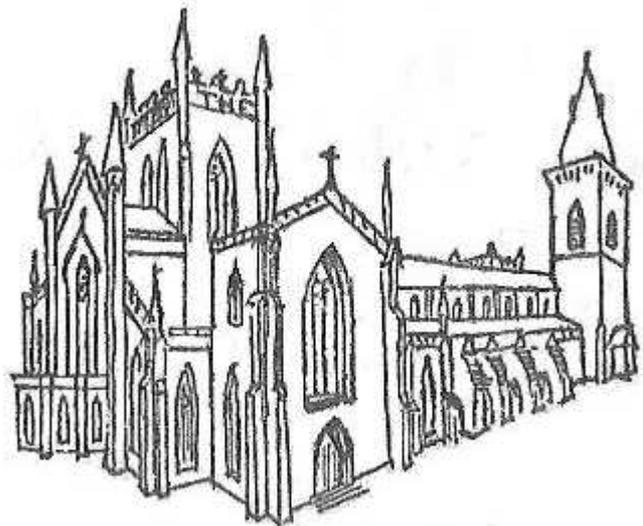


**LITERARY  
TREASURES OF  
DUNFERMLINE  
ABBEY**



# LITERARY TREASURERS

OF

## DUNFERMLINE ABBEY

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Where Manuscripts Have Gone

*This series of articles reproduced from, 'The Dunfermline Press,' tells the interesting stories of four pre-Reformation literary treasures of the Abbey and Monastery of Dunfermline. Three of the volumes described in the articles are carefully preserved in libraries. The whereabouts of the fourth volume is a mystery which has so far defied solution.*

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# The *Monastic Libraries*

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By N. F. DONALD, M.A.

Chairman of Dunfermline Public Library Committee.

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Very little reliable information is available concerning the size of the collections of books in Scottish monasteries immediately before the Reformation.

In a volume printed for private circulation by Ernest A. Savage we find that the seven Scottish monastic houses mentioned had in the thirteenth century a total of 454 volumes. Melrose had most with 96 volumes, while Dunfermline had 43; and though these, on present day standards, may appear to be very small collections, it must be remembered that the size of all medieval libraries was restricted by the fact that books had to be copied by hand and that the finest of them, the illuminated manuscripts, represent many months, even years, of assiduous labour.

Mr Savage has as his authorities two manuscripts, one in the Bodleian and one in the Cambridge University Library. The first, the *Registrum librorum Angliae*, compiled in the second half of the thirteenth century, is the main source of information, but Mr Savage is of the opinion that libraries in the Scottish monasteries at that time were larger than the figures given suggest. Pointing out that only a small number of the 1850 volumes known to have been in the library of Canterbury Cathedral at this time are mentioned, he concludes that the *Registrum* was compiled for a special purpose and was only a selection with many omissions.

## LITERARY TREASURES OF DUNFERMLINE ABBEY.

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The Cambridge list, belonging to the beginning of the fifteenth century, credits Dunfermline with only 19 works, but it is a reasonable assumption that by the outbreak of the Reformation in the mid-sixteenth century, a considerably larger number of both manuscripts and printed books was housed in the Abbey. It is to be noted, for example, that in the disposition which he made in 1468 Richard de Bothwell is referred to as having “becomingly furnished it (Dunfermline Abbey) with books and ornaments and other ecclesiastical jewels.”

Of what happened to these books when, on the 28<sup>th</sup> of March 1560, the “wholl lordis and barnis,” passing from Perth to Stirling, “be the way kest doun the abbey of Dunfermling,” little is known. From the almost complet destruction at this time of the archives at St Andrews and the general disappearance of records, and books belonging to other pre-Reformation Scottish religious centres it is clear that many were deliberately destroyed.

Some, however survived. There is, for example, the Clement Little collection in Edinburgh University to which reference is made in the recent report of the Advisory Council on Libraries, Museums and Art Galleries: - “As it includes a considerable number of valuable volumes from the Monasteries pillaged or destroyed shortly before that time, one should perhaps refrain from speculating as to how he ‘acquired’ them, and rather revere his memory for having saved them from destruction.

There would at least have been time or some effort to be made to save the more valuable of the volumes in Dunfermline Abbey; the danger in which the Abbey lay from the violence of the Reformers must have been evident some time before its actual destruction.

One volume at least was taken to France, some may hae passed into private hands, and it is probable that some were buried for security in the foundations of the Abbey or monastic buildings.

At present, however, information is available concerning only four volumes: a Psalter now in Boulogne Public Library, St Margaret’s Gospel Book (in Bodleian); a Vulgate Bible (in the Scottish National Library); and an illuminated volume assumed to be a Missal, the whereabouts of which are at present unknown.

## LITERARY TREASURES OF DUNFERMLINE ABBEY.

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One of the volumes known to have been in Dunfermline Abbey in pre-Reformation times is a Psalter now in the Public Library of Boulogne-sur-Mer, and it is of particular interest owing to its associations with Richard de Bothwell, Abbot of Dunfermline, 1445-1470, and the builder of the North Porch of the Nave in 1450.

The existence of this Psalter was brought to the notice of the Rev. Dr J. M. Webster by a monk in a Monastery in France. The following note on the volume was obligingly supplied by the Librarian of the Boulogne Public Library:- "Our manuscript 92 certainly comes from Dunfermline Abbey, as is shown by the following not written on the first page – 'Me fieri fec.'t Richard Botwel, abbas huius monasterii de Dunfermlyn. Anime eius propitious sit Dues.' (Richard Bothwell abbot of this monastery of Dunfermline, had me made. May the Lord have mercy on his soul.)

"It is a small volume without artistic value, which the Abbot V Leroquais examined in his book, 'Latin Manuscript Psalters in French Public Libraries.'" Apart from the inscription on the first page it contains no notes of any interest, except perhaps a reference on page 226 'to the Capucin monks of Boulogne.'

"The volume thus comes from the monastery of Capucin of Boulogne which had amongst its monks, from 1726 to 1735, a British monk – the Father Archangel of Scotland. This monk, who was engaged in the conversion of Protestants to Catholicism, had a brother, Dr William Groeme (Graham), who presented to the convent an English book of hours belonging to the Holland family. It is possible that our manuscript 92 was gifted to the Capucins by the Father Archangel or by his brother."

In his book, "Les Psautiers Manuscrits," the Abbot Leroquais gives a detailed account of the contents of the volume and describes it as having been written and illustrated for Dunfermline Abbey, the writing and decoration indicating the early or middle fifteenth century. In the opinion of the Abbot Leroquais it is probable that the Psalter was the property of the Abbot Richard de Bothwell.

## St *M*argaret's *G*ospel *B*ook

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By Miss J. G. ROGER, F.L.A.,

The Dunfermline Librarian.

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“Six years ago, a little octavo volume in worn brown binding stood on the shelves of a small parish library in Suffolk.” These words were written in 1891 by Mr Falconer Madan, who was then sub-librarian of the Bodleian Library at Oxford and was later to become its Librarian, and in 1914 the president of the Library Association. So begins the story of one of the most exciting discoveries in the world of books, a true detective tale.

No one seems to have considered the book to be particularly interesting or important. It as turned out and finally appeared in Sotheby's saleroom in London. It so happened that a representative from the Bodleian Library attended that auction an saw the book which was entered in the catalogue as “The Four Gospels, a manuscript on vellum, of the fourteenth century, illuminated in gold and colours, from the Brent Ely Library.”

When it came up for auction there was little competition for it, and it was bought for £6 for the Bodleian and taken to Oxford.

There it was examined and the first discovery made. It was found to be several hundred years older than the catalogue stated. Instead of being a fourteenth century manuscript book, it belonged to the eleventh century and so was very much more valuable than had been supposed at first. Very few of these are still in existence. In fact, writing in 1896, Father Forbes Leith gave the number of extant Scottish service books as two.

## LITERARY TREASURES OF DUNFERMLINE ABBEY.

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In order to understand how it was possible to find out the age of the book, one has to know a little about how it was made. In those early days there were no printing machines. The work was done by hand. Instead of paper, the skin of a sheep or of a goat was specially prepared and used for writing or painting. The coarser kind was known as parchment and the finer, usually made from the skin of a calf, was called velum. The pen was made of a reed or of a quill and the ink was similar to that of today. Sometimes the scribe would write some of the capital letters in colour, perhaps those at the beginning of a chapter or paragraph. Occasionally an initial letter would be decorated with a design, or even a picture.

In other cases the margins of the page would have little pictures painted on them in red and gold, green and blue. Some books were written by one man and the red letters and decorations done by another, known as the rubricator. Many of these books were written in monasteries and were service books for the Church. They included a calendar of Saints' days, with special festivals marked in red letters. In most cases the work was anonymous, but in the margin of one of these manuscript books in Dunfermline Library the rubricator has written his name.

As these books were all written by hand it is obvious that the handwriting will vary. Just as the style of our own hand-writing differs from that of our parents, so did the writing of the monks and scribes alter from generation to generation and from country to country. Thus it is possible for scholars to find out when, and sometimes where, a book was written by examining the writing, the decorations, and the materials.

This was what the staff at the Bodleian Library did in 1887 with the latest purchase, this little Book of the Gospels. They examined it page by page and that can still be done today with the beautifully executed facsimile copy in Dunfermline Public Library.

The first thing that one notices is that there are four full page pictures, one of each of the four Evangelists and that each of these is followed by extracts in Latin from each gospel. Twenty pages are devoted to St Matthew, fifteen to St Mark seventeen to St Luke, and fourteen to St John.

## ST MARGARET'S GOSPEL BOOK.

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St Matthew, wearing a pale green robe, is seated on a red cushion on a gold and orange stool. His feet are resting on a red footstool placed at a very uncomfortable angle. His head, with its reddish hair and its pale and beardless face, is surrounded by a golden halo. His left hand rests on a gold book in which he is writing with his other hand. Two curtains are looped back inside a gold and light brown frame which encloses the whole picture. Trefoil ornaments decorate each corner.

The next page is the beginning of St Matthew's Gospel. The next is framed in green and gold with four trefoil ornaments again. The writing is in red, gold, and black, and if one looks closely, one can just see very faint lines which the scribe has drawn to keep the spacing even. There is one very ornamental letter, the "L" of Liber." Both ends of it are gold and show interlaced Celtic work with red dragons' mouths. At least Mr Falconer Madan calls them dragons' mouths, but Professor Westbury, in his article to the "Academy" in 1887, alludes to them as dogs' heads. The first three lines are written in red, the next four-and-a-half in gold and the last few in black.

As mentioned earlier, it is written in Latin, but some of the words look strange. "Incipit evangelium *scdm* Mattheum." One wonders what "*scdm*" means and discovers that it is an abbreviation for "secundum," "according to." As all these books had to be written by hand, as materials were scarce, and as certain words frequently recurred, it was customary to use shortened forms for these. Thus "secundum" became "*scdm*," and "fraters," "*frs*." But in order to show that letters had been left out, a sign was made, in this case a small line above the word.

The picture of St Mark shows him with reddish brown hair and a beard. He holds a book in one hand and a gold pen in the other. The text is written in red, gold, and black.

St Luke holds a scroll in his right hand and a quill in his left. He has no beard and his cloak covers his head. Red and gold are again used lavishly on the first page and sparingly afterwards.

Turning to St John's Gospel, one sees an older man, bearded, sitting on a throne and meditating, with a closed book in his hands. Like St Matthew and St Mark his hair is reddish brown. The text is again framed in gold and the first two lines are in red. The next four lines, written in

## LITERARY TREASURES OF DUNFERMLINE ABBEY.

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Gold, show two contractions, one for “domini” and the other for “dominus” – In principio erat verbum et verbum erat apud *dni et ds* erat verbum.”

As Falconer Madan was poring over this latest treasure in the Bodleian Library, he read again a Latin poem written on the fly leaf, apparently later than the rest of the book. It describes how “this very book” had been dropped into a river, while the priest who had been carrying it wrapped in his robe, went on not knowing what had happened. A knight discovered it, plunged into the river, picked it up, and as he examined it found to his amazement that in spite of the action of the water, the book was unharmed except or slight marks of damp on two leaves at each end. The poem finished by expressing the hope that “the king and holy queen” whose book it was might also be “saved for ever.”

While Falconer Madan was cataloguing the book and wondering who “the king and holy queen” were, he happened to mention the matter to a friend, a Miss Lucy Hill, daughter of the editor of Boswell’s *Life of Johnson*. She told him that it reminded her of an incident in a book she had been reading, “*The Life of St Margaret of Scotland*,” written by her confessor, Turgot, and translated by Forbes Leith. They got the book, referred to the passage and compared the two accounts.

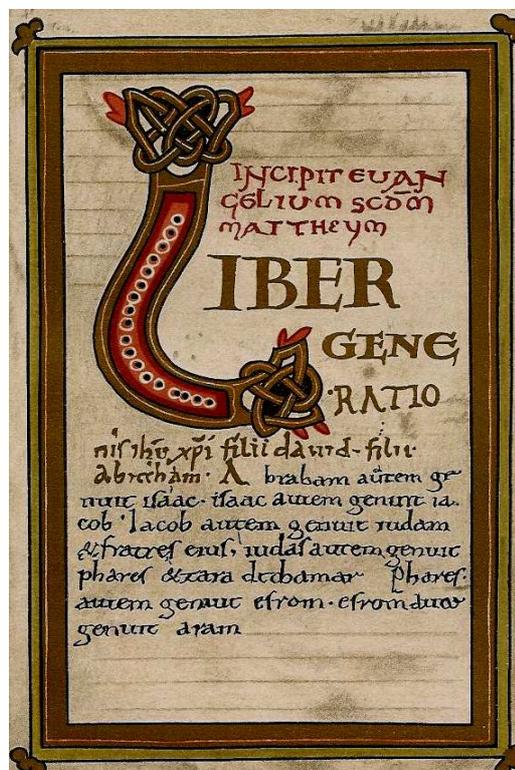
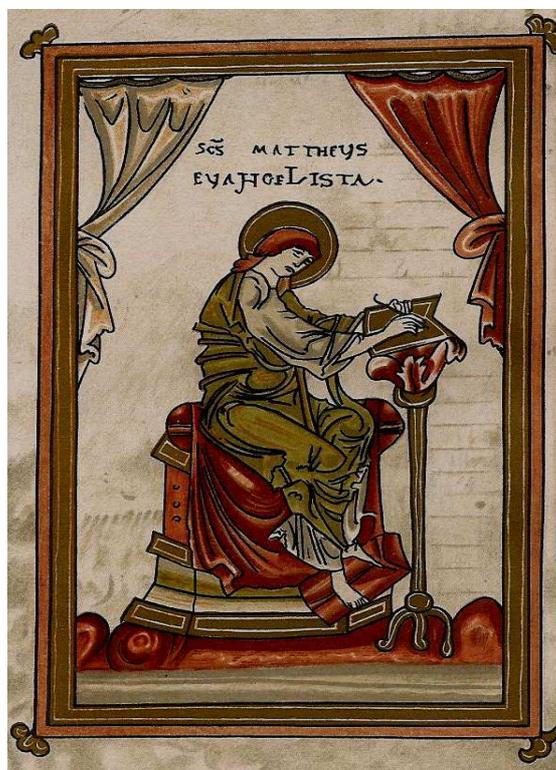
This is what they read: - “Margaret had a book of the Gospels beautifully adorned with gold and precious stones, and ornamented with the figures of the four Evangelists, painted and gilt. . . . She had always felt a particular attachment for this book. . . . It happened that as the person who carried it was once crossing a ford, he let the book, which had been carelessly folded in a piece of cloth, fall into the middle of the river. Unconscious of what had occurred, the bearer quite continued his journey; but when he wished to produce the book, suddenly it dawned upon him that he had lost it. Long was it sought, but nowhere could it be found. At last it was discovered lying open at the bottom of the river. . . . Who would fancy that the book could afterwards be of any value? . . . Yet, as a fact, it was taken out of the middle of the river so perfect, so uninjured, so free from damage, that it did not seem to have been touched by the water. The whiteness of the leaves and the run of the writing throughout the volume remained exactly as it had been before it had fallen into the river, except that in part of the outer leaves the least possible mark of damp might be detected. The book was conveyed to the

## ST MARGARET'S GOSPEL BOOK.

Queen, and the miracle as related to her and she valued it even more highly than she had done before.

Obviously it was the same book that was then lying in front of Falconer Madan and Lucy Hill. It was a thrilling discovery to have made. They were actually handling the very book which had been treasured and frequently read by Queen Margaret herself and which had been greatly revered by King Malcolm. It is possible that he may have been responsible for the gold and precious stones of the binding described by Turgot. This binding was now gone, possibly stolen and it had been replaced by one of brown calf, probably in the early seventeenth century.

The book itself, however, has survived through the centuries. Since 1887 it has been at Oxford, but in the Local Collection Room of Dunfermline Public Library can be seen a facsimile copy which Forbes Leith produced in 1896. The work has been beautifully done, the colours of the pictures, the rich red and gold of some of the letter and the skilled penmanship of the others give one a true idea of the love and devotion that went to the making of Queen Margaret's "Gospel Book."



# St Jerome's Latin Bible

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By Miss MARY BARR, F.L.A.,

Deputy Librarian, Dunfermline.

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One of the treasures in the National Library of Scotland is a thirteenth century copy of St Jerome's Latin translation of the Bible, handwritten on vellum and containing some beautiful examples of illumination. In spite of its great age, the manuscript is intact and completely legible. It is housed in a display case which was presented by John Ruskin, who so admired the volume that he chose to express his admiration in this way.

In a lecture on Pre-Raphaelism which Ruskin delivered in Edinburgh in 1853, he describes the Bible thus: "You have, for instance, in your Edinburgh Library, a Bible of the thirteenth century, the Latin Bible, commonly known as the Vulgate. It contains the Old and New Testaments, complete, besides the books of Maccabees, the Wisdom of Solomon, the books of Judith, Baruch, and Tobit. The whole is written in the most beautiful black-letter hand, and each book begins with an illuminated letter, containing three or four figures illustrative of the book which it begins."

The Old Statistical Account of Scotland tells us that, in 1794, the Advocates' Library (now the National Library of Scotland) possesses a manuscript copy of St Jerome's Latin Bible which was said to have been used in the Great Church at Dunfermline, and to have been carried off to France for safety at the time of the Reformation. It is not known for certain that this copy of the Bible had been made in Dunfermline, but it seems very likely that it had been, for at least one thirteenth century

## LITERARY TREASURES OF DUNFERMLINE ABBEY.

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Dunfermline monk had gained a nation-wide reputation for the excellence of his transcriptions. Scribes in monasteries were usually employed in copying service-books for use within the monastery, but from the Indenture of State Papers of Scotland carried away by Edward I in 1292, we learn that Dene Thomas, a monk of Dunfermline, had been entrusted with the copying of a Calendar of Charters of the Kings of Scotland.

The old Statistical Account goes on to tell us that this Dunfermline Bible became the property of a Frenchman called Foucault (presumably the famous antiquarian, Nicolas Joseph Foucault, who died in 1721), who had his coat-of-arms affixed to it. When his books were sold, it was bought by a Scotsman and brought it back to this country, and we learn from Chalmers in his "Historical and Statistical Account of Dunfermline," that the volume had been re-bound shortly before 1844.

The Latin translation of the Bible made by St Jerome played an important part in Western European Christianity, and there is a legend that it was the cause of St Columba's exile to Iona, and of the consequent conversion of Scotland to Christianity. St Finnian, one of Columba's early teachers, had returned from a mission to Rome with a copy of St Jerome's translation, a possession of which he was so jealously proud that he refused to allow it to be copied for the benefit of his people. To Columba it seemed a sin to hide the beauty and richness of this work instead of sharing it, so he contrived, while St Finnian was ill, to copy the translation secretly at night. After many nights work, when the copying was almost completed, St Finnian surprised him at his task, and a bitter quarrel followed. In his weakness, St Finnian could not deprive Columba of the transcription by force, but he took the matter to the King of Erin, and Columba was put on trial. The King gave judgment against Columba and declared that the copy Columba had made belonged to St Finnian. This pronouncement incensed Columba's supporters and a battle was fought between them and the King's men. The King's men were defeated, and Columba retained his precious copy of the Latin Bible. But as penance for having caused so much death and bloodshed, Columba's confessor ordered him to leave his beloved native land and journey till he could see the shores of Erin no more. Columba and some friends set sail toward Scotland and eventually landed on Iona. From Iona, Ireland could not be seen, and there they settled to convert and teach the people.

## ST JEROME'S LATIN BIBLE.

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Jerome had been born in Dalmatia, the son of rich and indulgent parents, who sent him to Rome to be educated. He travelled widely throughout the Roman Empire, and became famous for his scholarship. The story goes that during his travels he visited Antioch while an epidemic was sweeping that city. Jerome became ill, and one night in his fever he dreamed a dream in which Christ stood by his bed and rebuked him for caring more for secular books than for God's word. When Jerome recovered from his illness he vowed that thence forward he would devote his life to the study of the Scriptures. He returned to Rome, and in 382 was appointed secretary to Pope Damasus.

At that time there existed many versions of the Latin Bible, each with its own variations and inaccuracies of text, and each written in a crude form of old Latin which offended the ear of scholars like Jerome. Pope Damasus saw that there was great need for one standard version of the Bible which would be universally accepted, so he commissioned Jerome to prepare a suitable revision. Jerome realized only too well the difficulties of such a task, and knew that his brethren and the people would not take kindly to a revision, however accurate and scholarly, which threatened to usurp their favourite versions. However, he proceeded with the work, correcting cautiously with the help of Greek manuscripts till, in 383, he produced his version of the four Gospels. In 384, he revised the Psalter, and in this year Damasus died. Jerome's hopes of being appointed successor to Damasus were not fulfilled, and he left Rome and settled in Bethlehem as a monk. There he prepared a second revision of the Psalter, and translated the other Old Testament books from the Hebrew into Latin. His translation was not well received and it was not until many years after his death, not until the ninth century, that the excellence of his work was appreciated, and his revision was accepted as the official version of the Bible in the Roman Catholic Church.

There is no positive proof that the illuminated manuscript volume now in the National Library of Scotland was either transcribed in, or belongs to, the monastery of Dunfermline.

## LITERARY TREASURES OF DUNFERMLINE ABBEY.

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There is no trace of Foucault's coat-of-arms on it, but the absence of this could be explained by the fact that the Bible mentioned in the Old Statistical Account was rebound a few years before 1844. But when this manuscript was put up for sale in Paris it was a book which had been for a long time in the possession of Dunfermline Monastery. Nor, in a matter of this sort, can we lightly disregard tradition when it remains uncontradicted by known fact. There is ample proof that, at the time of the Reformation in Scotland, many books and other treasures were transported to the Continent for safety. And even the probability that this may be one of them, and that, after many vicissitudes, it has returned to find a permanent home in Scotland, will not be without its appeal to all interested in the early story of Dunfermline.

# A Missing Volume

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BY JAMES BEVERIDGE, F.J.I.

Efforts to trace the whereabouts of another book which belonged to the abbey in pre-Reformation times have, so far, been in vain. It is – if it is still in existence – a specially impressive example of the craftsmanship of illuminated writing of which the monks of Dunfermline monastery, as of other monasteries in Scotland were masters. This book, written in Latin, with beautifully illuminated initial lettering, was, until about the year 1900, in the possession of the late Mr Wm. Clark, proprietor of the Music Hall, Guildhall Street, which stood on the site of the present Employment Exchange and Inland Revenue Offices. Those who recall having seen the book are able to speak of it as a volume which was presumably used in the services of the Roman Catholic Church.

A man of a highly-developed mechanical turn of mind, Mr Clark not only designed and took an active part in the building of the one-time famous Music Hall, but as the inventor and patentee of a device for the heating of church and other buildings, as well as of a shop window or door roller shutter, which was fitted in shops and business premises in towns all over the country. At one time most of the shops in the High Street of Dunfermline were fitted with Mr Clark's device.

In the later years of his life – he died on 15th December 1900 – Mr Clark installed in the Abbey Church "Clark's patent multitubular heating apparatus," In the actual operations, in which he took an active part, a good deal of excavation work was involved. It was during these operations that a volume was unearthed and taken possession of by Mr Clark, who, as an antiquarian of some note, recognized in the "find" a work of considerable interest and worthy of preservation.

## LITERARY TREASURES OF DUNFERMLINE ABBEY.

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Mrs Alexander Millar (an only daughter of Mr Clark), whose home is at Townhill Road, Dunfermline, was good enough the other day to relate what she knows about the volume, which was in her father's possession at his home in the Music Hall premises, and which has long since disappeared. Although at the time of her father's death Mrs Millar was not of an age at which she might be expected to take an interest in such relics, she was able to give some particulars of books and articles of antiquarian value which were in her father's collection. She distinctly remembers "the Old Bible," as it was called, and has a clear recollection of how dignitaries of the Roman Catholic Church, and well-known antiquarians from a distance, and Dunfermline friends of the owner, were wont to call at the Music Hall for the purpose of inspecting the "Bible."

Other particulars which, however, did not tend to throw light on the whereabouts of the relic were volunteered by Mrs Millar. She was able to recall an occasion when her father turned down an offer of £1000 by a London firm of booksellers. She remembered, too, that, after her father's death, an Edinburgh gentleman, to whom the "Bible" had been sent by Mr Clark's trustee, placed a value of £40 on the volume. It was from this point that knowledge of the whereabouts of the book seems to cease. Mrs Millar has a faint, recollection that the book was purchased, in the lifetime of her father, by the late Mr George Reid, Transy Law, who prior to his death, gifted to the Dunfermline Central Library a number of old volumes, which form the Reid collection in the Library. The other day Mrs Millar examined the collection, in which are several priceless tomes and manuscripts, including a volume of great antiquity. One of those is a missal, being a series of masses used in the service of the Roman Catholic Church. Hand written in Latin, the pages are exquisitely coloured, the initial letters being highly artistic work. It is a priceless specimen of the crafts of hand printing and bookbinding practised in the monasteries of Scotland five or six centuries ago at a time when, according to historical records, there were forty-five monks in the Monastery of Dunfermline.

On being shown this particular book in the Reid Colleton, Mrs Millar had no hesitation in stating that it was not the "Bible" which had been in her father's possession.

## A MISSING VOLUME.

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The latter, she explained, was of much smaller dimensions and differed in this respect that there were pages which were exclusively taken up by beautiful pictures. Like the volume in the Reid collection, it was printed in Latin on velum, and was strongly bound with metal mountings.

There seems little doubt that the precious volume for which search has been proceeding for some time, formed part of the service equipment of Dunfermline Abbey prior to the Reformation. When in Mr Clark's possession, it was in an excellent state of preservation and was an intensely interesting relic of the valuable treasures which survived the destruction by fire of the Abbey in the period which preceded the Reformation in Scotland.

Besides Mrs Millar, there are at least three persons living in Dunfermline to-day who are known to have seen the priceless treasure now missing. Although but a dim impression remains in the minds of these persons (who have recently been questioned on the subject of Mr Clerk's "Bible" they are inclined to support the contention of Mr Clark's daughter that the volume in the Reid collection in the Library is not the book of which all trace appears at the moment to have been lost.

NOTE: - In Dunfermline Carnegie Library is another volume –

### **Registrum de Dunfermline.**

Some pages of this literary treasure are shown below. (S. Pitcairn.)

Registrum  
de  
Dunfermelyn

LIBER

CARTARUM ABBATIE BENEDICTINE  
S . S . TRINITATIS ET B . MARGARETE REGINE

DE DUNFERMELYN

IMPRESSUM EDINBURGI  
M.DCCC.XLII.

PRESENTED  
TO  
THE BANNATYNE CLUB

BY  
THE DUKE OF BUCKINGHAM AND CHANDOS,  
THE EARL SPENCER,  
THE LATE EARL OF ROSSLYN,  
THE RIGHT HON. THOMAS GRENVILLE,  
THE LATE ROBERT FERGUSON, ESQ. OF RATH,  
JAMES LOCH, ESQ.  
JOHN RICHARDSON, ESQ.

**C**arte **R**icardi **E**p'i **S**ancti **A**ndree. **C**onfirmatio eide  
de ecclesiis.

**R**icardus di. gra. ecc. sa. and. humilis monitus. In iustis scilicet  
maior ecc. filius eius Ricardus Salis. In officio nunc  
nomimus spicari in ecc. di. edificare. que edificata sunt  
in melius emendare: digni duximus ea in ecc.  
Dunelmensis confirmanda erant. sub pacis nre iusticia

2811j



Is is y' decet geboyn si delinut at  
Dunfermlin ye lastt day of ye moneth  
of July ye yher of our lord a thousand  
four hundredth threttet si seboyn. Be vs Robert  
of leuenston of Dumry John of colburn of

2811m

penes monastium de Dunf. residens: sigill. eidem ep'i et Capiti Dunf. et monastii de Culen. Et si eidem copens  
residens penes monastium de Culen: sigill. eorundem ep'i et Capiti Dunf. et Capiti de Dunf. / omnium assensu et iura  
olabili firmitate roborant. Huius. Dns. ay. Comes de fife aut sigillum utiq. pti apponitur. Dns. Hest. de Rames. Dunf.  
Wille. de Wynt. Alan. hantelt. et de Kinnard socii de. Comite. magus Griffinus et Cristin. dicit. Dm. Comite. Alano  
capite Comite. et multis aliis. Dat. anno gre. ay. cc. xxvij. apud Dunf. ad pasch.

2811n

annuere nequium in h. Quia firmata v're p. ap. sep. man. qui in quentes sup. pmissis uis p. on  
lucis generata qm. pleni potius urate. omnia et singula q. inuentis fidei. redacta in sepas. nob. sub  
sigill. vns p. fidelem nunci. infirmitatis. de exinde qd. expedire viderimus. disponamus. Dat. lugd.  
18. Aug. Pontif. nri. anno. iij.

**T**ertio Regis David. De Hibernia de Salathin  
 De inauguratione de diu filio libi de  
 And rex Scottoz. episc. abbatibus.  
 Comitibus. Vicecomitibus. Baro-  
 nibus. p[ro]curatoribus. iuribus  
 p[ro]prietariis hominibus totius sue  
 frauent. Angliar. et totius terre.  
 Saual rex Henricum comitum filium meum p[ro] salute  
 animarum nostrarum et antecessorum nostrorum in p[ro]prietate ele-  
 uationem debuisse et concessisse esse factum in iuramento de  
 vniuersitate et abbatibus et fratribus ibidem deo seruientibus vil-  
 lam de Hibernia cum suis appendiciis et Salathin  
 cum suis vniuersis in p[ro]prietate et p[ro]prietate excepta redi-  
 mione quinquaginta h[er]edes debent. cum omnibus rebus  
 n[ost]ris ab eisdem p[ro]prietariis statim date fuerint p[ro]prietate  
 esse in domo die q[ue] dedicata sunt. liber et quere ab  
 omni consuetudine et summo. scilicet aliq[ui]s domus et religi-

lac decimas que p[ro]ueniunt de h[er]editariis et bou-  
 dit et gregariis cum eisdem consuetudinibus que debent  
 esse. et qui in omni finit h[er]edes sunt de man[er]iis apud do-  
 minus sui de p[ro]prietate sup[er]iora. corpa eor[um] radeant  
 in annuo p[ro]prietate p[ro]prietate cum rebus que debent  
 h[er]edes motu sciam ad ecc[lesi]am. si forte fuerit q[ui]s aliquid  
 de burgensibus aliquo subteritatu ibi monasterio.  
 Et si domus p[ro]prietate arrenent ut in iuramento in  
 fratura uel sit arrenat no[n] uult. decimas eor[um]  
 habeat p[ro]prietate capella. Si uero eisdem in arrenent re-  
 alior[um] homin[um] p[ro]prietate aliu[m] ecc[lesi]a p[ro]prietate decimas eor[um]  
 habeat. Et si h[er]edes p[ro]prietate solebant dudu[m] in do-  
 manent in domo sup[er]iora. decimas eor[um] et omnia  
 homin[um] q[ui] annu[m] illud excolunt d[omi]num habere ca-  
 pella et ecc[lesi]a p[ro]prietate habeat eor[um] corpa q[ue] in d[omi]no  
 manent et si uero q[ui] no[n] fuerint de d[omi]no annu[m] in  
 mansuris homin[um] p[ro]prietate ecc[lesi]a eor[um] decimas habe-

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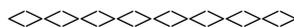
duxen. fiat. **H** Ego Rob' sa' and' epe' of'imo.  
**H** Ego Joh' Galgney ep' of'imo. **H** Ego Car-  
 macul' Dunbl' epe' of'imo. **H** Ego Gregorius  
 Moraviens' epe' of'imo. **H** Ego Jacobus Solmar-  
 kentis epe' of'imo. **C** Huius privilegii testes et  
 asserores sunt. Es Com. Constantini Com. Walle-  
 se Com. Bothen Com. Madeth Com. Gillemi-  
 chel ac dux Hebe' Cancell. Hug' de Morvill'.  
 Rob' Corbet. Rob' de Wyntre aarto Wynt' Albis.  
 Maldouen' ac och' eth. Maldouen' de Sona.  
 Gillespatri' ac Impetrin'. Alwyn mac Arth'.  
 Rob' Burg'. Edward' fil' Sushardi. Willalmus  
 Caplls'.

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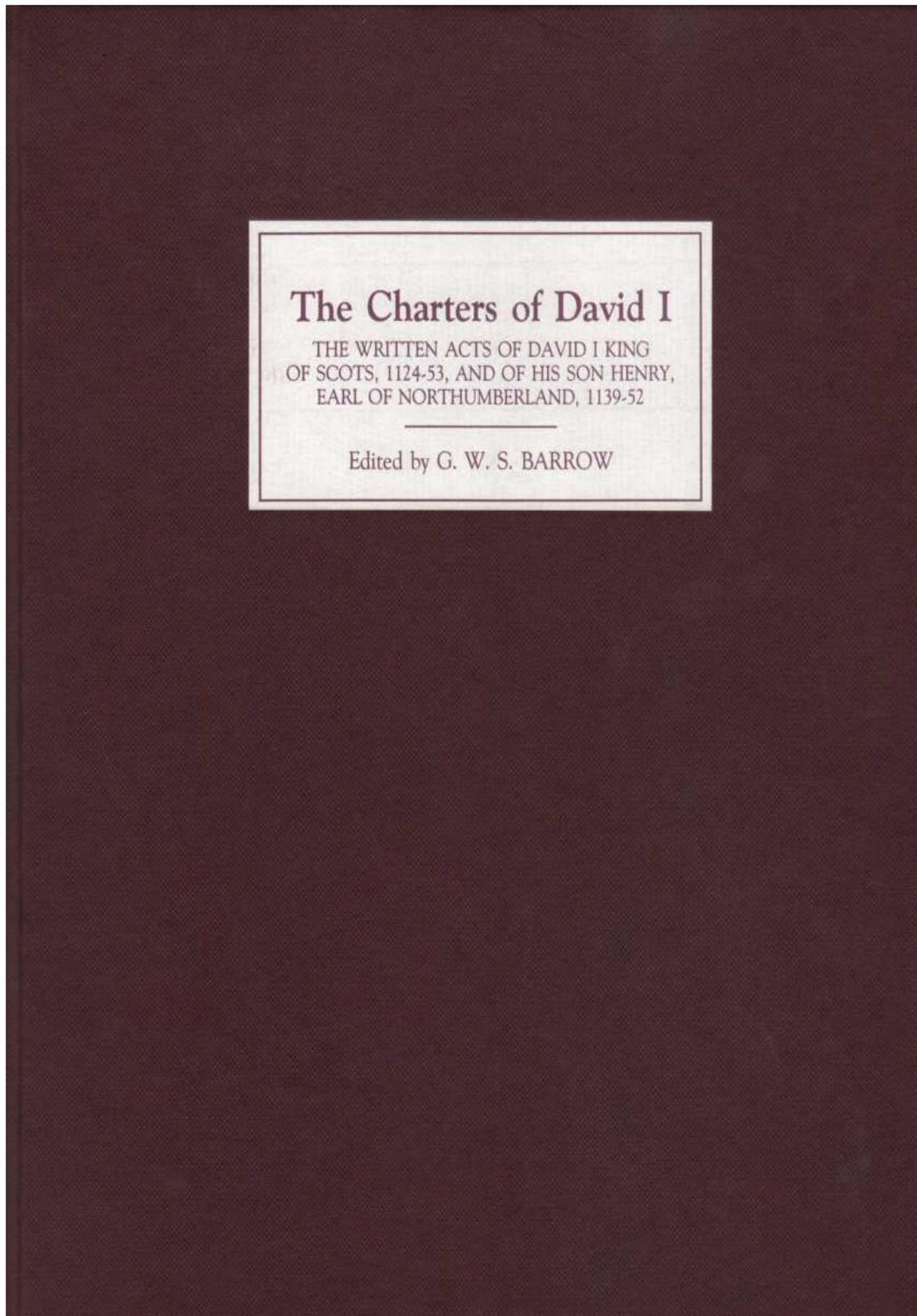
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**ALEXANDER REX HILII**  
**De terra de Smythecun.**  
**A** Dei gra Rex Scot' omibz probit hoibz  
 non ue sue. p'sentibz & futuris ad quos  
 p'sentel' lre puenit' salu. Scitis qd  
 Anno gre. 1197. co. l. m. Die mar' p'x  
 an' factu' est thome apli ap' d' s'archm  
 Emma filia & hes quidam filii de Smythecun'.

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NOTE: - Another valuable literary source for Dunfermline.



*END*