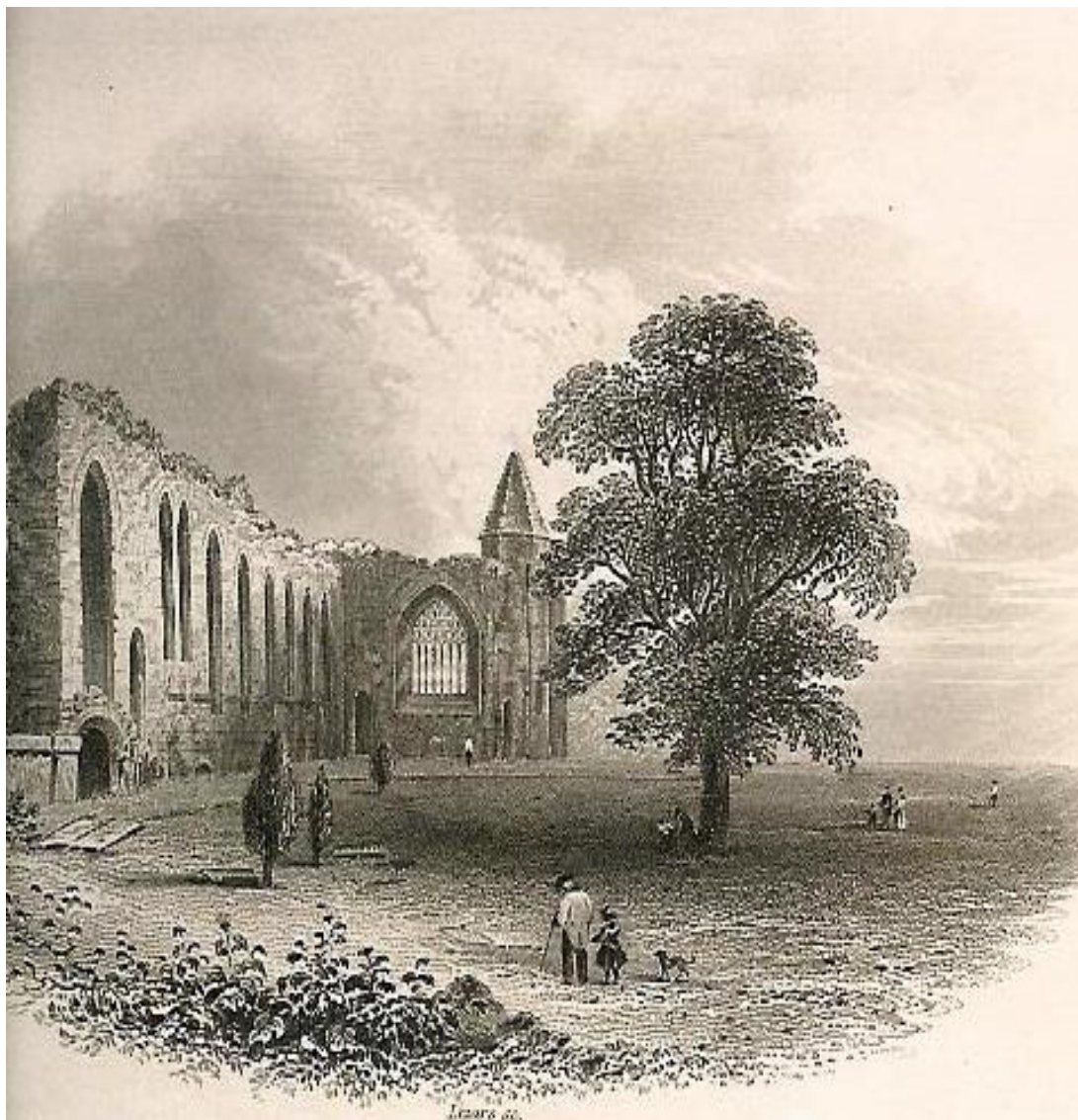


# INTERESTING DISCOVERY IN ABBEY CHURCHYARD

## FOUNDATIONS OF FIFTEENTH CENTURY BUILDINGS

By Rev. Dr. J. M. Webster



Historical & Statistical Account of Dunfermline - by the Rev Peter Chalmers Vol. 2.

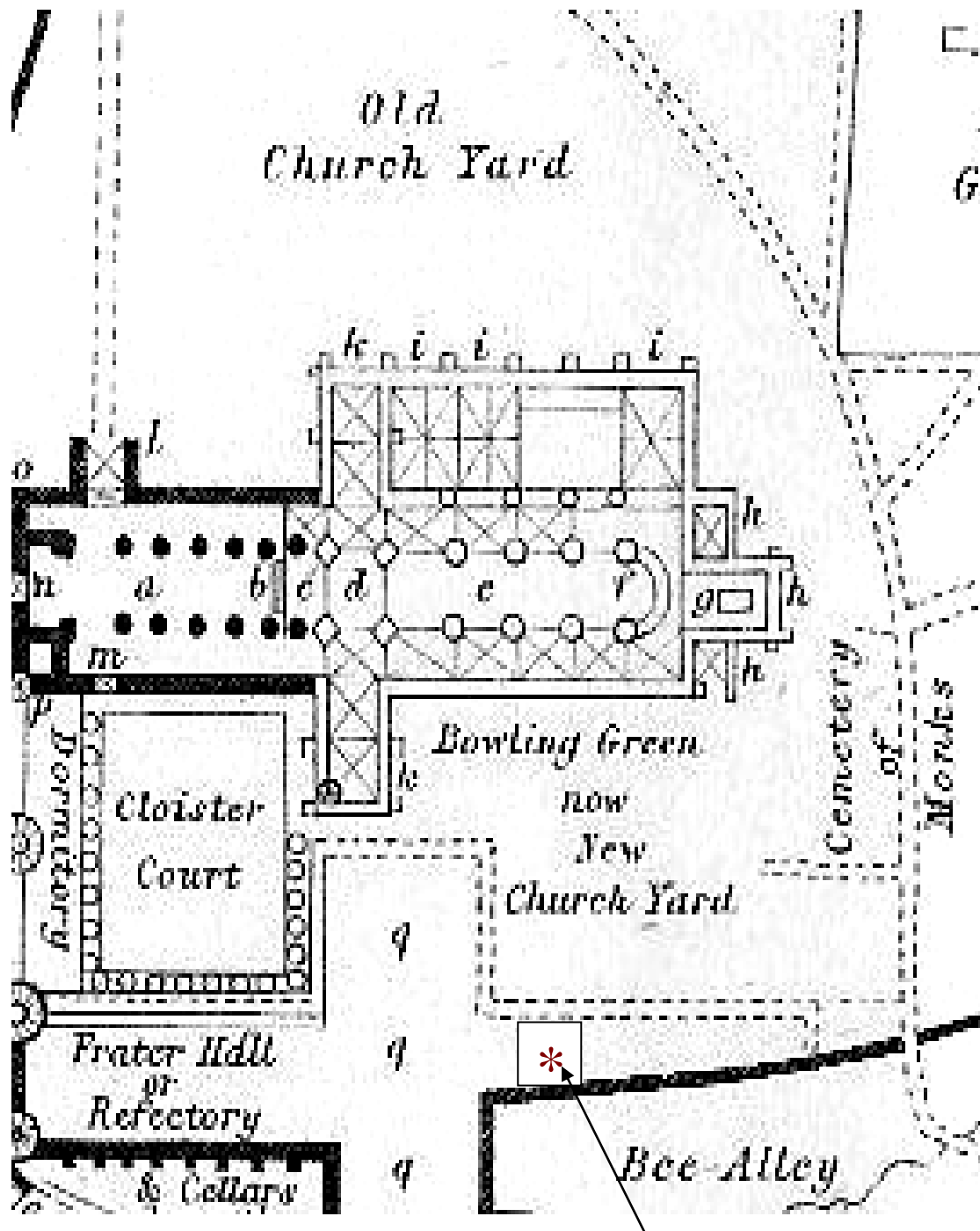
Compiled by S. Pitcairn

# DISCOVERY IN DUNFERMLINE

## ABBAY CHURCHYARD

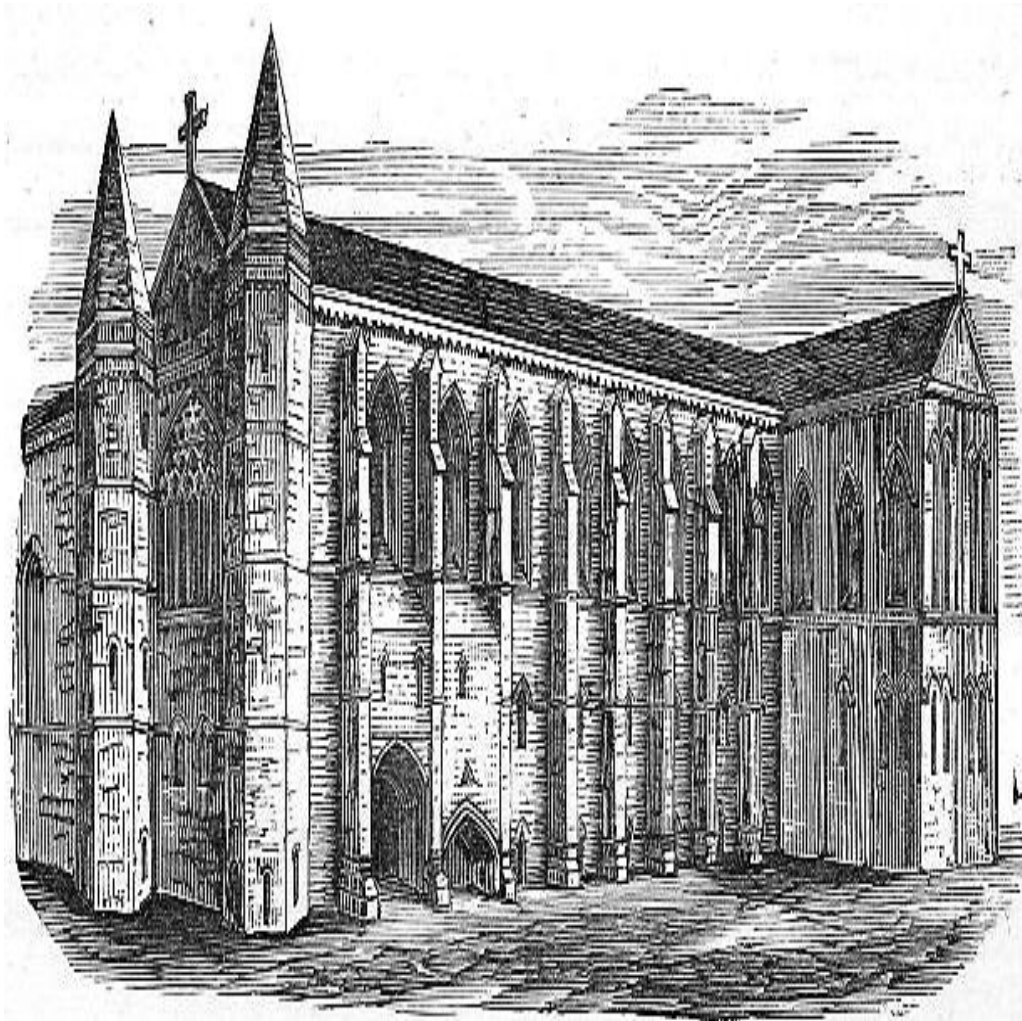
FOUNDATIONS OF

FIFTEENTH CENTURY BUILDINGS



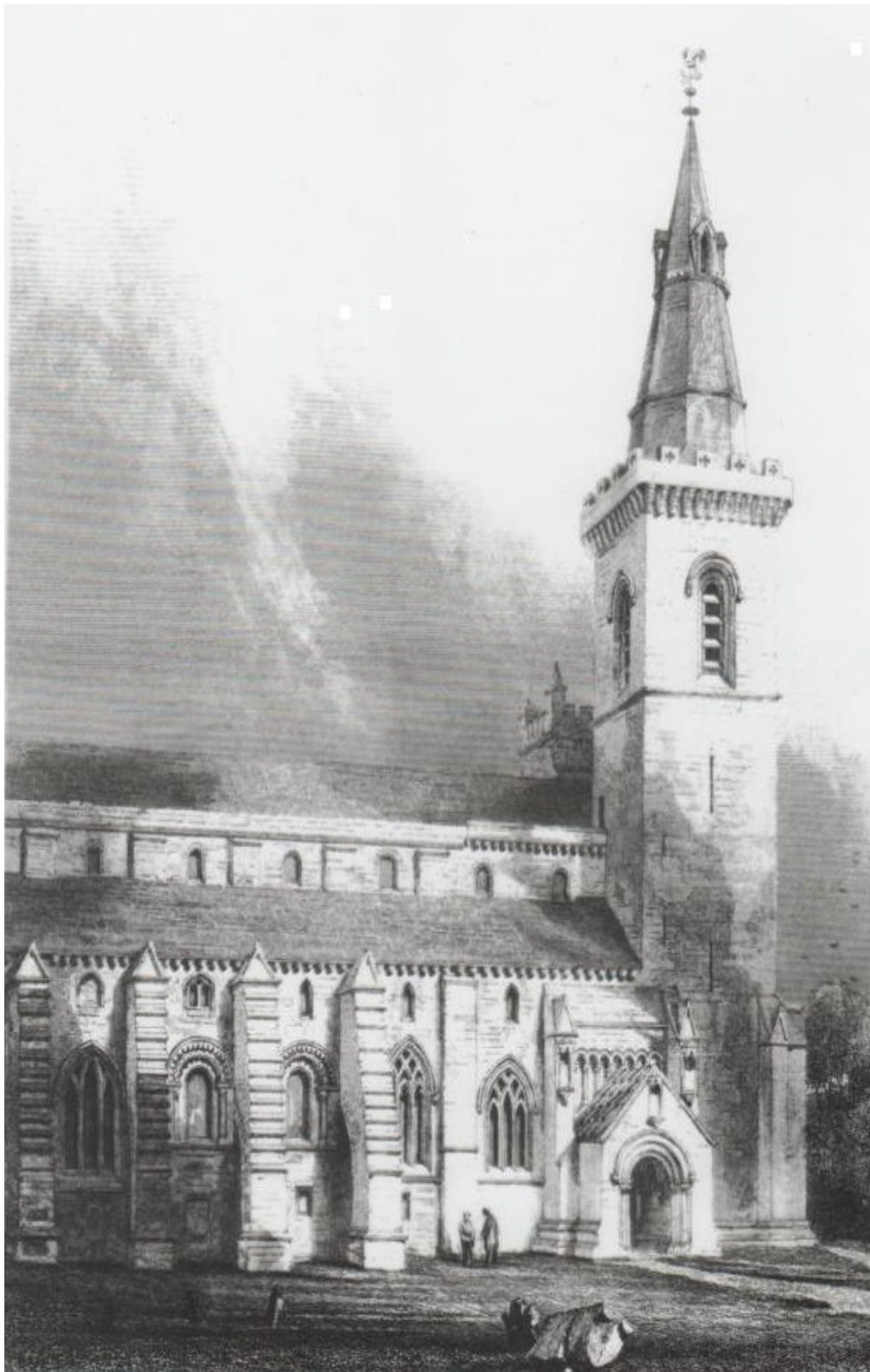
The Burgh of Dunfermline, apart from the monastery, is not outstandingly rich in material links with the ancient past, but there still remains the possibility of unearthing among the ruins of the monastery a clue that might lead to the discovery of a building which, to the present generation, was not even known to have existed.

### MONASTERY



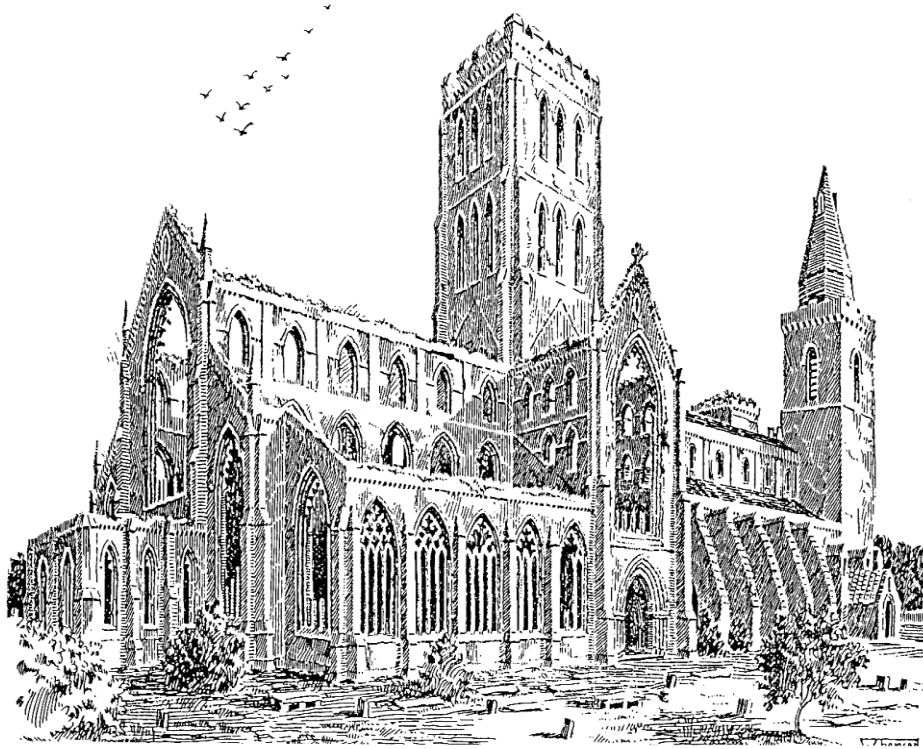
Annals of Dunfermline - By E. Henderson

The large-scale destruction that followed the Reformation, (1560) though by some attributed almost entirely to the fanatical zeal of the Reformers was really due to the several causes. The Reformers certainly cast down whatever seemed to them to be suggestive of idolatry, and may quite well have gone beyond what was actually necessary.

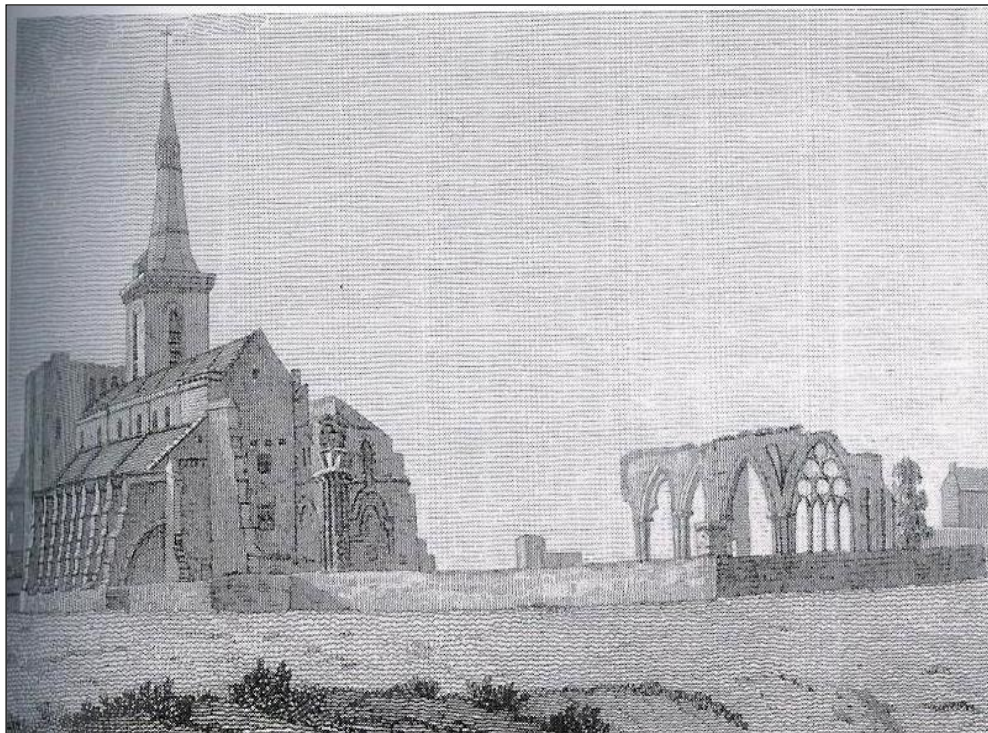


Drawn by R. W. Billings: Engraved by J. Redaway. Published by William Blackwood & Sons, Edinburgh

On the other hand, there is abundant evidence that many of the buildings had been so long and so seriously neglected that they were well-nigh ready to fall into ruins without interference by anybody. The huge buttresses that had to be built, soon after the Reformation, for the support of the walls of the Nave, speak for themselves.

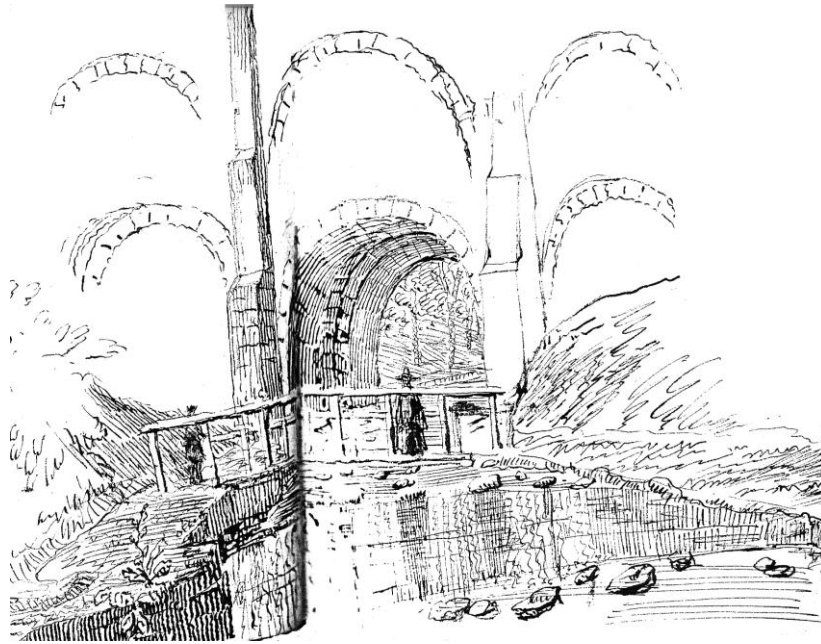


RUINS OF THE ABBEY CHOIR, AULD KIRK, DUNFERMLINE



Grave digging in the ruined choir near where the Lantern Tower stood until 1716 and on its northern side had damaged the foundations; hence the fall of the Lantern Tower, 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's services having been conducted in pre-Reformation days in the Psaltery there. [*D'Line Abbey by John Marshall P.51*]

And, thirdly, it has to be remembered that for anyone contemplating building of any sort in the neighbourhood there was no more convenient quarry than the site of the disused monastery. Anyone taking the trouble to examine the lower walls of the double-arched bridge in Pittencrieff Glen will be left in little doubt as to where the stones came from.



Drawn by J Bain.

The double arched bridge in Pitencrieff Glen.

## Accidental Discovery

Remote, then, as might seem the possibility of discovering, in a scene of such varied spoliation, evidence of a building the very memory of which had been utterly forgotten, the fact remains that such a discovery was made recently – quite accidentally.

In 1952 the Burgh authorities and the Carnegie Dunfermline Trustees were cooperating in preparing the old Bee Alley Garden for conversion into a Garden of Honour in memory of the men and women of this community who died in the Second World War, when it was found that the east part of the high wall retaining the Abbey Churchyard – probably another example of the use made of ruined monastic buildings – was in danger of

collapse. In the course of partial removal with a view to reconstruction, the workmen unearthed what they took to be the foundation stones of a very old building.

The matter was reported to Mr James Shearer, R.S.A., who, after examination, was satisfied that they belonged to a building of a date probably not later than the 14th century.

His surprise was increased on discovering a conduit running through the foundations till he remembered having read in the Kirk Session Records of the period of an attempt that had been made by the Kirk Session, about three hundred years before to drain the churchyard by means of a gutter under the graves leading to a conduit under the minister's house.

The passage in the Kirk Session Records of which he was thinking runs as follows:-

“In the year 1641 the Kirk Session had been informed that the graveyard was so taine up and sunk with dubbs of water that it was scarcely possible to find a dry grave for the dead. But nothing was done about it. By 1660, however, the situation had become so serious that, on the advice of skilfull men, it as resolved to insert a gutter under the grave to coney the water to a conduit under Mr William Oliphant, minister, his house.”

But how did there come to be a minister's house, dating back to the 15th century within the precincts of the ancient monastery?

The story is told at considerable length in Dunfermline Abbey Congregational supplement to Life and work for October 1953, from which the following extracts have been taken, with consent of the minister, in the hope of clarifying the situation:-

“By pre-Reformation Canon Law every parish church Scotland was supposed to be provided with a manse at the joint expense, of parson and vicar according to the ratio of their revenues. Where, however, the church was associated with a Cathedral or Monastery there was no need of a manse, the officiating clergy being resident.

This was the position at Dunfermline—with the result that, when in July 1560 David Ferguson was appointed minister, one of the first problems to be dealt with was that of finding a house to live in.”

The first minister of Dunfermline, so far as known, to claim a manse was, seemingly, Mr MacGill (1622-1642). The actual claim, it is true, does not appear to have survived. But the King's reaction to it is, fortunately, on record.

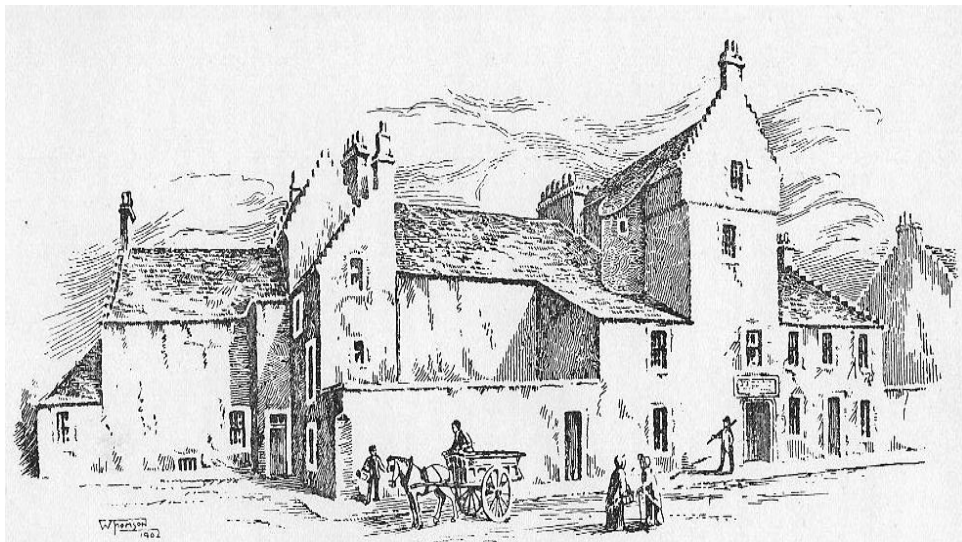
“From a document dealing with Mr MacGill’s claim, dated 13 Feb. 1629, we gather that there was a proposal to use part, if not the whole of the ground occupied by the precincts of the monastery, as a glebe for the minister. To this it was objected

- (1) that the ground belonged to the King, being generally known by this time as the King’s Park;
- (2) that it was unsuitable for the purpose, never having been arable land but ‘unparked and untilled.’

The only thing – the document goes on to say – that could be said for it was that it was conveniently near the manse; nearer than any other site suggested.

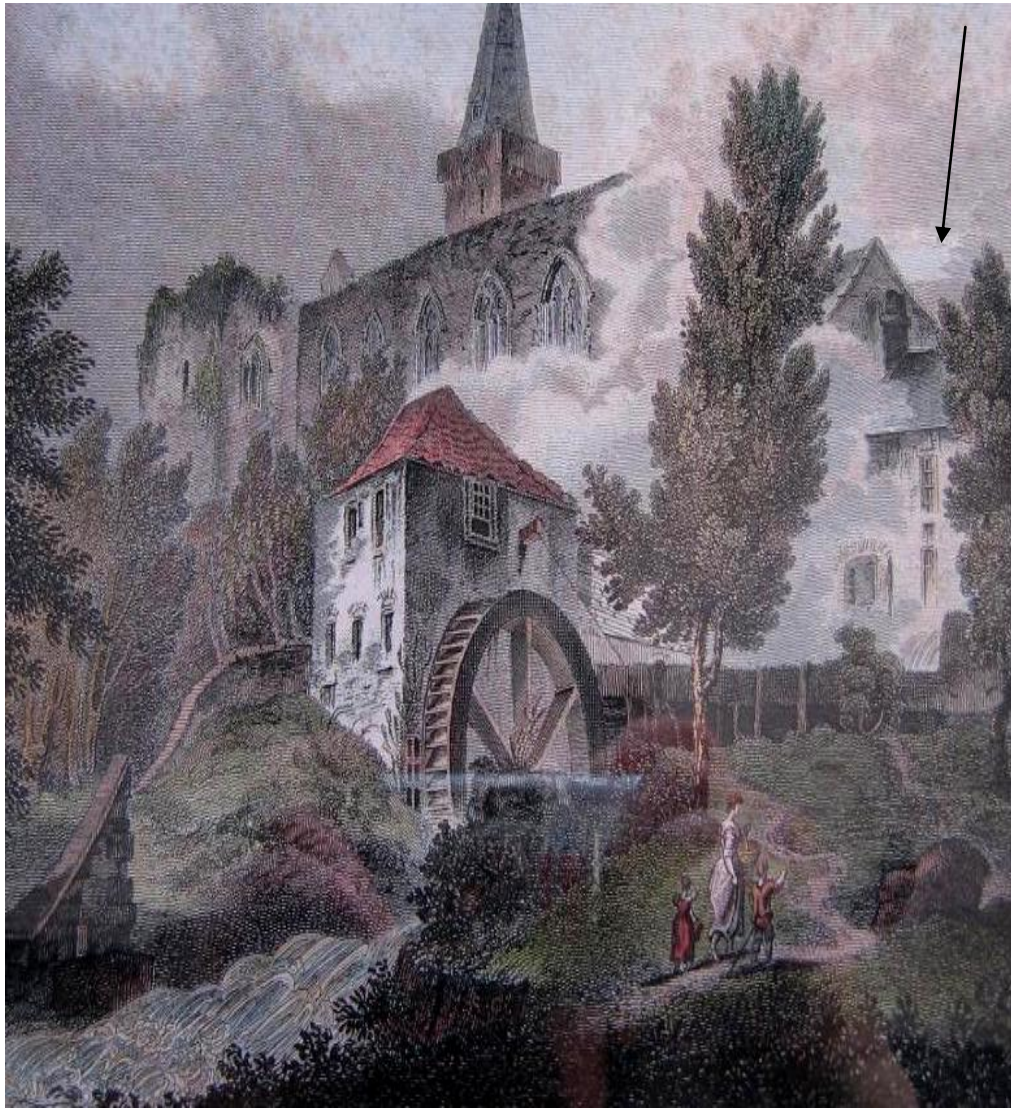
This is a surprising statement and the surprise deepens as we read, a few lines further on, that ‘*the minister had his manse within the precincts.*’ This document, it should be noted is dated 1629 – two years, that is, later than the King’s letter above referred to. The natural inference would seem to be that the royal intervention had borne fruit – that a manse had been provide – that it was situated within the precincts – and that the minister was by this time in occupation of it.”

Clearly, then, we are confronted with the existence of two dwelling-houses within the monastic precincts-first, the Abbot House – probably in continuous use by one abbot after another



ABBOT HOUSE.

since the 12th century- and, second this other, dating from at least the 15th century, standing unused and brought into occupation, between 1627 and 1629, by one of the ministers of the Abbey congregation.



Possibly showing the Regality House or Bailie House on the right of the picture  
Now the site of the Second World War Memorial in the Bee Alley  
Picture from the Forrester Collection – Abbot House.

## **DUNFERMLINE ABBEY MANSE**

By pre-Reformation Canon Law every parish church in Scotland was supposed to be provided with a manse at the joint expense of parson and vicar according to the ratio of their revenues.

Where, however, the church was associated with a Cathedral or Monastery there was no need of a manse, the officiating clergy being resident.

This was the position at Dunfermline – with the result that, when in July 1560 David Ferguson was appointed minister, one of the first problems to be dealt with was that of finding a house

to live in. In time he acquired a house described in the Burgh Records (27 Nov. 1606) as lying on the south side of the High Street “be – west the Cross.” Guildhall Street was not then in being and the site was probably that now occupied by Hepworth’s or thereby.

After Mr Ferguson’s death, the house became the property of Mr John Row, Minister of Carnock his, son-in-law.

Where Mr Ferguson’s successor, Mr Fairfoul (1598-1621), lived is unknown. Prior to his appointment as minister, he had held office as schoolmaster, and it is possible that he was in occupation, if not in possession, of a house.

The general situation, so far as obligation to provide a manse is concerned, is set forth by Mr John Connell, Advocate, at one time Procurator for the Church of Scotland in his Treatise (published 1818) on the Manses and Glebes of the Parochial Clergy (p.255): -

“It has long been a settled point that every minister whose parish is wholly landward is entitled to have a manse; but it has been seen that, for a number of years after the Reformation, the ministers of abbey and cathedral churches were not thought entitled to manses, or their claims have been evaded, and that it required a special Act of Parliament to establish the right of such clergymen to an accommodation of this kind.

On the other hand, it is equally settled as a rule (at least where there are no specialities), that the ministers of burghs who have no landward parish are not entitled to manses; the stipends of those ministers not being payable out of teinds, and the acts of the Legislature respecting masses not being applicable to such a description of clergymen.

Whether the minister of a burgh, whose parish is partly landward, is entitled to a manse has been long a disputed point, and does not appear to have yet been settled.

The first minister of Dunfermline, so far as known, to claim a manse was, seemingly, Mr. MacGill (1622-1642).

The actual claim, it is true, does not appear to have survived. But the King’s reaction to it is, fortunately, on record.

## Charles I’s Interest

“Charles I, it will be remembered, was born in the Palace of Dunfermline, and, presumably was more or less familiar with the local situation. Certainly the spirit revealed in his letter is of the kindest: -

‘Whereas we are informed that the manse and gleib of the Church of Dunfermline have been designed to one Mr Henrie McGill, present minister ther, and that the possessours of the gleib tak exception against the designation vnder cullour of our interest thervnto, thereby intending to defraud that church of that which is justlie due vnto the same;

Therefoir it is our will and pleasure that, calling before you our Advocate, you consider of our interest therein, and if you find that the possessours have no further cause than what is pretendit vnder cullour of interest therein, we think it reasonable that the said church be in no worse case tham vther churches in the lyk nature ar, and as the Law hath provyded for them.’”

‘Whythall, the 8 Febry. 1627.’



As to the nature of the King’s interest in the ground in question, it is well to remember that in 1589 the *temporalities* of Dunfermline Abbey – the lands, that is, as contrasted with the teinds, frequently referred to as the *spiritualities* – were converted into a *temporal lordship* and presented as a wedding-gift to his mother, Princess Anne of Denmark. But that arrangement, as it happens, did not last long. In 1593 all these lands were annexed to the Crown and became the property of the King himself.

From a document (Durie p.425) dealing with Mr MacGill’s claim dated 13 Feb. 1629, we gather that there was a proposal to

use part, if not the whole, of the ground occupied by the precincts of the monastery as a glebe for the minister.

To this it was objected (1) that the ground belonged to the King, being generally known by this time as the King's Park; (2) that it was unsuitable, for the purpose, never having been arable land, but "*unparked and untilled.*"

The only thing – the document goes on to say – that could be said for it was that it was conveniently near the manse; nearer than either site suggested.

This is a surprising statement, and the surprise deepens as we read, a few lines further on, that "*the minister had his manse within the precincts.*"

This document, it should be noted, is dated 1629 – two years that is, later than the King's letter, above referred to.

The natural inference would seem to be that the royal intervention had borne fruit – that a manse had been provided – that it was situated within the precincts; and that the minister was by this time in occupation of it.

That Mr MacGill continued to reside there till he died in office, 18 Dec. 1642, seems a reasonable assumption in view of the fact that one of his successors, Mr Oliphant, is known to have been living there in 1660.

This brings us to an interesting story, for details of which we have to turn to the records of the Kirk Session.

In the year 1641 the Kirk Session had been informed that the graveyard was "so taine up and sunk with dubs of water" that it was scarcely possible to find a dry grave for the dead. But nothing was done about it. By 1660, however, the situation had become so serious that, on the advice of "*skilfull men,*" it was resolved to insert "a gutter" under the graves to convey the water to a conduit under "*Mr William Oliphant, minister, his house.*"

And, by way of Postscript to this, it is of interest to note that workmen engaged (1952) in taking down (for the purpose of rebuilding) the eastern portion of the then somewhat precarious retaining wall between the Bee Alley Garden and the Abbey Churchyard, uncovered a twelve-foot length of the foundations of a very old building with a conduit outlet in the centre of it.

Mr James Shearer, R.S.A. under whose supervision the work was being carried out, knew, as it happens, the story of the draining of the churchyard in 1660, and it seemed to him rather more than a probability that here might be the foundation of the

house used as a manse by Mr Oliphant - the house, in fact, “within the precincts” provided as a manse for Mr MacGill.

This would be entirely in keeping with the statements made in the document dated 13 Feb. 1629:- that the proposed glebe was near the manse and that the “*manse was within the precincts.*” It is clear, however, that the use of this house as a manse cannot have been of very long duration.

There is no need to suppose that it was expressly built as a manse. The evidence of the foundation stones seems to be against that. The probability rather is that it was a deserted monastic building, or part of it, converted to that purpose and that, after some fifty years, or thereby, the use of it had to be discontinued.

It is certainly known that, in 1683, the minister for the time being in the First Charge (presumably Mr Norrie) obtained from the Commissioners of Teinds a modification of stipend, including among other things, an allowance of £40 Scots (£3 6s 8d Stg.) for house-rent- an unmistakable indication that the former manse was no longer in use as such.

In the decret of locality which followed, this allowance was “*localled*” upon the town of Dunfermline and eventually enforced by a decree of the Court of Session.

In 1749 the minister of the First Charge (Mr Thomson) – notwithstanding this allowance – made formal application for another manse. The heritors, however, intervened by presenting a bill of advocation to the Court of Session; the outcome of which was a finding that the minister “*was not entitled to have a manse designed to him on the Act of Parliament 1663: reserving him to be furnished with a house on any other ground as accorded.*”

In 1803 the claim was renewed by that doughty protagonist, Mr Allan Maclean, then minister of the First Charge, who after a legal contest lasting eight years, finally secured both manse and glebe – only to engage, with equal success, on a ten-year campaign for a new church.

Of the last stage of the battle for manse and glebe Mr Connell writes as follows: -

“Very little was said about the glebe; and it seems to have been taken for granted on both sides that this claim must depend upon that for the manse.

The court repelled the reason of advocacy; or, in other words, affirmed the judgment of the Presbytery, finding the minister entitled to a manse and glebe.

It is stated by the reporter that, ‘in delivering their opinions upon this case, many of the Judges held that, by law, every minister of a royal burgh having also a landward parish was entitled to claim a manse from his heritors; and that the interpretation given to the act of 1663, in so many cases, was erroneous.’



THE GLEBE

Others of the Judges, however, rested their view of the justice of the minister’s claim to a manse, in the case, upon the speciality of his having previously enjoyed one, insisted of which, by a special agreement, he had accepted a sum of money, so that this case cannot be said to change the interpretation of the act 1663, which has been so repeatedly sanctioned by the Court. In other words, the determining consideration seems to have been the simple fact, hitherto forgotten or completely overlooked, that, at one time, there was a manse attached to the charge – the manse “*within the*

*precincts*” through whose foundations the conduct ran that drained the churchyard.

In 1812 the judgment of the Court of Session was carried by the heritors to the House of Lords – but in vain. The finding was confirmed, and, on the strength of it, Mr Maclean obtained both the present manse and glebe.

But how did there come to be a minister’s house dating back to the 15th century within the precincts of the ancient monastery?

## **Finding Accommodation**

Before attempting to answer, it may be well to look again at how many have to be provided for.

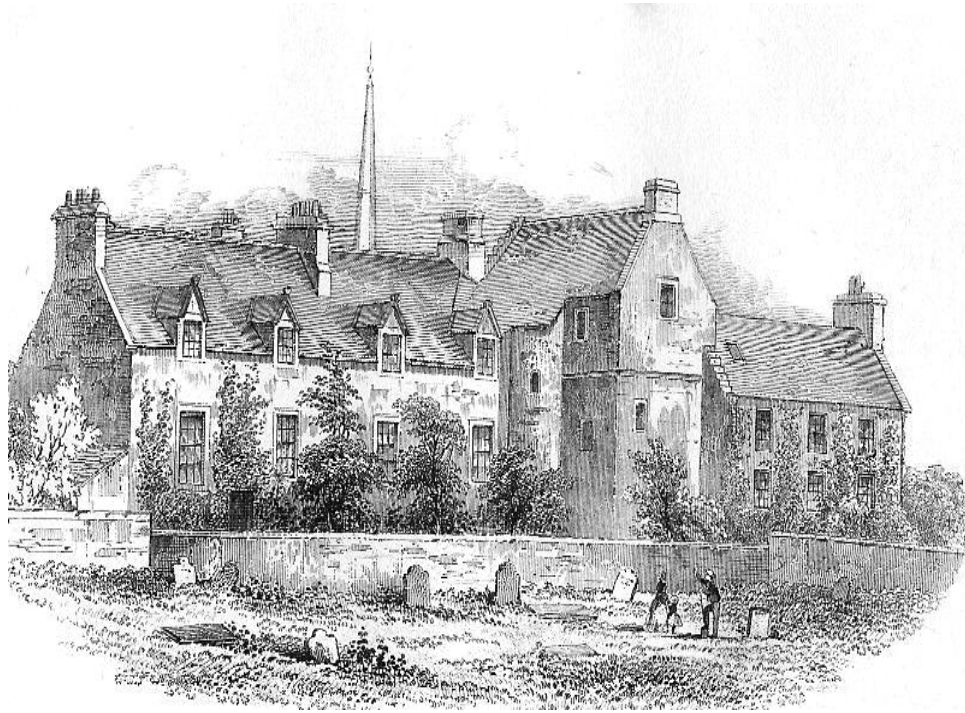
In pre-Reformation days, the clerk of the Regality Court was “*loaned*” for the occasion from the monastery. In post-Reformation days, so far as one’s knowledge goes, they were resident in Dunfermline. The land-owners who were summoned to sit on the “*assise*” did so in virtue of a feudal obligation, and presumably, provided for themselves. But there were others sometimes present in quite a different footing.

Statuary law, it has to be remembered, was not the only consideration in dealing with disputes concerning land. Local customs, particularly in the earlier days had also to be reckoned with. Local custom in Fife, for instance, might differ considerably from that in Perthshire, and, not infrequently in a case affecting land, the court had to be adjourned because of “*debilitie* - not because the number on the *assise* was insufficient, but because of the absence of men who could testify to local custom.

When men so qualified appeared in court, it was on quite a different footing from those who were summoned to sit on the *assise*. They were there at the invitation of the court, and it seems reasonable to assume tht accommodation would be found for them.

Where, then, was accommodation provided? It is easy to suggest more than one place where it could not have been, The Abbot House, for instance. In the days of the abbots such an invasion would have been unthinkable; and even after the Reformation the Chapter House and the Scriptorium being now destroyed, the oversight of all lands belonging to the monastery was centred in the Abbot House. There was, it is true, some

vacant land north of the Nave, but for two good and sufficient reasons that may be ruled out



ABBOT HOUSE.

Maygate means Water-gate, and for many generations surplus water had to be reckoned with in this quarter. We have already seen the trouble it gave the Kirk Session in the 17th century, and even in much more recent times difficulty has been encountered in getting sound foundations for building on.

### **ACCOMMODATION FOR THE BAILIE OF REGALITY**

Dunfermline is known to have been exercising rights and privileges of regality from the 12th century; but no record is to be found of an Abbot presiding at any of these Courts. They were invariably presided over by the Bailie of Regality, or one of his Deputes, and, the regality being extensive, the Bailie's place of residence might often be far distant from the place of meeting of the Court.

In the earliest surviving Court Book (1531-1538) the Bailie of Regality was Archibald Betoun of Capildrae. Where exactly that was I do not know – certainly not in West Fife.

David Durie of that Ilk, Bailie immediately following the Reformation, had certainly some distance to travel to Courts held in Dunfermline; but we are fortunate in having in his case definite indication of the provision made to meet such a situation:

- “free entertainment in the Monastery, for themselves and twelve followers, horse and foot, in meat and drink, and suitable lodging and accommodation, whilst they should happen to be detained at the three yearly head courts and other courts of the regality for the administration of justice in their said office at the sole expense of the Commendator and his successors” (Regality Court Book, p.26).

It would be a mistake to read this provision as having been made for him and him alone. Some such general provision there had to be. Probably the reason for its mention on Durie’s appointment is that his was the first following the Reformation.

Prior to the Reformation it is not easy to see where the Bailie and his retinue can have been accommodated; such residential buildings as were known to exist being all ear-marked for some particular purpose.

After the Reformation the situation in this respect is not materially different.

**THE ABBOT HOUSE**, by this time in occupation by the Commendator, can be definitely ruled out. Even when re-built by Robert Pitcairn, the first Commendator, it can have been no more than barely sufficient for the needs of his own staff.

**THE FRATERY AND DORMITORIES** had gone in the first flush of Reformation zeal.

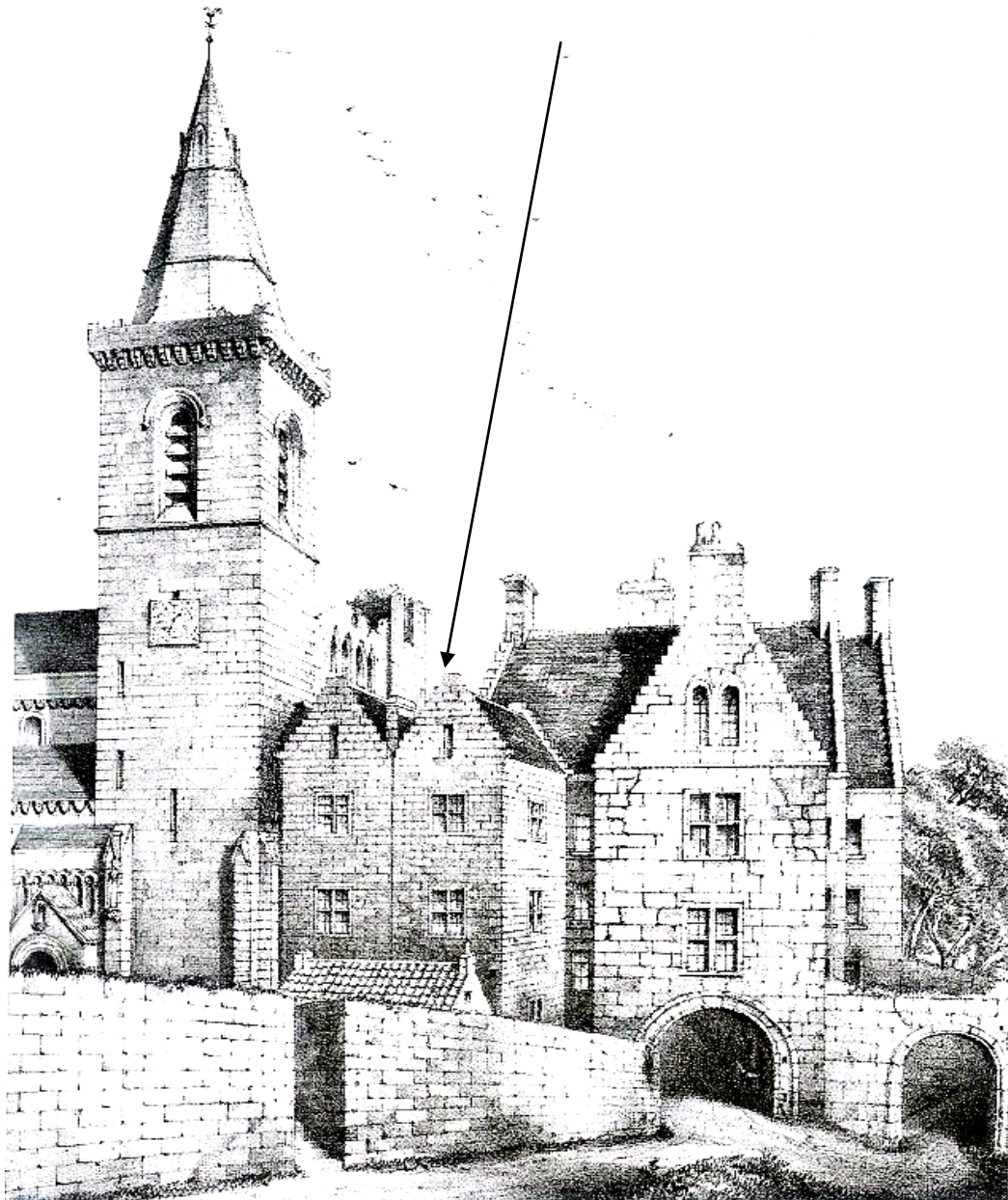
**THE GUEST CHAMBERS**, were made a bridal-gift to Queen Anne, and converted into a Royal Palace.

Can any suggestion be offered with a greater degree of probability than that of the building whose massive foundations were revealed in 1952 when the old Bee Alley Garden was set apart as a Garden of Honour. Even to an outsider these foundations are suggestive of a somewhat early date (15th century?) but all that we can say with any confidence is that it was within the precincts – that it was vacant in 1627 – that, on the suggestion of Charles I who himself was born in the Palace of Dunfermline, it was given as a manse to the then Minister of the First Charge – and that it was still occupied as a manse in 1660

when the Kirk Session inserted a “gutter” under the graves in the churchyard to link up with a conduit “under Mr. William Oliphant, minister, his hous”.

We know that, later, a house was built for the Bailie of Regality on the site, or near it, of the pre-Reformation Cloister Garth – along with a Constabulary House, and another for the private residence of Queen Anne.

This Regality House – or Bailie House, as it was generally called – continued in use as such till all such Judicatories as Baronies and Regalities came to an end in the middle of the 18th century.



A view of the Auld Kirk, Dunfermline, and adjacent buildings, 1748.  
Drawn by E. Henderson in 1834.

## **Bailie of Regality**

What purpose had it served prior to being used as a manse? Standing as it did within the precincts, one would seem to be justified in concluding that it had been built for some purpose connected with the life and work of the monastery. It has, however, to be remembered that the Abbot's responsibilities extended far beyond the precinct walls.

Just south of the Moray Firth he had the Priors of Urquhart and Pluscarden – united in March 1453/54 – and in the Lothians he had the Priory of Coldingham. Over all who dwelt on monastic lands between these two extremes he had powers of jurisdiction that were not exceeded by any courts in the country. From as far back as the 12th century he had, in virtue of his office, been exercising these rights and privileges – but never in person.

No Abbot ever presided at a Reality Court. His place was invariably taken by a so-called Bailie of Regality. His lands, as we have said, were far-spread, and for convenience sake, it was found desirable to hold courts at three centres – Dunfermline, Inveresk, and Urquhart. The Bailie appointed for the Dunfermline area might reside a considerable distance from Dunfermline and, for safety's sake had to be accompanied by an armed escort. Where were they accommodated during the sitting of the courts?

The first appointment for the area after the Reformation was that of David Durie of that Ilk, in east Fife. There was naturally some uncertainty at the time as to how these courts might be affected, standing, he was officially reminded of the terms of his appointment. He was to have “free entertainment in the monastery, for himself and twelve followers, horse and foot, in meat and drink, and suitable lodging and accommodation whilst they should happen to be detained at the three yearly head-courts and other courts of the regality for the administrant of justice in his said office at the sole expense of the commendator and his successors.”

It would be a mistake to read this provision as having been made for him and him alone. Some such general provision there had to be. He was simply getting assurance that it still continued.

The question naturally arises as to where they were to be accommodated during the sitting of the courts. A dwelling-house of some sort would seem to be indicated. The question is just

where it stood. In terms of his appointment it was to be “in the monastery”; and, to the best of our knowledge, there were only two dwelling-houses within the precincts – the Abbot House and the house referred to above which, for some fifty years in the 17th century was used, under temporary conditions, as a manse.

David Durie of tht ilk, who had a ‘*tak of the bailziarie*’ of Dunfermline in 1563, was formally appointed to the office by Robert Pitcairn with Royal Confirmation following, 6th July 1583. The charter contained a provision for himself and his successors that they should ‘have free entertainment in the monastry, for themselves and twelve followers, horse and foot, in meat and drink, and suitable lodging and accommodation, whilst they should happen to be detained at the three yearly head courts and other courts of the regality of the administration of justice in their said office at the sole expense of the commendator and his successors’. (Regality Court Book p.26.)

There are only two houses known to hae been in existence within the monastry – the Abbot House, latterly the residence of the Commendator, and this house which, it is suggested, may have been the house for the Bailie of Regality.

By 1629, this house was unoccupied, and was later used as a Manse, from which it may be inferred that the ‘*Bailie House*’ between the Nave and the Fraternity had been erected. It continued to be used by the Bailie of Regality until 1748-50, when all such judicatories were terminated.

## **Service of Exorcism**

But there was another and more urgent reason why here could be no question of building a dwelling-house there. Every time a Service of Exorcism was held in the Parochial Kirk, the North Door of the Church had to be left open for the exit of the evil spirits driven out. So far from building a house, people would not even bury their dead there.

The earliest date on a tombstone on the north side of the church is so far as one’s knowledge goes 1620 – sixty years, that is, after the Reformation. So long did it take befor the memory of these services were forgotten.

On the south side of the church there was no possibility whatever of a house being erected for the accommodation of outsiders. The Cloister Garth, bounded by the Nave on the north, a blank wall on the west, the Fraternity on the south, and the

dormitories on the east, was for the exclusive use of the monks – forbidden ground to all outsiders.

It therefore seems to follow that the only available ground, so far as one can judge, and the most suitable for the purpose, would be that east of the dormitories, beyond the Chapter House, where the Bailie and his clerk would be in touch with the charters and title-deeds of all the lands belonging to the monastery, and his horsemen would have easy access to the stables and outhouses to the south-east.

And that is exactly where the foundations of the dwelling-house were unearthed in 1953.

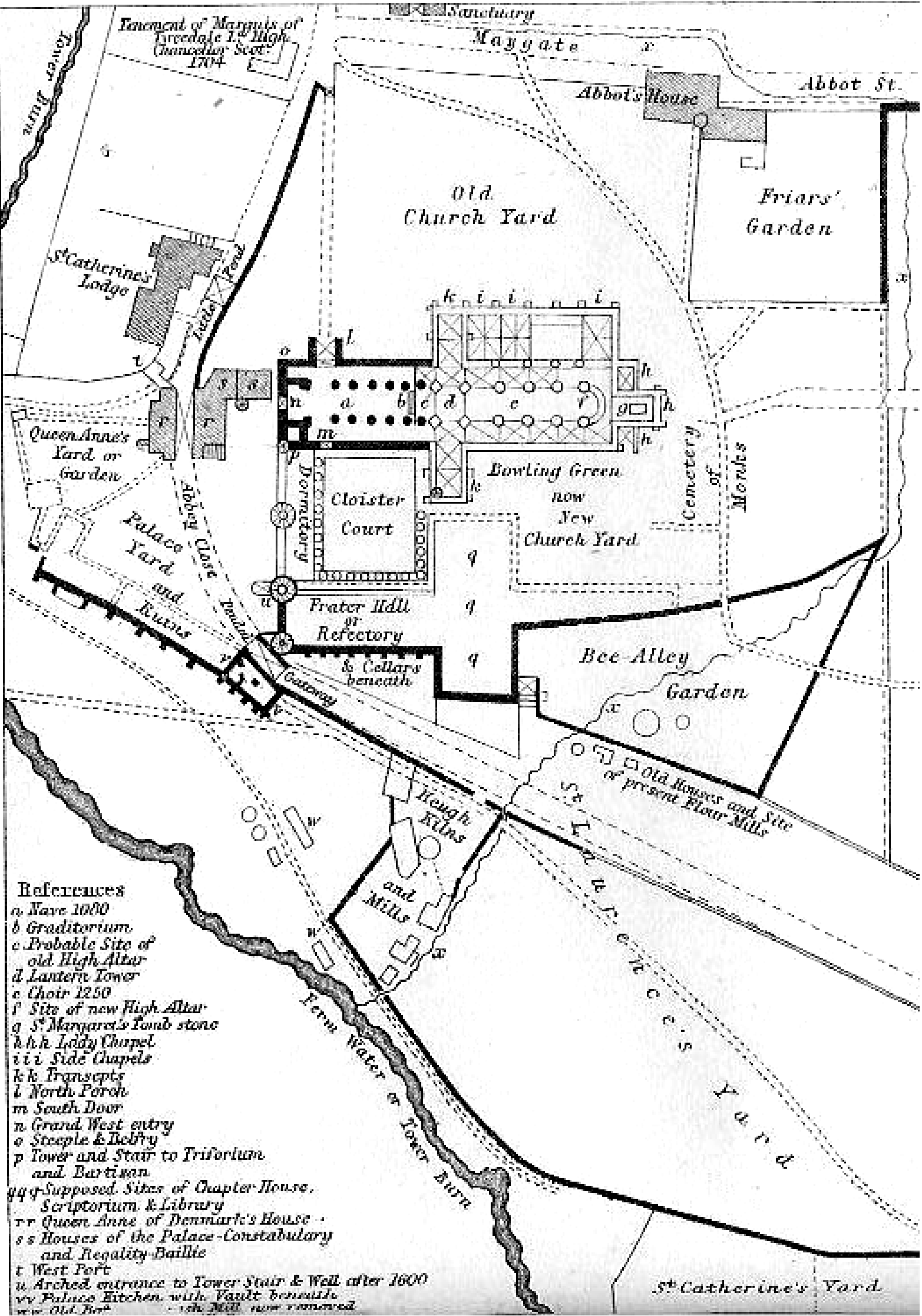
In other words, the house built for the accommodation of the Bailie of Regality and his retinue and the house which Charles I, gave the use of to the Abbey congregation as a manse would seem to have been one and the same.

After the Reformation a new house for the Bailie of Regality, generally referred to as the Bailie House, was built on the site of the former Cloister Garth and continued to be used as such till the middle of the 18th century, when all such judicatories as baronies and regalities came to an end. Thereafter it was let for a time to tenants and then demolished.

{Extracts from The Dunfermline Press 27 Nov 1954.}

## **SKELETON OF A FEMALE**

The skeleton of a female was discovered in a recess of the Abbey Wall. An old note states that “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. In a recess in the north-west corner of the wall, a stroke of the mattock brought down a heap of loose stones, when a dazzling sight was seen behind them, viz., a lady dressed in white and her dress glittering with gold spangles; but after half an hour or so, the whole figure, by the action of the air, had crumbled into dust.” The man who made the discovery on being asked what he thought when he first saw the lady in white, said – that he “turn’d stane-blind for awee, and awfa surprised when he saw her melting away.” [Annals of Dunfermline p.474]



- References**
- a Nave 1080
  - b Graditorium
  - c Probable Site of old High Altar
  - d Lantern Tower
  - e Choir 1250
  - f Site of new High Altar
  - g St. Margaret's Tomb stone
  - h h Liddy Chapel
  - i i i Side Chapels
  - k k Transepts
  - l North Porch
  - m South Door
  - n Grand West entry
  - o Steeple & Bellry
  - p Tower and Stair to Triforium and Barmkin
  - q q q Supposed Sites of Chapter House, Scriptorium & Library
  - r r Queen Anne of Denmark's House
  - s s Houses of the Palace-Constabulary and Regality Baillie
  - t West Port
  - u Arched entrance to Tower Stair & Well after 1600
  - v v Palace Kitchen with Vault beneath
  - w w Old Bar



Site of Regality House or Bailie House and old wall of Churchyard  
Now Second World War Memorial

END