The Childhood of Scottish Christianity: a Note on Some Place-Name Evidence

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This brief note has been inspired by reading and re-reading the remarkable study by Professor Charles Thomas of *Christianity in Roman Britain to A.D. 1500* (Thomas 1981), in which the author ranges comprehensively across the literary and archaeological evidence to demonstrate the extent and depth of penetration achieved by the Christian religion in the greater part of Britain during the Roman occupation and its aftermath. The position in northern Britain engages Professor Thomas's attention in several parts of his work, but is dealt with more particularly in chapters 10 and 11 and in the two chapters (13, 14) devoted to Patrick and his church.

It remains sadly true that, despite the work of Professor Thomas himself (*e.g.* at Ardwall Island: Thomas 1966, 1971) and others, our knowledge of what we may call the infancy of Scottish Christianity is comparatively slight, for the evidence is patchy and hard to interpret with confidence. This is certainly true of the period before Saint Columba's coming to Iona in 563. Archaeology has already supplemented the written sources very profitably and will undoubtedly have more to contribute as further sites and objects are discovered and recognised. Place-names constitute a source which shares characteristics of both documentary evidence and the artefacts which form the archaeologists' stock-in-trade. They cannot help us much as far as the infancy of the Christian religion is concerned, for new converts, unless very rich and powerful, are unlikely to spend time and energy bestowing specifically Christian names on places (whether already named or as yet anonymous) in such a fashion that they will survive as permanent features of the landscape.

As time passed, however, possession of Christian beliefs and observance of communal Christian worship by a settled population normally gave rise to true and lasting place-names. There would, for example, be a desire—scarcely distinguishable from the practice of pagan times—to put some much-frequented spot, some commonly used well or spring, under the invocation and blessing of a revered saint, scriptural or at least of historical or local repute. There would be a natural tendency to give permanent names to wayside crosses and shrines, hermitages, burial grounds and localities at which, whether or not in the shelter of a simple structure, congregations of the faithful could assemble for baptism, for hearing the gospel and for the celebration of mass. Other places which were likely to attract explicitly Christian names would include those given by the pious for the support of the church and its

clergy, those favoured for dwelling or sojourn by saints and other holy persons, and those to which some religious quality or blessedness was agreed to belong.

Scotland can provide numerous examples of all these kinds of distinctively Christian place-names. The main difficulty they pose, if we try to use them to fill in our picture of the childhood of Christianity, lies in establishing their date. It would be generally agreed that the handful of Scandinavian Christian place-names (*e.g.* Kirkwall, 'church bay') cannot be put much before *c.*1000, the rather larger number of Old English names (*e.g.* Preston, Prestwick, 'priest's farm', Kirkton, 'church settlement') cannot be dated before the mid-seventh century—and are likely to be a good deal younger—while names which are unambiguously Old Irish (Q-Celtic) would not have been given (save in Argyll, or if elsewhere then in quite exceptional circumstances) before the merging of the Scottish (*i.e.* Dalriadic) and Pictish kingdoms in the mid-ninth century.

But the infancy and childhood of Christianity in Scotland belonged largely to the P-Celtic speaking Britons ('Cumbrians') of the country between the Border and the Loch Lomond-Forth isthmus and to the equally P-Celtic speaking Picts inhabiting the rest of Scotland from the Loch Lomond-Forth line to Shetland. Once Christian beliefs had been firmly established among the Britons in the post-Roman or 'sub-Roman' period the next step would surely be to carry the gospel and its message of salvation to neighbouring peoples. Bitter hostility between the Britons and the incoming Anglo-Saxons ensured that British missionary activity would not lie in that direction. In the fifth century Patrick and other Britons had enjoyed striking success converting influential sections of the population of Ireland. It is not in any way surprising to learn from Bede, writing in Northumbria *c.*731, that tradition attributed to their fellow-Briton, Nynia of Whithorn, the conversion of those Pictish people who lived south of the Grampian mountains (Plummer 1896: I. 133). Just as we do not need to believe that Patrick converted the entire Irish nation single-handed to recognise his decisive influence so equally we do not need to believe that Nynia was the sole apostle of the southern Picts before we acknowledge the possibility, even the probability, that Nynia preached with success to a part of the Pictish population. Since Nynia was based on Whithorn (Candida Casa) in Galloway, it is reasonable to locate his Pictish mission in the south of their territory, and Professor Thomas has suggested that Nynia's work was carried out in the lands just south of the upper Firth of Forth (modern East Stirlingshire, West and Mid Lothian) which he believes the Picts overran and conquered in the wake of retreating Roman forces (Thomas 1981: 285-8; also MacQueen 1961).

Archaeology may in time be able to throw more light on the earliest Christian presence among the native population of this region. Completely fresh documentary or literary evidence is hardly to be looked for. There is, however, the possibility that place-name evidence can offer some help. It has long been recognised (Cameron 1968: 90-1; Jackson 1953: 227) that during the initial spread of Christianity among

the P-Celtic speaking tribes of the southern half of Britain the Latin (ultimately Greek) word *ecclesia*, 'congregation', 'church', was borrowed into the Brittonic vernacular—the ancestor of later Welsh, Cornish and Breton—through an intermediate *eclesia,* to become some such form as *eglēs*. Although the Greek word did not originally carry any Christian connotation, we can take it as certain that its use in Roman and sub-Roman Britain was specifically Christian. In those parts of the country, *e.g.* Wales and its borderland and Cornwall, where P-Celtic speech has enjoyed a continuous existence down to the present, or until comparatively recent times, this word, in the Welsh form *eglwys* or Cornish *eglos,* has certainly found a place in the making of Christian place-names, rather rarely in Wales, more commonly in Cornwall. Instances would include Eglwysbach south of Colwyn Bay, Denbighshire, Eglwysfach on the Dovey estuary in Cardiganshire and Egloshayle in Cornwall. It has also left very interesting traces over a wide area of Southern Britain which became English, from which Celtic speech would have died out at various periods between the late fifth and the late eighth century. There are, for instance, Eccles in Aylesford, Kent and Eccles (twice) in Norfolk, there is Eccles in South Lancashire famous for its cakes, and besides these are a good many names, chiefly in the north-west midlands of England and in Lancashire and Yorkshire, which have 'eccles' as their key component, often combined with '-field' or '-ton' (Cameron 1968: 90–1; Thomas 1981: 269). All these names point to a period in the Germanic migration into Britain where the pagan settlers identified a place of native Christian worship and heard, and then transmitted in their own tongue, the technical term *eglēs* by which it was known to the local Christian community. On an identical footing with these English place-names would be the Scottish parish name Eccles in Berwickshire, an area which has probably been English-speaking since the seventh century.

The Anglo-Saxon people do not seem to have adopted *ecclesia* or *eglēs* into their ordinary vocabulary as a word for 'church'. They preferred *cirice,* also of Greek origin and ancestor of our 'church', for that word had already been introduced to Germanic speakers on the continent and came naturally to Saxons and Jutes when they first received, somewhat grudgingly or hesitantly, the Christian message. *Ecclesia,* however, did pass into Q-Celtic, in the form *eclais* (modern Gaelic *eaglais*), either directly from Latin or *via* the loanword *eglēs* familiar to the British missionaries of the Patrician age.

Neither in Wales nor in Ireland did these vernacular forms derived from *ecclesia* become the normal word used to fix the name of a place of Christian worship. It is very well known that in Wales by far the commonest place-name indicating 'church' has been *llan* (formerly *lann*), literally 'enclosure', but particularly an enclosed sanctuary in which a church would be built. In Ireland on the other hand, and throughout those areas of Scotland where the presence and linguistic influence of Q-Celtic speakers were most pervasive and dominant (*i.e.* Argyll, the south-west, the Western Isles and the West Highlands generally), the normal word for 'church' in

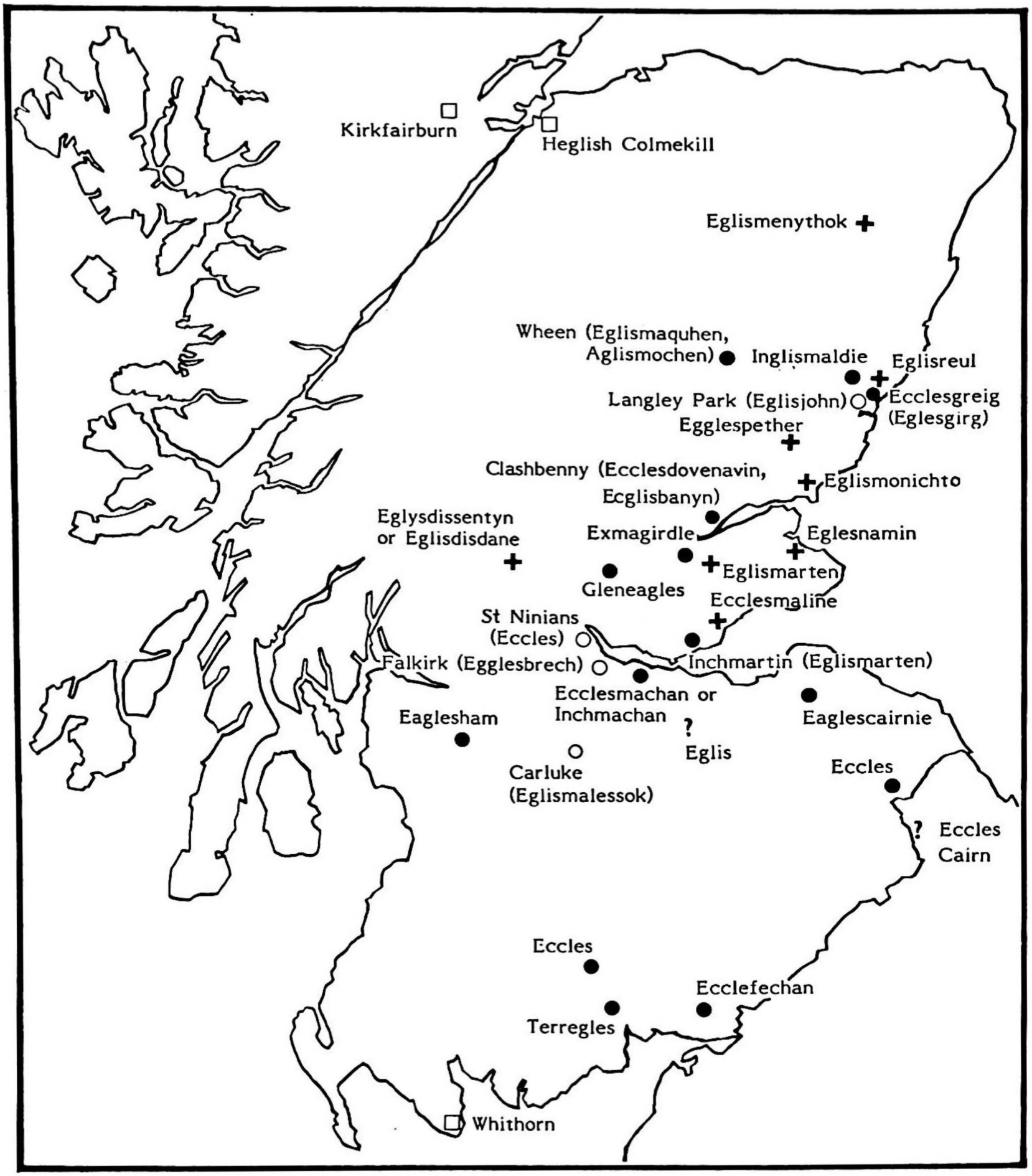

Fig. 1 Christian place-names involving *eglēs*

Surviving: ● Eccles
Obsolete: ○ St Ninians (Eccles)
Lost: ✚ Egglespether
Doubtful: ? Eccles Cairn

Other names: □ Whithorn

place-name formation was *cill,* the dative case of *cell,* borrowed from Latin *cella*, a stone chamber or cell or the part of a temple in which stood the image of a deity. Just as in Wales Brittonic *lann* has given rise to hundreds of names of the type Llanfair, 'St Mary's church', Llandrindod, 'church of the Trinity', so in Ireland and all over western Scotland the use of *cill* has produced many hundreds—in fact thousands—of names such as Kilmory, 'St Mary's church', Kilphedder, 'St Peter's church', Kilchrist, 'Christ's church' and Kilmacolm, 'church of my (*i.e.* saint) Columba'. It seems doubtful whether these Christian place-names would have been formed anywhere in Scotland much after the tenth century, and most of them probably belong to the period from *c.*550 to *c.*900. As the use of Q-Celtic, *i.e.* Gaelic, spread eastward during the late eighth and ninth centuries a few *cill-* names were formed on the eastern side of Scotland, *e.g.* Kilmaron, Kilrenny and Kilmany in Fife, 'Kylmichel' (now Kirkmichael) in north-east Perthshire, Kelalcmund, Kyllalchmond (now Kennéthmont) in Aberdeenshire, and the now obsolete Kyndelaneman or Kilmalemnock near Elgin in Moray, if indeed this last example does truly embody the word *cill.*

Since *lann* (*llan*) was hardly used at all in Scotland and *cirice,* 'church' or 'kirk', only came in very gradually with English-speakers during the later seventh and eighth centuries, and did not penetrate north of the Forth till much later, it is extremely valuable to have preserved, either still in use or at least documented, a small but widely distributed class of Christian place-names associated with the regions of P-Celtic Brittonic speech and of Pictish speech. Eccles in Berwickshire has already been mentioned. There seems no reason not to see the same element in the Dumfries-shire and Kirkcudbrightshire names Ecclefechan, Eccles (in Penpont) and Terregles (*tref yr eglwys*, 'settlement with a church'), although in these cases adoption into English speech came much later than would have been the case in Berwickshire. Still in the extreme south of Scotland, actually on the Border in fact, is the problematical name Eccles Cairn in Kilham parish, Northumberland and Yetholm parish in Roxburghshire at a point 355 metres above sea-level and remote from any permanent habitation.

The remaining names incorporating an element derived from *ecclesia* belong with only two exceptions to the country from East Lothian, Lanarkshire and Renfrewshire northward to Aberdeenshire. The exceptions (both now obsolete) are at Fairburn in Easter Ross and Petty east of Inverness. They will be discussed later. Excluding them, the puzzling Eccles Cairn, and also 'Eglis' in Penicuik because of the dubiety of its early spellings (Watson 1926: 153; *Retours* 1811: *Edinburgh*, no. 1040), we have to do with a group of twenty-six place-names, of which eleven are now obsolete. What they appear to show is the existence in the common vocabulary of the P-Celtic speaking Cumbrians and Picts of a word for 'church' deriving from Latin *ecclesia.* Since we know that Picts and Cumbrians shared a common basic vocabulary which included many ordinary words such as *aber,* 'confluence', *pert(h),* 'copse', *carden,* 'small wood' and *pol,* 'stream', it would not be at all surprising to find the Picts adopting the Brittonic word for a Christian church.

Had the early Scottish immigrants coming from Ulster, settling first in the southern Hebrides and Argyll and then spreading eastward across Scotland especially after *c.*800, been in the habit of making Christian place-names with their borrowed word *eclais*, this alone would have been remarkable, for their fellow-countrymen who stayed at home in Ireland conspicuously did not do so. The Eglish in County Offaly seems to be one of the few exceptions belonging to the earlier period, in contrast with some 2700 names in *cill-* (Joyce 1871: 303; Hogan 1910: 394 and also *s.vv. ecclas, eclas*). But to suppose not only that this was their practice but that it did not become their practice until they had started to settle in the eastern valleys of the Scottish mainland is altogether incredible. It seems much more reasonable to take the use of *eg(g)les, ec(c)les* in southern and eastern Scotland as a homogeneous phenomenon closely paralleling the usage to be found in England, Wales, and Cornwall. But if that is so, the implications are far-reaching. *Eglēs* takes us back into the sub-Roman period, the fourth and fifth centuries. It is not necessary to suppose that all our twenty-six place-names were formed before AD 500, for that would be extremely improbable. The important point is that the word could have become embedded in the place-name vocabulary of Pictland only *after* conversion to Christianity but *before* P-Celtic or Brittonic usages had given way to those of Q-Celtic and Germanic speakers, in the west and south-east respectively. That would give us a probable time-span of *c.*400 (for southern Scotland) or *c.*450 (for southern Pictland) through to *c.*650 (for south-eastern Scotland) or nearer 800 for at least the rest of Pictland south of the Grampians.

Again, if that is so, we should expect to find that this small group of Christian place-names shows archaic, fugitive or obsolescent features. This is precisely what we do find. We have already seen that almost half the recorded names are now 'lost'—that is, either they are no longer used as the names of the places they once referred to or the localities concerned can no longer be identified. Secondly, it seems that the origin and meaning of the word were forgotten or became incomprehensible at a fairly early date. Only thus can we explain how in so many instances an original *eglēs* has become converted into a different, more readily intelligible, word, such as 'inch', *i.e.* island or riverside meadow (Ecclesmachan = Inchmachan, W. Lothian; Eglesmarten = Inchmartin in Aberdour, Fife) or 'inglis' (Eglismaldiis = Inglismaldie, Mearns) or 'eagles' (Eglescarno = Eaglescairnie, East Lothian), or 'clash', *i.e.* hollow (Eglesdovenavin, Ecglisbanyn = Clashbennie in Errol, Perthshire). In some cases the word has just become a meaningless sound (for example before Gleneglis became the modern Gleneagles it was for long Glenagis; Eglismartin in Aberdour was Agismarte; and Eglesmagril has become Exmagirdle). In one instance the *eglēs* element has vanished, leaving only the qualifier (Eglismaquhen = Wheen, a sheepfarm in Glen Clova). Nevertheless, there was a realisation (perhaps chiefly among educated clerics) that the *eglēs* element meant church, for Ecclesmaline, now lost, in Kinghorn was called *ecclesia Sancti Melini*—'the church of St Melinus'—in the twelfth century, and

a map of the seventeenth century shows Wheen in Glen Clova as Heglish-Mackwhyin, where the first element was obviously understood as Gaelic *eaglais*, 'church'.

Finally, we must take note of the fact that in eighteen or nineteen out of our twenty-six names the *eglēs* element is combined with the name of a saint. It has been regarded as evidence for the essentially Gaelic or Q-Celtic character of our class of names that these saints were Irish or Scottish, their names often preserved in the familiar Irish way with the affectionate possessive pronouns *mo* ('my') or *do* ('thy'), *e.g.* Eglismalessok (Carluke), Ecclesdovenavin, Eglismaquhen *etc.* As to this, it must first be said that an early Christian place of worship could attract the appellation *eglēs* before it acquired a particular dedication—indeed, was very likely to do so. A further point is that when the saints involved are examined closely they seem to be in the main early in date and not strikingly Irish in origin. For example Marten (presumably St Martin of Tours) occurs twice, Peter and John are biblical, Neitan (twice) and Girig were probably Pictish, Loesuc may have been Breton and Carnac Welsh. Machan, Màillidh (twice), Riagal, Benignus, Grillan, Náemhán and Cunna (Mo Chunna) are early in date and, taken together, look very different from any typical group of seven Irish saints' names collected from west highland or Irish church sites. Moreover, the known dedications of other *eglēs* names (Cuthbert at Eccles, Berwickshire, Ninian at St Ninians, formerly Eccles, Iast or Iestyn at 'Eglisdissentyn' in Kilmadock, Mungo or Kentigern at Gleneagles) tell against any Irish orientation, and point rather to a Brittonic or Northumbrian connexion. It might be objected that some of these dedications could be as late as the twelfth century. That might possibly be true of Nynia at St Ninians, Mungo at Gleneagles or even Cuthbert at Eccles, but it can hardly be true of all the names, and surely not of such names as Egglespether, Eglesmarten, Ecclesdovenavin (otherwise Ecglisbanyn, *i.e.* 'church of Saint Benén or Benignus') or Eglismenythok, Ecclesmonichtie ('church of Saint Neitan').

It is a notable feature of several *eglēs* names that the earliest documentary evidence seems to refer to *land* or *property* rather than explicitly to a church. Since it cannot be seriously doubted that the *eglēs* element does mean '(Christian) church', this apparent secularisation or 'deconsecration' provides further evidence of the antiquity of the site and its name. The lands, but not the church, of 'Eglysdissentyn' are mentioned as early as 1267 in Kilmadock parish, west of Doune in Perthshire. The name survived in numerous varieties of spelling (including 'Eglisdisdane') as late as 1750, and at the spot corresponding to its position on General Roy's map of that date there are the traces of an old structure, possibly post-medieval, possibly earlier and certainly worth investigating. Similarly the land, not the church, of Eglismarten at Strathmiglo, Fife, is mentioned in a thirteenth-century document. A mile or two west of St Andrews, at Hallowhill (formerly All Hallows' Hill) an early cemetery has recently been excavated. Mrs Edwina Proudfoot's report of this excavation speaks of a large number of long cist burials appropriate to an early Christian graveyard, associated with some burials of a still earlier period (Proudfoot 1983: 14–20). One of

the properties forming the basic endowment of St Andrews Cathedral Priory in the twelfth century was the unidentified 'Eglesnamin', which could stand for 'church of Saint Náemhán' or perhaps simply for 'church of the saint(s)'—which, of course, would be closely equivalent to the name All Hallows. We might perhaps compare this name 'Eglesnamin' attached to an unlocated property belonging to the very holy shrine of St Andrews with the name Cill Mo-Naoi'in or Cill Mo-Naoimhín attached to the very holy island-shrine of Iona (Watson 1926: 307).

The Pictish king Nechtan son of Derile, already a devout Christian and king of a Christian country, sought Northumbrian aid about 710 to convert his church to 'Roman' usages in place of 'Columban' or Iona usages, notably in calculating the date of Easter and in the form of clerical tonsure. He also asked for masons to be sent who would build a stone church which he promised to dedicate to the prince of the apostles, *i.e.* Saint Peter (Plummer 1896: I. 332–3). It seems likely that the area around Forfar formed one of the chief bases of Pictish royal power. There was certainly an ancient church here at Restenneth, dedicated to Saint Peter, and when in the reign of King Malcolm IV (1153–65) this church was given to the Augustinian monastery of Jedburgh and largely rebuilt, it was recorded that one of the basic endowments of the old church was a property called Egglespether—'church of Saint Peter' (Barrow 1960: 231). Egglespether cannot refer to the actual church of Saint Peter as it stood in Malcolm IV's reign, for in the king's charter it is clearly distinguished from 'Rostinoth (Restenneth) where the church is built'. Nevertheless, though now lost, it is likely to have been in close proximity to Restenneth. It seems reasonable to suggest that Egglespether, obviously once an actual ecclesiastical site but no longer so in the mid-twelfth century, represented the church built (perhaps on an even older Christian site) for King Nechtan in the early eighth century.

The Christian place-names embodying the element *eglēs* seem to have extended northward as far as the lost 'Eglismenythok' (or, as it once became, 'Abersnithock'!) on the banks of the River Don in Aberdeenshire (Alexander 1952: 136), a site closely associated with the old monastery of Monymusk. The name Eglas (Egleis) applied to Kirkfairburn in Easter Ross is almost certainly no exception to this statement, for in 1527 the place appears as 'Fairburneglis' (Watson 1904: 105), and in this case we are no doubt dealing with a relatively late name containing the Gaelic word *eaglais* by way of a qualifier. The only place-name which might seem to break the rule is Heglish-Colmekill ('church of Saint Columba') in the parish of Petty east of Inverness. But although this name, recorded in the seventeenth century (Mitchell 1907: II. 558) has some of the characteristics of the *eglēs*-names under review, it seems rather more likely to be a truly Gaelic (Q-Celtic) name for the parish kirk of Petty, understandably so when there was no actual village or habitation site of Petty. Unless wholly fresh evidence comes to light, we can accept it as reasonably certain that *eglēs*-names are confined to southern and south-eastern Scotland and to eastern valleys and the coastal plain from just north of Stirling to mid-Aberdeenshire—an

area corresponding closely enough to what Bede apparently had in mind when he wrote of the conversion to Christianity of 'these southern Picts who have their settlements this side of the mountains (*i.e.* the Grampians)'.

As the map makes clear, the names embodying the *eglēs* element have a continuous spread across southern and eastern Scotland. To restrict our recognition of the term to merely three or four examples in the far south from Eccles in Dumfriesshire across to its namesake in Berwickshire because of some preconceptions regarding the process whereby the Picts were converted to Christianity would surely be artificial and unscholarly. The difficulty of interpretation has arisen because whereas in England and southern Scotland the word *eglēs* has been taken over into a language, English, which has no cognate or equivalent, in northern Scotland it was taken over into a language, Gaelic, which did have a closely similar cognate, *eclais*, now *eaglais*. But in reading the evidence the absence of any ancient Christian place-names in *eglēs* in the wide regions of the west where Gaelic was prevalent during a very lengthy period is surely eloquent testimony that the chapter of Christian history we are dealing with was an early one, set in a joint Brittonic and Pictish context. Our names may not tell us much about the spiritual quality of the childhood of Christianity in Scotland, but they do shed light on its geographical extent and social permanence.

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APPENDIX

Alphabetical List of Scottish Place-Names Certainly or Probably Embodying the Brittonic Element *eglēs*, 'Christian church'.

In each case the earliest-recorded form is given with its reference; in some cases selected later forms are also given. To save repetition the following three works, which are generally helpful in the majority of cases, are listed here only: J. M. Mackinlay, *The Influence of the Pre-Reformation Church on Scottish Place-Names* (Edinburgh and London 1904); J. M. Mackinlay, *Ancient Church Dedications in Scotland* (2 vols., Scriptural Dedications, Edinburgh 1910; Non-Scriptural Dedications, Edinburgh 1914); and W. J. Watson, *The History of the Celtic Place-Names of Scotland,* (Edinburgh 1926). References conform to the style published in *Scottish Historical Review* (1963): a list will be found at the end of this appendix.

Name	*County and Parish*	*NG Ref.*	*Earliest recorded form (with select later forms)*	*Reference*
Carluke	Lanark, Carluke	NS8450	Eglismalesoch (1321)	*Glasgow Registrum:* 228 (*cf. RMS* I: 431)
Clashbenny	Perth, Errol	NO2121	Ecclesdouenauin (1202 × 1214)	*Spalding Misc.* II: 306
			Egclisbanyn (1258)	*op. cit:* 308
Eaglescairnie	East Lothian, Bolton	NT5169	Eglischcarno (1607)	*RMS* VI, no. 1976
			Egliscarno (1649)	*Retours, Haddington,* no. 217
Eaglesham	Renfrew, Eaglesham	NS5751	Egglesham (1161)	*RRS* I, no. 184

Ecclefechan	Dumfries, Hoddom	NY1974	Eglefechan (1202)	*Dumfriesshire Trans.* XXXIII: 85
			Egilfechan (1249)	*Cal. Docs. Scot.* I, no. 1763
Eccles	Berwick, Eccles	NT7641	Eccles (1156)	*Chron. Melrose*: 35
Eccles	Dumfries, Penpont,	NS8496	Ecclis (1488) [as surname]	*Wigtownshire Chrs.*: 176
			Eclis (1523)	*RMS* III, no. 236
Eccles	Stirling. *See* St Ninians			
Eccles Cairn	Northumberland, Kilham and Roxburgh, Yetholm	NT8527	(No early form discovered)	
Ecclesgreig	Kincardine, St Cyrus	NO7365	Eglesgirg, Eglisgirg (1189 × 95)	*St. Andrews Liber*: 229, 238
Ecclesiamagirdle.	*See* Exmagirdle			
Ecclesmachan	W. Lothian, Ecclesmachan	NT0573	Egglesmanekin [read, Egglesmauekin] (1207)	*Cal. Papal Letters* I: 30 (*cf. op. cit.* 61)
			(Also Inchmachan	*Cf.* A. MacDonald, *The Place-Names of West Lothian* (1941): 47–8)
Ecclesmaline [lost]	Fife, Kinghorn	(?)NT2789	Ecclesmaline (1162 × 69)	*Inchcolm Chrs.* 1
			ecclesia Sancti Melini (1179) (said to be on lands of Tyrie)	*op. cit.* 2: 103–4
Egglesbrech	*See* Falkirk			
Egglespether [lost]	Angus, Restenneth	(?)NO4851	Egglespether (1161 × 62)	*RRS* I: 231
			Eglispeder (1322)	*RMS* I: 443
Eglesnamin [lost]	Fife, St Andrews	(?)NO4915	Eglesnamin (1144) (represented by Hallow Hill? Formerly, this was known as All Hallows Hill; *ex inf.* Mrs Angela Parker)	*St. Andrews Liber*: 122

Eglis [lost]	Penicuik, Midlothian	(?)NT2159	Eglis (1653) Possibly Reglis; *cf.* Watson, 1926, 153	*Retours, Edinburgh*, nos. 1040, 1220
Eglisdisdane	*See* Eglysdissentyn			
Eglisjohn	*See* Langley Park			
Eglismaquhen	*See* Wheen			
Eglismarten [lost]	Fife, Strathmiglo	(?)NO2110	Eglismarten (1240 × 48)	*St. Andrews Liber*: 310
Eglismarten	*See* Inchmartin			
Eglismenythok [lost]	Aberdeen, Monymusk	(?)NJ6817	Eglismenythok (1210)	*St. Andrews Liber*: 371
			Eglismeneyttok (1245) (later Abersnithock; *cf.* Alexander 1952: 136)	*op. cit.*: 373
Eglismonichto [lost]	Angus, Monifeith	(?)NO4732	Eglismonichto (1482)	*RMS* II, no. 1538
			Eglismonth (1613)	*Brechin Registrum* II: 434
			Eglismonichto (1619) (identified as Barnhill)	*Retours, Forfar*, no. 115
Eglysdissentyn [lost]	Perth, Kilmadock	(?)NN6706	Eglysdissentyn (1267)	Fraser 1880: II. 217
			Eglisdikin (14th cent.)	Fraser 1888: II. 6
			Eglisdischintane (1456)	*Exch. R.* VI: 279
			Eglisdisdane (1491)	*RMS* II, no. 2035
			Agglistechynauch (1528)	*RMS* III, no. 607
			Agglischechynnauche (1535)	*op. cit.*, no. 1498
			Eglistenson (1550)	*RMS* IV, no. 536
			Heglis-Stinchenach (17th cent.)	Macfarlane, *Geog. Coll.* II: 612
			Aiglesteinston (1750)	William Roy's Map of Scotland
Eglisreul [lost]	Kincardine, St Cyrus	(?)NO7164	Egglesrilue (1246)	*St. Andrews Liber*: 92
			Eglisreul (1471) (said to be at Morphie; Mackinlay, *Non-Scriptural Dedications*, 475)	*RMS* II, no. 1039
Exmagirdle (*alias* Ecclesiamagirdle)	Perth, Dron	NO1016	Eglesmagril (1211 × 1214)	*Lindores Chartulary*: 44

Falkirk	Stirling, Falkirk	NS8880	Egglesbreth (1080 *c.*1165) (Read, no doubt, Egglesbrech)	*Symeonis Monachi Opera Omnia*, ed. T. Arnold (Rolls Ser., 1885) II: 211
			Egglesbrec (1165 × 78)	BL, Harley Chrs. III, B.14; *cf.* Nicolaisen 1976: 7–16
Gleneagles	Perth, Blackford	NN9307	Glenegas (1574)	*Retours, Perth*, no. 35
			Glenegles (1685)	*op. cit.*, no. 940
			Glenagies (1725)	H. Moll, *Map of the South Part of Perthshire* (1725)
Inchmachan.	*See* Ecclesmachan			
Inchmartin	Fife, Aberdour	NT1885	Eglismarten (1347 × 55)	*Inchcolm Chrs.*: 32
			Agismarte (14th cent.)	*Morton Reg.* I: lxv
			Eglesmarte (1441) (represented by Inchmartin; *cf. Inchcolm Chrs.*, 150)	*Inchcolm Chrs.*: 58
Inglismaldie	Kincardine, Marykirk	NO6466	Eglismaldiis (1503)	*RMS* II, no. 2777
Langley Park	Angus, Dun	NO6860	Eglisjhone (1409)	*Brechin Reg.* I: 33
			Eglisione (1410)	*op. cit.*: 32
St Ninians	Stirling, St Ninians	NS7991	Eccles (1147 × 50)	Lawrie 1905: 146 (= *Dunfermline Reg.*: 8)
			Eggles, (1203)	*op. cit.*: 129
			Egles (1207)	*Cal. Papal Letters* I: 28
Terregles	Kirkcudbright, Terregles	NX9377	Travereglys (1365)	*RMS* I, no. 192
Wheen	Angus, Cortachy and Clova	NO3670	Aglismochen (1322 × 30)	*Inchaffray Liber*: xliii
			Eglismaquhen (1491)	*Laing Chrs.*: 99
			Heglish Mackwhym or Mackwhyin (*c.*1600)	T. Pont, Map of the Heights of Angus
			(for the saint, *cf.* Watson 1926: 314)	

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Errata (Volume 27)

Please note that certain phrases in which errors were found to have occurred, in Volume 27, should be corrected to read as follows:

Page 1, line 2: '. . . *Christianity in Roman Britain to A.D. 500* (Thomas 1981).'

Page 1, lines 17–18: '. . . the archaeologist's stock-in-trade.'

Page 10, lines 1–2: 'PROUDFOOT EDWINA
1983'

Page 10, penultimate line: '*RRS* 1, no. 184

Page 12, lines 1–2: 'Midlothian,
Penicuik'

Page 14, line 20: 'HARLEY CHRS
Harley Charters in the British Library.'