

APT1 Cultural Significance Report

March, 2012

Remarks on significant cultural aspects of the
Ayrshire Pilgrims' Trail and identification of
educational and tourism opportunities

Ayrshire Pilgrims' Trail



Ayrshire Pilgrims' Trail Phase 1 Cultural Significance Report

The main historical aspects of this report will confine its time period to between **397** (the accepted date of the start of St Ninian's mission to his people) and **1603** (the Union of the Crowns).

It will confine its geographical zone to Ayrshire and some places with a close affinity.

It will restrict its consideration of cultural aspects, tangible and intangible, to those of most relevance to the history of pilgrimage through the county and those places and things relevant to pilgrimage in the 21st century.



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1 PREFACE

This report has been prepared as part of the Phase 1 development of a re-created historical trail through Ayrshire, a major section of an ancient pilgrimage route from Glasgow via Paisley to Whithorn. We are grateful for the financial support of Ayrshire LEADER, Hadyard Hill Community Benefit Fund and the administrative support of Ailsa Horizons.

The scope of this project phase does not allow for a deep consideration of the monuments and historical records pertaining to the route but it identifies the key elements that would have had a cultural significance during the period under consideration; that is, over a millennium to the Union of the Crowns of Scotland and England in 1603 as well as those remaining monuments and landscapes in Ayrshire that will be a part of the enjoyment of future pilgrims to Whithorn.

The report has been prepared broadly in line with the recommendations in the Burra Charter as adopted by the International Council on Monuments and Sites (ICOMOS) in the late 1980s.

However, in line with Article 4 of the Burra Charter, it is recognised that no one practitioner can give the definitive answer to what is the cultural significance of such a diverse range of topics. It is hoped that the task of expanding upon this report of pilgrimage through Ayrshire is widened to other stakeholders such as property owners or guardians, educationalists, community activists and, especially, to church congregations.

This assessment of cultural significance does not take account of the necessity for conservation action, legal constraints, possible uses of historic sites, structural stability of monuments or costs and returns. These are matters for conservation policy which are touched upon in the related document of the Ayrshire Pilgrims' Trail Economic Impact Assessment.

Conservation bodies will already have cultural significance reports on the properties in their care. This report sets out to draw together a collection of nearly 100 monuments and artefacts as well as aspects of intangible heritage that form a complete picture of what once was a significant part of Scottish life for a over a millennium.

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Directors, Cormack Brown Ltd.

March, 2012



2 INTRODUCTION

Pilgrimage has a very long history among faiths across the world. In Europe it is enjoying a resurgence in interest and, more importantly, participation. In Scotland too, moves are afoot to re-establish pilgrimage trails connecting sacred sites such as Whithorn, Iona and St Andrews. The Ayrshire Trail is envisaged as just one of several to Whithorn with the ambition of forming the first UK-based European Cultural Route to be known as *The St Ninian Ways* which will seek recognition from the Council of Europe as a European Cultural Route.¹

The abbeys of Paisley and Crossraguel are already part of such a route, *The Network of Cluniac Sites*. In the near future, this network will be central to a new initiative by the European Federation of Cluniac Sites, entitled "*Espace culturel clunisien européen*" to be announced at the Federation's annual assembly in Paisley in March, 2012.²

While this report is largely re-visiting the past and its relics, it is not exclusively historical. The whole concept of pilgrimage has relevance to modern life; some would say increasingly so, in view of the pace of technological change and the affects of globalisation. To that end, a section on 21st century pilgrimage is included as it reflects contemporary Scottish culture.

In re-tracing the steps of medieval pilgrims in Ayrshire and drawing together information on what monuments remain (as well as some that have been irretrievably lost) it has become clear that a large part of the nation's memory has been deleted between the arrival of the Anglo-Normans in the 12th century and the Reformation in 1560. In many cases memory of a site or an event can only be found in manuscript sources.

As a result of iconoclastic destruction, redundancy of buildings and their functions, or simply through the ravages of time, there are large blocks of missing knowledge which sometimes induces apathy and inertia rather than heightened curiosity and activity.

It is to be hoped that the conclusions to this report will stimulate that curiosity, revitalise the cultural life of Ayrshire and lead to establishing physical, social and educational links to Paisley and Glasgow to the north and Whithorn to the south.

¹ See: http://www.culture-routes.lu/php/fo_index.php?lng=en Accessed 7 March 2012

² See: <http://www.sitesclunisiens.org/> Accessed 7 March 2012



3 The Routes

Solvitor ambulanto - it is solved by walking
St Augustine

Ayrshire's topography and agricultural history has caused the ancient traces of pilgrims' paths to be obliterated. The limited options for transport links has resulted in roads now covering former paths and tracks throughout the county and generations of ploughing and afforestation have rendered the landscape unrecognisable from its medieval character. However significant landmarks remain as our ancestors would have seen them such as Ailsa Craig, Knockdolian and the skyline of Arran.

The ancient routes can be traced through the vestiges of built heritage with major sites at the abbeys of Kilwinning (North Ayrshire) and Crossraguel (South Ayrshire). The former is halfway between Paisley Abbey and Crossraguel while the latter is halfway between Paisley and Whithorn. Set about 25 miles (40 km) apart, a reasonable day's journey on horseback³, these locations were regularly interspersed mid-way with chapels set at a day's journey on foot⁴ and Holy Wells about every five miles (eight kilometres). Other clues to the pilgrims' ways are the location of bridges (rare during the period under consideration) and fords.

Figure 1 gives a broad indication of the routes taken by pilgrims, there would have been more than one pathway, and includes sea-borne arrivals from places such as the Firth of Clyde islands of Sanday, Holy Isle, Arran, Bute and the Cumbraes. Figure 2 shows the extent of Ninian dedications in Scotland, England and Isle of Man. The only church dedication known on continental Europe was at Roscoff in Brittany where the five-year old Mary, Queen of Scots landed *en route* to safety in France. The long traditions of Scottish trade with the Baltic states saw many altars, particularly in Poland, being dedicated to St Ninian.

To maintain sense of the different routes they have been marked with working reference numbers as shown in Appendix 1. For example, APT1 is the complete route from Lochwinnoch to the Galloway border at Glen App. Additional and alternative routes along that way are marked APT1a, b, c, etc. The route from Skelmorlie and Largs to Kilwinning is marked as APT2.



'The King left Paisley for Whithorn on the 9th of July and returned on the 20th, the journey there and back thus occupying eleven days.'

Archaeological & Historical Collections relating to Ayrshire & Galloway, (1885) vol. v, p.135

³ A courier on horseback, in the late 15th century, required 3 weeks or more for the journey from Venice to Antwerp, a distance of 774 miles (1,245 km); F. Braudel, *La Méditerranée et le Monde Méditerranéen à l'Époque de Philippe II* (3rd edn. Paris, 1976), i, 333-6. Cited in Ward, J.P. (2004: 80)

⁴ Medieval footwear had thin soles with no heels, making walking arduous, which fits with the ethos of pilgrimage done through hardship and not as a leisurely stroll. (Yeoman 1999: 38)



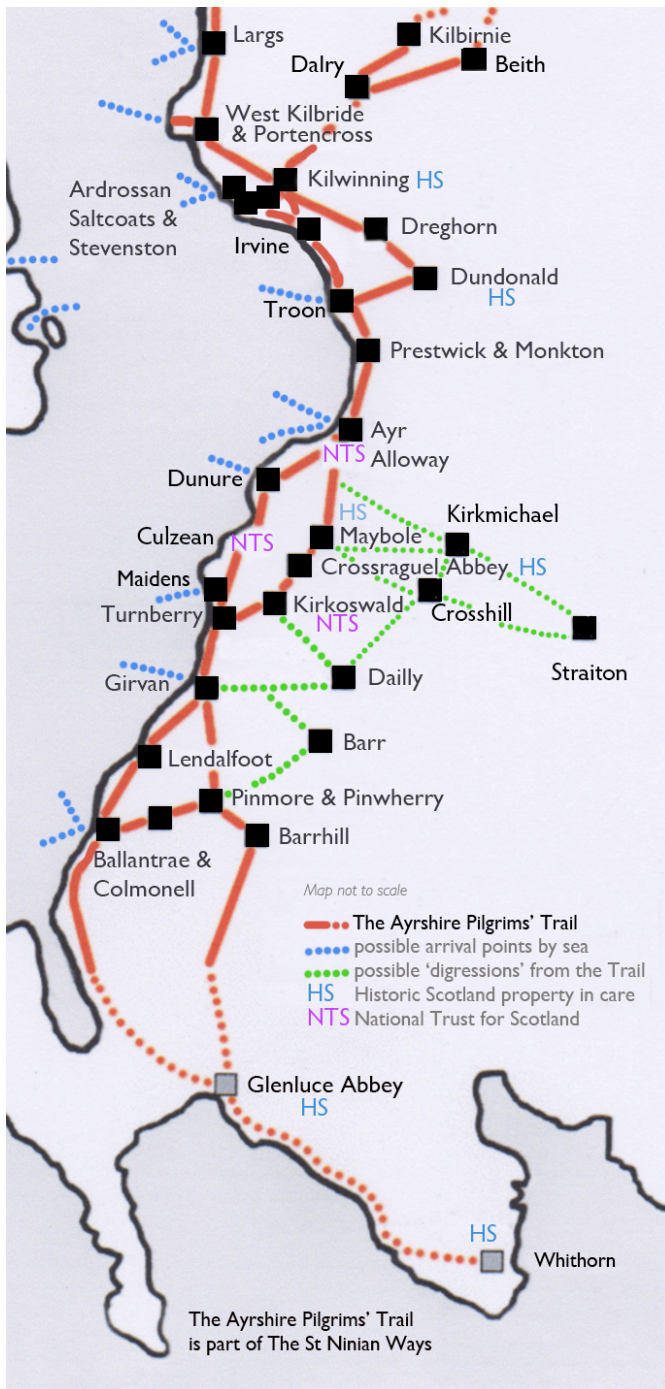


Figure 1: Ayrshire Pilgrims' Trail broad routes through the county. The map is not to scale - Straiton is only about 8 miles (12 km) from Maybole.

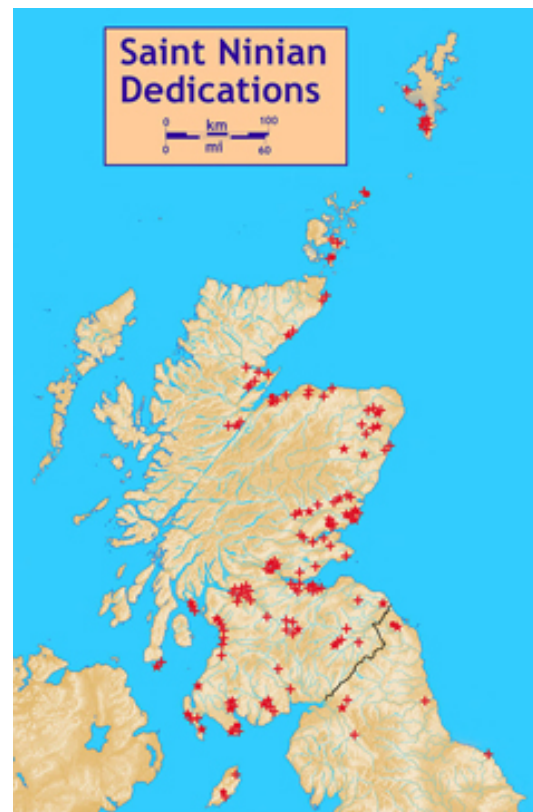


Figure 2: The significance of the Ayrshire Trail is made clear on this map.⁵

⁵ Source: <http://en.wikipedia.org/wiki/File:St.Ninian.dedications.jpg> Accessed 20 January, 2012



4 The monastic Order of Cluny

The Cluniac Order was originally Benedictine. It was characterised by very fine architecture, rich church interiors and lavish vestments. In the early medieval period it was the most powerful monastic Order in Europe with some 1,400 priories across the Continent. Paisley (founded 1163) and Crossraguel (ca. 1244) are the most far-flung sites from Cluny in Burgundy, France. Interestingly, the Scottish sites are in alignment with Cluny 4° 40' west of the Meridian, Paisley at 4° 25' and Crossraguel 4° 43'.

The Scottish sites had the distinction of being the only abbeys (apart from Cluny) in the Cluniac network. At one point in its history Paisley Abbey was the tenth richest Cluniac house in Europe while Crossraguel remained small and unimportant by comparison.

The Order was abolished at the French Revolution and its Mother House in Cluny was pillaged and reduced to only 8% of its architectural greatness.

5 The European Federation of Cluniac Sites

This organisation, based at Cluny, is a development of the *Fédération des Sites Clunisiens* which staged magnificent events across Europe in 2010 to celebrate the 1,100th anniversary of the founding of the Abbey of Cluny. Of these 300 or so events, the Cluny 2010 Scotland programme, organised by Cormack Brown Ltd in partnership with Renfrewshire Council, Historic Scotland and Paisley Abbey, was placed in the top six in Europe.

Scotland's relationship with the Federation continues and in March, 2012 the general assembly of the European Federation will be held in Paisley where an announcement will be made proposing a pan-European project to develop cultural and educational links between the Cluniac sites. Ayrshire will have an opportunity to participate in that great venture which could make a significant contribution to the county's tourism.



6 Buildings (extant and lost)

6.1 Ardrossan, All Saints Chapel⁶ APT2

Canmore ID 40975 & Record:

There was a chapel, dedicated to All Saints, in Ardrossan parish.
H Scott 1950.

6.2 Ardrossan Castle⁷ APT2

Canmore ID 41133 & Record:

Ardrossan Castle is generally as described above. Of the southern block, the vault, which remains almost entire, measures 8m by 5m internally. The small rectangular block on the SE, at a lower level than the vault, comprises two compartments, the walls of which are 1.5m maximum height internally and 1.2m thick. The walls of the NW block are 2.5m in maximum height and vary from 1m to 2m in thickness. In the NW corner of this block is a stairway leading down to a well, which is under the wall. The keep at the NE angle is divided into three compartments. Most of the N and W walls remain almost at their original height and vary in thickness from 1.7m to 2.5m. The subdividing walls are only 2.5m maximum height. A wall, 2.5m thick and 1.5m high, runs off at an angle from the NW corner of the castle.

On the W side there is a partly filled-in gully which may have been carried round the N side as a defensive ditch, but no traces of such exist. On the other sides, steep slopes descend to the railway below. The remains are in poor condition.

Visited by OS (JLD), 7 September 1956.

Ardrossan Castle occupies a point of rock, detached from the main promontory by a ditch to the W, about 100ft across and artificially deepened with a stone revetment now almost entirely buried beneath a modern rubbish dump. To the N was another ditch probably almost entirely man made, now only showing as a slight hollow in the ground while on all other sides the ground slopes very steeply. The above castle itself takes up the whole summit of the hillock, enclosing a small central courtyard. To the NE there is a large keep or gatehouse, the NW corner of which still stands to just below the battlement level and it also has two cellars below ground level; a range of buildings with a well off a deep passage lies up against the curtain wall to the W, which still survives to a height of over 10ft.

A second tower lies at the SW corner; its vaulted ground storey survives as an open-ended arch. S of the keep, E of the courtyard, there was another building now only represented by its foundations.

Four main building periods have been noted.

Phase I is now represented by the bottom part of the gatehouse, the bottom part of the N and W curtain wall, and most of the building S of the gatehouse. These were apparently the first stone buildings on this site (cf [NS24SW 4.1](#)). When intact, they formed a castle consisting of a forward projecting gatehouse block, backed by a courtyard, datable to the late 13th or early 14th century. Phase II represents a substantial rebuilding. The gatehouse was rebuilt from first floor up, the

⁶ Source: <http://canmore.rcahms.gov.uk/en/site/40975/details/ardrossan+parish+all+saint+s+chapel/>
Accessed 10 Dec 2011

⁷ Source: <http://canmore.rcahms.gov.uk/en/site/41133/details/ardrossan+castle/> Accessed 10 Dec 2011



building not being high as it stands today, work carried out elsewhere is difficult to demonstrate. This phase probably represents a refurbishing of the castle after a destruction during the Wars of Independence.

Phase III saw extensive new building, probably over a long period of time. The gatehouse was remodelled, being transformed into a keep or tower-house, the old entrance being reduced to a small doorway, and the keep was heightened. This keep was known as the "Read Tower". W of the keep and along the W curtain wall were a range of buildings, also of this period, apparently replacing earlier ones of wood. The building in the NW side of the courtyard may have been a chapel. At the SW corner are the remains of another tower, now surviving only as a large, open-ended arch overlooking the ditch to the W, with the old curtain wall traceable running across it and under its S wall. The wall enclosing the S of the courtyard, and much of the building S of the keep, were all built at this time, i.e. the 15th or early 16th, century. In phase IV the old entrance through the keep was finally blocked up, a wide-mouthed gun port being inserted, probably in the 16th century. The castle is traditionally said to have been destroyed by Cromwell, certainly it was ruinous by 1689, and was allowed to decay until 1911 when the Town Council had most of the debris cleared away and the surviving walls restored and pointed.

D H Caldwell 1974.

6.3 Ardrossan, Castlehill, Old Parish Church & Graveyard⁸ APT2

Canmore ID 41123 & Record:

Ardrossan church originally stood within its churchyard on Castle Hill; its foundations are still visible. It was blown down by a violent storm in 1691, when it was replaced by the church described on [NS24SW 6](#).

In it were altars to St Peter and the Virgin Mary. It was excavated in 1912, when it was shown to be a long, oblong building, its chancel of the same width as the nave, above which it was raised by three low steps, placed at wide intervals. Considerable areas of stone paving remained. A stone coffin, with a carved lid, was found within the church, near the N wall. It was removed to the vestibule of the Municipal Buildings. A 13th century date is suggested for it.

NSA 1845 (J Bryce); T Ross 1913; H Scott 1950.

The foundations of this church can be traced, measuring 19.5 by 7.8m. The grass-covered floor lies 0.5m below the top of the wall, which is 0.2m high externally and 0.9m broad. The masonry is of ashlar. There appear to be two entrances in the S wall, each having a step leading down in to the interior. There are also two small breaks in the N wall; their purpose could not be ascertained as they seemed too narrow for doorways. The churchyard wall has been removed and the whole area is an open park. A few gravestones still exist, one dated 1662 and some of 18th century date.

Resurveyed at 1:2500.

Visited by OS (JLD), 7 September 1956

No change to the previous report. The stone coffin is now displayed in the North Ayrshire Museum, Saltcoats, together with leather fragments of a possible sandal said to have been found within the coffin. (See Figure 11)

Visited by OS (JRL), 13 October 1982.

⁸ Source: <http://canmore.rcahms.gov.uk/en/site/41123/details/ardrossan+castle+hill+old+parish+church+and+graveyard/> Accessed 10 Dec 2011



6.4 Ayr, St John's Tower APT1

The wanton and often cruelly-deliberate destruction of Scotland's heritage is well illustrated by the town of Ayr. This, its oldest building, is but a fragment of its past importance. Its neighbour, the medieval castle of Ayr which features on the town's seal, may have been triangular like Caerlaverock. It dominated the mouth of the river Ayr but was slighted by Robert the Bruce. It could not have been totally destroyed as it was garrisoned by French troops in 1542.⁹ The builders of Cromwell's fort would almost certainly have plundered the castle remains for construction materials and today no trace remains. Of the fort, which incorporated St John's church, only sections of some fairly complete revetment walls can be seen.

St John's church, which dates back to about 1233, suffered numerous indignities and stands as a lone sentinel behind a locked gate. The strong tower was built in the 15th century and had its wall-walk added in 1778. In the mid-19th century accommodation was added to create a Gothic baronial mansion before being finally stripped back by a generous and dedicated Marquis of Bute who then gifted the monument to the town in 1914.¹⁰



Figure 3: St John's Tower, Ayr

6.5 Ayr, Holy Trinity Chapel¹¹ APT1

Canmore ID 41788 & Report:

A chapel of the Holy Trinity was built in 1327 by Sir W. de Lindsay, rector of Ayr. Nothing is known of its site. It might be conjectured that it was situated somewhere near Trinity Vennel, now Newmarket Street (name NS 337 219).

A Mackenzie 1935

⁹ Pryde (1937: 96) The Ayr Burgh Accounts record a payment of £1 2s. to *Francy the gunnar* in 1544-45.

¹⁰ RCAHMS Canmore ID 41745

¹¹ Source: <http://canmore.rcahms.gov.uk/en/site/41788/details/ayr+holy+trinity+chapel/> Accessed 13 Dec 2011



6.6 Ayr, St Leonard's Chapel¹² APT1

Canmore ID 41805 & Report:

The chapel and hospital of St Leonard's are mentioned in the 16th century (*Reg Magni Sig Reg Scot 1546-80*). The Rev. A Mackenzie, referring only to the chapel, states that it stood somewhere in the vicinity of the present St Leonard's Church (NS 338 204). It survived for a time after the Reformation, but no trace remains save the place-name *Chapelpark*.

A I Dunlop 1953

This is evidently the same as the hospital of Doonslee ([NS31NW 4](#)).

I B Cowan and D E Easson 1976

6.7 Ayr, Alloway Auld Kirk APT1

This famous little kirk, which was dedicated to St Mungo, appears to be of 17th century date but a doorway and double-lancet window suggest they are of medieval origin.¹³ About 1501 it became a pendicle of the Chapel Royal in Stirling Castle. It is likely to have been a muster point for pilgrims in historical times. It forms part of a trinity of essential pilgrimage facilities - chapel, holy well (Cambusdoon) and bridge.

6.8 Ballantrae, burial aisle¹⁴ APT1

Originally erected as part of a memorial church to Gilbert Kennedy of Bargany (*ca.* 1601-1605) to replace the dilapidated, medieval Kirkcudbright-Innertig, the aisle was retained when the church was abandoned for a new one in 1819.

6.9 Barr, Kirkdominie¹⁵

Little remains of this chapel which belonged to Crossraguel Abbey and is mentioned in 1404. It was partially demolished for materials to build a new church in the 17th century.

6.10 Barrhill, Killantringan¹⁶ APT1d

The place-name and a related site, Chapel Croft, by the A714, south-east of Barrhill, suggest a chapel dedicated to St Ninian stood here. However, no trace has been found.

¹² Source: <http://canmore.rcahms.gov.uk/en/site/41805/details/ayr+st+leonard+s+chapel/> Accessed 13 Dec 2011

¹³ RCAHMS Canmore ID 41599

¹⁴ RCAHMS Canmore ID 60958

¹⁵ RCAHMS Canmore ID 62626

¹⁶ RCAHMS Canmore ID 62532



6.11 Beith, Chapel of St Inan¹⁷ APT1a

Canmore ID 42221 & Record

The old parish church of Beith was built on the site of St Inan's Chapel, probably shortly after the Reformation. It was partly demolished in 1810 (when the present church was built at NS 3493 5380,) only the front gable and belfry, which had been rebuilt in 1754, being left. It is impossible to say whether the church included part of the original chapel (J Dovie 1876). Though the NSA states that the first minister is mentioned in 1573, Hay notes that the remaining fragment is dated 1593 and 1754.

NSA 1845 (J Dobie); G Hay 1957; H Scott 1920

6.12 Colmonell, church¹⁸ APT1e

No trace remains of the church which is known to have been in Colmonell in 1179.

6.13 Dailly, Old Parish Church¹⁹

Records show that a church, dedicated to St Michael, stood on this site in 1236. The only pre-Reformation feature of the remains is a blocked-up round arched doorway. This church, in the hamlet of Old Dailly, was abandoned in 1696 in favour of a new church in (New) Dailly.

6.14 Dalry, Old Parish Church²⁰ APT1b

Canmore ID 40969 & Record:

The pre-Reformation parish church of Dalry, dedicated to St Margaret of Antioch, stood 'near to ground called the Old Glebe', just over ¼ mile W of the present church (Statistical Account {OSA} 1794) (see [NS24NE 7](#)). It was replaced by that new church 1600-8.

NSA 1845; J Dobie 1876; H Scott 1920; H Scott 1950.

6.15 Dalry, Monk Castle²¹ APT1b

Canmore ID 40978 & Record:

Monk Castle (MacGibbon and Ross) Monkcastle (Tranter): This small, late 16th century mansion has long been ruinous, but its walls remain entire. It measures some 48ft by 18ft, standing two storeys high, with a central staircase tower projecting, and rising one storey higher. The interior is entirely ruinous, the ground floor is vaulted. The property early belonged to Kilwinning Abbey, but at the Reformation was obtained by the Duke of Chatelherault, who bestowed it on his son Claud, Commendator of Paisley, which may account for the mitred head which appears with other sculptures, on a panel above the doorway.

D MacGibbon and T Ross 1889; N Tranter 1965

¹⁷ <http://canmore.rcahms.gov.uk/en/site/42221/details/beith+the+cross+old+parish+church/>
Accessed 10 dec 2011

¹⁸ RCAHMS Canmore ID 61974

¹⁹ RCAHMS Canmore ID 62587

²⁰ Source: <http://canmore.rcahms.gov.uk/en/site/40969/details/dalry+st+margaret+s+church/>
Accessed 10 Dec 2011

²¹ Source: <http://canmore.rcahms.gov.uk/en/site/40978/details/dalry+monk+castle/> Accessed 10 Dec 2011



6.16 Dalry Parish, chapel²² APT1b

Canmore ID 40992 & Record:

There were originally two churches in Dalry parish, one on the E of the village, and the other ([NS24NE 11](#)) on the W. Remains of the former still existed up to about the middle of the 18th century. It was superseded by the church (built at NS 2916 4944) about 1600-8 (see [NS24NE 7](#)).
H Scott 1950

Before the Reformation, there was a chapel on rising ground, E of the Garnock, about a mile from the Dalry; its ruins could be seen about fifty years ago, but are now almost entirely obliterated.

G Chalmers 1824

(Approximately NS 295 483) A Pre-Reformation chapel stood on the lands of East Kirkland, near the bank of the Garnock opposite the Caaf Water. No remains now exist, but the heavy floods in the river occasionally exhume bones from the graveyard which was attached to the chapel.

J Dobie 1876

The site of the chapel is now occupied by a colliery and slag-heap.

Visited by OS (DS) 6 September 1956

6.17 Dundonald Castle, chapel²³ APT1

One of the most important historical sites on the Trail and of national significance. This once-mighty fortress towers over the village and surrounding lands. It was the birthplace of the Stewart dynasty and much of what remains is of a late-14th century tower house.²⁴ A royal chapel, dedicated to St Ninian, once stood here, either within the castle or possibly on a lower platform beside it. James IV gifted a bell to Dundonald, probably while on pilgrimage to Whithorn. That bell, one of only four of its type in existence, is now on display in the National Museum of Scotland. See Figure 16 below.

6.18 Dunure, castle²⁵ APT1c

This structure is very well documented. Its ecclesiastical connection is the famous story known as '*The Roasting of the Abbot*' which refers to the torture of the commendator (there were no abbots by that time) of Crossraguel Abbey, Alan Stewart, by the servants of Gilbert Kennedy, 4th Earl of Cassillis. Mary, Queen of Scots visited the castle in 1563 on pilgrimage to Whithorn.

²² Source: <http://canmore.rcahms.gov.uk/en/site/40992/details/dalry+parish/> Accessed 10 Dec 2011

²³ Hendry, A., (1998) *Dundonald Chapel Royal: A Calendar of Documents, etc.*, unpublished, copy available in South Ayrshire Libraries Local Collection, ref. 941.429 (Dun)

²⁴ <http://www.dundonaldcastle.org.uk> Accessed 2 February, 2012

²⁵ Source: <http://canmore.rcahms.gov.uk/en/site/40938/details/dunure+castle/> Accessed 10 Dec 2011



6.19 Dunure, Kirkbride²⁶ APT1c

The ruins of this chapel cannot be dated but documentary evidence for one on the site indicates that it was founded by the Earl of Carrick in 1193. The longitude location is particularly interesting as it is 4° 44' 44" west of the Meridian, the same as Tintagel Castle in Cornwall.

6.20 Fairlie APT2

There are no traces of a possible chapel and well at a farm on Kelburn Estate called Chapel House.²⁷

6.21 Girvan, Chapel Donan APT1

Dedicated to St Donnan of Eigg (d. 617), it was confirmed to the monks of Crossraguel Abbey in a charter of Robert III (1390-1406). Little remains of this sadly-neglected rectangular structure. Despite documentary and place-name evidence (nearby is Grangeston and Ladywell) a report by the Royal Commission on the Ancient and Historic Monuments of Scotland is dismissive:²⁸

'This ruinous building, standing 50m N of Chapel Donan farmsteading, said to be the remains of the chapel of St Donan, is probably no more than a farm building of 18th- or 19th-century date. RCAHMS 1983, visited 1982'

An un-recorded building in the neighbouring, now abandoned, farmsteading has the appearance of 15th or 16th century construction and may have been the grange (teind barn) which gave its name to the locality (Sc. *Grangetoun*). The chapel, which, like others along the coast, would have been a navigational aid for mariners, had a 'sea mark' near it in the mid-16th century as a boundary for herring fishing rights.²⁹

6.22 Irvine, Seagate Castle³⁰ APT1f

A secular building dating from 1562-85, it is included for two reasons. Firstly, it was visited by Mary, Queen of Scots on her pilgrimage through Ayrshire to Whithorn in 1563.³¹ Secondly, it is the last remnant of Irvine's ancient buildings to survive; the Carmelite friary, the Tolbooth, the town ports and the bridge that would have served pilgrims for many generations, have all been swept away. More of a palace than a castle, Seagate was distinguished by a great deal of carved stonework, much of which survives today. The name is more meaningful when seen as a Scots word - '*Seagait*' - being the street (*gait*) leading to the sea, rather than as a barrier to an opening.

Canmore ID 41935 & Record:

Although Seagate Castle stands in Irvine, it is in no sense a town lodging, having all the attributes of a castle or fortalice in its own right, and it may well incorporate all that is left of the strong castle of 'Irewin', a stronghold of note in 1184, in the shadow of which the town arose

²⁶ RCAHMS Canmore ID 40934

²⁷ RCAHMS Canmore ID 41171

²⁸ RCAHMS Canmore ID 40585

²⁹ Fergusson, Sir J. (1972: 61)

³⁰ Source: <http://canmore.rcahms.gov.uk/en/site/41935/details/irvine+seagate+seagate+castle/>
Accessed 13 Dec 2011

³¹ Her journey included visits to the castles of Dunure, Ardmillan and Ardstinchar.



(N Tranter 1965). The present structure, now roofless and ruinous, represents a very fine fortified house of mainly 16th century date. It consists of a lengthy main block facing the street, to the E of which have projected three towers, two round and one triangular; this may have been dictated by the ground formation. It has been suggested (W Galloway) that this last is part of the earlier castle, although the walls are of no great thickness. The S half of the long main block and one round tower are now reduced to the basement and foundations but the remainder is fairly entire as far as the wallhead. There has been a courtyard with curtain walling and subsidiary building to the E. The entrance is by a vaulted pend running through the N half of the main block. This has a fine ornamental arched doorway near which is a modern plaque stating that the Treaty of Irvine was signed here in 1297. This would depend on this castle incorporating the earlier stronghold. The castle was inhabited until about 1746 when its roof was removed.

D MacGibbon and T Ross 1892; G W S Barrow 1980

6.23 Irvine, St Mary's Chapel³² APT1f

Canmore ID 41928 & Record

There was a convent belonging to the Carmelite or White Friars at Irvine (see [NS33NW 7](#)). Though no vestiges of it now remain, several people can remember seeing some fragments of its walls near the south corner of the churchyard; 'that piece of ground now being in my possession, I lately dug up part of the foundations.'

OSA 1794

Prior to the Reformation, a chapel dedicated to the Virgin Mary stood on the bank of the River Irvine, near to the present church. A grant to it was confirmed in 1471-2.

G Chalmers 1824.

The remains to which this name is applied were found some years ago; there were also parts of an old wall above the surface. No trace now remains. No-one can say whether these remains were those of the chapel noted by Chalmers or the convent described in the OSA. However, tradition, together with the name of the nearby Chapel Well tends to support the former idea.

Name Book 1856

6.24 Irvine, Fullerton friary³³ APT1f

Canmore ID 41928 & Report:

There was a house of Carmelite (white) Friars at Irvine, founded by one of the Fullertons of Fullerton. Though the earliest extant reference to it occurs in 1335, it may have been established before 1293. Its property was given to the Royal School of Irvine in 1572 by James VI.

I B Cowan and D E Easson 1976

(Area NS 317 387) No trace remains of the building or of the nearby mansion of the Fullertons ([NS33NW 25](#)). When the ground was laid out for building some years ago, the foundations of the convent walls were discovered about 50 yards west of the old place of Fullarton.

NSA 1845 (A Willison)

³² Source: <http://canmore.rcahms.gov.uk/en/site/41928/details/irvine+st+mary+s+chapel/> Accessed 13 Dec 2011

³³ Source: <http://canmore.rcahms.gov.uk/en/site/41956/details/irvine+fullarton/> Accessed 13 Dec 2011



6.25 Kilbirnie, Auld Kirk³⁴ APT1b

Canmore ID 42216 & Record:

Kilbirnie Parish Church was dedicated to St Brendan. The kirk session state that it is said to stand on the site of a 6th century chapel of St. Brendan (*Sanctus Birinius*), and there are records of a ministry at Beith from 1127. A pre-Reformation building, it is a simple oblong, 65ft by 29 ½ft, the tower attached to the W gable was built in 1490, the aisle was built in 1597, and the N aisle added in 1642. In 1854-5, the church was thoroughly repaired. At that time, when the old earthen floor was cleared out, numerous skeletons were dug up from nearly all over the area. Much of the S wall was rebuilt, and other alterations made. In the churchyard is the tomb of Thomas Crawford, a captain of the protestant armies in Queen Mary's time.

JS Dobie 1880; W J Watson 1926

6.26 Kilwinning Abbey APT1

The fragmentary remains, mostly from the 13th century, of the abbey church and chapter house are testimony to the one-time greatness of what once was a Tironensian-Benedictine monastery founded sometime in the late 12th century by Kelso Abbey. It is believed that a Celtic church occupied the site from the seventh century. Most of what remains today is from the 13th century.

Although little built work of this once-great abbey remains we can get information about life there from written sources. For example, in the 1530s tenants on abbey lands had to provide 'daysworks', the number of which varied according to the size of their holdings. This, especially the provision of 'carriage service', was often a bone of contention for tenants as it diverted them from their own farm work at critical times. By contrast, Paisley Abbey had, by the 1550s, commuted this to a monetary consideration known as *boonsiller*.³⁵ Another burden on parishioners across Scotland, known as '*corsepresent*' was a type of death duty in the form of an animal from their flock or herd paid to an abbey.³⁶

In the fiscal year 1550-51 the Ayr Burgh Accounts show a payment of £13 6s. 8d. to '*the monk, for mending the organs*'.³⁷ In 1534-35 there is an entry of 7 shillings '*To the monk of Kilwinning, for binding the mass-book, and the messenger*'.³⁸ Another entry, in 1535-36, shows that £5 is owed to '*the monk of Kilwinning who made the town's organs*'.³⁹ The monk, Dean Thomas Broun, complained the following year that he had still not been paid.⁴⁰ What these examples tell us is that the wheels of trade (in municipal terms at least) moved very slowly. It also shows that monasteries were commercial units which could provide a variety of services including maintenance work, drawing up of legal documents and crafts such as book-binding.

The tower of Kilwinning Abbey features in an illustration on Captain Armstrong's Map of Ayrshire showing an archery event. There is a tradition that it was practised at Kilwinning (not

³⁴ Source: <http://canmore.rcahms.gov.uk/en/site/42216/details/kilbirnie+parish+church+and+cemetery/>
Accessed 10 Dec 2011

³⁵ Sanderson (2002: 34-5)

³⁶ *ibid.* (1957: 93)

³⁷ Pryde (1937: 112)

³⁸ *ibid.* p. 73

³⁹ *ibid.* p. 73

⁴⁰ *ibid.* p. 28



necessarily at the abbey) as early as 1482, and in a deed of 1665 reference is made to a *papingo* (Scots for *parrot*) set up by the magistrates of Irvine:

'conforme to old antient practices so that the Burgessis might adres themselffs theirto with their bowis and arrows'

It seems though that an archery society was not established in Ayrshire until the late 17th century but it is pleasing to know that *The Ancient Society of Kilwinning Archers* still exists.⁴¹

6.27 Kirkcudbright-Innertig APT1e

The remains of the kirk in the village of Ballantrae which contains the fine Renaissance monument to Thomas Kennedy of Bargany was built in 1604 and falls just outside the scope of this study. The earlier church, of which very little remains, known as Kirkcudbright-Innertig, *the church of St Cuthbert at the mouth of the [Water of] Tig*, was described in 1617 as altogether ruinous and decayed since the Reformation of 1560. It is this chapel that helps us trace the Pilgrims' Trail as it is close to Heronsford which would have been a crossing point for pilgrims. Other sites in the vicinity which suggest the one-time presence of chapels are Kilphin, Kilwhannel and Kilmoray.

6.28 Kirkoswald, church⁴² APT1

The name dedication is to Saint Oswald, King of Northumbria who died in battle in 641. The kirk was gifted to Paisley Abbey by the Earl of Carrick at the beginning of the 13th century. Little remains of that early church. The local legend of a font (placed within the present roofless kirk) being one used in the baptism of Robert the Bruce is without foundation and is dubious.

6.29 Kirkoswald Parish, Crossraguel Abbey⁴³ APT1

Situated at the northern part of the Parish, this abbey is one of Scotland's most important medieval ecclesiastical monuments. It has been extensively written about so this note will confine itself to the salient points.⁴⁴ Established as a daughter house of Paisley Abbey around 1244, Crossraguel soon gained its independence and controlled five of the eight parishes in Carrick. Both abbeys were of the Order of Cluny (Burgundy) so it is no accident to find Crossraguel halfway between Paisley and Whithorn and to find that Kilwinning Abbey is halfway between Paisley and Crossraguel.⁴⁵ It was the mission of the Cluniacs to encourage pilgrimage and this is further attested to by an earlier connection between the Order and the Priory of the Isle of May⁴⁶ in the Firth of Forth (a stopping point on the pilgrims' way to St Andrews). But a claim to a connection to the Abbey of Iona is doubtful.⁴⁷

⁴¹ See: http://www.irvinebay.co.uk/our-changing-bay/35_community_archaeology_project_kilwinning
Accessed 10 Dec 2011

⁴² RCAHMS Canmore ID 40844

⁴³ RCAHMS Canmore ID 40830

⁴⁴ For example, see Hunter Blair, F.C. ed., (1886) *Charters of the Abbey of Crossraguel*, 2 vols., Edinburgh: Ayrshire and Galloway Archæological Association

⁴⁵ The 25 miles distance or thereby would be manageable for a medieval pilgrim on horseback.

⁴⁶ Duncan, A.A.M. (1956-57) Documents Relating to the Priory of the Isle of May 1140-1313 pp. 53, 59, 60, 66, in *Proceedings of the Society of Antiquaries of Scotland* pp. 52-80

⁴⁷ Skene, W.F. (1873) Notes on the History of the Ruins of Iona, in *Proceedings of the Society of Antiquaries of Scotland*, pp. 205-7



While it took little part in national politics, and never had a complement of more than ten monks, Crossraguel has achieved a cultural significance in terms of the survival of the architectural components of monastic life. Although much has been lost over the centuries it is still the most complete medieval abbey in Scotland and the most complete Cluniac Abbey in Great Britain.

Important remains include the Gatehouse (1530), the dovecot (one of the earliest survivals in Scotland), the abbot's tower house (late 15th century), the chancel, sacristy and chapter house (late 15th/early 16th century). The polygonal apse (rare in Scotland) shows a French influence.

Recent investigations into the alignment of the church in relation to the position of the sun on saints' feast days have revealed interesting possible connections with Sts Rule, Oswald and Blane as well as St Mary to whom the abbey church is dedicated. See Appendix 4.

Crossraguel is a scheduled Ancient Monument in the care of Historic Scotland.

6.30 Largs Parish Church⁴⁸ APT2

Canmore ID 41159 & Record:

Largs parish church, which was dedicated to St Columba (Orig Paroch Scot 1851) and which belonged to Paisley Abbey, first appears on record in 1263. The present church (at NS 2045 5962) was built in 1812, when its predecessor, in the now disused burial ground, was taken down. A fragment of the S wall containing a monument to the Boyles of Kelburne was allowed to remain, though it had to be removed later for burials. "The church was of unknown age and of great strength, the piece of wall mentioned above being about 4ft thick and very compact. It is therefore probable that the demolished church may have, in whole or in part, formed the original church of Largs. (N.B. The only part of the church now remaining is the Skelmorlie Aisle, dating from 1636 and therefore outwith the time frame of this report.)

6.31 Maybole, College Kirk, Maybole APT1

A Scheduled Ancient Monument maintained by Historic Scotland, this now roofless chapel was founded by John Kennedy of Dunure in 1371 and in 1382 he incorporated a college there.⁴⁹ It was used for celebrating Mass after the 1560 Reformation. It was still roofed and in use in the late 17th century when it became a burial aisle for the Kennedys of Culzean and Cassillis. In 1895 Charles Rennie Mackintosh sketched the elaborate entrance to the kirk during a trip which included drawing Maybole Castle, Baltersan and Crossraguel Abbey.

6.32 Monkton, St Cuthbert's Church⁵⁰ APT1g

Canmore ID 41672 & Report:

Monkton parish church, which was dedicated to St Cuthbert, was given to Paisley Abbey in 1163. It was in use till 1837, but is now roofless. It was originally a simple oblong, 46ft by about 20ft internally; these walls are undoubtedly ancient, but they have been considerably altered

⁴⁸ Source: <http://canmore.rcahms.gov.uk/en/site/41159/details/largs+manse+court+largs+old+parish+church+skelmorlie+aisle+and+burial+ground/> Accessed 10 Dec 2011

⁴⁹ RCAHMS Canmore ID 41536

⁵⁰ Source: <http://canmore.rcahms.gov.uk/en/site/41672/details/monkton+old+parish+church/> Accessed 13 Dec 2011



and a N wing was added after the Reformation; the belfry erected at that time still exists on the E gable. In the S wall is a round-arched doorway, with 13th century mouldings.

D MacGibbon and T Ross 1897

The roofless ruin of this medieval parish church stands within its walled burial-ground; it is rectangular on plan (13.8m by 5.6m within walls 1.1m thick) and gable-ended, and has been subject to a number of structural changes including the shortening of the building at its E end. The oldest identifiable work is of early 13th century date as evidence by the richly moulded S doorway; the N doorway has been rebuilt and is lintelled with a medieval grave slab. The gables have chamfered offsets. During the 17th century the interior was remodelled; lofts were provided at both ends a belfry was added on the E gable. An aisle (now rebuilt as the Angus burial-aisle, measuring 4.45, by 4.15m internally) was subsequently added on the N. At the E end of the church there is a finely wrought graveslab bearing the date 1577 and a number of early 17th century grave slabs are situated on the S. Between 1165 and 1172 the church, dedicated to St Cuthbert, was granted by Walter FitzAlan to the monastery at Paisley, and during the late 16th century the parish was united with Prestwick; the church was abandoned in 1837.

Statistical Account (OSA) 1794; J Paterson 1863-6; G Chalmers 1887-1902; D MacGibbon and T Ross 1896-7; H Scott 1915-61; I B Cowan 1967; RCAHMS 1985, visited (IMS) April 1985.

6.33 Pinwherry, Hallow Chapel⁵¹ APT1d

The name suggests that a chapel stood at or near the present-day farmsteading although no trace has been found.

6.34 Prestwick, St Nicholas's Church⁵² APT1

Canmore ID 41702 & Report:

The Object Name Book of the Ordnance Survey describes the ruined church as 'Stands at the north west end of Prestwick village and was unroofed, and the walls repaired in 1837 to preserve them from falling. It is a building of very ancient state and is supposed to have been erected about the 11th Century. The walls are one storey high with two gable ends on one of which is surmounted a small belfry with bell. Property of Prestwick burgh' .

Name Book 1856

The ruins of St Nicholas' Church stand on a mound near Prestwick railway stations, surrounded by an ancient burial ground. It is a simple oblong on plan, 44ft x 20ft internally, and very plain, evidently having been altered, with square headed windows inserted to make it suitable for Presbyterian services. It is a 12th century building, much altered in later times (H Scott 1920). The only noticeable features are the two massive buttresses at the E end. It was in use till 1837. SDD List 1963; D MacGibbon and T Ross 1897

The roofless ruin of this medieval parish church (dedicated to St Nicholas) stands within its walled burial-ground on a slight knoll close to the shore 250m NNE of Prestwick railway station. It is gable-ended and rectangular on plan, measuring 13.15m by 6.05m within walls 1m thick. The gables are buttressed; that on the W rises from a chamfered ground-course and that on the E (to which a belfry was added) has an offset at the height of the main wall-head, where

⁵¹ RCAHMS Canmore ID 61950

⁵² Source: <http://canmore.rcahms.gov.uk/en/site/41702/details/prestwick+kirk+street+old+parish+church/> Accessed 13 Dec 2011



there is a chamfered eaves course. Opposed doorways, with arch-pointed heads, are situated towards the W end of the two long walls. Blocked openings include two windows at the E end of the two long walls and another in the E gable. Two moulded capitals incorporated in the blocking appear to be of 13th century date and it is probable that the existing building was erected at this period. During the 18th century two windows were inserted in the S wall. Between 1165 and 1172 the church was granted by Walter FitzAlan to the Monastery at Paisley, and during the late 16th century the parish was united with Monkton; the church continued in use until 1779.

Old Statistical Account 1794; New Statistical Account 1845; J Paterson 1863-6; G Chalmers 1887-1902; D MacGibbon and T Ross 1896-7; H Scott 1915-61; I B Cowan 1967; RCAHMS 1985, visited (IMS) April 1985

6.35 Saltcoats, St Medan's Chapel⁵³ APT2

Canmore ID 41104 & Record:

There was a chapel, dedicated to St Medan, (H Scott 1920) at Saltcoats (NS 24 41).

G Chalmers 1824

6.36 Semple Collegiate Church⁵⁴ APT1

Canmore ID 42301 & Record

Castle Semple Collegiate Church (S Piggott and W D Simpson 1970) is a rectangular structure with an apsidal E end and a square tower projecting from the W gable. Now roofless, the rubble walls stand entire to the wallhead, 15ft 6ins high. The building measures 71ft 6ins by 24ft 3ins. The collegiate church was founded in 1504 by John, Lord Semple, who was killed at Flodden in 1513. The apse was added to contain a monument to his memory. The interior is divided into three private burial places by two modern walls. MacGibbon and Ross note a carved stone, apparently a cross-socket, which may have been used as a font, standing within the church.

D MacGibbon and T Ross 1897; H Scott 1950; I B Cowan and D E Easson 1976.

The ruins of this church survive to eaves level, though roofless and with the interior gutted. Most of the window openings and doorways remain, but further doors and windows have been added and probably mark an intermediate use as farm buildings before the interior was used as a burial ground.

N.B. Semple Church is in Renfrewshire as it marches with Ayrshire. It is close by a visitor centre which will be a strategic stop for pilgrims from Glasgow and Paisley. The visitor centre has a cafe and interpretation material for the Clyde Muirshiel Country Park.

⁵³ <http://canmore.rcahms.gov.uk/en/site/41104/details/saltcoats+st+medan+s+chapel/> Accessed 10 Dec 2011

⁵⁴ Source: <http://canmore.rcahms.gov.uk/en/site/42301/details/castle+semples+collegiate+church/> Accessed 10 December 2011



6.37 Stevenston Parish Church, St Monk's Church⁵⁵ APT2

Canmore ID 41063 & Record:

Stevenston parish church was dedicated to St Monach (H Scott 1920) also called St Monk (NSA 1845; J Dobie 1876). According to Paterson, the church, extant in 1547, was rebuilt about 1670, and an aisle added about 1744. The present church, built in 1833, occupies the site of the earlier building.

J Paterson 1852

6.38 Straiton, St Cuthbert's Parish Church⁵⁶

The south aisle is all that remains of the 13th century church granted to Paisley Abbey and later, to Crossraguel Abbey, by Duncan , Earl of Carrick. The traceried window has unusual pointed transoms, a gentler version of which can be seen at Crossraguel Abbey. The Easter Sepulchre beneath this window has a mason's mark which can be found in profusion at Crossraguel.

6.39 Symington, church APT1g

Canmore ID 41972 & Report:

A Norman building, restored in 1919.

H Scott 1920

In current use. Name board states: Symington Norman Church: Founded 1160. Much altered and with late additions.

Visited by OS May 1982

This church stands within a walled burial-ground and although altered on a number of occasions, heavily restored in 1919 and 1920, it retains much of its late 12th-or early 13th-century character. It is rectangular on plan and gable-ended (with an open trussed rafter roof), measuring 14.25m by 6.05m within walls 1.08m thick rising from a chamfered ground-course; a chamfered eaves-course retains across the E gable as an offset. Three semi-circular-headed lights are disposed symmetrically in the gable and are framed internally by a strong, heavy hoodmould, with an unusually large billet ornament. The base-slab of an aumbry (originally framed by an edge-roll), which incorporates a piscina, is set within the sill of a window at the E end of the S wall. Entrance doorways are situated in the W and S walls.

In the 17th century a belfry, possibly incorporating some medieval work, was erected on the E gable; the skewput at the SE angle bears the anthropomorphic representation of a head. In 1797 a galleried N aisle was added, and lofts (subsequently removed) were installed on the W and E. Jordan the parson of Symington is on record in 1165; the church was subsequently granted to the monastery at Fail ([NS42NW 2](#)).

OSA 1793; NSA 1845; J Paterson 1863-6; G Chalmers 1887-1902; H Scott 1915-61; T Ritchie 1951; W J Dillon 154, 1957; I B Cowan 1967; RCAHMS 1985, visited (IMS) October 1985

⁵⁵ Source: <http://canmore.rcahms.gov.uk/en/site/41063/details/stevenston+parish+church/> Accessed 10 Dec 2011

⁵⁶ RCAHMS Canmore ID 41540



6.40 Troon, Crosbie Chapel⁵⁷ APT1

Canmore ID 41708 & Report:

Crosbie chapel, dependent on Dundonald parish church, is first mentioned in 1229. Its site is occupied by a chapel-of-ease erected by the laird of Crosbie on or soon after 1681. Now roofless and in ruins, this was a small building, measuring 45ft by 21ft. A few mouldings carved on a recess within the N wall denotes the burial place of the family of Fullarton of that Ilk. Paterson notes that this wall had fallen down "within the last twenty years" and several of the carved stones were used to patch up the remaining ones. Though some authorities allege that Crosby or Crosbie was a separate parish, the records of the presbytery of Ayr show that this was not so, though the estate of Crosbie transferred from Dundonald to Monkton parishes and back again. J Paterson 1863; J Kirkwood 1876; K Hewat 1908

This late 17th-century chapel stands within its walled burial-ground on the edge of Fullerton Park 250m NNE of Frogna House. It is rectangular on plan (10.4m by 4.95m within walls 0.8m thick) and gable-ended. The S wall survives to a height of about 2.25m externally, but the N wall has been almost totally removed. The blocked S door, the E window, and a window set towards the E end of the S wall (blocked externally), are each wrought with a chamfered arris. The E gable was originally provided with a belfry, and its coping incorporates two 17th century gravestones on the S. In 1229 Walter Stewart granted the chapel at Crosby (a pendicle to the church at Dundonald, [NS33SE 22](#)) to the Gilbertine house of Dalmilling ([NS33SE 4](#)). New Statistical Account (NSA) 1845; J Paterson 1863-6; G Chalmers 1887-1902; K Hewat 1908; RCAHMS 1985, visited (IMS) April 1985.

6.41 Turnberry, chapel⁵⁸ APT1c

There is no trace of the chapel dedicated to St Oswald.

6.42 West Kilbride, Chapelton⁵⁹ APT2

Canmore ID 41004 & Record:

There was a pre-Reformation chapel at Chapelton (NS 206 464).
G Chalmers 1824; H Scott 1920

6.43 West Kilbride, Portencross Castle⁶⁰ APT2

This important tower-house stands beside a small harbour which could have welcomed pilgrims from The Cumbraes, Bute and beyond, *en route* to Whithorn. The castle is unusual in having two kitchens which may indicate a considerable amount of feasting took place when the early Stewart monarchs were in residence. There is no historical evidence to support the local legend that it was the crossing point for dead monarchs on their way to burial on Iona. It was more likely to have been a departure and arrival place for royal Stewarts on their journeys between their castles of Rothesay and Dundonald.

⁵⁷ Source: <http://canmore.rcahms.gov.uk/en/site/41708/details/troon+monktonhill+road+crosbie+chapel/>
Accessed 13 Dec 2011

⁵⁸ RCAHMS Canmore ID 40840

⁵⁹ Source: <http://canmore.rcahms.gov.uk/en/site/41004/details/west+kilbride+chapelton/> Accessed 10 Dec 2011

⁶⁰ RCAHMS Canmore ID 40598



6.44 West Kilbride, Seamill⁶¹ APT2

Canmore ID 41000 & Record:

Fourteen cists, containing skeletons were found at Seamill, near the Sanatorium (at NS 204 472) when making the road in 1878. One of the cists, which contained only a little dark-coloured earth, was much smaller than the others; it had possibly held the body of an infant. (This may have been a Bronze Age cist; Bronze Age burials have been found nearby - see [NS24NW 11](#)). The supposed stone of another cist was dug up in 1896 when laying a gas pipe in the area. The cists, of Early Christian date, were oriented E-W. This cemetery, and the nearby place names of "Chapelton" and "Chapelhouse", would indicate that this was the site of an early church or chapel.

J Lamb 1896

Hospitals and almshouses

Christians have always emphasised the need to care for the sick (Rule of St Benedict, Chapter XXXVI), the poor (Ch. LIII) and travellers (Ch. LIII). It was the duty of monks to treat a traveller at their gate as Christ Himself and provide hospitality. Indeed the Rule teaches the monks to recognise Christ in everyone and in all of life's circumstances.⁶² However, to prevent abuses of kindness, the rule was that a stay of two days and two nights would be sufficient. According to the rule of St Benedict (Chapter LXI) if a travelling monk arrived from a far-off locality to live as a guest in the monastery, he was to be accepted for as long as he desired, provided that he accepted the conditions among his hosts and did not disturb the community.⁶³

The Chapter House in an abbey was so named as each day a chapter of the Rule of St Benedict would have been read. In both Kilwinning and Crossraguel the monks would have heard the words of Chapter LIII:⁶⁴

'Special care is to be shown in the reception of the poor and of pilgrims, for in them especially is Christ received'

Virtually no discernible traces remain of the *spittals*, save for place-name and documentary evidence. These would have been strategically placed at intervals along known pilgrim routes and trackways. Among verifiable and possible sites are:⁶⁵

Kincase	a leper house dedicated to St Ninian
Doonslee	a hospital dedicated to St Leonard (see 6.6 Ayr, St Leonard's Chapel above)
Failford	run by the Trinitarians there - neighbouring lands are Spittalside and Spittalhill
Symington	dedicated to St Thomas à Becket ⁶⁶
Maybole	known as the <i>Maison Dieu</i> perhaps connected with the Collegiate Kirk there

⁶¹ Source: <http://canmore.rcahms.gov.uk/en/site/41000/details/west+kilbride+seamill/> Accessed 10 Dec 2011

⁶² Parry and de Waal (2003: xiv-xv)

⁶³ *ibid.* p. 98

⁶⁴ *ibid.* p. 83

⁶⁵ Dillon (1961: 19-20)

⁶⁶ Arbroath Abbey was dedicated to Becket - just one example of a long and enduring connection between the English saint and the Scots. Becket's intercession was sought by pilgrims for curing diseases, especially leprosy.



7 Bridges

It was a pious thing to build a bridge for pilgrims and in Ayrshire it was achieved at Alloway by James Kennedy, Bishop of St Andrews, and at Bridgemill, Girvan, by his kinswoman, Egidia Blair, Lady Row of Baltersan. There is a clue to a bridge on the Lands of Bargany in 1492 in a charter which mentions farms called 'le Brigend-Makrochart', 'Brigend-Makhuchoun' and 'le Brigend nuncupat. Makalexanderstoun'.⁶⁷ In 1491 James IV, on pilgrimage to Whithorn, was ferried across the River Ayr at St John's Kirk as the Auld Brig was under repair.⁶⁸

7.1 Alloway, Brig o Doon⁶⁹ APT1

This world-famous bridge is believed to have been built by Bishop James Kennedy of St Andrews (d. 1466). It is particularly graceful and has an exceptionally high (26' - 8 metres) and wide (72' - 22 metres) span.

7.2 Ayr, the Auld Brig⁷⁰ APT1

Canmore ID 41829 & Report:

Though the first reference indicating that there was or might have been a bridge over the River Ayr is in a charter of Alexander II (1214-49), the Auld Brig probably dates from the 15th century (Gourlay and Turner). Hume states that it was built 1470-1525. However, it has been rebuilt and repaired many times since then, notably in 1588 and 1907-10. It is a 4-span rubble bridge, with three segmental arches and a pointed arch, built of dressed stone throughout; it has massive triangular cutwaters. Now only in use as a footbridge.

R W Brash and A Leach 1972; J R Hume 1976; R Gourlay and A Turner 1977



Figure 4: Auld Brig of Ayr; note cutwaters and narrowing of roadway.

7.3 Irvine⁷¹ APT1f

Canmore ID 41916 & Record

The first mention of a stone bridge across the River Irvine is in August 1533 (McJannet 1938)⁷², although the existence of Bridgegate at least by 1506 implies the existence of an earlier timber

⁶⁷ Register of the Great Seal of Scotland, vol II, No. 2109

⁶⁸ Cooper, W.S., ed. (1883: xxviii)

⁶⁹ RCAHMS Canmore ID 41593

⁷⁰ Source: <http://canmore.rcahms.gov.uk/en/site/41829/details/ayr+auld+brig/> Accessed 13 Dec 2011

⁷¹ Source: <http://canmore.rcahms.gov.uk/en/site/41916/details/irvine+bridgegate+irvine+bridge/> Accessed 13 Dec 2011

⁷² This is from *Memorials of Montgomeries*, vol ii, p. 120 and refers to the Earl of Bothwell, Great Admiral of Scotland mentioning the bridge in a document appointing Hugh, Earl of Eglinton, his Deputy-Admiral for Cuningham. See *Muniments of the Royal Burgh of Irvine*, vol I, p. xxxvi, Edinburgh: Ayrshire & Galloway Archæological Association



structure. In 1748, the bailies of the burgh ordered a new bridge to be built 'in the place where the old one stands of the same number of arches and pillars'. That work was finished in 1753 and received alterations in 1827 and 1889.

A T Simpson and S Stevenson 1980

Irvine Bridge, of four segmented arches in rusticated masonry, with splayed cutwaters, bears a plaque stating, 'Old Bridge 1533, rebuilt 1748, widened in stone 1827 and 1889'.

Visited by OS 26 May 1954 and 3 June 1982.

Scotland's greatest cartographer, Timothy Pont in his description of Irvine⁷³, wrote:

'Neir to ye toune the Riuer Irwyne is ouer passed by a faire stone Bridge, neir to wych wes formerly a frierrey of ye order of ye Carmalitts founded of old by the Laird of Foulartoune de eodem.'

See 6.24 above for further reference to the Carmelite Friary.

7.4 Kilwinning, Garnock Bridge APT1

The present bridge incorporates much of the structure of one built in 1439.⁷⁴ Further downstream in the Dirrens area there was an island, now part of the river embankment, known as *Ninian's Isle*. Smith (1895: 61) refers to an island called *Ringan's Isle* - Ringan being Scots for Ninian.

7.5 Girvan, Bridgemill⁷⁵ APT1

The earliest Ordnance Survey map of the Girvan area shows the bridge built by Egidia Blair, Lady Row of Baltersan. The cutwaters, indicated by small triangles, tell us that it had two arches, one wider than the other. It was built prior to 1530 and repaired sometime after then. It then lasted for another 300 years, long after pilgrimage ceased in Scotland. Not far from the bridge is Drumranny which could be *Ninian's ridge* (as Kilranny just south of Girvan could be *Ninian's church*) although a more prosaic version could be bracken ridge.



Figure 5: Mid-19th century map of Egidia Blair's bridge. (See Figure 4 - cutwaters and road narrowing.)

⁷³ Pont, T. *Cuninghame Topgraphised 1604-1608*, Edit. Dobie, J.S. (1876) p. 215, Glasgow: John Tweed

⁷⁴ *Kilwinning 2000: Millennium Souvenir Programme*, North Ayrshire Council, p. 11

⁷⁵ We are indebted to Ian Jones for information on the 19th century bridge.



8 Holy Wells⁷⁶

Wells would have been strategically placed every four or five miles along pilgrimage routes. Evidence of a well is not, of course, evidence of a pilgrimage route, but those identified with a saint give clues to tracing such routes. This is not an exhaustive list.

St Bride or Brigid	Beith
St Dominæ	Barr
St Fillan	Skelmorlie and Largs (may be one and the same) ⁷⁷
St Helen	Maybole (near Culroy)
St Mary	Maybole
St Mungo	Alloway
St Wynnin	Kilwinning
Friar's Well	Ayr, near the Auld Brig
Holy Well	Lochwinnoch and Kirkmichael
Kittyfrist Well	Girvan (near Kilranny) ⁷⁸ - Walker lists this as doubtful.
Pennyglen Cross Well	Maybole

Additional (not in Walker's list)

St Cuthbert's Well	Maybole
St Inan's Well	Beith
Bruce's Well	Prestwick (associated with Kincase leper hospital)
Chapel Well	Irvine
Lady Well	Maybole
Lady Well	Culzean (close by Thomaston Castle)
Lady Well	Prestwick (possibly near St Nicholas Church)
Struil Well	Barr (connected with Kirkdominie chapel) ⁷⁹

Irvine, St Mary's Well⁸⁰ APT1f

Canmore ID 41958 & Record

This well is noted as 'Chapel Well' in the OSA and ONB, and given the alternative name of 'St Mary's Well' by McJannet. (It stood close to what was probably a chapel dedicated to St Mary - see [NS33NW 23](#)).

OSA 1794; Name Book 1856; A F McJannet 1938

Situated in a wall is a circular well-head which has now been sealed with concrete. Above the opening is a small stone plaque stating 'St Inan's Well AD 839-1921'.

No information regarding this last authority was encountered during investigation.

Visited by OS (JLD), 26 May 1954

⁷⁶ Walker (1883: 186-210)

⁷⁷ RCAHMS Canmore ID 40701

⁷⁸ There is a Kittyfrist Well on the road from Kilsyth to Stirling which could have been on St Ninian's route on his mission to the 'southern Picts'. The old parish church of Kirkintilloch, founded 1140, was dedicated to St Ninian. There is also a Katie Thirsty Well at Auchtermuchty.

⁷⁹ RCAHMS Canmore ID 26626

⁸⁰ Source: <http://canmore.rcahms.gov.uk/en/site/41958/details/irvine+riverside+walk+st+mary+s+well/>
Accessed 13 Dec 2011



9 Crosses (stone)

9.1 Alloway, Blairston APT1

A short distance from the Brig o Doon on the road to Culroy is a large boulder, traditionally associated with William Wallace and supposed to show an image of a sword. Since Blairston is on a pilgrims' route via St Helen's Well and Culroy to Maybole, it is more probable that the engraving represents a cross. Lacaille (1929: 350) gives an account of this relic and suggests the boulder, now recumbent, once stood upright. Being a little distant from the line of the modern road it is tempting to suggest that it was moved to its present position to allow for the road building.

9.2 Alloway, Cambusdoon⁸¹ APT1

A cross slab dating to the 8th-12th century was found in a coppice near the Auld Kirk of Alloway in the 1920s. It is now on display in Alloway Parish Church. Lacaille (1929: 349) describes the stone thus:

'The type of cross, either simple or elaborate, is of rare occurrence in Scotland, and where found the site is invariably in what was the scene of the labours of missionaries influenced by the Church of Candida Casa in Whithorn. The Alloway cross, although a survival of type, is an addition to the limited list of the Strathclyde monuments of its class which includes the earliest sculptured stones of the Christian era in this country.'

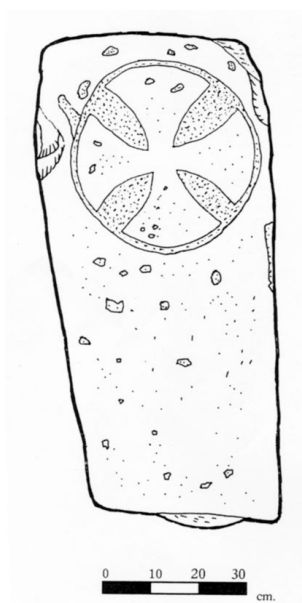


Figure 6: Cambusdoon cross slab

9.3 Ballantrae, Kirkcudbright-Innertig APT1e

No trace remains of this cross but it is mentioned by Fergusson (1972: 4, 43) as 'Cross of Innertig' and 'Cross of Invervik' (1551). A charter by Alan Cathcart of Carloun, of 3rd December, 1505, mentions the Lands of Carloun and 'le Cros de Innerwik'.⁸²

⁸¹ RCAHMS Canmore ID 41618 See also Lacaille, A.D. (1929) *Ardlui Megaliths and their Associations; Crosses at Luib and Alloway and a Short Cist at Ednam, Roxburghshire*, pp. 347-350, in *Proceedings of the Society of Antiquaries of Scotland* pp.325-352

⁸² Register of the Great Seal, vol. II, No. 2899



9.4 Ballantrae, Schallochwreck APT1

In 1957 the farmer at Schallochwreck found, while repairing a dry-stane dyke, a stone with a crudely-incised cross on it of a type known as 'hammerhead'. Being out of context, dating has proved extremely difficult, if not, impossible. The style of cross has been known since the second century. Schallochwreck is not far from the site of a chapel dedicated to St Ninian, at Killantringan, which is now under a reservoir.⁸³

9.5 Colmonell, Fardenreoch⁸⁴ APT1e

Built into the wall of the stable at Fardenreoch Farm is a fragment of a cross-shaft found in a dry-stane dyke by a high field on the farm. The stone measures about 300 x 300 x 150 mm thick. The design consists of a rope border at each edge of the shaft, within the border on each side a loose three-cord plait, and filling the centre, vertically, a twist ornament. The style is a very rare one in Scotland, but is not uncommon on the other side of the Border. The rope and the plait and the twist are a combination familiar in Cumberland in the late tenth century. According to the farmer at Fardenreoch, the back of the cross-shaft was plain, but on each edge of the stone there was a similar twist ornament to that carved on the face. (Anderson 1926)

9.7 Dailly, Kilkerran⁸⁵

The base for a cross-shaft and a hollowed-out boulder with an incised cross⁸⁶ lie in an area indicated on old maps as Machar-a-kill.⁸⁷ The boulder was probably a base for a cross and seems to be of an early date and the crude Latin cross may have been carved on it long before its use as a base for a cross. The larger base, measuring about 100 x 107 x 125 cm high, is an exceptional example of a rare survivor in Scotland - a stepped base carved from a single block of stone. Others may have existed and have been lost through the destructive actions of the iconoclasts. There are two on Iona and the Cross of St Martin (Figure 7), standing over four metres tall, gives a sense of scale of what may have stood near Kilkerran.⁸⁸

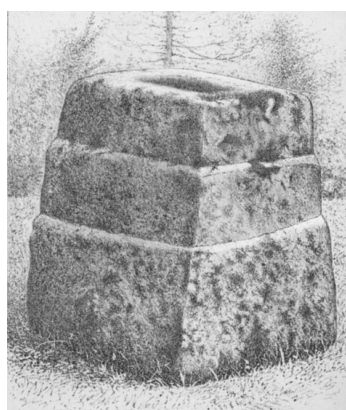
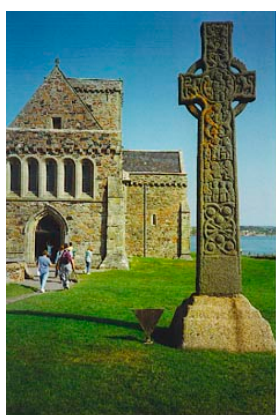


Figure 7: Iona Figure 8: Base of the Machar-a-kill cross

⁸³ Foster (1961: 9-11)

⁸⁴ Anderson, R.S.G. (1926) Three Crosses in the South-West of Scotland in *Proceedings of the Society of Antiquaries of Scotland* p. 268

⁸⁵ Curle, C.L. (1961-62) Some Little-known Early Christian Monuments in the West of Scotland in *Proceedings of the Society of Antiquaries of Scotland* p. 225-6

⁸⁶ Brown, J. (2009) *Carrick, Scotland: Beyond the Tourist Guides* p. 69, Girvan: Carrick Community Councils' Forum

⁸⁷ Fergusson, Sir J. (1972: 30) mentions "... Machringill with the chapel lands ..." in a charter of 5th December, 1546.

⁸⁸ Galloway, W. (1882) Early Christian Remains in Ayrshire in *Archæological and Historical Collections relating to the Counties of Ayr and Wigton*, vol III, pp. 99-109, Edinburgh: Ayr & Wigton Archæological Association



9.6 Dunure, Kirkbride⁸⁹ APT1c

The ruined chapel of Kirkbride is believed to have been founded by the Earl of Carrick in 1193. The stone fragment is about 450 x 300 x 50 mm thick. The exact purpose of the cross is unclear and its design, it is believed, does not exist elsewhere in Scotland although two Irish examples have similar patterns.

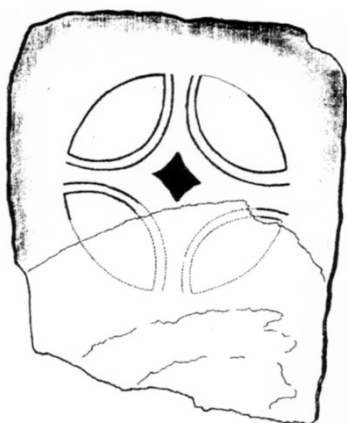


Figure 9: Kirkbride cross slab fragment

9.8 Kirkoswald Parish, Crossraguel Abbey APT1

Several tomb covers and other carved fragments are on display in Crossraguel Abbey. Mostly they display what is known locally as a 'Carrick Cross', i.e. a Latin cross with crosslets but one example (Figure 10) bears a resemblance to the Cambusdoon stone mentioned above (Fig. 6).



Figure 10: Cross slab fragment in Crossraguel Abbey, perhaps part of a tomb cover.



Figure 11: Rare tomb cover dating to about 12th/13th bearing similarities to the Ardrossan sarcophagus (see Figure 12 below).

⁸⁹ Lacaille, A.D. (1928) Ecclesiastical Remains in the Neighbourhood of Luss, with notes on some Unrecorded Crosses and Hog-backed Stones in *Proceedings of the Society of Antiquaries of Scotland*, pp. 101-3

10 Artefacts

10.1 Ardrossan, tomb cover APT2

The Ardrossan sarcophagus (*Figure 12*) was discovered in 1911 by workman landscaping the remains of the old Ardrossan church on Castle Hill. The design bears a resemblance to examples in Crossraguel Abbey, Rosslyn Chapel and at Pentland, not far from Rosslyn. Both the Crossraguel and Ardrossan tomb covers are of national importance and worthy of deeper academic study. The pommel on the sword on the Ardrossan tomb cover appears to be a scallop shell, symbol of St James, and may indicate the knight, whose tomb this was, had been on pilgrimage to Santiago de Compostella

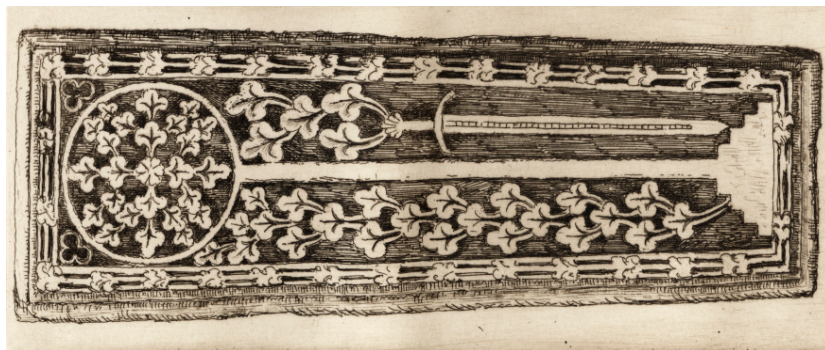


Figure 12: Drawing by Robert Bryden

10.2 Ayr, brooches APT1

An earthenware jar containing two inscribed silver brooches and 143 medieval English silver pennies, four Alexander III pennies and two continental sterlings, was found within the area of the Cromwellian Fort in Ayr and claimed as Treasure Trove in January, 1892.⁹⁰ The presence of the coins helped date the brooches to the 13th century and their inscriptions, which also appeared on finger-rings of the period, were considered a charm against sudden death or illness; something pilgrims would have always feared when far from home. The round brooch (diam. 33 mm) is engraved: IHESVS NAZARENVS REX IVDEORVM. (*Figure 13*) The octagonal brooch (*Figure 14*) is of a baser metal and the obverse design illustrated is inlaid with niello.⁹¹ The reverse bears the inscription: + IHESVS NA.



Figure 13: Brooch found in Ayr



Figure 14: Brooch found in Ayr

⁹⁰ *Archæological & Historical Collections Relating to Ayrshire & Galloway* vol VII (1844) pp. 10-11

⁹¹ A black compound of sulphur, with silver, lead or copper



10.3 Ayr, Obit Book from the Church of St John the Baptist⁹² APT1

This very rare, pre-Reformation book is the only surviving archive from St John's Church, Ayr. It lists the names of people, from 1306 to 1559, who donated money in return for an annual mass said on their behalf, in the belief that prayers for the dead would reduce the time they spent in purgatory.

10.4 Baltersan, carved panels APT1

At the beginning of the 20th century the Ayr architect, James A. Morris, discovered carved oak panels in a farm building beside Baltersan Castle. They appear to be of 16th century date. One set of three panels could have come from Crossraguel Abbey.⁹³ This set (Figure 14) is probably a headboard for a bed⁹⁴ which could have belonged to sir John Kennedy of Baltersan, servant to James VI and one-time commendator of Soulseat Abbey.⁹⁵ A charter of 1600 tells us that no monks were alive then at the convent. The chamfers on the lower edge and the width of the set certainly are consistent with being part of a single bed.⁹⁶

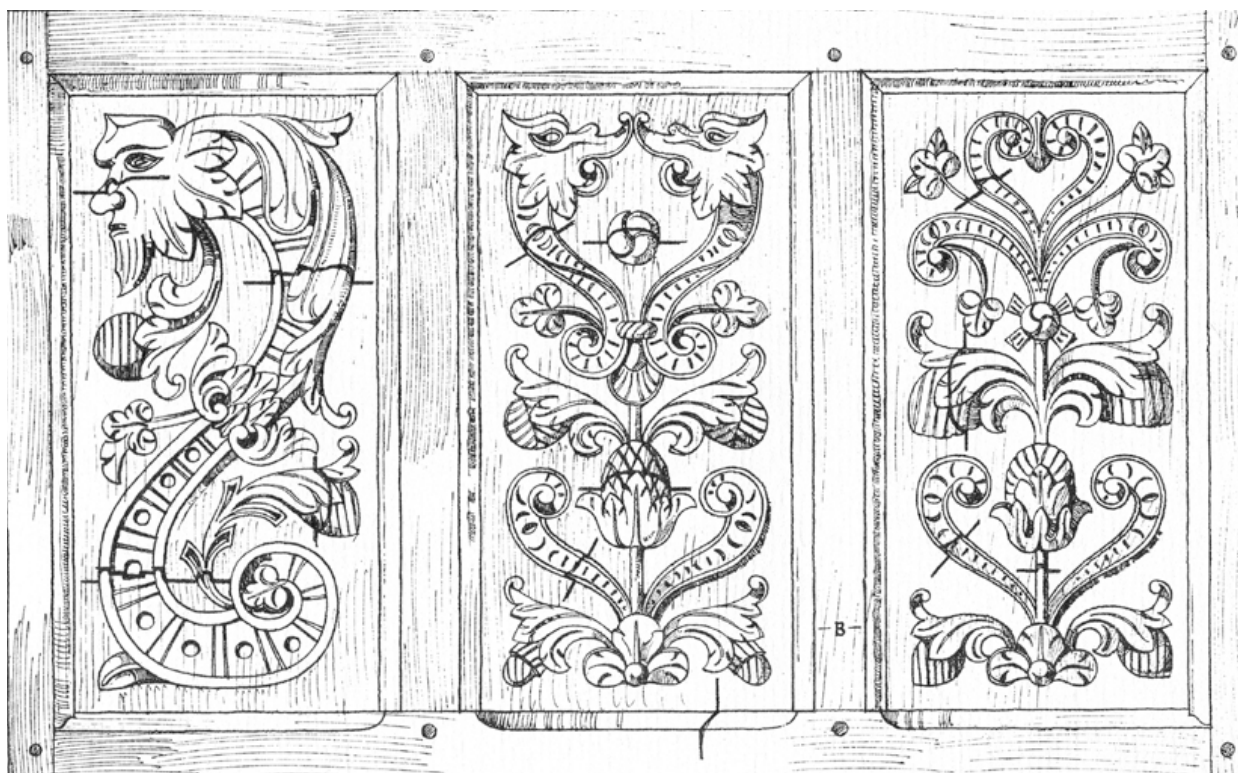


Figure 15: Baltersan panel showing a demonic serpent proffering a fruit - the leaves are of the tomato plant, known in the 16th century as the 'love apple'. Illustration from *Details of Scottish Domestic Architecture*.

⁹² Image online: http://futuremuseum.co.uk/Collection.aspx/the_medieval_church/Object/obit_book_of_st_john_the_baptist Accessed 29 Feb 2012

⁹³ Brown, J. (2009) *Carrick, Scotland: Beyond the Tourist Guides* p. 71 Girvan: Carrick Community Councils' Forum

⁹⁴ *Pers comm* Amy Drysdale, St Andrews University 2 Aug 2009

⁹⁵ Kennedy relinquished his commendatorship to Ninian Adair of Kinhilt on 17th May, 1600. The Letters of Tack says, 'Mr John Kennedy younger of Baltersans [Baltersan], commendator of the abbacy of Saulsett [Soulseat] ('quhairof **all the convent are departit this mortall lyfe**) to Ninian Adair of Kirhilt [Kilhilt] of the teinds, duties, casualties etc. of the spirituality of the said benefice and abbacy of Saulset.' National Archives of Scotland GC135/677

⁹⁶ Gillespie, J. (1928) *Details of Scottish Domestic Architecture* Plate 87, Edinburgh Architectural Association



10.5 Barassie, brooch⁹⁷ APT1f

Canmore ID 289755 & Record:

14th-century annular brooch NS 32 32 Medieval copper-alloy flat annular brooch with missing pin, recovered by metal detecting. The inscription is set within a plain line border and reads from the left of the constriction point:

'I H E S V / M X R E N E / H T E' for 'IHESUS NAZARENUS': Jesus of Nazareth.

The inscription covers one half of the front face of the brooch, the other half running from the right bears a single letter 'I' followed by 12 quatrefoils, possibly a reference to the 12 apostles. The reverse has no border and is decorated with double punched dots around the circumference of the brooch. The inscription was a popular one, believed to protect the bearer from sudden death at a time when plagues were common throughout Europe.

Diam 45mm; W 8mm; Th 1.5mm.

Claimed as Treasure Trove (TT.82/04; see above) and allocated to Rozelle House Gallery & Museum, Ayr.⁹⁸

10.6 Barassie, devotional badge⁹⁹ APT1f

A pewter badge (320 x 150 mm) appears to depict the Virgin Mary. Having no pin it was probably sewn on to a garment in the common manner of pilgrims' badges.

10.7 Crossraguel Abbey, bell¹⁰⁰ APT1

Sadly, the two bells which graced the abbey's belfry have been lost langsyne. They would have been of two different sizes to sound the times of the Offices of the monastic day. The 'Great Bell' was removed by John Kennedy of Baltersan as a complaint to the Privy Council in 1613 tells us. His widow, Florence NicDowell, had by then married Alan, Lord Cathcart of Killochan and she refused to return the bell. The complaint by the commendator of Crossraguel reads:

'The said bell is now in the possession of Florence McDougall and Allane Cathcart, her spouse. Pursuer wishes to use the bell at the Kirk of Croceraguell or in any other way which he may think good; but defenders will not surrender the same.'

The dispute rumbled on for another two years but there is no record of a resolution. One wonders if this and the other missing bell were commissioned by Abbot William Kennedy whose coat of arms is shown among an illustration of founder's marks in an account of bells in Renfrewshire and Dunbartonshire.¹⁰¹

⁹⁷ Source: <http://canmore.rcahms.gov.uk/en/site/289755/details/barassie+sands/> Accessed 29 Feb 2012

⁹⁸ Image online: http://futuremuseum.co.uk/Collection.aspx/the_medieval_church/Object/annular_brooch Accessed 29 Feb 2012

⁹⁹ Image online: http://futuremuseum.co.uk/Collection.aspx/the_medieval_church/Object/devotional_badge Accessed 29 Feb 2012

¹⁰⁰ Clouston, R.W.M. (1947-9) The church Bells of Ayrshire, pp.217-8, Plate IV (b), in *Ayrshire Archaeological & Natural History Society Collections*, Series 1, pp. 200-260

¹⁰¹ *ibid.* (1947-8) Church Bells of Renfrewshire and Dunbartonshire, p. 149, in *Proceedings of the Society of Antiquaries of Scotland*



10.8 Crossraguel Abbey, coins

A hoard of 205 coins found in a drain at the abbey in 1919 contained 51 which were dubbed 'Crossraguel pennies' giving rise to the belief that year that the monks were minting coins there. However further academic study (Stevenson 1949-50) revealed that they were most probably minted at St Andrews by Bishop James Kennedy in the mid-1450s.

10.9 Crossraguel Abbey, silver cross¹⁰² APT1

A small cross of medieval date was found near the abbey in 1997.

10.10 Dundonald, bell APT1

This rare and precious bell from 1495, one of only two pre-Reformation bells known from Ayrshire - the other was at Monkton - is believed to have been gifted to the church of Dundonald which was dedicated to St Giles, by King James IV. Its inscription band carries the legend:

† SANCTE EGIDIE ORA PRO NOBIS ANNO DM M^o CCCC^o LXXXV

Clouston (1992: 454)¹⁰³ writes:

'The disused bell at Blackford [Perthshire] bears the same fleur-de-lis border as the 1495 bell, by a founder using the mark Xt, from Dundonald, Ayrshire, now in the Royal Museum of Scotland, Edinburgh. Other bells by Xt or a successor are at Yester (1492), Linlithgow (1496), Elgin (1502), Uphall (1503), Foulis Easter (1508) and Aberdour.'

Clouston mentions a bell founder, Thomas Potar of Ayr (*ca.* 1500), but gives no further information. It would be interesting to do further research on this man. Bell founders were often also gunmakers.



Figure 16: Dundonald bell on temporary display in the castle visitor centre.

¹⁰² Image online: http://futuremuseum.co.uk/Collection.aspx/the_medieval_church/Object/silver_cross
Accessed 29 Feb 2012

¹⁰³ Clouston, R.W.M. (1992) The Bells of Perthshire in *Proceedings of the Society of Antiquaries of Scotland*



10.11 Hunterston, brooch APT2

The magnificent brooch found on the shore at Hunterston is undoubtedly one of Scotland's great treasures and is so well narrated as not to require further description here.



Figure 17: Hunterston Brooch

Stevenson (1983) tells us that the raising of the centre, arguably greater in Hunterston's prototype, to house a relic, was more or less common on Germanic brooches. The filling of their round boss or box-like centres with mixtures of plaster, chalk, wax, clay and resin, served to prevent the top being squashed (Thieme 1978, 407-8), but this would not conflict with a holy substance sometimes being included in the filling. In connection with a reliquary strap-end containing wax, Dannheimer has cited (1966, 349) the evidence for early pilgrims taking home lamp oil, waxsalve and candlewax (beeswax) from the shrines of martyrs and saints, and, from the grave of St Martin of Tours, dust in addition.¹⁰⁴

10.12 Monkton, bell¹⁰⁵

From St Cuthbert's church, it is one of only two pre-Reformation bells from Ayrshire, the other being the Dundonald bell mentioned above. Its present whereabouts is not known to the authors.

¹⁰⁴ Stevenson, R.B.K. (1983) *Proceedings of the Society of Antiquaries of Scotland*, 113 (1983), pp. 469-477

Dannheimer, H. (1996) 'Ein spatmerowingischer Eulogienbehalter aus Walda' *Germania* 44 (1996) pp 338-54

¹⁰⁵ Clouston, R.W.M. (1947-9) The church Bells of Ayrshire, pp.247-8 and Plat V (b), in *Ayrshire Archaeological & Natural History Society Collections Series 1*, pp. 200-260



Intangible heritage

‘The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognise as part of their cultural heritage.

This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.’

Extract from 2003 UNESCO Convention on Intangible Cultural Heritage

11 Languages

Ayrshire has a very rich language heritage which is evidenced by its literature and place-names. At the time of Ninian’s fifth century mission the county we know today would have had, to varying degrees, a rich mix of Celtic tongues including Pictish, Brythonic (akin to Welsh) and Irish. Two centuries later settlers from the ancient kingdom of Northumbria spread a form of Old English (which developed into Scots) in an area broadly from Edinburgh to Ayrshire. By the 11th century Old Norse gained a foothold and the royally-invited settlement of Breton and Norman families after the Conquest of England introduced Norman French. In this melange Latin would have been a useful common languages for the elites in society. Trade and commerce would have been a sufficient incentive for lower ranks to learn at least some of their neighbours’ languages but as time passed an evolving form of English was dominant among the mercantile classes.¹⁰⁶ By the 16th century this, hitherto known as *Inglis*, came to be called *Scots* while Scottish Gaelic developed from Irish.

11.1 Latin

From the Dark Ages until the Reformation in 1560, Latin was the language of religion, scholarship, law and government. For the purposes of public records it was abolished in 1652 by the Commissioners for the Administration of Justice in Cromwell’s Commonwealth and Protectorate.¹⁰⁷ The first entry in The Register of the Great Seal of Scotland that year, in respect of a mundane Perthshire land transaction, opens with the words, ‘THE KEEPERS OF THE LIBERTIES OF ENGLAND’.¹⁰⁸ However, Latin had fallen from favour long before then although, even at the time of the Reformation, one could find the peculiar situation of the Catholic defender of the Old Faith, Quintin Kennedy (1520-1564), writing in Scots while his Protestant Reformer antagonist and university friend from their days at the Paris Sorbonne, John Davidson (fl. 1556-1570), wrote in Latin.

¹⁰⁶ Corbett, J. (1999: 14)

¹⁰⁷ The Register of the Great Seal of Scotland, vol. ix, 1652-1659 (Stevenson & Dickson 1984)

¹⁰⁸ *ibid.* p.1



In 1587, James Carmichael (d. ca. 1624), minister of Haddington, published a Latin/Scots grammar book for use in Scottish schools (*Scoticæ Juventuti*),¹⁰⁹ a work on which he laboured for many years.¹¹⁰ Although losing its official status, Latin would continue to be an important subject of study to the present day, but in an increasingly reduced capacity. To illustrate multi-lingual society in the past this example from the end of the 13th century shows that even then, English was not necessarily the *lingua franca* in England.

Letter from George, Earl of March, to King Henry IV of England, dateline Dunbar, 18th February, 1400. '... and, noble prince, mervaile yhe nocht that I write my lettres in English, fore that ys mare clere to myne vnderstandyng than Latyne ore Fraunche.'

He ends the letter:

'Excellent, mychty, and noble prince, the Haly Trinite hafe yhow euermare in kepyng. Writyn at my Castell of Dunbarr, the xvij day of Feuerer. Le Count de la Marche de Scoce.'¹¹¹

11.2 Brythonic (Old Welsh)

Also known as Cumbric, this was the language of the kingdom of Strathclyde which stretched from Dumbarton (*fort of the Britons*) through Ayrshire to what is now North Wales. It is believed that Pictish was similar to Brythonic. In the 12th century Strathclyde lost its semi-independent status and with it, Brythonic is believed to have died out. However place-name evidence attests to the extent of the language, particularly in Carrick. These tend to be found in clusters with examples such as the hill known as Barbrethan (*the Briton's height*), Giltre, Threave and Tranew.¹¹²

Contemporary with Ninian was the British king Coel (of nursery rhyme fame) who gave his name to the district of Kyle. The county's southern third is also derived from Welsh - *carreg* - a rock, presumably referring to the biggest rock in the area, Ailsa Craig. The origin of the remaining historical portion of Ayrshire, Cunningham, is unknown. Its early forms of *Cunegan* and *Cuninham* have puzzled students of toponymy.¹¹³

11.3 Gaelic (Scottish and Irish)

Following the unification of the Picts and Scots in 843, the former being completely subsumed by the incoming *Scotti* from Ireland, Pictish died out and in the south-west, Brythonic was replaced by Gaelic although it lingered into the late 12th century. A Briton with a Gaelic name, Gillecrisp (*servant of Christ*) signed an 1180 charter as a witness, writing his name as Gillecrisp Bretnach - *Gilchrist the Briton*.¹¹⁴

The place-names dedicated to Irish saints in Ayrshire and Galloway is testimony to the considerable missionary work of the Irish. In addition there are topographical features in the

¹⁰⁹ Anderson (1957: 12-13)

¹¹⁰ McCrie, T. (1819: 299)

¹¹¹ Fraser (1885)

¹¹² Watson, W.J. (1986: 191)

¹¹³ *ibid.* p. 186

¹¹⁴ *ibid.* p. 191



Rhinns of Galloway which may be of Irish Gaelic origin. Although Scottish Gaelic had evolved from the language of the original *Scotti* in Argyll who eventually gave their name to the country, the language was known until the 16th century as Irish or *Erse* to distinguish it from *Inglis*.

The dominance of Gaelic in Ayrshire was challenged by the accession of King David I (1124-53) who brought many Anglo-Norman and Anglo-Breton families into Scotland such as the Fitz Alans (later Stewarts), Hunters of Hunterston, Bruces, Lockharts, Montgomeries and de Boyvilles (later Boyles of Kelburn). Although these families from England Scotticised their names, even fighting their English distant cousins at Bannockburn, they did not adopt the Gaelic language.

However It remained strong among the indigenous population and a peculiar place-name example is Alton Albany, by Barr in Carrick. An early form was *Alton Albenach* - the Scotsman's Burn - indicating, perhaps, it was named by a Gaelic speaker who was not a Scot, but Irish.

An interesting clue to the presence of Gaelic in 15th century Ayrshire is given in a French ambassador's account of a pilgrimage to Whithorn from the Campbell castle of Corsewall. He was accompanied by Hugh Kennedy of Ardstinchar, who was also acting as ambassador to Scotland for the French king.¹¹⁵ Girard used the Gaelic form of Ninian - *Truinean*:

'... dans la relation du voyage de Regnault Girard en Ecosse, 1434, ne se trouve pas en Galles, mais dans la région écossaise appelée Galloway; « saint Treigney » est saint Ninian, et la localité mentionnée est Witherne ou Whitehorn.'¹¹⁶

In the account of the voyage of Regnault Girard to Scotland, 1434, they [the French ambassadors and Hugh Kennedy] did not find themselves in Wales, but in the Scottish region called Galloway; 'Saint Truinean' is Saint Ninian, and the location mentioned is Witherne or Whithorn.¹¹⁷

Although Carrick was split from Galloway (the land of the Gall-Ghàidheil - 'foreign' Gael)¹¹⁸ over 800 years ago it retained its Gaelic heritage for centuries afterwards perhaps for even longer than the Isle of Arran. The Register of Testaments (Glasgow Commissariat) reveals a number of family names where the Gaelic for 'daughter of' - *Nic* - was still in use. Examples from Carrick include:

Katherine Nicalvie (Ballantrae, 1621)
Helen Nicaffie (Maybole, 1625)
Dame Florence Nicdowell, Lady Grenane (Maybole, 1627)
Margaret Nicaell (Kirkland of Kirkoswald, 1632)

Florence Nicdowell, is most interesting as it shows a late date for Gaelic's presence among that strata of society. She was the widow of John Kennedy of Baltersan (G. *Baile tarsuinn*), the 16th century tower-house which stands a short distance from the home of Ayrshire's reputed-last (Ayrshire-born) Gaelic speaker, Janet McMurray of Cultizeoun (*Ewan's neuk*) by Maybole, who died in 1761.

¹¹⁵ Brittain, J. (forthcoming) *Hugh Kennedy of Ardstinchar: Joan of Arc's Scottish Captain*

¹¹⁶ Krakovitch, O. (1898)

¹¹⁷ Acknowledgement to Jean Brittain of Ballantrae for bringing this to our attention.

¹¹⁸ For more on this, Thomas Clancy, 'The Gall-Ghàidheil and Galloway', *Journal of Scottish Name Studies* 2 (2008) 19-50



A 19th century author, Rev Kirkwood Hewat,¹¹⁹ writing of a minister ordained in 1828, says:

'One of the last, if not the last, of the ministers to use the old Scots language [Gaelic] when preaching was the Rev. James Adam of Cumbrae, which island was still not so very long ago in the Presbytery of Irvine.'

However the minister in question may have been originally from another area such as Argyll where Gaelic was still strong. Also at the time Hewat was referring to, Cumbrae was in Buteshire. Hewat says of Barr in Carrick:

'The philologist may be interested to know that up to last century there was still some Celtic spoken in the uplands of southern Ayrshire, and that the last minister to use it in the pulpit was a minister of Barr, who died about the beginning of the said century. Nor is this strange when we remember that George Buchanan wrote in 1582 that in his day, *a great part of this country* [Galloway and Carrick] *still uses its ancient language.*'

A very rare mention of a translator can be found in the Notarial Book of John Masoun in Ayr:¹²⁰

'George Kennedy and Gilbert M'Ilduff, interpreters of the Scottis and Ireis [Gaelic] townngis betuix the said Donald and me [John Masoun, the notary]'

This 1591 legal transaction is regarding some horse trading between a monoglot Gaelic speaker from Arran, 'Donald M'Ilchattane, duelland in the Tour in Arran and Servand to Gillespy Makcarlie thair' and a Lowland Scots urban dweller, John Masoun. The bi-lingual Kennedy and M'Ilduff¹²¹ acted as translators between Masoun's Scots and Donald's Gaelic in the transaction. George is an unusual Kennedy first name especially for the period. He is mentioned in a charter of 1585, along with four Campbells, as owning a tenement in Ayr formerly owned by the Laird of Greenan, John Kennedy of Baltersan, spouse of Florence NicDowell mentioned above. According to an account by a Spanish ambassador to Scotland in the late 15th century, King James IV spoke Gaelic.¹²² To show its longevity in Ayrshire as a living language, we can see in Figure 18 that an organisation known as the 'Assembly of the Gaels' was advertising, (in the second half of the 19th century) its meeting in Ayr Session House (adjoining Newton Tower, which now stands isolated at the junction of Main Street and King Street).



Figure 18: From the *Ayr Advertiser or Ayr, West Country and Galloway Journal*, Thursday, January 7th, 1869.

¹¹⁹ Hewat (1898: 310-11)

¹²⁰ AGAA (1891: 252)

¹²¹ Pryde (1937: 163) This may be the same man in the Ayr Burgh Accounts for 1589-90: 'For wine to the young men directit furth for seiking of the Ireische piratis that tuik Gilbert McIllduff the townis nychtbour indwellar and burges, 13s. 4d.'

¹²² Hume Brown, P. (1891)



11.4 Scots

The process of Scots replacing Gaelic was long and slow which led to many Gaelic words being 'borrowed' by Scots; the most obvious being ben, glen, loch and strath. The first speakers of the Old English ancestor of Scots arrived in southern Scotland early in the seventh century.¹²³ The Northumbrian influence can be seen in the place-names of Kirkoswald and, near Ballantrae, Kirkcudbright-Innertig - a Scots/Gaelic hybrid meaning the church of St Cuthbert at the mouth of the [water of] Tig. Another rare hybrid is Killantringan from G. *cille* - church and Sc. *Sanct Ringan* - Saint Ninian.

Accelerating the influence of the Anglian tongue would have been English monks, Flemish, Anglo-Norman and Anglo-Breton landowners along with their followers and servants as well as the merchants in the burghs of Irvine and Ayr. There would have been a strong Sandinavian element to that early Northumbrian which would have struck a chord with Viking settlers on Arran, Bute and the Cumbræes. The growth of the burghs and trade with England and Flanders also contributed to the spread of *Inglis* as it was known until the 16th century. The stylised tensions between *Inglis/Scottis* and Gaelic are vividly played out in typical fashion of the period in the collaborative work of William Dunbar and Walter Kennedy - *The Flyting of Dunbar and Kennedie*.¹²⁴ Here Dunbar is insulting Kennedy:

'Forworthin fule, of all the warld reffuse, Quhat ferly is thocht thow reioys to flyte? Sic eloquence as thay in <i>Erschry</i> vse, In sic is sett thy thraward appetyte. Thow hes full of littill feill of fair indyte. I tak on me, ane pair of Lowthiane hippis Sall fairar <i>Inglis</i> mak and mair parfyte Than thow can blabbar with thy Carrik lippis.'	<i>Irish</i>
	<i>English</i>

Dunbar is equally scathing of Quintin Kennedy, Walter's cousin, who was the last abbot of Crossraguel Abbey. Walter was also a nephew of James Kennedy, Bishop of St Andrews.¹²⁵ Both Walter and Paris-educated Quintin are likely to have been quadri-lingual with a knowledge of Latin, French, Scots and Gaelic.

Although the first indication that English (*Inglis*) was being called *Scottis* was 1474, but as shown above, this was not fully accepted even by renowned Scottish writers such as Gavin Douglas who considered his own language as 'braid and plane' compared with English¹²⁶ - a sentiment that even lingers today whereby some Scots will insist that their '*mither tung*' is a mere English dialect. An early-19th century writer, Ebenezer Thomson of Ayr Academy argued that the famous poem, written about 1414, by James I, *The King's Quair*, is English:¹²⁷

'The dialect in which the poem is written has also been misrepresented; and in hunting after Scotticisms, the commentators have often lost all trace of the author's meaning. The poem is written entirely in the English language of that period ...'

¹²³ Robinson (1985: ix)

¹²⁴ Bawcutt (1998: 203-4)

¹²⁵ Meier (2008: xv)

¹²⁶ Robinson (1985: x)

¹²⁷ Thomson, E. (1824: iv)



Mr Thomson might be correct but that is not an argument for relegating the Scots language to the status of 'dialect' nor that an argument against its teaching and daily use. Scots was a significant part of Ayrshire life in the period under consideration (as it is today) and it is to be hoped that development of the Pilgrims' Trail will encourage greater interest in it.

11.5 French

This was always a minority tongue in Ayrshire and effectively died out when it was abandoned by the descendants of Normans in favour of English. It would still have had a few adherents with business in France such as Hugh Kennedy of Ardstinchar, he of Joan of Arc fame, and Quintin Kennedy, abbot of the Cluniac Abbey of Crossraguel, who was an ambassador to the Court of France in 1554.¹²⁸ Developing links with the European Federation of Cluniac Sites will provide an opportunity for French to be, once again, part of Ayrshire life. See Page 8.

12 Music

An illuminated manuscript in the collection of Stranraer Museum,¹²⁹ believed to be of late 15th/early 16th century date, from Soulseat Abbey in Wigtownshire, is an extremely rare survival of early Scottish music. It contains the words and music for a psalm to be sung on Good Friday, one of the most important dates in the medieval church calendar. It is music that could have been heard by monks and pilgrims in the abbeys of Paisley, Kilwinning and Crossraguel as well as at Whithorn.¹³⁰ Another very rare example of early music was found, engraved on a slate, in the Great Drain of Paisley Abbey where extensive archaeological work took place at the end of the 20th century.¹³¹



Fig. 2 Original Notation.



Fig. 3 Transcription of musical slate.

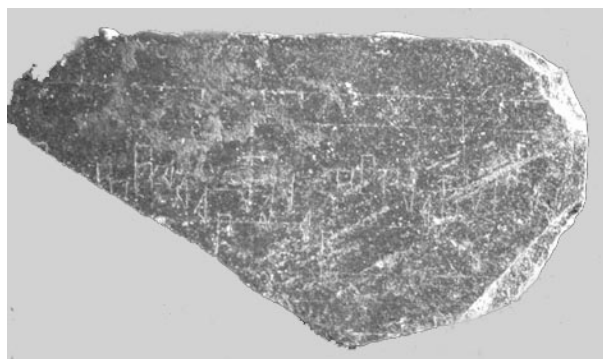


Figure 19: Paisley Abbey music fragment

Figure 20: Slate found in Paisley Abbey Great Drain

The Reformation church was generally opposed to church music, removing organs and placing a growing emphasis on metrical psalms. The Ayr Burgh Records (Pryde 1937) contain many references to the 'sang scule' and to the 'Music Master'. It is believed that the sacristy in Crossraguel Abbey was used as a *sang scule* by the monks. In the earliest times bards roamed the country, often accompanying themselves on the clarsach and in later centuries pipers and drummers frequently appear in the records, including pipers from England.

¹²⁸ Register of the Privy Council, vol. XIV, 1545-1625 (Addenda), pp. 123, 126, 127

¹²⁹ Source: <http://www.dumgal.gov.uk/index.aspx?articleid=3661> Accessed 12 Jan 2012

¹³⁰ For Ayrshire connection with Soulseat, see p. 32, note 93 above.

¹³¹ Elliot, K.. (2000: 205)



13 Story-telling

Scotland has an ancient and rich tradition in folklore and pilgrims to Whithorn would have been, like their counterparts to Canterbury, eager tellers of and listeners to, tales. It is significant that Chaucer's *Canterbury Tales* makes no mention of the destination, it is the travellers' tales that were important.

Stories of course could be altered to give them a local flavour and one such is the *Ballad of False Lamkin* which exists in 22 versions in the Francis Child Collection.

It is a story of a vengeful mason built a castle for a nobleman, but did not get paid. Seeking revenge, he gained access to the castle with the help of a nursemaid and once there, Lamkin killed the family. Both he and the nursemaid were caught and hanged, burned or boiled in oil or boiled in a caldron. The nobleman is variously named as, for example, Lord Wearie, Murray, Arran, or for Ayrshire consumption, Montgomery or Cassilis.

Apart from the claims of miracles by saints, pilgrims, who more often than not travelled in groups which could be up to 100-200 strong, would have been regaled by those who had been to the Holy Land, Santiago, Rome or Paris - there are records of Scots reaching all of these places. Ayrshire pilgrims might have sailed from Irvine or Ayr to France while East Coast pilgrims may have made their way from Leith or Berwick to the Low Countries *en route* to their favoured destination.

Accounts of *returning* pilgrims are far fewer. Fischer (1902 : 37n) mentions that Scots pilgrims coming back from Rome travelled through Germany to Hamburg, Lübeck and Danzig (now Gdansk in Poland) and took a ship to their home ports of Aberdeen, Dundee or Edinburgh. He also gives some names of Scots (and their tales of woe) from the town records of Breslau. All of these men would have had many tales to tell on their return home.¹³²

It is known that pilgrimages still took place in Scotland long after the Reformation so in the latter half of the 16th century pilgrims would have been fascinated to hear about the exploits of the likes of Gilbert Kennedy, 4th Earl of Cassillis and the notorious incident of the roasting of Alan Stewart in Dunure Castle as well as the great debates leading up to the Reformation and the famous climax to that - the controversy between Quintin Kennedy and John Knox in Maybole.

14 Place-names

Scotland has one of the richest linguistic heritages in Europe and within Scotland, Ayrshire has one of the most varied as can be attested by place-name evidence.¹³³ The subject is an absorbing one as it shows the waves of settlement over hundreds of years. A knowledge and understanding of place-names would give communities a deeper sense of belonging and a realisation that each generation is simply the custodian of culture for future generations.

¹³² Fischer (1902: 241-2)

¹³³ See: <http://www.ayrshirehistory.org.uk/Bibliography/pdfs/AN38-online.pdf> Accessed 21 Feb 2012



15 Natural heritage

Just as communities are custodians of culture, they are also custodians of our natural heritage. In spite of widespread farming in Ayrshire there are still large areas of exceptional natural beauty with a variety of wildlife habitats from shorelines to riverbanks to hills and mountain.

This report is about the cultural significance of pilgrimage in Ayrshire mainly through the surviving buildings and artefacts which has been covered above but it is worth stating that a key element of modern pilgrimage will be the beauty of the landscapes and the wonders of nature. Pilgrimage is slow tourism that appreciates nature, local food and meaningful contact with communities.

An application for recognition of the proposed Galloway and Southern Ayrshire Biosphere Reserve¹³⁴ is currently under consideration by UNESCO. A positive result is hoped for by the middle of 2012. A considerable amount of work has gone into this by various agencies and individuals and, if successful, it will have a positive impact on the attractiveness of the whole pilgrimage route from the northern boundary of Carrick to Whithorn.



Figure 21: Southernwood, the plant emblem associated with St Ninian. Its Scots name, *apple-ringie* is possibly from the French, *apilée auronne*

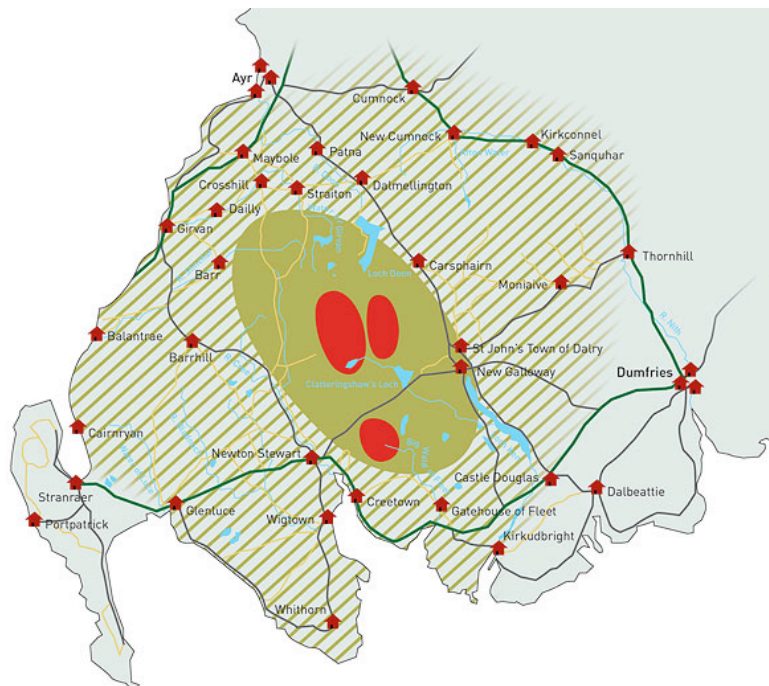


Figure 22: The proposed Galloway & Southern Ayrshire Biosphere Reserve awaiting a UNESCO decision. The Ayrshire Pilgrims' Trail, from south of the River Doon to Glen App and south of Barrhill, is in the Transition Area.

¹³⁴ See: <http://www.gallowayandsouthernayrshirebiosphere.org.uk/> Accessed 7 March 2012



16 What is pilgrimage in the 21st-century?

*'You are not a human being in search of a spiritual experience.
You are a spiritual being immersed in a human experience.'*

Pierre Teilhard de Chardin (1881-1955)

Historical background

As early as the fourth century, Christian pilgrims journeyed to Jerusalem, eager to see and touch places where Jesus had physically been present. Veneration of saints developed. Miraculous powers were attributed to their relics, and the practice of pilgrimage to visit their resting places grew. This early form of tourism brought prosperity to the communities around the shrines. By the 15th century, at the peak of its popularity, pilgrimage was also becoming an excuse to tour in bawdy company – rather than an act of penitence or a quest for blessing or healing from a saint.

Whithorn, where St Ninian founded Scotland's first church, was in the premier league of pilgrimage destinations. The pilgrim route through Ayrshire was highly popular. A trail of holy wells, church sites and place-names still bears witness to a route taken by pilgrims through the centuries. Mary, Queen of Scots, and James IV were among the 'celebrity' penitents who travelled this way to the shrine of Ninian.

In the 16th century the tide turned. Martin Luther denounced pilgrimage. Scotland outlawed the practice for being 'superstitious and popish'; second-offenders faced execution.¹³⁵ In England, many shrines were demolished along with monasteries that had provided hospitality for pilgrims. The outbreak of hostilities in continental Europe made travel unsafe.

Revival

Today pilgrimage again is gaining in popularity – and beyond its one-time Roman Catholic heartland (indeed, generations of Scottish Protestants have participated in Holy Land pilgrimages).

'Faith tourism' is now recognised as a growth market in the industry. However, the phenomenon is perhaps better described as spiritual tourism; for not all today's pilgrims are people who profess a faith. Treading ancient Christian paths alongside them are many others who seek the simplicity, beauty and slow rhythm of the pilgrim journey as an aid to contemplation, for the enriching companionship of fellow travellers, a quest for a deeper understanding of life, a way to deal with a painful experience, or for a sense of connection with the past.

Much of this new attraction can be traced to the high profile of Spain's *Camino de Santiago de Compostela* (St James' Way), one of today's best-known pilgrim ways with hundreds of thousands of pilgrims returning home to sing its praises – and by no means all of them Christians.

¹³⁵ Records of the Parliament of Scotland to 1707. <http://www.rps.ac.uk/trans/1581/10/25> Accessed 2 March 2012
See also Appendix 2.



Over the past two decades, the *Camino* has seen 25-fold growth in pilgrim numbers – an increase aided in the late 1990s by an injection of investment from the Galician regional council (which strategically set up extra hostels along the route) and the Spanish government. Tourism academics Brian Boniface and Chris Cooper cite the revival of pilgrimage to Santiago as a paradigm for regeneration because of its significant role in the development of Galicia, formerly one of Spain's poorest regions.¹³⁶

Last year (2011) 'Compostela' certificates were issued to 183,355 pilgrims for having travelled at least 100km (62miles) to Santiago on foot or horseback or cycled 200km. This contrasts with 1990 when there were fewer than 5,000. In the designated Holy Year of 2010 (Holy Years are those when St James' Day falls on a Sunday) the numbers exceeded 272,000.¹³⁷

Actually, arrivals at Santiago represent only a fraction of the pilgrims along the whole *Camino*, which typically takes around five weeks to walk, depending on the route. Some pilgrims only attempt part of the way. Some walk or ride from end to end in one go. Others make several trips to complete the distance. We anticipate a similar pattern for the Ayrshire Pilgrims' Trail (APT).

Revival in Scotland

Scotland today is seeing a remarkable surge in interest in pilgrimage among all the mainstream denominations. This is exemplified in the signing of a Scottish inter-church declaration, in June 2011, in support of pilgrimage and the development or restoration of pilgrim routes. Signatories represented Scotland's mainstream denominations, including Catholic, Methodist, Society of Friends, United Reformed Church and Church of Scotland.

This public backing from the nation's most senior clerics reflects rapid growing interest in the revival of old pilgrim routes as well as moves to establish and promote new ones. A national body is about to be formally constituted as the Scottish Pilgrim Routes Forum. All of this will result in more available pilgrim routes and more awareness and interest in the APT.

The APT boasts the advantage of an authentic trail to the cradle of Christianity in Scotland, tracing the footsteps of pilgrims from ancient times. Nevertheless, in the face of growing competition from other pilgrim routes, it should start building its reputation among the user community soon, given the power and reach of personal recommendation in persuading other people to travel the trail.

Long-distance route or pilgrim trail – what's the difference?

Long distance routes (LDRs) and pilgrim routes have much in common. Both offer exercise, fresh air, the pleasure of rural scenery, heightened sensory awareness, a feeling of being at one with nature, time for reflection, and the chance to visit cultural sites that are off the beaten track. Both attract people who value simplicity over sophistication. Both constituencies follow the same routes. There are some differences, however.

¹³⁶ Boniface B.G., Cooper C, (2009) *Worldwide Destinations Casebook* 2nd ed. London: Butterworth-Heinemann pp55-62

¹³⁷ Santiago Pilgrims' Office: <http://peregrinossantiago.es/esp/post-peregrinacion/estadisticas/>

Accessed 2 March 2012 and Archdiocese of Santiago de Compostela:

<http://www.archicompostela.org/peregrinos/Estadisticas/peregrinos.htm> Accessed 2 March 2012



- The purpose of pilgrimage will attract visitors who otherwise would probably not take a walking or cycling holiday.
- Local people of faith along the APT will engage with the pilgrim visitors – a feature identified in a study by Donn Tilson as contributory to the success of the Camino.¹³⁸ A number of churches along the APT have already expressed interest in exploring this kind of involvement. Examples of how they may play a role include:
 - Topping up water bottles;
 - Evening prayer or meditation;
 - Keeping the church unlocked;
 - Stamping pilgrim passports;
 - Offering camping/barn space to bridge the gap where accommodation is sparse.¹³⁹

Contact with local people is recognised as one of the attractions of tourism anywhere. It makes the pilgrimage a deeper and more personal experience, as well as bringing refreshing insights to those extending the welcome – a cultural two-way street. Symbiosis between churches and the commercial hospitality providers should result, leading to higher accommodation occupancy and enhanced visitor spend.

¹³⁸ Tilson DJ, 2005: Religious-spiritual tourism and promotional campaigning: a church-state partnership for St James and Spain. *Journal of Hospitality & Leisure Marketing*, 12:1-2, 9-40

¹³⁹ <http://www.campingbarns.net> Accessed 2 March 2012



17 Conclusions

The work carried out to date in developing the Ayrshire Pilgrims' Trail has revealed a number of aspects that need to be addressed if the Trail is to be established as a sustainable and growing part of Ayrshire's tourism.

Knowledge and awareness levels have been found to be particularly low in terms of:

- The importance of Ayrshire historically in pilgrimage to Whithorn.
- The county's linguistic heritage (dominated now by over-exposure to Robert Burns).
- The relationship between Ayrshire's ecclesiastical heritage and European heritage.
- The growing demand for authentic heritage tourism experiences.

Education opportunities

The new Curriculum for Excellence encourages schools to place a stronger emphasis on Scottish studies. The wealth of cultural material in this report provides a large number of opportunities for educationalists at primary, secondary and tertiary levels to develop as part of their programmes. The growing links with the European Federation of Cluniac Sites offers exciting prospects for exchange visits and joint projects, particularly for senior pupils and students in tertiary education.

Enthusiastic welcome for the Ayrshire Pilgrims' Trail

The public and private sectors as well as individuals and communities have given a warm, enthusiastic response to the proposed Trail. The most important and gratifying response has come from church members eager to participate in either going on pilgrimage to Whithorn or in providing support facilities to pilgrims.

Church congregations are the key stakeholders

Pilgrimage is a growing part of Scotland's 21st century culture and it is clear in this study that it is the churches that are the key stakeholders in developing this Trail. It is widely recognised in tourism circles that the most successful initiatives are those which are community-led, supported by strong public and private sectors. It is also recognised that pilgrimage is the original tourism and it is through the sensitive, authentic development of the spirit of 21st century Scottish pilgrimage that this trail will benefit Ayrshire tourism and the communities with which it engages.



18 Appendix 1: The Routes (numbered)

The broad swathe of the route is:

GLASGOW

Glasgow Cathedral
Govan Old Parish Church (redundant but has important Dark Age sculpture collection)

RENFREWSHIRE

Paisley Abbey
Semple Collegiate Kirk (ruin) in Clyde Muirshiel Country Park, near the visitor centre at Lochwinnoch

AYRSHIRE (Core Path maps, numbers in blue; NAC = North Ayrshire Council, SAC = South Ayrshire Council)

There are two entry points for Ayrshire: **APT1** from Lochwinnoch [NAC Map 17](#) and **APT2** from north of Largs [NAC Map 8](#)

APT2 starts at the boundary with Renfrewshire to ...

Skelmorlie [NAC Maps 8 & 9](#)
Largs [NAC Maps 8 & 10](#)
Fairlie [NAC Maps 10 & 13](#)
Portencross [NAC Map 11](#)
West Kilbride [NAC Maps 11 & 14](#)
Seamill [NAC Maps 14 & 19](#)
Ardrossan [NAC Maps 19 & 22](#)
Saltcoats [NAC Maps 19 & 22](#)
Stevenston [NAC Maps 19 & 22](#)

Then joins **APT1** at Kilwinning Abbey [NAC Maps 14, 19, 20, 21 & 22](#)

APT1 which starts at Glasgow Cathedral enters Ayrshire at the boundary with Renfrewshire at Lochwinnoch [NAC Map 17](#)

Trail splits with either

APT1a Beith [NAC Maps 17 & 18](#) or **APT1b** Kilbirnie & Dalry [NAC Maps 17 & 18](#) , both going to **APT1** at ...

Dalry [NAC Maps 15 & 16](#)
Kilwinning Abbey [NAC Maps 19, 21 & 22](#)

Trail splits with either

APT1 to Dregghorn or **APT1f** to Irvine



APT1

Dreghorn [NAC Map 21](#)

Dundonald [SAC Maps 1 & 3](#)

option to **APT1g** Dundonald to Prestwick via
Symington and Monkton [SAC Maps 1 & 3](#)

or **APT1** Dundonald to ...

Troon (Crosbie Kirk - ruin) [SAC Map 1](#)

Prestwick [SAC Map 3](#)

Ayr (Auld Brig) [SAC Map 3](#)

Alloway (Auld Kirk) [SAC Map 6](#)

Brig o Doon [SAC Map 6](#)

APT1f (alternative route from Kilwinning)

Irvine (Seagate Castle) [NAC Maps 21& 23](#)

Barassie [SAC Map 1](#)

Loans [SAC Map 1](#)

To rejoin **APT1** at

Troon (Crosbie Kirk) [SAC Map 1](#)

Prestwick [SAC Map 3](#)

Ayr (Auld Brig) [SAC Map 3](#)

Alloway (Auld Kirk) [SAC Map 6](#)

Brig o Doon [SAC Map 6](#)

CARRICK - *Trail splits with either*

APT1 Inland route via ...

Culroy road [SAC Map 6](#) to Maybole [SAC Maps 7 & 8](#) or ...

APT1c Coastal route via ...

Greenan [SAC Map 6](#)

Dunure [SAC Map 5](#)

Culzean [SAC Map 7](#)

Maidens [SAC Map 7](#)

Turnberry [SAC Map 7](#) to rejoin **APT1**

APT1 Inland route via

Culroy [SAC Map 6](#)

St Murray [SAC Map 6](#)

Maybole [SAC Maps 7 & 8](#)

Crossraguel Abbey [SAC Map 7](#)

Kirkoswald [SAC Map 7](#)

Turnberry [SAC Map 7](#)

Balkenna [SAC Map 10](#)

Dowhill [SAC Map 10](#)

Chapel Donnan [SAC Map 10](#)

Girvan [SAC Maps 9, 10 & 12](#)

The Trails splits at Glendoune Roundabout



APT1 Coastal route or APT1d Inland route

APT1 Coastal route from Girvan [SAC Maps 9, 10 & 12](#)

Woodlands Farm [SAC Map 12](#)

Kilranny [SAC Map 12](#)

Lendalfoot [SAC Map 16](#)

Ballantrae [SAC Map 16](#)

Glen App [SAC Map 22](#)

APT1d Inland route

Pinmore [SAC Maps 12 & 13](#)

Pinwherry [SAC Map 17](#)

Trail splits with either

APT1d

Barrhill [SAC Map 21](#)

Chirmorrie [SAC Map 21](#)

New Luce (Galloway)

or

APT1e

Colmonell [SAC Map 16](#)

Ballantrae [SAC Maps 16 & 20](#)

to rejoin **APT1** there and on via Glen App to

GALLOWAY - Glenluce and WHITHORN.



19 Act of Parliament against Pilgrimages, 1581¹⁴⁰

'Against passing in pilgrimage to chapels, wells and crosses, and the superstitious observing of diverse other popish rights. Forasmuch as part for want of doctrine and rarity of ministers, and partly through the perverse inclination of man's engine to superstition, the dregs of idolatry yet remain in diverse parts of the realm by using of pilgrimage to some chapels, wells, crosses and such other monuments of idolatry, as also by observing of the festival days of the saints, sometimes named their patrons, in setting of bonfires, singing of carols within and about kirks at certain seasons of the year, and observing of such other superstitious and popish rights to the dishonour of God, contempt of the true religion and fostering of great error amongst the people; for remedy whereof, it is statute and ordained by our sovereign lord, with advice of his three estates in this present parliament, that none of his highness's lieges presume or take upon hand in time coming to resort to, frequent or use the said pilgrimages or other forenamed superstitious and popish rights under the pains following, namely, each gentleman or woman landed, or wife of the gentleman landed, £100 pounds, the unlanded 100 merks and the yeoman £40, for the first fault; and for the second fault, the offenders to suffer the pain of death as idolaters.

And for the better execution hereof, commands, ordains and gives power to all sheriffs, stewarts, bailies, provosts, aldermen and bailies of burghs, lords of regalities, their stewarts and bailies and others whom it shall please our sovereign lord to grant special commission to search and seek the persons passing in pilgrimage to any kirks, chapels, wells, crosses or such other monuments of idolatry, as also the superstitious observers of the festival days of the saints, sometimes named their patrons, where there are no public fairs and markets, setters out of bonfires, singers of carols within and about kirks, and of such other superstitious and popish rights, and apprehending them in the actual deed of the transgression of this present act, after speedy judgement of their transgression, to put and hold them in prison and firmness until they redeem their liberty by payment of the pains above-written and find caution to abstain in time coming, under the pain of doubling of the same pain; and if the persons apprehended be not able to redeem their liberty by payment of the said pecuniary pains, that then they keep the persons, transgressors, in prison, irons or stocks, upon bread and water, for the space of one month after their apprehension, causing them when they are set at liberty to either find caution or make faith to abstain thereafter; and in case they happen to pass out of the shire where they offend without apprehension, that the sheriffs and other ordinary judges of the next shire, burgh or jurisdictions apprehend them and proceed in like manner against them, declaring the one half of the pecuniary pains to pertain to the said ordinary judges for their pains and for sustaining of the persons to be kept in ward, irons or stocks, and the other half to be brought in to the use of the poor of the parish.'

In spite of that, people still went on pilgrimages as these examples show:

'**1599, May 10.** Anent the ordinance that was given to William Sanderson (Innerleithen) minister, and some of the brethren, to await with certain gentlemen and bailies of Peebles, to apprehend them that come in pilgrimages to the Croce Kirk [Peebles]'

'**1602, April 29.** It is condescended that the parsoun of Peebles shall wait on such persons as superstitiously repair to the Croce Kirk at this Beltane, and endeavour to have them apprehended, and punished by the magistrate.' Greenhill, F.A. (1945-6) *Notes on Scottish Incised Slabs (II)* p.53-4, in *Proceedings of the Society of Antiquaries of Scotland* pp. 43-61

¹⁴⁰ Source: <http://www.rps.ac.uk/trans/1581/10/25> Accessed 17 Jan 2012



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Figure 23: Pilgrims ca.1508 - note the man is peeling a pear to share with his companion.

