

Ecclesia de Innerasfran et de Loghbren [Lochbroom]	iiij marc. et dimid. et xl d.
<u>Ecclesia de Lemmelare [Lemlair]</u>	iiij marc. v s.
Ecclesia de Logynmethet [Logie Easter]	xix s.
Ecclesia de Alnesse	xx s.
Ecclesia de Cultudyn [Cullicudden] ¹	xviiij s. iiij d.
Ecclesia de Conteyne [Contin]	xxj s. iiij d.
Ecclesia de Fotherdyn [Fodderty] et de Ederdouer	v marc.
Ecclesia de Taruedal [Tarradale] ²	x s. viij d.
Ecclesia de Keltire [Kiltearn]	xx s.
Ecclesia de Kelmormethet [Kilmuir Easter]	xx s.
Ecclesia de Neuoth et de Roskeuene [Newnakle and Rosskeen]	xxxij s.
Ecclesia de Dingenale [Dingwall]	xxiiij s.
Ecclesia de Anagh [Avoch] est Abbatis de Kynlos	nichil.
Ecclesia de Kyncardyn	xxj s. iiij d.
Ecclesia de Loghcarn [Lochcarron]	dimid. marc.
Ecclesia de Gerloth [Gairloch]	dimid. marc.
Ecclesia de Logalche [Lochalsh]	xxij s. viij d.
Ecclesia de Ablecrossè [Applecross]	viij s.
Vicarius de Anagh [Avoch]	j marc.
Vicarius de Fotherchyn [Fodderty]	viij s.
Vicarius de Neuoth [Newnakle]	xj s. iiij d.
Vicarius de Logynbrid [Logie Wester]	vj s. viij d.
Vicarius de Tain	x s. viij d.
Vicarius de Nigge	x s. viij d.
Vicarius de Kelmormethet [Kilmuir Easter]	v s. iiij d.
Vicarius de Vthercham [? Edderton]	vj s. viij d.
Vicarius de Roskeuen [Rosskeen]	vj s.
Vicarius de Kylmor Australi [Kilmuir Wester]	x s.
Vicarius de Siethye iuratus [Suddy]	xij d.

¹ Now united with Resolis. (*Fasti*, vii. 18.)

² Also called Kilchrist. United with Urray. (*Fasti*, vii. 48.)

Baliol and his wife Devorgilla in 1268. It was confirmed to the uses of the canons as a chapel properly belonging to the abbey, by Gameline, bishop of St. Andrews later that year (*Dryburgh Liber*, nos. 9-13, 265, 279). The chapel was thereafter to be served by two chaplains, but by 1318, this had been reduced to one chaplain, the church apparently still being served in this way at the Reformation. Both parsonage and vicarage teinds were then set by the abbey, which paid a pension from these fruits to the priory of Whithorn, which in 1426 had taken over certain rights possessed by Kilwinning since 1222 (*Ib.*, nos. 84-9, 293, App. no. xii; Assumptions, 193, 193^v, 196^v; *Thirds of Benefices*, 278).

Laurencekirk (St. Andrews, Mcarns):—See Conveth.

Laxavoc (Orkney).

United with Delting and Olnafirth in the sixteenth century, the bishop of Orkney possessed half the corn teind of the parsonage, the residual teinds being the vicar's (*PSAS*, vol. lxiv. 307).

Lecropt (Dunkeld, Fife and Strathearn).

As compensation for the loss of the half fruits of Kinclaven (q.v.) this church was granted to the uses of Cambuskenneth in 1260 by Richard, bishop of Dunkeld, both parsonage and vicarage to be annexed and church to be served by a chaplain (*Camb. Reg.*, no. 184). Difficulties arose over the service of the church in 1394/5, and a vicarage pensionary appears to have been erected before the Reformation (*Ib.*, no. 17; *RMS*, vii. no. 1222; *Thirds of Benefices*, 15; *RSS*, lxxv. 77).

Legerwood (St. Andrews, Merse).

Granted to Paisley by Walter Fitzallan 1165 × 73, this was confirmed by Richard, bishop of St. Andrews (1163 × 73) and his successors to the uses of the abbey (*Pais. Reg.*, 5-7, 116-120). The parsonage thereafter remained with the abbey, a vicarage perpetual having been instituted by the early thirteenth century and so continuing (*Ib.*, 117-18; Assumptions, 196; *RMS*, v. no. 2070).

Leinyic:—See Kirkintilloch.

Lemlair (Ross).

Also known as Lumlair, the garbal teinds of this church were assigned to the prebend of the archdeacon of Ross, along with those of Fodderty, Killearnan and Logie-Wester, by Robert (I), bishop of Ross (1236 × 38) (*Vel. Mon.*, nos. lxxx, xcvi). On the re-erection of the chapter of Ross in 1255/6, Lumlair and Logie-Wester were disjoined from the archdeaconry, the parsonage of Lumlair, which in 1274 was separately assessed from the vicarage, evidently being erected into a prebend of the cathedral at this time. Proof, however, is lacking until 1437, after which date it continued as a prebend, while the cure was a vicarage perpetual (*Ib.*, no. clxxxii; Cameron, *Apostolic Camera*, 116; *SHS Misc.*, vi. 50-51; *Munro Writs*, no. 110; Assumptions, cited *OPS*, II. ii. 482; *RSS*, iii. no. 2687; *Ib.*, l. 60, 73; li. 14).

Lempitlaw (Glasgow, Teviotdale).

Granted with all its teinds to the hospital of Soutra by Richard Germynne (1221 × 38), it remained thus annexed until the successful union of that hospital and its revenues to Trinity College, Edinburgh in 1460 (*Midlothian Chrs.*, 22, 58-61, 63-71). Both parsonage and vicarage revenues were then appropriated, along with those of parish of Soutra, to the provost of Trinity College, who maintained a vicar pensioner to serve the cure (*Ib.*, 65, 107, 252; *RMS*, v. no. 1262; Assumptions, 131.)

KILTEARN.

Kiltearn—Kiltierny 1227, Keltyern 1296 ; G. Cill-tighearn. Usually explained as 'Lord's Kirk,' either in the sense of 'Church dedicated to the Lord,' or from some early chief of the Munros having been buried there. As for the first of these explanations, there seems to be no parallel for such a dedication, though we find indeed Cill Chrìosd. As to the second, the burying-place of the family of Fowlis, from the earliest times of which we have any record, was in the Chanonry of Ross, and it is in any case extremely improbable that the church should receive its designation from the burial of a chief. A third theory is a dedication to St Ternan, who is supposed to have been a contemporary and pupil of Palladius. This also is unsatisfactory, for though Ternan's name is preserved in Banchory-Ternan, dedications to him are extremely rare, and, moreover, it is difficult to see how Ternan would suit the phonetics, for the last syllable, '-an,' could hardly have been dropped. The most feasible explanation is a dedication to Tighernach. Cf. Kiltierny in Ireland with Kiltierny 1227.

The parish includes in its western part the old parish of Lumlair ; Lemnelar 1227, Lymnolar and

Lumlar 1548; G. Luim na làr; luim, locative of lóm, a bare surface; làr is most probably genitive plural of làir, mare; làr, the ground, not being suitable in respect of meaning and gender. Names from the various words for 'horse'—each, capull, mare—are very common, arising from the old practice of keeping the horses on a pasture by themselves; cf. Glenmark, Glenmarkie, Ardingcaple, Kincape, Caplich, Dalneich. The church of Lumlair, according to the Old Statistical Account dedicated to the Virgin Mary, and in modern times known as St Mary's Chapel, stood at Lumlair near the sea-shore. The site referred to is close by the roadside, about two and a-half miles east of Dingwall. The foundations of the chapel are still visible, with an ancient and now disused burying-ground, called Cladh ma-Bhrì (Kilmabryd, Blaeu). This burying-ground is doubtless called after the saint to whom the chapel was dedicated, and who, moreover, from the above well-known modern Gaelic form of the name, could not have been Mary. Blaeu's Kilmabryd suggests Bridget, but her name in Gaelic is always Brìd, never Brì. The only name that satisfies the phonetics is Brìg, later Brìgh. There were at least two Irish female saints so called.

Kentigerna, and her son Fillan. They seem to have come together to the west, founding churches as they went. They are still remembered in the districts of Lochalsh and Kintail in the legends of the people. In that region the Church of Lochalsh is dedicated to St. Congan, that of Kilillan to St. Fillan, while a somewhat difficult derivation connects Kentigerna with an old burying-ground in the parish of Glenshiel. Nearer home we have Kilchoan, the Church of Congan at Mountrich and Kiltearn, which may have been associated with Kentigerna, or more probably was the Church of Tighernac, a saint whose death is recorded in A.D. 548, a pupil of Candida Casa, the headquarters of Saint Ninian. Kilchoan with its burial ground was destroyed by the cutting of the railway line to the north. Persons whom I remember as a boy recalled burials there. I have seen somewhere a Papal note dated round about 1450, complaining that such a large town as Dingwall was without a Parish Church. Kilchoan may have acted as the Parish Church of Dingwall, as the Peffery had long ere this been bridged by Robert de Munro the Baron of Fowlis, and it is not obvious otherwise why there should have been a burying-place there, in such close contiguity to Dingwall and another further north below Lemlair.

About the commencement of the mission of Columba, another Saint had visited Ross. Moluog, who died in 577 had during his lifetime founded many churches throughout the Highlands. His chief foundation was the Monastery of Rosemarkyn or Rosemarkie. His name also survives in Dochmoluog, near Fodderty, the davach or piece of land dedicated to Moluog. Moluog belonged to that party in the church which insisted on adhering to the old Celtic customs and opposed the innovations of Rome. This change gave in the East an entirely fictitious importance to the later Saints.

Among these later ecclesiastics was Curadan, or Quiritimus, in Latin, who has been, I think, conclusively

coast minister, reprimanded for non-attendance, explained that he had several rivers to cross which were in flood and there were no roads or bridges. One would think a good enough excuse. Another ingenious gentleman hard-pressed for an explanation of his absence, seriously states that "he had taken a dose of physick and could not come." Interesting though it is, the study of Church records is apt to give an erroneous impression of life. The learning of Macrae, who was said to be more fit for a Professorship than for a Parish, is conspicuous by its absence from the minutes, and the undoubted piety of Hogg is not fairly represented by the "shameless lying" attributed to him by his opponent. The same may be said with truth of the Session records, which show the side of life more properly belonging to the Police Court, though they give quite an interesting and humorous view of the relations of ministers and people.

Dingwall was supplied after the Reformation by a Reader or person qualified to read the Scriptures and Knox's liturgy, but unordained. The first ordained minister had also under his care Lemlair, Urray, and Contin, or about one-quarter of Ross-shire. The successor of the Second Macrae in 1716 was of the family of Tulloch, the others all appear to have been strangers. Dr Stewart, who was Parish Minister from 1805-1820, is remembered as the author of an excellent Gaelic Grammar.

The following is a list of the Parish Ministers of Dingwall after the Reformation:—

1574 Mr Walter Ross, Reader.

Donald Adamson removed from Urray and had Urray, Lemlair, and Contin, as well as Dingwall, under his charge. He returned to Urray prior to 1685.

1585 John McLanovin.

1594 John MacKenzie, A.M. Died prior to 1620.

Murdoch MacKenzie, A.M. Deposed 1639.

1640 John MacRae, A.M. Died 1673.

1674 John MacRae. Translated from Kilmorack. Died 1704.