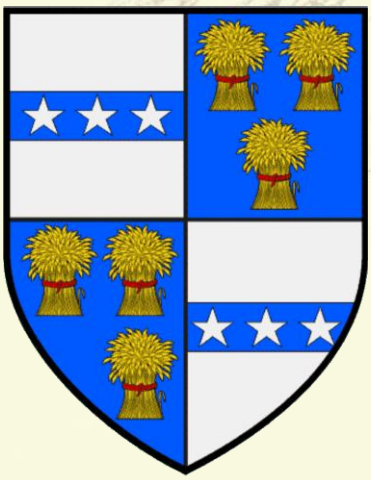
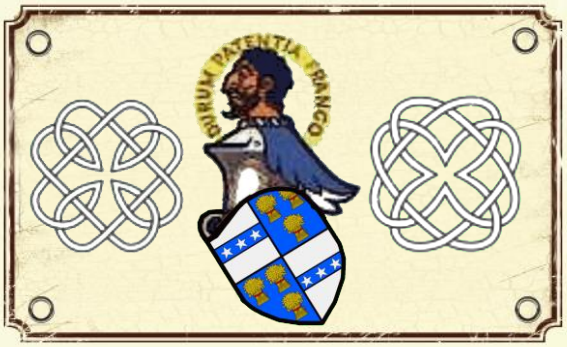
The Muir Family

Heraldry, Castle & Knighthood of Alba, Mordha, Scotia & Scotland



Muir



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The Muir's Castle

The Ancestral Home of the Muir Family Rowallan Castle Ayrshire

ROWALLAN CASTLE

Alternative Names Rowallan Old Castle
Site Type: CASTLE, COUNTRY HOUSE
Canmore ID 42975
Site Number NS44SW 9
NGR NS 43472 42427
Council EAST AYRSHIRE
Parish KILMARNOCK
Former Region STRATHCLYDE
Former District KILMARNOCK AND LOUDOUN
Former County AYRSHIRE
Datum OSGB36 - NGR

Rowallan Castle is an ancient castle located near Kilmaurs, at NS 4347 4242, about 5 kilometers (3.1 mi) north of Kilmarnock, East Ayrshire, in Scotland. The castle stands on the banks of the Carmel Water, which may at one time have run much closer to the low eminence upon which the original castle stood, justifying the old name Craig of Rowallan.


Muir

The Ancestral Home of the Muir Family

ROWALLAN CASTLE HISTORY

The castle and barony has been owned or held by the medieval Muir family, the (Boyle) Earls of Glasgow, the (Campbell) Earls of Loudoun, the (Corbett) Barons Rowallan, and more recently by the developer, Niall Campbell. It is said that the earliest piece of Lute music was written at Rowallan. It is said to have been visited by the unfortunate King James I of Scotland when on his way from Edinburgh to England. The first Mure holder, Sir J. Gilchrist Mure was buried in the Mure Aisle at Kilmarnock.

ORIGINS OF ROWALLAN

The original castle is thought to date back into the 13th century. Rowallan was said to be the birth place of Elizabeth Mure (Muir), first wife of Robert, the High Steward, and later Robert II of Scotland.

In 1513 John Mure of Rowallan was killed at the Battle of Flodden. In 1513 the Rowallan Estate took its present day form.

In about 1690 the estate was home to the Campbells of Loudoun, who held it into the 19th century. The former tower of Polkelly lay near Rowallan and was also held by the Mures, for a time passed to the second son until it passed by marriage to the Cunninghams of Cunninghamhead.

ROWALLAN CONSTRUCTION & OTHER DETAILS

The castle is built around a small knoll and once stood in a small loch or swampy area, fed by the Carmel Burn. The southern front of the castle was erected about the year 1562 by John Mure of Rowallan and his Lady, Marion Cuninghame, of the family of Cuninghamhead. This information appears as an inscription on a marriage stone or tablet at the top of the wall: - Jon.Mvr. M.Cvgm. Spvsis 1562. The family coat of arms lies to the right. The crest of the Mure's was a Moore's head, which is sculptured near the coat of arms. This is no doubt a rebus or jeu-de-mot on the Mure name; however it is suggested that it is a reference to some feat performed in the crusades against the Saracens. The Royal Arms of Scotland, fully blazoned, are carved over the main entrance, together with the shields of the Cumin family, from whom the Mures claim descent. Over the ornamented gateway is a stone with the date 1616 inscribed upon it.

DETAILS CONTINUED...

Over the doorway of the porch is an inscription in Hebrew using Hebrew characters which read The Lord is the portion of mine inheritance and of my cup, Psalms. XVI, Verse 5. Such an inscription is so rare as to be unique. Doctor Bonar, moderator of the Free Church of Scotland, put much effort into deciphering and translating it. At the front of the castle stood a perfect example of an old loupin-on-stane. A fine well with abundant pure water was present at Rowallan. King William's well is located in the policies of Rowallan.

One of the rooms was called Lord Loudoun's sleeping apartment and Adamson records that almost every room throughout the house has its walls covered with the names and addresses of visitors. Some have also left poems or have recorded the details of their visit in verse.

Sir John and Sir William Muir took great pleasure in the erection of the various parts of Rowallan, and a record was kept of the portions completed by each. Much of their attention was also taken up with the planting of the castle policies.

Part of the castle was known as the 'Woman's House' indicating the age when gender separation was the norm for the privileged classes, reflected in the decoration of these apartments and the sewing and other work undertaken by the ladies of the house.

In 1691 the Hearth Tax records show that the castle had twenty-two hearths and eighteen other dwellings were associated with the castle and its lands.

Edith Rawdon-Hastings, 10th Countess of Loudoun, was especially fond of Rowallan and spent considerable sums repairing the castle in the 19th-century. Without her efforts the building would not have survived down to the present day.

Rowallan's Name: Row Allan, Row!

ROW ALLAN, ROW!

In connection with the rebus mentioned, a tale is told of one Allan of Stewarton who was rowing a Scottish chief off the Ayrshire coast. The weather made a turn for the worse and the chief became anxious. The chief in his fear of the ocean said to Allan: "Row, Allan row! Bear me to safety and you will have the rich lands of Carmelside, wuth silver to build yourself a castle. Hill and valley and rivers of fish will be yours…" "…but just row, Allan, ROW!" Allan won his prize and named the estate "Rowallan" after his adventure. The same story is told in the form of a poem written by the Rev. George Paxton from Kilmaurs, pastor of a Secession Church from 1789 – 1807.

COVENANTING TIMES

Sir William Mure wrote a history of his family and though an ardent covenanter, opposed the execution of Charles I, writing an elegy upon his death. Conventicles were not infrequently held within the mansion, which from its position was anciently called the Craig of Rowallan. For this, he fell under the suspicion of the Government, and on several occasions suffered imprisonment. Part of the old castle is called the 'Auld Kirk' in memory of covenanting days. As stated, Sir William befriended the Covenanters, and as much as possible protected his tenantry from the tyranny of the troopers who scoured the countryside at the period. He was intimate with the Rev. William Guthrie of Fenwick, who preached upon several occasions in the "auld kirk" of the castle.

In the 1640s Alasdair Mac Colla had been sent by Montrose to suppress support for the Covenanting cause. Based in Kilmarnock, he plundered the Ayrshire countryside for some days and then demanded financial penalties. Sir William Mure's penalty for preventing further plundering at Rowallan was 1,000 merks; much damage already having been done.

ROWALLAN CONSTRUCTION & OTHER DETAILS

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ROWALLAN

Farewell unto thy rocky steep,
Thy crumbling walls and ruined keep;
In thy decay I read a page,
That tells me of a bygone age.

No more does mirth or laughter sound,
Or footsteps through thy halls resound:
Now all is still, all's bleak decay,
And Ruin wrecks thy fabric grey.

Thy knights and vassals sleep in dust,
Their blades are now consumed by rust;
Vacant thy rooms, upon their walls,
The spider weaves its web; for all's.

Now wreck within, without, around.
And solemn silence reigns profound.
Time moulders wall and winding stair,
Once trod by knight and lady fair.

Farewell, Rowallan! Fare thee well!
Adieu unto thy bosky dell,
Thy ruined keep and shattered tower,
Thy winding stream and leafy bower,

For each memento seems to say,
That all on earth must pass away--
That all must change and parted be,
And crumble and decay like thee.

THE TREE FOX OF ROWALLAN

Adamson records that a fox lived in a tree in the old garden at Rowallan. This fox would watch the world go by from its perch and was sufficiently savvy to leave the house keepers chickens alone. One day this fox encountered the local hunt and ran to cover in the tree, to the amazement and consternation of the hunters and hounds. The housekeeper dislodged the poor animal; however it escaped the hunt and was back in its tree the following day as if nothing untoward had happened.

THE MARRIAGE TREE

Near to the castle, overlooking a chasm through which the Carmel runs, stood a stately 'marriage tree' on the bank known as 'Janet's Kirn', Scots for a 'churn.' Under this tree Dame Jean Mure of Rowallan was married to William Fairlie of Bruntsfield, an estate near Edinburgh. This wedding was part of a well-planned elopement, the suitor having brought a minister with him.

The Devil Visits Rowallan

THE DEVIL VISITS ROWALLAN

Tis said, one wintry night of yore
were met a happy throng
Within Rowallan's festive hall,
Where all was mirth and song;

When, crashing through the nestling trees,
Auld Nick came in a blue-shot bleeze,
By witch-wife conjured, to affright
For grave abuse or cutting spite.

But little ken'd that sinner warm
That in the castle lay a charm
Which Auld Nick's magic could dispel
And send him baffled hame. Ah! Well,

Will he go in? He takes the road.
Avaunt thou, in the name of God!
The parson cried, and then brought down
His Bible whack on Auld Nick's crown.

As when the hunter's well-aimed dart
Strikes through the savage tiger's heart,
Sudden he leaped, and gave a roar
That rent the stair and burst the door,

Then, like a rocket through the night,
In flame of fire passed out of site.

The stair leading up to the principal door of the castle has a crack that is best seen in wet weather, and tradition has it that this was the rent caused by the Devil himself.

THE EDWARDIAN CASTLE

The castle was modernized from 1901-1906 by the well-known architect Sir Robert Lorimer after the estate had been purchased by Archibald Corbett, the property developer and Liberal politician. The 16th and 17th Century structure was retained. The castle was placed in the care of Historic Scotland by the 3rd Baron Rowallan.

CHARLES RENNIE MACKINTOSH

Mackintosh is said to have modeled Scotland Street School in Glasgow upon Rowallan Castle and Falkland Palace.

MICRO-HISTORY

The owner in 2011, Niall Campbell and family, had intended that the castle would be used for residential accommodation, however following a legal decision it remained in the guardianship of Historic Scotland.

Arthur Cameron Corbett, 3rd Baron Rowallan had his second marriage annulled in 1970 on the grounds that his wife, April Ashley, a transsexual woman, was a man under then-current UK law. The argument was accepted, and the case served as a precedent for all such cases until the Gender Recognition Act 2004 was passed, which provided the needed legal framework for changing a person's legal gender.

The Quir of Scotia

FERGUS MÓR FOUNDER OF SCOTLAND

Fergus Mór mac Eirc (Scottish Gaelic: Fergus Mòr Mac Earca; English: Fergus the Great) was a legendary king of Dál Riata. He was the son of Erc. While his historicity may be debatable, his posthumous importance as the founder of Scotland in the national myth of Medieval and Renaissance Scotland is not in doubt. Rulers of Scotland from Cináed mac Ailpín until the present time claim descent from Fergus Mór.

FERGUS MÓR IN EARLY SOURCES

The historical record, such as it is, consists of an entry in the Annals of Tigernach, for the year 501, which states: Feargus Mór mac Earca cum gente Dal Riada partem Britaniae tenuit, et ibi Mortuus est. (Fergus Mór mac Eirc, with the people of Dál Riata, held part of Britain, and he died there.) However, the forms of Fergus, Erc and Dál Riata are later ones, written down long after the 6th century. The record in the Annals has given rise to theories of invasions of Argyll from Ireland, but these are not considered authentic.

Fergus is also found in the king lists of Dál Riata, and later of Scotland, of which the Senchus Fer n-Alban and the Duan Albanach can be taken as examples. The Senchus states that Fergus Mór was also known as Mac Nisse Mór. These sources probably date from the 10th and 11th centuries respectively, between 30 and 40 generations after Fergus may have lived.

The Senchus and the Duan name Fergus's father as Erc son of Eochaid Muinremuir. A Middle Irish genealogy of the kings of Alba gives an extensive genealogy for Fergus: [Fergus] m. h-Eircc m. Echdach Muinremuir m. Óengusa Fir m. Feideilmid m. Óengusa m. Feideilmid m. Cormaicc, and a further forty-six generations here omitted. While it was suggested some believe Fergus claimed lineage to Arthur, the historian John Morris has suggested, instead, that Fergus was allowed to settle in Scotland as a federate of Arthur, as a bulwark against the Picts.

These sources, while they offer evidence for the importance of Fergus Mór in Medieval times, are not evidence for his historical career. Indeed, only one king in the 6th century in Scotland is known from contemporary evidence, Ceretic of Alt Clut, and even this identification rests upon a later gloss to Saint Patrick's Letter to Coroticus. The first kings of Dál Riata whose existences are reasonably sure are Fergus's grandsons Gabrán mac Domangairt and Comgall, or perhaps his great-grandson Áedán mac Gabráin.

FERGUS MÓR IN LATER ACCOUNTS

Andrew of Wyntoun's early 15th century Orygynale Cronykil of Scotland says that Fergus was the first Scot to rule in Scotland, and that Cináed mac Ailpín was his descendant. In addition, he writes that Fergus brought the Stone of Scone with him from Ireland, that he was succeeded by a son named Dúngal. A list of kings follows which is corrupt but bears some relation to those found in earlier sources.

If Wyntoun's account adds little to earlier ones, at the end of the 16th century George Buchanan in his Rerum Scoticarum Historia added much, generally following John of Fordun. In this version, the Scots had been expelled from Scotland when the Romans under one Maximus conquered all of Britain.

FERGUS MÓR IN LATER ACCOUNTS CONTINUED

His father Eugenius had been killed by the Romans, and Fergus, Fergusius II according to Buchanan's count, was raised in exile in Scandinavia. He later fought with the Franks, before eventually returning to Scotland and reconquering the Scottish lands. He was killed in battle against Durstus, king of the Picts, and was succeeded by his son Eugenius.

HERALDRY FROM FERGUS MÓR TO KING JAMES VI

Buchanan's king, James VI, shared the scholar's view of the origins of his line, describing himself in one of many verses written to his wife Anne of Denmark, as the "happie Monarch sprung of Ferguse race". Nor was James VI the last ruler to share this belief. The Great Gallery of the Palace of Holyroodhouse in Edinburgh was decorated with eighty-nine of Jacob de Wet's portraits of Scottish monarchs, from Fergus to Charles II, produced to the order of James's grandson.
The Kingdom of Alba

The conceptualization of the past as the standard of the Middle-Ages is perhaps best encapsulated by the German term Völkerwanderung. In this model, the Scots are portrayed as making their way from Egypt via Ireland to Scotland, annihilating their enemies on the way. The legitimacy therefore derives from conquest, and purity of racial/royal descent. The tradition in Scotland was influenced by the Historia Regum Britanniae, the Lebor Gabála Érenn and the Historia Brittonum. Ultimately, such conceptualizations can be derived from Virgil's Aeneid and the Bible, but were just as much an organic and original product of the medieval Scots themselves.

In the Life of St Cathróe of Metz, the hagiographer recounts the mythological origin of the saint's people, the Gaels. The hagiographer recounts that they landed in the vicinity of Cruachan Feli - called the Mountain of Ireland. He recounts that the Gaels conquered Ireland after a series of battles with the Picts (here Pictanes).

The Muir of Scotia Continued...

They followed up their conquest of Ireland by invading Britain, conquering Iona before conquering the cities of Rigmonath (Cennrigmonaid; i.e. St Andrews) and Bellathor (Cinnbelathoir; an unidentified Scoto-Pictish palace).

Afterwards, their commander - a Spartan called Nel (Niall) - named the land and people after his Egyptian wife Scota. The tale is astonishingly important, because it dates to about 980, an extremely early date, and has Scottish sources. Indeed, the saint himself is Scottish, born of royalty. According to the Life, he was educated in Armagh, before returning to Scotland and entering the service of King Constantine II (Causantín mac Áeda). Constantine gave Cathróe conduct to the court of King Dyfnwal of Strathclyde, and from there made his way to Viking England, and finally, the continent.

Medieval Scottish genealogies trace the origin of the Scots to Fergus Mór mac Eirc, the legendary founder of Dál Riata. The Senchus fer n-Alban also contains the myth of Fergus. This is an older document, perhaps dating to the seventh century that has been heavily interpolated with later material, probably including the mythological parts. Appended to the Míniugud Senchasa Fher nAlba in many manuscripts is the Genelaig Albanensium, a list of genealogies relating to Gaelic rulers of Scotland going up to at least Constantine III (995-7) (it goes later in some of the manuscripts). It is likely that this material was inserted into the Míniugud in the early eleventh century.

In the Duan Albanach, this tradition is re-enforced. It is known to have been written in the reign of King Malcolm III (Máel Coluim mac Donnchada) (one line reads "Maelcoluim is now the king"). It recounts the earliest histories of the Picts, and then celebrates the conquest of the Picts by the Gaedhil. It calls the Scottish Gaels the children of Conaire and the traces the descent of the Scottish kings from Fergus mac Eirc. It does not trace their descent any further, because in the manuscript the Duan Albanach follows from a companion piece, the Duan Eireannach (i.e. Irish Poem), which had already recounted the history of the Gaels from Scythia via Egypt to Ireland.

These mythical traditions are incorporated into the Declaration of Arbroath, and in that document origins from Ireland are omitted for the first time. They were believed in the early modern period and beyond, and even King James VI traced his origin to Fergus, saying, in his own words, that he was a "Monarch sprunge of Ferguse race".

GOTH VERSUS GAEL

The Goth versus Gael model was developed in the context of a vast cultural and linguistic chasm which existed in Scotland in the early modern era, and was invented in the context of the Anglo-Scottish Union and the Jacobite risings in the eighteenth century. The model originates ultimately in the later middle Ages, when the Germanic-speaking subjects of the Scottish king began to think of themselves as Scots, and began the ethnic and cultural disassociation of Scottish and Gaelic, previously two identical concepts, by calling their own brand of English Scottis and renaming Scottis as Erse. Also important was the impact of the Reformation and the Union. Scots imported English prejudices about the Irish Gaels, and in turn adapted them for the Scottish Gaels.

The Goth versus Gael debate centered on which part of Scotland's past is the more important, the Germanic or the Celtic. Germanicists, or Gothicists as they are sometimes called, attempted to disassociate Gaels and Gaelic from the Scottish past. One extreme example was John Pinkerton, who believed passionately that the people and language of lowland Scotland derived from a Gothic dialect spoken by the Picts.

GOTH VERSUS GAEL

John Pinkerton even invented ancient tales to give substance to this fictional ancient people. The main thrust of the Germanicist model was destroyed in the nineteenth century when William Forbes Skene and others brought medieval Scotland into the frame of serious, recognizably modern scholarship. Nevertheless, this model has had a lot of impact on popular understandings of medieval Scottish history. It explains, for instance, why some popular historians believe that English became the language of Lowland Scotland in the reign of Malcolm III, owing to the influence of his wife, the Anglo-Hungarian Saint Margaret, when in fact no such thing happened for another few centuries.
Succeeded by his son Eugenius.

MULTICULTURALISM

A third paradigm used to understand the origins of the Scots is multiculturalism. This idea is currently in popular vogue. Under this paradigm, Scottish history is understood as a Union of many peoples, ideally as many as possible. Picts, Gaels/Scots, Britons and Northumbrian Angles usually provide the core, but sometimes Normans, Norse and Flemings are added.

ORIGINS

Gaelic and Pictish Kings

That Pictland had Gaelic kings is not in question. One of the earliest, if not the earliest, was Nechtan mac Derile, the son of a petty Gaelic lord named Dargart and the Pictish princess Derile. Pictish kings, Moreover, were probably patronizing Gaelic-speaking poets. There exists a Gaelic elegy to the Pictish king, Bridei, Bili's son. The poem is attributed to his contemporary, Adomnán of Iona, but this is tenuous. It is however probably contemporary, dating to the late 7th or early eighth century. Another poem, attributed to Riagail of Bangor, celebrates the same ruler's victory of the Northumbrians, at the Battle of Dun Nechtain on 20 May 685.

The Muir of Scotia Continued...

In the early eighth century, the great King of the Picts was Óengus mac Fergusa, conqueror of Dalriada. It is possible, as has been pointed out by some linguists and historians, that Óengus and Fergus are just Gaelic versions of native Pictish names, namely, Onuist and Urguist, the names recorded in one strand of the Pictish king lists. However, these names are rare in the larger P-Celtic world, and largely out of place in the context of previous Pictish kings. Furthermore, an inscription relating to Causantín son of Fergus reads:

CV[…]NTIN/FILIUSFIRCU/S. (Constantine son of Fergus).

This inscription is from the Dupplin Cross, and was found in the heart of southern Pictland, near Forteviot. It dates from the late 8th or early ninth century. If the name in question really were the Pictish Urguist, then it is odd that a contemporary Pictish description gave the Gaelic form, form beginning with the unmistakably Goidelic F. It is thus likely that several of the later Pictish Kings spoke Gaelic as their first language.

FORTRIU TO MORAY

The St Andrews historian Alex Woolf has recently put forward a case for relocating the Kingdom of Fortriu north of the Mounth (the Grampians). Previously, it had been located in the vicinity of Strathearn; but as Woolf pointed out, this is based on one passage saying that the Men of Fortriu fought a battle in Strathearn. This is an unconvincing reason, because there are two Strathearns - one in the south and one in the north - and, moreover, every battle has to be fought outside the territory of one of the combatants. By contrast, a northern recension of the Anglo-Saxon Chronicle makes it clear that Fortriu was north of the Mounth, in the area visited by Columba. The case has to be accepted, and there can be little doubt that the core of Fortriu lay to the north of the Grampian Mountains - in Moray, Ross and perhaps Mar and Buchan too.

Relocating Fortriu north of the Mounth increases the importance of the Vikings. After all, the Viking impact on the north was greater than in the south, and in the north, the Vikings actually conquered and made permanent territorial gains.

PICTLAND TO ALBA

There remains the possibility that Alba is simply a Gaelic translation of the Pictish name for Pictland. Both the Welsh and the Irish use archaic words for Briton to describe the Picts.

It is very likely therefore that the Picts did so themselves; or if they did not originally, they came to do so. In which case the Pictish for Pictland would have been either the same as their word for Britain, or an obsolete term.

Alba was exactly this kind of word in Old Irish. It is therefore plausible that Alba is simply a Gaelic translation. The name change is first registered at the very beginning of the tenth century, not long before Constantine II is alleged to have Scotticised the "Pictish" Church, and at the height of Viking raids.

Later records, especially the Chronicle of the Kings of Alba and other documents in the Poppleton Manuscript, tell us that the Picts were simply conquered and annihilated by King Kenneth MacAlpin (Cináed mac Ailpín).

This is the traditional explanation, and the one repeated by many historians. The only thing which is certain is that before 900, the Cruithentuath (Gaelic for Pictland), and perhaps Fortriu, became Gaelic-speaking Alba.

The Muir of Scotia Continued...

FERGUS MÓR MAC EARC, RÍ NA DÁL RIATA

Nicknames: “Fergus Mór mac Eirc (English: ‘Fergus the Great’) was a legendary king of Dál Riata. He was the son of Erc. While his historicity may be debatable”, “his posthumous importance as the founder of Scotland in the national myth of Medieval and Renaissance”

Birthdate: June 29, 430
Birthplace: Ireland
Death: Died October 12, 501 in Scotland
Place of Burial: Scotland

IMMEDIATE FAMILY

Son of Erc mac Echach, Rí na Dál Riata; Muiredach mac Eógain, Rí na h'Ailech; Mist ingen Muiredaig and Marca Erc Husband of NN Gremesdottir; Duinseach ingen Dui ingen Duach and Unknown Father of Alba Comghall; Domangart Reti mac Fergus, Rí na Dál Riata; Eugenius Mór MacErc, II; Constantine Mór MacErc, I; Angus Mór and 1 other Brother of Loarn Mór mac Eircc, Rí na Dál Riata; Angus mac Erc; Moen (Moan) MacErc; Mongan MacEarca; Tigernach MacEarca and 3 others.

Half-brother of Mist ingen Muiredaig; Muirchertach mac Muiredaig; Feradach mac Muiredach O'Néill; Eogan Macmuiredach O'heogan; Moen mac Muireadach and 5 others.

Occupation: "In A.D. 498, Fergus Mór Mac Earca, in the twentieth year of the reign of his father, Muredach, son of (Eugenius, or) Owen, son of Niall of the Nine Hostages, with five Móre of his brothers, viz., another Fergus, two More named Loarn, and two named Aongus.

Fergus Mór mac Earc was 15th in descent from an Irish king Conaire Mór, whose death forms the subject of a saga and who was regarded as the ancestor of the royal line as late as the 12th century.

Founded the Scottish Kingdom of Dalriada after he invaded Kintyre in 496.
GIVEN NAMES: Also shown as Fergus
BIRTH: Also shown as Born Abt 451

“Fergus Mór Mac Earca” or Fergus the Great “Crossed from Dalrieda in Ireland over into Scotland in the year 496, and became the first king of the Dalriad Scots, 496-499.” - “St. Patrick gave his blessing to Fergus...and prophesied that he should be the father of kings...” {“Ancestral Roots of Sixty New England Colonists,” Frederick L. Weis, Lancaster, Mass., 1950, p. 132. Cf. “The Age of Arthur,” John Morris (Scribner's, 1973, p.124.} John S. Wurts, “Magna Charta,” p. 2875: “Fergus II Mór Mac Earca, the 131st Monarch, who in A.D. 498, with five of his brothers, went into Scotland with a complete army to assist his grandfather Loarn, King of Dalriada, in overcoming his enemies, the Picts. Upon the King's death, Fergus was unanimously elected King and became the first absolute King of all Scotland, of the Milesian Race. He died in 529." (Wurts gives a different ancestry for Fergus.)

IMMEDIATE FAMILY CONTINUED

The Birth of the Kingdom of Scottish Dal Riada took place circa 498 A.D. when Fergus Mór MacErc moved the royal seat of Irish Dal Riada to Dunnadd in Argyll on the west coast of Alba. The name Dal Riada means Riada's share. According to the traditional Irish genealogies, Cairbre Riada, the son of Conaire and grandson of Conn Ceadchathach (Conn of the Hundred Battles), led his people out of Munster and north to Antrim where their own land was founded...Dal Riada.

Irish Dal Riada was caught between the powerful Ui Neill's (O'Neils) on one side and the Dal nAraide (Cruthin) on the other. With these two powerful and warlike neighbors, the only avenue for expansion was over the twelve mile stretch of the North Channel and into Alba. Over the years, several groups of Irish settled in Northern Briton, and some even in the south. All were either eradicated in one way or another or assimilated into the indigenous cultures over time. The only Irish settlement to withstand the test of time was the Dal Riada, who had been occupying the territory for as long as 100 years before Fergus Mór MacErc moved his throne to Dunnadd.

Very little is known about the early Kingdom of Scottish Dal Riada or its first King Fergus. It is believed that Fergus's father Erc MacEochaid and possibly his older brother held the throne before him in Ireland. Erc died in 474, leaving a space of 24 years unaccounted for in the Kings lists. Most historians feel that it could have been held by Fergus's older brother Loarn MacErc. Fergus died in 501 A.D... In some later accounts it is said that he was killed by his followers. He was followed on the throne by his son Domangart MacFergus. Alba of the Ravens, John Marsden, Constable and Company Limited, ©1997, ISBN 0-09-4774307. Picts Gaels and Scots, Sally Foster, B.T. Batsford Ltd., ©1996, ISBN 0-7134-7485-8. The Age of the Picts, W.A. Cummins, Alan Sutton Publishing Ltd., © 1995, ISBN 0-7509-0924-2.

Fergus Mór mac Eirc (Scottish Gaelic: Fergus Mòr Mac Earca) was a legendary king of Dál Riata. He was the son of Erc. The Senchus and the Duan name Fergus's father as Erc son of Eochaid Muinremuir.

The Muir of Scotia Continued...

While his historicity may be debatable, his posthumous importance as the founder of Scotland in the national myth of Medieval and Renaissance Scotland is not in doubt. Rulers of Scotland from Cináed mac Ailpín until the present time claim descent from Fergus Mór.

The historical record, such as it is, consists of an entry in the Annals of Tigernach, for the year 501, which states: Feargus Mór mac Earca cum gente Dal Riada partem Britaniae tenuit, et ibi Mortuus est. (Fergus Mór mac Eirc, with the people of Dál Riata, held part of Britain, and he died there.) However, the forms of Fergus, Erc and Dál Riata are later ones, written down long after the 6th century. The record in the Annals has given rise to theories of invasions of Argyll from Ireland, but these are not considered authentic.

Sources: 1. Annals of Tigernach, for the year 501. 1a. Annals of Ulster. 2. Broun, Dauvit, "Dál Riata" in Michael Lynch (ed.), The Oxford Companion to Scottish History. Oxford UP, Oxford, 2001. ISBN 0-19-211696-7. 3. Campbell, Ewan, "Were the Scots Irish ?" in Antiquity, 75 (2001), pp. 285–292. * Foster, Sally M., Picts, Gaels, and Scots: Early Historic Scotland. Batsford, London, 2004. ISBN 0-7134-8874-3

KING OF DÁL RIATA, LATE FIFTH CENTURY

Although there is no good reason to doubt that Fergus existed, he is Móre a figure of legend than of history. He is said to have taken part of Britain along with the people of Dál Riata ["Feargus Mór mac Earca cum gente Dal Riada partem Britaniae tenuit, et ibi Mortuus est." AT 17: 124; similarly in CS 35]. He is mentioned in the Armagh MeMoranda (in the Book of Armagh, ca. 807) ["xii (maicc) Eirc, Fergus Mór mac Nise" Bannerman (1974), 120] and in the Tripartite Life of St. Patrick, which calls him both mac Eirc and mac Nisse [ibid., 121].

He occupies a prominent place in Senchus Fer nAlban (a tenth century revision of a seventh century original), which names his son Domangart, and gives descendants for several generations. He was grandfather of Comgall and Gabrán, the ancestors of the septs of Cenél Comgaill and Cenél nGabráin, the latter the most notable sept of the royal dynasty of Dál Riata.

The other two main septs of the Dál Riata were Cenél Loairn and Cenél nÓengusa, named after ancestors Loarn and Óengus, who were later said to be brothers of Fergus [Senchus Fer nAlban]. The Duan Albanach states that Loarn was the first king of Dál Riata (for 10 years), followed by Fergus (27 years) and his son Domangart (5 years) [Duan Albanach, 131], while the synchronisms state that the first three kings were Fergus Mór mac Eircc, Óengus Mór mac Eircc, and Domangart mac Fergusa [Thurneysen (1933), 86; Boyle (1971), 173].

The Latin Lists make Domangart (5 years) the son and successor of Fergus (3 years), without including any reigns for either Loarn or Óengus [see, e.g., KKES 264, 270, 281].

KING OF DÁL RIATA, LATE FIFTH CENTURY CONTINUED

The alleged reigns of Loarn and Óengus look like later additions, and they probably do not belong on the list. Since there was a strong tendency for Irish king lists to begin with the first Christian king, it may well be the case that there was a tradition that Fergus was the first Christian king of the Dál Riata, something also suggested by his appearance in the Tripartite Life.

Another possibility is that Fergus was the first member of the dynasty to rule from Scotland rather than Ireland [Bannerman (1974), 124]. However, even though there were probably kings of the Dál Riata prior to Fergus, the evidence does not justify giving that title to any of the individuals who appear in the genealogy of Fergus.

One interesting feature is that Fergus is known in some sources by another name, Mac Nisse, a name which is also applied to his son Domangart. Thus, in Senchus Fer nAlban, we have the statement that Fergus Mór was another name for Mac Nisse Mór ["Fergus Mór mac Eirc ainm aile do Mac Nisse Mór unum filium habuit .i. Domangart." (Fergus Mór, son of Ercc, another name for Mac Nisse Mór, had one son, i.e., Domangart) Senchus 41, 47], although they had been apparently distinct sons of Ercc in the previous paragraph.

Nisse is apparently the genitive of Ness, a woman's name [Bannerman (1974), 50]. Since Fergus and his son Domangart were obviously not sons of the same woman, the suggestion of Bannerman that Ness was an ancestor deity, and that Mac Nisse should be corrected to Moccu Nisse, meaning (very roughly) of the tribe of Ness, is an attractive explanation for this epithet of Fergus and his son [ibid., 50-1].

Notes for Fergus:

The following is taken from an Internet posting of Michael R. Davidson of Edinburgh. Scotland, on 23 Oct 1995: Fergus Mór, one of Erc's sons, is generally considered to be the earliest historically authenticated ancestor of the kings of Scotland, but it is just possible that Fergus had a father Erc who had a father Eochaid Munremar.

The Kings of Dal Riata

Here begins the historical section of this genealogy. For the most part, this has been summarized from relevant parts of Bannerman's Studies in the History of Dalriada, and Anderson's Kings and Kingship in Early Scotland. Dates may disagree slightly with other work; I have based my dates on the corrected chronology in the Annals of Ulster. I have retained the Irish forms of names, but translated eponyms in parentheses. The child marked with a * is the ancestor of the later persons in the genealogy. The order of the children by no means represents their order of birth, as this is impossible to determine.

Fergus Mór mac Erc ('Big Fergus', 'Great Fergus') Like all those that appear in this genealogy, Fergus' birthdate is unknown. The Annals of Ulster in 499 note "A battle in which Mac Erca was victory." This may or may not refer to Fergus. Annals record that he died in 501, and he was the father of at least one son, who succeeded him in the kingship. Children: Domangart.

Father: Erc, King of Dalriada, d. 474

After his father died, Fergus Mór became king of Dalriada. The previous colony of Dalriada and Argyle was driven out by the Picts. In 503 (or 498) Fergus Mór returned with an army to establish the kingdom of Scotia Minor.

It is believed he brought with him the Stone of Destiny, or Lia Fail. This stone was placed under the throne of Scotland and all kings of Scotland took their oath over it until it was taken by King Edward I of England. It is because of this stone that all Scottish kings are crowned at Scone. He was the one hundred thirty first (131st) monarch of Ireland and the first king of Dalriada. Children: Dongard, King of Dalriada, m. Fedelm Foltchain, d. 506

FERGUS THE GREAT3 (Ercc of DALRIADA2, Eochy (Eugenius) MUNREVAR1), son of (2) King Ercc2, was born between 378 and 475, and died between 398 and 584. Son of Erc (Fergus Mór Mac Earca), crosses from Dalreida in Ireland over into Scotland in the year 496, and became the first king of the Dalriad Scots, 496-499. "So the succession continued in his blood and lineage ever since to this day." (Annals of the Four Masters)

"496. Fergus, son of Erc, was the first who, on the seed of Chonare, assumed the government of Albany (Dalriada in Scotland), that is from the Mount Drumalban unto the sea of Ireland, and the western isles. He ruled three years."
St. Patrick gave his blessing to Fergus ... and prophesied that he should be the father of kings, who should rule ... in a distant and foreign nation.

DOMANGART (DONGARDUS), (KING) of Scots, Scotland, b. before 499, d. in 504; m. FEDELMIA.

SOURCES: GENEALOGY: Royal Ancestors of Magna Charta Barons; Pages 145; 228; G929.72; C6943ra; Denver Public Library; Genealogy Fergus Mór Mac Earca, 131st Monarch of Ireland.

1st King of Dalriad Scots 496-99. Who in 498 A.D., with five of his brothers went to Scotland with a complete army to assist his grandfather, Loran, King of Dalriada in overcoming his enemy, the Picts. Upon Loran's death, Fergus Mór Mac Erc was unanimously elected King, and became the first absolute King of all Scotland of the Milesian Race. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library. Geneology partially extracted from "The Lords of The Isles" by Ronald Williams and "Skye Pioneers and the Island" by Malcolm A. MacQueen, public records and info from various sources too numerous to mention. Grateful thanks to all who contributed. "History of Dal Riada by Helen McSkimming copy write 1992." "Irish Pedigrees by John O'Hart , part 1, chapter IV". Medieval discussion Stewart Baldwin. "GedCom via internet on Kings and Queens and other royality of Europe. On tape drive as "Internet". Some lines were printed to hard copy.", Gives a death date of ca 529 which is not likely if his son was king for only a short time and HE died ca 511. Fergus Mór MacErc King of Dalriada Wikipedia:

Dál Riata (also Dalriada or Dalriata) was a Gaelic overkingdom on the western seaboard of Scotland with some territory on the northern coasts of Ireland. In the late 6th and early 7th century it encompassed roughly what is now Argyll and Bute and Lochaber in Scotland and also County Antrim in Northern Ireland.
In Argyll it consisted initially of three kindreds: Cenél Loairn (kindred of Loarn) in north and mid-Argyll, Cenél nÓengusa (kindred of Óengus) based on Islay and Cenél nGabráin (kindred of Gabrán) based in Kintyre; a fourth kindred, Cenél Chonchride in Islay, was apparently considered too small to be considered a major division. By the end of the 7th century a fourth kindred, Cenél Comgaill (kindred of Comgall) had emerged, based in eastern Argyll. The Lorn and Cowal districts of Argyll take their names from Cenél Loairn and Cenél Comgaill respectively, while the Morvern district was formerly known as Kinelvadon, from the Cenél Báetáin, a subdivision of the Cenél Loairn.

The Kings of Dal Riata Continued...

DÁL RIATA

Dál Riata is commonly viewed as having been an Irish Gaelic colony in Scotland, although some archaeologists have recently argued against this. The inhabitants of Dál Riata are often referred to as Scots, from the Latin scotti for the inhabitants of Ireland, and later came to mean Gaelic-speakers, whether Scottish, Irish or other. They are referred to here as Gaels, an unambiguous term, or as Dál Riatans.

The kingdom reached its height under Áedán mac Gabráin (r. 574-608), but its expansion was checked at the Battle of Degsastan in 603 by Æthelfrith of Northumbria. Serious defeats in Ireland and Scotland in the time of Domnall Brecc (d. 642) ended Dál Riata's Golden Age, and the kingdom became a client of Northumbria, then subject to the Picts. There is disagreement over the fate of the kingdom from the late eighth century onwards. Some scholars have seen no revival of Dal Riata after the long period of foreign domination (after 637 to around 750 or 760), while others have seen a revival of Dal Riata under Áed Find (736-778), and later Kenneth MacAlpin (Cináed mac Ailpín, who is claimed in some sources to have taken the kingship there in c.840 following the disastrous defeat of the Pictish army by the Danes): some even claim that the kingship of Fortriu was usurped by the Dál Riata several generations before MacAlpin (800-858). The kingdom disappeared in the Viking Age. Stewart - Hamilton - Maness Family History 18 March 1992.

THE GENERATIONS FROM FERGUS MÓR

GENERATION 1
Fergus Mór MAC EARCA. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

GENERATION 2
Donart Married Fedelmia MOGMEDON, daughter of Eochy MOGMEDON. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

GENERATION 3
Gabhran (Goranus). Died 560. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

GENERATION 4
Edhan (Aidan). Died ABT 608. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy & Ms. Charlotte Maness, 757 Oak St, Apartment B, Lakewood, CO 80215 Stewart - Hamilton - Maness Family History 18 March 1992.

GENERATION 5
Eochaidh I BUIDHE. Died 629. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

THE GENERATIONS CONTINUED

GENERATION 6
Donald I BREAC. Died DEC 642, Straith-Cairmaic. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

GENERATION 7
Dongart. Died 673. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

GENERATION 8
Eochaid II. Died 700. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy & Ms. Charlotte Maness, 757 Oak St, Apartment B, Lakewood, CO 80215 Stewart - Hamilton - Maness Family History 18 March 1992.

GENERATION 9
Eochaid III (Eugenius). Married Spondana, daughter of Garnard. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

GENERATION 10
Aodh (Hugh) FIONN. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

GENERATION 11
Achaius. Married Fergusia, daughter of Hungus. Died 819. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

The Generations Continued

GENERATION 12
Alpin. Died 837, Galloway. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy & Ms. Charlotte Maness, 757 Oak St, Apartment B, Lakewood, CO 80215 Stewart - Hamilton - Maness Family History 18 March 1992.

GENERATION 13
Kenneth MACALPIN. Died 13 FEB 859/860. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

GENERATION 14
Constantine I. Died 877/878. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy.

GENERATION 15
Donald II (Donvenald). Died 900. GENEALOGY: Royal Ancestors of Magna Charta Barons; Page; 226; G929.72; C6943ra; Denver Public Library; Genealogy & Ms. Charlotte Maness, 757 Oak St, Apartment B, Lakewood, CO 80215 Stewart - Hamilton - Maness Family History 18 March 1992.

GENERATION 16
Malcolm I (Maol Chaluim mac Dhòmhnaill) Máel Coluim mac Domnaill Son of Donald II 943–954 Rí Alban An Bodhbhdercc, "the Dangerous Red".

GENERATION 17
Indulf - Ildulb mac Causantín Son of Constantine II 954–962 Rí Alban An Ionsaighthigh, "the Aggressor".

GENERATION 18
Dub (Dubh or Duff) (Dubh mac Mhaoil Chaluim) Dub mac Maíl Choluim Son of Malcolm I 962–967 Rí Alban Dén, "the Vehement".

GENERATION 19
Cuilén (Cailean) Cuilén mac Ilduilb Son of Indulf 967–971 Rí Alban An Fionn, "the White".

GENERATION 20
Amlaíb (Amhlaigh) Amlaíb mac Ilduilb Son of Indulf * 973x–977 Rí Alban.

GENERATION 21
Kenneth II (Coinneach mac Mhaoil Chaluim) Cináed mac Maíl Choluim Son of Malcolm I 971 x 977–995 Rí Alban An Fionnghalach, "The Fratricide".

GENERATION 22
Constantine III (Alba).jpg Constantine III (Còiseam mac Chailein) Causantín mac Cuiléin Son of Cuilén 995–997 Rí Alban.

GENERATION 23
Kenneth III (Coinneach mac Dhuibh) Cináed mac Duib Son of Dub 997 – 25 March 1005 Rí Alban An Donn, "the Chief"/ "the Brown".

GENERATION 24
Malcolm II (Maol Chaluim mac Choinnich) Máel Coluim mac Cináeda Son of Kenneth II 1005–1034 Rí Alban / Rex Scotiae Forranach, "the Destroyer".

GENERATION 25
Duncan I (Donnchadh mac Crìonain) (Donnchad mac Crínáin) 1034–1040 Rí Alban An t-Ilgarach "The Diseased" or "The Sick" Grandson of Malcolm II Son of Bethóc, Eldest Daughter of Malcolm II (House of Alpin).

GENERATION 26
Macbeth (MacBheatha mac Fhionnlaigh) (Mac Bethad mac Findláich) 1040–1057 Rí Alban Rí Deircc "The Red King" 1) Son of Mormaer Findláech 2) Grandson of Malcolm II 3) Husband to Gruoch, granddaughter of Kenneth III ?,Unknown Daughter or Granddaughter of Malcolm II (House of Alpin).

GENERATION 27
Lulach (Lughlagh mac Gille Chomghain) (Lulach mac Gille Comgaín) 1057–1058 — Rí Alban Tairbith "The Unfortunate" Fatuus "The Foolish 1) Son of Gille Coemgáin, Mormaer of Moray 2) Grandson of Kenneth III (House of Alpin) Son of Gruoch, Granddaughter of Kenneth III.

GENERATION 28
Malcolm III (Maol Chaluim mac Dhonnchaidh) (Máel Coluim mac Donnchada) 1058–1093 Malcolm III and Queen Margaret from the Seton ArMorial Rí Alban / Scottorum basileus ? Cenn Mór ("CanMore") meaning "Great Chief" Son of Duncan I Son of Sybil/Suthen, sister of Siward "Earl of Northumbria" (House of Cnut the Great).

GENERATION 29
Donald III (Dòmhnall mac Dhonnchaidh) (Domnall mac Donnchada) 1093–1097 — Rí Alban Bán "the Fair" Son of Duncan I

The Generations Continued

GENERATION 30
Duncan II (Donnchadh mac Mhaoil Chaluim) (Donnchad mac Maíl Choluim) 1094 Rí Alban / Rex Scottorum Son of Malcolm III.

GENERATION 31
Edgar (Eagar mac Mhaoil Chaluim) (Étgar mac Maíl Choluim) 1097–1107 King Edgar of Scotland.jpg Rí Alban/ Rex Scottorum Probus, "the Valiant" Son of Malcolm III.

GENERATION 32
=Alexander I (Alasdair mac Mhaoil Chaluim) (Alaxandair mac Maíl Choluim) 1107–1124 Rí Alban/ Rex Scottorum "The Fierce" Son of Malcolm III.

GENERATION 33
David I (Dàibhidh mac Mhaoil Chaluim) (Dabíd mac Maíl Choluim) 1124–1153 Rí Alban/ Rex Scottorum "The Saint" Son of Malcolm III.

GENERATION 34
Malcolm IV (Maol Chaluim mac Eanraig) (Máel Coluim mac Eanric) 1153–1165 Malcolm iv.jpg Rí Alban/ Rex Scottorum Virgo "The Maiden".

GENERATION 35
Cenn Mór "Great Chief" Grandson of David I

GENERATION 36
William I "The Lion" (Uilleam mac Eanraig) (Uilliam mac Eanric) 1165–1214 Rí Alban / Rex Scottorum "The Lion".

GENERATION 37
Garbh, "the Rough" Grandson of David I

GENERATION 38
Alexander II (Alasdair mac Uilleim) (Alaxandair mac Uilliam) 1214–1249 Alexander II (Alba) i.JPG Rí Alban/Rex Scottorum Son of William I.

GENERATION 39
Alexander III (Alasdair mac Alasdair) (Alaxandair mac Alaxandair) 1249–1286.

GENERATION 40
Margaret the Maid of Norway 1286–1290 Margaret, Norway daughter of Eric II of Norway and Margaret of Scotland unmarried September/October 1290 Orkney aged 7 granddaughter of Alexander III.

First Interregnum (1290–1292)

House of Balliol (1292–1296)

The death of Margaret of Norway began a two-year interregnum in Scotland caused by a succession crisis. With her death, the descent of William I went extinct; nor was there an obvious heir by primogeniture. Thirteen candidates presented themselves; the most prominent were John de Balliol, great-grandson of William I's younger brother David of Huntingdon, and Robert de Brus, Lord of Annandale, David of Huntingdon's grandson. The Scottish Magnates invited Edward I of England to arbitrate the claims; he did so, but forced the Scots to swear allegiance to him as overlord. Eventually, it was decided that John de Balliol should become King; he proved weak and incapable, and in 1296 was forced to abdicate by Edward I, who then attempted to annex Scotland into the Kingdom of England.

THE GENERATIONS CONTINUED

GENERATION 41
John Balliol - Toom Tabard ("Empty Cloak") (Iain Balliol) 1292–1296 c. 1249 Isabella de Warenne 9 February 1281.

Second Interregnum (1296–1306)

GUARDIANS OF SCOTLAND

House of Bruce (1306–1371)

For ten years, Scotland had no King of its own. The Scots, however, refused to tolerate English rule; first William Wallace and then, after his execution, Robert the Bruce (the grandson of the 1292 competitor) fought against the English. Bruce and his supporters killed a rival for the throne, John III Comyn, Lord of Badenoch on 10 February 1306 at Greyfriars Church in Dumfries. Shortly after in 1306, Robert was crowned King of Scots at Scone. His energy, and the corresponding replacement of the vigorous Edward I with his weaker son Edward II, allowed Scotland to free itself from English rule; at the Battle of Bannockburn in 1314. The Scots routed the English, and by 1329 the English had agreed by treaty to accept Scottish independence.

Second Interregnum (1296–1306) Continued

Robert's successor, his son David, was a child at his succession. The English renewed their war with Scotland, and David was forced to flee the Kingdom by Edward Balliol, son of King John, who managed to get himself crowned King of Scots (1332–1336) and to give away Scotland's southern counties to England before being driven out again. David spent much of his life in exile, first in freedom with his ally, France, and then in gaol in England; he was only able to return to Scotland in 1357. Upon his death, childless, in 1371, the House of Bruce came to an end.

THE GENERATIONS CONTINUED

GENERATION 42

Robert I the Bruce (Raibeart a Briuis) 1306–1329 Robert I and Isabella of Mar.jpg 11 July 1274 Turnberry Castle, Ayrshire son of Robert de Brus, 6th Lord of Annandale and Marjorie, Countess of Carrick Elizabeth de Burgh - Writtle, Essex, England 1302

GENERATION 43

David II (Dàibhidh Bruis) 1329–1371 Dunfermline Palace, Fife son of Robert I and Elizabeth de Burgh Joan of England Berwick-upon-Tweed 17 July 1328 Margaret Drummond - Inchmurdach, Fife 20 February 1364 - Edinburgh Castle.

HOUSE OF STEWART / STUART

Stewart (1371–1567)

Robert the Stewart was a grandson of Robert I by the latter's daughter, Marjorie. Having been born in 1316, he was older than his uncle, David II; consequently, he was at his accession an old man, unable to reign vigorously, a problem also faced by his son Robert III, who had suffered lasting damage in a horse-riding accident. These two were followed by a series of regencies, caused by the youth of the succeeding kings. Consequently, the Stewart era saw periods of royal inertia, during which the nobles usurped power from the crown, followed by periods of personal rule by the monarch, during which he or she would attempt to address the issues created by their own minority and the long-term effects of previous reigns.

Governing Scotland became increasingly difficult, as the powerful nobility became increasingly intractable; James I's attempts to curb the disorder of the realm ended in his assassination; James III was killed in a civil war between himself and the nobility, led by his own son; when James IV, who had governed sternly and suppressed the aristocrats, died in the Battle of Flodden, his wife Margaret Tudor, who had been nominated regent for their young son James V, was unseated by noble feuding, and James V's own wife, Mary of Guise, succeeded in ruling Scotland during the regency for her young daughter Mary I only by dividing and conquering the noble factions, and by distributing French bribes with a liberal hand.

Finally, Mary I, the daughter of James V, found herself unable to govern Scotland faced with the surliness of the aristocracy and the intransigence of the population, who favored Calvinism and disapproved of her Catholicism; she was forced to abdicate, and fled to England, where she was imprisoned in various castles and manor houses for eighteen years and finally executed for treason against the English queen Elizabeth I. Upon her abdication, her son, fathered by a junior member of the Stewart family, became King.

THE GENERATIONS CONTINUED

GENERATION 44

Robert II the Steward (Raibeart II Stiùbhairt) 1371–1390 Paisley, Renfrewshire - son of Walter Stewart, 6th High Steward of Scotland and Marjorie Bruce - Married Elizabeth Mure Daughter of Sir Adam Mure of Rowallan, Knight. Euphemia de Ross - Dundonald Castle, Ayrshire - aged 74 grandson of Robert I.

GENERATION 45

Robert III (born John Stewart) the Lame King (Raibeart III Stiùbhairt, An Righ Bhacaigh) 1390–1406 Robert III and Annabella Drummond.jpg c. 1337 son of Robert II and **Elizabeth Mure** - Rothesay Castle.

GENERATION 46

James I (Seumas I Stiùbhairt) 1406–1437 King James I of Scotland 1394 Dunfermline Palace, Fife son of Robert III and Anabella Drummond Joan Beaufort - Southwark Cathedral 2 February 1424.

GENERATION 47

James II - Fiery Face (Seumas II Stiùbhairt) 1437–1460 Holyrood Abbey, Edinburgh - son of James I and Joan Beaufort Mary of Guelders Holyrood Abbey 3 July 1449.

GENERATION 48

James III (Seumas III Stiùbhairt) 1460–1488 = 10 July 1451 - Stirling Castle or St Andrews Castle - son of James II and Mary of Guelders Margaret of Denmark Holyrood Abbey 13 July 1469.

GENERATION 49

James IV (Seumas IV Stiùbhairt) 1488–1513 James IV King of Scotland.jpg 17 March 1473 Stirling Castle - son of James III and Margaret of Denmark Margaret Tudor Holyrood Abbey.

GENERATION 50

James V (Seumas V Stiùbhairt) 1513–1542 - April 1512 Linlithgow Palace, West Lothian son of James IV and Margaret Tudor Madeleine of Valois Notre Dame Cathedral, Paris, France 1 January 1537 - Mary of Guise - Notre Dame Cathedral, Paris, France 18 May 1538.

The Generations Continued

THE GENERATIONS CONTINUED

GENERATION 51
Mary I (Màiri Stiùbhairt) 1542–1567 Mary Queen of Scots 8 December 1542 Linlithgow Palace - daughter of James V and Mary of Guise François II, King of France 24 April 1558 - Henry Stuart, Lord Darnley - Holyrood Palace, Edinburgh - 9 July 1565 - James Hepburn, 4th Earl of Bothwell - Holyrood Palace 15 May 1567 Fotheringhay Castle, Northamptonshire, England.

Stuart (1567–1651)

The Stewarts of Lennox were a junior branch of the Stewart family; they were not, however, direct male line descendants of Robert II, the first Stewart who became King of Scots, but rather that of his ancestor Alexander Stewart, 4th High Steward of Scotland. In the past, through the means of the Auld Alliance with France, they had adapted their surname to the French form, Stuart. Consequently, when the son of the Earl of Lennox, Henry, Lord Darnley, married the Queen of Scots, Mary I, their son, as the first King of the Lennox branch of the Stewart family, ruled as a Stuart.

James VI also became King of England and Ireland as James I in 1603, when his cousin Elizabeth I died; thereafter, although the two crowns of England and Scotland remained separate, the monarchy was based chiefly in England.
Charles I, James's son, found himself faced with Civil War; the resultant conflict lasted eight years, and ended in his execution. The English Parliament then decreed their monarchy to be at an end; the Scots Parliament, after some deliberation, broke their links with England, and declared that Charles II, son and heir of Charles I, would become King. He ruled until 1651; however, the armies of Oliver Cromwell occupied Scotland and drove him into exile.

THE GENERATIONS CONTINUED

GENERATION 52
James VI (Seumas VI Stiùbhairt) 1567–1625 19 June 1566 Edinburgh Castle son of Henry Stuart, Lord Darnley and Mary I Anne of Denmark - Old Bishop's Palace, Oslo, Norway 23 November 1589.

GENERATION 53
Charles I (Teàrlach I Stiùbhairt) 1625–1649 19 November 1600 Dunfermline Palace, Dunfermline son of James VI and Anne of Denmark Henrietta Maria of France St Augustine's Church, Canterbury, England 13 June 1625.

GENERATION 54
Charles II (Teàrlach II Stiùbhairt) 1649–1651 -- 29 May 1630 St James's Palace, London, England son of Charles I and Henrietta Maria of France Catherine of Braganza Portsmouth, England 14 May 1662.

House of Stuart (Restored: 1660–1707)

With the Restoration, the Stuarts became Kings of Scotland once Móre. But Scotland's rights were not respected: the Scottish Parliament was, during the reign of Charles II, dissolved, and his brother James was appointed Governor of Scotland. James himself became James VII in 1685; his Catholicism was not tolerated, and he was driven out of England after three years. In his place came his daughter Mary and her husband William of Orange, the ruler of the Dutch Republic; they were accepted as monarchs of Scotland after a period of deliberation by the Scottish Parliament, and ruled together as William II and Mary II.

House of Stuart (Restored: 1660–1707) Continued

An attempt to establish a Scottish colonial empire through the Darien scheme, in rivalry to that of England, failed, leaving the Scottish state bankrupt. This coincided with the accession of Queen Anne, daughter of James vii. Anne had multiple children but none of these survived her, and on her death her nearest heir was her half-brother, James, in exile in France. The English favored the protestant Sophia of Hanover (a granddaughter of James VI) as heir; many scots preferred Prince James, who as a Stuart was a scot by ancestry, and threatened to break the union of crowns between England and Scotland by choosing him for themselves. To preserve the union, the English elaborated a plan whereby the two kingdoms of Scotland and England would merge into a single kingdom, the kingdom of Great Britain, ruled by a common monarch, and with a single parliament. Both national parliaments agreed to this (the scots albeit reluctantly, motivated primarily by the national finances), the kingdoms of Scotland and England merged and came to an end. Thereafter, although monarchs continued to rule over the nation of Scotland, they did so first as monarchs of Great Britain, and from 1801 of the united kingdom.

THE GENERATIONS CONTINUED

GENERATION 54
Charles II (Teàrlach II Stiùbhairt) 1660–1685 29 May 1630 St James's Palace, London, England son of Charles I and Henrietta Maria of France Catherine of Braganza Portsmouth, England 14 May 1662.

GENERATION 55
James VII (Seumas VII Stiùbhairt) 1685–1688 James II (Gennari Benedetto).jpg 14 October 1633 St James's Palace, London, England son of Charles I and Henrietta Maria of France Anne Hyde The Strand, London, England 3 September 1660 - Mary of Modena Dover, England 21 November 1673.

The Generations Continued

GENERATION 56
Mary II (Màiri II Stiùbhairt) 1689–1694 Mary II - 30 April 1662 St James's Palace, England daughter of James VII (II of England) and Anne Hyde St James's Palace 4 November 1677 - William II (Uilleam Orains, "William of Orange") 1689–1702 4 November 1650 - The Hague, Dutch Republic son of William II, Prince of Orange and Mary, Princess Royal 8 March 1702 Kensington Palace.

GENERATION 57
Anna (Anna Stiùbhairt) 1702–1707 Queen of Great Britain and Ireland 1707–1714 6 February 1665 - St James's Palace daughter of James VII and Anne Hyde George of Denmark St James's Palace 28 July 1683.

JACOBITE CLAIMANTS
JACOBITE SUCCESSION

James VII continued to claim the thrones of England, Scotland, and Ireland. When he died in 1701, his son James inherited his father's claims, and called himself James VIII of Scotland and III of England and Ireland. He would continue to do so all his life, even after the Kingdoms of England and Scotland were ended by their merging as the Kingdom of Great Britain. In 1715, a year after the death of his sister, Queen Anne, and the accession of their cousin George of Hanover, James landed in Scotland and attempted to claim the throne; he failed, and was forced to flee back to the Continent. A second attempt by his son, Charles on behalf of his father, in 1745, also failed. Both James's children died without legitimate issue, bringing the Stuart family to an end.

THE GENERATIONS CONTINUED

GENERATION 58
James VIII (Seumas VIII), also known as The Old Pretender, son of James VII, was claimant from 1701 until his death in 1766.

GENERATION 59
Charles III (Teàrlach III), also known as The Young Pretender and often called Bonnie Prince Charlie, son of James VIII, was claimant from his father's death until his own death in 1788 without legitimate issue.

GENERATION 60
Henry I (Eanraig I), brother of Charles III and youngest son of James VIII. Died unmarried in 1807.

After 1807, the Jacobite claims passed first to the House of Savoy (1807–1840), then to the Modenese branch of the House of Habsburg-Lorraine (1840–1919), and finally to the House of Wittelsbach (since 1919). The current heir is Franz, Duke of Bavaria. Neither he nor any of his predecessors since 1807 have pursued their claim.

Forggus, High King of Ireland - He died in 566

Forggus, High King of Ireland was the son of Muirchertach I, High King of Ireland. A member of the House of Cenél nEógain. He succeeded to the title of High King Forggus of Ireland in 565.

FORGGUS, HIGH KING OF IRELAND CONTINUED

In the early middle ages, Scotland consisted of four separate kingdoms: Dalriada inhabited by Scots, Strathclyde inhabited by Britons, The Kingdom of the Picts, Northumbria inhabited by Angles. Scottish and Pictish families began intermarrying in the 8th century, and their kingdoms were often ruled by the same king. The monarchy of Scotland evolved from this union, known as the Kingdom of Alba. By the late 9th century, the Kingdom of Alba began absorbing the kingdoms of the Britons and Angles. Thus, through intermarriage and conquest, the Scottish Kings of Dalriada emerged as the overall Kings of Scotland.

The Scots of Dalriada claimed a legendary antiquity beginning with Gaythelos, son of a King of Greece who went to Egypt during the time of Moses where he married the eponymous Scoti, daughter of the Pharaoh. Gaythelos, Scoti, and their family emigrated to Spain and eventually several groups of their descendants immigrated to Ireland; the final group under Simon Brek, whose grandson led a colony from Ireland to northern Britain and named it "Scotia".

In the year 330 BC, these Scots elected as their king Fergus, son of Ferehard; and they remained in Scotland until 360 AD when they were driven back to Ireland by the Picts and Britons. In the 5th century, they returned to Scotia under the leadership of Fergus, son of Erc. Or so the story goes. History knows nothing of the Scots earlier than about 500 AD, but at this point, the name of Fergus Mór Mac Erc (Fergus {the great}, son of Erc) emerges from the mists of legend as the King of Scots in Dalriada. Thus, it is with Fergus that we began the genealogical record above.

It should be noted that in early medieval Scotland, it was the eldest and/or ablest male of the royal house, and not the heir of line, that inherited the throne.

Forggus, High King Of Ireland Continued

This meant that any energetic male connected with the royal line could assert a claim to the throne. Thus, Kenneth (I) MacAlpin (838 - 858) was followed as king by his brother Donald (I) (858 - 862). Kenneth's son Constantine (I) did not become king until 862. The following is a genealogical record, and not a list of Scotland's Kings. For the actual Kings and Queens of Scotland, see: Scotland's Kings and Queens, a brief sketch of each monarch from 843 to 1603. Scottish Royal Lineage, a true genealogical account (from Burke's Peerage) from 844 to date. Scottish Royal Dynasties, a neat chart (using Adobe Acrobat Reader) from 842 to 1625. The History of the Scottish Crown, from the Queen's web site.

Name: Fergus Mórmacerc of DALRIADA, King Of Scots • Surname: Dalriada • Given Name: Fergus Mórmacerc Of • King Of Scots • Sex: M • Birth: UNKNOWN 1 • Death: 0501 in /killed 1

Born in approximately 434 AD, Fergus Mór Mac Erc is considered the father of the Royal lines of Scotland and thus the father of Scotland itself.

Fergus was the first Scottish based King of Dalriada, a country split by the sea, with a base in Ireland (the area of now County Antrim, Ireland) and territory also in the western portions of what is now Scotland.

There are two legends concerning the origins of Scottish Dalriada (also known as Scotia Minor). One tells of a famine that caused the tribe of the Dal Riada to move into Northern Ireland and parts of western Scotland. The other says that the Dal Riada moved north in Ireland because of famine and then aligned themselves with the Picts in Northern Ireland, thus gaining the right to settle in the Pict land of Caledonia (now called Scotland).

In either case the settlement of Alba by the Irish Scotti apparently started around the second century AD. By the late fourth century, the Scotti had attained enough strength to draw the attention of the Picts. They were soon attacked and in retaliation Niall of the Nine Hostages, the High King of Ireland, landed with a sizeable force to punish the Picts. The little colony of Scottish Dalriada was saved and slowly gained strength over the next one hundred years. It is during the late fifth century that Fergus Mór (Big or Chief?) Mac (son of) Erc arrived in Scottish Dalriada.

Fergus Mór was the son of Erc, King of Irish Dalriada. By right, Fergus became King of Dalriada in about 498 AD. He soon moved his seat of power from Ireland to Scotland. The reasons for this are sketchy; some claim it was due to pressure that forced the move to protect his kingdom. While others say that Scottish Dalriada was beginning to feel its oats and Fergus moved to maintain control of his kingdom. In either case, when he arrived, Fergus brought with him a large Niallan host of warriors and all the trappings of the kingdom. The Stone of Destiny, also known as the Stone of Scone is said to have been one of those items.

With his arrival, Scottish Dalriada or Scotia Minor was now a force to be reckoned with. Fergus consolidated his power in the new lands until his death in c. 501 AD. His successors continued his efforts until c. 576, when Dalriada was strong enough to petition and successfully split from its mother country in Ireland. This seat of power eventually combined with the Empire of the Picts and later with Strathclyde and Lothian to form the modern country of Scotland.

Even though Fergus Mór did little that is notable in his lifetime besides this move, he is considered the father of all the Royal lines of Scotland and thus the father of Scotland itself. When a male line of kings died, the new line was based from a female descendant of Fergus Mór. In Scottish history there is no bloodline Móre impressive, as it ran through the royal houses of Alpin, Dunkeld, Bruce, Stewart and Hanover. These kings originally ruled a small island kingdom that successfully managed itself. Source - Scottish Kings by Gordon Donaldson which is currently out of print.

Further north, in the Highlands and in the north-east, the rival chiefdoms and over-chiefdoms of the Picts and Scots had emerged from among the Caledonian British chiefdoms of Roman times. It would seem that in Scotland as in Ireland and Wales the fracture between British/Welsh and British/Gaelic had not been neatly along the seashore.

The Pictish language was always distinguished from British/Welsh. It may be that the non-Indo-European speech that preceded British or Celtic was still spoken in parts of Scotland in Roman times. The Picti and Scotti of later Roman times were not races but the names of clans, usually but not invariably named after the ruling family. The Picti were also found in Ireland though there they always in historical times spoke Gaelic. The Scotti too may have spread to Ireland or even originated in Ireland, but their ruling over-chiefs in historical times came from the Dal Riata (Dal Riada) of north Antrim.

The ruling family of the Scotti was supposed to be descended from a chief of the Dal Riata of Antrim called Fergus Mór mac Erc. (This Erc/Earca seems to have been the grandmother of the Erc who married Muiredach and whose son was Muirchertach Mac Earca if the genealogists can be trusted. Again, the genealogies may contain historic matter.

Forggus, High King Of Ireland Continued

This connection was with the Cenel Eogain. But Erc apparently was married first to Fergus Cenn Fada son of Conall Gulban that would establish a link between the Cenel Conaill and the Scottish Dal Riata).

The most important Scottish chief of the Dal Riata at this period was Aedan Mac Gabrain, and he was 'ordained' king by St Columcille on Iona in 574. Though Aedan Mac Gabrain drove the Ulaid of east Ulster out of Man he was Móre preoccupied with the war against the Northumbrians, and in this he received assistance from the Cenel Eogain. He was defeated and killed by the Northumbrians in 603.

Bede noted that the defeat was so heavy that no further attacks were made on the Northumbrians up to his own day a hundred years later. In Scotland as in Ireland there was not centralized government within the provincial chiefdoms. The over-chief held sway and exacted tribute and assistance in war from the lesser chiefs when he was able. The Scottish Dal Riata were over-chiefs like the Ui Neill (O'Neil) in Ireland, and secured their independence from the Irish Dal Riada. The unification of Scotland did not commence until after 800.

CELTIC CHRONOLOGY 400 - 500 CE

Recorded Pictish legend of a great warrior and king. Cruithne, who ruled over Alba (a name which can mean all of Britain or just the lands north of the Hadrian Wall) for 100 years. He had seven sons, and after his death each ruled an area of their father's kingdom. These names give us some rough ideas of how Pictland was divided. The western highlands, for instance were peopled by the Scots, originally from the north of Ireland. In 500 AD under King Fergus the Scots invaded Argyll and established the realm of Dal Riada. Pictland, based upon place names and cultural sites appears to be centered in the north and east of Scotland.

In the early part of the fourth century the Celtic church had a complete organization, with its bishops and metropolitans.

THE MONARCHS OF SCOTLAND

The monarch of Scotland was the head of state of the Kingdom of Scotland. According to tradition, the first King of Scots (Middle Scots: King of Scottis, Modern Scots: Keeng o Scots) was Kenneth MacAlpin (Cináed mac Ailpín), who founded the state in 843. The distinction between the Kingdom of Scotland and the Kingdom of the Picts is rather the product of later medieval myth and confusion from a change in nomenclature, i.e. Rex Pictorum (King of the Picts) becomes ri Alban (King of Alba) under Donald II when annals switched from Latin to vernacular around the end of the 9th century, by which time the word Alba in Gaelic had come to refer to the Kingdom of the Picts rather than Britain (its older meaning).

The Kingdom of the Picts just became known as Kingdom of Alba in Gaelic, which later became known in Scots and English as Scotland; the terms are retained in both languages to this day. By the late 11th century at the very latest, Scottish kings were using the term rex Scottorum, or King of Scots, to refer to themselves in Latin. The title of King of Scots fell out of use in 1707, when the Kingdom of Scotland was merged with the Kingdom of England to form a single Kingdom of Great Britain. Thus Queen Anne became the last monarch of the ancient kingdoms of Scotland and England and the first of Great Britain, although the kingdoms had shared a monarch since 1603 (see Union of the Crowns). Her uncle Charles II was the last Scottish monarch actually to be crowned in Scotland, at Scone in 1651.

ARTHURIAN CELTIC PERIOD (400 AD - 599 AD)

A FEW NOTES ABOUT KING AUTHOR:

King Arthur is a legendary British leader of the late 5th and early 6th centuries, who, according to medieval histories and romances, led the defense of Britain against Saxon invaders in the early 6th century. The details of Arthur's story are mainly composed of folklore and literary invention, and his historical existence is debated and disputed by modern historians. The sparse historical background of Arthur is gleaned from various sources, including the Annales Cambriae, the Historia Brittonum, and the writings of Gildas. Arthur's name also occurs in early poetic sources such as Y Gododdin.

Arthur is a central figure in the legends making up the so-called Matter of Britain. The legendary Arthur developed as a figure of international interest largely through the popularity of Geoffrey of Monmouth's fanciful and imaginative 12th-century Historia Regum Britanniae (History of the Kings of Britain). In some Welsh and Breton tales and poems that date from before this work, Arthur appears either as a great warrior defending Britain from human and supernatural enemies or as a magical figure of folklore, sometimes associated with the Welsh Otherworld, Annwn. How much of Geoffrey's Historia (completed in 1138) was adapted from such earlier sources, rather than invented by Geoffrey himself, is unknown.

Although the themes, events and characters of the Arthurian legend varied widely from text to text, and there is no one canonical version, Geoffrey's version of events often served as the starting point for later stories. Geoffrey depicted Arthur as a king of Britain who defeated the Saxons and established an empire over Britain, Ireland, Iceland, Norway and Gaul. Many elements and incidents that are now an integral part of the Arthurian story appear in Geoffrey's Historia, including Arthur's father Uther Pendragon, the wizard Merlin, Arthur's wife Guinevere, the sword Excalibur, Arthur's conception at Tintagel, his final battle against Mórdred at Camlann and final rest in Avalon.

Arthurian Celtic Period Continued

The 12th-century French writer Chrétien de Troyes, who added Lancelot and the Holy Grail to the story, began the genre of Arthurian romance that became a significant strand of medieval literature. In these French stories, the narrative focus often shifts from King Arthur himself to other characters, such as various Knights of the Round Table. Arthurian literature thrived during the Middle Ages but waned in the centuries that followed until it experienced a major resurgence in the 19th century. In the 21st century, the legend lives on, not only in literature but also in adaptations for theatre, film, television, comics and other media.

The historical basis for the King Arthur legend has long been debated by scholars. One school of thought, citing entries in the Historia Brittonum (History of the Britons) and Annales Cambriae (Welsh Annals), sees Arthur as a genuine historical figure, a Romano-British leader who fought against the invading Anglo-Saxons sometime in the late 5th to early 6th century. The Historia Brittonum, a 9th-century Latin historical compilation attributed in some late manuscripts to a Welsh cleric called Nennius, contains the first datable mention of King Arthur, listing twelve battles that Arthur fought. These culminate in the Battle of Mons Badonicus, or Mount Badon, where he is said to have single-handedly killed 960 men. Recent studies, however, question the reliability of the Historia Brittonum.

The other text that seems to support the case for Arthur's historical existence is the 10th-century Annales Cambriae, which also link Arthur with the Battle of Mount Badon. The Annales date this battle to 516–518, and also mention the Battle of Camlann, in which Arthur and Medraut (Mordred) were both killed, dated to 537–539. These details have often been used to bolster confidence in the Historia's account and to confirm that Arthur really did fight at Mount Badon. Problems have been identified, however, with using this source to support the Historia Brittonum's account. The latest research shows that the Annales Cambriae was based on a chronicle begun in the late 8th century in Wales. Additionally, the complex textual history of the Annales Cambriae precludes any certainty that the Arthurian annals were added to it even that early. They were Móre likely added at some point in the 10th century and may never have existed in any earlier set of annals. The Mount Badon entry probably derived from the Historia Brittonum.

This lack of convincing early evidence is the reason many recent historians exclude Arthur from their accounts of sub-Roman Britain. In the view of historian Thomas Charles-Edwards, "at this stage of the enquiry, one can only say that there may well have been an historical Arthur [but ...] the historian can as yet say nothing of value about him". These modern admissions of ignorance are a relatively recent trend; earlier generations of historians were less skeptical. The historian John Morris made the putative reign of Arthur the organizing principle of his history of sub-Roman Britain and Ireland, The Age of Arthur (1973). Even so, he found little to say about a historical Arthur.

Excalibur

Partly in reaction to such theories, another school of thought emerged which argued that Arthur had no historical existence at all. Morris's Age of Arthur prompted the archaeologist Nowell Myres to observe that "no figure on the borderline of history and mythology has wasted Móre of the historian's time". Gildas' 6th-century polemic De Excidio et Conquestu Britanniae (On the Ruin and Conquest of Britain), written within living memory of Mount Badon, mentions the battle but does not mention Arthur. Arthur is not mentioned in the Anglo-Saxon Chronicle or named in any surviving manuscript written between 400 and 820. He is absent from Bede's early-8th-century Ecclesiastical History of the English People, another major early source for post-Roman history that mentions Mount Badon. The historian David Dumville has written: "I think we can dispose of him [Arthur] quite briefly. He owes his place in our history books to a 'no smoke without fire' school of thought ... The fact of the matter is that there is no historical evidence about Arthur; we must reject him from our histories and, above all, from the titles of our books."

Some scholars argue that Arthur was originally a fictional hero of folklore—or even a half-forgotten Celtic deity—who became credited with real deeds in the distant past. They cite parallels with figures such as the Kentish totemic horse-gods Hengest and Horsa, who later became historicised. Bede ascribed to these legendary figures a historical role in the 5th-century Anglo-Saxon conquest of eastern Britain. It is not even certain that Arthur was considered a king in the early texts. Neither the Historia nor the Annales calls him "rex": the former calls him instead "dux bellorum" (leader of battles) and "miles" (soldier).

Historical documents for the post-Roman period are scarce, so a definitive answer to the question of Arthur's historical existence is unlikely. Sites and places have been identified as "Arthurian" since the 12th century, but archaeology can confidently reveal names only through inscriptions found in secure contexts.

Arthurian Celtic Period Continued

The so-called "Arthur stone", discovered in 1998 among the ruins at Tintagel Castle in Cornwall in securely dated 6th-century contexts, created a brief stir but proved irrelevant. Other inscriptional evidence for Arthur, including the Glastonbury cross, is tainted with the suggestion of forgery. Although several historical figures have been proposed as the basis for Arthur, no convincing evidence for these identifications has emerged.

The origin of the Welsh name "Arthur" remains a matter of debate. Some suggest it is derived from the Roman nomen gentile (family name) Artorius, of obscure and contested etymology (but possibly of Messapic or Etruscan origin). Some scholars have suggested it is relevant to this debate that the legendary King Arthur's name only appears as Arthur, or Arturus, in early Latin Arthurian texts, never as Artōrius (though it should be noted that Classical Latin Artōrius became Arturius in some Vulgar Latin dialects). However, this may not say anything about the origin of the name Arthur, as Artōrius would regularly become Art(h)ur when borrowed into Welsh.

Another possibility is that it is derived from a Brittonic patronym *Arto-rīg-ios (the root of which, *arto-rīg- "bear-king" is to be found in the Old Irish personal name Art-ri) via a Latinized form Artōrius. Less likely is the commonly proposed derivation from Welsh arth "bear" + (g)wr "man" (earlier *Arto-uiros in Brittonic); there are phonological difficulties with this theory—notably that a Brittonic compound name *Arto-uiros should produce Old Welsh *Artgur and Middle/Modern Welsh *Arthwr and not Arthur (in Welsh poetry the name is always spelled Arthur and is exclusively rhymed with words ending in -ur – never words ending in -wr – which confirms that the second element cannot be [g]wr "man").

An alternative theory, which has gained only limited acceptance among professional scholars, derives the name Arthur from Arcturus, the brightest star in the constellation Boötes, near Ursa Major or the Great Bear. Classical Latin Arcturus would also have become Art(h)ur when borrowed into Welsh, and its brightness and position in the sky led people to regard it as the "guardian of the bear" (which is the meaning of the name in Ancient Greek) and the "leader" of the other stars in Boötes.

A similar first name is Old Irish Artúr, which is believed to be derived directly from an early Old Welsh or Cumbric Artur. The earliest historically attested bearer of the name is a son or grandson of Áedán mac Gabráin (d. AD 609).

The earliest literary references to Arthur come from Welsh and Breton sources. There have been few attempts to define the nature and character of Arthur in the pre-Galfridian tradition as a whole, rather than in a single text or text/story-type. A 2007 academic survey that does attempt this, by Thomas Green, identifies three key strands to the portrayal of Arthur in this earliest material. The first is that he was a peerless warrior who functioned as the monster-hunting protector of Britain from all internal and external threats. Some of these are human threats, such as the Saxons he fights in the Historia Brittonum, but the majority are supernatural, including giant cat-monsters, destructive divine boars, dragons, dog heads, giants and witches. The second is that the pre-Galfridian Arthur was a figure of folklore (particularly topographic or onomastic folklore) and localized magical wonder-tales, the leader of a band of superhuman heroes who live in the wilds of the landscape. The third and final strand is that the early Welsh Arthur had a close connection with the Welsh Otherworld, Annwn. On the one hand, he launches assaults on Otherworldly fortresses in search of treasure and frees their prisoners. On the other, his war band in the earliest sources includes former pagan gods, and his wife and his possessions are clearly Otherworldly in origin.

One of the most famous Welsh poetic references to Arthur comes in the collection of heroic death-songs known as Y Gododdin (The Gododdin), attributed to the 6th-century poet Aneirin. In one stanza, the bravery of a warrior who slew 300 enemies is praised, but it is then noted that despite this "he was no Arthur", that is to say his feats cannot compare to the valor of Arthur. Y Gododdin is known only from a 13th-century manuscript, so it is impossible to determine whether this passage is original or a later interpolation, but John Koch's view that the passage dates from a 7th-century or earlier version is regarded as unproven; 9th- or 10th-century dates are often proposed for it. Several poems attributed to Taliesin, a poet said to have lived in the 6th century, also refer to Arthur, although these all probably date from between the 8th and 12th centuries. They include "Kadeir Teyrnon" ("The Chair of the Prince"), which refers to "Arthur the Blessed", "Preiddeu Annwn" ("The Spoils of Annwn"), which recounts an expedition of Arthur to the Otherworld, and "Marwnat vthyr pen[dragon]" ("The Elegy of Uther Pen[dragon]"), which refers to Arthur's valor and is suggestive of a father-son relationship for Arthur and Uther that pre-dates Geoffrey of Monmouth.

Other early Welsh Arthurian texts include a poem found in the Black Book of Carmarthen, "Pa gur yv y porthaur?" ("What man is the gatekeeper?"). This takes the form of a dialogue between Arthur and the gatekeeper of a fortress he wishes to enter, in which Arthur recounts the names and deeds of himself and his men, notably Cei (Kay) and Bedwyr (Bedivere).

The Welsh prose tale Culhwch and Olwen (c. 1100), included in the modern Mabinogion collection, has a much longer list of Móre than 200 of Arthur's men, though Cei and Bedwyr again take a central place.

Arthurian Celtic Period Continued

The story as a whole tells of Arthur helping his kinsman Culhwch win the hand of Olwen, daughter of Ysbaddaden Chief-Giant, by completing a series of apparently impossible tasks, including the hunt for the great semi-divine boar Twrch Trwyth. The 9th-century Historia Brittonum also refers to this tale, with the boar there named Troy(n)t.

Finally, Arthur is mentioned numerous times in the Welsh Triads, a collection of short summaries of Welsh tradition and legend which are classified into groups of three linked characters or episodes to assist recall. The later manuscripts of the Triads are partly derivative from Geoffrey of Monmouth and later continental traditions, but the earliest ones show no such influence and are usually agreed to refer to pre-existing Welsh traditions. Even in these, however, Arthur's court has started to embody legendary Britain as a whole, with "Arthur's Court" sometimes substituted for "The Island of Britain" in the formula "Three XXX of the Island of Britain".[49] While it is not clear from the Historia Brittonum and the Annales Cambriae that Arthur was even considered a king, by the time Culhwch and Olwen and the Triads were written he had become Penteyrnedd yr Ynys hon, "Chief of the Lords of this Island", the overlord of Wales, Cornwall and the North.

In addition to these pre-Galfridian Welsh poems and tales, Arthur appears in some other early Latin texts besides the Historia Brittonum and the Annales Cambriae. In particular, Arthur features in a number of well-known vitae ("Lives") of post-Roman saints, none of which are now generally considered to be reliable historical sources (the earliest probably dates from the 11th century). According to the Life of Saint Gildas, written in the early 12th century by Caradoc of Llancarfan, Arthur is said to have killed Gildas' brother Hueil and to have rescued his wife Gwenhwyfar from Glastonbury. In the Life of Saint Cadoc, written around 1100 or a little before by Lifris of Llancarfan, the saint gives protection to a man who killed three of Arthur's soldiers, and Arthur demands a herd of cattle as wergeld for his men. Cadoc delivers them as demanded, but when Arthur takes possession of the animals, they turn into bundles of ferns. Similar incidents are described in the medieval biographies of Carannog, Padarn and Eufflam, probably written around the 12th century. A less obviously legendary account of Arthur appears in the Legenda Sancti Goeznovii, which is often claimed to date from the early 11th century although the earliest manuscript of this text dates from the 15th century. Also important are the references to Arthur in William of Malmesbury's De Gestis Regum Anglorum and Herman's De Miraculis Sanctae Mariae Laudensis, which together provide the first certain evidence for a belief that Arthur was not actually dead and would at some point return, a theme that is often revisited in post-Galfridian folklore.

GEOFFREY OF MONMOUTH

The first narrative account of Arthur's life is found in Geoffrey of Monmouth's Latin work Historia Regum Britanniae (History of the Kings of Britain). This work, completed c. 1138, is an imaginative and fanciful account of British kings from the legendary Trojan exile Brutus to the 7th-century Welsh king Cadwallader. Geoffrey places Arthur in the same post-Roman period as do Historia Brittonum and Annales Cambriae. He incorporates Arthur's father, Uther Pendragon, his magician advisor Merlin, and the story of Arthur's conception, in which Uther, disguised as his enemy Gorlois by Merlin's magic, sleeps with Gorlois's wife Igerna at Tintagel, and she conceives Arthur. On Uther's death, the fifteen-year-old Arthur succeeds him as King of Britain and fights a series of battles, similar to those in the Historia Brittonum, culminating in the Battle of Bath.

He then defeats the Picts and Scots before creating an Arthurian empire through his conquests of Ireland, Iceland and the Orkney Islands.

GEOFFREY OF MONMOUTH CONTINUED

After twelve years of peace, Arthur sets out to expand his empire once more, taking control of Norway, Denmark and Gaul. Gaul is still held by the Roman Empire when it is conquered, and Arthur's victory naturally leads to a further confrontation between his empire and Rome's.

Arthur and his warriors, including Kaius (Kay), Beduerus (Bedivere) and Gualguanus (Gawain), defeat the Roman emperor Lucius Tiberius in Gaul but, as he prepares to march on Rome, Arthur hears that his nephew Modredus (Mórdred)—whom he had left in charge of Britain—has married his wife Guenhuuara (Guinevere) and seized the throne. Arthur returns to Britain and defeats and kills Modredus on the river Camblam in Cornwall, but he is mortally wounded. He hands the crown to his kinsman Constantine and is taken to the isle of Avalon to be healed of his wounds, never to be seen again.

How much of this narrative was Geoffrey's own invention is open to debate. Certainly, Geoffrey seems to have made use of the list of Arthur's twelve battles against the Saxons found in the 9th-century Historia Brittonum, along with the battle of Camlann from the Annales Cambriae and the idea that Arthur was still alive. Arthur's personal status as the king of all Britain would also seem to be borrowed from pre-Galfridian tradition, being found in Culhwch and Olwen, the Triads and the Saints' Lives.

In addition, many of the elements that Monmouth's King Arthur includes are strong parallels to “Culhwch and Olwen.” The motifs and themes of loyalty, honour, giants, gift giving, wife-stealing, and magical creatures are prominent in both stories. Further Móre, Monmouth derived many of his character's names from "Culhwch and Olwen"; Sir Kay comes from "Kai"; Sir Bedivere is derived from “Bedwyr”; and lastly Sir Gawain is "Gwalchmei" in Welsh. Also, the heroines of both tales have similar names: the meaning of Guinever is "White Phantom", while Olwen equates with "of the white track."

Arthurian Celtic Period Continued

Finally, Geoffrey borrowed many of the names for Arthur's possessions, close family and companions from the pre-Galfridian Welsh tradition, including Kaius (Cei), Beduerus (Bedwyr), Guenhuuara (Gwenhwyfar), Uther (Uthyr) and perhaps also Caliburnus (Caledfwlch), the latter becoming Excalibur in subsequent Arthurian tales. However, while names, key events and titles may have been borrowed, Brynley Roberts has argued that "the Arthurian section is Geoffrey's literary creation and it owes nothing to prior narrative."

So, for instance, the Welsh Medraut is made the villainous Modredus by Geoffrey, but there is no trace of such a negative character for this figure in Welsh sources until the 16th century.

There have been relatively few modern attempts to challenge this notion that the Historia Regum Britanniae is primarily Geoffrey's own work, with scholarly opinion often echoing William of Newburgh's late-12th-century comment that Geoffrey "made up" his narrative, perhaps through an "inordinate love of lying". Geoffrey Ashe is one dissenter from this view, believing that Geoffrey's narrative is partially derived from a lost source telling of the deeds of a 5th-century British king named Riotamus, this figure being the original Arthur, although historians and Celticists have been reluctant to follow Ashe in his conclusions.

Whatever his sources may have been, the immense popularity of Geoffrey's Historia Regum Britanniae cannot be denied. Well over 200 manuscript copies of Geoffrey's Latin work are known to have survived, and this does not include translations into other languages. Thus, for example, around 60 manuscripts are extant containing Welsh-language versions of the Historia, the earliest of which were created in the 13th century; the old notion that some of these Welsh versions actually underlie Geoffrey's Historia, advanced by antiquarians such as the 18th-century Lewis Morris, has long since been discounted in academic circles. As a result of this popularity, Geoffrey's Historia Regum Britanniae was enormously influential on the later medieval development of the Arthurian legend. While it was by no means the only creative force behind Arthurian romance, many of its elements were borrowed and developed (e.g., Merlin and the final fate of Arthur), and it provided the historical framework into which the romancers' tales of magical and wonderful adventures were inserted.

Romance Traditions

The popularity of Geoffrey's Historia and its other derivative works (such as Wace's Roman de Brut) is generally agreed to be an important factor in explaining the appearance of significant numbers of new Arthurian works in continental Europe during the 12th and 13th centuries, particularly in France.

It was not, however, the only Arthurian influence on the developing "Matter of Britain". There is clear evidence for a knowledge of Arthur and Arthurian tales on the Continent before Geoffrey's work became widely known (see for example, the Modena Archivolt), as well as for the use of "Celtic" names and stories not found in Geoffrey's Historia in the Arthurian romances. From the perspective of Arthur, perhaps the most significant effect of this great outpouring of new Arthurian story was on the role of the king himself: much of this 12th-century and later Arthurian literature centers less on Arthur himself than on characters such as Lancelot and Guinevere, Percival, Galahad, Gawain, and Tristan and Iseult. Whereas Arthur is very much at the center of the pre-Galfridian material and Geoffrey's Historia itself, in the romances he is rapidly sidelined. His character also alters significantly. In both the earliest materials and Geoffrey he is a great and ferocious warrior, who laughs as he personally slaughters witches and giants and takes a leading role in all military campaigns, whereas in the continental romances he becomes the roi fainéant, the "do-nothing king", whose "inactivity and acquiescence constituted a central flaw in his otherwise ideal society".

ROMANCE TRADITIONS CONTINUED

Arthur's role in these works is frequently that of a wise, dignified, even-tempered, somewhat bland, and occasionally feeble monarch. So, he simply turns pale and silent when he learns of Lancelot's affair with Guinevere in the Mort Artu, whilst in Chrétien de Troyes's Yvain, the Knight of the Lion he is unable to stay awake after a feast and has to retire for a nap. Nonetheless, as Norris J. Lacy has observed, whatever his faults and frailties may be in these Arthurian romances, "his prestige is never—or almost never—compromised by his personal weaknesses ... his authority and glory remain intact."

Arthur and his retinue appear in some of the Lais of Marie de France, but it was the work of another French poet, Chrétien de Troyes, that had the greatest influence with regard to the above development of the character of Arthur and his legend. Chrétien wrote five Arthurian romances between c. 1170 and c. 1190. Erec and Enide and Cligès are tales of courtly love with Arthur's court as their backdrop, demonstrating the shift away from the heroic world of the Welsh and Galfridian Arthur, while Yvain, the Knight of the Lion features Yvain and Gawain in a supernatural adventure, with Arthur very much on the sidelines and weakened. However, the most significant for the development of the Arthurian legend are Lancelot, the Knight of the Cart, which introduces Lancelot and his adulterous relationship with Arthur's queen (Guinevere), extending and popularizing the recurring theme of Arthur as a cuckold, and Perceval, the Story of the Grail, which introduces the Holy Grail and the Fisher King and which again sees Arthur having a much reduced role. Chrétien was thus "instrumental both in the elaboration of the Arthurian legend and in the establishment of the ideal form for the diffusion of that legend", and much of what came after him in terms of the portrayal of Arthur and his world built upon the foundations he had laid.

Arthurian Celtic Period Continued

Perceval, although unfinished, was particularly popular: four separate continuations of the poem appeared over the next half century, with the notion of the Grail and its quest being developed by other writers such as Robert de Boron, a fact that helped accelerate the decline of Arthur in continental romance.

Similarly, Lancelot and his cuckolding of Arthur with Guinevere became one of the classic motifs of the Arthurian legend, although the Lancelot of the prose Lancelot (c. 1225) and later texts was a combination of Chrétien's character and that of Ulrich von Zatzikhoven's Lanzelet. Chrétien's work even appears to feed back into Welsh Arthurian literature, with the result that the romance Arthur began to replace the heroic, active Arthur in Welsh literary tradition. Particularly significant in this development were the three Welsh Arthurian romances, which are closely similar to those of Chrétien, albeit with some significant differences: Owain or the Lady of the Fountain is related to Chrétien's Yvain; Geraint and Enid, to Erec and Enide; and Peredur son of Efrawg, to Perceval.

Up to c. 1210, continental Arthurian romance was expressed primarily through poetry; after this date the tales began to be told in prose. The most significant of these 13th-century prose romances was the Vulgate Cycle (also known as the Lancelot-Grail Cycle), a series of five Middle French prose works written in the first half of that century. These works were the Estoire del Saint Grail, the Estoire de Merlin, the Lancelot propre (or Prose Lancelot, which made up half the entire Vulgate Cycle on its own), the Queste del Saint Graal and the Mórt Artu, which combine to form the first coherent version of the entire Arthurian legend.
The cycle continued the trend towards reducing the role played by Arthur in his own legend, partly through the introduction of the character of Galahad and an expansion of the role of Merlin. It also made Mórdred the result of an incestuous relationship between Arthur and his sister and established the role of Camelot, first mentioned in passing in Chrétien's Lancelot, as Arthur's primary court. This series of texts was quickly followed by the Post-Vulgate Cycle (c. 1230–40), of which the Suite du Merlin is a part, which greatly reduced the importance of Lancelot's affair with Guinevere but continued to sideline Arthur, and to focus Móre on the Grail quest. As such, Arthur became even Móre of a relatively minor character in these French prose romances; in the Vulgate itself he only figures significantly in the Estoire de Merlin and the Mort Artu.

During this period, Arthur was made one of the Nine Worthies, a group of three pagan, three Jewish and three Christian exemplars of chivalry. The Worthies were first listed in Jacques de Longuyon's Voeux du Paon in 1312, and subsequently became a common subject in literature and art.

The development of the medieval Arthurian cycle and the character of the "Arthur of romance" culminated in Le Mórte d'Arthur, Thomas Malory's retelling of the entire legend in a single work in English in the late 15th century. Malory based his book—originally titled The Whole Book of King Arthur and of His Noble Knights of the Round Table—on the various previous romance versions, in particular the Vulgate Cycle, and appears to have aimed at creating a comprehensive and authoritative collection of Arthurian stories. Perhaps as a result of this, and the fact that Le Mórte D'Arthur was one of the earliest printed books in England, published by William Caxton in 1485, most later Arthurian works are derivative of Malory's.
Decline, revival, and the modern legend.

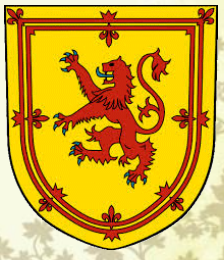
POST-MEDIEVAL LITERATURE

The end of the Middle Ages brought with it a waning of interest in King Arthur. Although Malory's English version of the great French romances was popular, there were increasing attacks upon the truthfulness of the historical framework of the Arthurian romances—established since Geoffrey of Monmouth's time—and thus the legitimacy of the whole Matter of Britain. So, for example, the 16th-century humanist scholar Polydore Vergil famously rejected the claim that Arthur was the ruler of a post-Roman empire, found throughout the post-Galfridian medieval "chronicle tradition", to the horror of Welsh and English antiquarians.

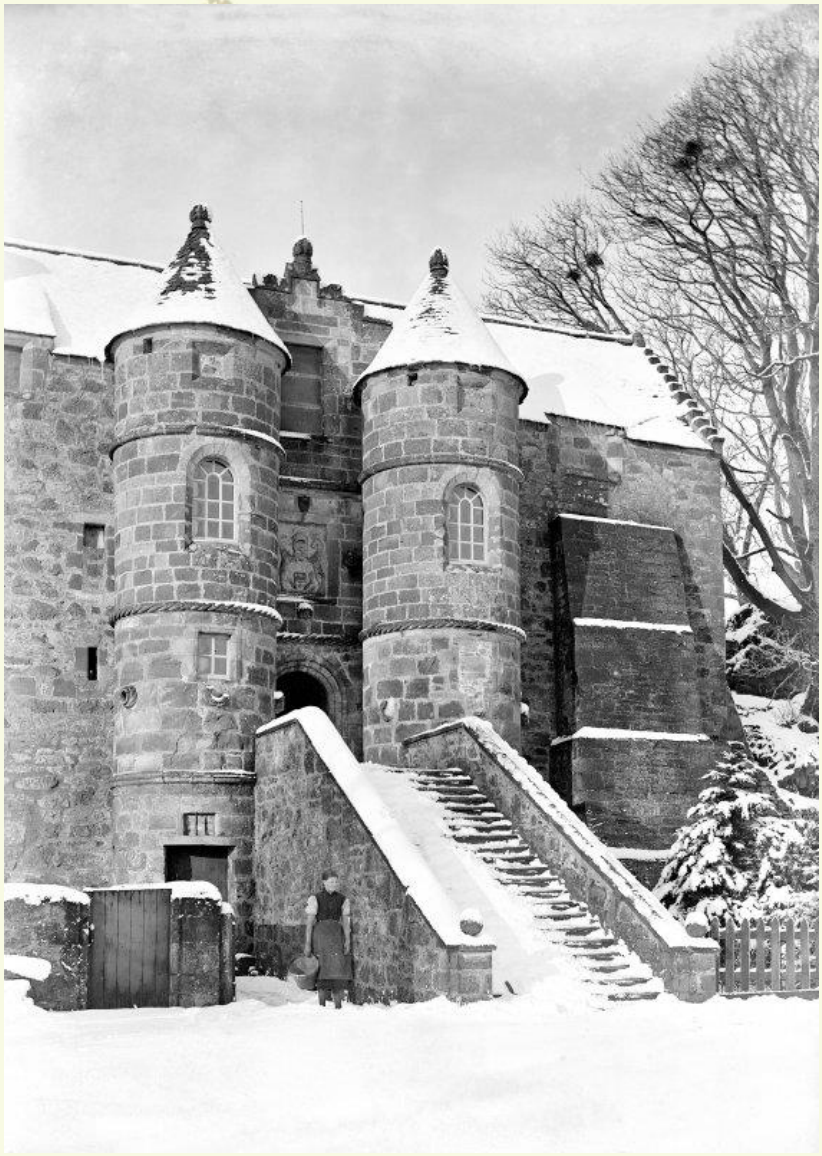
Social changes associated with the end of the medieval period and the Renaissance also conspired to rob the character of Arthur and his associated legend of some of their power to enthrall audiences, with the result that 1634 saw the last printing of Malory's Le Mórte d'Arthur for nearly 200 years. King Arthur and the Arthurian legend were not entirely abandoned, but until the early 19th century the material was taken less seriously and was often used simply as vehicle for allegories of 17th- and 18th-century politics. Thus Richard Blackmore's epics Prince Arthur (1695) and King Arthur (1697) feature Arthur as an allegory for the struggles of William III against James II.

Similarly, the most popular Arthurian tale throughout this period seems to have been that of Tom Thumb, which was told first through chapbooks and later through the political plays of Henry Fielding; although the action is clearly set in Arthurian Britain, the treatment is humorous and Arthur appears as a primarily comedic version of his romance character.

End of Notes about King Author



Rowallan Castle Ayrshire at Kilmarnock

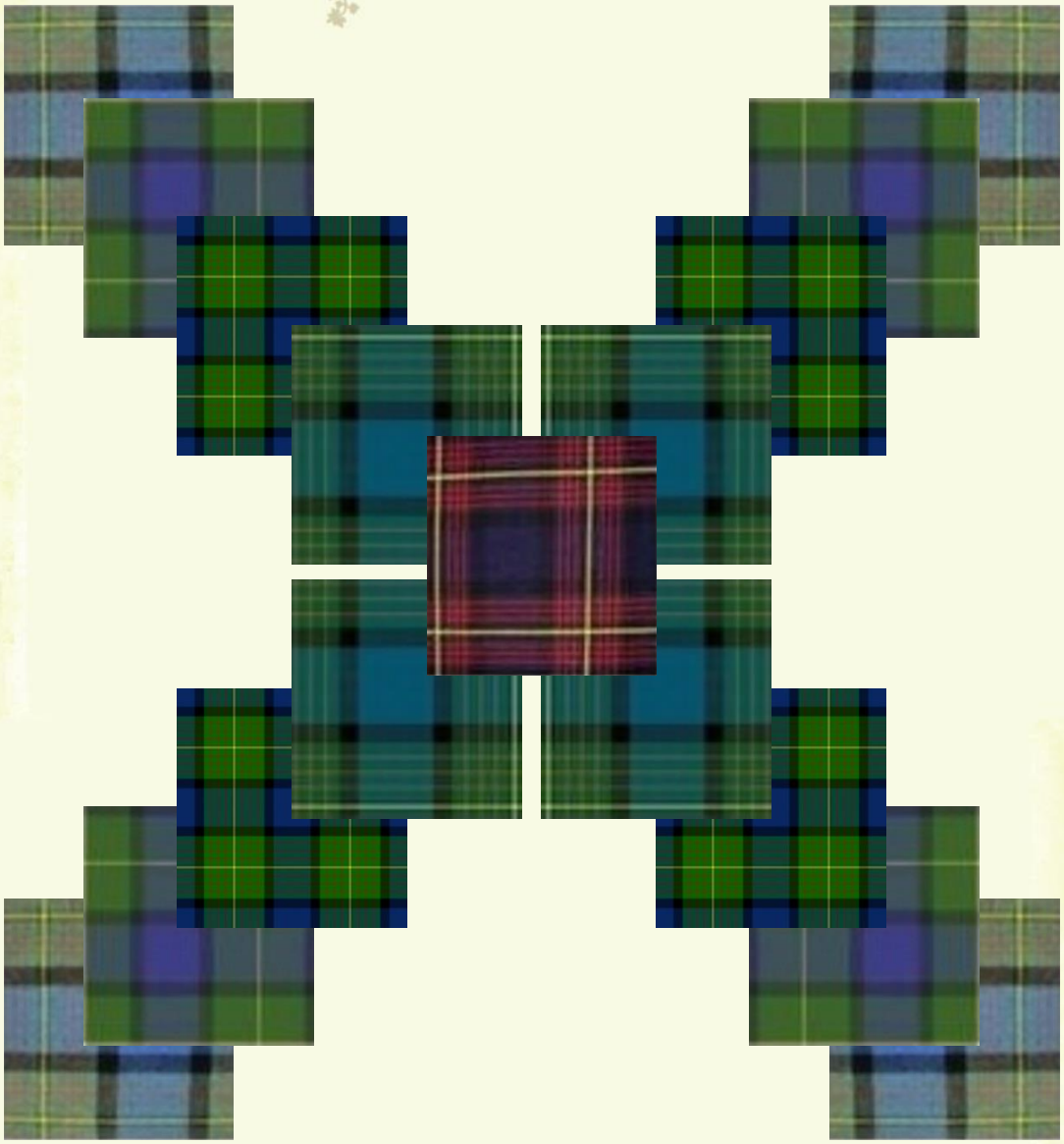


Rowallan Castle Ayrshire at Kilmarnock

Rowallan Castle Ayrshire at Kilmarnock

Rowallan Castle Ayrshire at Kilmarnock

Jeannette Wilson Muir




Muir

Dundonald Castle Ayrshire at Kilmarnock


Beedland Hills
Kames
Carwinning
Garnock R.
Beith
Manse
Trehorn
Hazelhead
Post Road to Glasgow
Dandaff
Longrigg
Craig
Braidstane
Giffen Castle
Hapland
Beedland
P.toon
Kerrfield
Ardrossan
Corsby
Gifford
Dalry
Highfield
Dunlop
Dunlop
Blacklaw
Springside
Kilbride
Tarbett
Jargon
Kirkland
C U N N I N G H A
Akett
Corshill
Coathill
Monkcastle
Aucheskeigh
Kirkwood
Lainshaw
Robertland
Boydston
Montfodd
Bankhead
Monkriden
Climbeith
Crevock
Chappel
Stewartoun
Rowellan
Montgreenan
Auchenharvy
Lockrig
Bank
Fenwick
Ashgrove
Middlegart
Kerrylaw
Fergushill
Kilwinning
Doury
Dalmasterknak
Kirktoun
Lamberton
Castle
Course
Stevenson
Manse
Eglintoun
Greenvale
Cunninghamhead
Whitrigg
Ardeer
Seabank
Engine
LT COATS
Canal
Percietoun
Kilmaurs
Bogside
Ardeer Hills
Bourtreehill
Stone Castle
Bushby
Thornton
ruins
Woodhill
Manse
Dreghorn
Holm
Manse
Mount
Kilmarnock
Kilmarnock
Manse
IRVINE
Warwic
Carmell
Craig
Caprington
Shewalton
Holm
IRVINE R.
Anchans
Troon
Dundonald
Fairlay
Riccartoun
Treesbank
Knockmarloch
Hillhouse
Newfield
Craigie
Dankeith
Auchenskeigh
Camsean
Lappoch Rock
Rail Road
Loans
Clevens
Simonstoun
TROON
Halentoun
ruins
Barnwell
Fullarton
Monument
Rosemount
Lady Id
Monkton
Adamston
Fail
Orangefield
Ladykirk
Torcross
Black Rocks
Tarbolton
Shawood
Prieswick
Kingsease
St Quivox
Mounthamilton
Manse
Toll
Auchincrue
Entrakin
Boghall
Waterside
Stair
AYR
Craigiehouse
Shaw
Gadgirth
Dalmore
Holmstoun
Sundrum
Fairfield
A N
Ayr Head
Greenon
Belisle
Rozel
Castlehill
Coylston
Bank
Alloway
Fergus
Newark
Doonside
Martnam
Monkland
Doonholm
Cloncard
Craigs of Kyle
Dundaff
Ladycross
Brown Carrick Hills
Blairstoun
ruins
Dalrymple
H. Skeldon
Dunure Point and Harbour
Drumshang
Saughry
Monkwood
L. Skeldon
Auchendrain
Cassilis
Montgomerytoun
Dinstoun
Knockdon
Cullean Bay
Ranneck
Garrihorn
Dinaskin
Lead Mines
Enoch
Maybole
Machrimore
Dalveenan
Culleen
Crossregal
Kirkmichael
Abbey
ruins
Keirs
Auchenblain
Kilhenzie
Dovecote
Grimet
Kirkoswald
Blanefield
Craigdow
Law
Cloncard
Manse
Garpin
Dilduff
Mackinlston
Millton
Largs
DOON R.

The End