

II.

THE INCIDENCE OF SAINTS' NAMES IN RELATION TO SCOTTISH FAIRS. BY SIR JAMES BALFOUR PAUL, C.V.O., LL.D., F.S.A. SCOT.

The subject of Scottish Fairs in general has not received much attention from the student of past-time institutions, and the following notes, which do not pretend to be exhaustive even in regard to the special subject with which they deal, may perhaps incite someone better qualified than I am to go into the matter more thoroughly. Fortunately, we have a very valuable foundation on which to build. Some time before 1888, a Royal Commission was appointed to inquire into the subject of market rights and tolls within the United Kingdom, and the Commissioners during the ensuing years published a series of volumes dealing with the minutes of evidence taken before them, statistics regarding the various markets and fairs, and their reports thereon. These bluebooks extend to fourteen large folio volumes: in vol. vii., issued in 1890, there is an appendix by Sir James Marwick, then Town Clerk of Glasgow, containing a list of the markets and fairs now and formerly held in Scotland, with notes as to the charters, Acts of Parliament, and other documents by which the right to hold them has been conferred. In the case of the more modern fairs, and even in some of older date, no saint's day is mentioned, the date being merely given as the second Tuesday in August or some such day. Altogether nearly 900 places are mentioned in which fairs are or were held, and of the latter some 311 are specified to have been held on the anniversary day of some particular saint. It is with the object of not letting this interesting collection of information, which it must have cost a great deal of labour to compile, be lost sight of, that this little paper has been prepared. Prefixed to the list is a learned introduction in which Sir James Marwick traces the rise and progress of fairs from the earliest times down to the present: it extends to ten folio pages in double columns.

For the present purpose it is only necessary to glance very briefly at the historical portion of the subject. Fairs have been held since times of immemorial antiquity: their origin, like that of most other institutions, is to be found in the East; but all over the world, both in civilised and savage states, the holding of fairs was a distinguishing feature in the social life of the people. They sprang up quite naturally, because wherever large numbers of persons were drawn together at fixed times for purposes of business, or religion, or pleasure, an inducement was offered to the merchant and pedlar to supply the wants of the assembled

multitude. Some of these Eastern fairs still exist; that at Hurdwar in India, on the upper course of the Ganges, is attended by from 200,000 to 300,000 persons annually, and large quantities of merchandise and immense numbers of cattle, horses, sheep, and camels are sold at it.

Passing over foreign countries and coming to England, there is little doubt that fairs of some sort existed in Saxon times, but it was only after the Norman Conquest that they began to be an important feature in the national life. The right to establish markets and fairs was one of the royal prerogatives, and fairs existing by prescription were presumed to have been so established. It was granted largely to religious houses, but often also to feudal lords and towns. The grantee of the privilege of holding a fair was usually authorised to exact: (1) tolls or reasonable charges on the sale of articles sold, or exposed for sale, in the fair; (2) stallage or payment for liberty to erect stalls; (3) package or payment to the owner of the soil for leave to break it up for the erection of booths or stalls. There was attached to the fair a court of "piepowder" or dusty feet, which administered justice in the case of disputes between buyer and seller, and generally kept order in the fair. The lord of the fair was bound to provide a pillory or other means of correction for the punishment of offenders. As time went on, fairs grew greatly in importance, and in 1792 it was calculated that about 3760 fairs were held in upwards of 1700 places in England. After this they rapidly decreased, and in 1888 fairs were held only in about 860 places.

In Scotland fairs existed from a very early period. We find William the Lion granting to Jocelin, Bishop of Glasgow, some time between 1189 and 1198, the right to hold a yearly fair to last eight days from the octaves of the Apostles Peter and Paul (6th July). This is, I suppose, the origin of the Glasgow Fair, which still flourishes, or at least forms an excuse for a week's holiday at that period of the year. And Alexander III., on 2nd December 1273, granted to Aberdeen the right of holding an annual fair for fourteen days from the Feast of the Holy Trinity. The laws regarding the holding of fairs in Scotland were very much the same in Scotland as in England, and occasionally we find evidence of some French influence in addition. As time went on, fairs grew and multiplied till even the most out-of-the-way village places, the names of which are now quite unknown to the traveller in Scotland, could boast of their annual fair, on however small a scale it might be held, and at one time there must have been about 1000 fairs held throughout the country. But gradually other influences made themselves felt. After the middle of the eighteenth century, Scottish roads began to be very much improved and people could get about much more easily; and with the advent of railways a hundred years later, it may be said that

the high days of fairs were over. Besides, as manners and customs grew more civilised, the clergy set their faces against them, and there are many complaints in the pages of the *Statistical Account of Scotland* of the bad influence that such celebrations had on the morals of the people. The buying and selling of cattle still continued for a time to keep certain fairs on their legs, but the institution by the leading cattle-dealers in the country of auction marts at the various railway centres brought this, too, to a vanishing point. It is well within the memory of many people still living that the Lord Provost and Magistrates of Edinburgh used to go in state to open the Hallow Fair, which was held in the outskirts of the city, and which was in existence certainly before 1447. I do not suppose they do it now, nor do I suppose the fair itself exists. It was going very strong in Robert Fergusson's day, who celebrates it in a poem :

“ Near Edinbrough a fair there had,
I wat there's nane whase name is,
For strappin' dames and sturdy lads,
And cap and stoup, mair famous
Than it that day.”

But, perhaps more than all the above causes, a piece of legislative action in 1846 sounded the death-knell of all fairs. This was the abolition of the exclusive privileges formerly enjoyed by freemen of burghs and members of the Merchant Guild. These had formerly the exclusive right of trading in their respective towns, and it was only on fair days that this right was in abeyance. But this privilege being abolished by the Act of Parliament of that year, fairs became practically valueless, and the right of holding them fell gradually into disuse and disappeared after having served its day.

The early fairs were so much associated with the celebrations of the Church, that it is not surprising to find most of them fixed with reference to the festival day of some particular saint. A parish generally held holiday on the anniversary of the saint to whom its church was dedicated. Special services would be held, and more than the usual average of parishioners would attend these. This would lead also to the attendance of travelling merchants taking the opportunity of the concourse to sell their wares and supply the domestic wants of the people. But we must not push this too far. Fairs were often held on the festival days of saints who apparently had no connection with the locality. Thus we should have expected Aberdeen would have had a St Nicholas fair at an early period, but it was not till 1590 that it was established, the previous fairs being held on the feasts of the Holy Trinity and of St Michael of Monte Tumba. Perhaps this may be explained by the fact that St Nicholas Day falls on 6th December, in the very middle of winter,

and it is obvious that winter saints are at a disadvantage as regards the celebration of the festivals by a fair. But on the other hand, Edinburgh never had a St Giles fair, as might have been expected, though that saint's day falls on the first of September. But this again was just at the time when the crops would be in process of being gathered in and people would be too busy to attend a fair.

Let us see, however, how the saints stand in relation to the fairs in Scotland. I have noted from Sir James Marwick's list and other sources about 317 fairs called after 102 saints; but this does not mean 317 different places, or even 102 different saints, for some towns had four or even more fairs in the year, and several saints were held in honour on more than one day: the Blessed Virgin being commemorated on no less than five of her festivals. She is indeed the most popular of the holy personages who gave their names to fairs, as thirty-one such gatherings in Scotland were held on one or other of her days. Five of these fairs were held on the day of the Annunciation, 25th March—a convenient enough spring fixture; two were held on the Feast of the Assumption, 15th August; and no less than thirteen on her natal day, on 8th September: the Purification, or Candlemas, however, being a winter feast (2nd February), was only honoured in two or three places, Kinloss and Moulin (and possibly Banff); and the Conception, a still more wintry fair, falling as it did in December, in only one.

Next in popularity as a patron saint of fairs comes St Michael the Archangel, who stands with twenty-seven to his credit. His day, no doubt, fell at a convenient season; on the 29th September the harvest might be considered to be at an end, and generally it was a season of rest and refreshment after toil; so it is not surprising that all over the country from Thurso to Kirkcudbright and from St Andrews to Campbeltown fairs were held on his day. But what is surprising is that in a place where there was a special dedication in his honour, such as Linlithgow, no fair should have been held on St Michael's day. In the seventeenth century the burgh had no less than six fairs in the year, the principal one commemorating St. Mary Magdalene, but there was none in honour of the Archangel.

Next to St Michael in point of popularity as a patron of fairs comes St Peter, who is responsible for the name of twenty-five fairs. These, however, were not all on one day: he is commemorated as a prisoner in chains (St Peter ad Vincula) in eleven cases, which is not surprising seeing that this festival fell at Lammastide on the 1st August; either in his own apostolic person or in conjunction with St Paul he gave his name to fourteen fairs, all of which were held on or about 29th June. Part of this popularity may be ascribed to the high position which he held in the

hagiology of the Roman Church, but much of it, I have no doubt, may be put down to a more natural source—the genial season of the year at which both functions were held.

It is curious to find that only eleven fairs of the number under discussion derived their name from the patron saint of Scotland, and still more curious that in only one place, Kirkintilloch, can the holding of such a fair be traced previous to 1600. In earlier times the cult of St Andrew does not seem to have been in great vogue, and local saints were, for reasons not difficult to imagine, much more popular in country parishes than St Andrew. Even in his own cathedral city the first notice of a fair called after him is only in 1614.

St James shares with St Andrew the honour of naming eleven fairs, but he had the advantage of having his festival day at a better season of the year, 25th July instead of 30th November.

All the above-mentioned saints have been scriptural ones; the next in order of popularity is not mentioned in Holy Writ, St Laurence. Why this Spanish saint should have been so popular in Scotland is difficult to understand. Dedications to him have been traced to nearly forty hospitals, churches, and chapels throughout the country. His day was 15th July, and it was commemorated by fairs in ten places; the principal being those at Dunblane (though he does not seem to have been the patron saint of the see) and at Edzell, where for many years there was a curious quadrangular bell called St Laurence's Bell.

St Martin specifically gave his name to nine fairs, but his day (15th November) being one of the half-yearly "term days" in Scotland, many other places had a holiday and fair on that date though they were not specially associated with his name.

The birth of St John the Baptist was celebrated by the Church on 24th June, and we have the record of eight fairs being held on that day; one of them, at Linlithgow, seems to have come down from the days of Robert II. His beheading, the anniversary of which was held on 29th August, was kept in remembrance in two places only: Perth, of which town he was the patron saint; and Lauder—the latter fair being, however, a comparatively modern institution dating from 1670.

St Luke, the beloved physician, is responsible for the naming of seven fairs held on his day, 18th October, of which the most ancient was that held at Aberdeen, which is mentioned in a charter of 1489.

St Maelrubha was, in the matter of fairs, the most popular Celtic saint in Scotland. Coming from Ireland as a young man, he spent most of his life as a missionary priest in Ross-shire. Six fairs are known to have been named after him, mostly in the north of Scotland, but Pitlessie, Fife, held a fair on his day, the 27th August.

St Denis, the patron saint of France, whose festival was held on 18th October, and *St Columba* and *St Marnock* were the titular saints of five fairs each: the latter saint's day fell on 1st March, but it seems to have been more frequently celebrated in October. *St Mary Magdalene* also gave her name to five fairs held on 22nd July, and the occurrence of this saint's name in connection with a fair held at *Fyvie* makes it probable that she was the titular of the Priory of *St Mary* in that parish, though it has usually been attributed to the Blessed Virgin.

The following saints have four fairs each to their credit: *St Catherine of Alexandria*, who was a winter saint, her festival being celebrated on 25th November; *St Margaret of Antioch*, the virgin martyr after whom our Queen Margaret is said to have been named, was commemorated on 25th July; and *St Simon and St Jude* had a joint festival on 28th October.

Twelve saints were titulars of three fairs each; twenty-seven were the patrons of two each; while thirty-nine make but a single appearance in my list. Of the last-mentioned some two dozen are Celtic or native saints. Of foreigners it is easy to understand the selection of some well-known names like *St Bernard*, *St Boniface*, or *St Francis of Assisi*; but what influence accomplished the inclusion of devotees like *St Apollinaris* or *St Constantine*, the Cornish king (not the emperor of that name), is more difficult to determine.

It may be here mentioned that the fairs were not always held on, or even about, the exact date of the festival of the saint celebrated. Thus *Dornoch* originally held *St Barr's Fair* on its proper saint's day, 25th September, but in 1592 it was changed to 15th October because the corn standing "stoukit" was destroyed by the cattle repairing to the fair.

Among the curiosities in connection with fairs may be noticed that held at *Christ's Kirk*, *Kennethmont*, in the month of May. It began at sunset and ended one hour after sunrise next morning. From this it was known as the *Sleepy Market*. About 1759 the proprietor of *Rannes*, who was the lord of the fair, changed it from night to day, but the people were dissatisfied and neglected it altogether.

Another quaint fact we meet with in connection with saints' names and fairs is the occurrence of several purely bogus saints; this of course only happens after the Reformation. These were evidently coined in honour of the laird to whom the right of holding the fair was granted. Thus we find that *Sir George Munro of Culrairie* in *Kinross-shire* had a charter in 1670 authorising him to hold two fairs in that little hamlet: one on 20th June to be called *Munro's Fair*, and another on 24th September to be called *St George's Fair*, the real *St George's* festival being on 23rd April. Amongst the four fairs granted to *Thomas Forbes* of

Waterton in 1695 to be held at Ellon, there was a St Jean's Fair, a St Thomas Fair, and a St Elizabeth Fair, all probably referring to himself and his family. Other similar instances could be mentioned.

I shall not go further into detail, as I should only weary you by repeating a list of names. I have made a synopsis of the various saints and the places where fairs were held in their honour, to which anyone desirous of going more thoroughly into the subject may refer. Such a student will find Sir James Marwick's report, which I have mentioned above, an invaluable assistance, though he does not claim that it is exhaustive. Reference may also be made to the late Mr Mackinlay's excellent volumes on church dedications in Scotland, and to Dom. Barrett's little book on Scottish Saints, from both of which I have obtained additional information.

SYNOPSIS OF SAINTS' NAMES,

With the places in which Fairs named after them were held.

[The figures in brackets after the names of places indicate the earliest year in which mention is made in records of the fair being held. But such mention often indicates a mere confirmation of older rights, and it may well be that the fair has been held from a date much anterior to that given in the text.]

St Adamnan. 23rd September.

Dull.

St Adrian. 3rd March.

Pittenweem (1541).

The Blessed Alexander. 6th August.

Keith.

St Andrew. 30th November.

Glenorchy.

Golspie (1630).

New Keith (1701).

Kirkintilloch (1588).

Old Meldrum (1669).

Perth (1600).

Old Rayne.

St Andrews (1614).

Stornoway (1607).

Strathdon.

Tarvis (1681).

St Andrew the Boy. 7th July.

Glass (1681).

Inverness (1592).

St Angus. August.

Balquhiddy.

St Anne, mother of the B.V.M.

26th July.

Crawfordjohn (1668).

Inveruchil (1686).

Torsukbeg, Mull (1681).

St Anthony. 17th January.

Halkerston (1612).

St Apollinaris. 23rd July.

Inverurie (1558).

St Barchan. 4th August.

Tain (1588).

Kilbarchan.

St Barr (Finbar). 25th September.

Dornoch (1630).

St Bartholomew. 25th August.

Clackmannan (1517).

Scone (1672).

Peebles (1544).

St Boniface. 16th March.

Fortrose (1661).

- St Barnabas.* 11th June.
Crawford (1542).
Drem (1616).
Kildrummy (1593).
- St Boisel (Boswell).* 18th June.
St Boswells.
- St Brandan.* 16th May.
Kilbirnie.
Inveraray (1474).
- St Bridget (Bride).* 1st February.
Kildrummy.
- St Brioc (Broc).* 1st May.
Rothesay.
Coull.
- St Callen.* 28th November.
Rogart (1630).
- St Caran.* 23rd December.
Anstruther Easter (1571).
- St Carden.*
Golspie.
Loth.
- St Catherine of Alexandria.* 25th November.
Kincardine (1541).
Newburgh.
Greenward (1686).
Ballegarno (1695).
- St Catherine of Siena.* 30th April.
Kinlochleven (1541).
- St Constantine.* 11th March.
Dunnichen.
- St Chad.* 2nd March.
Logierait.
- St Clement, Pope.* 23rd November.
Dundee (1491).
Pittenweem (1526).
Burntisland (1573).
- St Columba.* 9th June.
Dunkeld (1512).
Gogo (1595).
Largs.
Inverlochie (1684).
Torsukbeg (1681) [held on 5th March].
- St Comgall.* 9th May.
Durriss (1669).
- St Congan.* 13th October.
Turrieff (1512).
- St Conan.* 28th January.
Glenorchy (1669).
- St Cuthbert.* 20th March.
Ordiquhill (1617).
Ruthwell (1508).
- St David.* 1st March.
Kennoway (1681).
- [This, however, was more likely to have been named after David Bethune of Balfour who got the charter conferring the right to hold the fair.]
- St Denis.* 9th October.
Peebles [1544].
Newmilns, Ayr (1491).
Perth.
Drem (1616).
Rothiemay (1617).
- St Devenic.* 14th November.
Methlic.
Milton of Glenesk.
- St Donan.* 17th April.
Auchterless.
Kildonan (1630).
- St Drostan.* 14th December.
Old Deer.
Rothiemay (1617).
- St Duthac.* 8th March and 30th December.
Tain (1588) held a St Duthac's fair on both these days.
- St Erchard (Merchard).* 24th August.
Kincardine O'Neil (1511).
- St Ethernan.* 2nd December.
Forfar.
- St Fergus.* 18th November.
Wick.
Glammis (1491).
- St Felix, Pope.* 30th May.
Sanquhar (1484).

- St Fillan.*
Killallan.
- St Fotin (Potin).* 2nd June.
Torry, Kincardineshire (1495).
- St Francis of Assisi.* 4th October.
Mauchline (1510).
Swinton (1693)
- St Fumac.* 3rd May.
Botriphnie.
Dunnet.
Chapel of Dene, Watten.
- St Fyndoca.* 13th October.
Dunning (1511).
- St George.* 23rd April.
Cromdale (1609).
Stornoway (1607).
- St Gilbert.* 1st April.
Dornoch (1630).
- St Giles.* 1st September.
Elgin.
Moffat (1662).
- St Helen.* 3rd May.
Greenlaw (1596).
- St Inan.* 18th August.
Beith.
- St James the Great.* 25th July.
Forfar (1665).
Barnhill.
Kelso.
Musselburgh (1562).
Ordiquhill (1617).
Paisley (1665).
Rowardennan (1686).
Kinghorn (1617).
Roxburgh.
Sanquhar (1484).
Spittal, Caithness (1707).
- St James the Less.* 1st May.
New Keith (1701).
[See also SS. *Philip and James.*]
- St Jerome.* 30th September.
Prestonpans (1617).
Banff (1592).
- St John the Evangelist.* 27th
December.
Deskford (Cullen).
- St John the Baptist.*
Birth of. 24th June.
Arbroath (1599).
Ayr (1261).
Dalmeny (1616).
Dumbarton (1226).
Fraserburgh (1546).
Glassauch (1681).
Tain (1588).
Linlithgow.
- Beheading of.* 29th August.
Perth (1600).
Lauder (1670).
- St Jude.* See SS. *Simon and Jude.*
- St Kessog (Mackessog).* 10th March.
Callander.
Auchterarder.
Cumbrae.
- St Laurence.* 10th July.
Dunblane.
Edzell (1692).
Greenock (1635).
Gretna (1693).
Hamilton (1549).
Methlick (1681).
Old Rayne (1493).
Salteoats (1576).
Selkirk (1576).
Strathaven (1450).
- St Leonard.* 6th November.
Jedburgh (1641).
Largo (1513).
- St Luke.* 11th October.
Old Aberdeen (1459).
Kinross (1541).
Rutherglen (1517).
Sanquhar (1598).
Cromdale (1609).
Dalmeny (1616).
- St Machan.* 15th November.
Kilmahog [transferred to
Doune 1669].
- St Machar.* 12th November.
Tain (1588).
Dunbalach, latterly trans-
ferred to Beauly [called "St
Maurice," but probably refers
to this saint under his Latin
name, Mauritius].

- St Magnus. trs. 13th December.*
Watten.
- St Malachi. 25th June.*
Milton of Balvenie (1615).
- St Malrube (Maelrubha). 27th August.*
Contin.
Forres.
Fordyce.
Keith.
Pitlessie (1541).
Lairg (1630).
- St Margaret, Q. d. 16th November.*
Closeburn (1681).
Lauder (1670).
Balquhapple (1695).
- St Margaret of Antioch. 20th July.*
Dalry, Ayrshire.
Kirkliston (1621).
Dornoch (1630).
Wick.
- St Mark. 25th April.*
Gartmore.
Inverness.
- St Marnoch. 1st March.*
Kilmarnock [20th October].
Kilmalcolm [November].
Paisley [1488].
Aberchirder.
- St Martin. 11th November.*
Culross (1588).
Dunbar (1603).
Hamilton (1549).
Inverness (1592).
Lauder (1502).
Melrose (1621).
Newburgh, Aberdeen (1509).
- Translation of relics, *St Martin of Bullione. 4th July.*
Selkirk (1641).
Tyrebagger Hill, Aberdeenshire (1705).
- St Mary, the Blessed Virgin.*
Annunciation. 25th March.
Nairn (1529).
Anstruther Wester (1587).
Fochabers (1599).
Geddes (1600).
Thurso (1633).
Banff (1592).
- St Mary, the Blessed Virgin—contd.*
Assumption. 15th August.
Banff (1592).
Dunglass (1489).
Fochabers (1599).
Inverness (1592).
Irvine (1578).
Jedburgh (1641).
Kinloss (1497).
Kintore (1507).
Kilmalie (1684).
Monymusk [1589].
- Birth of. 8th September.*
Ballinlach (1497).
Banff (1592).
Bervie (1595).
Bonnakettle, Aberdeenshire (1701).
Dunbar (1603).
Fochabers (1599).
Greenlaw (1596).
Irvine (1578).
Kennoway (1681) [24th Sept.].
Saltcoats (1576).
Stirling (1447).
Terregles (1510).
- Conception. 8th December.*
Fochabers (1599).
- Purification. 2nd February (Candlemas).*
Banff (1591).
Kinloss (1497).
Moulin (1681).
- St Mary Magdalene. 22nd July.*
Fyvie (1672) [31st July].
Kildrummy (1670).
Linthgow.
Lochmaben (1612).
Sanquhar (1598).
- St Matthew. 21st September.*
Culross (1490).
Cumnock (1509).
- St Maurice. 22nd September.*
Dounie, Inverness-shire.
Broughton.
- St Methven. 6th November.*
Foulis Wester.

- St Michael the Archangel.* 29th September.
 Abercorn (1603).
 Aberdeen (1590).
 Annan (1612).
 Ayr (1458).
 Campbeltown (1700).
 Crieff (1672).
 Cromdale (1609).
 Dalkeith (1540).
 Drumlithie (1602).
 Fraserburgh (1546).
 Gairloch (1679).
 Galashiels (1617).
 Haddington (1624).
 Inveraray (1574).
 Inverbroray (1601).
 Kilmichael-Glassary (1705).
 Kinglassie (1649).
 Kinkell (1563).
 Kirkcudbright (1455).
 Kirkmichael, Perthshire (1511).
 Leslie (1457).
 Lochmaben (1612).
 Moulin (1681).
 Nairn (1589).
 Portsoy (1550).
 St Andrews (1614).
 Thurso (1633).
- St Mirrin.* 15th September.
 Paisley (1488).
- St Moluag (Lughaidh).* 25th June.
 Clatt (1501).
 Alyth.
 Tarland.
- St Monan.* 1st March.
 St Monans (1596).
 Durris (1541).
- St Monoch.* 30th October.
 Stevenston.
- St Mund.* 21st October.
 Kilmun (1490).
 Ruthven (1504).
- St Nathalan.* 8th January.
 Cowie, Kincardineshire (1541).
 Tulloch, Glenmuick.
 Bothelvie (Old Meldrum).
- St Nicholas.* 8th December.
 Aberdeen (1617).
 Anstruther Wester (1541).
 Earlsferry (1589).
- St Ninian.* 16th September.
 Arbroath (1599).
 Inveraray (1641).
 Kinghorn (1611) [held at Whitesuntide].
 Whithorn (1459).
- St Olaf.* 30th March.
 Kirkwall [held in August].
- St Palladius.* 6th July.
 Fordoun (1554).
- St Patrick.* 17th March.
 Dumbarton (1600).
- St Paul, Conversion of.* 25th January.
 Tarves (1681).
- St Peter.* 29th June.
 Biggar (1589).
 Bowden (1571).
 Cromdale (1609).
 Fortrose (1592).
 Fyvie (1672).
 Galston.
 Haddington (1542).
 Houston.
 Inverbroray (1601).
 Thurso (1633).
- St Peter and St Paul.* 29th June.
 Burntisland (1541).
 Glasgow (1199).
 Peebles (1544).
 Whithorn (1511).
- St Peter ad Vincula.* 1st August (Lammas).
 Campbeltown (1700).
 Huntly (1415).
 Maybole (1516).
 Inverbroray (1601).
 Melrose (1621).
 Merton (1504).
 Myreton, Wigtownshire (1477).
 Newburgh, Aberdeenshire (1509).
 St Andrews (1614).
 Stranraer (1595).
 Turriff (1512).

St Philip and St James. 1st May.
Pitlessie (1541).

St Pontian. November.
Kinudie (1633).

St Regulus (Rue). 21st October.
Cromarty (1593).
Monifieth (1669).
Kennethmont.

St Serf. 1st July.
Abercorn (1603).
Auchtermuchty (1517).
Culross (1592).
Easter Aberlednock (1681).
Culsahmond (1591).

St Simon and St Jude. 28th October.
Clackmannan (1551).
Kirkliston (1621).
Prestonpans (1552).
Sanquhar (1484).

St Talarican. 30th October.
Fordyce (1499).

St Thomas the Apostle. 20th December.
Crieff (1672).
Inverness (1592).
Portsoy (1595).

St Thomas à Beckett. 7th July.
Arbroath (1599).
Closeburn (1681).

St Triduana. 8th October.
Rescobie.

St Valentine. 14th February.
Methlick (1681).

St Wallach. 29th January.
Logie-Mar.
Edinglassie.

St Vigean (Fechin). 20th January.
Arbroath (1599).

St Vinning (Finian). 22nd March.
Kilwinning [held on 1st February].
Migvie [Tarland].

MONDAY, 13th May 1918.

PATRICK MURRAY, W.S., Vice-President, in the Chair.

There was exhibited, by the courtesy of Mr Dunlop, Curator of the Dunfermline Museum, a perforated hammer of amethystine quartz, now the property of the Dunfermline Museum, found on Woodmill Farm, parish of Falkland, Fifeshire, about the year 1863. The hammer is of an

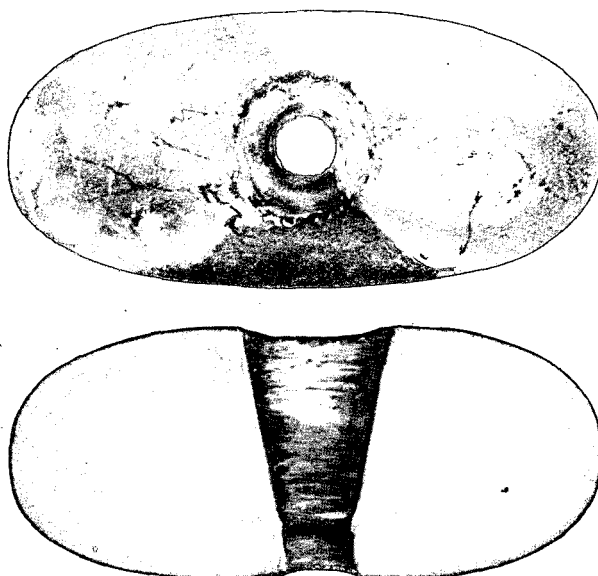


Fig. 1. Hammer of Amethystine Quartz, found near Falkland Palace, Fife. (†.)

elongated egg shape, measuring $3\frac{1}{16}$ inches in length by $1\frac{5}{16}$ inch in greatest depth, and is perforated centrally. The perforation, contrary to the usual practice, appears to have been made for the greater part of its depth from one side, extending in the form of an inverted cone to a depth of 1 inch, with a diameter of $\frac{3}{4}$ inch at the aperture, the continuation being almost cylindrical with a diameter of $\frac{7}{16}$ inch.

The material from which the hammer has been made is a quartz of very translucent quality, of a bright amethyst tint to the extent of one half of the stone, the other portion being almost white. The effect of the refraction of the light in the numerous fractures of the quartz pro-

duces the appearance of iridescence, which adds to the attractiveness of the specimen.

The hammer is beautifully finished and has been highly polished. It presents a slightly flattened surface at either end, which shows no signs of abrasion (fig. 1).

The following Donations for the Museum and Library were intimated, and thanks voted to the Donors:—

(1) By K. M. GOURLAY, Malleny House, Balerno.

Bronze Flanged Axe, $5\frac{3}{8}$ inches in length by $2\frac{1}{8}$ inches across the cutting edge, showing a deep crack across one side at the end of the flanged portion, found on Harlaw Farm, Balerno.

(2) By Miss CHRISTIE of Cowden, F.S.A. Scot.

Six Church Tokens of Cambusnethan of dates 1755 (duplicate), 1785, 1813, and two undated.

(3) By W. T. OLDRIEVE, F.S.A. Scot.

Bannock Toaster from Orkney. An apparatus of wrought iron consisting of two legs, hinged, one terminating with a spike, the other with a fork. On the front of the latter is a plate, in form of an eight-rayed star, on which the bannock rested, made to revolve by means of a key accessible through an oval opening formed in the back leg.

(4) By JAMES GRAY, Beehive Cottage, Dolphinton.

Church Token of Symington. *Obv.* SYMINGTON CHURCH, 1835. *Rev.* Text, with number "7" stamped in the centre. Oblong, corners cut.

(5) By Captain ANGUS GRAHAM, F.S.A. Scot.

Finger-ring of Bronze, $\frac{3}{4}$ inch in diameter, $\frac{1}{8}$ inch in breadth, the outer surface ornamented with a double moulding, the inner surface convex.

Worked Flake of Chert, $1\frac{1}{8}$ inch in length.

Both found on Wester Craiglockhart Hill.

(6) By JOHN A. STEWART, F.S.A. Scot., the Author.

The Union Flag, its History and Design. St Andrew Society (Glasgow), n.d. Royal 8vo.

(7) By the TRUSTEES OF THE BRITISH MUSEUM.

Subject Index of the Modern Works added to the Library of the British Museum in the Years 1911-1915. London, 1918. Royal 8vo.

(8) By T. J. WESTROPP, M.A., M.R.I.A., the Author.

The Later Pagan Sanctuaries in County Limerick. n.d. Pamphlet. Demy 8vo.

(9) By THOMAS MAY, F.S.A. Scot., Joint-Author.

Catalogue of the Roman Pottery in the Museum, Tullie House, Carlisle. By Thomas May, F.S.A., and Linnæus E. Hope, F.L.S. Reprinted from the Cumberland and Westmorland Antiquarian and Archæological Society's *Transactions*, vol. xvii., New Series.

(10) By MESSRS GEORGE ROUTLEDGE & SONS, LTD., the Publishers.

The Vandalisms of Peace, an English Itinerary. By W. Randolph. London, 1918. Demy 8vo.

The purchase of the following Church Tokens for the Museum was intimated:—

Coupar-Angus Relief Church, 1791; Aberdour, 1796; Glendevon, previous to 1800; Cowgatehead Church, Edinburgh, 1859; West Parish, Greenock, 1833; Abbey Church (?) *quoad sacra* Arbroath, 1836; Cumbernauld Parish Church, 1866; St Andrew's Free Church, Dundee, 1843; Kilmarnock First U.A. Congregation, 1836; Carnoustie Associated Congregation of Original Seceders, 1829; Ardoch Chapel, 1834; Dalkeith First U.As. Congregation, 1830.

It was announced that the following books had been purchased for the Library:—

Vorkarolingische Miniaturen. By E. Heinrich Zimmermann. Text. Imperial 8vo. 4 Portfolios of Plates. Berlin, 1916.

Pausilypon, the Imperial Villa near Naples. By R. T. Günther, M.A. Oxford, 1913. Imperial 8vo.

Catalogue of Runic Literature forming part of the Icelandic Collection bequeathed by Willard Fiske. Compiled by Halldor Hermannsson. Oxford University Press, 1918. Crown 4to.

The following Communications were read:—