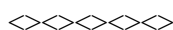


## **Ingibiorg = Malcolm III = Margaret**

(of Orkney) **Canmore** (Saint)

Sometimes called the - Canmore Dynasty.



- Duncan II** - (c.1060-94) Eldest son by his first wife, Ingibiorg of Orkney. He was hostage to William the Conqueror 1072. Assisted to the throne of Scotland by William II of England 1094, but after six months killed and superseded by his uncle Donald Bane. Buried in Dunfermline Abbey Nave.
- Edward** - (c. 1070-93) Eldest son of Malcolm III and Margaret; mortally wounded when his father was killed. Buried in Dunfermline Abbey Nave.
- Edmund** - Second son – evidently shared the kingdom with Donald Bane 1094-7. Became a monk in England. Buried in Dunfermline Abbey Nave.
- Ethelred** - (c.1075-c. 1100) Son of Malcolm III and Margaret. Abbot of Dunkeld. Buried in Dunfermline Abbey Nave.
- Edgar** - (c. 1070-1107) Fourth son of Malcolm III and Margaret; supported Duncan II 1094; supported by William Rufus from 1095 and established on throne by an English army 1097; gave endowments to churches of Durham Coldingham, Dunfermline and St Andrews. Buried in Dunfermline Abbey Nave.
- Alexander I** - King of Scots (c.1077-1124) Fifth son of Malcolm III and Margaret, succeeded 1107; his brother, Edgar. Founded Augustinian houses at Scone and Inchcolm; refused to allow bishops of St Andrews to acknowledge English supremacy and said to have become known as “The Fierce” from his suppression of a northern rising; married Sybilla, an illegitimate daughter of Henry I of England and had no legitimate children. Buried in Dunfermline Abbey Nave.
- David I** - (c.1084-1153) youngest son of Malcolm III and Margaret, spent youth in England, was brother-in-law of Henry I and married Maud daughter of Waltheof, Earl of Northumbria and widow of Earl of Northampton. He did much to reorganise kingdom on Norman lines, founded many religious houses and established system of diocesan bishops. His intervention in England on behalf of his niece Matilda against Stephen led to defeat at the battle of the Standard; died at Carlisle 24 May 1153. Buried in Dunfermline Abbey Nave.
- Mary** - Married Eustace III of Boulogne. Died 1116.
- Matilda** - (1079-1118) Married King Henry I of England.



Princes

and Princesses of – Dunfermline sometimes called, children of the Tower. Dunfermline is entitled to distinction as the birth place of Royalty. Here were born, there is a reason to believe, Duncan, the son of Malcolm Canmore by his first wife, Ingiborg, Malcolm then had six sons, Edward, Edmund, a Monk, Ethelred, an Abbot, Edgar, `The Peacable`. Alexander I, `The Fierce` and David I, `The Sair Sanct` and two daughters Mary who married Eustace III of Boulogne and Matilda who married Henry I of England, in all eight children of Malcolm III and his second queen Margaret later Saint Margaret – `Children of Dunfermline,` as an old author described them. Then there was born David II, who was the son of King Robert the Bruce and Elizabeth of Ulster. James I of Scotland was the son of Robert III and of Queen Annabella Drummond. Elizabeth, was the daughter of James VI and Anne of Denmark, who became Queen of Bohemia – `Queen of Hearts` and the foundress of the Hanoverian House. Charles I was the unhappy successor of the first Sovereign of the United Kingdom, and his younger brother, Prince Robert, who lived only a few weeks. Most of the Royal Families of Europe can claim an ancestral connection with Dunfermline-born Princes and Princesses.

The Tower and the Royal Palace (now ruins) are both situated in Pittencrieff Glen. There are many stories in history of these children and of how they lived and died. It is from Elizabeth of Bohemia that our present Queen Elizabeth is descended.

It is often said that the Royal families felt safe in Dunfermline beside the Great Abbey of Dunfermline and with the protection of the Benedictine Monks of the Monastery in these most difficult times.

[Dunfermline-Born Princes & Princesses by J.B. Mackie]





ARMS OF MALCOLM III KING OF SCOTS

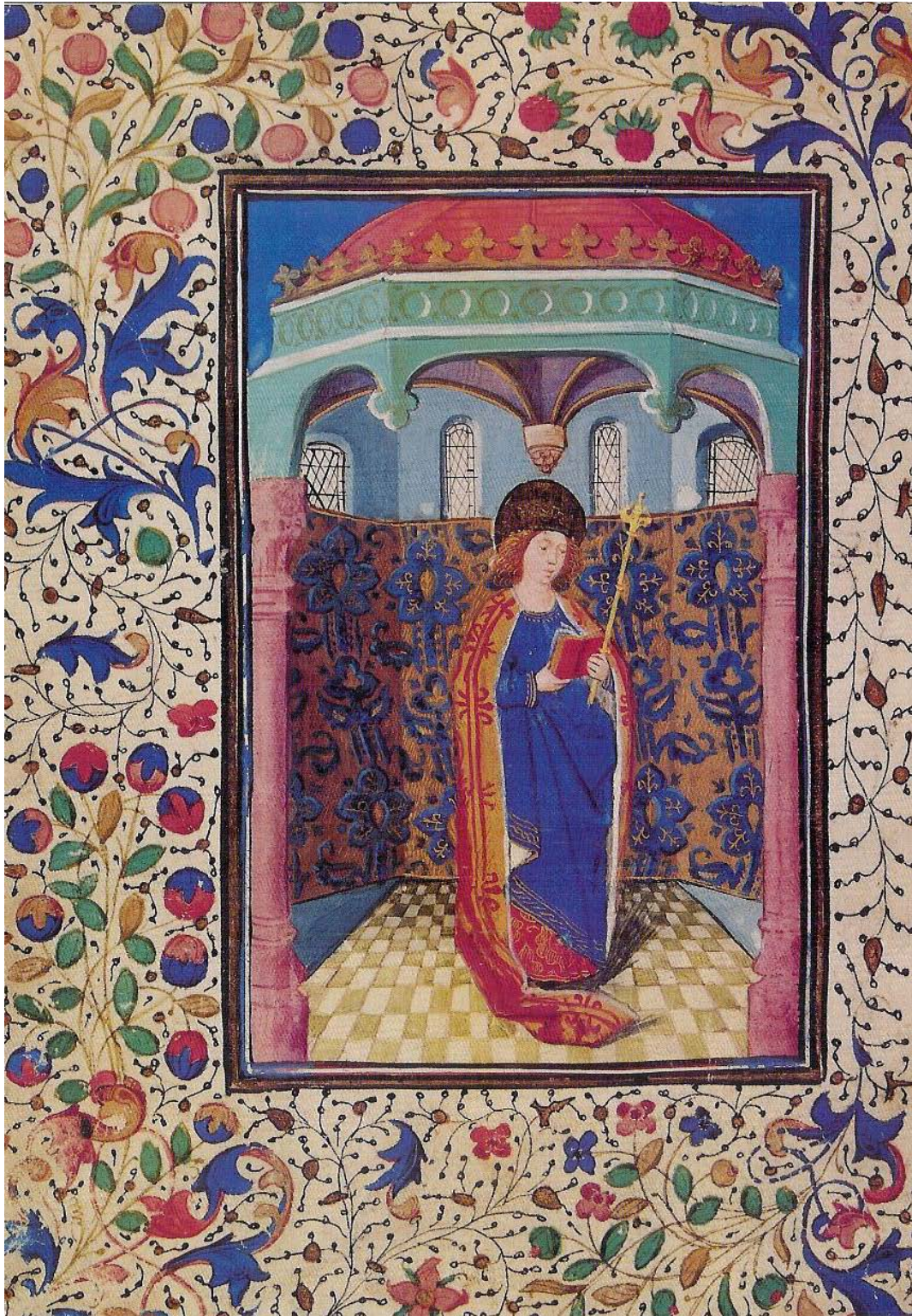
&

MARGARET'S ARMS - THOSE OF EDWARD THE CONFESSOR - HER GRANDUNCLE

BEING A CROSS FLEURY BETWEEN FIVE MARTLETS.



National Library of Scotland  
Miniature of St Margaret of Scotland from Robert Blackadder's  
Prayerbook. France c 1490. MS. 10271. f.101.



A Fifteenth century illustration of St Margaret from Book of Hours  
British Library



QUEEN MARGARET FEEDING THE POOR



QUEEN MARGARET WASHING THE FEET OF THE POOR

**MARGJEROTA de SCPZIA.**



Jacques Callot, M. assiste gli infermi.  
Incisione da Images de tous le Saints, Parigi 1636.

## SAINT MARGARET



Painted by Virginia Colley  
Abbot House Dunfermline.





Re-interpretation of the lost Head Shrine Reliquary of St Margaret of Scotland,  
By Walter Awlson D.A.  
Abbot House Dunfermline.

# SAINT MARGARET



By Sir Noel Paton.  
Carnegie Window in the Nave Dunfermline Abbey.

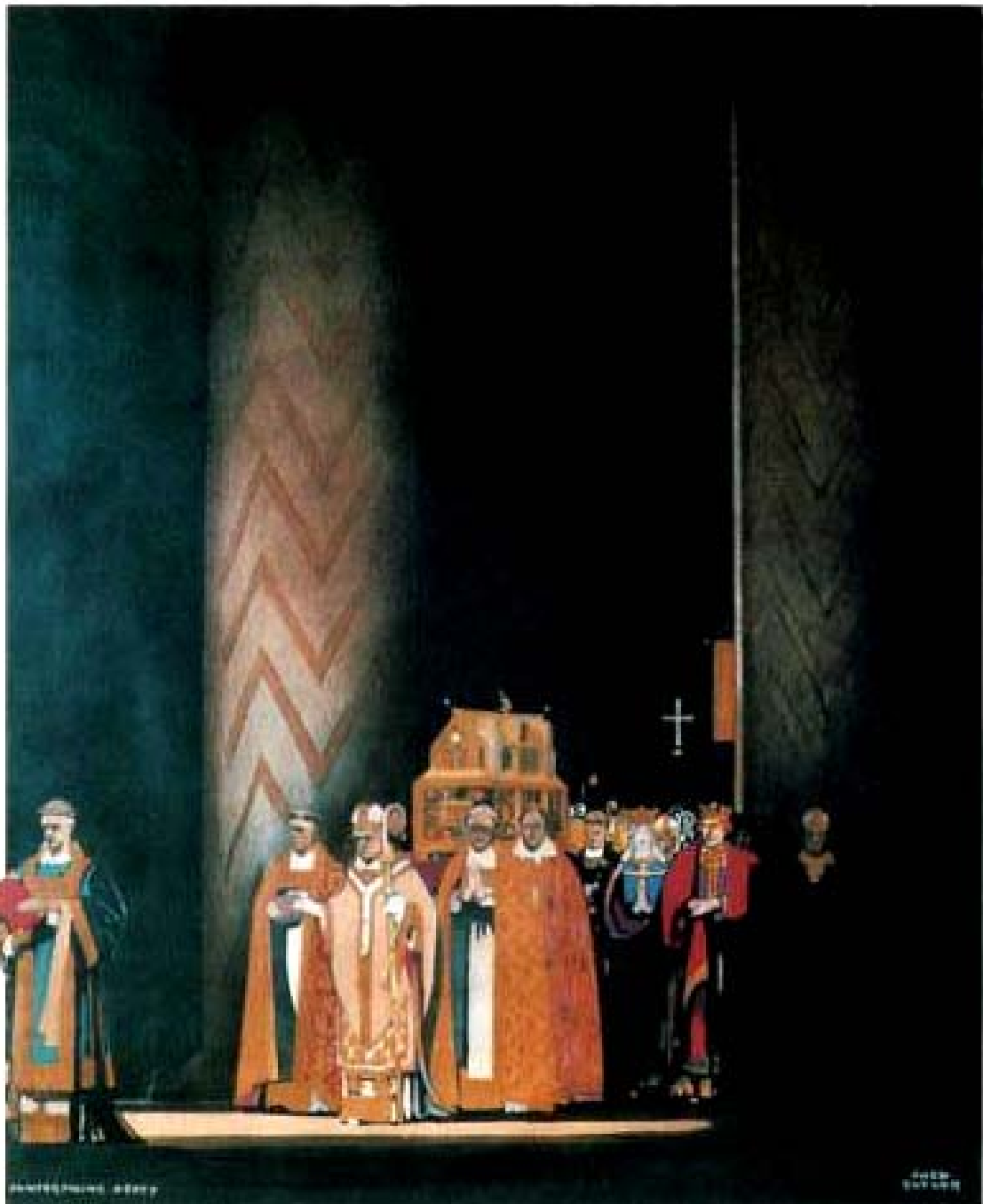
DUNFERMLINE ABBEY CHURCH



**ST MARGARET OF SCOTLAND**



**TRANSLATION OF THE MOST HOLY QUEEN MARGARET  
DUNFERMLINE ABBEY**



London and North Eastern Railway poster. - Post card

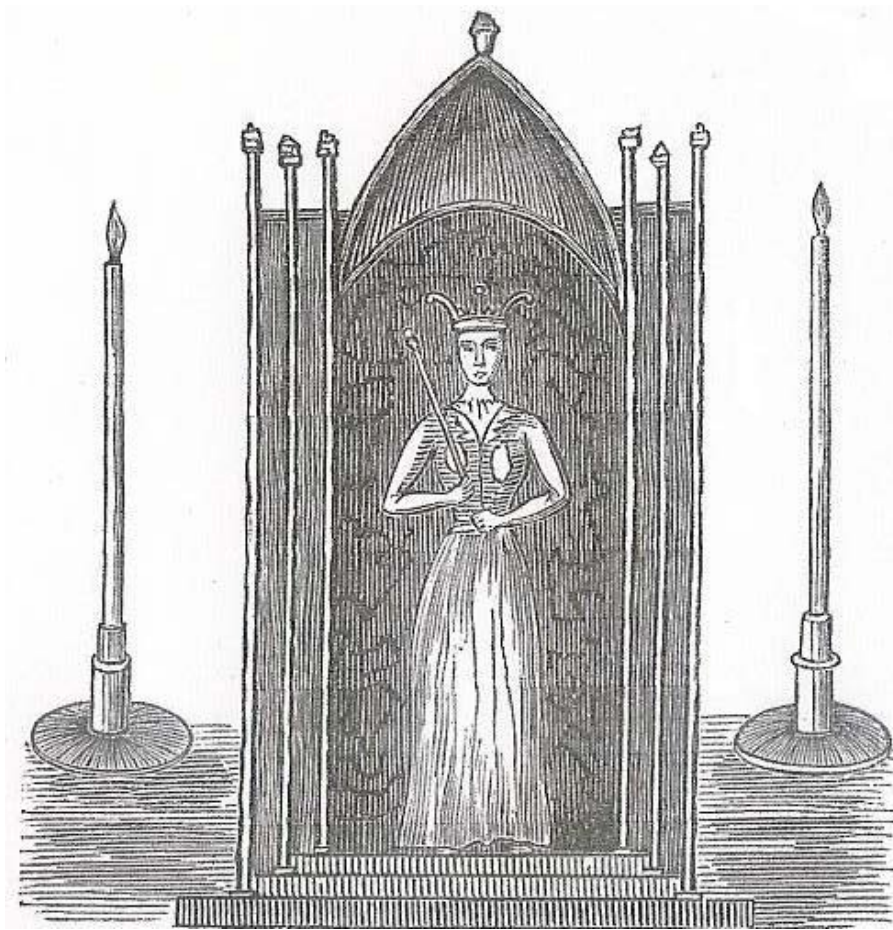
**SAINT MARGARET**





MARGARET'S ARMS – THOSE OF EDWARD THE CONFESSOR – HER GRANDUNCLE  
BEING A CROSS FLEURY BETWEEN FIVE MARTLETS.  
DUNERMLINE ABBEY CHURCH

## BURGH MATRIX SEAL.



Annals of Dunfermline by E. Henderson p.88 & 237.

**1589 - BURGH MATRIX SEAL** – It is made of iron, and consists of two thick circular discs, 2.1/4 inches in diameter, moveable on two upright rods of the same material. On the face of one of the discs the Burgh Arms is engrave; on the other is represented St Margaret, the old Patron Saint of the burgh. Round the edges are appropriate mottoes as shown in the following full size engravings of them: -



On the Matrix Seal the words **CIVITATIS FERMILODVNI** are engraved.





DUNFERMLINE CARNEGIE LIBRARY



DUNFERMLINE CARNEGIE LIBRARY

## QUEEN MARGARET



Queen Margaret Statuette by Miss Grant  
In City Chambers Dunfermline

Note – There are thousands of drawings, engravings, pictures, and statues of Saint Margaret, a National Saint throughout the world.



## SAINT MARGARET'S STONE

### QUEENSFERRY ROAD

### DUNFERMLINE



Princess Margaret, in the late summer of 1067, with her exiled family arrived in safety at St. Margaret's Hope, on the north shore of the Forth, to the east of Rosyth Castle and four and a half miles from King Malcolm III's residence in Dunfermline.

“It is a sheltered, safe retreat,  
For tempest-driven vessels meet;  
And ever since tht day so fam'd  
St Margaret's Hope it has been named.”

On landing, according to an old tradition, the exiles made their way to Dunfermline on foot accompanied by their followers and two and a half miles from her destination, Margaret wearied and rested upon a stone which had an excellent vantage point of Dunfermline. There she probably viewed her new home for the first time. She became Queen of Scotland on her marriage to Malcolm Canmore in 1070.

The Stone stands a fragment of a cromlech or dolmen, a Druid stone whose place of origin was probably a narrow footway or bridle-path. This stone later became known as Saint Margaret's Stone.

Over the centuries Pilgrims, visitors, tourists and inhabitants, have Sat on the Stone as a resting place, as Margaret did on her journeys to and from the Ferry.

The stone is placed in the midst of a Bronze Age settlement that lay around Pattiesmuir, Pitreavie Calais Muir area is St. Margaret Stone with its cup-marked face. Its age is manifested by the fact that its numerous cup-holes, which may have originally been about 2 inches in depth, have become almost obliterated. It has been said that the stone was once an altar-stone. Here pagan priests, animated with much the same fire as Aaron and his sons, may have brought "firstlings of the flock, males and females, without blemish" and sacrificed them upon the altar, and let the blood of the victims settle into the cup-holes, as a peace-offering to their tribal deity.

Not all cup-marked stones belong to the Bronze Age by any means, but the custom was borrowed from that particular period. Whenever cup-marked stones are found amongst Bronze Age settlements, it may be averred that they were sacred stones, erected by the people of that time. St. Margaret's Stone rested uppermost, by lying upon supports, probably not more than 2 feet in height. When it was raised to its position after the road was lowered in 1856, the cup-marked slab measured 6 feet 6 inches by 5 feet 6 inches.

The Stone does not appear to have been moved from its original place until 1856 when, on the instructions of a road surveyor, it was relocated in order to widen the road. The stone was placed as near as possible to its original site and securely fixed onto a base or plinth-stone.

In 1879 funds were raised to fix properly and preserve the ancient "resting place" of Queen Margaret on the Queensferry Road. The work was completed in October of that year.

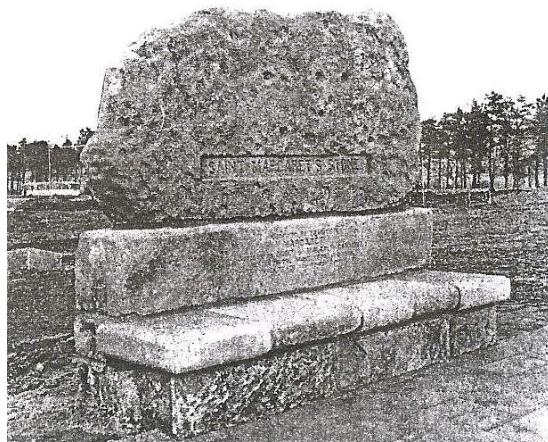
In November 1983 the stone was once again moved to make way for the Bank of Scotland Visa Card development at the Pitreavie Business Park. This is where the stone rests today still on its base or plinth-stone.

During the year of 1993, being the 900th Anniversary of the death of Saint Margaret, the stone was once again visited as a resting place for Pilgrims at Pitreavie Business Park, on their way to Saint Margaret's Shrine at Dunfermline Abbey.



SAINT MARGARETS STONE

Painted by Adam Westwood - Dunfermline Carnegie Library



Historic Scotland in 1993 - removed the stone from the list of Ancient Monuments.



## ST. MARGARET'S CAVE – ORATORY

### DUNFERMLINE

This Cave-Oratory is situated about 350 yards to the north-east of the Royal residence on Tower Hill, and a little to the east of the Tower Burn, which used to flow immediately in front of it. The cave at one time was encompassed with silvan beauty bordered by a meandering stream whose purity modern civilisation has not sullied. It must have formed an ideal place for the Saintly Queen to have quiet communion with her Maker.



The tradition regarding the cave is as follows: Queen Margaret, who, according to her confessor, Turgot, was of a pious disposition, was wont frequently to retire to this secluded spot for secret devotion. Her husband, Malcolm, either not knowing, or doubting her real object, on one occasion privately followed her, and unobserved, looked into the Cave to see how she was occupied, of course, prepared, according to the manners of the age, for the worst, if her object had been different. Perceiving her engaged in devotional exercise, he was quite overjoyed, and, in testimony of his satisfaction, ordered the place to be suitably fitted up for her use.



‘A little orison cave it was  
Down in a dale hard by a forest’s side;  
Far from resort of peepil that did pas  
In traveill to and froe.’



This Cave-Oratory, or hermitage, consists of an open apartment in the solid rock. The entrance faces the west; there are no windows. The entrance would probably be filled up with a door, and with a lattice window at the side of it. The measures of this interesting Oratory are, 6 feet 9 inches in height, 8 feet 6 inches in width, and 11 feet 9 inches from the entrance to the rock at the back. The following view of the Cave is taken from Baine’s View, of 1790.



This interesting relic of Margaret's devotions –

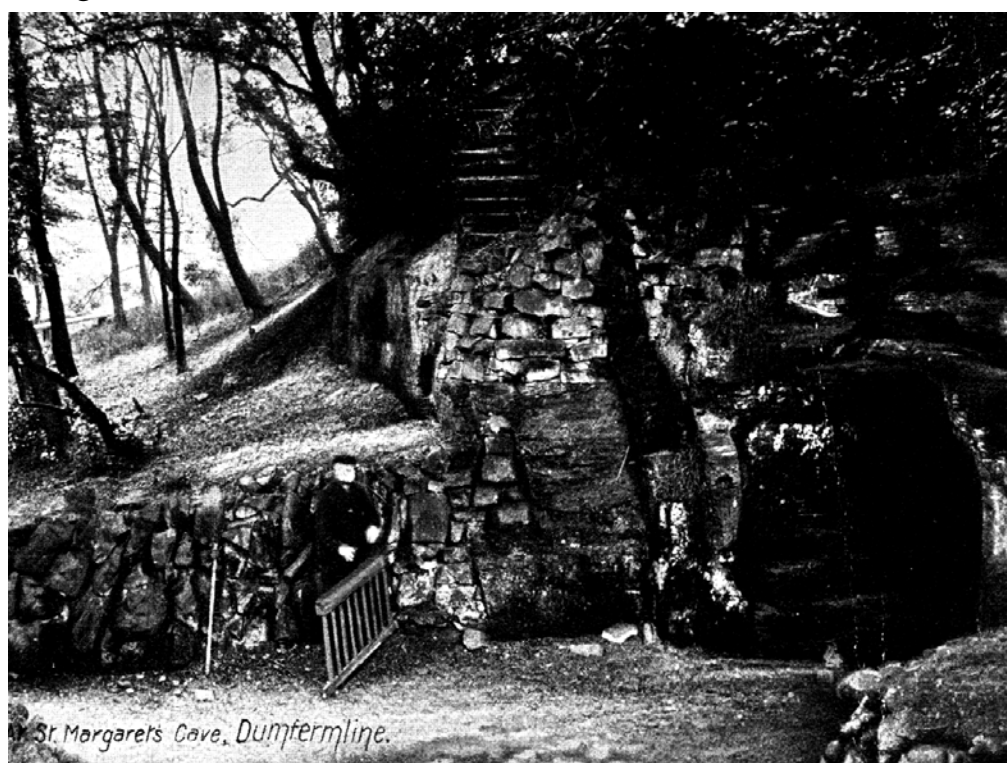
‘This calm retreat, the silent shade,  
For prayer and contemplation made.’

The Cave should be kept in proper order, and at or near its entrance there should be an inscription on stone, or brass, commemorative of its connection with the pious Queen of Malcolm III.

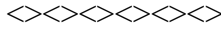
An old man, a native of Dunfermline, who died in 1844 at an advanced age, knew an aged man in his young days, who was wont to relate, that he had seen in the Oratory-Cave the remains of a stone table, or a stone bench, or seat, with something carved on it resembling a crucifix. This second aged man's young days, probably refers to A.D.1700, or thereabouts, when this interesting memorial was to be seen.

There is not now, nor has been in the writer's lifetime, the least vestige of any such stone, or any other relic.

The entrance to the Cave today, is down a tunnel situated in the Bridge Street Car Park.



It is almost impossible today to get any feeling because it is buried under Bridge Street Car Park in the middle of modern Dunfermline.



## SAINT MARGARET'S WELL



Painted by Westwood - Dunfermline Carnegie Library.

Margaret and her exiled family arrived at St Margaret's Hope, on the north shore of the Forth, in 1069. It was at Dunfermline that she married the King of Scots, Malcolm Canmore becoming Queen and later Saint Margaret of Scotland.

Saint Margaret's Well, now called Headwell, was traditionally known to have been visited regularly by Margaret and is about three-quarters of a mile north east of Dunfermline's town centre. June the 10th marked Saint Margaret's Day, when the Well was decorated with flowers and visited by a procession of monks along with hundreds of people in joy, praise and song up until about 1649 when the Kirk-session put a stop to the Holy Well annual celebrations. An order came from the General Assembly in Edinburgh on the 4th April 1649 stating that "The Assemblie, being informit that some went superstitionlie to wellis denominat from Saints or wellis denominat

from Saints, ordains Presbyteries to take notice thair-of and to censure those that are guiltie of that fact.”

A water scheme was adopted in 1764 and work was carried out to cut the pipe away from St Margaret’s Well (Head Well). This was done by a committee appointed by the Town Council, the Guildry and Deacons of Incorporated Trades and by 1765 pipes were laid from Headwell to the Old Mercat (Douglas Street) furnishing water from the well to add to the towns depleting supply and thus finishing the Saint Margaret’s Well Water Scheme.

During the bad winter of 1947, ice was broken and horses drank from the well, many senior citizens today can remember playing around the well and recall stories about the monks processions, the well’s steps and broken stones. Fortunately a painted water colour of St Margaret’s Well by the artist Mr Westwood is shown here.

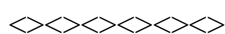
The original road to the well is still there, however, the land on which the well was situated was developed in the 1960’s and although the well itself has been lost, crystal clear water is still bubbling up in a resident’s cellar and flowing into the burn.

The deficiency of the supply of this necessary article of life was long complained of, which was owing partly to the small-ness of the pipes, and partly to some of them having become much incrustated with the mineral matter with which the water is impregnated. To remedy these defects, there was laid in the year 1840, a new line of metal-pipes, 8 inches diameter, between the reservoir and Grants Bank Toll-Barr, about 600 yards in length, at the expense of L.340.

There was also laid in 1840-41, a new line of wooden pipes, Headwell, *alias* St Margaret’s Well, about a mile north from the burgh, the first fountain from which water was brought into the town in 1765. This line was about 830 yards long, and cost L120.

There is still a line of old metal-pipes along that of the wooden, between Grantsbank and Headwell, but very much corroded. The water at present comes through both of them into the large metal-pipes ..... [Rev P. Chalmers Vol. I p, 15-16]

Note: - During the building of a small school at Headwell, Wooden Pipes, possibly from the time of the monks were found. These can be seen in Dunfermline Museum.



# ST MARGARET'S WELL

by

Thomas Morrison –1827-1897

1.

Mark where the leafy tree now springs,  
Amidst the smiling flowers,  
And hark the merry note that rings  
From yon long-silent bowers  
Where cold neglect had long remained,  
Now flowers bestrew the dell;  
The warblers sing where silence reigned  
Around St Margaret's Well.

2.

Now other strains than those of love  
Are mingling with their lays,  
The minstrels hail the new spring grove,  
And chant a song of praise  
And whilst they sing with unfeigned glee  
Their thanks to Him, they tell  
Who reared for them the leafy tree  
That shades St Margaret's Well.

3.

Here legends to our hearts endear  
Our sainted Scottish Queen;  
Retired, alone, oft strayed she there  
In thoughtful mood unseen  
Here oft from yonder ancient towers,  
She sought from prompt to dwell,  
And ponder'd o'er life's fleeting hours,  
Beside her cherished Well.

4.

Is there who can unmoved survey?  
This old time-honoured scene;  
Can here with heedless footstep stray  
Forgetting what hath been?  
Nor muse on vanished ages gone  
O'er which time hazy spell  
Falls darker still as years roll on  
And shroud St Margaret's Well.

5.

Let those who feel oppressed with care,  
To whom life's joys seem vain,  
Whose sighs tell sorrow lingers there,  
And wrings their breast with pain.  
Here might they calm their sorrowing  
Regretful thoughts dispel, [breast,  
Here peace might soothe their mind to  
Beside St Margaret's Well. [rest,

6.

She sleepeth now, enshrined with fame,  
'Neath yonder turrets grey.  
Tradition hath no nobler name  
In Scotland's earlier day  
And oft beside her honoured grave,  
The cherished tale we tell,  
That consecrates this ancient cave,  
And good St Margaret's Well.





## SAINT MARGARET'S SHRINE



Saint Margaret's Shrine – decorated for a celebration.

In 1249 Queen Margaret was canonized and enrolled among the saints in the Papal Roll as 'Saint Margaret'—Feast Day 16th November. In 1250 the removal of the canonized Saint's remains and those of King Malcolm, also canonized, Feast Day 2nd June, were taken from the Nave to the Lady Aisle of the New Choir. The site of the shrine is now east of the new Abbey Church. St Margaret's Chapel and Shrine are possibly the most famous in Scotland.

The shrine was in the centre of the chapel: originally it stood twelve feet high, with eight Purbeck marble pillars supporting its canopy, all richly coloured and decorated with precious stones and gold leaf. The shrine itself is made from Frosterly Marble of fossilised sea shells millions of years old, brought from a place called Frosterly near Durham, especially for the Royal Burial. Only the Frosterly Marble base of the shrine survives, together with the base of the outer chapel

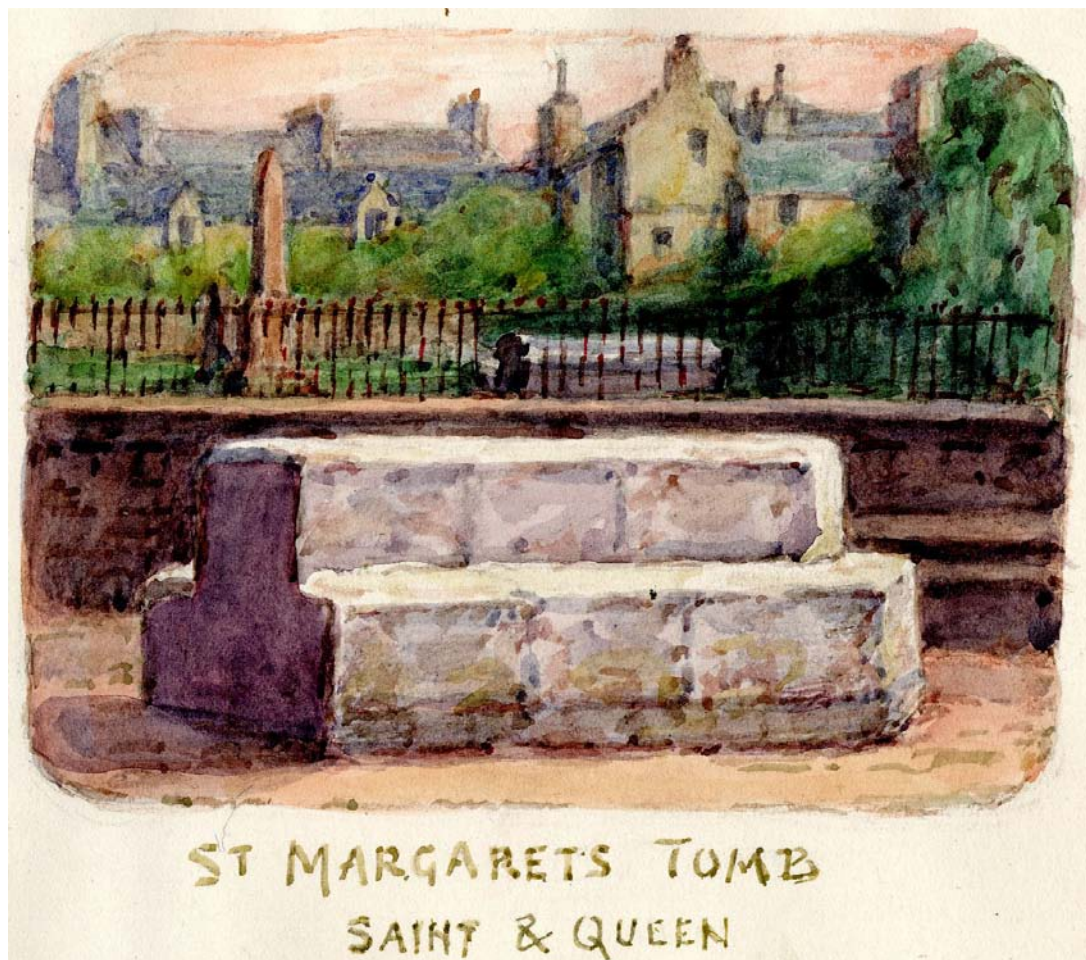
walls. Both chapel and shrine are ruins because they were demolished at the Reformation in 1560 and Margaret and Malcolm's bones were removed at that time. Some good Catholics rescued their relics (or bodies) from the destructive zeal of the Reformers, and conveyed them to Antwerp, then removed them to Scots College at Douay where it was believed they perished in the French Revolution. Their remains were acquired by Philip II King of Spain, who preserved them in his new Palace of the Escorial, with the inscription 'ST MALCOLM, and ST MARGARET QUEEN. Margaret was made Patron Saint of Scotland in 1673.

Margaret's father was Edward the Exile, one of the Anglo Saxon princes who had a reasonably sound claim to the throne of England before the Norman invasion. Political problems led to him being exiled from England in childhood. Edward, the Exile took refuge in Kiev and married Agatha the daughter of Prince Liudolf of West Friesland.

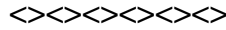
Margaret was born in Kiev in c.1045. She had a brother Edgar, the Atheling and a sister Christina. When Margaret was 12 years old, Edward the Confessor, King of England, who had no children, recalled her father to England. It is thought he would have been the next King but Edward the Exile died shortly after he arrived in England in 1057. William of Normandy conquered the country in 1066. War changed the position for Margaret's family and they fled to Scotland at the invitation of Malcolm III of Scotland who had become a friend of her family during his own English exile. It is said the exiles' boat was blown into the Firth of Forth.

Margaret married Malcolm Canmore in 1070 at Dunfermline. She found the Scottish court unrefined compared with what she had been used to. So she brought Saxon ways to the Scottish court: gold and silver dishes appeared on the table, Malcolm and his courtiers began to wear furs, velvet and jewellery, manners became more stately. Queen Margaret enriched Dunfermline with many jewels of great value, with vessels of gold and silver, curiously wrought, and with a black cross, full of diamonds, which she brought out of England. She knew the exact and vigorous inquisition that God makes against princes, whose bad examples, and connivance at the vices of their subjects do corrupt the people, who of themselves are but too much bent to evil. She knew, that if this supreme Sovereign shall find crimes in monarchs, their crowns would not be a buckler strong enough against his thunders, that all their grandeur will serve them to no other purpose than to make them suffer a more exemplary punishment.

She had been religious from childhood, and had thought of becoming a nun. She was shocked by how plain the church services were and how efferent from the ones she was used to. She changed all that. Sunday began to be kept free from work, Lent was properly observed, and services became more like that common elsewhere in Europe. Margaret was an extraordinary person: devoutly religious, charitable, forceful with other people, she was not only saintly but stateswoman in her own right. She and Malcolm began to change Scotland from an obscure and divided country at the edge of civilisation into a powerful independent nation. [Chalmers V. 1 & Maitland's History of Scotland]



Painted by Adam Westwood  
Dunfermline Carnegie Library



## ST MARGARET'S – FACT SHEET

1. Margaret's father was Edward, the Exile, one of the Anglo Saxon princes who had a reasonably sound claim to the throne of England before the Norman invasion. Political problems led to him being exiled from England in childhood. Edward the Exile took refuge in Kiev and married Agatha the daughter of Prince Liudof of West Friesland.
2. St Margaret was born in Kiev in c.1045. She had a brother Edgar Atheling and a sister Christina.
3. When Margaret was 12 years old, Edward the Confessor, King of England, who had no children, recalled her father to England. It is thought he would have been the next King but Edward, the Exile, died shortly after he arrived in England in 1057.
4. In 1066 war changed the position for Margaret's family and they fled to Scotland at the invitation of King Malcolm III of Scotland who had become a friend of her family during his own English exile.
5. It is said a storm blew their ship ashore at a place called St Margaret's Hope.
6. Margaret rested on a large stone on her journey to Dunfermline.
7. Malcolm III (Canmore) and Margaret married in the Culdee church in Dunfermline 1070. She was his second wife and Queen.
8. They had eight children, six sons and two daughters. Three of their sons became Kings and one daughter a Queen.
9. King Edgar, King Alexander, David I. Matilda married Henry I of England.
10. Malcolm and their eldest son Edward died on 13th November 1093 in battle at Alnwick Castle in Northumberland. Three days later Margaret died in Edinburgh Castle and her body was brought to Dunfermline. Malcolm and Margaret were buried in the Nave of the Church of the Holy Trinity.
11. In 1249 Queen Margaret was Canonized and enrolled among the Saints in the Papal Roll as "Saint Margaret". In 1250 the removal of the Canonized Saint's remains and those of Malcolm were taken from the Nave to the Lady Aisle of the New Choir. The Shrine is now east of the Abbey Church.
12. Margaret was made Patron Saint of Scotland in 1673.



