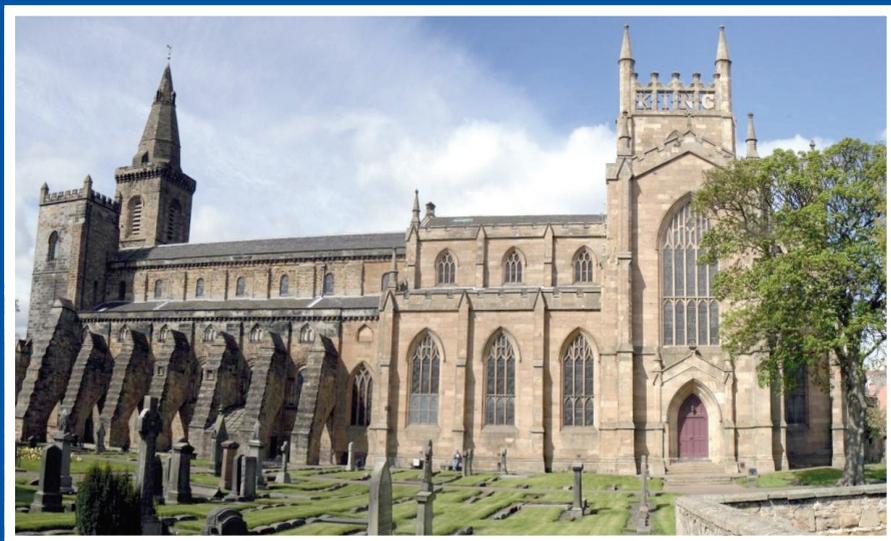


TIME LINE  
EXTRACTS OF SOME EVENTS  
FOR  
DUNFERMLINE ABBEY NAVE  
AND ABBEY CHURCH  
THE  
'ROYAL SEPULTURE'  
FOR  
SCOTLAND



# **TIME LINE**

**EXTRACTS OF SOME EVENTS  
FOR  
DUNFERMLINE ABBEY NAVE  
AND ABBEY CHURCH OF  
THE "ROYAL SEPULTURE"  
FOR SCOTLAND**

**ASKING FOR MARKERS FOR THESE ROYALS  
WHO WERE AT ONE TIME INTERRED WITHIN  
THESE WALLS.**



Compiled by Sheila Pitcairn F.S.A.Scot. L.H.G.

PITCAIRN PUBLICATIONS



ISBN 978-1-909634-36-7

DUNFERMELITANE, SCOTLAND'S ANCIENT CAPITAL, Dunfermline's history is much older than that of salted Scotland, for while we date the commencement of Scottish history from the time of Malcolm Canmore (Malcolm III) who unified the Kingdom in 1057, the city now designated Dunfermline was probably one of the principal church towns of the Picts, where no doubt the PICTISH KINGS were buried and the place revered in the same way as Icolmkill (Iona) was by the Scots in the West. The name Dunfermline (DUNFERMELITANE) originated in Malcolm Canmore's time Dunfermellingtane meaning the foreigners' town on the hill, so called by the Gaelic-speaking population in the district to characterize the peculiar condition of affairs following. Malcolm's marriage to Margaret, the Saxon princess. On the defeat of the Queen's brother, Edgar Atheling, by William the Conqueror, a large number of Northumbrian nobles crossed the Border and took up residence at the Scottish Court. So numerous were the strangers, it is recorded, that they outnumbered the native population, with the result that the town was called the foreigners' town on the hill. (See "*Guidi: A City of the Horestii, Appendix B.*")

*Memorable Historical Events, not previously noticed, and chiefly such as have not been alluded to by other Writers on the Parish.*

The Picts, the original inhabitants of the eastern and northern parts of Scotland (so named, it is well known, from having been accustomed to paint or colour, for the sake of ornament, the exposed parts of their bodies, with the smearing of an azure herb), have left, it is thought, evidence of their existence here, in a fortification, on the summit of Craigluscar Hill, about two and a-half miles north-west from the Town. Some traces of its walls, now under the surface, still remain. (*Hist. Acct. Hist. Dunf. by Chalmers V. I. p.261.*)

During the period of "the Roman occupation" (A.D. 83-440) our locality, like other districts, was ruled and defended by the tribes of Caledonians, Picts, Scots, &c., "who with considerable *"resounded to the tramp and tread of Roman cohorts and legions."* (*Dunf. Annals pp.1-2.*)

Dr M'Gregor Chalmers: -

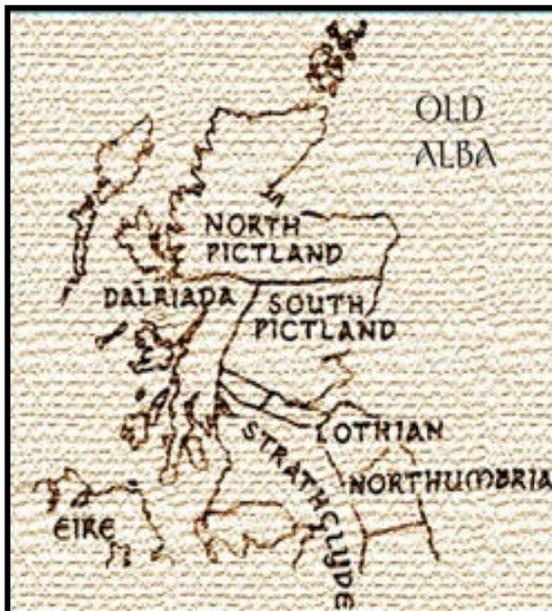
The first church that occupied the site upon which the Abbey now stands was a Culdee church. The colony at Iona was broken up by violence about the 7th century. At no great of time thereafter we find references to Culdee settlements along the east coasts of Scotland – Aberdeen, Brechin, Abernethy, St Andrews, Dunfermline, and so on, and it is possible that these religious settlements may have been – or, at any rate, some of them may have been – established by fugitive or missionary members of the church at Iona. (*Guide to Dunfermline p 72.*)

Malcolm Canmore derived his ancestry from a Dalriadic stem, but for fifteen years he grew up under Edward the Confessor, King of England. His predecessors had cherished their own people. For him Saxon Lothian was more attractive than Strathearn and the north and west. Dunedin was a strong fortress, yet he could not leave the Scots unwatched north of the Forth. Therefore, without quitting their bounds, he came to the southern margin of the Scoto-Pictish kingdom, and the Peel of Dunfermline became the Royal Tower, close to the Saxons of Northumbria and near means of escape, if need were to arise, from the restless Celts of the North. (*Dunfermline Abbey by John Marshall p.7*)

## SCOTLAND - SIXTH CENTURY



From -A History of the Celtic Church from Conception to 1153  
By Rev James Arthur MacClannahan Hanna. p. 91.



The Picts, the original inhabitants of the eastern and northern parts of Scotland (so named, it is well known, from having been accustomed to paint or colour for the sake of ornament, the exposed parts of their bodies, with the smearings of an azure herb), have left, it is thought, evidence of their existence here, in a fortification, on the summit of Craigluscar Hill, about two and a-miles north-west from the town. Some traces of its walls, now under the surface, still remain. (*Hist. & Stat Hist. by P. Chalmers p. 261.*)

There appears to have been a "Culdee" (*the Gaelic name for the clergy of the Celtic church*), settlement at Dunfermline at a very remote period; but regarding its size, structure, and when built, history and tradition are alike silent; it would, however, be between A.D. 570 and 1070. Like other Culdee places of worship, it would probably be small in size, and somewhat rude in structure, capable of accommodating about fifty worshippers. This "humble hallowed cell" probably stood on or near to the ground on which the Abbey in aftertimes stood. Not a vestige of it now remains, which somewhat favours the idea, that it had been removed about A.D. 1072-1075, when the church of Malcolm and Margaret was opened for worship. In these pre-historic times, there were several Culdee churches or chapels in Fife and Fotherick, - viz, at Kirkheugh (St Andrews), Kirkcaldy, Abernethy, Lochleven, Pittenweem, Balchristie, Isle of May, Portmoak, Bolgin, Culross, Dunfermling and Inchcolm. For further remarks regarding the Dunfermline Culdee Church see Annals of Dunf. on "Founding the Church", under date A.D. 1072. (*Annals of Dunfermline by Henderson p. 6.*)

The original monks that were placed in Dunfermline Priory were Culdees, and probably thirteen in number. Like all the other Culdee monasteries, it was dedicated to the Holy Trinity. It continues a Priory until the reign of David I. about sixty years. (*Mercer Hist. p.23.*)

Count de Montalembert says:

Aidan was the first prince of the Scots who passed (A.D.574) from the rank of territorial chief to that of independent king, and had of a dynasty whose descendants were one day to reign over the three kingdoms of Great Britain. . . . His direct descendants reigned up to 689. They were then replaced by the house of Lorn, another branch of the first Dalriadic colony, whose most illustrious prince, Kenneth MacAlpine, induced the Picts to recognise him as their king in 842. The famous MacBeth and his conqueror Malcolm Canmore, the husband of St Margaret, were both descended from Aidan, or of the lineage of Fergus. The male line of these Scottish kings of Celtic race ended only with Alexander III, in 1283. The dynasties of Bruce and Stuart were of the female line. . . . According to local and domestic tradition, the great modern clans of Macquarie, MacKinnon, Mackenzie, Macintosh, Macgregor, Maclean, Macnab, and Macnaughton, are descended from the primitive Dalriadans. (*From Controversial Issues in Scottish History by William H Gregg. N.Y. 1910 pp. 472-3.*)

There appears to have been a "Culdee" settlement at Dunfermline at a very remote period; but regarding its size, structure, and when built, history and tradition are alike silent; it would, however, be between A.D. 570 and 1070.

Like other Culdee places of worship, it would probably be small in size, and somewhat rude in structure, capable of accommodating about fifty worshippers. This "humble hallowed cell" probably stood on or near to the ground on which the Abbey in aftertimes stood. (*Annals of Dunfermline p.6; A History of the Celtic Church From Conception to 1153 by Rev. James Arthur MacClannahan Hanna. p. 50; The Culdees and Culross by J.B. Mackie F.J.I. p. 67*)

There was a similar foundation at Dunfermline. Of this the following account has been given by a writer of great research. "The splendid abbey of Dunfermline owed its inconsiderable foundations to Malcolm Canmore; its completion to Alexander; and its reform to David I. The monastery of Dunfermline was dedicated like the other Culdean establishments to the Holy Trinity. Here the Culdees, with their abbot, discharged their usual duties, during several reigns; and David I, who lived much with Henry I, of England, upon his accession, introduced, among the Celtic Culdees, thirteen English monks from Canterbury." (*Culdees by John Jamieson p. 265.*)

#### CULDEES IN DUNFERMLINE SOURCES:

1 The Culdees, From the History of Fife by A. Mercer.	Page	24
2 The Monastery, From Town and Parish Dunfermline by P. Chalmers.		9
3. The History of Fife by R. Sibbald, Concerning the Culdees Concerning the Culdees, who first planted the Christian religion here...		17
4. Showing how the Culdees were deprived of their rights.		26
5. An extract from the Pictorial History of Scotland by James Taylor.		31
6. An extract from The Ancient Culdees of Iona by John Jamieson		165
7. Ancient Alba and the rise of the Highland Clan system by Frank Adam		51
8. The Culdees and Culross by J.B. Mackie F.J.I. Dawn of Christianity in Scotland.		61
St Serf and His Successors.		64
The Dunfermline Culdee Settlement.		67
The Evangelical Origin and Succession.		69
9. A History of the Celtic Church from Conception to 1153 by Rev James Arthur MacClannahan Hanna. (Rankin op. cit., pp.31-32. See MacLauchlan, op. cit., p. 191).		50
10 Culdee Establishment at Dunfermline -Annals of Dunfermline.		6

**King Malcolm III.** was born in 1024, the son of King Duncan (1034-1040) and Sibiela of Northumberland, grandson of Crinan, the Celtic Abbot of Dunkeld, and Bethoc; Bethoc was the daughter of King Malcolm II. (1005-1034). Malcolm II. was the son of King Kenneth (971-995), who in turn was the son of Malcolm I. (943-954). He came to the throne in 1057. Malcolm as a good fighter, a true lover, and an effective leader; he was concerned for the welfare of Scotland. He married, first, Ingebjorg, the widow of Earl Thorfinn of Norway, she being the daughter of the Jarl Finn Arnison a descendant of Herald Harfagr. Ingebjorg's mother was a niece of St Olaf and of Harald Hardradi, King of Norway, whose wife Thora was Ingebjorg's cousin on her father's side. By this marriage three sons were born, Duncan, Donald, and Malcolm. Ingebjorg died about 1067. (*James Arthur MacClannahan Hanna. p. 59; Duke, History of the Church of Scotland, op. cit., p. 72.*)

Malcolm III was declared King at Scone, April 25, 1057. He restored the Estates which Macbeth had forfeited, and is said to be the first who introduced the new Titles of Dukes, Marquisses, Earls, and Barons, and created *McDuff*, Thane of *Fife*, the *first Earl of Scotland*; Some think (but Buchanan dissents) that it was in his Reign, that the Nobility of Scotland began to be surnamed from their Lands. During the meeting of the States at *Forfar*, *Macbeth's* Faction, declared his Son King at *Scone*; but *Malcolm* defeated and killed him, about three months after, in *Strathbogie*. (*Controversial Issues in Scottish History by William H Gregg. N.Y. 1910 p.314.*)

Malcolm Canmore, afterwards surnamed Ceamore, or *Great-head*, was the eldest son of Duncan I, King of Scotland, previously Prince of Cumberland, who had been assassinated by Macbeth, upon whose usurpation Malcolm fled into England, and was educated in the court of Edward the Confessor. Upon the usurper being destroyed by means of Macduff, *thane* of Fife, and Siward, earl of Northumberland, Malcolm, ascended the throne of his father in 1056 or 1057. Thirteen years after, he espoused

Margaret, who was a Saxon princess, the daughter of Edward, son of Edmund Ironside, king of England, and grand-niece of Edward the Confessor. The fact of the marriage having been solemnized here is beyond dispute, what little discrepancy there may be among ancient authors as to the precise year in which it occurred, and the details of the incident which immediately led to it. Fordun, in description of the nuptial ceremony, quoted at p.6 makes the year, as there stated, 1070, which is the generally received date. (*Historical Account by Rev P Chalmers P.86.*)

October 1066, Scotland became flooded with exiles, fugitives flying from the tyrannical rule of William the Conqueror. These, uniting with the original mixed population made up a people of many languages, viz., Scots, Galwegians, Saxons, Celts, Danes, French, English &c., all of whom were under allegiance to the King of Scots. Many of the early charters begin with the King declaring himself "King of Scots, English, French, and Galwegians." May not Basileus have been considered in Malcolm Canmore's time (when the Saxons and the French covered the land) a higher designation to cover many peoples of different nations. (*Ebenezer Henderson Annals of Dunfermline. Glasgow, 1879, Appendix p. 709.*)

Having won over St Margaret, King Malcolm Canmore III. took her for his second wife in 1070. The marriage ceremony was performed by the bishop of St Andrews. St Margaret's mission in life was winning over her adopted country to the customs of the Church of Rome, supplanting the old Celtic Church. Here was the most suitable instrument in influencing the Scotch. She believed most firmly that God had called her to serve Him. She held the cloisters and nunneries dear, but her court, not they, would serve her mission: that of bringing the Celts - the one people in all western Europe which still had been free into full communion with the See of Rome. (*James Arthur MacClannahan Hanna. p. 59; Duke, History of the Church of Scotland, op. cit., p.72.*)

ARRIVAL OF EDGAR THE ATHELING, WITH HIS MOTHER AND SISTERS IN THE FIRTH OF FORTH - A.D.1069 - The old accounts relating to this "auspicious event" are conflicting in their details. ... However the exiles arrived in safety in the north shore of the Forth, near Malcolm's residence. (*Annals p. 10.*)

And in 1070 THE NUPTIALS OF MALCOLM III WITH THE PRINCESS MARGARET OF HUNGRAY AT DUNFERMLINE. The marriage was celebrated at Dunfermline this year with great splendour. Probably in attendance: - Edgar the Atheling, his mother Agatha, and his sister Christian, Fothad (Bishop of St Andrews) Turgot (Margaret's confessor), Earl Macduff, with other clerics, earls, barons, and "honest men of the realm." Fothad II, Bishop of St Andrews, perform the interesting ceremony, he was "*ane man of gret pietie and learning*". e.g. wise and learned man. Although Fordun, and other historians, state that the Royal marriage was celebrated at a *place* called Dunfermline, they do not point out the *locus* in that *place*. It may be presumed that the nuptial ceremony was performed in the Chapel of Canmore's Tower, or in the supposed Culdee Chapel adjacent. (*Annals of Dunf. p. .12.*)

Again in 1070 INFLUX OF EXILES FROM ENGLAND - A "great flowing-in of malcontents from England occurred at this period." They were to be found in every town and village in Scotland, and as Dunfermline was the chief seat of Royalty at the time, it would receive its full share of the exiles. Thus the arts, then known in England, "were introduced among the semi-barbarous Scots, and the Anglo-Saxon language soon began to prevail and supersede the Gaelic, especially along the coasts. From this period a grand new era commenced in everything that characterises a nation, and the royal residence at Dunfermline became the fountain from whence flowed streams of civilisation and knowledge over the benighted land." (Chamb.

Gazet. Scot. p. 214). Although there was no recognized metropolis in Scotland until 1436-1437), Dunfermline, there can be no doubt, was the metropolis of early times; afterwards other towns began to share in the distinction; and lastly, Edinburgh because the legal metropolis after the death of King James I., 1436. (*Annals of Dunf. p. 14.*)

The matter was laid before Malcolm III., the King, who not only agrees to erect a new edifice, but one for size and architectural adornments that would surpass every other ecclesiastical building then in Scotland. This resolution had been taken in consequence of his having resolve to have the place of "*Royal Sepulture*" within its walls. Here historians step in and inform us that "*Ejusdem illius Turgoti suasu Malcolmus Trinitatis Templum ad Dunfermlin sancivit ut exinde commune esset Regum Sepulchrum*" - i.e. "By the advice of the same Turgot, Malcolm appointed the Trinity Church at Dunfermline to be from that time the place of *Royal Sepulchre*." (*Annals of Dunfermline by Henderson p. 14.*)

#### FOUNDATION CHARTER OF MALCOLM III.

"In the name of the Holy Trinity. I, Malcolm by the Grace of God, King of Scots, of my royal authority & power, with the confirmation & testimony of Queen Margaret my wife, and of the bishops, earls & barons of my Kingdom - the clergy also and the people acquiescing. Let all present and future know, that I have founded an abbey on the hill of the infirm in honour of God Almighty, and of the holy and undivided Trinity, for the safety of my own and of all my ancestors', and for the safety of the soul of Queen Margaret my wife, and of all my successors'; for I have granted, & by this my charter confirmed to the foresaid Abbey, all the lands and towns of Pardusin, Pitnaurcha, Pittecorthin, Petbachiehin, Lauar, Bolgin and the shire of Kirkaladunt & Innerese the lesser - with the whole shire of Fofriffie and Musselburge, with all their pertinents as well in chapels and tithes & other obligations, as in all other things justly belonging to these lands, towns, & shires, as freely as any King ever granted or conveyed any gifts, from the beginning of the world until this day. Witnesses. Ivus Abbot of the Kellendees, Mackdufffe Earl, Duncan Earl, Arnald Earl, Neis son of William Merleswain. at Edinburgh." "Agreeing with and Autograph in all respects." (as added by) "Sir Ja. BALFOUR LYONE." *Printed Dunf. Chart. p. 417: His, & Stat Acct. of Dunf. by P. Chalmers. Appendix p. 499.*

Founding of Dunfermline Church 1072. - The year of the founding of the great Church at Dunfermline is not on record; but is to be presumed that it would be shortly after the "Nuptial Ceremony." The great influx of English nobility, & into Scotland, shortly at the arrival of the Royal Exiles, would, as a matter of course, greatly increase the number of the inhabitants in the then hamlet of Dunfermline, so much so, probably, as to render the little old Culdean Church no longer suitable for the increased number of worshippers. It would appear that Margaret and Turgot had often held consultations regarding the erection of a more suitable place of worship. The matter is laid before Malcolm, the King, who not only agrees to erect a new edifice, but one for size and architecture adornments that would surpass every other ecclesiastical building then in Scotland. This resolution had been taken in consequence of his having resolved to have the place of "Royal Sepulture" within its walls. Historians step in and inform us that "*Ejusdem illius Turgoti suasu Malcolmus Trinitatis Templum ad Dunfermlin sancivit ut exinde commune esset Regum Sepulchrum*" - i.e. "By the advice of the same Turgot, Malcolm appointed the Trinity Church at Dunfermline to be from that time the place of *Royal Sepulture*." We fix the founding in the year 1072, two years after the marriage, as the most likely date. So

the great Church at Dunfermline was founded, a great national, or kind of metropolitan Church, which, when finished, would be "the largest and the fairest in the land."...He (Malcolm) founded the Church of the Holy Trinity, Dunfermlyn, long before he enriched it with many gifts and revenues." (*Annals of Dunf. by Henderson p. 14.*)

On the consummation of the marriage of Malcolm III Canmore and Margaret, a member of the Saxon Royal family of England, in 1070, they set their hearts upon providing a place of worship. Whether this was as a substitute for an existing one or not is uncertain; but the probability is that there was already one of Culdee origin, which may not have been considered worthy of the Royal house in its new style of living or its knowledge of ecclesiastical buildings, met with by both King and Queen in their exile and wanderings elsewhere.

In a letter and appended note sent by Mr Freeman of Dr Chalmers, author of the "History of Dunfermline," under date 29th December, 1855, he says in regard to this point: - "If I mistake not, the theory implies that Malcolm Canmore built the nave first and the choir afterwards. This would be reversing the usual process, but it would be conceivable under certain circumstances. I am not sufficiently versed in Sc. Eccles. history to know whether any establishment of Culdees, or similar early foundation, existed at Dunfermline before the time of Malcolm Canmore. If such was the case, it would be quite possible that their church might have been retained for a while as the choir or presbytery of the new church and the nave to have been added to the west of it." Contrary to the usual custom, the nave was built first, and the learned historian refers to Llandaff and Dunblane as cases in point, while at St Andrews the primitive church was left untouched and the new cathedral built, after the ordinary type of a cathedral, at a little distance. Further, "If such a primitive church existed at Dunfermline, and was retained for a while as a portion of the Abbey, it must have been exchanged for an ordinary Norman east end very soon after the addition of the nave. The short presbytery and round apse, shown in your ground plan, could hardly, by any possibility, come before the 11th or after the 12th century. It is the characteristic arrangement distinguished alike from earlier or later ground plans."

Now, when King and Queen were thinking of building they had to receive a highly distinguished visitor, William I, or the Conqueror, who with troops landed in Fife, marched to Abernethy and summoned Malcolm to do him homage, not only for the lands south of the Forth but for all Scotland. Under pressure Malcolm yielded it on 15th July, 1072, and afterwards is said to have received him at Dunfermline. William and his Queen knew something about building; for, marrying against Papal commands, their Normandy had lain under interdict for some years, and this ban was only removed on condition that they should make atonement by building, the monastery for men and she one for women. Some buildings for the poor they added of their own good will, it is said, and last of all, they resolved to build each a church at Caen, the capital. That of the Duchess, afterwards Queen of England, was ready for consecration in 1066, before her husband set out for England. He left the building of his till after England was won. When the battle of Senlac gave him the throne, the Saxon Archbishop of Canterbury offered him the crown, but, turning traitor, was deposed and replaced in 1070 by Lanfranc, an Italia, bishop of Caen, who had been William's "guide, philosopher, and friend." Whether this prelate was with William in Scotland and at Dunfermline history does not say, but if he were not, and if William did not "blow his own trumpet" somewhat, it is not the least unlikely that some one ecclesiastic in his camp, or soldier for that matter, did tell what they, while in Normandy, had seen and knew of the piety and zeal of their King and Queen. Letters passed between Queen Margaret and Lanfranc, though it cannot be said that the

building was their subject matter. Still, the Abbey here is of Norman architecture, and this would be carried out, not by Scottish masons, but by some of those bands of mediæval builders who, by permission of the Pope, went wherever their services were required. And Margaret was not quite “a penniless lass wi’ a lang pedigree.” There was money in her family (as well as some gold in Scotland then), and nothing to prevent a start here. (Dunfermline Abbey by John Marshall p.8.)

St. Margaret died at Edinburgh, in the Castle, 1093. But her body was borne by her sons to Dunfermline “to the Church of the Holy Trinity which she had built, and deposited in all humility outside the entrance of the choir, before the Altar of the Holy Rood. Hitherto the Scottish kings had been laid to rest at Iona:

“Carried to Colmes-kill,  
The sacred storehouse of their predecessors,  
And guardian of their bones”

But the grave of their sainted mother exercised, naturally, a more powerful fascination for her children. Edgar, Alexander the First, David the First, chose their last resting place beside her. Thither, too, from Tynemouth, where after his fall at Alnwick he had been hastily interred, were brought the bones to her husband Malcolm, and those of Edward her eldest son, from Jedburgh. Dunfermline thus became for Feudal Scotland what Iona had been in the Celtic period, the Royal Sepulchre. It was with Scottish monks, apparently of some native order, that Canmore and St. Margaret first filled Dunfermline.

Malcolm's death plunged the country into chaos. She was at war, she had lost in one breath a strong capable King, and Queen his wise counsellor. Moreover, a succession war was threatened. Malcolm, like most kings of his time, not only in Scotland, had named his heir in his lifetime. He had chosen Prince Edward, and Edward now was dead, while there were still living six sons of the King, of whom three were grown men, besides his brother and certain other descendants of Kenneth MacAlpin. ....With Edward dead and no successor named, the heirship lay between Duncan and Edmund, the second of Margaret's sons. Duncan claimed it, and was opposed by Edmund in alliance with their uncle Donald Bán, who in fact was aiming at the throne for himself.... (*The Foundations of Scotland by Agnes Mure Mackenzie, Chap IX p.140.*)

The site of the Abbey has thus been continuously in use as a place of public worship for a considerable time prior to 1072, and covering the entire historical span of the Christian mission in Scotland, from its original Celtic foundation, through the long Roman period to the Reformed tradition of the present day.

Bishop Leslie again affirms that Malcolm III gave to the church here monks of the Benedictine order, and many writers have followed him in this statement. The opinion is favoured by the circumstance of the long residence of Malcolm, as well of his Queen in England, where this order extensively prevailed and the consequent preference' which they might thereby imbibe of the pomp and splendour of the English prelacy to the simple constitution and worship of the ancient religion of Scotland. It may have been strengthened, too, and if it did not take its rise from, the fact that David I, who ascended the throne in 1124, added thirteen English monks to the monastery whom he translated from Canterbury, and who were of the Benedictine order. (*Historical Account by Rev P Chalmers P.17.*)

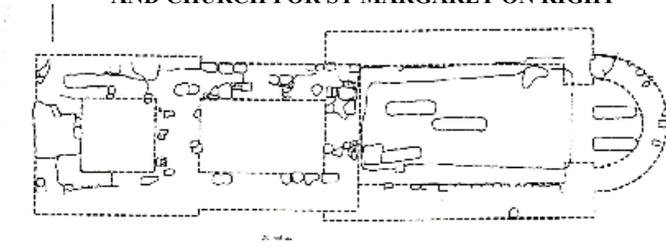
Prior to A.D.1072 DUNFERMLINE ABBEY CHURCH NAVE - beneath the Nave, but open to view through five gratings set into the floor, are the foundations of two

earlier churches - the small Roman church with a semi-circular apse built by Malcolm III of Scotland for his saintly queen Margaret about 1072 and the still more ancient Celtic church, which is undated.

The two Earliest Masonry Structures on the Site were excavated in 1916

The first building consisted of a room 23ft (7m) square on the exterior, with a narrow rectangular room to the east in the position of a chancel. Since the walls of the square were thicker than those of the eastern room it is likely that they supported a tower, making the building an unusual type of two-cell church with a tower for a nave.

**PLAN OF LEFT CULDEE CHURCH  
AND CHURCH FOR ST MARGARET ON RIGHT**



*Dunfermline Abbey plan of the early church found below the nave in 1916.*

The remains relate to two buildings clearly distinguished in the Nave, by two different east-west axes and by breaks in the masonry indicating that the eastern building was added to the western one.

1. Church was standing in 1070 and Margaret built the extension.
  - (1) earlier than c. 1070.
2. Church (2) was that built by Margaret.

*(The Romanesque Churches of Dunfermline Abbey by Eric Fernie.)*

The remains of an early church have been recovered beneath the nave of the great romaneseque church which superseded it, and they are of much importance. They represent two distinct but connected buildings operations, each of unusual interest. To a small pre-Conquest church, consisting of an oblong cell with a square western tower, there was added on the east a square choir with a rounded apse. The earlier church belongs to a tenth-eleventh century type of manorial or in this instance palace church, and was doubtless that in which Margaret was married; the addition, with its characteristically romaneseque apse, may be attributed to Margaret and thus signalises the introduction of the romaneseque style to Scotland. (*Scottish Abbeys, by Stewart Cruden, p.54*)

The outlines of these two churches are clearly shown on the floor of the Norman Nave of the Abbey. There may be traced the lines of the Belfry and the little Culdee church itself. Adjoining this are the outlines of the second church with the semi-circular apse. (*Dunfermline Abbey. A Brief Guide p.7.*) Alexander I. founded the third church the Nave as a Priory in 1124. (*Ancient Culdees` by John Jamieson p.1.*)

Founding of Dunfermline Church.1072 the year of the founding of the great Church at Dunfermline is not on record; but is to be presumed that it would be shortly after the "Nuptial Ceremony." The great influx of English nobility, &. into Scotland, shortly ate the arrival of the Royal Exiles, would, as a matter of course, greatly increase the

number of the inhabitants in the then hamlet of Dunfermline, so much so, probably, as to render the little old Culdean Church no longer suitable for the increased number of worshippers. It would appear that Margaret and Turgot had often held consultations regarding the erection of a more suitable place of worship. The matter is laid before Malcolm, the King, who not only agrees to erect a new edifice, but one for size and architecture adornments that would surpass every other ecclesiastical building then in Scotland. This resolution had been taken in consequence of his having resolved to have the place of "Royal Sepulture" within its walls. Historians step in and inform us that "*Ejusdem illius Turgoti suasu Malcolmus Trinitatis Templum ad Dunfermlin sancivit ut exinde commune esset Regum Sepulchrum*" - i.e. "By the advice of the same Turgot, Malcolm appointed the Trinity Church at Dunfermline to be from that time the place of Royal Sepulture." We fix the founding in the year 1072, two years after the marriage, as the most likely date. So the great Church at Dunfermline was founded, a great national, or kind of metropolitan Church, which, when finished, would be "the largest and the fairest in the land."...He (Malcolm) founded the Church of the Holy Trinity, Dunfermlyn, long before he enriched it with many gifts and revenues." (*Annals of Dunf. by Henderson p. 14.*)

Three Churches have stood on the site covered by the present Nave. The first of these, the original Celtic church in which Malcolm King of Scots married, about A.D. 1068/70 as his second wife, Margaret the fugitive Saxon princess. The second was the one Malcolm built for Margaret and was begun in 1072 and probably completed in 1075. The outlines of these two churches are clearly shown on the floor of the Norman Nave of the Abbey. There may be traced the lines of the Belfry and the little Culdee church itself. Adjoining this are the outlines of the second church with the semi-circular apse. (*A Guide to Dunfermline Abbey, by Macpherson.*)



Church 1 & 2 St Margaret Ground plan of the Church of the Holy Trinity. Church 3 Nave

This clause is in the highest degree suggestive.

It was in a church of the ninth or tenth century that Queen Margaret and Malcolm Canmore were married - a church small and primitive like those of Ireland in that era. They consisted of a simple oblong chamber with a single door and one small window. The walls were often built without mortar, and the wall apertures were finished with undressed stone. They might be either thatched or barrel-vaulted. "Until the Romanesque influence is felt, not a trace of any kind of ornament is to be found on these churches. Latterly a few details resembling Norman work are introduced."

This clause is in the highest degree suggestive.

When Malcolm Canmore hired Aelric, the Saxon Master-mason, to build for him a church to replace the little Celtic one in which Princess Margaret and he had been married, he gave him (Dunf. Abbey, p. 215, and E.M.A. p.16) for his services the lands of Ledmacduuegil which afterwards came to be known as Masterton (the place where the Master-mason lived). It is known that for many years there was on the lands of Garvock a chapel dedicated to St. John the Baptist, with a Chapel-Well in the immediate neighbourhood. Does it seem unreasonable to suggest the possibility that

Robert the Carpenter may have acquired his portion of these lands in payment for his services as architect of the chapel? There was nothing more common in the Scotland of these days than meeting a financial obligation by a gift of land. (*Early Mason & Carpenters by J. M. Moir. p. 5.*)

We can still picture the church as St. Margaret left it. The great square tower she added rising on its west front; the larger building, probably floored with tiles, adjoined to the east, terminating in a semicircular apse. She kept to the Celtic predilection for dedicating the high altar to the Blessed Trinity, while the two side altars usual in the early church were here consecrated, that at the south-east angle to Our Blessed Lady. In front of the altar of the Holy Rood where St. Margaret's body was first laid, Dr Macgregor Chalmers found that the mortar bed for the pavement had been cut. Where Malcolm's bones were laid in a tomb on the north side, probably in front of the altar of Our Lady, there was no sign of the pavement having been disturbed.

In A.D. 1075 St Margaret rebuilt Church at Iona and founded monastery at Dunfermline. (*A History of the Celtic Church From Conception to 1153 by Rev James Arthur MacClannahan Hanna P. 89.*)

1075. - THE FOUNDATION CHARTER OF DUNFERMLINE CHURCH, GRANTED BY MALCOLM III Vide Printed "Registrum de Dunfermlyn," Also the Chartulary of the Abbey it contains about 600 deeds, writs and charters relative to the possessions, & of the Abbey. The most ancient charter under date 1128 is the Confirmation Charter of David I. The original is held in the Advocates Library Edinburgh. (*Annals p. 417 15, 709, 716.*)

In 1097 CUMERLACHI were Gifted to the Church of The Holy Trinity, Dunfermline, about this period, by KING EDGAR, shortly after his ascension to the throne. Cumerlachi, sometimes designated "Cumberlachi," appear to have been a low grade of fugitive servants, or slaves. Considerable difference of opinion still exists as to the etymology of this singular word or name. May it not refer to Edgar's "slave servants," who had been brought from his possessions in Cumberland into Scotland. (*Annals of Dunf by Henderson p. 26.*)

ROYAL GIFT OF A CRUCIFIX, GOLD AND SILVER VESSELS, JEWELS, &c., to Dunfermline Church of the Holy Trinity by Queen, consort of Malcolm III., about this period (Hailes's An. Scot. vol.i p. 38), "Queen Margaret enriched Dunfermline Abbey with many *jewels* of great value, with vessels of *gold*, and silver, curiously wrought; and also a *Black Cross*, full of diamonds, whih she brought out of England." (*Hay's Scotia Sacra, vol. i. p. 328 & Annals Dunf. p. 16.*)

ROYAL, GIFTS, TO DUNFERMLINE CHURCH.- About this period Malcolm III, and Margaret his consort the Queen, bequeathed in free gift to the Church of The Holy Trinity of Dunfermline, just partially opened and dedicated the following possessions: - "*Pardusin, Petnurcha, Pettecorthin, Pethauchlin, Laur, Bolgin*, the Shire of *Kircaladinit*, and *Inneresk the Lesser*, and the whole *Shire of Fothruff and Musselburgh*." It is not known as to whether or not these possession were conveyed by Charter or by "*oral gift*." David I., their son, in his great Confirmation Charters to Dunfermline Abbey, A.D. 1128-1130, notices these gifts of his father and mother, and confirms them so also dose succeeding monarchs on their ascending the throne. (*See Print. Regist. Dunf. pp. 3-5, 19, &c.*) (*Annals of Dunf. p.15.*)

ALTARS IN THE CHURCH OF THE HOLY TRINITY AT DUNFERMLINE: - There were at this period at lest two altars in this Church of the Holy Trinity, viz., 1st, The *High Altar*, sometime known as the "*Great Altar*" (*Grate Awtre*), which stood at

the east end of the Church (east of the auld kirk): 2nd, The *Altar of the Holy Cross*, sometimes called the "Rood Altar" (*Rwde Awtre*), which stood on the south side of the Church, about forty feet south-west of the Great Altar in the Rood Aisle. (Regarding altars erected in after times, see date 1466.) (*Annals of Dunf.* p. 17.)

Another part of the Abbey's property may be mentioned. As early as 1098 King Edgar gifted to the Church of the Holy Trinity at Dunfermline, some slaves whom he is believed to have brought from his estates in Cumberland. His father, Malcolm Canmore was in the way of bringing captives from England and disposing of them to his people as slaves. These gifted to the Abbey would be like the Gibeonites, hewers of wood and drawers of water to the monks. In 1142 David I, added his bondsmen "Ragewin, Gillepartic, and Ulchell," as he says, "for ever to the Church of the Holy Trinity, as my own men." Then King William bequeathed for ever as a free gift to the Abbey Gillandean MacSuthin and his children..... (Abbey by John Marshall p. 20.)

In addition to the High Altar at the eastern end of the choir and the Holy Rood and St Mary's Altars in the Nave, there were numerous other Altars at various points within the church. Twenty-six are known to have existed and there may have been more, each dedicated to a particular saint and served by its own monks, and endowed by individuals and guilds in the town and countryside. (*Guide to Dunfermline Abbey Kirk Session 1976.*)

Church at Dunfermline partially opened for worship in 1075 - It would appear, from the writings of several authors, that Abbey and great Churches were commenced to be built at the extreme east end, and, as circumstances permitted, the building operations were carried on toward the west until finished. Sometimes thirty or forty years were occupied in rearing a large sacred edifice. Dunfermline Church appears to have taken up the greater part of forty years before it was finished. Such being usual, a part of the eastern division of the edifice was built and completed for immediate worship, a temporary wall being built in the meantime on the west side of this completed part, in order to render it comfortable for the worshippers, and a the same time allow the west part of the building to be carried on at leisure until finished. It may be presumed that this eastern part would be finished about this period (1075), three years after the supposed date of "*the founding*" (see date 1072), Probably, there would be "*a chapel of the castle*" in the Tower on Tower Hill, as was generally the case in these times; and if there were, it would likely be here that Malcolm, Margaret, &c., would worship during the three years 1072-1075. (*Annals of Dunf.* p. 17.)

St Margaret died November 16th 1093. Malcolm was killed at Alnwick; later buried in Dunfermline. Important date in Scotch history as large number of Italian clergy and English of the Roman persuasion came to Scotland. (*A History of the Celtic Church From Conception to 1153 by Rev James Arthur MacClannahan Hanna p. 89.*)

DONALD III BANE, (born c. 1033—died after 1097), King of Scotland from November 1093 to May 1094 and from November 1094 to October 1097, son of Duncan I.

KING DUNCAN II 1093-1094 was the eldest son of Malcolm III and Ingibjorg and became King after defeating Donald III his uncle, with Norman/English help. His reign was brief as he was killed a few months later at the Battle of Monthechin, Kincardine, by Donald Ban, whom he had deposed. Duncan II, who was assassinated this year, is said by some old writers to have been buried at Dunfermline Abbey. (*Abridged Chron. Scot. p. 59 &c*) This is not absolutely certain, but extremely likely.

He knew that his father, Malcolm III, had ordained the Church of Dunfermline to the place of future sepulture of the Royal Family of Scotland; besides this, by the previous entry, it is seen that by his munificent gift of the *two villas of Luscar* to the Church he had become one of its benefactors. It may be noted here, that there existed much difference of opinion among authors regarding legitimacy of Duncan II.

In 1094 DUNCAN II, bequeathed, as a free gift of the Church of the Holy Trinity, Dunfermline "TWO VILLAS" called "LUSCAR". (*Annals of Dunf. p. 25.*)

In 1094 DONALD III BANE, upon the death of his brother Malcolm III Canmore (1093) there was a fierce contest for the crown. Donald Bane besieged Edinburgh Castle, took it, and, with the support of the Celtic Scots and the custom of tanistry (the Celtic system of electing kings or chiefs), he was king nominally for at least six months. He was expelled by Duncan II, son of Malcolm III, and his first Queen Ingibjorg of Orkney, assisted by English and Normans and some Saxons. Duncan's reign was equally short, for Donald Bane had his nephew Duncan slain, and again reigned for three years.

These years saw the last attempt of the Celts to maintain a king of their race and a kingdom governed according to their customs. Edgar the Aetheling, who had newly befriended the Norman king of England, led an army into Scotland, dispossessed Donald Bane, and advanced his nephew Edgar, son of Malcolm III, as sole king of the Scots. (*Wikipedia*)

DUNCAN II, who was assassinated this year of 1095, is said by some old writers to have been buried Dunfermline (*Abridged Chron. Scot. p. 59 & Annals of Dunf. p. 26.*)

In 1097 CUMERLACHI were Gifted to the Church of The Holy Trinity, Dunfermline, about this period, by KING EDGAR, shortly after his ascension to the throne. Cumerlachi, sometimes designated "Cumberlachi," appear to have been a low grade of fugitive servants, or slaves. Considerable difference of opinion still exists as to the etymology of this singular word or name. May it not refer to Edgar's "slave servants," who had been brought from his possessions in Cumberland into Scotland. (*Annals of Dunf. p. 26.*)

At the commencement of the 12th century, the Church of the Holy Trinity, Dunfermline, stood unfinished, - the western part of its aisles, the west gable, with its two massy lofty towers and grand entrance between them, were still unbuilt. (*Annals p. 27.*)

EDGAR, THE KING, (1097-1107) son of Malcolm III, died at Dundee, 7th January, age 33 and shortly afterwards was interred in the Church of the Holy Trinity, Dunfermline, with great solemnity, the Royal burial-place before the High Altar, or *Grate Awtre* of Winton &c. (*Annals of Dunf. p. 28.*)

Another part of the Abbey's property may be mentioned. As early as 1098 King Edgar gifted to the Church of the Holy Trinity at Dunfermline, some slaves whom he is believed to have brought from his estates in Cumberland. His father, Malcolm Canmore was in the way of brining captives from England and disposing of them to his people as slaves. These gifted to the Abbey would be like the Gibeonites, hewers of wood and drawers of water to the monks. In 1142 David I, added his bondsmen "Ragewin, Gillepartic, and Ulchell," as he says, "for ever to the Church of the Holy Trinity, as my own men." Then King William bequeathed for ever as a free gift to the Abbey Gillandrean MacSuthin and his children....(*Dunf Abbey by John Marshall p.20*)

ALEXANDER I, son of Malcolm III, succeeded his brother in 1107. He was distinguished as *the Fierce*, being of a fiery impetuous disposition, and thus terrible to evil-doers. But he was profuse in his charity, and liberal to the church. He greatly increased, as already stated, the revenues of the Monastery at Dunfermline, the church of which, begun by Malcolm, he finished.... He died at Stirling 26th April 1124, in the 18th year of his reign, and "was buried at Dunfermline honourably, on the date of St Mark the Evangelist, *near his father, befor the great altar,*" - *Fordun, v. 49. (Historical & Sat. Acct. Dunf. P Chalmers p.132-4.)*

It has been said that Scotland's ancient Capital, Dunfermelitane, breathes that national sentiment in greater degree than any other town north of the Tweed. Seldom does a native pass through the portals of the Royal Pend and witness the remnants of that stately edifice which formed part of the palace chambers, but a pang of grief stabs at his heart, with a smothered anathema upon the generation which permitted such wanton iconoclasm.

Dunfermline was once the Royal Capital of Scotland, the birthplace of kings, the playground of their youth, and is the locus Sepulturæ regius where they rest with their queens and their children. Within that proud monumental edifice, the Abbey, the Holy Trinity Church, there rest in repose nineteen Royal personages: eight kings, four queens, five princes and two princesses, in silent keeping beside the foremost and most valiant of Scottish nobility. (*Guide to Dunfermline by Mackie p. 15.*)

Dunfermline created a Royal Burgh 1109- The precise year when Dunfermline was created a Royal Burgh is not known. Alexander in this year erected Stirling into a Royal Burgh, and he would probably grant Dunfermline its Burghal Charter in the same year. It will be seen, under date 1112, that Dunfermline is then, at all event written down as a burgh. (*Annals of Dunf. p. 29.*)

Royal Gifts to Dunfermline Church, Alexander I, the King, bequeathed to the Church of the Holy Trinity, Dunfermline, about this period, 1109 the *Chapel of the Castle of Stirling and Teinds.* (*Annals of Dunf p.29.*)

In 1115 the Remains of Malcolm III brought to Dunfermline. Malcolm III, (Canmore) was slain, along with his eldest son Edward, at the siege of Alnwick Castle, in England, on November 13th, A.D. 1103, and was buried hurriedly at Tynemouth. It is well known that Alexander I, the third son of Malcolm III, got liberty from the English authorities to exhume his father's remains and to take them to Dunfermline; but the precise year of this transaction has not been ascertained, and we are therefore forced to lean on probabilities. The date of the exhumation is here placed in A.D. 1115, the middle year of the reign of Alexander I. In order to reduce any error to its minimum, for the same reason we give A.D. 1115, as the date when the Church of the Holy Trinity was finished, and opened for the celebration of public worship. It is extremely unlikely that Alexander I, would exhume his father's remains at Tynemouth, and convey them to Dunfermline before the church he had founded was finished in all its details. (*Annals of Dunf. p. 30.*)

THE GREAT ROOD AND THE ROOD SCREEN. Prior to the 16th Century, no Christian church was considered to be properly equipped without its Great Rood (or Cross), usually flanked on either side by subsidiary figures representing the Virgin Mary and John the Apostle. As its name implies, the Great Rood was of impressive proportions and was either suspended from the roof timbers or, more often, fixed upright on a beam stretching high across the building and supported by a partition or screen. This erection was called the Rood Screen.

The Great Rood was the most prominent object in any church. It was designed to catch the eye of everyone entering the Nave and was plainly visible throughout the whole building. To be buried near its foot was an honour greatly prized by the devout.

A fragment of the Rood Screen has survived in Dunfermline and is still in position at the eastern end of the Nave, immediately in front of the entrance to the modern church. Note that it was erected over the line of the altar of the earlier church of St Margaret's. It is thought by some that the Rood Altar may have been set against the middle of the screen, and that processional doors to right and left gave access to the Choir. Other evidence suggests that the Rood Altar was in the south aisle, that another dedicated to St Mary stood in the north aisle, and that the processional door to the Choir was in the centre. A bronze plaque has been set into the fragment of the Screen, explaining its function. (*A Guide to Dunf. Abbey 1987 p. 7*) (*Annals of Dunf. p.761.*)

King Alexander I. seems to have brought the conventual buildings to something like completion, since in the very year of his death in 1124, his brother and successor, David I. was able to bring a colony of thirteen monks from Christ Church, Canterbury, to form the community together with any others who might be already in possession. At their head was Godfrey, Prior of Christ Church, who was made superior, though, owing to the long vacancy in the See of St Andrews, he did not receive the abbatial benediction till four years later. Godfrey ruled the monastery for thirty years, dying in 1154, a year after David I. had been laid to rest near the tombs of his parents and brothers. The church received consecration in 1150, by which time the great nave seems to have been completed. (*Scottish Benedictine Houses of the Past. By Michael Barrett, O.S.B., of Fort Augustus (1848- 1924).*)

Sibilla Queen of Alexander I, died 1120, was said to be buried in Dunfermline Abbey. *Print Regist. Dunf. pp. 3-5; Sibbald's Hist. Fife p. 377.*

ALEXANDER I, was interred at Dunfermline, the fifth son of Malcolm III he died at Stirling on April 26th 1124 in the 18th year of his reign, and about the 48th year of his age, and was interred before the High Altar of the Church of the Holy Trinity Dunfermline. According to Fordun, he was interred "near his father before the Great Altar." The Great Altar and the High Altar are identical. (*Fordun, v. 40*) (*Annas of Dunf. p. 38.*)

It may be noted that there is a blank in the history of the Church of the Holy Trinity, Dunfermline, from 1115 to Alexander's death in 1124. Such a blank can now only be filled up by conjecture.

From what is known of Alexander I., and his strong Romish proclivities - as strong as those which influenced his brother and successor, David I. - it may be presumed that at the time, or shortly after the time of the opening the Church of the Holy Trinity, Dunfermline - the most splendid church Scotland had yet seen - he had, besides the munificent gifts he had bestowed on it, resolved to raise it still higher in importance, viz., to the rank of an Abbey; but to carry out such a resolution, monastic buildings for the domestic accommodation of an abbot, monks, and their necessary attendants, would in the first place have to be erected. It may be presumed, therefore, that a considerable portion of the time between 1115, and the time of his somewhat sudden death in 1124, was employed in erecting the necessary buildings. His sudden death in the latter year prevented him from carrying out his pious wishes, and the duty of doing so fell on his brother, David I. It will be seen by the next entry in the *Annals*, that immediately after ascending the throne David, apparently without the least delay,

sent to Canterbury for his 13 monks, which fact implies that the monastic buildings erected for their accommodation by his brother and predecessor Alexander, were completed. There can be little or no doubt that it was Alexander I, who founded and finished the Monastery of Dunfermline, between the years 1115 and 1124, and not David I, as, has been hitherto asserted. (*Annals of Dunf. p. 39.*)

DUNFERMLINE MONASTERY was first founded as a Priory by Alexander I, who died in 1124, and, in 1124, it was erected into a Benedictine Monastery by David I, the "Sair Sanct for the Cross," who placed in it an abbot and twelve monks from Canterbury. By the close of the thirteenth century it had become the most magnificent Conventual establishment in Scotland. The monastic buildings were on a lower level than the church and to the south of the nave. The imposing ruins, shown in the drawing, form the south wall of the Refectory, and probably date from the fourteenth century. A part projecting between the buttresses in the east-most bay and supported by an ornamental arch, had a reading desk from which one of the monks read aloud at meals. The Pends, arching the street, connected the Monastery on the right with the King's Kitchen and Palace shown on the left. (Robert Somerville. *Dunfermline Sketches and Notes. Dunfermline, 1917.*) (*Annals of Dunf. p. 40.*)

DUNFERMLINE ABBEY AND MONASTERY OF THE ORDER OF ST. BENEDICT. - Shortly after his accession to the throne this year, David I, raised the Church of the Holy Trinity, at Dunfermline, to the rank and dignity of an Abbey and translated to it a colony of 13 Benedictine monks from Canterbury, in England - thus carrying out the pious wishes of his deceased brother and predecessor. Thus there were belonging to the Abbey in 1124, 13 Culdees and 13 Benedictine monks. (*Annals of Dunf. p.39.*)

Christ Church, Dunfermline, was founded by Margaret c. 1074 as a daughter-house of Christ Church, Canterbury, and the mother-church of the Christian faith in Britain. From Canterbury Archbishop Lanfranc sent monks for this historic adventure. The monks were few, the church was small, and the convent probably did not survive the anti-foreign national resistance of Donald Ban after the death of Malcolm and Margaret in 1093. The remains of an early church have been recovered beneath the nave of the great Romanesque church which superseded it, and they are of much importance. They represent two distinct but connected buildings operations each of unusual interest. To small pre-Conquest church, consisting of an oblong cell with a square western tower, there was added on the east a square choir with a rounded apse. The earlier church belongs to a tenth-eleventh century type of manorial or in this instance palace church, and was doubtless that in which Margaret was married; the addition with its characteristically Romanesque apse, may be attributed to Margaret and thus signals the introduction of the Romanesque style to Scotland.

The plan of the early church is indicated on the paving of the nave of the existing church which was begun in the reign of her son David I, c.1128 and which was dedicated in 1150. It is important to know what stage in the great twelfth-century church this dedication commemorates. We do not know. There would be two dedications; one for the completion of the eastern limbs, which would then be put to use; the other or the completion of the whole work, which might be some twenty years later if all went well. If 1150 is the date of the second dedication it includes the completed nave, if it is of the first dedication it throws the nave into the second half of the twelfth century. (*Scottish Abbeys by Stewart Cruden p.14.*)

DUNFERMLINE was once the Royal Capital of Scotland, the birthplace of kings, the playground of their youth, and is the *locus Sepulturæ regius* where they rest with their

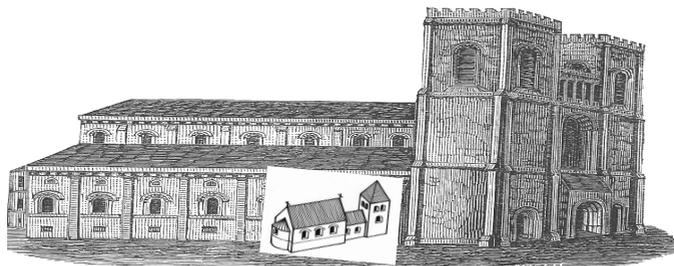
queens and their children. Within that proud monumental edifice, the Abbey, the Holy Trinity Church, there rest in repose nineteen Royal personages: eight kings, four queens, five princes and two princesses, in silent keeping beside the foremost and most valiant of Scottish nobility. (*Guide to Dunfermline by Mackie p. 15*) (*G.C. Meiklejohn Introduction*)

But still there were many stone buildings at the time of Malcolm Canmore and according to Boece, he did by the persuasion of Turgot, the Queen's confessor, and dedicate it to the Holy Trinity. Buchanan, too, 'says that he built it "at great expense; and Leslie, "magnificently" (*templum, in civitate Dunfermlin - gensi magnifice suis impensis extructum, sanctiss, Trinitati dicavit.*) Turgot relates, "that it was enriched with numerous ornaments, vessels of solid gold, and an inestimable crucifix, formed of gold, silver, and precious stones. But how much of the edifice Malcolm built, or of the original structure still remains, is uncertain. Additions were doubtless from time to time made to it, or portions of it replaced, particularly by Alexander I, who, according to Buchanan and Leslie, finished the abbey begun by his father, and greatly increased its revenues; as also by David I, Alexander III and James VI. (*Historical Account by Rev P Chalmers P.115.*)

The abbey of Dunfermline was of the Benedictine order, so that doubtless it could have boasted of some very learned inmates, had it not been for the wanton destruction of its records, as well as of its walls, at the era of the Reformation, when the Scotch people set to work for more vigorously than their southern brethren in destroying the nest of the clergy, so as to scare away their episcopal inmates, whether Catholic or Protestant. Its early history may be very briefly told. It was begun by Malcolm Canmore and finished by Alexander I, surnamed "the Fierce"; and it was held in high honour for several centuries as the burial place of a long line of Scottish kings. In all probability it was originally intended at least to include a hospital, as it is styled in early documents "hospitium mente infirmorum." This is rendered the more probable, as at first it was only a priory subject to a prior; but it was raised into an abbey by David I, who in 1124 brought to it thirteen monks from St Augustine's house at Canterbury, and it gradually grew in wealth and importance. (*The Abbey and Palace of Dunfermline, The Gentleman's Magazine p. 86.*)

There was a similar foundation at *Dunfermline*. Of this the following account has been given by a writer of great research: "The splendid Abbey of Dunfermline owed its inconsiderable foundation to Malcolm Canmore; its completion to Alexander I, and its reform to David I. The monastery of Dunfermline was dedicated, like the other Culdean establishments to the Holy Trinity. Here, the Culdees, with their Abbot, discharged their usual duties, during several reigns; and David I, who lived much with Henry I, of England, upon his accession, introduced, among the Celtic Culdees, thirteen English monks from Canterbury." 'Spotiswood mentions that this place "was formerly governed by a prior: for Eadmerus, speaking of the messengers thus were sent by - King Alexander I, in the year 1120, to Radulph Archbishop of Canterbury, for procuring Eadmer to be bishop of St Andrews, says, *Horum unus quidem monachus, et Prior ecclesiae Dunfermlinae, Petrus nomine.*" He conjectures that "it was then an hospital;" especially as it is designed, in some old manuscripts, *Monasterium de monte infirmorum*. "But it is evident that this is merely a monkish play upon the name of the place; like *Mons rosarum* for Montrose, properly *Munross*. As Gaelic *Dun* denotes a hill, and *fiar* crooked; it might afford a tolerable foundation for monkish ingenuity. The fact seems to be, that it continued as a priory, till the time of David, who, A. 1124, raised it to the dignity of an Abbey. (*Culdees by J. Jamieson London 1811 p.165.*)

When thus the Church founded by Malcolm III, in the year 1072 and finished in 1115, it would appear from a north-west point, as shown in the following print, copied from a drawing made by the author in 1827. (*Annals of Dunf. p.31.*)



*Inside, this shows the Church build by Malcolm for Margaret of Holy Trinity  
Completed by Alexander I. Church of the Holy Trinity. (Priory)  
Added to and enlarged by David I into an Abbey.*

The old fabric, now called the "Auld Kirk," is original Church of the Holy Trinity, built between A.D. 1072 and 1115. (*Annals of Dunf. p. 32.*)

It may be noted that there is a blank in the history of the Church of the Holy Trinity, Dunfermline, from 1115 to Alexander's death in 1124. Such a blank can now only be filled up by conjecture.

From what is known of Alexander I, and his strong Romish proclivities - as strong as those which influenced his brother and successor, David I. - it may be presumed that at the time, or shortly after the time of the opening the Church of the Holy Trinity, Dunfermline - the most splendid church Scotland had yet seen - he had, besides the munificent gifts he had bestowed on it, resolved to raise it still higher in importance, viz., to the rank of an Abbey; but to carry out such a resolution, monastic buildings for the domestic accommodation of an abbot, monks, and their necessary attendants, would in the first place have to be erected. It may be presumed, therefore, that a considerable portion of the time between 1115, and the time of his somewhat sudden death in 1124, was employed in erecting the necessary buildings. His sudden death in the latter year prevented him from carrying out his pious wishes, and the duty of doing so fell on his brother, David I. It will be seen by the next entry in the *Annals*, that immediately after ascending the throne David, apparently without the least delay, sent to Canterbury for his 13 monks, which fact implies that the monastic buildings erected for their accommodation by his brother and predecessor Alexander, were completed. There can be little or no doubt that it was Alexander I, who founded and finished the Monastery of Dunfermline, between the years 1115 and 1124, and not David I, as, has been hitherto asserted. (*Annals of Dunf. p. 39.*)

By 1124 DUNFERMLINE MONASTERY was first founded as a Priory by Alexander I, who died in 1124, and, in 1124, it was erected into a Benedictine Monastery by David I, the "Sair Sanct for the Cross," who placed in it an abbot and twelve monks from Canterbury. By the close of the thirteenth century it had become the most magnificent Conventual establishment in Scotland. The monastic buildings were on a lower level than the church and to the south of the nave. The imposing ruins, shown in the drawing, form the south wall of the Refectory, and probably date from the fourteenth century. A part projecting between the buttresses in the east-most

bay and supported by an ornamental arch, had a reading desk from which one of the monks read aloud at meals. The Pends, arching the street, connected the Monastery on the right with the King's Kitchen and Palace shown on the left. (*Robert Somerville Dunfermline Sketches and Notes. Dunfermline, 1917.*)

**DUNFERMLINE ABBEY AND MONASTRY OF THE ORDER OF ST. BENEDICT.** - Shortly after his accession to the throne this year, David I, raised the Church of the Holy Trinity, at Dunfermline, to the rank and dignity of an Abbey and translated to it a colony of 13 Benedictine monks from Canterbury, in England - thus carrying out the pious wishes of his deceased brother and predecessor. Thus there were belonging to the Abbey in 1124, 13 Culdees and 13 Benedictine monks. (*Annals of Dunf. p. 39.*)

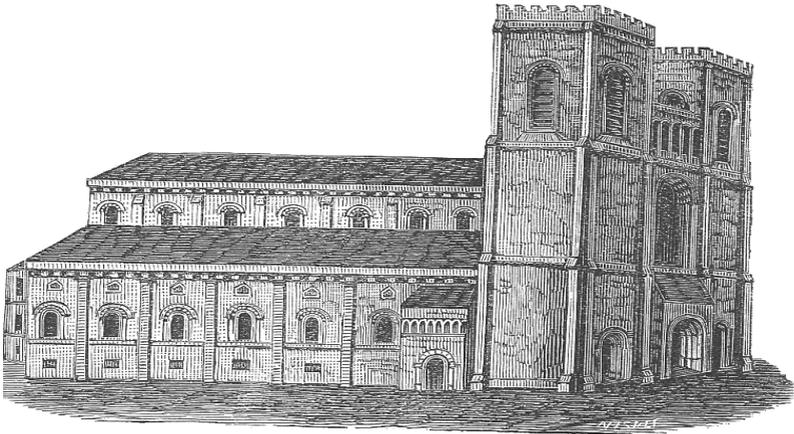
**DAVID I**, the youngest son, of Malcolm, ascended the throne in 1124. He was distinguished for the affability of his temper, the mildness of his government, but especially for his munificent donations to the Church. He founded and richly endowed several abbeys and bishoprics, and raised the Priory at Dunfermline to the rank of an Abbey. He lamented the depredations committed by his soldiers on the places of worship in England, and in satisfaction of such injuries, bestowed a piece of plate on every church which had thereby suffered. In consequence of his extraordinary liberality to the ecclesiastical order, James I, King of Scotland, when at Dunfermline, and having the stately monument and shrine of his ancestor David I, named Saint David, pointed out to him as one of the benefactors to the ecclesiastics and church here, quaintly, but not very justly termed him, "ane sair sanct to the croun." It is related that he was found dead in the attitude of devotion. Buchanan admits him to have been a *good king*. (lib. viii.) He died at Carlisle, 24th May 1153, in the 20th year of his reign and, "his body was brought from Carlisle to Dunfermline, and interred before the great altar, in the pavement of the middle choir in the noble monastery which he himself had reared and enriched with many possessions." Fordun, vii.7. (*Chal. Hist. Dunf. Vol. I p. 135.*)

The monastery of Dunfermline is generally thought to have been only a Priory till the reign of David I, and to have been raised by him to the rank of an Abbey, on the occasion of his bringing thirteen monks from Canterbury; which on the supposition of the previous occupants being Culdees, was intended to reconcile them to the new order of things. The foundation for this opinion is the occurrences of one Peter, monk and prior of Dunfermline, among the messengers sent by King Alexander I, in 1120, to Randolph, archbishop of Canterbury, on order to congratulate him on his safe return from Rome, and beg of him Eadmer, a monk of Canterbury, to be bishop of St Andrews. "Horum unus quidem monachus, et prior ecclesie Dunfermline Petrus nomine." From King David's time, the house was governed by an abbot, prior, and sub-prior. (*Hist. & Stat. Acc. of Dunf. by Rev P. Chalmers. p. 176.*)

**KING DAVID I.** In 1124, remodeled the original foundation, placing in it a Benedictine Abbot and twelve monks from Canterbury. By him, too, the fabric was completed or restored. Under him, in 1150, it was dedicated. Before its High Altar, three years later he was buried. "He was a glorious king," says Fordun, "fed and clad with everyday thrift; and for holiness, integrity, and disciplined behaviour on a level with the best votaries of the monastic life. His life, ever to be wondered at, was followed by a precious death"; so tranquil that "*he seemed not to have died,*" so devout, that his hands were found clasped for prayer, and raised, as if in that prayer he had breathed forth his soul to heaven.

The splendid Abbey of Dunfermlin owed its inconsiderable foundation to Malcolm Ceamore; its completion to Alexander I, and its reform to David I. The monastery of Dunfermlin was dedicated, like the other Culdean establishments to the Holy Trinity. Here, the Culdees, with their Abbot, discharged their usual duties, during several reigns; and David I, who lived much with Henry I, of England, upon his accession, introduced, among the Celtic Culdees, thirteen English monks from Canterbury. (*Ancient Culdees by J. Jamieson London 1811 p.165.*)

When thus the Church founded by Malcolm III, in the year 1072 and finished in 1115, it would appear from a north-west point, as shown in the following print, copied from a drawing made by the author in 1827. (*Annals of Dunf. p. 32.*)

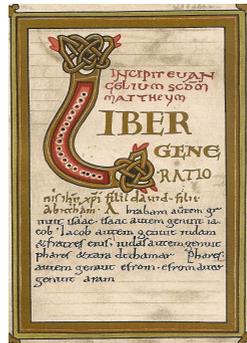


*Church of the Holy Trinity. Completed by Alexander I, to a Priory in 1124.  
"The splendid abbey of Dunfermline owed its inconsiderable foundations to Malcolm Canmore;  
its completion to Alexander; and its remodel and its reform into an Abbey by David I."*

INNOVATION OF ROMAN CATHOLIC MONASTIC ORDERS. Roman Catholic monastic orders in King David I's reign brought about the Romanisation of the Church of Scotland. Roman monks had been brought from England and France by St Margaret, for we recall the monk who was confessor to her. King Edgar had re-established Coldingham monastery, and King Alexander I, had founded monastic foundations at Scone, Inchcolm, and Loch Tay. In David's I reign, however, the monastic movement was supreme. Monks were brought from France to Selkirk and Jedburgh. Richly endowed, beautifully constructed monasteries such as Kelso, Melrose, Jedburgh, Holyrood, Newbattle, Dunfermline, Cambuskenneth, and Kinloss were David's witness. The Knights Templars were granted Temple in Midlothian, and at Torphichen we find the Knights Hospitalers. A Cistercian convent was established for nuns at Berwick-on-Tweed; those nunneries attached were; Gullane, in Lothian, Strafontaine in Lammermoor, and Elbottle in Haddington. The abbeys of Kilwinning and magnificent Dryburgh were founded by Hugh de Morville during David I's reign. The abbeys of Souleseat and Dundrennan were founded by Fergus of Galloway, who also re-established the Bishopric of Whithorn (Candida Casa). (*History of the Celtic Church by Rev James A. Hanna.p.66.*)

It would appear that it was not until about the year 1150 that the Romish worshippers in the Abbey superseded the original service; and thus after becoming masters of the situation the Abbot and monks would, by an imposing ceremony, according to the rites of Romish worshippers *consecrate the fabric* of the Church, and also consecrate the dedication. The long stone, placed near the arch of the north-west Norman door of the Church (within the porch) by the late Rev. D Chalmers, should have had "*consecrata*" instead of "*dedicata*" thus .....(*Annals of Dunf p.51; Chal. Hist. Dunf. Vol ii pp.162-166; vide Appendix E.*)

A beautifully written and illuminated copy (in M.S.) of Jerome's Latin Bible was used in the Abbey service, at Dunfermline, from its foundation in 1124 till its destruction in 1560. Some have thought that this Dunfermline copy is as old as the days of Malcolm III and St Margaret; but we are rather inclined to think that it was brought from Canterbury, this year by Gaufrid, the Abbot. This Bible is still in existence, and in good preservation in the Advocates' Library, (now in National Library of Scotland) where it is shown as one of its choicest literary treasures. It is written on vellum, is quite entire, legible and clean, except at some parts where it is a little soiled with grease spots, which appear to have been caused by the frequent anointing with the Holy Oil. The leaves re-ornamented with a great variety of figures, such as scriptural and historical subjects, and there are several seemingly out of place, as they are singularly grotesque. It is not in the original binding; it was re-bound about 40 years ago (in 1878) in a very elegant and expensive way. This Bible was used in the Abbey service at Dunfermline from about this period, 1124, down to the Reformation in 1560, when it was taken by Abbot Dury, the last Abbot, to France, along with other sacred relics. Afterwards it came into the possession of the celebrated Mons. Foucault, as appears from his arms on it. At his sale it was bought by a Scotch gentleman, and brought back to his country and deposited as a gift in the Advocates' Library, Edinburgh. (*John Fernie. A history of the town and parish of Dunfermline, Dunfermline, 1815, p. 89; Andrew Mercer. The history of Dunfermline, from the earliest records, down to the present time. Dunfermline, 1828. Peter Chalmers. Historical and statistical account of Dunfermline. 2 volumes Edinburgh, 1844-59, volume I, p. 156.*)



THE NEW LARGE EASTERN CHURCH OR CHOIR, begun circa, 1126, appears to have been completed this year - a structure "perhaps unequalled in Scotland; but the great expenses attending its erection during the past ten years had a very much impoverished the Abbey. The Abbot applied to the Pope for relief, soliciting the patronage and presentation to vacant churches. (*Annals of Dunf. p. 69.*)

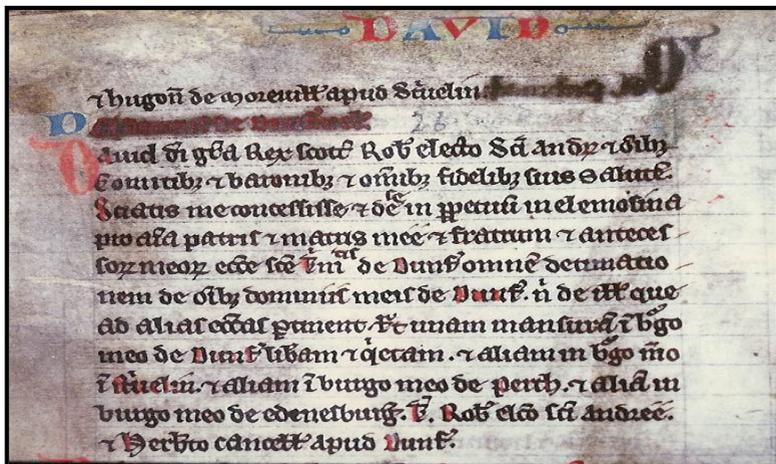
1128 - It was in a church of the ninth or tenth century that Queen Margaret and Malcolm Canmore were married - a church small and primitive like those of Ireland in that era. They consisted of a simple oblong chamber with a single door and one small window. The walls were often built without mortar, and the wall apertures were finished with undressed stone. They might be either thatched or barrel-vaulted. "Until the Romanesque influence is felt, not a trace of any kind of ornament is to be found on these churches. Latterly a few details resembling Norman work are introduced."

We can still picture the church as St. Margaret left it. The great square tower she added rising on its west front; the larger building, probably floored with tiles, adjoined to the east, terminating in a semicircular apse. She kept to the Celtic predilection for dedicating the high altar to the Blessed Trinity, while the two side altars usual in the early church were here consecrated, that at the south-east angle to Our Blessed Lady. In front of the altar of the Holy Rood where S. Margaret's body was first laid, Dr Macgregor Chalmers found that the mortar bed for the pavement had been cut. Where Malcolm's bones were laid in a tomb on the north side, probably in front of the altar of Our Lady, there was no sign of the pavement having been disturbed.

When in 1128 King David began his work and built the choir, tower, and transepts to the east, he had doubtless before him the whole scheme he intended to carry out; but it was 1140 before he cleared away the early church and erected there the Nave that is the glory of modern Dunfermline. (*The History of Fife by James Wilkie pp.159-160.*)

Translation of Confirmation Charter of King David I, 1130 to Dunfermline Abbey-  
No. 2. (*See Print, Regist, Dunf, pp. 5-7; & Annals of Dunf. p.46.*)

### CHARTER BY DAVID I



King David addressing Robert Bishop (elect) of St. Andrews and his earls, barons, and liegemen, informs them that he has given for ever in alms to the church of the Holy Trinity at Dunfermline the tithe of all his demesne lands of Dunfermline except of those which belong to other churches, and also a house (mansura) in the burgh of Dunfermline, another in Stirling, another in Perth, and another in Edinburgh.

(*Registrum de Dunfermline, dated circa 1126-27*) (*See Print, Regist, Dunf, pp. 5-7; & Annals of Dunf. p.46.*)

1142 BOND MEN, OR CUMBERLACHI. - David I, about this period bequeathed to Dunfermline Abbey, his *servi - Ragewin, Gillepatric, and Ulchell* - "for ever to the Church of the Holy Trinity, as my own men." (*Print. Regist de Dunf. p. 13, No. 19; Dal Mon. Antiq p. 41*) (*Annals of Dunf. p.50*)

ROYAL, GIFT OF GOLD TO THE ABBEY, about this period 1144, David I, bequeaths, by charter-right, to the Abbey the tenth of all his gold obtained in Fife and Forthriff. (*Title of Charter, or Writ, "De Decima Auri."*) (*Annals of Dunf. p.50.*)

By 1150 Queen Margaret's Church replaced by the monastic church, of which the Nave is the finest surviving example of Scoto-Norman monastic architecture. (*A Guide to Dunf. Abbey 1987 p. 25.*)

CONSECRATION CROSS. A Consecration Cross, believed to date to 1150, is still discernable on the pilaster which supports the vaulting opposite the 5th pillar from the west in the north aisle- about seven feet from the floor, facing inward, it is a Greek cross with enlarged ends, measuring 7½ inches by 8, and was said to have been inlaid with gold and embellished with jewels in medieval times. (*A Guide to Dunf. Abbey 1987 p. 9.*)



ABBEY SEALS 1151 -The following engraving represents the obverse side of what has hitherto been taken for the oldest Abbey Seal taken from a much defaced impression, in brown wax attached to a deed, by the Abbot of Dunfermline, in the archives of Durham Cathedral. There is evidence to show that this Abbot R. was Abbot Robert de Berwick, who was in office from 1198 till 1202, and therefore the age of the seal has been assigned to this period; but the fact of its being found attached to a deed of this period does not infer that it had no previous existence. After the Abbey became thoroughly Romanized, *circa* 1150, a seal would be a necessary instrument for giving legality to deeds, writs. and other documents. We are inclined therefore to place the origin of this seal under date of 1151, as most likely year it was made and granted. On this, the most ancient seal of the Abbey, there is a representation of a Baptismal Font, enclosed within a Norman-arched canopy with side columns and round the circumference is the legend, "SIGILLVM SANCTE TRINITATIS" - i.e. "Seal of the Holy Trinity." (*Annals of Dunf. p. 52.*)



1153 David I. INTERNED AT DUNFERMLINE - the sixth and youngest son of Malcolm III and Margaret his consort, died in the Castle of Carlisle, on 27th May, in the 30th year of his reign, and about the 76th year of his age, and "was buried at *Dunfermline honourably on the day of St Mark the Evangelist, near his father (Malcolm) before the Great Altar* - (Fordun v. 4) - "in the pavement of the middle choir." ( *Fordun viii.* : David was "found dead in a, posture of devotion." etc. (*Annals of Dunf. p. 53.*)

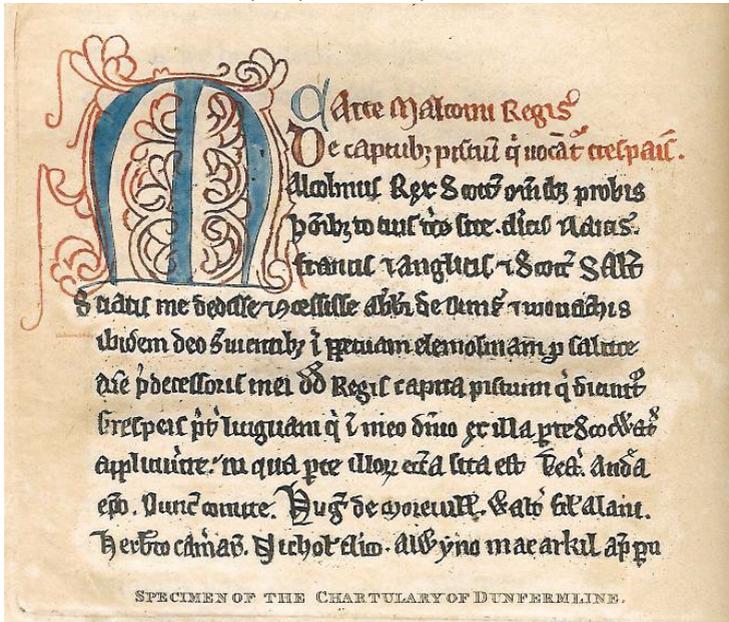
David I. He was buried, 1153, in state in the pavement before the high altar of the church of the Holy Trinity at Dunfermline, which, first founded by his father and mother, had been added to in property and buildings by his brother Alexander while he himself also had loaded and endowed it with more ample gifts and honours; and he was laid there, at a good old age, beside his parents and brother's. (*John of Fordun's Chronicle - Chap. XXXIV. by W. F. Skene.*)

1153 CONFIRMATION CHARTER OF MALCOLM IV - CARTA NO. 35; "*Confirmacio Malcolmi Regis*," This is the first of Malcolm IV's charters to the Abbey of Dunfermline. He granted fifteen charters to the Abbey. This one is a Confirmation Charter, granted shortly after he ascended the throne. It occupies three-and-a half quarto pages of "*Registrum de Dunfermlyn*," and like the other Confirmation Charters, confirms the gifts of his predecessors, &c., as also those bequeath by himself. (*Print. Regist. de Dunf. pp. 19-22: Annals of Dunf. p.54.*)

Masterton or Maistertoun, from the Anglo-Saxon Maester-tun, signifying, the inhabitants of the master. This place was granted by Malcolm IV to the monks of Dunfermline, under the name of Ledmacduuegil. Ailric ('Magister Ailricus cementarius') was granted at Dunfermline lands of Ledmacduuegil, later known as Masterton, in Fife, in about 1153. (*Printed Dunf. Chart p.23: P. Chalmers vol. i. p. 482.*)

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1158 MALCOLM IV., in a short charter of this date, "claims the protection of the Abbey of Dunfermline, where the body of grandfather, King David, rests in God." (*Print Regis. Dunf. p. 25; Dal Mon. An. p. 51 - Printed at Edinburgh: Annals of Dunf. p.55.*)



Malcolmus, Rex Scottorum omnibus probis hominibus tocius terre sue, Malcol King of the Scots, to all good men of his whole land, clerics et laicis, Francis, et Anglicis, et Scottis, salutem. Sciatis me dedisse et clerical and lay, French and English and Scottish, greetings. Know ye that I have given concessisse Abbti de Dunfermelyn, et monachis ibidem Deo servientibus, in and granted to the abbot of Dunfermline, and the monks there serving God, in perpetuam elemosinam pro salute anime predecessoris mei David Regis, capita perpetual alms for the salvation of the soul of my predecessor, King David, the heads piscium qui dicuntur *crespeis*, preter linguam, qui in meo dominio ex illa parte of the fishes which are called *cespeis*, except the tongues, which may be stranded in Scotwater applicuerint, in qua parte illorum ecclesia sita est. Testibus Andrea My lordship on that part of Scotwater situated within the bounds of their church. Episcopo, Duncano Comite, Hugone de Morevill, Waltero filio Alani, Herberto The Chamberlain, Nicholao Clerico, Alwyno MacArkil, apud Pert. (Sir John Graham Dalyell (1776-185: A tract, chiefly relative to monastic antiquities. Edinburgh, 1809.)

**1165 MALCOLM IV INTERRED AT DUNFERMLINE.** - He died at Jedburgh, December 9th 1165, in the 24th year of his age and the 12th of his reign. He was brought with the highest honour, by the most distinguished persons of ranks in the kingdom, to Dunfermline, and interred in the middle pavement of the Abbey, to the right of his grandfather, King David, before the High Altar, the royal burial place. (Fordun viii. ii; Hailes; Annals of Scotland vol. i. p. 109; Annals of Dunf. p.58.)

1166 CONFIRMATION CHARTER OF KING WILLIAM. - Shortly after his ascension to the throne this year, King William granted a Confirmation Charter to the Abbey, confirming the gifts and privileges bestowed by his predecessors, and his own. The charter is entitled "*Confirmacio Willmi Regis*," and occupies pp. 28, 29, 30, of the printed Registrum de Dunf. (*Annals of Dunf. p.60.*)

1174 ROYAL DONATION OF A BONDMAN AND HIS CHILDREN TO THE ABBEY OF DUNFERMLINE. - King William, by a Charter titled "*De Servis*," bequeaths for ever, as a free eleemosynary gift to the Abbey, *Gillandrean Mc Suthen* and his children. (*Print. Regist. Dunf. p. 36, No. 64; Dal. Mon. Ant. pp. 40, 41.: Annals of Dunf. p. 60.*)

**KING WILLIAM** in a Charter of 1179 declares that xxiii. s. iiii. d. was the sum that the monks of Dunfermline were wont to draw from his lands of Fitkill. In the year 1180, AD, the first year after the consecration of Master John at Edinburgh, the thought was sent from above (as we believe) into the minds of the brethren of the church of Dunfermline that they should move the tomb of St Margaret the queen from the place which it was situated. And since the place of her last repose had been prepared (as it seemed to them) in a less than suitable way, they should raise it up and employ more elegant craftsmanship. To increase devotion to her they had already employed an artist called Ralph, a man of great reputation and most renowned as a creator of carvings..... (*Print. Regist. Dunf. p.35: Annals of Dunf. p.610.*)

The masons meanwhile applied themselves in constructing a stone table on which it was to be raised up, so that the reliquary placed above might make a more beautiful sight to onlookers.....(*Miracles of St Margaret by Robert Bartlett p. 93.*) ...as she walked so weakly, into the well which is near the tomb and is called St Margaret's fountain. .... (*Miracles of St Margaret by Robert Bartlett p. 79.*)

**THE HOLY WELL** and Aumbry, in the south aisle, near the second pillar from the west, a well with a circular stone cap has been set into the floor. The well probably dates back to CULDEE days and its masonry to the 13th Century. On the wall of the aisle close by is a recess known as the aumbry. In Pre-Reformation days this held a cupboard for church vessels. (*A Guide to Dunf. Abbey. 1987 p. 8.*)

The south (or rood) aisle is a marvel of twelfth century work. On the floor will be seen a circular stone covering an old well. Opposite the well is an aumbry. (The place where the arms, plate, vessels, and everything belonging to house-keeping were kept.) (*A Brief Guide to Dunfermline Abbey. Compiled by Norman M. Johnson.c.1935 Dunfermline.*)

1185 - **KING WILLIAM** and his DUNFERMLINE WORKMEN. - A Charter or Writ of King William about this date notifies; "When I repaired my castles in Ross, *the men belonging to the Abbot and Monks of Dunfermline* assisted, of their own goodwill, at my request along with other honest men of mine; but it is my command that, having done this at my instance, it shall not be construed into any precedent. (*Print. Regist. Dunf. p. 32, No. 54.: Annals of Dunf. p.62.*)

1190 - **LIGHTING THE CHURCH OF DUNFERMLINE** - Archibald, Abbot of Dunfermline, about this period received an undated Charter from King William in his favour granting the right to receive annually from the burgh of Haddington, "the sum of 3 merks - one half at Feast of St Martin, the other half at the Feast of the Pentecost - *for lighting the Church of Dunfermline.*" (*Print. Regist. de Dunf. p. 31: Chal. Hist. Dunf. vol. I p. 181: Annals of Dunf. p.63.*)

The 13th century opens on Dunfermline with Robert as Abbot (but with murmurs of discontent). Lambinus as Prior; and connected with the Abbey there are 26 monks and 12 officials. An enlargement of the Abbey is under consideration. King William and his consort, Queen Ermingarde, and the royal children, occasionally reside in the Tower. (*Annals of Dunf. p.47.*)

### **CHURCH OF THE HOLY TRINITY -1093 - 1124- ABBEY CHURCH - 1124**

1. *Original Church was a Culdee Church at Dunfermline.*
2. *Malcolm's church for Margaret, they both died in 1093 and interred in Priory.*
3. *Edgar left the third church unfinished. Edgar died 1107 interred in Priory.*
4. *Alexander I, finished the third church, and brought his Father's body back from Alnwick where he was killed in 1093, to Dunfermline in 1115, suggested the Priory was then finished and opened for worship. Alexander died 1124 and was interred in the Priory.*
5. *The Holy Trinity. Continued a Priory until the reign of David I, about sixty years.*
6. *The splendid Abbey of Dunfermline owed its inconsiderable foundation to Malcolm Ceamore; its completion to Alexander I and its reform to David I.*
7. *David I, was king from 1124-1153 when he died he was buried next to his Father.*
8. *King William did some improvements, William died 1214.*

1201. The 13th century opens on Dunfermline with Robert as Abbot (but with murmurs of discontent). Lambinus as Prior; and connected with the Abbey there are 26 monks and 12 officials. An enlargement of the Abbey is under consideration. King William and his consort, Queen Ermingarde, and the royal children, occasionally reside in the Tower. (*Annals of Dunf. p.47.*)

POPE INNOCENT III, between the years 1206 and 1216, granted eleven Bulls or Writs to Dunfermline Abbey. (*vide printed Regist. Dunf. pp. 161-166.: Annals of Dunf. 67.*)

ALEXANDER II Forty-three years elapsed between 1072 and 1115; but it was about one hundred years more before King Alexander II, (1214-1249) took in hand the addition of the choir with transepts and the Lady Chapel to the building. Then the church assumed the form of a cross, 275 feet long outside and with a breadth of 130 feet outside at the transpents. At the junction of the old and new parts on the north side, was built a tall lantern tower, so called either from the number of its windows or the lights seen there that cast a cheering radiance over the little town nestling not far from the Abbey walls, and gladdened the hearts of the many weary-footed pilgrims that, in the years that followed found their way to Dunfermline for purposes of piety or patriotism, or of merchandise in the sale and purchase of their varied wares on the season set apart for the great fair of the town. (*Dunf. Abbey by John Marshall p. 14.*)

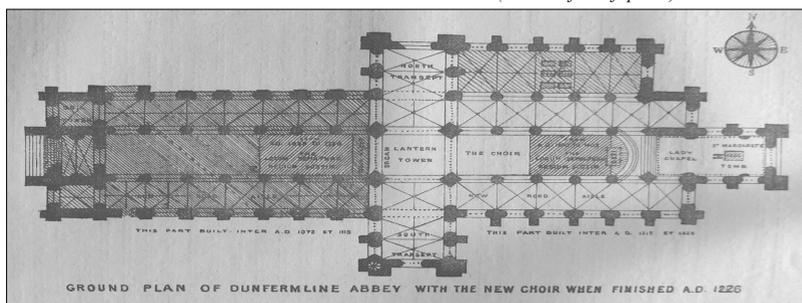
THE NEW LARGE EASTERN CHURCH OR CHOIR, begun circa, 1216, appears to have been completed this year 1226 - a structure "perhaps unequalled in Scotland; but the great expenses attending its erection during the past ten years had a very much impoverished the Abbey. The Abbot applied to the Pope for relief, soliciting the patronage and presentation to vacant churches. (*Annals of Dunf. p. 69.*)

Genealogies of Bondmen, (Slaves) by John Graham Dalyell Esq. Tells us during the reign of King William I, who died in 1214 and Alexander II. In the year 1216. - Pope Innocent III between the years 1206 and 1216 granted eleven Bulls or Writs to Dunfermline Abbey. The Eastern Extension of Dunfermline Abbey commenced about this period, it was completed in 1226. In 1249, The New Choir was not to be

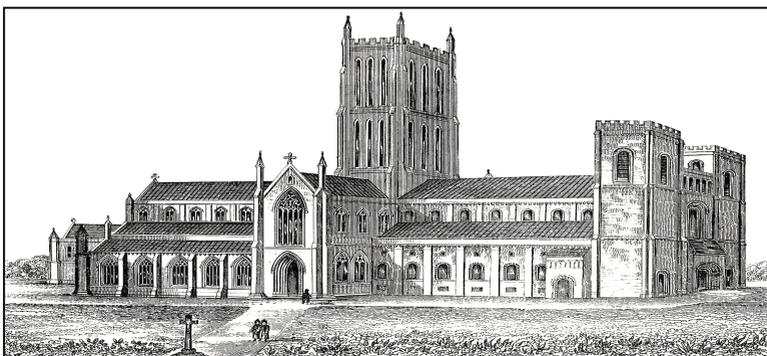
Consecrated as it was an extension of the old walls already Consecrated. Alexander II, died in 1249 at the time of Margaret being made a Saint along with King Malcolm III and just before the Translation of Margaret and Malcolm III, in 1250. Alexander II, his son Alexander III aged eight was present with his mother.

THE EXTENSION OF DUNFERMLINE ABBEY 1216 commenced about this period. The Abbey, or rather Church founded by Malcolm and Margaret about the year A.D. 1072, had long previous to 1216 been found unsuitable for the "pomp and parade of Roman worship." It was resolved that the Abbey should at once be extended, and a new building united to the walls of the original Abbey on the east that it should be a great Cross Church, with transepts, choir, lantern tower, presbytery, lady chapel, chapter-house, and other necessary offices. According to this resolution the extension of the Abbey was begun, and it would appear, a slight extension of Monastery on the south, for a contemplated increase in the number of monks for 30 to 50, and also for suitable accommodation for receiving strangers, visitors, &c. The ground-plan on next page is from a large one, done in 1790, by the late Rev. Mr Syme. (*Annals of Dunf* p.67.)

**GROUND PLAN OF DUNFERMLINE ABBEY WITH THE NEW CHOIR  
WHEN FINISHED A.D. 1226** (*Annals of Dunf. p. 68.*)



- |   |                           |
|---|---------------------------|
| 1. St Margaret's Tomb 1250                                  | 2. Lady Chapel            |
| 3. 1250 A.D. 1240 to 1403 The Locum Sepulture Regium Scotia | 5. Lantern Tower          |
| 4. The Choir  | 7. From A.D. 1093 to 1250 |
| 6. Organ  |                           |



It may be noted that historians and others have too frequently treated the names "Abbey" and "Monastery" as if both names referred to one object, as if they were interchangeable. They are not so. "Abbey", is the *holy place*, the place wherein the rites and the forms of worship were conducted; and "Monastery" is the *place* wherein the monks who conduct the worship reside - where they take their meals, sleep and perform any secular duties. (*Annals of Dunf. p. 67.*)

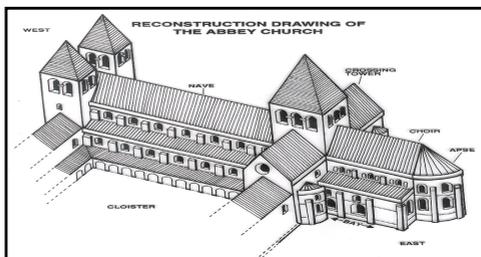
THE NEW LARGE EASTERN CHURCH OR CHOIR 1226, begun circa, 1216, appears to have been completed this year - a structure "perhaps unequalled in Scotland; but the great expenses attending its erection during the past ten years had a very much impoverished the Abbey. The Abbot applied to the Pope for relief, soliciting the patronage and presentation to vacant churches. (*Annals of Dunf. p. 69.*)

Bull of Honorius III regarding the foregoing, refers to the augmentation of the Monastery and the noble structure of the extended fabric, &. This allusion shows that the "noble structure" had just then been completed, viz., 1226, for this Bull or Writ is dated in the tenth year of his pontificate. This Pope in his Bull goes on to say, in order sufficiently to sustain the honour and the hospitality of the Abbey, he conceded and confirmed to the Abbot &., the vicarages of the Churches of Hailles and Kinglassie, &; dated at "Reat, 1 January, Pontif. anno x" - that is, A.D. 1226. (*Print. Regist. Dunf. p. 167, No. 257; see also Regist. de Dunf. No. 130; and An. of Dunf. dated 1231.*)

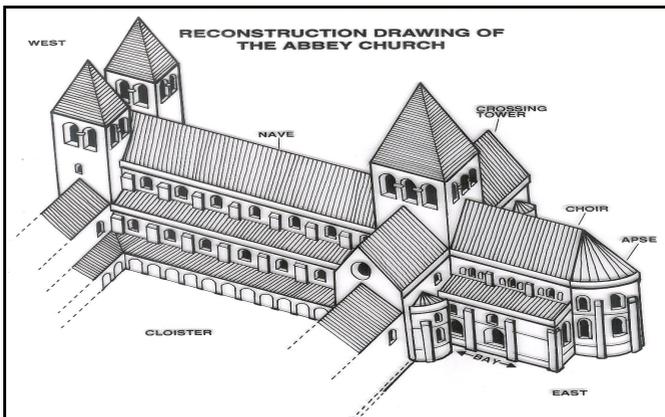
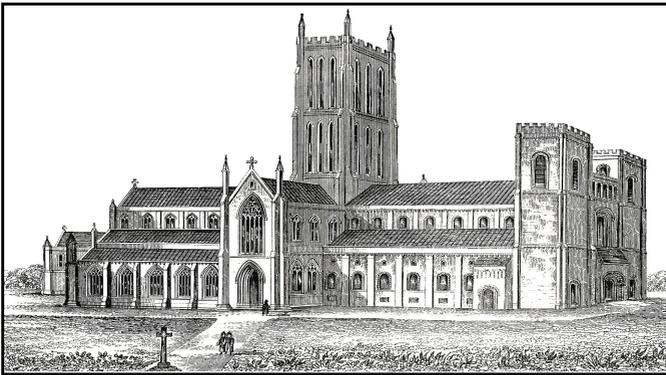
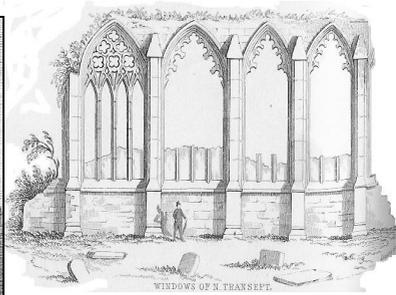
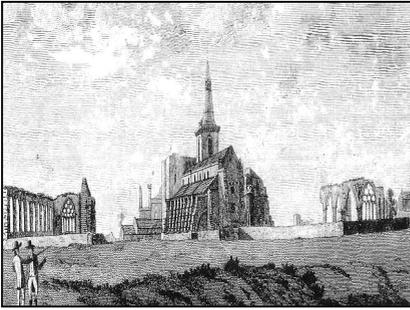
A letter of Pope Honorius III, dated 1226, speaks of the "more noble buildings" which it has been found advisable to erect, and in consideration of the great outlay incurred thereby, and he increased expenses of a larger community and more frequent guests, grants the revenues of certain churches which had been offered as a donation to the abbey. (*Registrum p.167.*) A few years later, Gregory IX granted the patronage of certain other churches in the diocese of Dunkeld; the monks, according to the Abbot's statement, having increased from thirty to fifty, and the revenues being insufficient to sustain them fittingly, as well as defray building charges. (*Registrum p. 167.*)

Pope Honorius III between the years 1225 and 1227, granted four Bulls, or Writs, to Dunfermline Abbey. (*Print Regist. Dunf. pp. 166-168.*)

View of Dunfermline with the New Choir - There are of course, no views extant of Dunfermline Abbey at so early a period - nor, indeed, are there any for some hundreds of years after this period; but still, from the old prints and sketches in the writer's possession, some showing a portion of the north wall of the new choir of 1228, the fragment of the lantern tower as it stood in 1705, which along with the known architecture of the north wall of the "Auld Kirk" (the original Abbey), a pretty correct idea can be formed of the "noble structure" when it stood completed in 1226. (*Annals of Dunf. p.69.*)



*An artist's impression of the Great Abbey of Dunfermline in the time of Alexander III.*



*An artist's impression of the Great Abbey of Dunfermline in the time of Alexander III.*

**CAPITULAR SEAL OF THE ABBEY.** The age of this fine Seal has not been ascertained; probably it may date from the year 1226, when “the Abbey was enlarged by noble structures.” It would appear that a chapter-house was then erected, and it

may be presumed therefore, that a special chapter-seal was then made for "chapter business."

The Seal is a *matrix one* of brass, and is 2¾ inches in diameter (same size as in the preceding engraving, which is a correct representation of the obverse side of the seal.) (*Annals of Dunf. p. 70.*)



CHARTULARY OF DUNFERMLINE, 1230 now called the "Register of Dunfermline, appears to have been begun as early as this period...First Charter by David i., 1128. (*Annals Dunf. p.73.*)

THE ABBEY ENLARGED 1231 by a "Noble structure," and the number of Monks increased from 30 to 50 - Under date of 1226, notice is taken of the enlargement of Dunfermline Abbey by this erection of a more noble building, viz, the Choir. This year 1231, the newly erected noble structure is again noticed, along with an increase of 20 monks. The following is a free translation of the Charter of 1231 referring to the new Choir and increase of monks. This Charter is titled "*Confirmacio Gilberti Dunkeld Epi de Ecclia de Molin*": - (*Annals of Dunf. p.73.*)

"My beloved son, the Abbot and Convent of Dunfermline have made known to me that, in the aforesaid Monastery which they have anew enlarged, not without great expense and debt, with a fabric of a nobler structure specially for the improvement of the worship of God; and they have increased the number of servitors (monks), so that when there used to be thirty, fifty monks are now kept, their own means not sufficing for support of these, and for the reception of strangers, poor people and guests, they often undergo the burden of debts; whence they have made humble supplication, because in certain churches of your diocese they hold the right of patronage, in order that the worship of God may not perish altogether in the said Monastery from want of necessaries, for hospitality be diminished, that we should assign to their special use a certain part of the foresaid churches for this purpose. Wherefore, &c., - Given at the Lateran, July 6th, in year of our Pontificate" (1231). (*Annals of Dunf. p. 73.*)

DUNFERMLINE ABBEY NAVE EARLY HISTORY. The original monks that were placed in Dunfermline Priory, were Culdees, and probably thirteen in number. Like all the other Culdee monasteries, it was dedicated to the Holy Trinity. It continued a Priory until the reign of David I, about sixty years. (*'Ancient Culdees' by John Jamieson p.1.*)

First impression of Church of the Holy Trinity completed with eastern extension. The Choir of monastic church extended and Queen Margaret's Shrine erected for 1250. (*A Guide to Dunf. Abbey 1987 p. 25.*)

The Choir of monastic church extended in 1240 and Queen Margaret's Shrine erected.  
(*A Guide to Dunf. Abbey 1987 p. 25.*)

ROYAL ABBEY "And Kings shall be thy nursing fathers and their Queens thy nursing Mothers." - Isaiah XLIX, 23.

The Abbey Church of Dunfermline had Kings, and their Queens, and their founders and its benefactors. It was, emphatically, what Pope Innocent the Fourth pronounced it, "your Royal Abbey." (*A Royal Abbey, being a Sermon by, The Rev. James Cooper. D.D. p.4.*)

THE NEW CHOIR in 1249 was not to be consecrated. It would appear that the Abbot and Monks of Dunfermline had even requested by the Bishop of the diocese to consecrate the New Choir. They refused to do so, and appealed to the Pope, The Pope in his reply says that although the Abbey had been increased in size by a nobler structure, yet the old consecrated walls to which the new edifice was united remained in use; therefore by these presents, "we declare that while the old walls so remain, no one can compel the Abbot &c., "on the account to consecrate the same church anew; therefore *Non Consecratur.*" (*Print Regist. Dunf. p. 184, No. 288. & Annals of Dunf. p.80.*)

DUNFERMLINE ABBEY in 1243 becomes a Mitred Abbey, by a Bull of Writ of Pope Innocent IV in the *Register of Dunfermline*, he confers on the Abbot of Dunfermline the honour and privilege of wearing, or using the *Mitre*, the *Ring*, and other pontifical ornaments - (*de mitra et annulo et certis episc.*). These other, no doubt, refer to the crosier, the shoes, &c. This Writ is addressed to "my sons, the Abbot and conventual brethren of Dunfermline". (*Print. Regist Dunf. p. 180. No. 179.*) (*Annals of Dunf p.76-77.*)



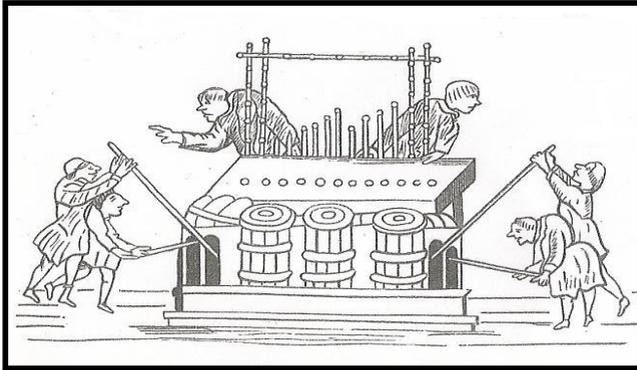
Mitred Abbot of the Order of St. Benedict.

Caps, or Bonnets, *may be used by the Monks of the Abbey.* Pope Innocent IV in a writ sent to the Abbot in the first year of his pontificate, concedes to a request which the Abbot and Convent had solicited, viz he says "that on considering the *frigid region*" (cold climate) "which the Abbey is situated, he consents to allow the monks the privilege of wearing caps, or bonnets, suitable to monks of the Order, but they must not forget to preserve due reverence at the elevation of the Host, at the Eucharist, and other observances." This writ is titled "*De pileis*"—i.e. concerning the Caps, Hats, or Cowsls. The writ is dated "Lyons, 7th May," in the first year of his pontificate. viz. 1243. It would appear that their caps, or cowls, were made of leather, as several fragments of 'bowl-shaped leather' were found amongst the mounds of rubbish which had for centuries lain on the site of the choir, during the levelling of the ground, in 1817, for the present Abbey Church. (*Ebenezer Henderson. Annals of Dunfermline. Glasgow, 1879.*)



**King** Alexander II solicited the Pope, in 1245 that the body of Queen Margaret of blessed memory, should be enrolled in the catalogue of the saints the facts being given, the Pope, in 1245, issued a bull to the Bishops of St Andrews, Dunkeld, and Dunblane. .... (*Print. Regist. Dunf. p. 181, No. 281. Annals of Dunf. p.78.*)

THE ORGAN IN 1247. It would appear that as early as this period a large organ was erected in Dunfermline Abbey, at the junction of the Old Church with the New Choir, for the daily Abbey services. The organ is, however, not mentioned in history before 1250, in connection with the ecclesiastical procession at the "*Translation*" but then it is introduced to notice as being in use, and for some time previous no doubt. (Vide "*Translation of St Margaret*," (*Annals of Dunf... date 1250.*) The above engraving represents the appearance and the working of an organ of 1240. It is taken from the "*Psalter of Edwin*" in Cambridge Library.. (*Annals Dunf. 79.*)



*Church Organ worked by levers Psalter of Edwin. Manuscript volume of 1240. Cambridge University Library. Ebenezer Henderson. Annals of Dunfermline. Glasgow, 1879, page 79. (The original source has not yet been found.)*

Alexander II (1198-1249). Son of William I succeeded 1214; married (1) Joan, daughter of King John of England and (2) Marie-de-Coucy, daughter of a Picard lord, by whom he had his only son. Alexander II solicits Pope Innocent IV in 1245 to have Queen Margaret enrolled in the catalogue of the Saints, as her body had exhibited “infinite miracles.” The Pope issues a bull to the bishops of St Andrews, Dunkeld and Dunblane, commanding them to make strict inquiry into her life, merits, and miracles, to reduce what was proved to writing, attested by their seals, and to transmit it by a trusty messenger, that he might thence learn how far he could indulge the King’s request. In 1246 the bishops proceed to investigate the matter; but neglected to record either the names or words of the witnesses, on which account the Pope refuses the King’s request. 1249 a cardinal is charged with a new inquiry regarding the “Miracles of Queen Margaret,” and corresponds with the bishop of St. Andrews concerning it. 1250 the “miracles” attributed to Queen Margaret’s relicts having been particularly inquired into, and the facts proved, she was canonized, and her remains removed to a situation contiguous to the high altar. (*Ebenezer Henderson. Annals of Dunfermline. Glasgow, 1879.*)

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Forty-three years elapsed between 1072 and 1115; but it was about one hundred years more before King Alexander II (1214-1249) took in hand the addition of the choir with transepts and the Lady Chapel to the building. The church assumed the form of a cross 275 feet long outside and with a breadth of 130 feet outside to the transepts. At the junction of the old and new parts on the north side, was built a tall lantern tower, so called either from the number of its windows or the lights seen there that cast a cheering radiance over the little town nestling not far from the Abbey walls, and

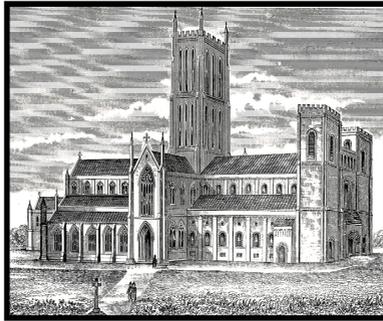
gladdened the hearts of the many weary-footed pilgrims that, in the years that followed, found their way to Dunfermline for purposes of piety or patriotism, or of merchandise in the sale and purchase of their varied wares on the season set apart for the great fair of the town. (*John Marshall. (Late Head Master Townhill School) Dunfermline Abbey. The Journal Printing Works Dunfermline, (No Date) Dunfermline Carnegie Library D/ECC.*)

At 1250 in a Bull of the 7th year of Innocent IV. (125), reign of Alexander III.) there are these words, "*Ecclesia nostra per nobilioris sructurae fabrican fuerat augmentatis.*" Our Church has been enlarged by the erection of a more magnificent structure," and notwithstanding this, the Pope dispensed with the consecration of the church of new, because the old walls still remained. The erection of the Lady Chapel may have formed part of the enlargement, and the translation of the sainted patroness to it may have been arranged, in order to give solemnity to the opening of the church in its new form. - Prof. to Dunf. Chart. p. 25 and 184. (*History of Dunf. by P Chalmers Vol. 1 p.115.*)

### DUNFRMLINE ABBEY 1250



Mitered Abbot of the Order of St. Benedict.



THE TRANSLATION OF ST MARGARET, on 13th July 1250, the "sainted remains" of Margaret were exhumed in the presence of the young King, Alexander III, and his mother and numerous Bishops, Abbots, Priests, and Nobility of the kingdom, after having lain in her grave 157 years nearly. (*Annals of Dunf. p.8.2.*)

MALCOLM III, *King of Scotland*, was translated with Margaret his consort, on 13th July (O.S.) 1250, to the *Lady Aisle*, east of the Choir; and although it is not on record there would, no doubt, be a splendid tomb erected to his memory, unless the remains of both husband and wife were deposited in one sarcophagus. It would appear that the *miracle* the bones of Malcolm helped to produce at the *Translation* had been reported to the Holy See, for Malcolm is soon after found "Canonized, and enrolled in the *Catalogue of the Saints*". In Dr Lardner's *Cabinet Cyclopaedia*, p. 150, article "Alphabetical Calendar," his name is thus noticed: -

**"MALCOLM III., King of Scotland - the Saint's day, June 2nd."**

There are, therefore no less than three "Canonized" and enrolled 'Saints' lying in Dunfermline Abbey Church Nave, viz., St. Margaret and St. Malcolm St. David, (*Annals p.p.89- 90.*)

The Culdees' Sentence and the Lord Abbot. 1250 - The religious controversy which had long subsisted between those who held to the Culdee form of worship and those who adhered to Rome was this year settled. A meeting of both sects, by delegates,

was held in the Church of Inverkeithing, in October 1250, to determine the case "according to justice." The Culdees, "according to this sort of justice," were found in the wrong, and Robert, Lord Abbot of Dunfermline, Chancellor of Scotland, and one of the King's Chaplains, was appointed to pronounce sentence. The sentence was deferred for a time, in consequence of the Culdees not coming forward on November 7th. Sentence of expulsion was passed upon them shortly after; and thus the Culdees, as a distinct body of worshippers ceased to exist. (*See Sibbald's His. Fife, p. 195, &. (Annals of Dunf by Henderson p. 90.)*)

The Church of "*The Holy Trinity and St Margaret*," after 1250, is found in the *Register of Dunfermline* and other old writings. St Margaret at the same time became the TITELAR SAINT of Dunfermline. St Margaret's *Black Cross* or *Rood*, given by her to the Church or Abbey of Dunfermline, was well know throughout Catholic Scotland, and held in the highest veneration. (*Annals of Dunf. p.87.*)

POPE INNOCENT IV, between the years 1243 and 1251, granted twenty-one *Bulls*, or *Writs*, regarding the *rights, privileges* and *new privileges* conferred on Dunfermline Abbey. They are addressed to the abbot, and also to the Bishops of St Andrews, Dunblane, and Dunkeld; but they all refer to "momentous affairs" relative to Dunfermline. (*Vide Print. Regist. Dunf. pp. 177-187: Annals of Dunf. p. 90. another 2 Bulls p.94.*)

In 1255 THE PERPETUAL LIGHTS burning before the tombs of David I, and Malcolm IV (donated in 1179) had this year their *grants confirmed*, by Gregory de Melville, a descendant of the donor. (*Print. Regist. Dunf. pp. 116-119: (Annals of Dunf. p. 93.)*)

A Scottish historian, Chalmers, in his "Caledonia," declares that in Dunfermline "The Culdees with their Abbot discharged heir usual duties during several reigns."

Thus we reach the reign of the first King David, the youngest son of Malcolm and Margaret, he who filled our land with Abbeys, Monasteries, and Churches, and raised beside the royal tombs at Dunfermline the first and grandest of our Scottish fanes. That David I, built the entire church, as suggested by Innes, cannot be affirmed with certainty, but that the ancient and existing nave owes its erection to this pious King there is no doubt whatever. The cathedral church of Durham had then arisen in all the splendour of the Norman architectural style, and King David's tribute to the memory of his parents was vitalised by what he had seen on the banks of the Wear. "A Durham in miniature," his effort has been termed; but it was only the miniature of a portion of its prototype, appropriate in scale to the Dunfermline situation, and a noble adjunct to the original basilica of his parents. In one form or other, that humbler temple seems to have stood till the days of Alexander II, who in 1216-26, reared on its site or over it the splendid Gothic choir and transepts destroyed at the Reformation and replaced by the present Parish Church in 1818. (*Royal Dunfermline by Alan Reid and William Kirk p. 24.*)

Queen Margaret's pietistic fevour seems from the first to have been of a strongly aggressive character. Her influence on all around her was sweetly masterful, and her zeal found many outlets in the reformation of the primitive tenets and observances of the debased Culdee Church. From that to temple building was a natural progression. On the west front of an earlier church she added a great square tower, and built at the east end a larger church, with a semicircular apse, which contained the high altar. Thus was founded the Church of the Holy Trinity in the year 1070? (1075).

All traces of the building were lost for centuries until, in 1917, Mr Macgregor Chalmers discovered the foundations and lower walls under the floor of the old Norman Nave.

Says Professor Cosmo Innes, "the original church of Malcolm, perhaps not of stone, must have been replaced by a new edifice when it was dedicated in the reign of David I." and that the "Sair Sanct" was the founder of the existing ancient church there can be no serious doubt. The gentle Edgar, who in 1107 was buried before the High Altar, may have enriched the monument of his illustrious parents; and Alexander the Fierce, who, ten years later, removed his father's remains from Tynemouth to Dunfermline, signalled their solemn re-interment by large endowments, if not by extensions of the sacred building. It must be remembered, however, that at her own express desire the Queen-mother-lay buried within the early foundation, and only a dire necessity, which could not then have been clamant, would warrant King Edgar or Alexander I, in interfering with this holy ground.

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The "more noble buildings" alluded to below are those of the magnificent addition to the abbey church which consisted, of transept, choir, and Lady Chapel in Early English style; as this addition was contemporaneous with the "Nine Altars" of Durham, the eastern end of Westminster and the choir of Glasgow, an approximate idea may be obtained of the beauty and grace which made the newly finished pile a fitting canopy for the shrine of a national saint. It is, indeed, highly probable that, in view of the looked-for canonisation of St Margaret, the arrangements of the new portion of the Church were assigned to provide or a receptacle for her remains beyond the new Choir, at the back of the High Altar in a position similar to St Cuthberts shrine at Durham; for it is worthy of note that the buildings were finished only just before the translation of St Margaret's relicts in 1250.....

Nor was there lacking a miracle of divine grace; for after that far-famed coffer had first been placed in the outer church, and finally easily lifted by the sacred hands of bishops and abbots, that it might be placed on the top of the high altar in the choir, as had been pre-arranged in order to do it honour, when it was brought in procession with organs (this is the first mention of the organ in Scotland) chanting the voices singing in chorus up to the wicket in the chancel, near the tomb of her husband King Malcolm,... lo! Suddenly the arms of the bearers became as it were exhausted and powerless, so that, from the weight of the massy burden, they were unable to move the bier with the holy relics away from the spot any further. The Historian goes on to relate that in spite of the added strength of fresh bearers they were still unable to move until it was thought to be revealed by that sign that the holy queen would have the same honour shown to the remains of her husband, since they were one flesh while they were in the world... So after his tomb was opened and his bones were taken up both biers were solemnly and in state brought to the appointed places without any trouble or effort. (*Liber Pluscardnis. II Historians of Scotland, vol. x translated by F. J. H. Skene, p. 56.*)

DUNFERMLINE PHANTOM WARRIORS AND THE BATTLE OF LARGS 92nd October, 1263) - An old tradition continues to inform us that "On the eve of the battle

of Largs, it was believed by the Scots that the Royal Tombs at Dunfermline gave up their dead, and that there passed through its northern porch to war against the might of Norway a lofty and blooming matron in royal attire, leading in her right hand a noble knight refulgent in arms and a crown on his head, and followed by three heroic warriors, like armed and like crowned; these were Margaret and her Consort, Malcolm, and her three sons, the founders of the medieval Church of Scotland," &c. (*Quart. Review lxxx, p. 120; Stanley's Church of Scotland p. 38; Annals of Dunf. p. 95.*)

INTERMENT OF QUEEN MARGARET AT DUNFERMLINE. - Margaret, the Queen (Consort of Alexander III) died at Cupar Castle, 26th February, 1274 and was interred in the Choir of the Abbey of Dunfermline, near King David's tomb. (Hay's *Scota Sacra*, p. 329: *Annals of Dunf. p. 95.*)

DEATH of Prince David 1280, son of Alexander III, he died at Stirling and was interred in Dunfermline Abbey. (*Hay's Scotia Sacra P. 329; Annals of Dunf. p. 97.*)

DEATH of Prince Alexander 1284, son of Alexander III, died at Lindores, was interred in Dunfermline Abbey. (*Hay's Scotia Sacra P.329; Annals of Dunf. p. 98.*)

DEATH 1275 OF ALEXANDER III, on March 16th 1286, riding between Burntisland and Kinghorn the King was thrown from his horse over a high rocky cliff and was killed, and was buried in the Abbey of Dunfermline as became a King. (*Fordun X 40: Annals of Dunf. p.101.*)

In the list of valuations of Abbeys made 1275 A.D., eleven years before the sad death of King Alexander III, in whose days the Monastery is said to have reached its highest pitch of grandeur, Dunfermline stands second. Balmerino and Crossraguel are entered at £533.6s.8d. each; Glenluce, Culross, Iona at £666 each; Scone, Cupar Angus, Lindores at £1666.13s.4d; Melrose at £2499 Dunfermline and St Andrews Priory at £3333 6s. 8d each; and Arbroath at £4000.

Bulls on its behalf were sent out by Pope Innocent IV – 21 between 1245-1252, and 12 in 1256, sufficient in number surely to prove this Pope's interest in the Abbey's welfare and its abilities to meet the consequential and substantial cost of them. No fewer than 58 Royal Charters in favour of the Monastery were granted – 15 by King David I, 24 by Malcolm IV, 7 by William the Lion, 6 by Alexander II, 12 by Alexander III, 12 by Robert the Bruce, and 7 by James I, evidencing the donors' sense of the importance of the church and the amount of royal benefactions due to it in presence of many other competing claims.

Then in 1450 James II, granted a charter of confirmation of the Abbey's rights, possessions and privileges, in which is given the account of its belonging up to that date.

Forty-three churches and chapels acknowledged its right of patronage and paid dues. It had lands or church proprietary rights in places as far apart as Dingwall in the north and Berwick in the south; as Coldingham and Roxburgh on the east and Renfrew on the west. Along the Fife coast it owned property in Crail, Buckhaven, Kirkcaldy, Abbotshall, Kinghorn, Burntisland, Inverkeithing, Limekilns, Torryburn; and inland in Kinross, Carnbee, Newburn, Kinglassie, Beath, Saline, Cleish, Carnock, Orwell, Clackmannan, Perth, Scone and Dunkeld, Stirling and Logie. South of the Forth, there were some of its possessions in Linlithgow, Cramond, Musselburgh, Tranent, Haddington, and Liberton. Near Dunfermline some sixty properties, farms or other possessions, owed its rents or tields. (*Dunf Abbey by John Marshall p.16.*)

#### ROYAL INTERMENT OF KING ALEXANDER III 1285.

"This King in the dusk of the evening riding between Burntisland and Kinghorn, was, on March 16th thrown from his horse over a high rocky cliff, and killed on the spot." "He was buried in the Abbey of Dunfermline as became a King." (*Hailes' An. Scot. vol i. p. 183; Fordun, x. 40; etc.: Annals of Dunf. p.101.*)

In 1291 the right of quarrying coal and stones on Pittencrieff was granted by William de Oberwill of Pittencrieff, and free use of all roads through Pittencrieff and Galrig. Coal working is mentioned in connection with Tranent some six years earlier, and it has been sometimes said that the art was taught here by the monks from Newbattle. There is no proof that either of these places actually has a prior claim to the honour. Though the privilege was, in the year 1291, granted to the Abbey here of working the mineral for their own use and not for sale, the probability is that mining had previously been in operation. An Italian visitor, afterwards Pope Pius II, noted the black stones used for fuel which were given away in charity to the poor. (1458.) (*Dunf Abbey by John Marshall p. 19.*)

In 1303 the Monastic buildings with the exception of the church, burned and largely levelled to the ground by an English army under Edward I. (*A Guide to Dunf. Abbey 1987 p. 25.*)

Edward I, in 1303 and his army paid a hostile visit to Dunfermline in November 1303, and remained during the winter. When they left in spring they set fire both to Monastery and Palace. The Monastery as afterwards partially repaired with grants made by Bruce but it never attained its former splendour. Froissart states that the buildings were once more destroyed by Richard II in 1385. (*Dunfermline Abbey a Brief Guide p. 24.*)

BIRTH of DAVID II in the Palace of Dunfermline, 5 March. 1323, son of King Robert the Bruce and Queen consort Elizabeth of Ulster. (*Annals of Dunf. p.122.*)

ROYAL Interment of ELIZABETH THE QUEEN OF ROBERT THE BRUCE in the Choir of Dunfermline Abbey 1327. (*Annals of Dunf. p.124.*)

ROYAL INTERMENT OF KING ROBERT THE BRUCE AT DUNFERMLINE 1329. (*Annals of Dunf. p.125.*)

**ROBERT THE BRUCE.** But the sovereign whose tomb next to Queen Margaret's has brought most distinction to the Abbey was Robert I, or the Bruce, well advertised in the stone of the Parish Church tower, which pays ample tribute to the patriotism if not to the piety of the designer. Dying of leprosy at Cardross on the Clyde, King Robert was brought to Dunfermline in a funeral procession, probably the largest ever seen in Scotland. The entire population lamented his loss as almost a personal one, but also with misgivings and forebodings of dark days to come anew in their country by reason of the long minority looming ahead, the heir then being about 6 year old. "Woe to thee, O land, when thy king is a child!" says the preacher. Sir Gilbert Hamilton, a distinguished knight, one of seven who guarded the King's person at Bannockburn, attended the funeral to Dunfermline, and "made ane singular oration (over the grave) in manner of deploration, in his lawd and commendation, for he wes ane naturale oratore in English, and could exprime maist in little room."

“A fair tomb” of marble was raised over him by one, Robert Barber, a Parisian marble-worker, in the autumn of 1330. The heart of the hero, as is well known, was by his request to be placed in the Holy Sepulchre at Jerusalem, by the Good Lord James Douglas, but Lord James died in battle with the Moors of Spain on his way eastward, and the heart, brought back by Sir William Keith, was deposited in Melrose Abbey by the Earl of Moray, then Regent. Bruce’s epitaph has been preserved by the historian Fordun: - “Here lies the Invincible Robert, blessed King. Let him who reads his exploits repeat how many wars he carried on. He led the Kingdom of the Scots to freedom by his uprightness: now let him live in the citadel of the Heavens.” The Abbot received from the National Treasurer the sum of £66 Is for funeral religious duties observed in the Abbey. (*Dunf Abbey by J. Marshall pp. 45-46.*)

Interment of Thomas Randolph, Regent Moray and Regent of Scotland, died suddenly at Musselburgh on 20th July 1332, and was interred below the Lady Chapel at Dunfermline Abbey according to the directions he had given in his Charter of date 1331. (*Annals of Dunf. p. 131.*)

Edward III, in 1337 fixed the burden of fortifying Perth on several Abbeys of which Dunfermline was one. Then in 1385 came the son of the Black Prince, the ill-starred Richard II, whose only connection with Dunfermline is summed up in a sentence or two by Froissart - "When the King (Richard II) and his lords left Edinburgh they went to Dunfermline, a tolerable handsome town, where is a large and fair Abbey of black monks, in which the Kings of Scotland have been accustomed to be buried. The King was lodged in the Abbey; but after his departure the army seized and burnt both that and the town." Edinburgh, Perth, and Dundee were similarly treated. (*Dunf. Abbey by J. Marshall p. 27.*)

Interment of Christian de Bruce 1356, sister of King Robert de Bruce, and wife of the late Andrew de Moravia, the good Regent of Scotland, died, and was buried in the Abbey of Dunfermline (*Hays Scotia Sacra; Annals of Dunf. p. 138.*)

In 1385 the Monastery as afterwards partially repaired with grants made by Bruce but it never attained its former splendour. (*Dunfermline Abbey a Brief Guide p. 24.*)

KING JAMES I, born in the Palace of Dunfermline July 1394, son of Robert III and his consort the Queen Annabella Drummond, and the 37th year of their marriage. (*Annals of Dunf. p. 143.*)

Interment of Annabella Drummond, consort of King Robert III, died at Inverkeithing 1403, and was interred in "*haly sepulture*" in the Abbey of Dunfermline. (*Annals of Dunf. p.149.*)

DUNFERMLINE MONKS' VESTMENTS 1409. The monks of Dunfermline represent to the Abbot the great rise in the price of vestments. John de Torry, Lord Abbot, after a full consideration of the matter, agrees to allow each monk in future 40s, of the current money of the realm annually. (*Print. Regist Dunf. No. 399, p. 279 &c., (Annals of Dunf. p. 150.)*)

ROBERT STUART, *Duke of Albany, Earl of Fife, and Regent of Scotland*, died in 1419, and was buried in the Abbey of Dunfermline. (*Heron's Hist, Scot. vol. II p. 206; Chal. Hist. Dunf. vol. I. p. 132.*)

**JAMES I**, visited Dunfermline this year 1426, just after his long captivity of 19 years in England. He entered the Abbey, and, on the tomb of King David being pointed out to him remarked that "*David was ane soir sanct for the Crown.*" (*Boece's Chronicles, by Ballenden lib. xii. ch. 17: Annals of Dunf. p. 1510.*)

Richard de Bothwell, he is for the first time noticed in a Charter dated January 1445. (*Wilk. Concil; Chal. Hist. Dunf. vol. i. p. 190: Annals of Dunf. p. 154.*)

There are two bells in the steeple, one of which was a donation of Queen Anne, and the other of the town of Dunfermline, but both were refounded in 1728....

What was called the old steeple or tower, directly south of the present one, and which was long considered in a very dangerous state, fell during the night of the 19th August 1807. It was 80 feet high, and was soon after rebuilt by the heritors, on a plan furnished by Mr William Stark, Edinburgh, a native of the parish and a young man of great promise who died in early life.

Another steeple, which stood at the east end and north side of the present old church, fell about 80 or 90 years ago. Near to it, on the south, in the centre of the building, where the old and new churches are now united, as seen in Plate VI., stood the lofty central tower sometimes named the *Lantern Tower*, probably from the number and size of its windows, and from lamps having been suspended in it at night on great festivals diffusing an abundance of light, which might serve as a guide to travellers.

There were two great porticoes, one on the north-west, and the other opposite to it, on the south side of the nave, only some traces of the last of which still remain. There was an inner enclosed portico at the west door, which has been taken down. This, and the north porch, are exhibited in Plate VI. At the west entrance there is beautiful Norman door-way, 20 feet in height, and 16 in breadth, with six slender pilasters on each side supporting an equal number of arches, carved in the zig-zag style, on the highest of which are also figures of twelve human heads, which were wont to be named those of the Twelve Apostles.

The north porch The north porch is 14 feet in length 12 in breadth, and about 15 in height, from the present, but about a foot and a half more from the original floor, as proved by the pedestals of the pillars at the inner door, being that distance beneath the present surface. It has an elegant groined ceiling, with Ten sculptured key-stones, containing, among other devices, two defaced shields, supported by angels with expanded wings, and four heads, apparently of monks. Outside of it there is a circular arch over the entire of which is a small vacant niche, and on each side of the porch, a few feet from the north wall of the church, is a light buttress having a similar niche in it.

The portico at the south door of the nave extended as far out as the front of the large old flying buttress adjoining, and seems to have been built the same time with it, if not much earlier. There are still to be seen, on the side of the buttress the remains of the roof of the portico, and over the door the spring of an arch which supported it, - evidently inserted subsequently to the erection of the wall, and of a more modern style of architecture, than that of the north porch. This porch was in all probability connected with the piazza or covered cloister passage, which led directly over to the dining hall of the Fraternity, a distance of 105 feet, along which the monks could walk in all weathers both day and night, to their frequently watchings and prayers in the church. The space occupied by the cloister yard was turned into a tennis-court or bowling-green after the Reformation, and very lately into part of the extended burial-ground. (*Hist. & Stat. Acct. of Dunfermline by Rev P. Chalmers p. 118-9.*)

In 1448 the well preserved remains of an infant, supposed to be a child of Queen Margaret, was found in the Abbey. (*Dunf. Abbey by J. Marshall p.47.*)

**JAMES II**, declares in a Charter of 1448 the Abbey of Dunfermline was a place to be held in the highest veneration, in consequence of many of the bodies of his progenitors, Kings of Scotland, being interred in it." (*Dal. Mon. Antiq. p. 51*) (*Annals of Dunf. p.155: Dunf. Abbey by J. Marshall p.47.*)

Confirmation Charter 1450 by King James II to Dunfermline Abbey. The following is the last of the great Regal Confirmation Charters made in favour of the Abbey, in the Register of Dunfermline, by James II, dated 22 March 1450, and contains the last account of the Abbey possessions and privileges to date. (*Annals of Dunf. p. 156.*)

West gable of church, above west doorway, rebuilt 1450 by Abbot Richard de Bothwell. (*A Guide to Dunf. Abbey 1987 p. 25.*)

The west end of the north Aisle showing the junction of Abbot de Bothwell's Scheme with original Norman works, is plainly seen. The arch of this entrance consists of a series of Norman orders, above which are small pilasters and ornamented semi-circular arches, capped with a splay roof of stone, similar to that above the west entrance. The under north wall is 36 feet in height and 3½ feet thick; above this wall is the first roof, which rises to another wall, supported by the great massive pillars inside the church. This top part is the clerestory (54 feet from the floor) and has six small semi-circular windows. Above the upper wall rose the high roof, much higher than the present one reaching from the east to the west gable between the towers. (*A Brief Guide to Dunfermline Abbey. Compiled by Norman M. Johnson. c.1935 Dunfermline.*)

The Patronage of St Giles Church, Edinburgh 1462, which had been held by the Abbey of Dunfermline since the year 1366, was this year (1462) alienated from the jurisdiction of the Abbey. (*Annals of Dunf. p. 161.*)

Richard de Bothuel, Lord Abbot of Dunfermline Died 1464. (Gen. Allan's MSS.) (*Annals of Dunf. p. 161.*)

1472 was a rather critical one in the history, not only of the Abbey but also of the Church in Scotland. The monks chose one of their number as Abbot, but the King appointed another, and prevailed.....Another entry in the annals tells that Pope's Bull through the intercession of King James III and Alexander Thomson, who had been chosen by the monks, was thrust out..... (*Dunf. Abbey by J. Marshall p. 23.*)

Part of Abbot de Bothwell's Scheme. This was placed in front of the original Norman Doorway. Schaw built his porch in front of Bothwell's as above.

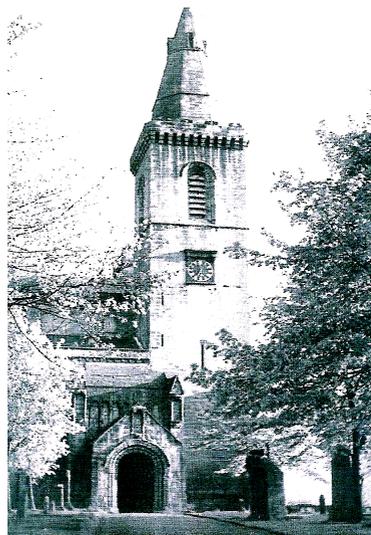
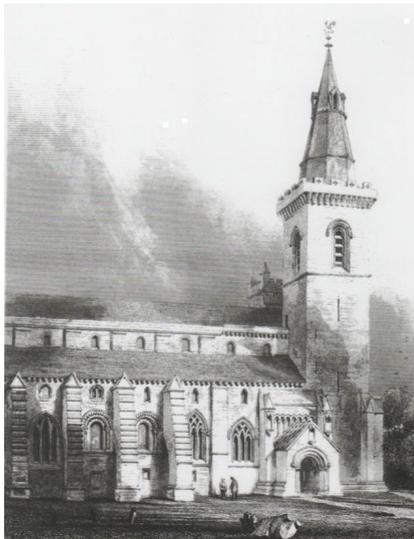
Overhead in the North West Tower is the clock, of which frequent mention is made in the town's records, and which is now surely more than ever in need of repair. As early as 1485 Robert Henryson, notary, schoolmaster, and poet, makes mention of one in the Abbey, probably in this same part of the building: . (*Dunf. Abbey by J. Marshall p. 23.*)

Our nichtingall and als our orlege bell;  
Our walkryfe watche us for to warne and tell  
Quhen that Aurora, with his curcheis gray,  
Put up her heid betwixt the nicht and day.

[John Davidson. *Dunfermline Abbey.* p. 53.]

In 1485 overhead in the N. W. tower is the clock, of which frequent mention is made in the town's records, and which is now surely more than ever in need of repair. As early as 1485 Robert Henryson, notary, school-master and poet, makes mention of one in the Abbey, probably in some part of the building. (*Dunf. Abbey by J Marshall p. 23.*)

## THE ABBEY CHURCH BELLS



The Lights of "Our Lady's Altar" In the Burgh Records of this date 1490 there is a Rentall of Our Lady's Licht Silver." noting that "*the landis of David Couper, beneith the Tolbuith, paid the annual sum of 7 shillings, or else he must uphold a litill herss of wax.*" (*Annas of Dunf. p.170.*)

ALTARS IN THE ABBEY 1490. In the Burgh Records, of date 23rd June of this year, the following Altars in the Abbey ae noticed - viz, "Our Lady's Altar; Sanct Thomas's Altar; and Haly-bluid Altar." These Altars were served by the monks. St Peter's Altar, St John's Altar, St Ringan's (St Ninian's), and St Cuthbert, Also Names of Monks and Chaplains of the Abbey between 1480 and 1500..... (*Annals of Dunf. p. 170-180.*)

Beginning of the 16th century 1501, James Stuart, second son of James III, Commendator of Dunfermline Abbey. At this period there were 38 monks and about 12 officials connected with the Abbey. Population within the wall of the Abbey, about 50. The population of the burgh about 1200. (*Annals of Dunf.p.183.*)

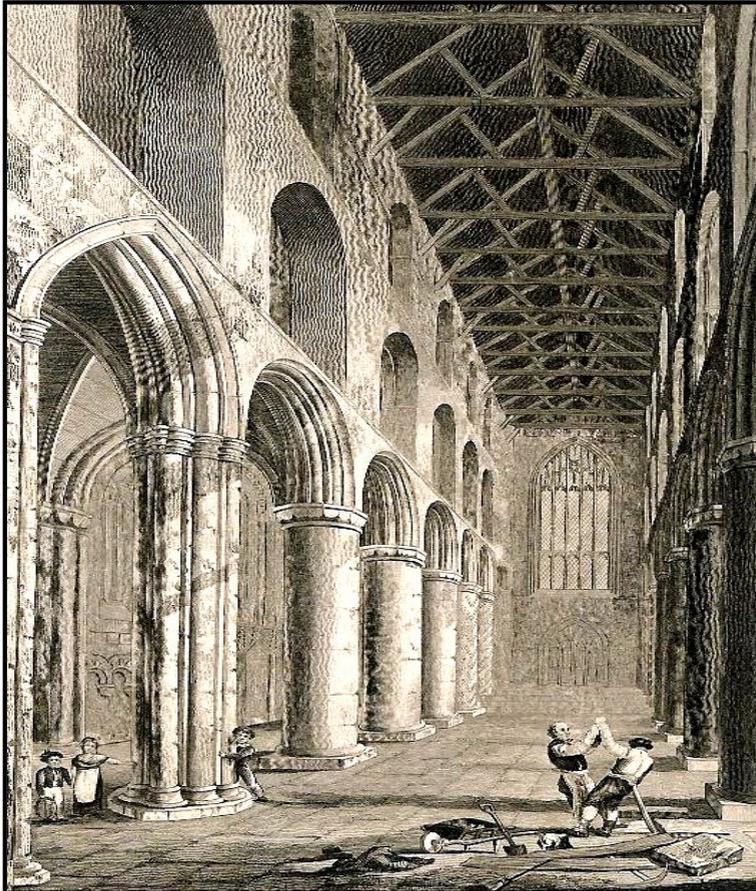
THE ABBACY OF DUNFERMLINE, In the year 1502 the Abbacy of Dunfermline was bestowed in commendam on James Stuart, who, although then very young. This prince was then only 26 years old. (*Annals of Dunf. p. 183.*)

JAMES STUART, Commendator of Dunfermline died in the winter of 1503-1504, in the 28th year of his age and was interred at St Andrews, (*Annals of Dunf. p. 183.*)

Johannes Scott. 1508. On a gravestone, in the pavement of the original Choir, near the middle of the centre flagstones in the Auld Kirk. As this stone is so near the site of the old Rood Altar, it would appear that he must have been a man of position.  
(*Ebenezer Henderson. Annals of Dunfermline. Glasgow, 1879, p. 185.*)

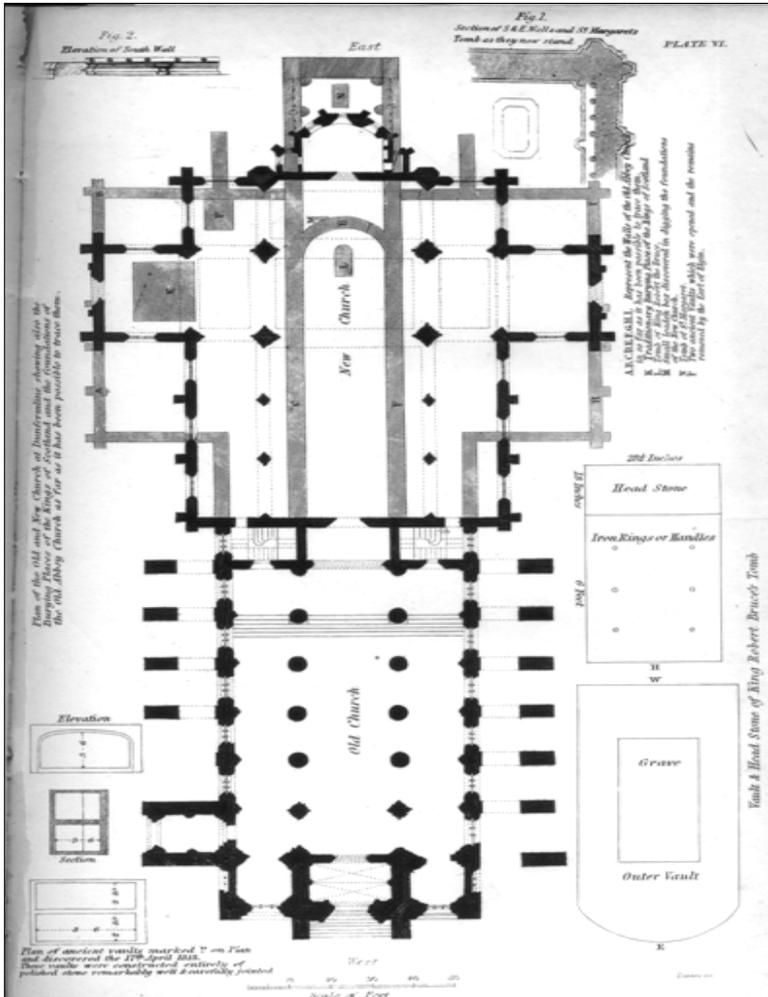
**Johannes Scott.**  
M<sup>o</sup>V<sup>o</sup>VIII

### DUNFERMLINE ABBEY CHURCH NAVE



*Engraved by John Johnstone.*

PLATE VI (p. 940)



Ancient Eastern Church - The foundations of the walls of this portion of the Abbey Church, so far as they can be traced, are marked in faint lines on Plate VI., discovered at the time of the erection of the New Church. On the lines C and F were found the bases of a series of columns, being a continuation of those which are in the nave or west part of the building. (*Historical & Statistical Account of Dunf. Rev P. Chalmers Vol. I p.124.*)

ALEXANDER STUART 1510, succeeded James Bethune, or Beton, as Lord Abbot of Dunfermline. Towards the end of this year King James IV prevailed on the Pope to confirm his presentation of the offices of Archbishop of St Andrews, and Abbot of Dunfermline on his natural son, then a boy under 15 years of age. (*Mercer's Hist. of Dunf. p. 58; Chal. Hist. Dunf. vol. i. pp. 194, 240*) This is another instance of the Royal interference in the affairs of Dunfermline Abbey & - a boy under 15 the Abbot! He was the 32nd Abbot of Dunfermline. (*Annals of Dunf. p. 186.*)

ALEXANDER STUART, ABBOT OF DUNFERMLINE SLAIN 1513. The youthful Abbot of Dunfermline, accompanied his father, King James IV to Flodden, and was, along with his ill-fated father and the flower of the Scottish army, *slain* on Flodden Field, on 9th September 1513, being then in the 21st year of his age. (*Mercer's Hist. Dunf. p. 59; Chal Hist. Dunf. vol. i. p.195*) (*Annals of Dunf. p. 187.*)

The Abbot of Dunfermline's house in Edinburgh 1524. As early as this period that house at the junction of High Street with Canongate (north side) in after times known as John Knox's House belonged to the Abbots of Dunfermline, and here they resided during the meetings of "The Estates," &c. and when on official duties. (*Annals of Dunf. p. 190.*)

Dunfermline Abbey "Spoilzed" 1526. Shortly after "*the affair at Avonbridge*," Angus advancing to Fife, entered Dunfermline with his soldiers, and spoilzit (pillaged) the Abbey. (*Mercer's Hist. Dunf. p. 59; Chal. Hist. Dunf. vol.2. p. 222; and Histories of Scotland.*)

The Abbey Seal 1539, it would appear from wax impressions still attached to Monastic Charters and Deeds, of dates between 1539-1560.....(*Annals of Dunf. p. 194.*)

The Abbot of Dunfermline elected 1542 a Member of the Earl of Arran's Council, which at he meeting confirmed the Earl in his guardianship of the infant Queen Mary during her nonage. (*Mait. Hist. Scot. vol. ii. p. 839*) (*Annals of Dunf. p. 196.*)

Confirmation Charter of 1549. George Dury... New Concession made by Lord George, the Commendator, and the Convent of the Monastery of Dunfermyln concerning and regarding all and several the liberties, concessions, donations, and privileges ....(*Annals of Dunf. p. 196.*)

**SUPPRESSION OF THE MONASTERIES 1560.** (*A Guide to Dunf. Abbey 1987 p. 25.*)

"The work" of destroying Dunfermline Abbey commenced on 28th March 1560, on the 4th day of the then New-year's-day. (*Annals. Dunf. p. 202.*)

RELICS OF ST MARGARET 1560 - A highly ornamented Coffe, containing the head, hair, &c., of the sainted Queen, which had for upwards of 300 years stood on her Shrine in the Choir, was removed to Edinburgh Castle, "to be out of the way of the anticipated visit" of the "Reformers" to Dunfermline..... Some holy men, fearing that the Castle might be assaulted, transplanted the Coffe wherein was the heade and haire of St Margaret, and some other moveables of great value into he Castle of the Barn of Dury" (at Craigluscar, three miles north west of Dunfermline), ..... After this venerable father had very religiously for some years kept this holy pledge, it was in 1597, delivered into the hands of the fathers of the Society of Jesus, then, missionaries in Scotland who seeing it was in danger of being lost, or prophaned transported it to Antwerp;" from thence it was take to Douay, where it remained until the troubles of the French Revolution, when the relics appear to have

been destroyed with the other holy relicts in the Scotch College of Douay.....(*Hay's Scotia Sacra MS.*) For other particulars, vide *Hist. of Dunfermline and under date in (Annals of Dunf. p.202-3.)*

It has been said that Scotland's ancient Capital, Dunfermelitane, breathes that national sentiment in greater degree than any other town north of the Tweed. Seldom does a native pass through the portals of the Royal Pend and witness the remnants of that stately edifice which formed part of the palace chambers, but a pang of grief stabs at his heart, with a smothered anathema upon the generation which permitted such wanton iconoclasm.

Dunfermline was once the Royal Capital of Scotland, the birthplace of kings, the playground of their youth, and is the locus Sepulturæ regius where they rest with their queens and their children. Within that proud monumental edifice, the Abbey, the Holy Trinity Church, there rest in repose nineteen Royal personages: eight kings, four queens, five princes and two princesses, in silent keeping beside the foremost and most valiant of Scottish nobility. (*The Journal Guide to Dunf. Introduction by G. C. Meiklejohn p.15. 62.*)

#### THE DESTRUCTION OF DUNFERMLINE ABBEY BY "THE REFORMERS."

Lindsay, in his "Chronicles of Scotland," notices the destruction of Dunfermline Abbey briefly as follows: - "Vpon the 28 march [1560] the wholl lordis and barnis that ware on thys syde of Forth, pased to Stirling, and be the way kest down the abbey of Dunfermling." (*Lind. Chron. Scot. vol. ii. p. 555.*) Thus fell the great Abbey of Dunfermline, after a chequered ecclesiastical service of about 434 years. In its early years the Abbey service did good in the land. Latterly it had like similar institutions, become in a great measure subject to the civil power. The conventual brethren, as previously noticed, "had become careless, lazy, vicious, and, in too many instances, abandoned characters." It is on record tht George, Archdean of St Andrews and Commendator of Dunfermline, "led ane vicious life." He heeded not the "holy law of the celibacy of the clergy," for he *had two natural children legitimized on 30th September, 1543.* Yet notwithstanding this, he was, about the year 1566, canonised by the Pope of the day, and enrolled in the list of his saints! (*Chal. Hist. Dunf. vol. i. p. 199 and other works.*) Such had been the state and practice of many of "the holy men" for half a century before the Reformation. They had little or no inclination to reform themselves. Hence in 1559-61 "physical force" was unfortunately resorted to - viz, "pulling down *their nests* to cause the rooks to fly away." The "reformers," in their "destructive crusades," entered abbeys, churches, &, and at once set to their work by destroying the high and other altars, with their accompaniments, images, painted pictures, inscribed tablets, effigies, shrines, lighted tombs, crosses, vestments, saints' relicts, hand-bells, and the baptised bells in the western towers. The fine organs were "reduced to fragments." This and *other deeds* were often effected by loosening the roof and getting it to fall into the inside of the choirs, in order to complete the *work* of destruction. The work was generally brought to a close with a kind of holocaust - viz., the wooden images they had destroyed or mutilated, the paintings of the saints, high altar furniture, monks vestments, &., were brought out of the churches into the churchyards, or into the cloister courts, and there set on fire, no doubt, amidst the yells of the "reformatory rabble." In the destruction of Dunfermline Abbey, the attention of "the reformers," who "did their duty," appears to have been chiefly directed to the Choir, or eastern part of the Abbey, erected in 1216-1226. This part of the Abbey was full of altars (twenty are known); many of them were served with "donation" lights. There were also here shrines, paintings on canvas representing saints and scriptural

scenes, crosses, and tablets. Here it was where worship had been celebrated "amid the sound of the organ processions and the ringing of bells;" and so it was made to suffer for the sins enacted within its walls.

"When the rude reformers acted here.  
Zeal led the van - destruction in the rear;  
To deformation all heir acts did tend;  
Where they began they also made an end." - Copeland.

The Nave, now known as "The Auld Kirk," did not suffer much from "reforming zeal." The North-west Tower, now the site of the Steeple, appears to have been thrown down to a great extent. This was the Bell Tower of the Abbey, and in it were hung a number of "Baptised Bells." This was sufficient warrant for its destruction; so it was in great part pulled down, and the holy bells destroyed. In the destruction of the Bell Tower a great part of the western gable fell along with it. At the same time the monastic buildings on the south side of the Abbey Church, "the nest of the monks," were also overthrown. Thus, on this eventful 28th of March, the beautiful old Abbey, with its pinnacles, spires and decorated work, was rendered a mass of ruins and much of which still remains to complain of the injustice the fabric suffered from the reformers. (*Annals of Dunf. p.205.*)

"These walls and spires aloud to heaven complain  
Of base injustice from the hands of men –  
Whose shatter'd fragments only tend to show  
The dreadful; havoc of th' relentless foe." Copeland. (*Annals of Dunf. p. 205.*)

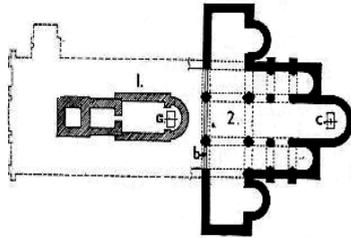
REFORMATION 1560. The Nave was mainly spared.



W. Thomson. Dunfermline Abbey as in 1650. 1902.

# DUNFERMLINE ABBEY

## PLANS SHOWING STAGES IN DEVELOPMENT.



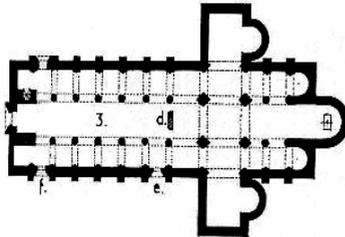
1. Queen Margaret's church added to original Culdee church circa 1072-74.

a. Early high altar

2. First part of Abbey church used for worship while nave was being built, circa 1126-50

b. Temporary screen wall - conjectural.

c. High altar in 1150



3. Nave of Abbey church dedicated in 1150.

d. Remains of rood screen

e. East processional doorway.

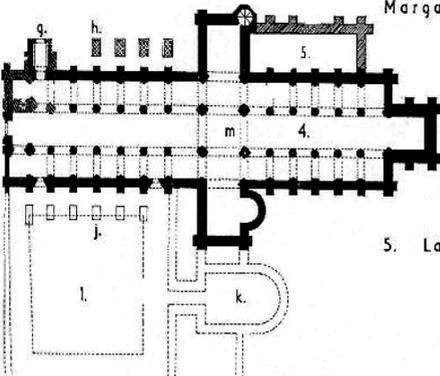
f. West processional doorway.

4. Conventual church and choir completed in 1250 including Saint Margaret's Shrine.

g. North Porch built by Abbot de Bothwell in 1450

h. North series of buttresses - date stone 1625.

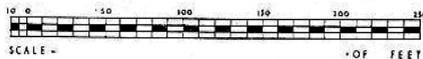
j. South series of buttresses - date stone 1620.



5. Lady Chapel added in 14<sup>th</sup> cent.

k. Probable position of Chapter house.

l. Position of Cloister court  
m. Pulpitum.



DUNFERMLINE ABBEY POSSESSIONS, JURISDICTIONS, & *inter* A.D. 1124-1560. - At various periods during the existence of the Abbey (1124-1560) it had land and church property in a great many places throughout Scotland from which it drew revenues.... As far as it has been ascertained such is a list of the churches and chapels which belonged to or were under Dunfermline Abbey patronage and protection (1124-1560) - in all (at least), 43 churches, and chapels. (*Annals of Dunf. p. 206.*)

The Nave, now known as "The Auld Kirk," did not suffer much from "reforming zeal." The North-west Tower, now the site of the Steeple, appears to have been thrown down to a great extent. This was the Bell Tower of the Abbey, and in it were hung a number of "Baptised Bells." This was sufficient warrant for its destruction; so it was in great part pulled down, and the holy bells destroyed. In the destruction of the Bell Tower a great part of the western gable fell along with it. At the same time the monastic buildings on the south side of the Abbey Church, "the nest of the monks," were also overthrown. Thus, on this eventful 28th of March, the beautiful old Abbey, with its pinnacles, spires and decorated work, was rendered a mass of ruins and much of which still remains to complain of the injustice the fabric suffered from the reformers. (*Annals of Dunf. p.205*)

The principal part of the church, having (it would appear) been demolished at the time of the Reformation, involved in its ruins everything splendid belonging to the royal monuments. Indeed, was it not, that the page of history assures us that with us are the sepulchres of kings; it could not now be otherwise discovered.

The particular spot, which is pointed out as the burying place of the kings, is covered with six large flat stones. The largest of these was raised, and the ground below examined in July 1807; but nothing remarkable (except a stone coffin) was discovered. (The smallest of these stones is above seven feet long; all of them above three feet broad, and between six and seven inches thick. The one which was lifted is nine feet, six inches long, and five feet, two inches broad.)

At the east end of this churchyard, and at some considerable distance from the large flat stones, stands what is said to be the tomb of St. Margaret. The monument does not now indicate anything magnificent. At first, she had been interred in a different part of the church. Alexander III in 1250, or 1251, caused her remains to be taken up, and deposited in a more honourable situation. This has been called the translation of St Margaret. (*John Fernie. A history of the town and parish of Dunfermline, 1815.*)

DUNFERMLINE ABBEY'S unique Norman perfections and fragmentary medieval remains point to its assessment as one of the fairest shrines in Scotland. The first disastrous loss occurred in 1560 when a mob, fired by the cramped ideologies of Knox, fell with pick and sledge upon the choir, lantern tower, transepts, chapter-house, Lady Chapel, infirmary, dorter, scriptorium, and refectory, and reduced the entire conventual building to shapeless disorder. Following this onslaught, the great lantern tower stood in its shattered condition for another one hundred and fifty-five years, then dissolved into rubble in 1716. With the building of a parish church to the east of the Norman nave in 1818 all trace was removed forever of the conventual choir, commenced in 1216, and completed in 1226.

Having recently examined some carved fragments lying moss-bedecked in a garden rockery in Pittencrieff Park, and some related remains in the Pends Chamber of Dunfermline Monastery, I am prompted to offer the following carefully considered synthesis for one aspect of the now-vanished conventual structure.

In the sculpture of the late 13th century there is a well-marked preference for forms drawn direct from Nature. Throughout Europe, a fever of pantheistic excitement coursed through every mason lodge, crystallising out in faultlessly scripted flora and fauna, all skilfully blended to interior schemes of decoration. The saintly humanism of St Francis of Assisi had thrown off the stifling bondage of the Dark Ages. Naumberg, Rheims, York, Bamberg, Lincoln and Southwell are of particular excellence in this brand of creativity.

The Dunfermline fragments re-set in sequence; clearly form part of an arcade of blank arches, the spandrels of which contain five related symbols. They are curiously similar to the blank arcading of the West Wall and Passage linking the Choir and Chapter-House of Southwell Minster in Nottinghamshire.

The soft cusps are identical but the Southwell spandrels stand empty, whereas at Dunfermline a crow, a maple leaf, a vine spray, a double-headed eagle (curiously Teutonic) and the crozier-backed shield of the arms of an abbot are within the spaces. Through long exposure to the elements the actual exact interpretation is conjectural, but, by a careful comparison of dates, this shield may stand to illustrate an important event in the history of the Abbey.

From 1240 until 1252 Abbot Robert de Kedeleth ruled the black monks of St Benedict at Dunfermline. By a Writ or Bull of Pope Innocent IV de Kedeleth was invested first Lord Abbot of Dunfermline, with the special honours of insignia namely; mitre, crozier, shoes and ring. This shield with crozier carved on the arch spandrel may mark the elevation of Abbot de Kedeleth to his Lord Abbacy, in 1243. Although the choir of the conventual church was completed in 1226, further elaborations on the monastic plan continued into the latter years of the 13th century. Buildings to which scheme of decoration could be attached were undoubtedly in the process of construction during the years of office of Abbot de Kedeleth.

The family of de Kedeleth of Kinloch pertained to Kinloch, in central Fife, and the seal of a William de Kedeleth, bearing "a coney beneath foliage" occurs on a de Quincey and de Winton charter of 1296. Lord Abbot de Kedeleth's shield probably bore a similar device.

The other symbols associated with the Dunfermline carvings are common to this period of architecture. The double-headed eagle serves to represent the East-West influence of Rome, both spiritual and temporal; a bird symbolises the soul of Man, while the vine embodies the Wine of Sacrament, and further upholds the ancient pagan cult of Dionysius or Bacchus, deity of Wine.

From the striking parallels to Southwell Minster it would seem that, in the 13th century, Dunfermline Abbey was served by masons of the School of York, craftsmen who worked at Beverley, Southwell, York, and Selby in the northern arch-bishopric of England.

The See of York had frequently claimed spiritual dominion over the Scottish Church, but this claim was never consolidated because of the opposition of Rome. Some measure of York's "quiet invasion" can be seen in the beauties of architectural form and embellishment in such monasteries as Dunfermline. (*Colin Dymock. Dunfermline's broken stones. Dunf Carnegie Lib.*)

GEORGE DURY 1561, Archdeacon of St Andrews, was the next abbot, and the last before the Reformation, as well as perpetual commendator of Dunfermline..... He died or suffered martyrdom (*passus est*), according to the Dempster, on the 27th January 1561, at a very advanced age; but his name appears in charters granted as late as 1564. Two years after his death he was Canonized by the Church of Rome. (*Historical & Hist. Account of Dunf. by P. Chalmers vol. 1 p. 199.*)

IT STATE BEFORE THE PRIVY COUNCIL 1563. At a meeting of the Privy Council held at Stirling, 18th September, 1563, letters from the townfolk of Dunfermline, complaining of the ruinous and hazardous condition of the Abbey were under consideration. Hitherto the duty of upkeep had lain upon the Abbot, the Chamberlain, the Sacristan, and the authorities of the burgh..... (*Dunf. Abbey by J Marshall P. 32.*)

"REPARATION OF THE KIRK OF DUNFERMLINE" - The following minute regarding the repairs of the Kirk of Dunfermline is an extract from the Privy Council Register of 13th September 1563: -

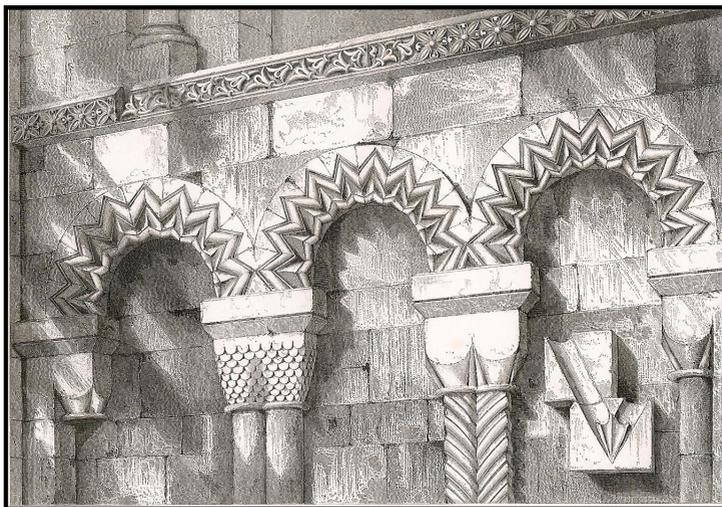
*"Apud Striuling xxijo Septembris, Anno Domini [15] lxxij. Sederunt: Jacobus Moravie comes; de Morton; Joannes Dns Erskin; Secretarius Rotulator, Clericus Registri.*

"The quhill day, fforsamekle as anent our Souerane ladeis letteris purchest at the instance of the hale communitie, inhabitaris, and indwellaris of the toun, and parochin of Dunfermling, makand mentioun that quhair in tymes bigane, past memor of man, the Abbottis of the Abbey of Dunfermling were accustomed, and in use vpon their expenssis to uphold and big the wallis of the parochie Kirk of Dunfermling, and als the ruif thairof, in leid, theiking, beting, and ending of the samyne fra weit: And als the Sacristanis beand Vicaris of the said parochie kirk, wer in use in lyke wyiss vpon thair expenssis to mak and uphold the glassin windois of the said kirke and siclike; the said tounschip of Dunfermling wer in vse of reparaeing of the samyn within as efferit on their expenssis, like as thair ar content to do: And albiet now at this present the said kirk is at sic ane point, that throw decaying thairof, and nocht vphalding of the samyn, in the wallis ruif, kippillis, and thak thairof, be the Abbot now present of the said Abbey,\* and Vicar of the said Kirk callit William Lummisden, Sacristine, vpoun their expenssis, as vse the wount wes, the wallis in sindrie partis ae revin, and the bolt thairthriow partit neirhand the ane side from the vther, and the glassin windois of the samyn decayit, and nane now being thairin: Quhairthrow it is in great danger and perrell to the saidis complanaris of their lyvis to enter, remane, or bide within the said kirk, ovrher in tyme of prayers, teching, or preching of the word of God, or only vther besines neidfull to be done thairin, without hastie remeid be prouidit in all thingis necessar baith for the partis of the saidis Abbot and Sacristine, and the said indwellaris of the toun foirsaid: Not the less the saidis Abbot and Sacristine will do nathing thairto, conforme to thair partes as vse and wont to wes, albeit thai be answerit of the teindis and fruitis thairof, as is allegit. The saidis inhabitants and induellaris foirsaidis compeired be John Boiswall, baillie, William Wilson, thesaurer, for thame selfis and the remanent of the communitie, inhabitaris and induellaris of the said toun: And anent the charge gien to Maister Robert Pitcarne, commendatar of the said Abbey of Dunfermling, Alane Cowtis, and the said William Lumisden, Sacristane, of Dunfermline, to compeir before our Souerane Lady and Lordis of hir Secret Counsele, the said xij day of September instant, to see ordour takin anent the complaint foirsaid as accordis. The saidis communitie, inhabitants and indwellaris foirsaidis, compeired be John Boswal, Baillie, and William Wilson, thesaurer, for thame selfis and the remanent of the saidis communitie, inhabitants and indwellaris of the said toun, the said Alane Cowtis, Chamberlane of the said Abbey, and the said William Lumisdene, Sacristane thairof, being persons present, and the said Maister Robert, being oftyme callit and nocht compearand: The Lordis of Secret Counsale decernis and ordanis the saidis Maister Robert, and Alane Chamberlane, foirsaid in his name to vphald and big the wallis of the said parochie kirk, and als the ruif

thairof, in leid vnd vther theiking, beting and mending of the samyn, and kippill werk above the volt thairof, for saultie of the danger for a writ: And als the said William Lummsiden, Sacristane, foirsaid, and the Mr Robert, to beit and vphald the glassin windois thairof siclike as thai wer wont in all tymes bipast, vpon thair expensis: And ordanis letters to be direct heivpon gif neid beis." (*Annals of Dunf. p. 211.*)

\*It is not know who is here meant. George Dury continued by courtesy to be called "the Abbot," and Robert Pitcairn, the new Comendator ws also at the same time so designated. Probably it may have been George Dury, for it will be observed near the close of the Writ, tht "the saidis Master Robert" [Pitcairn]. On being called, did not appear. (*Annas of Dunf. P.211.*)

### DUNFERMLINE ABBEY ARCADE OF THE NAVE



Drawn by R. W. Billings. Engraved by I. H. Le Keux.  
Published by William Blackwood & Sons, Edinburgh, 1847.

REPAIRS OF THE NAVE OF THE ABBEY 1570. It would appear an old Note, and also from the *Hutton MS.* in the Advocates' Library, Edinburgh that "a commencement was made about the year 1750 to repair several parts of the nave of the Abbey Church" (which had been destroyed in 1560). Sir Robert Drummond of Carnock, or "Dominus Drummond," as he is called in old writs, being Master of Works (master mason) to the King, was director of the repairs. (*Annals of Dunf. p. 216.*)

In 1571, Secretary Pitcairn, Commendator of Dunfermline Abbey, was this year appointed one of the commissioners to treat with Queen Elizabeth regarding Mary Queen of Scots, and to contract a lease offensive and defensive. (*Stuart's His. Scot. vol. ii. pp. 77, 78 &c.; Annals of Dunf. p. 216*)

The Annunciation Stone of George Dury.

Mr Henderson writes - I was engaged in writing a few pages 'On the Introduction, and Extinction of the Norman Style of Architecture in Britain.' During my researches into this interesting subject, I found it necessary to collate and compare a great many prints and sketches of existing Norman west doors; and, amongst the rest, the beautiful

Norman west door of Dunfermline Abbey came under examination. Whilst studying its details and comparing them with other similar doors, I made a discovery of considerable interest and importance, both to the historian and antiquarian, that the head space of the back arch, or tympanum, of the Norman west door of Dunfermline Abbey, originally contained the semi-circular shaped stone – THE ANNUNCIATION STONE – now to be seen in the roof of one of the upper windows in the Palace wall. On comparing the several prints and sketches of existing Norman west doors, in my possession, with the Dunfermline west door, I found that the architrave, or lintel stone, of the Dunfermline door was gone, observing, however that such stone were usually parallelograms of a foot square, I at once drew on my sketch of said door a lintel stone, to a scale representing such a measure, and made its ends to rest upon the heads, or capitals, of the two back pillars. This done, I found a sort of fan-light opening, or semi-circular space, above my introduced lintel of the following dimensions, viz: -

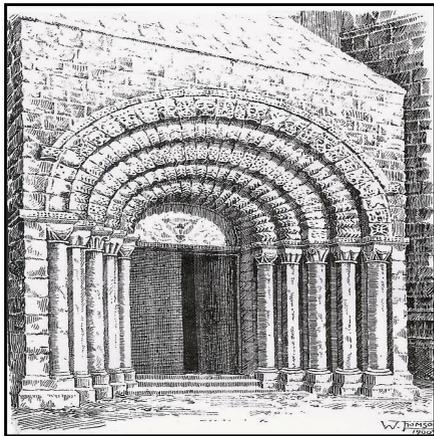
Base line along the top of the introduced lintel stone - 5 feet 9 inches; Line from key-stone of back arch to middle of lintel stone - 2 feet 1 ½ inches. Measure of curve of back arch, above the lintel stone - 8 feet 2 ½ inches. "At this point of my investigations I suddenly recollected that these measures of the tympanum of this door, above the introduced lintel, were something similar to my measurer of the Annunciation Stone in the Palace window. On referring to them, I was agreeably surprised to find that the measurers were precisely the same, excepting a fractional difference of one-eighth of an inch in the base lines. The following are the measures of the Annunciation Stone, taking into account those parts of it which appear to have been chipped off, when made to fit the roof of the window, or where it now is: - Base line along the bottom of the Annunciation Stone, 5 feet 8 7/8 inches; Line from top of curve to the base line, 2 feet 1 ½ inches; Measure of curve round the stone, 8 feet 2 ½ inches. (*A Memoir of the late Ebenezer Henderson By his Niece*)

**ANNUNCIATION STONE - PALACE DUNFERMLINE - LUKE I 28th**



[A Memoir of the late Ebenezer Henderson  
By his Niece

At the west entrance there is a beautiful Norman door-way, 20 feet in height and 16 in breadth, with six slender pilasters on each side, supporting an equal number of arches,



(The Western Doorway, Dunfermline Abbey.  
Daniel Thomson. *The weavers' craft*. Paisley, 1903. p. 57.)

At the west entrance there is a beautiful Norman door-way, 20 feet in height and 16 in breadth, with six slender pilasters on each side, supported by an equal number of arches, carved in the zig-zag style, on the highest of which are also figures of twelve human heads, which were wont to be named those of the Twelve Apostles.

The great west door it is likely, the entrance for the royal family, from the Queen's House in its immediate vicinity; the north would be intended for the inhabitants of the town and others; and the south for the ecclesiastics from the Fraternity. (*Stat. Acc't of Dunf.* by Rev P. Chalmers Vol. I. p. 94 & 115 Plate 120.)

Saint George Dury, Abbot of Dunfermline, he died in 1575. About two years after his death, having been made a "sacrifice of Christ," he received the reward of his labours, eternal life in the heavens and the honour due to the saints on earth - so said Nicolaus Sanderus (*De visile monarchia ecclesiae*). Two years later he was beautified by the Holy See and was proclaimed on the day 6th August. ("Biennio post beatus ab apostolica sede renunciatus die Aug. VI") (*Annals of Dunf.* p.754.)

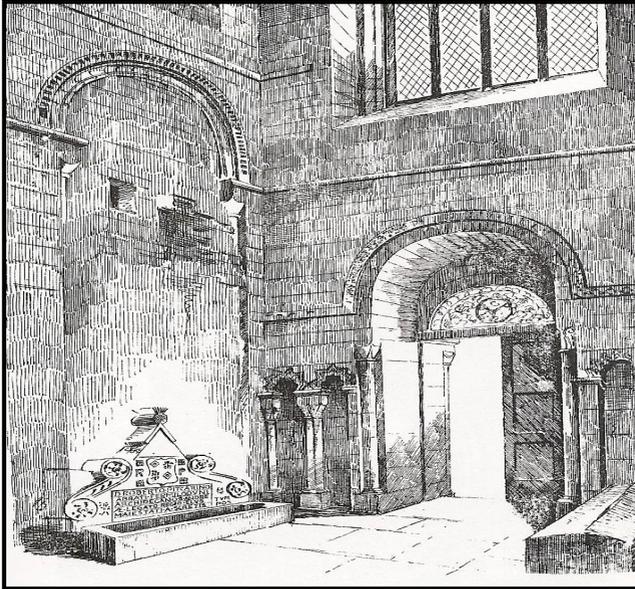
Disturbance at the Laird of Rosyth's Burial. in 1577 "a scene" took place in the churchyard of Dunfermline, and another disturbance in 1660 at the funeral of another laird.... (*Annals of Dunf.* p. 332.)

As one of many instances of the partial and insecure footing of the Reformers in Scotland for several years after their legal establishment, it is mentioned that "in 1580 a few Benedictines Monks of Dunfermline, with doors bolted and barred kept watch in their choir by the Shrines of St Margaret and St David, the Sepulchres of Bruce and Randolph." But, as a proof of their not desiring a sweeping demolition of the parish churches, "in 1588 the Kirk appealed to the King demanding that he should interpose to avert the rain which threatened Glasgow, Dunfermline and Dunblane." (*Peter Chalmers. Historical and statistical account of Dunfermline. 2 volumes. Edinburgh, 1844-59, I, p. 271.*)

The two aisles of the church are now used as burying-ground of those heritors, who formerly interred in what was named the Psalter church-yard, the site of the ancient Eastern Church, the exchange having been made at the time, and in consequence of the new church being erected on that spot. ....(*Hist. & Stat. Acc of Dunf.* by P. Chalmers p. 123.)

ROBERT PITCAIRN, the *First Commendator of Dunfermline, Archdeacon of St Andrews, and Secretary of Ste for Scotland*, died age 64, on the 18th October, 1584, and was interred in the north-east angle of the nave of the Abbey. (Spottis. Hist. Ch. Scot.) From preceding notes referring to him, it will be seen that he was a very important personage in his day. His later years, however, were clouded with many trials.... (*Annals of Dunf. p.225 & 752.*)

### ROBERT PITCAIRN'S MEMORIAL



In 1589 the Monastery of Dunfermline gifted by James VI to his consort as a wedding gift. (*A Guide to Dunf. Abbey 1987 p. 25.*)

The following are two acts of the General Assembly passed "against Burials in Kirks." the latter of which in particular, the two Ministers of Dunfermline were so anxious to preserve from violation, in the affair of the interment of the Laird of Rosyth. They illustrate the views of the Church in this matter, as the two reforming periods of 1588 and 9 August 1643 Act Against Burials and hinging of Honours. in Kirks....(*Hist. Stat. Acct Dunf. by P. Chalmers p. 563: See entry 1822 Diamond-fashion escutcheons...*)

THE QUEEN WAS INFEFT IN THE LORDSHIP OF DUNFERMLINE in 1590

"William Schaw, Maister of Wark," in May 1590 received £400 "by his Majesty's precept, for reparation of the house at Dunfermling before the Queenis Majesties passing thereto." (*Annas of Dunf. p.239.*)

In 1590 the old fabric, now called the "*Auld Kirk*," is original Church of the Holy Trinity, built between A.D. 1072 and 1115, with the following exception which are comparatively modern innovations, viz., The heavy uncouth buttresses, built between 1590 and 1630; and the porch and the steeple, built between 1500 and 1606. These

additions, as will be seen by the dates, had no connection with the original design of the building. It may also be noted that, between the years 1750 and 1790, three of the Norman windows in the north front were removed, and plain ugly Gothic ones substituted. The west gable removed and plain ugly Gothic ones substituted. The west gable *above* the great western entrance was also built at the same time as the steeple..... (*Annals of Dunf.* p. 32.)

### ANNE OF DENMARK'S HOUSE



The great west door, it is likely, the entrance for the royal family, from the Queen's House in its immediate vicinity; the north would be intended for the inhabitants of the town and others; and the south for the ecclesiastics from the Fraternity. (*Hist. & Stat. Account of Dunfermline by Rev P Chalmers Vol. 1. p. 94 & 115 Plate. 120.*)

THE ABBEY appearance presented by the upper arches and wall is disappointing to the visitor when he raises his eye from the stately pillars, carved of plain. To quote Mr Freeman - "At Dunfermline the greater relative height admits of a well-developed triforium, and there is no fault to be found with the mere proportion of that feature and the clerestory above it, but only with the unworthiness in point of detail, to be joined with the grand arcades below. Were the whole in harmony together, Dunfermline would be one of the grandest Romanesque designs in Britain." The triforium or lower gallery was used by those wishing to view the various processions on great occasions, while from the upper one such parties as had been obliged to seek refuge in the Sanctuary House in the Maygate, enjoyed a similar privilege. (*Dunf. Abbey by J Marshall P. 40.*)

THE church in 1594 was ordered to be thoroughly repaired, and Mr Schaw, the King's Master of Works and trusted friend, was put in charge. Instead of a tower a steeple was built at the north-west corner, 156 feet in height, the bartizan walk being nearly 98 feet high. This walk, all but closed now to the public, furnished an extensive view of middle Scotland, which may easily be obtained from different parts of the high ground to the north of the city. Mr Schaw built the porch at the north doorway, over which on the original wall, are some niches which were probably filled in earlier days by images... The upper part of the west gable was taken down and re-built by Mr Schaw, who also added some of those heavy buttresses which rather disfigured the simplicity and proportions of the original building. The interior was also repaired and

fitted up in a manner more suitable for a Protestant place of worship. The work was spread over some years, Mrs Schaw dying in 1602. When the Earl of Dunfermline superintended what was being done, and the date 1607, at the southwest doorway, is supposed to indicate the completion of this restoration period. Later on, in 1620, the middle buttress was erected to strengthen the south wall, and the west part of the inside of the south aisle was repaired, along with the pillars there, under date 1626, which appears on the centre stone of the arched roof between the second pillar and the south side. In 1610 the Royal Gallery had been erected in the church between two pillars in the south side, opposite the pulpit, for the use of the Royal Family when visiting the town, but this was not required till 1617, when King James paid a long-promised visit. (*Dunf. Abbey by J Marshall p.p.33-34: Annals of Dunf p. 244.*)

A Cross, or Crucifix, was painted on the Minister's Seat in the Church of Dunfermline 1612. Mr Andrew Foster, minister of Dunferline, "*a weak-minded man,*" and of strong "*Popish tendencies,*" appears to have employed a painter to paint on his seat in Dunfermline Church a cross, or crucifix, to the *great scandal* of the communitie." As this is a curious affair, we give the copy of a legal document referring to it: - (*Annals of Dunf. p. (272.)*)

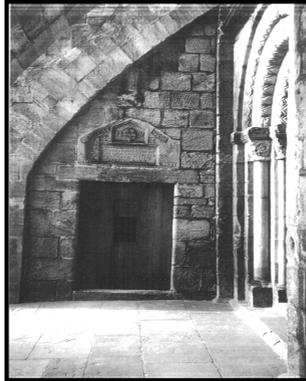
Guest chamber of Monastery in 1600 was converted into palace, with additions, by William Shaw. (*A Guide to Dunf. Abbey 1987 p. 25.*)

William Schaw's Memorial (north side of nave). To God most holy and most high, beneath this lowly pile of stones lies a man illustrious for his rare experience, his admirable rectitude, his unmatched integrity of life and his consummate qualities. William Schaw, the King's Master of Works, Master of Ceremonies and Chamberlain to the Queen. He died 18 April 1602. Having dwelt among men for fifty two years. In his eagerness to improve his mind he travelled through France and many other Kingdoms accomplished in all the liberal Arts, he excelled in Architecture, Princes in particular regarded him highly for his conspicuous talents. In both his professional work and affairs he was not merely tireless and indomitable but consistently earnest and upright. His innate capacity for service and for laying others under an obligation won for him the warm affection of every good man who knew him. Now he dwells forever in heaven. Queen Anne ordered a monument to be set up to the memory of a most, admirable and most upright man, lest the recollection of his high character, which deserves to be honoured for all time, should fade as his body crumbles to dust. (Schaw was in charge of much of the architectural renovation of the site in the 1590s.)

He died at Dunfermline, on 18th April, 1602, after a short illness, and was interred in the north aisle of the nave which he had restored. His monument, a very massive one, was reared about his grave, "*behind the pulpit-pillar.*" In 1794 the monumental tomb was removed, and, in a detached state placed within "*the bell-ringer's place at the bottom of the steeple*" - where, in the same state, it still remains. The reason given for its removal was that the upper part of it interfered with the light of one of the windows and thereby prevented much of the light falling on the pulpit-bible. (*Vide Annals Dunf. date 1794. & 258.*)

DEATH OF THE INFANT PRINCE 1602. "He departed this life at Dunfermline 27th day of May, and was interred there." (*Balf. Anl. Scot. vol. i. p. 410*) Prince Robert, Duke of Kintyre, was only 14 weeks old at the time of his death. Probably interred in the vault outside the south-east corner of the Old Church. (*Annals of Dunf. p. 260.*)

ROYAL BURYING VAULT DUNFERMLINE. - This Royal Burying-house, situated between the three south-east buttresses of the "auld kirk," was probably erected when the repairs on the Church were in progress and intended for the Royal place of sepulture for the Royal Family - probably, when the infant Prince Robert was interred in 1602. (*Annals of Dunf. p.276.*)



ROYAL BURIAL VAULT 1602. A royal burial vault had been erected in the Abbey probably in 1602 following on the death of the infant son of James VI. It covered the outside of the east processional doorway, which was thus closed and, in course of time, forgotten. When the royal family left Dunfermline for London, the queen gave this tomb to her chamberlain, Henry Wardlaw, and his heirs for their own use. (*A Guide to Dunf. Abbey 1987 p. 16.*)

This Royal Burying-house, situated between the three south-east buttresses of the auld kirk, (built by William Schaw, the Queen's chamberlain) was probably erected when the repairs on the Church were in progress, and intended for the Royal place of sepulture for the Royal Family, probably when the infant Prince Robert was interred in 1602. King James ascended the English throne the year after the death of the young Prince, and this burying-place thus became useless to them. In the year 1616, Queen Anne gave a gift of the Vault to Henry Wardlaw, her Chamberlain, who inserted an oblong stone above its door, with an inscription, in *alto*, cut on it. Anne, Queen of Great Britain, and Lady of the Lordship of Dunfermline, gave to Henry Wardlaw, of Pitreavie, Esquire, and to his posterity, this place of sepulture, 1616. Above this inscription, in a shield, together with the initial letters, "H. W." On the top of the stone, in an angular direction, are "MEMENTO MORI" (*remember death*) on the lower corners of the stone are the words "ULTIMA DOMVS" (*the last house*) and, in the space immediately above, on each side, are *skulls* and *cross-bones*. [John Fernie. *A history of the town and parish of Dunfermline*, 1815, p. 105. Peter Chalmers. *History of Dunfermline*. 2 volumes. Edinburgh, 1844-59, volume. 1, p. 120: Ebenezer Henderson. *Annals of Dunfermline. Glasgow, 1879, p. 276.*)

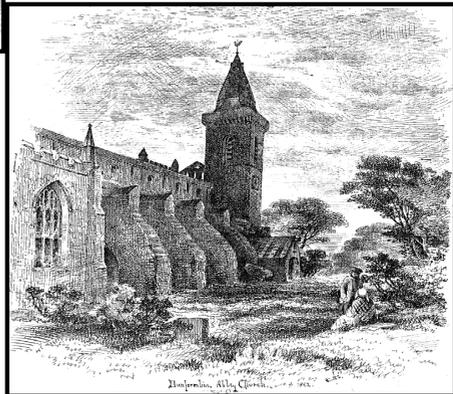
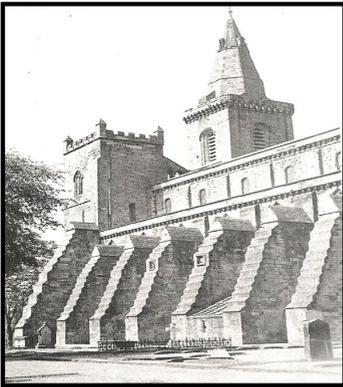
AT THE SOUTH DOOR OUTSIDE ENTRANCE 1607, there is a shield inserted in the wall, crescent with an earl's coronet above, date 1607, being the crest of the Earl of Dunfermline, could have been placed there when the  flying buttresses 4 on the north and 7 on the south side of the church with sloping roofs under the Saxon Windows and the steeple on the north-west angle were built. (SCHAW).

In 1610 the Altars, images and ornamentation were systematically destroyed or removed. A Pulpit was erected at the central pillar in the north row. Nearly opposite the pulpit, between pillars 4 and 5 of the south row from the west a gallery was erected in 1610 for the accommodation of the royal family when resident in Dunfermline. Other galleries, or "lofts" as they were then called followed. (*A Guide to Dunf. Abbey 1987 p. 8.*)

In 1616 THE EASTER WALL was built, and the roof of the nave and aisles, as also some of the windows, were renewed, it is supposed after the choir and transepts had been demolished and about the time when this part of the edifice began to be used as a Protestant place of worship at the Reformation. As such it was employed from that period till 1821, when it was abandoned for the new and elegant church adjoining it on the east. (*History of Dunf. by P. Chalmers vol 1 p.121.*)

The Ruinous State of some parts of the Abbey Nave in 1620 - "Although the great repairs on the Abbey Nave appear to have been completed by *Dominus Dunferling* in 1607, yet in 1620 the South or Royal Aisle showed symptoms of decay. During this year an additional buttress on the south side of the Church (the middle one) was erected to further strengthen the south wall (the date 1620 is on this buttress, near the top). The west part, inside of the South Aisle, was also repaired in 1621, as shown by date 1621 on the roof at this part." (MS. Note.) (*Annals of Dunf. p. 278.*)

#### **DUNFERMLINE ABBEY, SOUTH BUTTRESSES, DATE STONE 1620**



The second charter of the Lordship of Dunfermline to Queen Anne gave her the life-rent, and the heirs of her marriage with his Majesty, the fee. Accordingly, after his decease, such parts of the lordship as had not been previously alienated were taken up as an estate of inheritance, by Prince Charles in 1619, their son, who was infeft therein upon a precept of *clare constat*, as heir to his mother, granted by King James VI, his father.... Probably, however, the lordship of Dunfermline, or what still remains of it, belongs to her present Majesty, not *jure corona*, but *jure privato*, as nearest heir of the person last invest and that her Majesty may dispose of it in a manner she may think fit. (*Hist. and Stat. Hist. of Dunf. by P. Chalmers p. 254 : Annals of Dunf. p. 277.*)

The south and north flying buttresses, the north baptismal porch, and the steeple were no part of the original fabric, the first-named being added in 1620 and 1675 Respectively.

The view from the Bartizan walk encircling the steeple is extensive and embraces portions of 10 counties. This walk is about 100 feet above the ground and 400 feet above sea level. The building, although somewhat on a small scale, must have been strikingly similar to Durham Cathedral. (*A Brief Guide to Dunfermline Abbey p.11. Compiled by Norman M. Johnson. c.1935 Dunfermline.*)

RUINOUS STATE 1620. Some parts of the Abbey Nave "although *the great repairs* on the Abbey Nave appear to have been completed by *Dominus Dunfermling* in 1607, yet in 1620 the South or Royal Aisle showed symptoms of decay. During this year an additional buttresses on the south side of the Church (the middle one) was erected to further strengthen the south wall (the date 1620 is on this buttress near the top). The west part, inside of the South Aisle, was also repaired in 1621, as shown by date 1621 on the roof at this part." (*M.S. Note.*) (*Annals of Dunf. p. 278.*)

AULD KIRK 1621 - The south wall and inside pillars were this year repaired. The date 1621 is on the centre stone of the arched roof of the aisle, behind the second pillar, south side. (*Annals of Dunf. p. 278.*)

THE WRIGHTS' LAFT 1629, *in the Church of Dunfermline* - The incorporation of Wrights erected, in 1629, a seat between the two eastmost pillars, south side of the kirk. This seat had a fine old oak carved front, with arms, and the motto - GOD 'BLESS' THE 'JOINERS' OF DUNF. This oak front was long in the possession of the late Mr Paton, and was sold at his sale in November 1874. (*Annals of Dunf. p.298.*)

CARVED OAK PULPIT in 1634, stood on the central northern pillar whence two bars of iron which supported it, still project; and the desk had the usual ancient accompaniment of a SANDGLASS, resting on a light iron pedestal. On the top of the back of the pulpit were the words, "Who is sufficient for these things?" the date it is believed of 1634. & New seats. (*Annals of Dunf. p. 300.310, 312.*)

The Kirk Bells 1641. (Dunf. Kirk Session Records Start 1640.) (*Annals of Dunf. p. 307.*)

Smiths Seat in the Auld Kirk. "Nov. 12th 1643, it was licentat and grantit to the Smythes to tak down the stane wall at the side and entrie of y<sup>r</sup> seate in the eist end of the kirk on the north side y<sup>r</sup> of, and instead of that little stane wall, to make ane side entrie of tember to y<sup>r</sup> seate." (*Dunf Kirk Sess. Records; Annals of Dunf. p. 314.*)

Church of Dunfermline 1647 in need of Repairs &c., "The Session, considering the ruynous caice of the Kirk, especially of the rooffe and stock of the bells, liklie to fall

doun, if not no speedie remeid be provyded for preventing the same. It is resolved to supplicate the Lords of the Exchequer for aid to repair it." (*Kirk Ses. Rec. date April 1647: (Annals of Dunf. p.315.)*)

SNUFFING IN THE KIRK,1648, in Time of Preaching and Prayer not to be Allowed..... (*Annals of Dunf. p. 316.*)

Previous to the Reformation, one of the Pilgrimages in Scotland was to Dunfermline Abbey, on account of the shrine of St Margaret.  
(*Hist. Sat. Acct by P. Chalmers p. 132.*)

New Church Tokens, 28th May, 1650, this day it is ordainit that there be new tokens made with a new stamp. (*Annals of Dunf. p. 322.*)

CROMWELL AND THE ABBEY- Next year, on 20th July 1651, Cromwell won the battle of Pitreavie, and his men, on visiting the town, did considerable damage to St Leonard's and St Mary's Chapels on the south side of the town, broke into the Abbey, and played mischief to the fittings, besides emptying the collection box. (*Dunf. Abbey by J Marshall p. 34.*)

The Kirk Bells 1657, again in Ringing Order...and Bells in Kirk Steeple 1669.... (*Kirk Ses, Records: Annals of Dunf. p.330 &340.*)

The Auld Kirk and Ruins of the Choir, 1670. The annexed view of the Auld Kirk and Choir ruins is compiled from several old prints and drawings, shortly after this period (1672), "the aspect was changed by the fall of part of the eastern wall of the Choir." The point fro which this view is *supposed* to be taken is "the Friar's Yard," about 50 yards NNE of St Margaret's Tomb.

The houses shown to the right of the steeple are the tall constabulary houses, along with Queen Anne of Denmark's house. The "lantern tower" is partly taken from a representation of it on one of the Abbey Seals of the later end of the 15th century. The tall windows of the Choir are taken from a drawing of them, made in 1819, before they were removed. (*See also Frontispiece View of the "Extracts from Dunf Kirk Session Records," published by E Henderson in 1865: Annals of Dunf. p. 342.*)



Lieutenant - General George Henry Hutton (d. 1827). Drawings. National Library of Scotland.  
(*The Romanesque Churches of Dunfermline Abbey by Eric Fernie P.32*)

“The eastern part of the walls of the Choir and Ladye Chapel, which had long been in a dilapidated state, fell” during a great wind in 1672. (*Dunf. Abbey* by J. Marshall p. 34: *Annals of Dunf.* p.344.)

REPAIRS OF DUNFERMLINE CHURCH 1675, the north wall of the Church, near the porch-door showed symptoms of decay, and a new buttress was built on the outside to support it. The date 1675 is on the north buttress next the porch-door. (MSS. &c) (*Annals of Dunf.* p.346.)

St Margaret's Festival Day, the festival day of St Margaret, "the Titular Saint of Dunfermline," which had in 1673 been altered to June 10th, was again altered this year. "In the year 1678 Innocent XI allowed the festival to be celebrated on June 8th. (*Lord Hails' An. Scot; Bishop Geddes' Life of St Margaret &c: Annals of Dunf.* p. 347 & 358.)

In 1683 the New Great Bible, brought from Holland for the Kirk of Dunfermline. The Kirk Session Record, referring to the purchase &c. says - "This day the Session, having received a new great Byble for the use of the Kirk, from andro simpson, clerk, who bru<sup>t</sup> y<sup>e</sup> same out of Holland, the pryce ..... (*Annals of Dunf.* p. 352.)

Stopping and Entry in the Old Steeple 1686. In the Kirk Session Records, under date April 4th 1686, there is the following minute of payment: - "Item, given or stopping ane old entrie in the *old steeple*, half a leg Dollar." This is quoted to show that the south-west tower was called old, in contradistinction to the north-west tower, or steeple, which was then comparatively new, dating between 1594-1607, while the old tower or *steeple*, dated *circa* A.D. 1115. (See also Appendix N.: *Annals of Dunf.* p. 353.)

Repairing the Kirk 1698. "The Counsell being informed that the fabrick of the Kirk, in the roof and otherways, was in *ill case*; and the Counsell recommended a joint action with the heritors to have the necessary repairs made." (*Burgh Records: Annals of Dunf.* p. 364.)

In 1698 before the seventeenth century ended further repairs were executed on the old steeple at the south-west corner of the nave, and an entry in the Burgh Records under 1698 runs thus: - "The Counsell being informed that the fabrick of the Kirk, in the roof and otherways was in ill case; and the Counsell recommend a joint action with the heritors to have the necessary repairs made." (*Dunf. Abbey* by J. Marshall p.35: *Annals of Dunf.* p. 364.)

From the beginning of the 17th Century, memorials or monuments to certain local personages or families began to be inserted in the walls of the aisles. Later, from 1860, the window openings in the west gable and 10 of the 11 in the aisles were filled with stained glass. One of these - the Durie window - contains elements of pre-Reformation glass. No other early glass has survived. (*A Guide to Dunfermline Abbey* by Kirk Session 1976.)

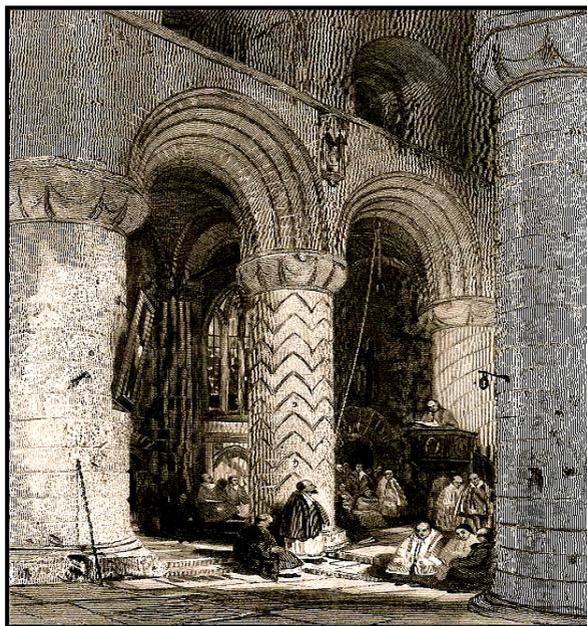
In 1701 at the beginning of the 18th century, the Old Nave of the Abbey continued to be used as a Parish Kirk, (the only Kirk in the Parish). (*Annals of Dunf.* p. 369.)

From 1701 to 1705 the Abbey pulpit was occupied, on one half of the Sabbath by the Presbyterian minister, and on the other half by an Episcopalian, whose flock got supplementary accommodation in one of the Abbey vaults through the kindness of Lord Yester. (John Marshall. (Late Head Master Townhill School *Dunfermline Abbey; The Journal Printing Works Dunfermline, (No Date) Dunfermline Carnegie Library D/ECC.*)

EPISCOPALIANS of Dunfermline get the use of one of the Abbey Vaults for Worship. The "meeting-house" referred to under date 1701, appears to have been unsuitable. The Episcopalians, through Mr Logan, one of their members, solicited Lord Yester to give use of one of his vaults in the Abbey to worship, in which is Lordship readily granted. (*Chal. Hist. Dunf. vol. i. p. 427: Annals of Dunf. p. 374.*)

From 1701 to 1705 the Abbey pulpit was occupied, on one half of the Sabbath by the Presbyterian minister, and on the other half by an Episcopalian, whose flock got supplementary accommodation in one of the Abbey vaults through the kindness of Lord Yester. (John Marshall. (Late Head Master Townhill School) *Dunfermline Abbey: The Journal Printing Works Dunfermline, (No Date) Dunfermline Carnegie Library D/ECC*)

### DUNFERMLINE ABBEY CHURCH NAVE



*Drawn by George Cattermole. Engraved by W. Simmons.  
Published by Charles Tilt, Fleet Street, London. 1834.*

By 1716 the first disastrous loss occurred in 1560 when a mob, fired by the cramped ideologies of Knox, fell with pick and sledge upon the choir, lantern tower, transepts, chapter-house, Lady Chapel, infirmary, dorter, scriptorium, and refectory, and reduced the entire conventual building to shapeless disorder.

Following this onslaught, the great lantern tower stood in its shattered condition for another one hundred and fifty-five years, then dissolved into rubble in 1716. (*Colin Dymock. Dunfermline's broken stones. Dunf Carnegie Lib.*)

Early in 1716 the Lantern Tower, which stood at the north side of the junction of the nave with the choir, fell. It was 150 feet high and 30 feet square, with two storeys of three tall of three tall Gothic windows on each side. Grave digging in the ruined choir near it and on its northern side had damaged the foundations; hence the fall,

which was naturally lamented by the inhabitants. The same cause probably brought down the east gable of the choir, which, when used as a burying ground, went by the name of the "Sither-Kirkyard," the musical part of the Abbey services having been conducted in pre-Reformation days in the Psalterly there. (*Dunf. Abbey by J. Marshall p. 36.*)

THE KIRK UNDERGOING REPAIRS 1720 - "The roof made tight; Bellhouse repaired; windows glazed, and the fabric appointed with lime." (Old Account) (*Annals of Dunf. p.403.*)

"The Church was above Three Hundred Foot long in 1723. It was built after the maner of that at Litchfield, with a Steeple between two spires on the West and Two Spires more on each side of the middle of the Church; At the Reformation King James the sixth repair'd and Buttressed the West End of it for a Protestant Church. The Body of the Church and Choir where several Kings of Scotland lye buried, continuing still a Heap of Rubbish; their tombs are still preserved in the open Air; and particularly that of St Margaret in Black Alabaster....(*De Foe's Journey Through Scotland: Annals of Dunf.p.407.*)

THE AULD KIRK BELLS 1723. Application is to be made to the Presbytery regarding the repairs of the "Auld Kirk" bells, the roof, and the "glasses." (*Burgh Records 21st Dec: Annals of Dunf. p.411.*)

FALL OF THE EAST GABLE OF THE CHOIR OF THE ABBEY 1726, according to two (MS. Notes), "the east gable of the Choir of the Abbey fell into the Syther-Kirkyard in 1726 in the harvest time." After the destruction of the Choir in 1560 the area came to be used as a burying ground; and as the Psalterly, or Singing, had been conducted on this area "in the days of the Abbey," it received the name of "the Psalterly"; afterwards contracted to "Salter," and in later times "Sither-Kirkyard," which was its name as late as 1821. The name is *now worn out.* (*Annals of Dunf. p. 415.*)

THE CHURCH UNDER-GOING REPAIRS, "In 1728 the church, the steeple and the church bells, being in need of repairs , ..... James Noble, slater, undertook to make the roof of the kirk sufficient, with blue and grey slates for 58 merks Scots. Other estimates were accepted for repairing the point of the steeple, the ceiling above the area of the kirk, the porch-door, and the loft below the bells,".....October 13th 1728 the cock was set upon the steeple by the hands of David Inglis Wright... "October 28th: the repairs being finished (except the bells)... The two bells being both crakt, were cast anew at Edinburgh. The big bell (Queen Anne's donation) weighed 14cwe., and the little bell (belonging to the town) weighed 12 cwt. (*M.S. Journal of David Inglis: Mercer's Hist. Dunf. pp. 179-180: Annals of Dunf. p.417 & 422.*)

AULD KIRK STEEPLE MEASUREMENTS, 1728 &c., (*Annals of Dunf. p.. 419.*)

AULD KIRK REPAIRS 1736 - "Rotten Laft," &c. - "The auld kirk was again under repairs n 1736, when a timber roof or awning was erected along nearly the whole length of the middle area of the kirk, a little above the stone pillar."This was done in order "to keep the minister's voice more into the kirk, and to be better heard, and also to make the kirk more comfortable and warm.," the date, 1736, was cut into several of the cross beams. The "laft" was removed in 1823; it had the name of the *rotten laft* shortly after its erection, as the whole fabric of the laft was constructed of *ratten deals*, &c., or undressed timber. (*Annals of Dunf. p. 431.*)

CHARLES, FIFTH EARL OF ELGIN, died in his 77th year 1739, and was interred in "Eastern or Psalter Churchyard" of Dunfermline. (*Annals of Dunf. p.434.*)

A NEW TOWN OR KIRK CLOCK - ORDERED 1745 (*Annals of Dunf. p.444.*)

It may also be noted that, between the years 1750 and 1790, three of the Norman windows in the north front were removed, and plain ugly Gothic ones substituted. The west gable removed and plain ugly Gothic ones substituted. The west gable *above* the great western entrance was also built at the same time as the steeple..... (*Annals of Dunf. p. 32.*)

THE SKELETON OF A FEMALE Discovered in a Recess of the Abbey Wall. An Old Note states, "in the year 1759, a notable discovery was made by some mason who was employed on that part of the old wall in the sunken garden at the Bowling Green..... (*Annals of Dunf. p. 474.*)

DUNFERMLINE ABBEY. ...Additions were doubtless from time to time, made to it, or portions of it replaced, particularly by Alexander I, who according to Buchanan and Leslie, (He splendidly adorned the Abbey, which his father left unfinished, *fastigio imposito* (probably by *surmounting* it with a tower), and enriched it with many estates." as also by David I, Alexander III, and James VI. Malcolm too, founded the new Cathedral at Durham in August 1093, just three months before his death, with the assistance of Turgot, its prior, which may account for the similarity in the style of architecture in the two buildings, particularly in the zig-zag lines on some of the pillars.

This part of the building formed the nave of the Abbey Church when completed, or the vestibule or passage to the principal portion of it, where the choir was as it now does to the new place of worship. The black lines on Plate VI represent both edifices as they now stands the length of the nave from the west door to its east wall. ....etc. p. 116. The side aisles are arched with stone, and the roof of the centre of the nave is of wood. While the church was in use, there were for many years a lower roof or awning of wood for the sake of the sound and cold. There are two ranges from E. to W. of five massive columns each.....The style of the architecture is of a mixed kind, termed by some Saxon-Gothic, and by others, probably with greater propriety, Anglo Norman. On the north side here were originally five Saxon or round windows, 8 feet in length to the top of the arch, and 4 feet wide. Three on the north side there were originally five Saxon or rounded windows, 8 feet in length to the top of the arch, and 4 feet wide. Three of these have subsequently been converted into Gothic or pointed windows, 11½ feet high to the point of the arch, and 5 feet 4 inches wide, with two mullions forming three compartments, and the top filled with tracery. On the south side there are six windows all Saxon. Beneath each of all these windows, both on the north and south walls, there were four slender pilasters, connected above with beautifully carved arches, the remains of which are still visible. There is a fine specimen close to the north porch on the east side. The capital which remains on one of the pilasters on the south wall near the east end, has a representation of scales, which was not unusual in such architecture. In front of these pilasters, and between the large columns, stood the small altars common in Roman Catholic buildings. Over the north and south aisles is broad passage, or ambulatory, 29 feet from th floor, along the whole length of the building, from which, probably as in some other places, the solemn processions in the nave of the church might be viewed, as well as intended, perhaps, to afford a retreat or temporary sanctuary for such refugees as fled hither from protection from violence or seizure, and who were thus enable to see the

ceremonies of the church, above the rest of the audience, and at the same time to enjoy personal safety. Above this there is another range of similar passages. The windows of both ranges are now shut up.

The steeple in the north-west angle, and pillars supporting it, are evidently, from their appearance, of later erection than the church, and are said to have even added by James VI. The steeple is very neat 156 feet, in height, and the bartizan walk on it nearly 98. From this walk, which encircles the steeple, and to which there is an ascent by along temporary wooden staircase in the south tower, and a narrow steep stone on in the steeple, part of which is dark, there is a most extensive, beautiful, and diversified prospect. Part of no fewer than fourteen counties can be seen from it. The most remote and striking objects are Soutra-hill in Berwickshire; Lammermoor, dividing East Lothian from Berwick; Pentland Hills, Edinburgh Castle and City, Arthur's Seat, and other adjacent high grounds in Mid-Lothian; Tintock, in Lanark; Binny-law, Hopetoun House, Blackness Castle, and Bo'ness, in west Lothian; Falkirk, Grangemouth, Campsie, and Ochil Hills, in Stirling; Benlomond, in Dumbarton; Benledi, in Perth; the windings of the Firth of Forth from the Bass Rock to near Stirling Castle; and in the immediate neighbourhood, to the west, the Town and Abbey of Culross, and Saline, Craigluscar, Cleish, and Beath Hills to the north; with Broomhall House, and most of the gentlemen's seats in the parish. (*Historical and Statistical Account of Dunfermline by Rev P Chalmers Vol. 1. p. 94 & 116 Plate 117.*)

There are two bells in the steeple, one of which was a donation of Queen Anne, and the other of the town of Dunfermline, but both were refounded in 1728.\*

\*The following inscription was cast on both of the bells in Roman capitals:- "Refounded by the Town of Dunfermline and Heritors of the Paroche thereof. Robert Maxwell and Company fecit. Edinburgh, Anno 1728." Around the upper part of the smaller one there is a representation of a boar-hunt, each boar being pursued by two men and dogs, and having in front another man pointing at it a long pole or spear. The large bell has only an ornamental scroll on it. Both are very excellent in tone.

On the 13th of October 1728 the present weathercock was set upon the steeple by David Inglis, wright, the author of the MS. journal regarding Dunfermline formerly noticed. In 1805, a townsman taking aim at this object, fired a bullet through its neck, and high winds causing a loud whistling melancholy noise to issue through the perforation, long excited astonishment and alarm in the minds of the inhabitants, especially at night, till they were made aware the real cause of the new and strange sound, proceeding from the vicinity of the mansions of the dead. It has now ceased, from the weathercock having become stationary. (*Historical and Statistical Account of Dunfermline by Rev P Chalmers Vol. 1. p. 118.*)

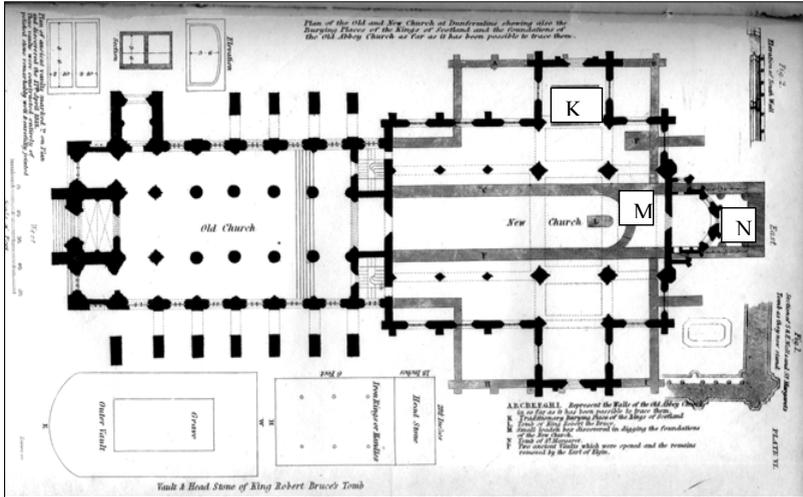
#### FRAGMENT OF THE RUIN OF THE MONK'S DORMITORY REMOVED.

According to an *Old MS. Note*, "the old piece of ruin adjacent to the south-west tower of the Kirk, which formed part of the dormitory of the monks, was removed in 1753, and the stones used for the inglorious purpose of building a stable and a byre on the same site!" (*Annals of Dunf. p. 465.*)

PART OF THE RUINS OF THE LADY CHAPEL REMOVED 1766. According to an old M.S. part of the ruins of the old "Ladie Chapele" were removed in order to make room for the new burying place of the Elgin family. It was in this locality that the finds of the Stone Coffin, Female Skeleton, Iron Chest, Cup and Coins were found. (*Annals of Dunf. p. 485.*)

**PLAN OF THE OLD AND THE NEW CHURCH -**

*Historical and Statistical Account of Dunfermline by Rev P Chalmers Vol. 1. p. 94 & 115.) Plate VI (Annals of Dunf. p. 485.)*



Several curiosities have lately been discovered at Dunfermline. – (M) Some months ago, an iron chest was dug up containing a number of very ancient Danish Silver coins, esteemed a great curiosity. &c. and in the beginning of July was dug up a silver cup, with double handles, which will contain three half-pints. It is of curious workmanship, and thought to be upward of 1300 years old. (*Scots Magazine July 1766*) (Taking the date back to 466 AD approx, the time of the Picts!.)

A.B.C.D.E.F.G.H.I. Represent the old Abbey Church

K. Traditionary Burying Place of the Kings of Scotland See Page 18 & 21.

L. Tomb of King Robert the Bruce

M. Small leaden box discovered in digging foundations of the New Church see page 32.

N. Tomb of St Margaret

P. Two ancient Vaults which were opened and the remains removed by the Earl of Elgin.

**SCOTS MAGAZINE, JULY 1766 -**

\* Several curiosities have been lately been discovered at Dunfermline. - Some months ago, an iron chest was dug up containing a number of very ancient Danish silver coins, esteemed a great curiosity.

\*\* About the middle of May, as some labourers were digging in the spot where the east part of the church stood, they discovered a human body entire, which appeared to be a female. It was in enclosed in a stone coffin, covered with three flag stones, on which could easily be discovered a crucifix, with some other figures or letters, in much defaced as not to be understood. Several gentlemen in the neighbourhood have visited this curiosity, and from various circumstances, have reason to believe it to be the body of Queen Margaret, wife to Malcolm Kenmore, who was buried at Dunfermline, and who

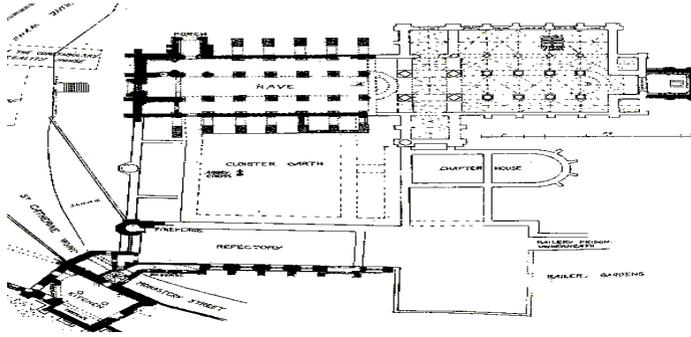
afterwards was canonized, and known by the name of *Saint Margaret*. This we know, that at Dunfermline many of the Royal Family of Scotland lie interred; and among them St Margaret was grand-daughter of Edmund Ironside King of England, after the fatal battle of Hastings, having every thing to fear from William the Conqueror, she, with her brother and sister, secretly retired from that kingdom, with a view of going to the Continent; but tempest on weather were forced on the coast of Scotland, and for safety ran up the firth of Forth, to a creek near Dunfermline, ever since from that accident known as the name of *St Margaret's Hope*. They were kindly received by King Malcolm then residing at Dunfermline; who on account of the many shining virtues of Margaret, some time after married her. She is celebrated as the most virtuous princess of the age; and her piety and charity, with her respect for the clergy, procured her at her death the honour of canonization.

\*\* In the beginning of July was dug up a silver cup with double handles, which will contain three half-pints. It is of curious workmanship, and thought to be upwards of 1300 years old. (*Hist. Stat. Acct. of Dunf. by Rev P Chalmers Vol. 1. p. 94 & 115 Plate 117.*)

In the belief so long prevalent, that the six large flat stones were on the site of the Royal burying place in the Eastern Church. (Marked K on Plan) Sir J. Graham Dalyell, very laudably resolved in 1807, to make a search with a view to ascertain whether such remains still slumbered under the repositories in which they were said to have been entombed. accordingly, having obtained the consent of the proper authorities, and with the aid of the late Rev. Mr Fernie and others, he early, on the morning of the 28th July of that year, got the middle stone of the west row, which was the largest, removed, and the result of this examination he thus records in his Tract, published two years after.

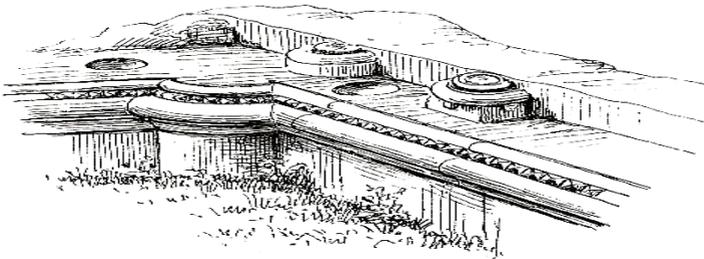
"The earth immediately below the surface, and even to the depth of two or three feet, had the appearance of having been dug before, though perhaps at a remote period, and nothing whatever was found among it, excepting a few human bones, brittle and rotten. Under this, however about four or five feet from the surface, a coffin rudely built of small irregular pieces of sandstone along with a scanty portion of lime, and covered in the same manner with similar materials, was found, containing the skeleton of a full grown person, pretty entire. Its position was not directly below the large stone, but one half of the length further west. It lay among soft humid clay, completely filling the coffin, from which the bones had imbibed so much moisture, that on lifting the broken one, the water poured from the lower end as on squeezing a sponge. The head or upper part of the coffin, towards the west, was contracted into narrow compass, just admitting the skull, which was quite fresh, and the teeth sound. "This coffin had certainly never been opened, and I am inclined to ascribe its structure to a more ancient date than the decease of the kings whose bodies are said to be deposited in the Abbey; for I do not conceive that any of them are contained in it. All the bones were returned to their original situation, and the pieces composing the top of the coffin put over them" (p. 3-5.) - He adds, "The tomb of Robert I, is said to have stood a few yards south-west of the spot examined; but not-with-standing the quantity of iron which we are told was used in its structure, all traces of it are equally obliterated as of the rest." (Sir John Graham Dalyell (1776-1851). *A tract, chiefly relative to monastic antiquities*. Edinburgh, 1809.)

Traditional burying  
place of the Kings of  
Scotland  
Six large flat stones

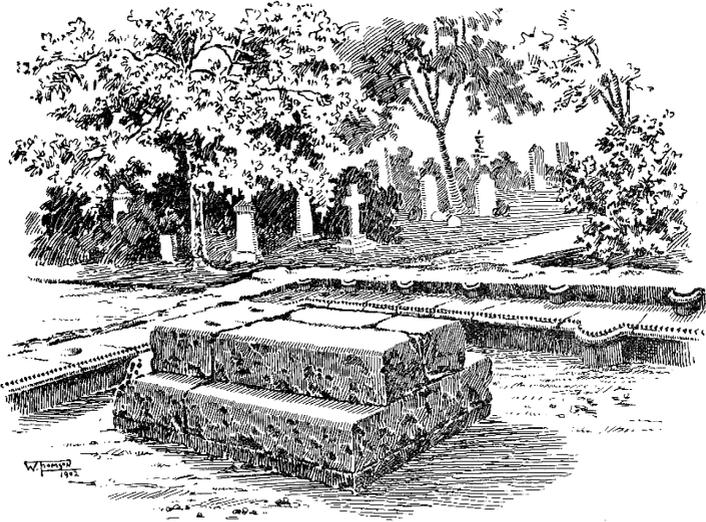


RELICS OF ST MARGARET AT DOUAY 1770. Dalzell, at page 17 of his *Monastic Antiquities*, referring to the relics of St Margaret at Douay in France, says: - "I have been credibly informed, that the same relics which Father Hay says were carried to France in the sixteenth century, were exhibited at Douay subsequent to the year 1770, consisting of a part of the skull cased in silver, and a quantity of auburn hair; these were lost in the confusion which attended the suppression of the Jesuits. Certain relics both of Margaret and Malcolm III are said to be preserved in the Escorial in Spain. (*Annals of Dunf.* pp. 489-490.)

The shrine of St Margaret, now outside the new church, was originally inside that part of the Eastern Church added to the thirteenth century structure about the middle of the thirteenth century. Mr F. C. Eeles (in *Burgh Records of Dunfermline*, edited by the late Erskine Beveridge, LL.D) says "The base of St Margaret's shrine, made of blue and white marble, ... still exists, almost in situ, in the extreme eastern part of the church, portions of the east and south walls of which remain to the height of some three feet above the ground of the courtyard outside the east end of the modern church. These walls are the remains of the small aisleless chapel which formed the extreme east end of the thirteenth century church."



David MacGibbon; Thomas Ross. *The ecclesiastical architecture of Scotland.*



W. Thomson. *St Margaret's Shrine*. 1905.

Prior to the Reformation the shrine was one of the places to which pilgrimage was regularly made. There are still to be seen in the parish of Dalmeny, about a mile from South Queensferry, on the Edinburgh road, the remains of a pilgrim's cross. It is on the south side of the road at a point where the first view of Dunfermline would be had by pilgrims from the south. (*A Brief Guide to Dunfermline Abbey*. Compiled by Norman M. Johnson. c.1935 Dunfermline.)

VIST OF PENNANT THE TOURIST TO DUNFERMLINE 1772. Thomas Pennant Esq., the celebrated tourist, was in Scotland this year..... "The Abbey was begun by Malcolm Canmore, and finished by Alexander I. It was probably intended for a religious infirmary, being so styled in old manuscripts, '*Monasterium ab monte infirmorum*.' (See Appendix to Annals of Dunfermline.) The remains of the Abbey are considerable, and evidence of its former splendour. "Part of the Church is at present in use. It is supported by five rows of massy pillars scarcely seventeen feet high and thirteen and a-half in circumference. Two are ribbed spirally, and two marked with zig-zag lines, like those of Durham, which they resemble, the arches also Saxon, or round. "Malcolm and his queen, and six other kings lie here - the two first apart the others under as many flat stones each nine feet long." (*Pennant's Tour in Scotland*, vol. ii. pp. 212-21: (*Annals of Dunf.* pp.495-6.)

ROBERT BURNS IN DUNFERMLINE 1787. The Poet, visited Dunfermline on 20th October 1787, when he went to the Old Church, and on being shown the site of Bruce's grave, "he knelt down and kissed the stone with sacred fevour."..... Charles Shorthouse was grave-digger and beadle at this period and he would, no doubt point out to Burns one of "the six large flat stones," now under the northern transept, as that

of King Robert's reputed grave. It is well that these misleading stones are now buried, as they never were connected with the royal tombs. (*Annals of Dunf.* p.517 & 753.)

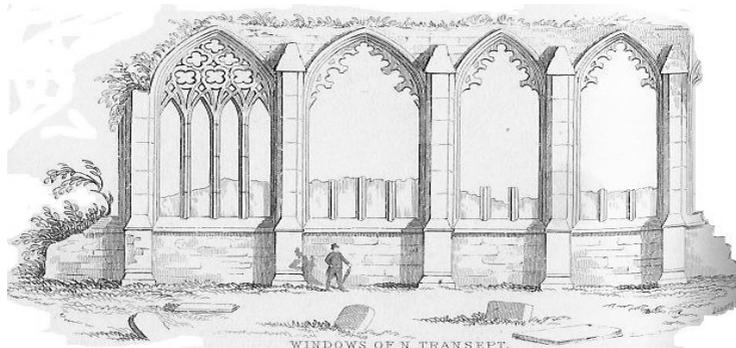
SHAW'S MONUMENTAL TOMB REMOVED 1794. "In the summer of the year 1794 this fine old tomb was removed from its site behind the pulpit-pillar to the foot of the steeple in order to allow a larger window to be made in the north wall of the kirk, for throwing more light on the minister's bible." (*NMS Note; Fernie's Hist. Dunf.* p. 93: *Annals of Dunf.* p. 531.)

THE TWO AISLES NOW USED AS BURYING GROUND, of these heritors, who were formerly interred in what was named the Psalter church-yard the site of the ancient Eastern church the exchange having been made at the time, and in consequence of the new church being erected on that spot.

STONE COFFIN FOUND 1802, in the Psalter Churchyard. Early in 1802, whilst a grave was being dug "in the Psalter Kirkyard", the gravedigger's spade struck against a huge stone. After being cleared, it was found to be a Stone Coffin, upwards of six feet in length, in which were human bones, much decayed. Round about the coffin were found pieces of finely-carved marble, some of the pieces being gilt." (*MS. Note: also, Sib. Hist. Fife, p. 298.*) This must have been one of the royal tombs. It is to be regretted that the *locus* of this "find" has not been given. (*Annals of Dunf.* p. 549.)

THE AULD KIRK STEEPLE WEATHERCOCK 1805. A townsman J. M. a volunteer took aim at the weathercock and sent a ball through its neck; when the first high wind blew after that the cock made its first trial at producing *melancholy sounds*, which both astonished and alarmed the inhabitants. Great crowds gathered in the Kirkgate and the Kirkyard; the cause of 'the wesome soond' was discovered, and the nerves of the serious were soothed. The bullet-hole continued during high winds to sing out its melancholy strains until 1847, when the hole was filled up." (*MS. Note; Chal Hist. Dunf; Annals of Dunf.* p. 556.)

ROYAL TOMBS EXPLORED 1807 - John Graham Dalryell, Esq., (afterwards Sir John) having received permission from the Crown authorities in Edinburgh to prosecute his antiquarian research within the area of the Royal Tombs, went to Dunfermline for that purpose on July 25th 1807. He began his "diggings" ..... (*Annals of Dunf P.* 559.)



In 1807 in what is now denominated the Psalter Churchyard, in a space which formerly constituted the floor of the eastern part of the Abbey, are six flat stones, of

large dimensions, all adjoining, and disposed in two parallel rows. Under these, according to history, and also tradition, the bodies of as many kings were deposited:

here; likewise, the great altar is supposed to have stood here; being close to the place of interment. But notwithstanding positive assurances of such facts, which to a certain extent are confirmed by the chartulary, as will afterwards be observed, they have sometimes been called in question; on which account it was lately considered peculiarly interesting, to ascertain whether any relics of the tombs or repositories of the royal remains might still be extant. Therefore, having previously obtained the acquiescence of those who could have opposed the research, the middle stone of the west row, being the largest, was removed early on the morning of the 28th of July 1807. An early hour was preferred, on purpose to prevent interruption; for the walls surrounding the Psalter churchyard were insufficient to guard against the intrusive curiosity naturally expected on the occasion.

The earth immediately below the surface, and even to the depth of two or three feet, had the appearance of having been dug before, though perhaps at a remote period, and nothing whatever was found among it, excepting a few human bones, brittle and rotten. Under this, however, about four or five feet from the surface, a coffin, rudely built of small irregular pieces of sandstone along with a scanty portion of lime, and covered in the same manner with similar materials, was found, containing the skeleton of a full grown person, pretty entire. Its position was not directly below the large stone, but one half of the length further west. It lay among soft humid clay, completely filling the coffin, from which the bones had imbibed so much moisture that, on lifting a broken one, the water poured from the lower end as on squeezing a sponge. The head, or upper part of the coffin, towards the west, was contracted into narrow compass, just admitting the skull, which was quite fresh, and the teeth sound. This coffin had certainly never been opened and I am inclined to ascribe its structure to a more ancient date than the decease of the kings whose bodies are said to be deposited in the abbey; for I do not conceive that any of them are contained in it. All the bones were returned to their original situation, and the pieces composing the top of the coffin put over them.

The morning by this time being far advanced, the whole excavation was filled up, and the covering replaced; which operation, as well as removing it, was a matter of considerable difficulty as it is above nine feet long, more than one half as broad, and several inches thick.

I have since been informed that some time afterwards, when the rain had washed among the rubbish where the earth was thrown out, a leaden plate was found with a lion engraved on it, surrounded by *Robertus Dei Gratia Rex Scotorum*. It is now in the possession of the Earl of Elgin.

Although it is possible that these places have been previously explored, it may be in quest of treasure, and the search on this occasion proved unsuccessful, it would be desirable to resume it at a future period and then it should be carried to a much further extent. I do not affirm that the royal remains will be discovered; because, in opposition to general belief, I must acknowledge myself induced to suspect that they were deposited in tombs standing above the large flat stones, or, at least, that all were not interred below them; and that these tombs were destroyed in the general wreck of the abbey. As abbots were commonly buried near the great altar, or in the choir, and often with crossiers and jewels of value, it is not unlikely that some such relics of antiquity might be found, and also inscriptions which would usefully illustrate the history of Scotland.

The tomb of Robert I is said to have stood a few yards south-west of the spot examined; but notwithstanding the quality of iron which, we are told, was used in its structure, all traces of it are equally obliterated as of the rest. Several years ago on digging a grave immediately in the vicinity small fragments of white marble, still bearing the remnants of gilding, were found; and also portions of a softer stone, which had been ornamental mouldings. Two of the former were shewn to me in Dunfermline, and there is a third in the Museum of the Scottish Antiquarian Society, where it has hitherto been erroneously understood as having belonged to the tomb of Malcolm Canmore. I was informed that one fragment had a lion sculptured on it. In the course of the preceding research, on the 28 of July, the square flat red bricks, anciently covering the floor of the abbey, were turned up. Others are met with, of various colours; and pieces of painted glass are also sometimes discovered.

The whole of this part of the abbey is covered with rubbish, to a considerable depth from the surface; but whether from the falling in of the roof, or by gradual accretions otherwise, I am ignorant. – A few individuals now employ it as a cemetery. (*Sir John Graham Dalyell (1776-185: A tract, chiefly relative to monastic antiquities. Edinburgh, 1809: Annals of Dunf. p. 559.)*)

FALL OF THE SOUTH WEST TOWER OF THE ABBEY 1807. Great Thunder Storm &c., This old tower so long the twin of the one that formerly stood on the site of the present steeple, had for some years previous to this date been "a dangerous ruin" and about tottering to fall," gave way and fell under "the influence and effect of a great thunder-storm, which occurred at Dunfermline the night of 19th August 1807....(*Annals of Dunf. p.561.*)

During the night of the 19th August 1807, the south-west tower of the Abbey, which for some years had been in a ruinous state, fell while a great thunderstorm was raging. A newspaper of the time reported that in its fall the steeple had buried a stable and part of a barn, which had been put up probably as lean-tos at its sides, and had killed some horses stalled there.... For some three years it lay as it had fallen, because of the town's disclaimer of responsibility about rebuilding the tower, which burden the Council said lay upon the heritors alone, while the town had merely to do with repairs. After the Court of Session had decided in favour of the citizens, Mr Stark, a native architect, was employed to prepare plans for a new steeple, which was built in the years 1810-1811. This S.W. tower looks as if it were somewhat incomplete. (*Dunf. Abbey by J. Marshall p. 36.*)

Another steeple, which stood at the east end and north side of the present old church, fell about 80 or 90 years ago. Near to it, on the south, in the centre of the building, when the old and new churches are now united, as seen in Plate VI stood the lofty central tower sometimes named the Lantern Tower, probably from the number and size of its windows, and from lamps having been suspended in it at night on great festivals diffusing an abundance of light which might serve as a guide to travellers.

There were two great porticoes, one on the north-west. and the other opposite to it, on the south side of the nave, only some traces of the last of which still remain. There was an inner enclosed portico at the west door, which has been taken down. This, and the north porch, are exhibited in Plate VI. At the west entrance there is a beautiful Norman door-way, 20 feet in height, and 16 in breadth, with six slender pilasters on each side, supporting an equal number of arches, carved in the zig-zag style, on the highest of which are also figures of twelve human heads, which were wont to be named those of the Twelve Apostles.

The south porch is 14 feet in length, 12 in breadth, and about 15 in height, from the present, but about a foot and a half more from the original floor, as proved by the pedestals of the pillars at the inner door, being that distance beneath the present surface. It has an elegant groined ceiling, with ten sculptured key-stones, containing, among other devices, two defaced shields, supported by angels with expanded wings, and four heads, apparently of monks. Outside of it there is a circular arch, over the centre of which is a small vacant niche, and on each side of the porch, a few feet from the north wall of the church is a light buttress, having a similar niche in it.

The portico at the south door of the nave extended as far out as the front of the large old flying buttress adjoining and seems to have been built at the same time with it, if not much earlier. There are still to be seen, on the side of the buttress, the remains of the roof of the portico, and over the door, the spring of an arch which supported it - evidently inserted subsequently to the erection of the wall, and of a more modern style of architecture, than that of the north porch.

This porch was in all probability connected with the piazza or covered cloister passage, which led directly over to the dining hall of the Fraternity, a distance of 105 feet, along which the monks could walk in all weathers, both day and night, to their frequent watchings and prayers in the church. The space occupied by the cloister-yard was turned into a tennis-court or bowling green after the Reformation, and very lately into part of the extended burial-ground. (*Hist. & Stat. Hist. by P. Chalmers. p.118-9.*)

“The south wall of the church has six Norman windows with six windows above (similar to the two Norman windows on the north wall) rebuilt in 1810. The south wall of the church was similar in all its details to the north wall now described. The south tower was struck by lightning and fell in 1807, and was replaced in 1810. The north tower was in a bad state of repair after the reformation (1560), and when rebuilt by William Schaw, master mason to James VI a spire was added. The great western entrance projects a few feet out from the west gable within which rise ten tall, slender, stone pillars, five on each side of the entrance. The pillars in each row are in close proximity to each other, and recede at a sharp angle into the recess on which they stand. Each of these pillars rests on a double base, and is surmounted with an ornamental capital from which spring five semi-circular arches of different heights. The large stones of the several arches are exposed to view, showing their beautiful designs, some being a continuation of zig-zags, others floriated and otherwise ornamented. The first or outer arch stones are twenty-three in number, on eleven of which are carved heads. The first arch is 20 feet in height and 16 in breadth.”

(*A Brief Guide to Dunfermline Abbey. Compiled by Norman M. Johnson. c.1935 Dunfermline.*)

**DISCOVERY OF KING ROBERT THE BRUCE'S REMAINS 1818** - It was known that King Robert the Bruce was buried in the church of Dunfermline; but owing to the length of time since that event, and the ruinous state of the building since the Reformation, the precise place was unknown. Though it appears that an elegant tomb, which was made at Paris, was set over his grave, yet it had been destroyed, or entirely removed, and no traces of it were known to exist. The remains of the church, which had continued to serve as the place of public worship for the parish, came at last to be in such a decayed state, that the heritors of the parish of Dunfermline, and the Magistrates of the burgh, resolved to rebuild it; and got a plan and design from Mr. Burns, architect, which are most creditable to that gentleman's talents. (*Report made by Henry Jardine Esq., p. 2*)

THE NEW ABBEY CHURCH 1818. This Church was finished and opened for worship on Sunday, 30th September 1821; ..... Nearly two years were taken up in levelling the site and building this church, "*the interior of which is splendid while the exterior is very common-place.*" The great tower is out of architectural proportion and the words, 'KING ROBERT THE BRUCE,' round the top of it is in bad taste." The church is seated or 2,050 hearers. (*Annals of Dunf. p. 610*)

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*Body of King Robert Bruce after removing the leaden covering. Eng. By W H. Lizars*

REMAINS OF KING ROBERT THE BRUCE RE-ENTOMBED. 5th November, 1819. The remains of King Robert the Bruce, which were accidentally discovered in the forenoon of 17th February, 1818, were re-entombed on 5th November 1819. The remains, during the interval 626 days were guarded during the night by relays of the town's constables. (*Annals of Dunf. p. 600.*)

The Old Abbey Choir Ruin Removed, November 1819 -This ruin was the last remaining fragment of the Great Eastern Church or Choir, erected in 1226. The ruin consisted of a massive old wall, about 40 feet in length by 24 in height, in which were four tall Gothic windows. The ruin stood on the southern boundary of old or North Churchyard, adjacent to the door of the north transept of the New Abbey Church..... (*Annals of Dunf. p. 604.*)

THE HIGH ALTAR STEP 1818. A few yards beyond the east processional door by the side of the modern church, a stone from one of the steps leading to the High Altar still offers rest to the weary. The stone came to light, still in its original position, when the site of the old Choir was being levelled or the new church in 1818. Its position in relation to the modern chancel is about halfway between the pulpit and the vestry

door. When the new church was finished, someone with a touch of imagination had the tone set up on its present position, on its present supporting pillars which had been taken from an ancient grave in the north churchyard. It is of the same type of stone as that used in the plinth of St Margaret's Shrine. (*A Guide to Dunf. Abbey* 1987 p.17.)

### STONE OF HIGH ALTAR STEP

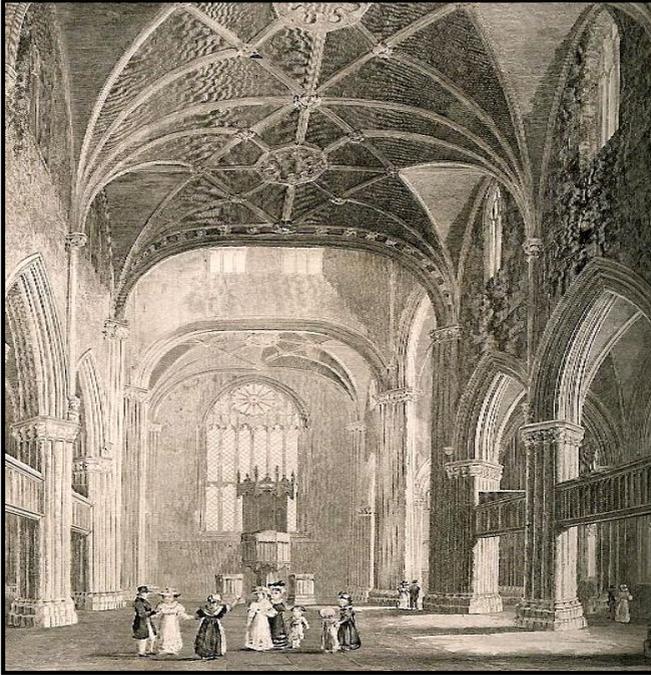


The High Altar Step. Mr John Baine, C.E., who made so many plans and took so many sketches of the old ruins in 1790, has indicated on one of his plans the site of the old High Altar, and notices the position of the remaining step belonging to it. In his plan this step lies on a site between the present pulpit and the Session house door. When the ground in this locality was being levelled, in 1817, for the New Abbey Church, this old step was removed. The step still exists, and may be seen doing service as a seat for the weary at the outside of the south wall of the New Abbey Church, a few yards east of the entrance to Pitreavie burying vault. Here it rests on two pillars, which were taken from a grave in the north churchyard. By inspecting this very interesting relic of the past, it will be seen that in its composition it is precisely similar to the base or plinth stones of St Margaret's tomb. (*Ebenezer Henderson. Annals of Dunfermline. Glasgow, 1879, p. 762.*)

In addition to the High Altar at the eastern end of the choir and the Holy Rood and St Mary's Altars in the Nave, there were numerous other Altars at various points within the church. Twenty-six are known to have existed and there may have been more, each dedicated to a particular saint and served by its own monks, and endowed by individuals and guilds in the town and countryside. (*Guide to Dunfermline Abbey Kirk Session 1976*)



## INTERIOR OF NEW CHURCH, (CHOIR) 1818



*Engraved by John Johnstone.*

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*(Annals of Dunf. p. 600.)*

THE NEW ABBEY CURCH. This Church was finished and opened for worship on Sunday, 30th September 1821; by the Rev Allan M'Lean in the forenoon, and the Rev Peter Chalmers in the afternoon. It may here be noted that the last sermon preached in the Old Church was on Sunday afternoon 23rd September, 1821, by the Rev. Peter Chalmers, from 1 Peter i. 24,15. Nearly two years were taken up in levelling the site

and building this church, "*the interior of which is splendid, while the exterior is very common-place.* The great tower is out of architectural proportion, and the words, 'KING ROBERT THE BRUCE.' round the top of it is in bad taste" The Church is seated for 2,050 hearers. (*Annals of Dunf. P. 610.*)

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After the Reformation, efforts were made to repair and alter the abbey nave to eradicate its Catholic features and adapt it for Presbyterian and worship. Part of the choir collapsed in 1672 later the gable fell in 1726. The central tower fell in 1753. In 1821 the new Abbey Church opened for worship it had been designed in 1817 by William Burn.

EASTERN WALL was built 1821, and the roof of the NAVE and aisles as also some of the windows were renewed, it is supposed after the choir and transepts had been demolished, and about the time when this part of the edifice began to be used as a Protestant place of worship.

Sir Walter Scott, while visiting Dunfermline in 1822 was so taken with the pulpit that he applied to the Heritors for it. His request was granted, and the pulpit was removed to Abbotsford, to the entrance hall. (*A Brief Guide to Dunfermline Abbey. Compiled by Norman M. Johnson.c.1935 Dunfermline.*)

The Old Kirk, Galleries, Seating &c., Removed. - Although the New Abbey Church was opened for public worship in Sept. 1821, "it was not until late in 1822 that the seats &c., in the old building were disposed of by public auction (in the Old Kirk), and it was not until the spring of 1823 that the whole building was stripped clean of its ecclesiastical furniture. Since then the old building has been empty, and now serves a second time as a noble vestibule to an eastern church." (*Annals of Dunf. p. 613.*)

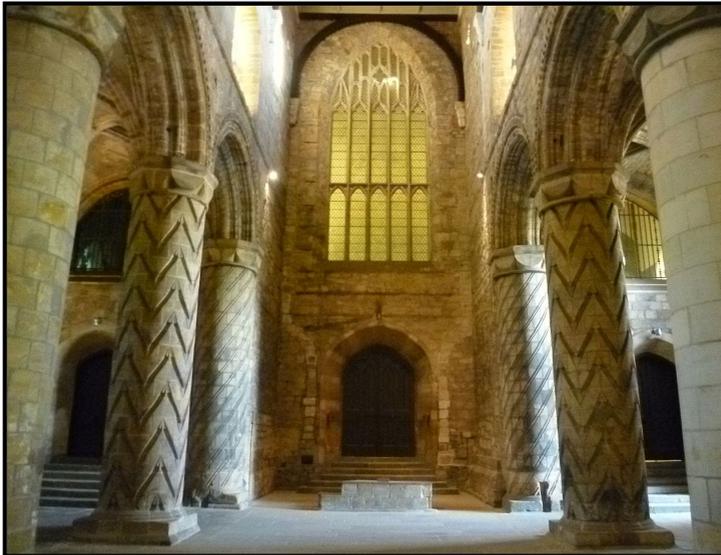
The Eastern Wall was built, and the roof of the nave and aisles, as also some of the windows, were renewed, it is supposed, after the choir and transepts had been demolished, and about the time when this part of the edifice began to be used as a Protestant place of worship at the Reformation. As such it was employed from that period till 1821, when it was abandoned for the new and elegant church adjoining it on the east. The carved oak pulpit stood on the central northern pillar, whence two bars of iron which supported it, still project; and the desk had the unusual ancient accompaniment of a sand-glass, resting on a light iron pedestal. On the top of the back of the pulpit were the words, "Who is sufficient for these things?" and the date, it is believed of 1634. (*Hist. & Stat. Acct of Dunf. by P. Chalmers. p.121.*)

Previous to the removal of the galleries, seats, *bughts*, &c., from the Old Kirk, in the autumn of 1822, there were to be seen hanging, “diamond-fashion,” to some of the stone-pillars large escutcheons (about 6 feet square), having black grounds, with armorial-bearings, &c., painted on them in white colours “They were hung up by heritors and others as deep memorials of their departed relatives”. It may here be noted, that between each of the stone pillars, in both sides of the kirk, there were double-galleries, which were approached by “crooked wooden stairs.” In the body of the kirk there were numerous *bughts*, pews, forms, chairs, &c. The galleries had the name of *lafts*. There were the *Musicians’ Laft*, at the east end, and the *Scholars’ Laft*, at the west, between the steeples. Then there were the *Sailors’ Laft* (over the south porch), *Weavers’ Laft*, *Wrights’ Laft*, *Bakers’ Laft*, also, the *Magistrates’ Gallery* (near the pulpit), the *Pittencrieff Seat*, *Pitliver Seat*, *Baldridge Seat*, *Craigluscar Seat*, *St Mary’s Aisle*, *Rood Aisle*, and *Communion Aisle*. All these relics were swept away in 1822. (Ebenezer Henderson. *Annals of Dunfermline*. Glasgow, 1879, p. 750.)

The Old Churchyard 1842. This ancient burying-ground had long been in bad condition. This year it was levelled, many of the grave stones removed, and others laid flat.”(MS. Note.) (*Annals of Dunf.* p. 649)

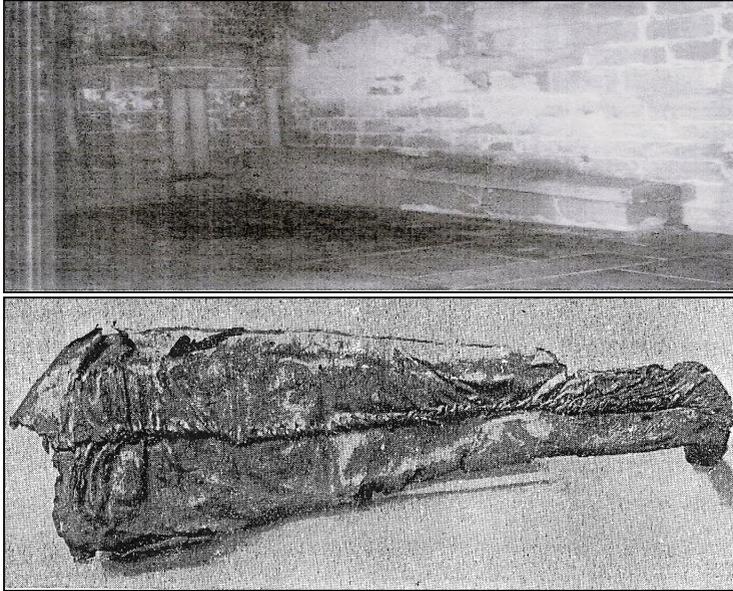
Old Church Repairs 1847. The repairs on the old Abbey Church (internal and external), by the direction of H.M. Board of Works, were commenced in May 1847, under the superintendence of Mr Andrew Balfour, builder. (*Annals of Dunf.* p. 657.)

### THE OLD CHURCH (NAVE)



*Dunfermline's story in the history of Scotland, the Culdees link, and the effect of Macbeth being killed by Malcolm III. The destruction of Iona and King Malcolm making Dunfermline the place for Royal burials.*

**STONE COFFINS** by the west door were discovered during excavations of the nave in 1849. The larger one contained a leather shroud which had been wrapped around the body and stitched with a thong from head to heel and along the soles of the feet. Within were fragments of bone and a little dark coloured hair. The remains were believed to have been those of Edward, son of Margaret and Malcolm who originally had been interred near his mother. The shroud is preserved in the National Museum of Antiquities Edinburgh and a photograph of it hangs on the wall in the entrance to the modern church from the Nave. (*The Journal Guide to Dunfermline*. p. 87.)



EXITING NEWS: - FOUND 2018 IN THE NATIONAL MUSEUMS FOR SCOTLAND THE CONTENTS OF THIS STONE COFFIN HAVE SURVIVED. (THE SHROUD OF PRINCE EDWARD WHOD DIED 1093).

Stone Coffins Discovered. Several stone coffins were found on 12th January 1855, whilst a grave was being dug for the remains of Ex Provost Kinnis, at the south-east corner of Abbey Church. (Newspapers) (*Annals of Dunf.* p. 670)

The Auld Kirk Steeple, and the Porch. It has been supposed by some parties that the *Auld Kirk Steeple* and the *Porch* were erected about the beginning of the 15th century. There are others, and they are in the majority, who are of opinion that the Steeple and the Porch, as also a portion of the interior north-west end of the Nave, and a few of the buttresses, were erected after the period of the Reformation in 1560..... (See *Appendix, Annals of Dunf.* p. 731)

From the beginning of the 17th Century, memorials or monuments to certain local personages or families began to be inserted in the wall of the aisles. Of later, from 1860, the window openings in the west gable and 10 of the 11 in the aisle were filled with stained glass. One of these - the Durie window - contains elements of pre-

Reformation glass. No other early glass has survived. Details of the windows are as follows.

In the West Gable. The central window depicting Wallace, Margaret, Malcolm and Bruce, was designed by Sir Noel Paton and gifted by Andrew Carnegie. The adjacent to the North Porch commemorates James Hunt of Pittencreeff.

That on the south side of the gable is by Burne-Jones and commemorates James Alexander of Balmuir and his wife, Mary Turnbull.

In the North aisle - on the left hand side looking east.

The first, above the door of the North Porch commemorates the Reid family.

The second commemorates Margaret, wife of Robert Spowart, it was designed by Meures of Munich.

The third commemorates the last Abbot of Dunfermline, George Durie, and his family. It was designed by Elizabeth Goudie of Edinburgh and incorporates small portions of pre-Reformation glass.

The fourth commemorates the Halkett family of Pitfirrane.

The fifth commemorates Thomas Alexander and his family and was designed by Meures of Munich.

In the South aisle - on the right looking east.

The first and second are in memory of Robert and James Douglas of Dunfermline.

The third commemorates the Re. Peter Chalmers, minister of the Abbey Church from 1817-1870.

The fourth commemorating Annabella, consort of Robert III of Scotland (1390-1408) and mother of James I, was installed by a descendant. Queen Annabella was interred in the old Choir of the Abbey in 1403.

The fifth was installed in 1882 by Andrew Carnegie in memory of his parents.

## MONUMENTS

Three monuments - one of them partially destroyed - and three memorial panels fill the lower wall of the north aisle and one bay of the south aisle, of which details are:-

Under the north tower - beside the North Porch - is an elaborate monument to William Shaw, Queen Anne's chamberlain, with a lengthy inscription in Latin recording his death on 18th April 1602....

Under the Spowart window is a memorial to the Rev. Thomas Gillespie, a well known minister in Dunfermline.

Under the Durie window, part of the monument and inscription refer to Henry Durie, probably a son of the last pre-Reformation Abbot of Dunfermline.....

Under the Alexander window is a renaissance monument to Robert Pitcairn, Commendator (i.e. post-Reformation administrator) of Dunfermline (1566-1584). The inscription includes three elegant couplets extolling his virtues, in Latin, followed by the date of his death - 18 October 1584 - and his age - 64.

Finally, in the middle of the south aisle is a memorial to the officers and men of Dunfermline who were killed in action in the South African War. (*A Guide to Dunf. Abbey 1987 pp. 8-10: Annals of Dunf. p. 697.& 706.*)

Memorial Window. Abbey Steeple Belfry. During the month of August, this year 1872, the Abbey belfry window was glazed with stained emblem-glass, by the late James Hunt, Esq., of Pittencrieff, in memory of his father. (*Annals of Dunf.* p. 696)

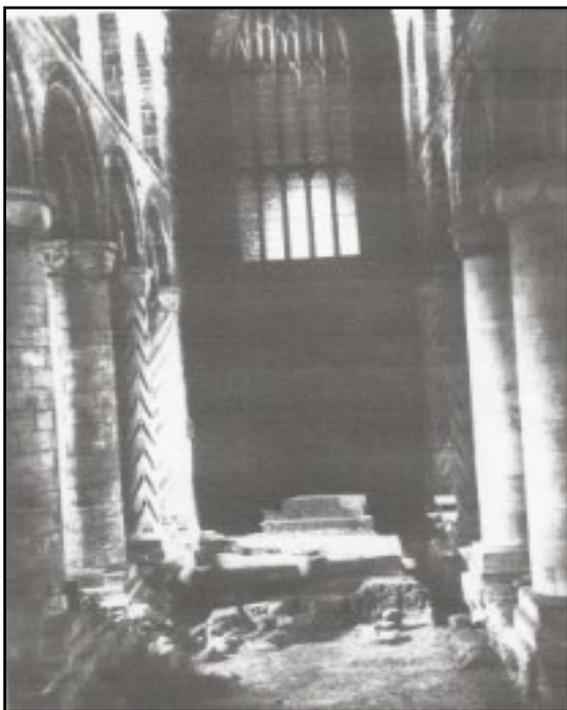
In 1904, the top of the stone coffin, which was struck the other day in the course of the excavations in the northern transept of Dunfermline Abbey Church, was fully exposed to view on Monday. The work of clearing off the superincumbent material had been carefully carried out by two workmen in the employment of Messrs Stewart and Sons, building contractors, with the results that the slab, which is a dark and very hard freestone, was unscratched, and a beautifully executed figure of a woman, fully draped and apparently in an attitude of prayer, was revealed. A tracing of the stone was made by a representative of the Board of Works, who is at present engaged in making a survey at the recently exposed Norman doorway. Through the kindness of Mr Andrew Clark, designer with R. George Ferguson, High Street, Dunfermline, we are able to reproduce a tracing for the readers of the (*Journal: 27.8.1904: D. Thomson, Anent p. 41.*)



THE HIDDEN DOORWAY, Then in 1905, when workmen were chipping the stone on the inner wall of the Nave, they uncovered the doorway which had been hidden all those years. The Wardlaw family then agreed that their tomb should be reduced in size, so that the ancient doorway might again be used with its ancient beauty full preserved. (*A Guide to Dunf. Abbey*1987 p. 25)



The doorway was only discovered in 1905 when the memorial to the South African campaign was being erected. The late Norman, or East Processional doorway at the east end of the Nave, on the south side, is beautifully preserved, as it was covered for centuries by the vault gifted by Anne of Denmark to the Wardlaws and only uncovered in 1905. (*A Brief Guide to Dunfermline Abbey p.11.* Compiled by Norman M. Johnson. c.1935 Dunfermline.)



*In 1916, Macgregor Chalmers uncovered  
only five burials recorded found in the Nave.*

It was in a church of the ninth or tenth century that Queen Margaret and Malcolm Canmore were married - a church small and primitive like those of Ireland in that era. They consisted of a simple oblong chamber with a single door and one small window. The walls were often built without mortar, and the wall apertures were finished with undressed stone. They might be either thatched or barrel-vaulted. "Until the

Romanesque influence is felt, not a trace of any kind of ornament is to be found on these churches. Latterly a few details resembling Norman work are introduced."

We can still picture the church as St. Margaret left it. The great square tower she added rising on its west front; the larger building, probably floored with tiles, adjoined to the east, terminating in a semicircular apse. She kept to the Celtic predilection for dedicating the high altar to the Blessed Trinity, while the two side altars usual in the early church were here consecrated, that at the south-east angle to Our Blessed Lady. In front of the altar of the Holy Rood where St. Margaret's body was first laid, Dr Macgregor Chalmers found that the mortar bed for the pavement had been cut. Where Malcolm's bones were laid in a tomb on the north side, probably in front of the altar of Our Lady, there was no sign of the pavement having been disturbed.

When in 1128 King David begun his work and built the choir, tower, and transepts to the east, he had doubtless before him the whole scheme he intended to carry out; but it was 1140 before he cleared away the early church and erected there the Nave that is the glory of modern Dunfermline. (*The History of Fife by James Wilkie pp.159-160*)

Entering the Nave and looking to the east, there are five Norman pillars on the left side and six on the right with semi-circular pier arches supporting the inner wall. The pillars are 20 feet in height, 13½ feet in circumference and have cushion tops. Two of the pillars are incised with a chevron design, the result of which is to produce an optical illusion, and the pillars appear to be of unequal diameter from top to bottom. The side aisles are 17½ feet wide, 29 feet high and 92 feet long. The length of the Nave from the western door to the entrance to the new church is 106 feet, and the breadth 55 feet.

On looking upwards it will be noted that piers and arches support triforium and clerestory. The rood altar was placed above the line of the high altar of St Margaret's Church, and facing west, would no doubt be visible from every part of the building. Its base was only detected in 1916. (*A Brief Guide to Dunfermline Abbey. Compiled by Norman M. Johnson. c.1935 Dunfermline.*)



When workmen were cleaning the ceiling of the north (or St Mary's) aisle, in 1923 they uncovered some of the original red and blue colourings, the design incorporating chevrons and fleur-de-lis. Four of the six vaultings in the aisle are the original twelfth century ones. At this point, almost vertically above the monument erected in memory of Robert Pitcairn, a most interesting discovery was made in 1939, when sixteenth

century paintings were brought to light. The paintings, of which there are four, the work of Andrew Foreman in 1530, represent four of the Apostles. Peter and Paul are named, St Andrew is recognised by the cross, but the fourth, so far, has not been identified. (*A Brief Guide to Dunfermline Abbey p.14.* Compiled by Norman M. Johnson.c.1935 Dunfermline,)

ABBEY BELLS 1938, North-west tower of the Old Nave, (also known as the Clock Tower or Belfry) The Carnegie Centenary Memorial Bells in the north-west tower of the Abbey Nave, were dedicated by Rev Mr Dollar in the presence of Mrs Carnegie &c. (From Minutes Abbey Kirk Session)

To celebrate the Coronation 1953, of Her Majesty Queen Elizabeth on Tuesday 2nd June 1953, two additional bells to the Carnegie Memorial Carillion in the Belfry of the Nave were added. (*Minutes Abbey Kirk Session*)

Dunfermline Press 3 August 1963, an article by Colin Dymock, Broken Stones. These are noted in Accessions. Number DNF/SP/2 The spandrel comes from a large blind arcade and is decorated with a low relief carving of a bird. &c. (Dunfermline Carnegie Lib)

#### THE ANCIENT CHURCHES BENEATH THE FLOOR OF THE NAVE.

The area covered by the foundation of these two churches is marked on the floor of the Nave by an inserted strip of bronze and is paved with a whiter type of stone than the east of the floor. Five openings have also been left in the floor under iron grids, through which parts of the actual foundations are visible. The openings are wired for electricity and, by prior arrangement with the custodian, the foundations can be illuminated. (*A Guide to Dunf. Abbey 1987 p. 7.*)

It seems as though Dunfermline Abbey were to succeed Iona as the sepulchre of Scotland's noble dead. The graves of the kings in the Reilig Odhrain do not contain more illustrious dust than does this abbey. There, in addition to Margaret and Malcolm, were laid Edward, their eldest son and his three brothers, Alexander the fierce and generous, the mild and beloved Edgar, and David the munificent benefactor. There, too, lies Malcolm the Maiden, who confirmed to the abbey the gifts which he made to it "on the day when his grandfather King David was buried there," even as Malcolm said his brother, William the Lion, gave certain lands to it on the occasion of Malcolm's funeral. Thither was brought Alexander the Third from Kinghorn, and beside him lay Margaret his first queen, and David and Alexander, the sons who predeceased him. Robert the Bruce and Elizabeth his queen, with their daughter; Annabella Drummond, whose story is interwoven by tradition with that of Inverkeithing, and who was the queen of the heart-broken Robert the Third and mother of the poet, James the First - these too were laid within the consecrated walls of Dunfermline. Pre-eminent among others who shared with them their last resting-place in Thomas Randolph, that Regent Moray who truly merited the title of Good. He was the nephew of the Bruce. He died at Musselburgh, where his body lay before the high altar of the old Church of St Michael at Inveresk till its removal for burial. In the abbey also were buried Robert, Duke of Albany, whose part in the tragedy of Falkland has been alluded to in connection with the story of Lindores, and two others Earl of Fife, Constantine and William Ramsay. It may be that Duncan the Second, the son of Malcolm and his first wife, who assumed power while his step-brothers were under age, rests beside those who superseded him. (*History of Fife by James Wilkie p. 160*)

THE GREAT ROOD AND THE ROOD SCREEN. Prior to the 16th Century, no Christian church was considered to be properly equipped without its Great Rood (or Cross), usually flanked on either side by subsidiary figures representing the Virgin Mary and John the Apostle. As its name implies, the Great Rood was of impressive proportions and was either suspended from the roof timbers or, more often, fixed upright on a beam stretching high across the building and supported by a partition or screen. This erection was called the Rood Screen.

The Great Rood was the most prominent object in any church. It was designed to catch the eye of everyone entering the Nave and was plainly visible throughout the whole building. To be buried near its foot was an honour greatly prized by the devout.

A fragment of the Rood Screen has survived in Dunfermline and is still in position at the eastern end of the Nave, immediately in front of the entrance to the modern church. Note that it was erected over the line of the altar of the earlier church of St Margaret's. It is thought by some that the Rood Altar may have been set against the middle of the screen, and that processional doors to right and left gave access to the Choir. Other evidence suggests that the Rood Altar was in the south aisle, that another dedicated to St Mary stood in the north aisle, and that the processional door to the Choir was in the centre. A bronze plaque has been set into the fragment of the Screen, explaining its function. (*A Guide to Dunf. Abbey 1987 p. 7*)

The Royal Pew, on 7th July 1972, Her Majesty the Queen and his Royal Highness the Duke of Edinburgh attended a special service in Dunfermline Abbey to commemorate its 900th Anniversary. To mark this historic occasion, the congregation gifted a special pew to accommodate the Royal visitors, and Her Majesty permitted the Kirk session to designate it the "Royal Pew." It was designed by Whytock and Reid of Edinburgh and designated during the 900th anniversary service in the presence of Her Majesty and Prince Philip. The Royal Coat of arms, which surmounts the Pew, was dedicated the following year on 8th July when the Lord Lieutenant of the County represented the Queen. (*A Guide to Dunf. Abbey 1987 p. 13*)

1992-1903 - The Wood panels from the abbey were given to Abbot House for the Long Gallery. (*Abbot House records.*)

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## CHURCHYARD

### ST MARGARET'S SHRINE.

Situated at the eastern end of the present Parish Church. "Of the foundation walls of the Chapel as they now exist, only a few areas of the original masonry survives. A good deal of the masonry now visible consists of repair work executed at a much later date, quite possibly when the new church was built in 1818". (*Annals of Dunf. p.86.*)

"*The Wallace Hawthorn Tree*", growing near the centre of Dunfermline Abbey Churchyard, is an object worthy of more notice and special attention than many of our national relics about which much ado has been made. Were it announced to our gude town's folk that the grave-digger had found a sword that the hand of Wallace had wielded in his country's defence, or a cup that his mother had often put into his hand, or a book presented to his special friend, where was still to be seen the penmanship of him who lived and fought, and bled, that this country might be free; how the

momentary excitement would stir hundreds to go and see “the relic revered.” The press would devote its talent to do honour to the memory of the illustrious dead; and even heritors and magistrates might contend to whom the relic should be entrusted. And why is the living monument, planted by the hand of Scotland’s great patriot, left without one token of public guardianship!” It may be said it needs it not, for Heaven has protected it until the sapling is now a stately tree, crowned in its season with abundance of its own sweet scented blossoms, beautiful in its unprotected loveliness. But still we say though Nature’s kindly smiles have made it grow, and prosper and become a great tree, still it belongs to the heart of every Scotsman, as associated with the liberty and moral grandeur of his native land; and one penny from every adult in the parish where the living monument stands, telling of the time of Scotland’s sorrow, and her hero’s affection and indestructible love of liberty - we say, one penny from each adult in the parish would be sufficient to erect a neat railing fence around this living memorial of days gone by, and at same time be more attractive to strangers who visit the hallowed ground where the bones of kings renowned, and queens beloved, repose, and let them return home to tell they had seen the spot where Wallace’s deposited the remains of his beloved mother, and planted the simple hawthorn over her grave to guard her resting place from harm, and tell in after times who sleeps beneath. “*The Wallace hawthorn tree.*” The original tree planted by Wallace’s own hand was blown down over about 70 years go, and two twigs of it, planted in its room, which have so united as now to be one stately tree. (By Henry Syme, *Dunfermline 1876.*)

MONKS GRAVES. Some years ago, while the walk from Queen Margaret’s tombstone, outside the east end of the new church, was open to a considerable depth, in making, or repairing a drain, I observed a series of about a dozen stone coffins in regular order lying east and west, on which account I have noted in the Ground-plan Plate, No.1 that as the probable site of the cemetery of the monks. (Rev P. Chalmers. *Vol. 2. P.135.*)

### **THE ROYAL TOMBS OF DUNFERMLINE by E Henderson, LL.D.**

In our paper of 25th May we inserted a letter on ‘the Royal Scottish Cemetery at Dunfermline’ by M.G. Surene, F.S.S.A. Since then, several of our contemporaries have published extracts from the papers on ‘the Royal Tombs at Dunfermline,’ by Dr E. Henderson of St Helens. As the subject is one of gret historical, as well as local interest, we give the following from the fullest account we can find. From a perusal it will be seen that it is now nearly 300 years since the Royal Tombs at Dunfermline were destroyed, and that hitherto, tradition has been in error when pointing out the site of the ‘LOCUM SEPULTURÆ REGIUM’ of history.

‘Within the hallowed walls of Dunfermline Abbey were interred the mortal remains of eight Kings, five Queens, six Princes, and two Princesses of Scotland. Their once magnificent tombs have long since disappeared, not a vestige of them remains to point out the site of the of the ancient original “LOCUM SEPULTURÆ REGIUM.” Tradition from time immemorial, has pointed to a spot, now under the floor of the north transept of the present modern church, as being “the sacred ground” where the royal remains were deposited. Why does tradition point to this place? Probably because there lay here – uncovered until the year 1818 – six extraordinary large flat gravestones, arranged in two parallel rows; and as it was long the popular belief that there were only six kings interred in the Abbey, very likely at some remote period an inference was drawn that these ‘the six kings;’ and thus in process of time tradition would pint to these stones in this place as being the undoubted ‘LOCUM SEPULTURÆ REGIUM.’

But never did tradition commit a more serious error. For ages tradition has been pointing to this spot as the royal burial-place, all the while tradition has been pointing to a myth, for the royal tombs were not here, the site of the ancient 'LOCUM SEPULTURÆ REGIUM' was not in this place – it was before the altars in the Church of the Holy Trinity. Previous to 1250 this traditionary site of the royal tombs was entirely in the open air, at some distance from this church and its altars.

In the year 1834 the writer was in Dunfermline, and he carefully examined the traditionary site of the royal tombs, and compared it with several important but hitherto over-looked facts recorded in history. After mature consideration, he came to the conclusion that this traditionary site had no connection with the royal bury-place; and also that there must have been two distinct places of royal sepulture, at two different periods of time, within the walls of the Abbey. The first series of royal interments, commencing with Margaret in 1093, were deposited before the ALTARS of the Church of 'THE HOLY TRINITY,' and that the second series, beginning with Alexander III, in 1285, were deposited in the new Eastern Church, finished in 1250.

The writer thinks he will place this beyond dispute, and also show that the ancient Church of 'the Holy Trinity' still exists in the western edifice of Norman architecture, now known as the 'auld kirk;' and consequently, that in front of its altars was the sacred locality selected by Malcolm the Third and Margaret his Queen, as the 'LOCUM SEPULTURÆ REGIUM' for Scotland.

The church at Dunfermline was founded by Malcolm III (Canmore) about the year 1075. Being a Culdean establishment, it was dedicated to 'The Holy Trinity,' and was likewise ordained to be the future place of royal sepulture for Scotland. This old church of 'The Holy Trinity' had a least two altars, viz. - THE HIGH ALTAR, and THE ALTAR OF THE HOLY CROSS. These two altars and these two only, are all we find mentioned in ancient deeds, charters, or other historical records, as being in this church. Before 'THE HIGH ALTAR' of THIS CHURCH were interred, Edgar in 1107, Malcolm Canmore, exhumed at Tynemouth and deposited here about 1115, Alexander I, in 1124, David I, in 1153 and Malcolm IV, in 1165; and before 'THE ALTARE OF THE HOLY CROSS' were interred, Margaret, Queen of Malcolm Canmore, in 1093, and her three sons, Princes Edward, Etholrade, & Edmund, in 1093, 1094, an 1105 respectively. These are well ascertained facts, resting on undoubted authority. This church of 'The Holy Trinity' was raised to the dignity of an abbey by David I, and was consecrated in 1150.

The year 1250 introduces us to an entirely new era in the history of the Church at Dunfermline. In 1250 a splendid new church, in pointed gothic, with lantern tower, transepts, and 'ladye aisle,' was built to the east end of the Church of 'The Holy Trinity,' forming along with it, an immense ecclesiastical pile, stretching in length from east to west 276 feet. In 1250, the name, 'Holy Trinity,' as applied to the old western portion became extinct. The old church of the 'Holy Trinity' this year became a noble vestibule to the then new building joined to it on the east, and from this period to the year 1560 was called 'The Vestibule,' sometimes 'The outer Church,' and sometimes 'The Nave,' as by the force of circumstances it had actually become. The new eastern edifice was very frequently called the 'Qwere' (choir), and sometimes 'The Psaltery,' and the united buildings were known by one name viz. 'Dunfermline Abbacie.' In 1250 the old church of 'The Holy Trinity,' now become the outer church or nave, was dismantled of its religious furniture, and the crosses, altars, images, and relics were transferred to the new building, where the daily services were now performed, accompanied by a powerful organ, supposed to have been the first introduced into public worship in Scotland. And in this same year (1250) A NEW

HIGH ALTAR was erected in the new eastern edifice, in ‘Supra Choir.’ It was before this second site, this new second High Altar, in the choir of the EASTERN CHURCH, that the Earls, Barons, Burgesses, &c. of the kingdom swore fealty to Edward I, on 22nd July 1290. It was to the south and west of this new second High Altar where the remains of Alexander III were deposited in 1285, and near to the same second High Altar the remains of Elizabeth, Queen of Robert Bruce, were interred in 1327, and in the year 1329, directly in front of the ALTAR, in ‘Medio Chori,’ were deposited the remains of the immortal hero of glorious memory, KING ROBERT THE BRUCE. The pulpit of the present modern church stands nearly on the site of the second high altar. Hitherto historians have made sad blunders when describing the royal tombs; hitherto, they have always spoken of one high altar only, and thus making it appear as if the whole of the royal remains were deposited before or around the same altar on the same site. Henceforward, therefore, let it be known, that Dunfermline Church had TWO HIGH ALTARS, AT TWO DIFFERENT PERIODS, and on TWO DISTINCT and DISTANT SITES, viz.- From 1075 to 1250 the high altar was in the Church of ‘THE HOLY TRINITY;’ and from 1250 to 1560, the second high altar was in the New Church on the east finished in 1250....

Since the discovery of the remains of King Robert the Bruce on 17th February, 1818, the site of the second high altar has been placed beyond the possibility of a doubt. Fordun, in the *Scotichron*, xiii. 13, says, that King Robert Bruce ‘was interred at the monastery of Dunfermline, in the middle of the choir, with due honour;’ and again, in *Scotichron*, xiii. 20, &c. we find that King Robert was magnificently interred under the high altar of the church at Dunfermline; and Barbour says he lies ‘in a fayr tumb intil the quer.’ Therefore, the precise spot where King Robert lies being known, it will be evident from the fore-going that this spot where he lies is in the MIDDLE OF THE CHOIR, under or before the HIGH ALTAR. As before noted, the site of the present pulpit: King Robert lies a few feet to the west of it. Previous to 1818 there was a raised place at this spot, a kind of dais with a few steps in front – the second high altar stood on it. Since the site of the second high altar has been determined by the tomb of Bruce, discovered in 1817, let us now determine the sites of THE OLD OR FIRST HIGH ALTAR, and ALTAR OF THE HOLY CROSS, in the Church of ‘THE HOLY TRINITY.’ It is evident, in the first place, we must settle beyond dispute THE SITE of this church of ‘THE HOLY TRINITY.’ The following historical facts are well known, but have never before been brought to bear on the question, ‘Where was the site of the Church of the Holy Trinity at Dunfermline?’ The following proofs will shew, and for ever set at rest, that the Church of the Holy Trinity at Dunfermline, founded about 1075, the place of original sepulchre of royalty, still exists, and is the same building now called ‘The Auld Kirk....’ The following is a tabular view of the royal interments in Dunfermline Abbey:-

#### KINGS.

Duncan II .....	1095	David I .....	1153
Edgar.....	1107	Malcolm IV .....	1165
Malcolm III.....	1093	Alexander III .....	1285
Alexander I .....	1124	Robert Bruce .....	1329

#### QUEENS.

Margaret .....	1093	Elizabeth .....	1327
Isaabella .....	1120	Annabella .....	1403
Margaret .....	1274		

PRINCES.

Edward .....	1093	Alexander .....	1280
Ethelrade .....	1105	David .....	1280
Edmond .....	1099	Robert .....	1602

PRINCESSES

Christina .....	1356	Matildas .....	1366
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For these royal interments, vide Fordun, Barbour, Boece, Winton, Haile's Annals of Scotland, Abercrombie's Mart. Acts, Saxon Chron., Chron. Melrose., Chron. De Lanercost, Hay's Sacra Scotia, Carte de Dunf., &c. &c.

Several of the above royal interments are recorded in history, without specifying the exact place, or before which altar; in such cases the sites are left to conjecture. But we may safely conclude that the following royal remains were deposited at the east end of 'the Auld Kirk' in the vicinity of the ornamental columns, viz. – DUNCAN, EDGAR, MALCOLM III ALEXANDER I DAVID I and MALCOLM IV with QUEENS MARGARET, consort of MALCOLM III, ISABELLA, Queen of Alexander I. MARGARET, Queen of Alexander III also, Princes EDWARD, ETHELRADE, EDMOND, and ROBERT; these were all interred in the church of 'the Holy Trinity,' which has been shown to be 'the Auld Kirk;' and in the New Eastern Church, opened in 1250, lie interred ALEXANDER III. ROBERT the BRUCE; with Queens ELIZABETH, consort of Robert Bruce, and ANNABELL, Queen of Robert III as already shown.

Besides the royal interments, Dunfermline has in keeping the ashes of men who were 'great in their generation and men of renown.' The following are a few of the most conspicuous, viz.- Several Abbots and other celebrated Functionaries of the Abbey; also, Malcolm Earl of Fife; Andrew Bishop of Caithness; the Earl and Countess of Athol; Thomas Randolph; Earl of Moray (the great Randolph of Bannockburn renown, he lies not far from St Margaret's tomb); Robert Duke of Albany, Governor of Scotland; Robert Henryson, 'poet and schoolmaster of Dunfermline;' Robert Pitcairn, Secretary of State; David Ferguson, (Dunfermline's first Protestant minister), William Schaw, 'Maister of the Wark' (to the Abbey); Elizabeth Wardlaw, authoress of the celebrated poem, 'Hardy Canute;' Rev. Ralph Erskine; Re. Thomas Gillespie, &c. Well may the City of Dunfermline be proud of having the ashes of so many of the great and good in keeping.

IN CONCLUSION, it may be remarked that the Abbey of Dunfermline, after its destruction on 28th March 1560, lay long in ruin. The western part, which seems to have entirely escaped the wild fury of 'the Reformers' in 1560, was repaired and fitted up as a Protestant place of worship about 1562, and again in 1598-1603, by James VI when it underwent extensive repairs. In 1816 this old church was so uncomfortable and ill adapted for worship, that it was determined to have a new building erected on the east, as had been done before in 1250. A new church was accordingly founded in 1818, and opened for public worship in the end of 1821, which bears no resemblance to its magnificent predecessor; and as already noticed, 'the Auld Kirk,' the original church of 'the Holy Trinity,' has since 1821 been serving a second time as an outer church or nave to a second eastern edifice. At a comparatively small cost a neat column might be erected at the east end of the Old Church, on the steps of its ancient Graditorium, with an inscription telling the visitor that here and around this sacred spot was the original 'LOCUM SEPULTURÆ REGIUM' from 1093 to 1250, and that here were interred the following Kings, Queens, &c. &c.; and directly in front of

the pulpit of the new church another column indicating that here and around this spot was the SECOND 'LOCUM SEPULTURÆ REGIUM' FOR 1250 TO 1560, AND HERE WERE INTERRED &C. &C. If this was done we would hear no more unpleasant reflections about the royal tombs: Dunfermline would in future be exonerated from blame and apparent apathy respecting them, and the sacred building would command the proper respect and reverences of the passing traveler.

Referring back to page one, where it stated that tradition from time immemorial, has pointed to a spot, now under the floor of the north transept of the present modern church, as being "the sacred ground" where the royal remains were deposited. Why does tradition point to this place? Probably because there lay here – uncovered until the year 1818 –six extraordinary large flat gravestones, arranged in two parallel rows; and as it was long the popular belief that there were only six kings interred in the Abbey, very likely at some remote period an inference was drawn that these 'the six kings;' and thus in process of time tradition would point to these stones in this place as being the undoubted 'LOCUM SEPULTURÆ REGIUM.'

"In the belief so long prevalent, that the six large flat stones were on the site of the Royal burying place in the Eastern Church, Sir J. Graham Dalyell, very laudably resolved in 1807, to make a search with a view to ascertain whether such remains still slumbered under the repositories in which they were said to have been entombed. accordingly, having obtained the consent of the proper authorities, and with the aid of the late Rev. Mr Fernie and others, early, on the morning of the 28th July of that year, got the middle stone of the west row, which was the largest, removed, and the result of this examination he thus records in his Tract, published two years after".

"The earth immediately below the surface, and even to the depth of two or three feet, had the appearance of having been dug before, though perhaps at a remote period, and nothing whatever was found among it, excepting a few human bones, brittle and rotten. Under this, however about four or five feet from the surface, a coffin rudely built of small irregular pieces of sandstone along with a scanty portion of lime, and covered in the same manner with similar materials, was found, containing the skeleton of a full grown person, pretty entire. Its position was not directly below the large stone, but one half of the length further west. It lay among soft humid clay, completely filling the coffin, from which the bones had imbibed so much moisture, that on lifting the broken one, the water poured from the lower end as on squeezing a sponge. The head or upper part of the coffin, towards the west, was contracted into narrow compass, just admitting the skull, which was quite fresh, and the teeth sound." "This coffin had certainly never been opened, and I am inclined to ascribe its structure to a more ancient date than the decease of the kings whose bodies are said to be deposited in the Abbey; for I do not conceive that any of them are contained in it. All the bones were returned to their original situation, and the pieces composing the top of the coffin put over them" (p. 3-5.) - He adds, "The tomb of Robert I, is said to have stood a few yards south-west of the spot examined; but not-with-standing the quantity of iron which we are told was used in its structure, all traces of it are equally obliterated as of the rest." [Sir John Graham Dalyell (1776-1851). A tract, chiefly relative to monastic antiquities. Edinburgh, 1809.] The Royal Tombs of Dunfermline by E Henderson, LL.D., &. can be read in full at [www.royaldunfermline.com](http://www.royaldunfermline.com)

### **DUNFERMLINE ABBEY by John Marshall p. 7-13.**

In the year 530 A.D. the Scots from Ireland landed in Cantyre and founded the kingdom of Dalriada. Thirty-three years after, they were followed by Columba and his twelve companions, who settled in Iona with the double purpose of ministering to

their inflowing compatriots and instructing the Picts of the Isles and the Mainland in the elements of Christianity and the industrial arts. Successfully they pushed their way to the north and east, and were invited by a refugee Northumbrian Saxon prince to send one of their numbers to Lindisfarne when he was established in his sovereignty. Aidan went and prospered in his work.

But in 597 A.D., the very year of Columba's death, another and larger band sent forth from Rome by Pope Gregory, under the leadership of Augustine, landed in Kent, where they were welcomed by the King and Queen. Their converts were numerous in the land, and in due time reaching Northumbria, they came into contact with the messengers and message from Iona and triumphed. The Culdee or Columban forms of discipline, ritual and doctrine differed from those used by the Roman party. Division followed even in Iona, where a few monks fell in with the new teaching, some eighty years after Aidan had gone south to Lindisfarne. And so in this land there was from various causes a lapse from the distinctive doctrine and simplicity of life on the part of the Columban Church. During the five hundred that passed over North Britain, between the landing of Columba and the coming of the Saxon Princes Margaret to Dunfermline, there must have been many and great changes in the national, religious, and social life of the land. But her arrival marks a new and very distinctive era in Scottish history, such as led the distinguished historian, Sir Francis Palgrave, to ask – "Can any realm be found offering such paradoxes as Scotland? Results apparently so contrary to their causes; all the effects of conquest, without a conqueror; Caledonia, unsubdued by foreign enemies, yet vanquished by foreign influences; Scotland, her speech more Anglo-Saxon than English England; Scotland, more feudal than feudal Normandy; Scotland, peopled by a mixed multitude, yet in the hour of peril, united by the strongest national feeling. Scotland, the dependent of the Anglo-Norman Crown, and nevertheless protecting the Anglo-Saxon line, and transmitting that line to England." . . . "Opposing England's coercive dominion, she obeyed the English mind. Church and State became assimilate to the institutions of her foes and rivals."

Malcolm Canmore derived his ancestry from a Dalriadic stem, but for fifteen years he grew up under Edward the Confessor, King of England. His predecessors had cherished their own people. For him Saxon Lothian was more attractive than Strathearn and the north and west. Dunedin was a strong fortress, yet he could not leave the Scots unwatched north of the Forth. Therefore, without quitting their bounds, he came to the southern margin of the Scoto-Pictish kingdom, and the Peel of Dunfermline became the Royal Tower, close to the Saxons of Northumbria and near means of escape, if need were to arise, from the restless Celts of the North.

On the consummation of the marriage of Malcolm III Canmore and Margaret, a member of the Saxon Royal family of England, in 1070, they set their hearts upon providing a place of worship. Whether this was as a substitute for an existing one or not is uncertain; but the probability is that there was already one of Culdee origin, which may not have been considered worthy of the Royal house in its new style of living or its knowledge of ecclesiastical buildings, met with by both King and Queen in their exile and wanderings elsewhere.

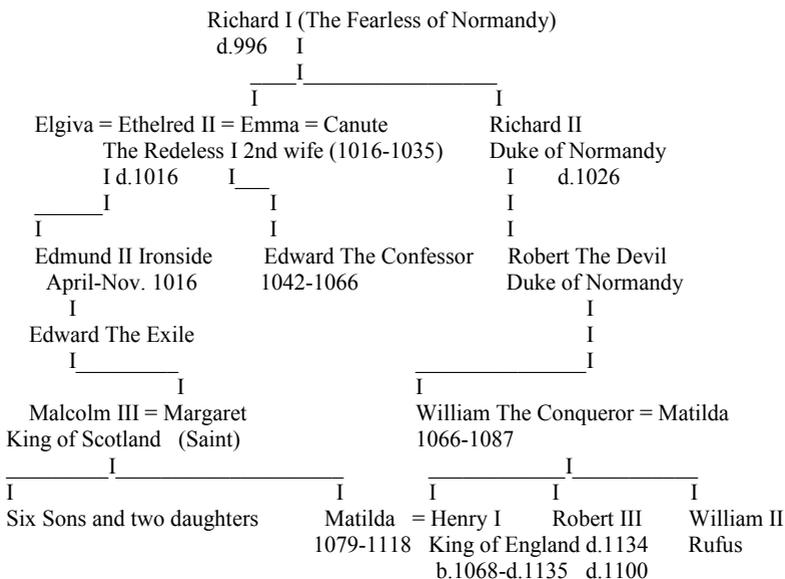
In a letter and appended note sent by Mr Freeman of Dr Chalmers, author of the "History of Dunfermline," under date 29th December, 1855, he says in regard to this point: - "If I mistake not, the theory implies that Malcolm Canmore built the nave first and the choir afterwards. This would be reversing the usual process, but it would be conceivable under certain circumstances. I am not sufficiently versed in Sc. Eccles. history to know whether any establishment of Culdees, or similar early foundation,

existed at Dunfermline before the time of Malcolm Canmore. If such was the case, it would be quite possible that their church might have been retained for a while as the choir or presbytery of the new church and the nave to have been added to the west of it." Contrary to the usual custom, the nave was built first, and the learned historian refers to Llandaff and Dunblane as cases in point, while at St Andrews the primitive church was left untouched and the new cathedral built, after the ordinary type of a cathedral, at a little distance. Further, "If such a primitive church existed at Dunfermline, and was retained for a while as a portion of the Abbey, it must have been exchanged for an ordinary Norman east end very soon after the addition of the nave. The short presbytery and round apse, shown in your ground plan, could hardly, by any possibility, come before the 11th or after the 12th century. It is the characteristic arrangement distinguished alike from earlier or later ground plans."

Now, when King and Queen were thinking of building they had to receive a highly distinguished visitor, William I, or the Conqueror, who with troops landed in Fife, marched to Abernethy and summoned Malcolm to do him homage, not only for the lands south fo the Forth but for all Scotland. Under pressure Malcolm yielded it on 15th July, 1072, and afterwards is said to have received him at Dunfermline. William and his Queen knew something about building; for, marrying against Papal commands, their Normandy had lain under interdict for some years, and this ban was only removed on condition that they should make atonement by building, he a monastery for men and she one for women. Some buildings for the poor they added of their own good will, it is said, and last of all, they resolved to build each a church at Caen, the capital. That of the Duchess, afterwards Queen of England, was ready for consecration in 1066, before her husband set out for England. He left the building of his till after England was won. When the battle of Senlac gave him the throne, the Saxon Archbishop of Canterbury offered him the crown, but, turning traitor, was deposed and replaced in 1070 by Lanfranc, an Italia, bishop of Caen, who had been William's "guide, philosopher, and friend." Whether this prelate was with William in Scotland and at Dunfermline history does not say, but if he were not, and if William did not "blow his own trumpet" somewhat, it is not the least unlikely that some one ecclesiastic in his camp, or soldier for that matter, did tell what they, while in Normandy, had seen and knew of the piety and zeal of their King and Queen. Letters passed between Queen Margaret and Lanfranc, though it cannot be said that the building was their subject matter. Still, the Abbey here is of Norman architecture, and this would be carried out, not by Scottish masons, but by some of those bands of mediæval builders who, by permission of the Pope, went wherever their services were required. And Margaret was not quite "a penniless lass wi' a lang pedigree." There was money in her family (as well as some gold in Scotland then), and nothing to prevent a start here.

As for the Abbey being built after the model of Durham, it is somewhat difficult to trace the origin of the belief. But the story of Durham can be briefly told. In revenge for the defeat of one of his generals William laid waste Yorkshire and Durham, burning every house and not excepting churches. The land lay for nine years untilled; the people that were left starved. Under the guidance of Lanfranc, who had restored Canterbury, and probably suffering remorse and being anxious to make atonement in this much more serious case, William proposed re-building Durham, where was the tomb of St Cuthbert. Death intervened and cut of both the Archbishop (in 1089) and himself (in 1087, two years before). His successor, William II arrived in Edinburgh to claim fealty from the Scottish King; but the mater being left incomplete, Malcolm was summoned to Gloucester to finish it in 1093. He went south in summer, and on his

way laid the foundation stone of Durham, 11th August, 1093, in presence of bishop and prior. On account of the English King's exorbitant demands Malcolm abruptly left Gloucester. In Scotland he raised an army, invaded England, and fell at Alnwick, November 1093. He had founded the church at Falkirk, 1057; Dunfermline, 1075 or so; and Durham, 1093-18 years between each pair. May not the plans of both Dunfermline, 1075, and Durham, 1093 have come from Normandy, and the Normans have modified what came to them from Italy? One historian says – "Our first masters in art of building in stone were the Italians," and again – "As to our earliest builders having been instructed by Italians there is historical evidence." The models of both Abbeys may be found in Caen, in Normandy; and let it be added that the church of Dunfermline was dedicated to the Holy Trinity, as was that of the Duchess at Caen.



Regarding the architects of our cathedrals and abbeys, the late Mr W. E. Gladstone has eloquently said: - "It has been observed as a circumstance full of meaning that no man knows the names of the architects of our cathedrals. They left us no record of themselves upon the fabrics, as if they would have nothing there that could suggest any other idea than the glory of that God to whom the edifices were devoted or perpetual and solemn worship; nothing to mingle a meaner association with the profound sense of His presence, or as if in the joy of having built Him a house there was no want left unfulfilled, nor room for the question whether it is good for a man to live in posthumous renown." Almost as if there were an exception to prove this rule, Gervas, an eye-witness, gives an account of the re-building of Canterbury Cathedral, which had been destroyed by fire some four years after the murder of Thomas a Beckett in 1170. By the assistance of Roman artists it was proposed to model it after the then St Peter's at Rome; and William of Sens, a Norman, is named as the artist who directed operations, invented appliances for raising heavy weights, furnished the working plans or models, and guided the men in the niceties of the work. One hesitates a little about accepting the version given in its simplicity. Though new to

the writer, the machine may have been seen at work in Normandy before then, and the transformation of the wooden roofs into ribs and arches of stone is scarcely likely to have been first produced in Kent. But wherever first carried out, the change was wonderful. One writer says:- "Turn from the earliest church at Glastonbury, composed of wooden beams and twisted rods, to the cathedral of St Magnus, Orkney, to the noble pile at Dunfermline; to the more light and beautiful remains of Melrose Abbey; - or to the still more imposing example of ecclesiastical architecture in England, the strength of original genius in the creation of a new order of architecture, and the progress of mechanical knowledge in mastering the complicated details of the execution, are very remarkable." The builders were cosmopolitan in these mediæval ages. By special permission of the Pope they were allowed to travel and work wherever the whenever there was call for their services. Originally Italian, with some Greek refugees, they associated with themselves by degrees men of other nationalities French, German, Flemish, English, and formed themselves into fraternities whose privileges were protected by Papal bulls. Thus encouraged, they wandered as free masons from country to country for church-building, in an age whose piety found outlet in crusades abroad and in the erection of religious houses at home. It is exceedingly singular how this latter praiseworthy zeal held its own amidst the barbarities of foreign and civil warfare, and how often a scarred conscience found a healing salve in the erection and endowment of a church. The government of the masons was regular and strict. They lived in a small camp near the scene of their labours, and were managed by a surveyor or governor-in-chief. Every tenth man was a warden, and overlooked his group of nine. Gentlemen near, from charity, penance, or family piety, gave material and carriages. Sir Christopher Wren, the distinguished architect who designed and built St Paul's, London, said that in his day (1700) he knew of building accounts concerning the erection of some of these ancient sacred piles nearly 400 years old, and had noted the great economy exercised and the low sums which the buildings had cost.

Scotland, if later in beginning, soon reached a pitch not far below France or England. So in the neighbourhood of the town and close to the side of the Abbey there were lodged such stranger-builders as these, whose workmanship, after 800 years, in design and execution, will bear favorable comparison with the products of modern Masonic skill. The reign of Malcolm III came to an end, as has been said, at Alnwick; and, buried at Tynemouth, he lay there till 1115 A.D., when it is recorded that his remains were interred in the tomb prepared for them beside his Queen's, before the high altar of the church of Dunfermline - that is to say, at the site of the middle flight of steps between the present new church and the old. This took place at the opening of the church for services in the reign of Alexander I, in 1115, Malcolm's son. It is agreed that he splendidly adorned and finished the church of the Holy Trinity, Dunfermline; and Leslie, in his "History of Scotland," says that "he raised the two lofty massive towers which flanked the great western entrance, built the west gable with its finely-cared grand doorway and the splendid window above it, and completed the high gable and peaked roof overhead." To revert to Mr Freeman, the following opinion of his may here be quoted: - "There are two very grand doorways, especially the great west one, set in a sort of shallow porch, which one does not often see on so great a scale. I think I remember that some of these shafts of the doorways have that peculiar Ionic volute in their capitals, which is a sure sign of early Norman work. . . . I think also, but am still less clear about it, that others presented that rude quasi-Doric form, hardly developed into a cushion, which occurs in the primitive church of St Regulus at St Andrews. If I am right in these reminiscences, these two

facts would fall in with the view which attributed to the nave of the Abbey a date before the close of the eleventh century." The appearance of the pilasters at each side of the doorway suggests that some of the original ones have been replaced by others of a harder stone, probably from Luscar quarries.

Forty-three years elapsed between 1072 and 1115; but it was about one hundred years more before Alexander II, (1214-1249) took in hand the addition of the choir with transepts and the Lady Chapel to the building. Then the church assumed the form of a cross, 275 feet long outside and with a breadth of 130 feet outside at the transpets. At the junction of the old and new parts on the north side, was built a tall lantern tower, so called either from the number of its windows or the lights seen there that cast a cheering radiance over the little town nestling not far from the Abbey walls, and gladdened the hearts of the many weary-footed pilgrims that, in the years that followed found their way to Dunfermline for purposes of piety or patriotism, or of merchandise in the sale and purchase of their varied wares on the season set apart for the great fair of the town. Saint Margaret's Church Dunfermline-Marked by brass lines on the floor of the nave. (Dunf. Abbey by John Marshall p. 7-13)

## **CONTROVERSIAL ISSUES IN SCOTTISH HISTORY**

**By William H Gregg. New York 1910.**

Having always taken an interest in the history of the land of my ancestors, I determined, on being freed some twenty years ago from those numerous duties devolving upon a man of affairs, to devote a considerable part of my time and effort to a research into the annals of Scotland. The work became far more involved than I had anticipated, until I ultimately found that I was delving into the annals of the remotest antiquity, such as those of the Greek and Roman writers - Tacitus, Ammianus Marcellinus, Herodotus and others. From these I was naturally led through the historical works of John Fordun, 1385; Andrew of Wyntown, 1420; John Major, 1521, Hector Boece, 1536; David Chalmers, 1556; Raphael Hollinshed, 1578; together with many others of the fourteenth, fifteenth and sixteenth centuries, not so well known as those here enumerated. These works, in the main, I found to be uniform and consistent with the oldest documents on record.

In 1729, Thomas Innes published his famous *Critical Essay*, which had been given first place in point of accuracy, fairness and impartiality, by all writers since his time. This work brought to light several documents hitherto almost inaccessible.

During the latter part of the eighteenth, and the earlier part of the nineteenth centuries, a new school of writers began to appear, whose aim was apparently to evolve a new history of Scotland. *Caledonia*, by George Chalmers, published in 1807, was the first important work under the new regime; then came John Pinkerton's *Enquiry into the History of Scotland*, in 1814; followed by William F. Skene's *Highlanders of Scotland*, in 1837, since which time there seems to have been a preconceived movement utterly to abolish the old history of Scotland, and to replace it with the one which has contributed no new facts, nor established any documentary evidence. On the contrary, they have relied on theoretical "deductions" and so-called "conclusive arguments" as a basis for their new scheme of authorship. By accepting the woks of some of these later writers, and eliminating those of an earlier period, we shall soon find ourselves in possession of a history of Scotland purely Hypothetical.

The changes effected by this coterie of authors are brought to the attention of the careful reader by the use of quotations and some three hundred facsimiles, taken from the most important of the works reviewed in this volume. This method serves a two-fold purpose - avoiding any possible charge of misquoting, incorrectly Translating or

interpreting the text, and eliminating such footnotes as tend merely to divert the reader's attention.

No better illustration of this perversion of Scottish history can be found than that period of two hundred and fifty years, occupying between the reigns of Kenneth MacAlpin, A.D. 843, and Malcolm Canmore, A.D. 1093, a period long considered the most obscure in the early annals of Scotland. As the eighteen years of King Gregory's reign fall within this epoch, which has been a subject of controversy since the appearance of the *Pictish Chronicle*, in 1729, I have used it as the best illustration of my contention.

While the methods I have pursued in this volume may subject me to the criticism of having relied too freely upon quotations and facsimiles from other works, I believe no one will disagree with me that it is the only safe way in which to handle controversial subjects and since I have stated the truth as I find it, impartially and without prejudice, I feel that no apologies are necessary for my shortcomings. I believe that the new history of Scotland can be destroyed with very much less labour than was expended in building it, and that the very materials which some of the modern writers have used for its construction, can be called into play to work its easy demolition under industrious and capable direction - to which end the writer is pleased to contribute this volume.

W. H. G.

St. Louis, March 1910.

Note: - Dunfermline Kirk Session Records, Kirk Fabric 1640-89, and other sources available at Dunfermline Carnegie Library.

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## TIME LINE INDEX

Abbey Altars	9, 12, 13, 14, 15, 43, 77, 85, 87
Abbey & Monastery	15, 17, 19, 30
Abbey Arcade	53
Abbey Church	9, 14, 18, 35, 40, 42, 46, 47, 50, 66, 78, 79, 85, 86, 87
Abbey Church New 1818	75, 78
Abbey Church easter wall	79
Abbot of Dunfermline	46
Abbey Aisles Burial memorials	72, 81, 82
Abbey Bells Auld Kirk	61, 62, 65, 85
Abbey Church Nave	9, 13, 61, 85
Abbey Aisle	27
Abbey Kirk Clock	66
Abbey Pulpit use,	64
Abbey Pillaged	46
Abbey Seal	25, 32, 46, 81
Abbey Steeple	41, 63, 65, 67, 72, 74, 81
Abbey Tower	74
Abbey Wall	66
Abbey Windows	66, 75, 81, 82
Abbey Church Hidden doorway	83
Abbot and Convent	32

Abbot Richard de Bothwell	41, 42
Abbot George Dury	46, 51, 53, 55, 63, 82
Abbot Robert de Kedeleth	51
Abbacy of Dunfermline	43
Abbey Seals	24, 46, 81
Abbot House Edinburgh	46
Abbot House wood panels	87
Aisles used as burying-ground	55
Alexander Stuart (Lord Abbot)	46
Ancient Capital Royal Burgh	2, 15
Aelric Mason	11
Annunciation Stone	53
Auld Kirk	19
Bain John	77
Bartizan walk steeple	61
Black Monks	51
Bull Honorius III	30
Bull Pope Innocent IV (Mitre & Ring & Caps)	33, 35, 36, 51
Burgh Records	43
Burn Mr Architect	76
Carnegie Memorial Bells	85
Colin Dymock Broken Stones	86
Carved Oak Pulpit	61
Capitular Seal of Abbey	31
Charles, 5th Earl of Elgin	66
Chalmers ("Caledonia")	36
Chartulary of Dunfermline	32
Christian de Bruce	40
Choir extended (New)	32, 33
Christ Church	17
Church Tokens	62
Churchyard	87
Coal (Pittencrieff)	39
Coffin of woman	82
Controversial Issues in Scottish History	97
Commendator Pitcairn	53, 56, 85
Coronation 1953 Abbey	86
Consecration Cross	24
Culdee (Sources)	2, 4, 5, 8, 9, 14, 18, 21, 23, 35, 84
Cumeerlachi (Bondmen)	12, 14, 24, 27, 28
Cromwell and the Abbey	62
Cross or Crucifix	58
Dr M'Gregor Chalmers	2, 84
Donald Baine	13, 14
Dunfermline Abbey by John Marshall	92, 49
Dunfermline Ancient Royal Capital	15, 17, 18, 47, 86
Dunfermline Church	7, 10, 11, 12, 13
Durham Cathedral	66

Earl of Elgin	73
Early foundations in Nave	85
Eastern Wall built	60, 62
Escutcheon Death Hangings	56, 79
Edgar Atheling	6, 14
Episcopalians get use of Abbey Nave	63, 64
Exiles from England	6
Excavations of 1916	10
Extensions Choir	32
Fall of East Gable of Choir	65
Flying Buttresses south & north	59, 60, 61
General Assembly "against burials" in kirks	56
Great Rood Screen	86
Holy Trinity	4, 14, 16, 19, 28, 32, 36, 56
Holy Well	27
Hunt Esq	82
Iona	86
Interment of Queen Annabella Drummond	40
Interment of Queen Margaret	38
Interment of Queen Elizabeth	39
Interment of Thomas Randolph	40
Interment of Christian de Bruce	40
James Bethune or Beton	46
James Stuart 2nd son of James III	43
Jerome's Latin Bible	22
John Knox House Edinburgh	46, 64
Johannes Scott gravestone	44
King Alexander I	15, 16, 17, 37, 66
King Alexander II	28, 33, 34
King Alexander III	35, 38, 39, 66
King Charles I (Birth)	61
King David I	12, 17, 20, 23, 24, 25, 26, 37, 66, 85
King David II	39
King Duncan II	5, 13, 14
King Edgar	14, 37
King Edward 1 England	39
King Edward III	40
King James I	40, 41
King James II Charter	38, 42
King James III	42, 43
King James IV	46
King James VI	56, 59, 65, 66, 67, 75
King Kenneth MacAlpine	4
King Malcolm III, Canmore	2, 5, 7, 12, 13, 15, 25, 37, 66, 84
King Robert III	40
King Richard II	40

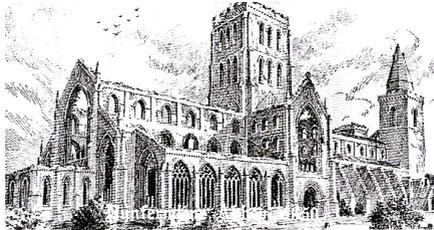
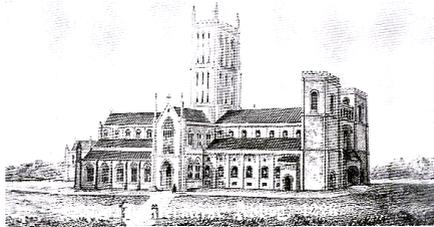
King Robert the Bruce	39, 40, 75, 73, 76, 78
King William	27, 28
King Malcolm IV	25, 26
Kirk Bells (repairs)	61, 62
Knights Templar	21, 22
Lady chapel	34, 63
Laird of Rosyth	55, 56
Lantern Tower	41, 64
Lighting the Church	27
Lords of the Exchequer	62
Lord Abbot	46
Lord Yester	64
Mason	27
Masterton, Maistertoun	25
Matrix Seal of Abbey	32
Monastery repairs	17, 40
Monks	40, 43, 55
Monks Dormitory	67
Monks Graves	88
Monks More noble buildings	37
Maps	3
Memorials in Kirk	63
Nave Auld Kirk	9, 24, 32, 41, 44, 48, 50, 53, 60, 61, 62, 63, 65, 66, 84, 85, 86,
New Abbey Church	75
New Large Eastern Church	22, 28, 29, 30, 34,
New Great Bible from Holland	63
New Town Clock	66
North Porch	41
Norman Doorway	74
Organ	34
Our Lady Altar and others	43
Old Steeple	63
Old Well	27
Psaltery or Sither-Kirkyard	65
Phantom Warriors	37
Plate VI	45, 66, 68, 74
Prince Edward	80, 81
Prince David Death	38
Prince Alexander Death	38
Prince Robert Death	58
Perpetual Lights	36
Pilgrimages to Dunfermline Abbey	62, 63, 71
Privy Council	52
Plan	10, 17, 29, 45, 49, 68, 88
Pope Innocent III	28
Pope Innocent XI	63

Porch Door	63
Professor Cosmo Innes	37
Picts	2, 4
Queen Annabella Drummond	40
Queen & St Margaret	6, 12, 13, 23, 24, 27, 36, 46, 61, 63, 70, 71, 84, 87
Queen Margaret Death	38
Queen Anne of Denmark Infest	41, 55, 56, 57, 59, 61
Queen Elizabeth	39
Queen Joan of William I	34
Queen Margaret (baby)	42
Queen Sibella or Isabella	16
Reformation	48, 62, 64, 79
Reparation of the Kirk	52
Robert Henryson (Poet)	42
Robert, Abbot	28
Richard e Bothwell	41
Robert Burns visit	71
Robert Stuart Duke of Albany	40
Romans	2
Roman Catholic Orders	21, 22
Rood Screen,	15, 44, 84, 87
Royal Abbey	33
Royal Tombs	65, 66, 72, 88
Royal Dunfermline by E. Henderson	88
Royal Burying Vault	58, 59
Royal Gifts	12, 15, 24
Royal Pew (New Church)	87
Scots Magazine	68
Six large flat stones	50
Skeleton of female	66
Snuffing in Kirk	62
Smiths Seat Auld Kirk	61
Sir Noel Paton	81
Sir Walter Scott	79
St Giles	42
St Mary Aisle, red and blue colouring	85
Stark William	41, 74
St Francis of Assisi	51
Stone coffin found	66, 67, 72, 80, 81, 88, 92
South door	41, 59
Suppression of the Monasteries	46
Tennis & Bowling Green	41
Titular Saint of Dunfermline	63
Thomas Pennant Esq visit	71
Thomas Randolph Regent Moray	40
The affair at Avonbridge	46

Traditional burying place of Kings	70
Translation of St Margaret & Malcolm III	35
View New Choir	30
Wallace Thorn Tree	87
Walls of Choir dilapidated state	62
Weathercock auld kirk steeple	72
Western Norman doorway	55, 57, 74
West Gable	42
West Tower	42
William Schaw	56, 57, 58, 72, 91
Wrights' Laft	61

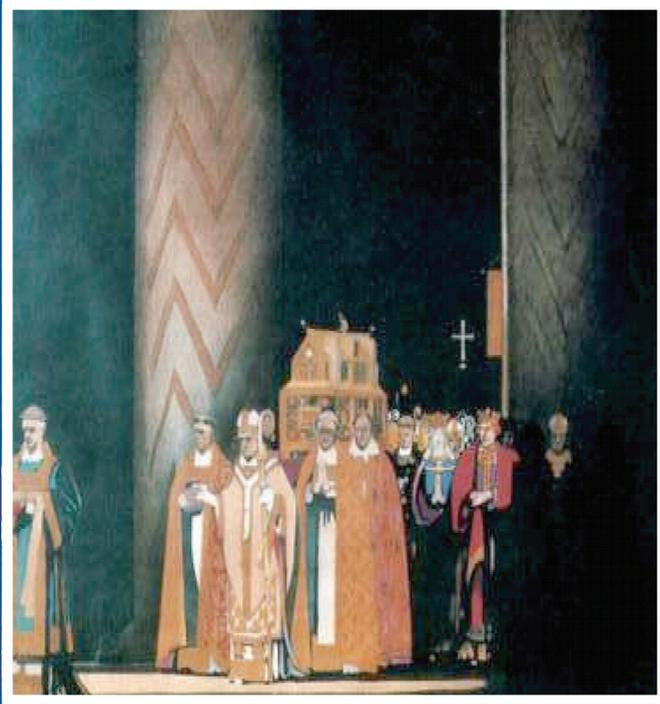


### APPEARANCE OF DUNFERMLINE ABBEY FROM A.D. 1226-1650-1818



*Dunfermline Abbey, 1818.*  
(Ebenezer Henderson. *Annals of Dunfermline, Glasgow, 1879.*)

“And it is well, aid the whir  
Of restless wheels and busy stir,  
To find a quiet spot where live  
Fond pious thoughts conservative,  
That ring to an old chime,  
And bear the moss of time.”



## ROYAL ABBEY

*“And Kings shall be thy nursing Fathers  
and their Queens thy nursing Mothers.”*

- Isaiah XLIX, 23

ISBN 978-1-909634-36-7



Pitcairn Publications. April 2019



Printed by Printing Services Scotland Ltd. [scottishprint@aol.com](mailto:scottishprint@aol.com)