DATE		50 RECORDER: DATE HSR: 30.7.1986	51 CHECK: DATE HSR. 4/8/86

52 TEXT
 "At St. Columba's Well is an uniscribed stone slab set up when the well was cleaned out some years previous to 1871." (3) "No trace of the uniscribed stone slab mentioned by the O.N.B. could be found." "NH 4203 1673 'St. Columba's Well'." (2)

Mr James Ross, headmaster of the Merkinch Public School, read notes on sculptured and standing stones of Glenmoriston and Glen-Urquhart. He mentioned that in Glenmoriston, a little below the Inn, and near the left bank of the beautiful Moriston, there stands a rude unhewn pillar or slab at the head of a well, known as St Columba's Well. Legend says that Columba, on his journey to King Brude, rested beside this well, and falling asleep dreamt that his mission would be successful. On awaking he blessed the spot, prayed that the well should never become dry, and caused this stone to be erected in commemoration of his dream.

(4)

In the immediate vicinity of its site is Columba's Well—

Fuaran Cholumchille—a holy fountain noted for many centuries for its remarkable curative properties. The origin of its renown in Christian times is probably found in Adamnan's pages. "While the blessed man [Columba] was stopping for some days in the province of the Picts, he heard that there was a fountain famous among this heathen people, which foolish men, having their senses blinded by the devil, worshipped as a god. For those who drank of this fountain, or purposely washed their hands or feet in it, were allowed by God to be struck by demoniacal art, and went home either leprous or purblind, or at least suffering from weakness or other kinds of infirmity. By all these things the pagans were seduced, and paid divine honour to the fountain. Having ascertained this, the Saint one day went up to the fountain fearlessly; and, on seeing this, the druids, whom he had often sent away from him vanquished and confounded, were greatly rejoiced, thinking that he would suffer like others from the touch of that baneful water. But he, having first raised his holy hand and invoked the name of Christ, washed his hands and feet; and then, with his companions, drank of the water which he had blessed. And from that day the demons departed from the fountain; and not only was it not allowed to injure any one, but even many diseases amongst the people were cured by this same fountain, after it had been blessed and washed in by the Saint." The fountain which the Saint so blessed and washed in may, without any undue straining of the imagination, be identified with his Well at Invermoriston. That spring has, despite his rebuke, continued to be in a sense worshipped until our own time, and searchers after health may not even yet have entirely ceased to sprinkle themselves with its water, and to leave their little offerings by its side.

(5)