chief event was the cession of the Sudreyar or islands on the west coast to the Norse king Magnus Barefoot, who also conquered Man and Anglesea. The terms of the treaty which, after two expeditions, he extorted from Edgar were that every island was to be his between which and the mainland a helm-bearing ship could pass, and by carrying one across the mainland he included Cantyre. Magnus was killed in Ulster; but the Hebrides remained in the hands of the Norse kings or lords, and acknowledged their sway till the battle of Largs ( 1263). Their cession was the necessary price for the consolidation of the Scottish monarchy in the south of the kingdom. Edinburgh was the capital of Edgar, a circumstance which marked the removal of the centre of the kingdom to its southern and Saxon district. His standard had been blessed at Durham when he recovered the crown, and it was to Durham or Dunfermline, where he was buried, that his benefactions were made. Iona had passed into the hands of Magnus, but he, being a Christian, respected its sanctity. Scone was henceforth only the scene of the coronation ceremony.

Edgar, dying childless, was succeeded by his brother

Alexander I. (1107-24). Educated by his mother, and after her death in England, Alexander, like his brothers, brought to the government of Scotland Saxon combined with Norman culture. The singular will by which Edgar left Cumbria to his younger brother David was not to Alexander’s taste ; but the support which the Saxon popu­lation and the Norman barons, now beginning to hold land in that district, gave to David forced his brother to acquiesce in the division of the kingdom. It was now restricted to Lothian, Merse, and the country beyond the firths, as far as Mar and Buchan. His hold of Moray and Ross, Sutherland and Caithness, must have been rather as suzerain than as sovereign ; the mainland of Argyll was now or soon after in the possession of Somerled, ancestor of the lords of the Isles; the northern isles (Nordreyar) as well as the Sudreyar remained Norse. The chief towns of Alexander were Edinburgh, Stirling, Inverkeithing, Perth, and Aberdeen. At Scone he founded a monastery for canons of St Augustine; but St Andrews was still the sole Scottish bishopric. Alexander married Sibylla, a natural daughter of Henry I. of England, and secured peace with that country. His only recorded war was with the men of Mearas and Moray, who surprised him at Invergowrie. He pursued them to the Moray Firth, where a signal victory (1114) gained for him the epithet of “The Fierce.” The change from the Celtic to the Roman form of church government commenced by his mother and his brother Edgar was continued. Anselm congratulated him on his accession, and asked protection for monks sent to Scotland at Edgar’s request. On the death of Fothad, the last Celtic bishop of St Andrews, Alexander procured the election of Turgot, his mother’s confessor and prior of Durham. His consecration was delayed through a dispute between Canterbury and York, and, having failed to effect the anticipated reforms, he went back to Dur­ham. On his death Eadmer, a monk of Canterbury and chronicler of note, was selected for the office by Ralph, archbishop of Canterbury. The choice was confirmed by the clergy and people ; but a quarrel with Alexander as to his investiture led to his return to Canterbury. Robert, prior of Scone, became bishop in the year of Alexander’s death, but his consecration also had to be put off. These disputes as to the consecration and investiture of the bishop of St Andrews turned on the rival claims of Canterbury and York to be the metropolitan of Scotland, and the refusal of Alexander to cede the independence of the Scottish Church, though anxious for an English monk to organize the diocese. National feeling was already strong in Scotland, even in a king with English sympathies.

λVithout the aid of Turgot or Eadmer, Alexander himself laid the foundation of diocesan episcopacy. The first bishops of Dunkeld and Moray date from his reign, and the first parish on record, Ednam in Roxburghshire. At Inchcolm, as well as Scone, he introduced the canons regular of Augustine, and on an island of Loch Tay a cell from Scone was built in memory of his wife Sibylla. He restored the “Boar’s Chase” to St Andrews and increased the endowments of Dunfermline. The offices of chancellor, constable, and sheriff also now appear ; and the mormaers of the Celtic districts are designed as earls *(comites)* in one of his charters. The transition from the Celtic to the feudal monarchy had begun. Alexander was a learned monarch, like his father-in-law Henry Beauclerk, pious and friendly to the church, but severe to his subjects.

David I. (1124-53), the youngest son of Malcolm and Margaret, became king at the ripe age of forty-four. He had been trained at the court of Henry I. and his sister Matilda, so that “his manners were polished from the rust of Scottish barbarity.” After Edgar’s death he served an apprenticeship for the royal office as earl or prince of Cumbria, where his power was little short of regal. He married a Saxon, the daughter of Waltheof, earl of Northumberland, widow of Simon de St Liz, Norman earl of Northampton and his friends and followers were chiefly Norman. His marriage brought him the earldom of Huntingdon, and he was guardian of the earldom of Northampton during his stepson’s minority, so that he entered into feudal relations with the Norman king of England. In the government of his principality he suc­ceeded in reducing a wild part of Scotland into order, using for this purpose the agency of the church.

The history of the church in Strathclyde since Kentigern’s death is obscure. The records of York claim the consecra­tion of a bishop of Glasgow in the middle of the 11th and another at the commencement of the 12th century; but they are unknown in the records of Glasgow, and were perhaps invented to support the metropolitan claim of York over that see. Glasgow certainly was restored after some considerable lapse in the person of John, the tutor of David, who at his request was consecrated by Pope Paschal II. This was a parallel step to the summons of Turgot and Eadmer to St Andrews, but David, like Alexander, main­tained the independence of his own bishopric, and, though pope after pope sent letters and legates exhorting obedience to York, neither John nor his successors yielded it. A new see erected at Carlisle by Henry I. and the restoration of Whithorn by Henry II., both subject to York, were counter measures on the part of the English sovereigns. The independence of the Scottish from the English Church (with the exception of Galloway and some places of Lothian still under Durham) thus asserted by the rulers of Scotland was of great moment in its subsequent history, and was promoted by the liberality of David and his brothers. The inquest by David’s order by which the land of the see of Glasgow was made may refer to ancient possession, but it had the effect of a new grant. Its extent—covering lands in the dales of the Clyde, Tweed, Teviot, Annan, Nith, and in Ayrshire—corresponds to the district of Cumbria under David and, with slight deviations, to the future diocese of Glasgow. While David’s province did not include all of ancient Cumbria, it did include some parts of ancient Lothian, the future shires of Berwick, Roxburgh, and Selkirk. The Cumbrian nobles were a mixed class,— some Saxon and others Norman. There were few of pure Celtic blood.

Three years after his accession David was present at the council of London, where, along with the English barons, he swore to accept his niece Matilda as the successor of